History of The Church of Jesus Christ of Latter-Day Saints in New Zealand

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HISTORY OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
IN NEW ZEALAND

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Brian William Hunt
August 1971
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When Lorenzo Snow became President of the Church of Jesus Christ of Latter-day Saints, he began placing emphasis on the Church as a world religion. Mormonism was not an American religion, established for the building up of a strong Church in the United States, but it was a religion for all nations, kindreds, tongues, and people. One of the nations of the world for which Mormonism was intended, was New Zealand. A series of scholarly papers have explored the Church in foreign lands recently, and this thesis will explore the history of the LDS Church in New Zealand.

Mormon missionaries visited the Dominion of New Zealand as early as 1854 and established themselves firmly among the Maori people especially, by 1886. The story of the Church in New Zealand is unique in the annals of LDS history. It is one of the few missions where the Church has had an education system for its members. Schools were established in 1886. The establishment of the Maori Agriculture College in 1913 and the Church College of New Zealand in 1958 are excellent examples of the breadth of the Church program. The New Zealand Temple is one of the few temples outside the jurisdiction of the United States and serves several nations in the South Pacific. The Labor Missionary Program that was used to construct the Church College and the temple is one of the unique self-sacrificing stories of the Restored Church. In 1958 New Zealand became the first nation outside of America where a stake was organized among
the members. Since that time seven stakes have been organized throughout the country.

These important features will be discussed along with the arrival of the missionaries in New Zealand, the Maori prophecies concerning the coming of the true Church to New Zealand, and the missionary work among the Maori people. It is realized that not everyone who has contributed to the growth of the Church in New Zealand could possibly be included in this history. Only those events and people the writer has felt influenced the mission as a whole have been included.

The material for the thesis has been obtained from the depositories at the LDS Church Historian's Office in Salt Lake City, and at the Brigham Young University in Provo, Utah. Personal interviews were conducted with a number of people who were involved in the growth of the Church in New Zealand.

The members of the LDS Church in New Zealand have a unique heritage in the Church to which they belong. The younger members can look back on several generations in the Church. Many of their forefathers have played important roles in the establishment of the Mormon Church among the New Zealanders. This thesis is designed to provide the story of the Church in New Zealand for those who desire to learn of this unique heritage.

The writer is a New Zealander. He was born and reared in that land and was present at the construction and dedication of the
Church College of New Zealand and the New Zealand Temple. He spent four years at the Church College. His interest in New Zealand and his training at Brigham Young University have prepared him for this venture.
CHAPTER 1

NEW ZEALAND TO 1854

Early History of New Zealand

When Mormon missionaries arrived in New Zealand in 1854, the nation had been under British rule for only fourteen years. However, some of the Dominion's history went back as much as nine hundred years. According to the history of the Maori, New Zealand was first visited by Kupe and Ngahue. While exploring the land, Ngahue discovered the now extinct giant bird, the Moa, and a seagreen colored rock, called greenstone. About two hundred years later, Toi visited the new land called Aotearoa (the land of the long white cloud) in search of his grandsons Whatonga and Rahui. He did not find them, but he did become friendly with a group of people called Tagata-whenua, or Moriori, and decided to live with them for the remainder of his life. Meanwhile, Whatonga returned to Tahiti and upon learning that his grandfather was now lost, went in search of him. He found the old man living in Aotearoa, and consequently he too made his home in the new land.

About 1350, one of the great events of Maoridom took place. Tahiti became overcrowded, so some of the chiefs gathered their families and followers together and set forth to seek a home in Aotearoa. The voyage has become known as "The Great Migration."

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The Maoris lived on fish, birds, tree roots and berries, and the kumara, a sweet potatoe which they had brought with them. They lived an active well-ordered existence with a complicated system of law and religion administered by the ariki, the chief of the tribe, and the tohunga, the priest. The Maoris had an advanced stone age culture; their techniques with tools were well developed and their ability to ornament canoes, meeting houses and implements was of a surprising sophistication. Much of their carving was of exquisite intricacy and obviously depended on a careful and accurate observation of natural forms and patterns: the unrolling of a fern leaf, the wave pattern left on the sand by the retreating tide, the whorl of a seashell. The whole structure of Maori society was very carefully regulated and based upon the rhythm of a subsistence livelihood, but yet with enough leisure to explore, ornament, compose poetry and play stick games very similar to those found in other Polynesian islands.  

The first European to visit New Zealand was the Dutch navigator Abel Tasman who landed on the west coast of the South Island in 1642. One hundred and twenty-seven years later, in 1769, Captain James Cook arrived on his first voyage to New Zealand. Sporadic visits were made after Cook by other explorers, among them the French explorer Dumont d'Urville, who made a valuable record of Maori life. Towards the end of the eighteenth century sealers and whalers made headquarters in the South Island. Traders of timber and flax, escaped convicts from Sydney, and sailors of the whaling and sealing ships all gathered in New Zealand. Their relations with the Maoris were sometimes friendly, but often violent. New Zealand became notorious throughout the Southern Hemisphere as an "ungentle and lawless place."


3 Ibid., pp. 40-41.
Christianity in New Zealand

The first Christian missionaries to visit New Zealand were two laymen, William Hall and Thomas Rendall, who were sent by the Missionary Society of London in 1814 via Sydney. They arrived on the Missionary Brig "Active" and then returned to Australia the same year. On Christmas Day of 1814, Samuel Marsden preached the first Christian sermon in New Zealand. Marsden attempted to teach the Maoris a trade with the help of craftsmen from Australia, and to convert them to Christianity. The effort was not too successful until the arrival of Henry Williams in 1823 and William Williams in 1826. The efforts of these three Anglican missionaries helped establish Christianity among the native inhabitants.

Other Christian religions followed the Church of England. On January 22, 1822, Samuel Leigh and his wife arrived in New Zealand to begin the Wesleyan or Methodist Mission. Bishop Pompalier introduced Catholicism in 1838. In 1848, the Presbyterian Church began its work in the Otago region and in 1851 the Baptist Church began operating in Nelson.

The effect of these Christian denominations on the growth of the country was considerable. The missionaries represented the first vistage of law and order in the Dominion. They introduced

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European agricultural products and equipment to the Maoris. The Mission stations were the centers of improved knowledge, providing vocational training for adults and elementary schooling for Maori and white children. The missionaries helped the Maoris to greatly improve their economic life. There were times that respected missionaries were a restraining force between angry Maoris and white settlers. The church representatives were also settlers. The Anglican church was responsible for the settling of Canterbury under the direction of John Robert Godly. The Presbyterian church exerted its influence in the settlement of the Otago region with such men as William Cargill and Thomas Burns.

However, Christianity also brought conflict in logic to the Maori. The missionaries taught of the Gospel of love, yet white men could not live peacefully among themselves. Many unscrupulous settlers and traders introduced liquor and firearms among the natives. These European evils often provided the means for chiefs such as Hongi, Te Whero Whero, Te Waharoa, and Te Rauparaha to shed blood among themselves and the white settlers during the nineteenth century.

7 Rowe, op. cit., pp. 48-50.
8 Ibid., p. 41.
9 Condliffe, op. cit., pp. 29-33.
New Zealand Under British Rule

The influx of colonists, the establishment of several permanent settlements, the growth of commercial farming, and the fear of French annexation prompted the British Parliament to send William Hobson to New Zealand to establish British sovereignty. At a meeting on February 5, 1840, held in front of the home of James Busby, the British resident in New Zealand, the Maori chiefs and William Hobson discussed the terms of a treaty. Many native chiefs feared British sovereignty, while others realized that they needed to be under British protection. The next afternoon forty-five chiefs signed the Treaty of Waitangi, and by the 21st of May over four hundred signatures had been secured. The treaty provided for the cession by Maori chiefs of their sovereignty over the respective territories to Queen Victoria; the guarantee to the chiefs and tribes of New Zealand of undisturbed possession of their lands, with the proviso that they may sell only to the Queen - that is, to the Government, such land as they wish to sell; and a promise of the Queen's protection and of all the rights and privileges of British subjects.10

The early 1840's were marked by serious conflicts between the Governor, the New Zealand Company (a company established to build settlements) and the Maoris. Land was the main issue. The fact that the Governor was limited in his power to enforce laws increased the problem. In 1845, Captain George Grey arrived to take over the Governorship, and because of his ability, his capacity for decisive action, and his good rapport with the Maoris he was able to leave New Zealand several years later relatively well established and prosperous.

10 Ibid., pp. 61-64.
During Grey's governorship, a constitution for New Zealand was discussed to some length and in 1853 an act was passed through the British Parliament which provided the basis for representative government in New Zealand. The Act divided the country into six provinces, each with an elected Provincial Council and an elected Superintendant. It allowed for a General Assembly to be composed of a House of Representatives and a legislative council nominated by the Governor. A franchise was given to males over twenty-one, except Maoris, on a property qualification. The provincial governments were quick to organize and to function with good leadership, but it took the General Assembly several years to begin to operate efficiently.

New Zealand in 1854

In 1854, New Zealand was on the verge of becoming an independent nation. Provincial government by elected men was firmly established and Responsible government was soon to be given to the Dominion. Settlers were arriving continually and permanent communities were springing up all over the country. The nation's four main cities (Auckland, Wellington, Christchurch, and Dunedin) were growing rapidly. Five religions were represented in the country: the Church of England, the Methodist Church, the Roman Catholic Church, the Presbyterian Church, and the Baptist Church. Relations with the Maoris were relatively peaceful. Agriculture

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11 Ibid., pp. 54-88.
was being developed and exports of wheat and wool were being made frequently.

But the seeds of discontent were also sown throughout the dominion. Land was still a sore point between the Maoris and the settlers. The Maori wars and the Maori King movement were soon to begin. After the discovery of gold in the North Island in 1852, settlers poured into the country and soon found themselves out of work and food. New Zealand as a country would soon find herself in debt and would feel the effects of a depression. These are but a few of the problems the new nation would experience in the next fifty years.

The year 1854 seems to be a focal point in the history of New Zealand. Many exciting events had taken place prior to this date and from this point on many new and shaping events would occur. It was at this point that the Church of Jesus Christ of Latter-day Saints entered into New Zealand life. It would grow and develop along with the country, continually becoming more stable and secure.
Fear not, for the Lord will you bless
And crown you labours with success
Righteousness shall win its way
No power can withstand its sway
Hell may rage and the Hirelings howl
And cry, alas! our crafts will fail,
Maori's son will the truth obey.

Jones

(Zion's Watchman, May 12, 1855, p. 12.)
CHAPTER 2

THE ARRIVAL OF MORMONISM IN NEW ZEALAND

Early Mormon History

In the Spring of 1820, a young man by the name of Joseph Smith entered a grove of trees near his home at Manchester, Ontario County, New York. He went to the selected grove to ask God which church he should join. It was a direct question which was answered with a direct reply from God. According to Joseph's account of the occasion, he was visited by God the Father and His son Jesus Christ.

They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and Kingdom: and I was expressly commanded "to go not after them" at the same time receiving a promise that the fullness of the Gospel should at some time be made known unto me.¹

For several years after this revelation, Joseph continued his everyday life without any direct conversation with Heavenly Beings. This caused the young prophet to reflect upon his worthiness in the sight of the Lord. During the evening of September 21, 1823, Joseph made a deliberate attempt to communicate with the Heavens. As a result, according to his record, he was visited by an Angel called Moroni, who gave him instructions concerning the last days, of Joseph's future role in the fulfillment of the Lord's purposes here on this earth, and of a record on gold plates

¹ Joseph Smith, "Wentworth Letter", History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Deseret Book Co., 1908), p. 536.
which told of the early inhabitants of the American Continent. The next day Joseph visited the location of the plates at a nearby hill where he again received instructions from the Angel. The prophet returned to the hill once a year for four years. During his last visit, the Angel Moroni gave Joseph the plates for the purpose of translating them. The translated plates were published as the Book of Mormon in March of 1830.

On April 6, 1830, Joseph Smith and several others met in the home of Peter Whitmer to organize the Church of Jesus Christ of Latter-day Saints. According to Joseph, the priesthood had been restored some time previously, and now sufficient men had gathered around the prophet to legally organize a church.

Early attempts to spread information about the Church were made by Samuel Smith, David Whitmer, and others. The first extended mission was performed by Oliver Cowdery and three companions to the American Indians west of the Kansas River. Other missionary endeavors were also performed in the Eastern States and in Canada in the early 1830's. During the summer of 1839, in the midst of persecution, the Council of the Twelve Apostles began their mission to England. Wilford Woodruff and John Taylor were the first apostles to leave and they were soon joined by many of the other church authorities.

In 1840, the Apostles in England sent William Barrett to Australia where he was joined by Andrew Andersen. They spent several years proselyting among the Australians, after which nothing
has been recorded of their whereabouts or activities.

Meanwhile the members in the United States had undergone considerable persecution. An angry mob killed Joseph Smith and his brother Hyrum and other mobs drove the saints out of Missouri and Illinois. Many of the church members lost almost all of their possessions and many lost their lives in the trek west to Utah.

The Gospel spread rapidly to other parts of the world. One apostle organized a branch of the Church in Italy in 1850, and in the same year organized a branch in Switzerland. Two missionaries preached the Gospel in India and met with some success. Missions in France, Denmark, Sweden, Jutland, Norway, Iceland, and Hawaii were opened by 1851. In February, 1851, Parley P. Pratt was appointed to open the missionary work in the Pacific Islands. He expanded the Hawaiian Mission to include the Friendly Islands and sent Elders John Murdock and Charles W. Wandell to Australia.

By 1854 the LDS people had been in Salt Lake Valley for seven years. Thousands of members had arrived in the valleys and an eager colonization program was taking place throughout the entire territory. The land was being developed and industry started, thus making the valleys a desireable place in which to live. The cornerstone of the Salt Lake Temple had been laid during 1853 by Brigham Young, the successor to Joseph Smith, and the

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2 John Douglas Hawkes "A History of the Church of Jesus Christ of Latter-day Saints in Australia to 1900" (unpublished Master's thesis Brigham Young University, 1965) pp. 6-10.
construction of the building was well under way.

**Farnham and Cooke in New Zealand**

The first indication that New Zealand was being considered for missionary work is found in a letter sent to the General Authorities of the Church of Jesus Christ of Latter-day Saints by John Murdock, a missionary to Australia, dated February 5, 1852. He expressed a need to have "great, good, talented men to preside here[] as on the isle of Great Britain; and it wants more than one or two to preside here, or at Van Dieman's Land [Tasmania] and also in New Zealand." Charles W. Wandell, in a letter dated February 11, 1853, requested that two missionaries be sent to Auckland.

However it was not until a year later that the first positive steps were taken to send missionaries to New Zealand. Augustus Farnham, President of the Australasian Mission, in writing to the First Presidency of the Church on August 14, 1853, stated,

I also wish to go and open up the gospel at New Zealand and Hobart Town.
I have received some little information from the Island, New Zealand. I am informed the chiefs of the tribes say the

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3 For further information about general Church history see William Edwin Berrett, The Restored Church (Salt Lake City, Utah; Deseret Book Co., 1963).

4 Deseret News Weekly (Salt Lake City, Utah), July 24, 1852, p. 74.

5 Ibid., November 27, 1852, p. 4.
missionaries do not preach to them the right gospel; that they are keeping back the part they need. And they do not feel to receive their teaching. From what I can learn, the field is ready to harvest; and as soon as possible, we shall send some laborers there to weed the crop and try to gather the wheat.6

During the quarterly conference of the Church held in the Old Assembly Rooms, King Street, Sydney on Sunday October 1, 1854, President Farnham announced that he and Elder William Cooke, an Australian convert, would go to New Zealand and begin the missionary work in that land. Those present at the meeting sustained the endeavor and voted to furnish the means by which the journey would be made.

Consequent to this conference, President Farnham, Elder William Cooke, and Thomas Holden sailed from Sydney on October 20, 1854, on the steamer "William Denny" and arrived in Auckland on October 27. When they arrived they found that all of the houses of accommodation were full due to an influx of immigrants to New Zealand. The missionaries finally found an unfurnished apartment in which to stay. The elders immediately began contacting the ministers in Auckland and then they advertised their first meeting to be held in the Venetian Cottage, the former residence of a General Pitt. The meeting was well attended and successful. Many

6 Ibid., December 8, 1853, p. 96.
7 The Zion's Watchman (Sydney, Australia), October 14, 1854, p. 159.
8 Manuscript History of the Australiasian Mission, October 20, 1854, located in the LDS Church Historian's Office, 47 East South Temple, Salt Lake City, Utah.
of the visitors inquired about the Church and many purchased books.

After several meetings in Auckland, Elders Farnham and Cooke went to Onehunga, a small town about seven miles from Auckland. Unfortunately they were unable to hold meetings because of their departure on the steamer "Nelson" for Wellington on November 8, 1854. On the way to Wellington they intended to stop at New Plymouth but rough seas prevented them from landing.

The missionaries did, however, stop at Nelson on November 12, 1854. Here they secured the promise of the use of a school room for the meeting, but when they came to hold the meeting they found the doors shut. Apparently the Board of Trustees, except two, determined that Mormonism "did not come within the limits of the By-law of 1852 as a Christian denomination, that therefore they could not have the use of the room." Despite this set-back, the missionaries held a meeting outside and were received very well by the audience. The people of Nelson, after this incident, voted that if Mormons could not use the school house, no other church could either.

The elders desired to hold more meetings in Nelson but were forced by the departure of the ship to resume their journey to Wellington on November 17, 1854. In Wellington, the missionaries requested the use of the Institute but were refused. However they did secure the use of another meeting hall. On December 13, 1854,

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9 Albert L. Zobell Jr., "New Zealand's One Hundred Years" The Improvement Era (Salt Lake City, Utah), October, 1954, p. 710; see also Zion's Watchman, January 15, 1855, pp. 203-204.
the elders advertised their meetings in the *New Zealand Spectator* and *Cook's Strait Guardian*.

Latter-Day Saints

Lectures will be given on the principles of the above Church on Sunday Morning, the 10th inst., at 11 o'clock, and on Thursday Evening, the 14th inst., at half past 7 o'clock, at the Assembly Rooms, Barrett's Hotel. Seats free. Also at Karori, on Sunday afternoon the 10th inst., at 3 o'clock, and on Wednesday Evening, the 13th inst., at half past 7 o'clock.

William Cooke, 10
Wellington, December 9, 1854

Many people attended the meetings and the missionaries received numerous calls to preach and distribute books.

On December 11, 1854, President Farnham returned to Australia. On the way back he stopped at Nelson and lectured to the inhabitants. He reported that "several expressed a great desire to leave that place and go where the saints were, that they might live as saints and enjoy the blessings of God." 11 Elder William Cooke remained at Karori to preach the Gospel.

In reporting the trip to President Brigham Young, Elder Farnham had this description:

As respects my New Zealand visit, it occupied nearly three months. Elder William Cooke went with me, and is still in that mission. I travelled through most of the towns and villages of any note and held several meetings in each place,

10 *Manuscript History of the New Zealand Mission*, December, 1853, located in LDS Church Historian's Office.

taken in every place, many acknowledged the work was true, and I have reason to think that there will be a good work done on those Islands among the Europeans.

The natives are a fine race of people, though not able to speak the English language to any perfection. We made some effort to get some of our work translated, which I am in hopes will soon be done. As soon as we can get it before the Maori's it will go quite rapid in my opinion. 12

Elder Cooke reaimed in New Zealand where he continued preaching with the aid of a priest, probably Thomas Holder or Holden. He spent most of his time in Wellington and Nelson. Several people joined the Church at this time, the first two being Martha Holder and her daughter Louisa. A branch was organized at Karori during April of 1855 with a membership of ten. At the time of his return to Australia in 1856, Elder Cooke reported that there were twelve members of the Church in New Zealand including one elder and one priest. He also reported that considerable opposition was beginning to come from other churches.

Missionary Attempts Between 1855 and 1870

The frequency of missionaries in New Zealand after the time of Elder Cooke was sporadic. The Deseret News Weekly, May 6, 1857, referred to a letter in which it was mentioned that A.J. Stewart and

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12 Deseret News Weekly, June 6, 1855, p. 100.

13 Ibid., January 26, 1881, p. 831.

14 Zion's Watchman, March 15, 1855, p. 246: April 12, 1855, p. 257: May 12, 1855, pp. 50,74; see also Manuscript History of the Australasian Mission, 1855.
George Clark had not yet arrived in Australia but that when they did arrive they would be sent to New Zealand to labor with Elder Amasa Potter. However, when the elders arrived in Australia they were reassigned to areas in that land because they did not have sufficient money to continue the trip to New Zealand.

The next missionary to labor in New Zealand was Carl C. Asmussen. (Asmussen changed his name to Amussen after moving to Salt Lake City). Elder Asmussen first immigrated to Christchurch from Denmark where he established a jewelry business. He tells that he became acquainted with the Church by reading a pamphlet he found entitled "How to be saved" by Lorenzo Snow. Some time later he returned on a visit to Denmark where he conversed with missionaries and joined the Church. On the way back to New Zealand, Asmussen made a stop in England where he met with Franklin D. Richards who ordained him an Elder. On the return trip, he became acquainted with and converted the Burnett family who were immigrating to New Zealand. Asmussen baptised William and James Burnett on March 6, 1867, and then with their help distributed many LDS books to the people of Christchurch.

Elder Asmussen left this description of Christchurch, its people, and their attitude towards Mormonism.

The people here have greatly advance in civilization of late years. Ladies of a certain class are now to be met with everywhere in town and a long way out of it. Among the

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novelties here are crinolines of gigantic sizes, say from six to seven yards in circumference, and trains, or whatever they are called, about half a yard in length. Another fashion is that of wearing (no doubt as a sign of beauty or nobility) long nails like eagle's claws, sharp enough to scratch out a person's eyes with a single scratch.

About every fourth house is transfigured into a public house, where drunkards are made by license every day in great numbers. But for all that, the Lord is not forgotten for in proportion to the numbers of public houses and houses of ill fame, churches have multiplied to all saints. I do not know what they may do for me in time, but at present it is certain they do not want to canonize me. 16

When Elder Asmussen left the Dominion on June 6, 1867, the Church in New Zealand consisted of one elder, one priest, one deacon and four members. William Burnett was placed in charge of the members, he being ordained an elder on the 17th of March, 1867. The Burnett brothers had been of great assistance to Carl Asmussen, who described them as faithful members of the Church.

The Visit of Robert Beauchamp to New Zealand

After Carl C. Asmussen left, the local members kept the Church in operation for several years. In Karori, missionary activity was performed by Brother Holder and a non-member, Henry Allington. Brother Holder is probably the priest who accompanied Farnham and Cooke in 1854. He may have been the husband of Martha Holder, who with her daughter, was baptized by William Cooke. His missionary companion, Henry Allington, first became acquainted when a friend, probably Holder,

16 Deseret News Weekly, August 7, 1867, p. 249; see also Millenial Star, June 15, 1867, p. 379.

17 Zobell, op. cit.; see also Deseret News Weekly, August 7, 1867, p. 249.
lent him a Book of Mormon. President Beauchamp records that Henry Allington "first became acquainted with the doctrines of our most holy religion by reading Elder Orson Pratt's works, lent to him by brother Holder, a young man who embraced the Gospel some years ago in Victoria." For two years prior to the arrival of Robert Beauchamp, Holder and Allington distributed written works among the residents of Karori. About twelve people were ready for baptism, including Allington, when President Beauchamp arrived.

On March 27, 1870, Henry Allington reported that the mission president had not yet arrived from Sydney but that he was due at any time. Previously Beauchamp had made a brief visit to Nelson.

Beauchamp arrived April 8, 1870, in Karori and there he baptized several of those who had been converted by Allington and Holder. The mission president also reorganized the Karori Branch with Henry Allington as presiding elder. President Beauchamp travelled on to Kaiapoi, arriving there May 13, 1870. While in

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18 John Douglas Hawkes, op. cit., p. 42; see also Manuscript History of the New Zealand Mission, 1870; NOTE: Henry Allington was born in Warwickshire, England, but came to the colonies when he was a small boy in 1842. He served on a whaling vessel and was wrecked at New Caledonia. He finally returned to New Zealand and worked as a school teacher at Karori.

19 Robert Beauchamp to First Presidency, April 28, 1870, located in the LDS Church Historian's Office.

20 Ibid.
Kaiapoi he held eight meetings and preached six times. He reorganized the Kaiapoi branch with William Burnett as the Branch President. During the visit of the mission president, the New Zealand conference of the Australasian Mission was organized with William Burnett as president, James Burnett as first counselor, and Henry Allington as second counselor. President Beauchamp left New Zealand for a conference in Australia May of 1870.

Concerning Beauchamp's visit, a local member of the Church living in Australia, wrote that "Elder Beauchamp was roughly handled, being pelted with various missiles of a most vulgar character, and otherwise abused." He also mentioned that "after Brother Beauchamp had baptized eight or nine person's, nearly every room that could be obtained was nightly occupied by various preachers" all of whom never bothered about the village of Karori before this 21 time, except a Church of England clergyman. The Wellington newspapers also printed many disparaging articles about President Beauchamp, accusing him of being a wicked, vulgar man, and urging the people to throw him and other Mormons out of Karori.

By July of 1870, there were forty-one members of the Church 22 in New Zealand, thirty-two of whom were new converts.

The first conference of the Church to be held in New Zealand

21 Manuscript History of the New Zealand Mission, May, 1870.
22 Ibid., July, 1870.
took place at Karori on January 8, 1870, with William Burnett presiding. President Beauchamp was scheduled to be there, but because of ill health he was unable to come from Australia. The president sent the necessary instructions to Brother Burnett for conducting the conference. During the meetings, the members started a Sunday School for children at Karori.

President Beauchamp presided at a second conference held at Karori on October 8, 1870. At this time Henry Allington was appointed President of the New Zealand conference in place of William Burnett, and Thomas Holder was appointed the President of the Karori branch.

The numerous articles that kept appearing in the Wellington newspapers against the Church caused the subject of Mormons to be brought before the House of Representatives of the Colonial Parliament on the 18th of October, 1871. Mr. Haughton asked the premier, William Fox, if the Government had been made aware of the progress of Mormonism in the province of Wellington, and the possible political influence Mormons might have in New Zealand. Mr. Fox replied that "unless circumstances were brought under their notice to show that any individual or number of persons were acting


24 Manuscript History of the New Zealand Mission, October, 1870.
in a manner contrary to the public welfare, they could not interfere in the matter."

Immigration of the New Zealand Saints to Utah

Consistant with the practice of the members of the Church during this period of Church history, the converts in New Zealand prepared themselves to travel to the United States. As early as January 1, 1868, James Burnett reported that the saints in the Kaiapoi branch were feeling the spirit of gathering and that he knew it was a duty for them to gather to Zion. On December 30, 1871, a group of eleven saints left Auckland on the steamship "Nevada". The group included Henry Dryden, his wife and four children, and Joseph Fawcett, his wife and three children. A second group, under the leadership of Henry Allington, left Auckland on April 21, 1872, on board the "Nevada". They arrived in Salt Lake City forty-four days later in the 4th of June, 1872. Along with Allington, his wife and two children, the group consisted of Robert Eagle, his wife and one child, Edward Readey and Karl Suisted. Other groups of saints immigrated to the United States but the immigration did not seriously deplete the number of saints or branches, except for the

25
Ibid., October, 1871.

26
Deseret News Weekly, February 21, 1872, pp. 25, 34; June 5, 1872, p. 251; see also Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah; Deseret News Publishing Co., 1941), p. 580. NOTE: Henry Allington and his family returned to New Zealand in the early 1880's and became prominent in Church affairs in Wellington. They returned to the United States at a later date.
original Karori branch and the number of European saints in the early period of the Church in New Zealand.

The Beginning of Rapid Growth of the Church in New Zealand

The next missionary to arrive after Elder Beauchamp, was Thomas Steed who left Melbourne on November 11, 1875, and arrived 27 in Wellington on the 18th. Elder Steed had formerly been a member of the Nauvoo legion and was one of Joseph Smith's bodyguards. While in Wellington he visited with a Mrs. Love, a member of the Church, and then went to Karori where he visited a Mr. Leavett in whose house the former members of the Karori branch had held their meetings. Elder Steed travelled on to Kaiapoi and went to the home of James Burnett who received him kindly. James was in charge of the Kaiapoi branch which consisted of about a dozen members. Elder Steed performed 28 most of his missionary work in this area of the Dominion.

The first large group of missionaries to arrive in New Zealand landed at Auckland in December of 1875. The group included Elders Frederick and Charles Hurst, John T. Rich, and William McLachlin, who was placed in charge of the New Zealand conference. The elders travelled to Onehunga by train and then took a ship to Lyttleton. On the way there, the missionaries stopped at Wellington where the Hursts remained for three days visiting their

27  Thomas Steed was born December 13, 1826 at Malvern, Worcestershire, England. He joined the Church in 1840.

28  Manuscript History of the New Zealand Mission, Nov., 1875.
aged mother. During 1876 all but one of the elders proselyted in the Christchurch area. They remained until 1877.

The next year the Church in New Zealand was under the direction of the local members until Thomas A. Shreeve arrived in Christchurch on August 23, 1878. The arrival of Elder Shreeve was the beginning of continuous missionary activity in New Zealand and of a more rapid spread of Mormonism. New Zealand was divided into three conferences during November 1879 – Auckland, Canterbury, and Otago. Branches were established at Christchurch (which included Kiaipoi, Rangiora, and Papanui), Prebbleton, Alford Forest, Auckland, Napier, Norsewood, and Timaru by the end of 1880.

During December, 1879, Elijah H. Pearce was sustained as President of the New Zealand conference and of the whole Australasian Mission. He made his headquarters first at Christchurch and later at Auckland. Making the headquarters of the mission in New Zealand was a result of the increased missionary activity in the Dominion and it heralded a great expansion of the Church in that land. When William Bromley arrived on January 14, 1881, to assume the presidency of the Australasian Mission, he continued to use Auckland as his headquarters. His arrival precipitated a tremendous surge in converts, especially among the Maori people. This phase of Mormonism in New Zealand will be discussed in the following chapters.

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Ibid., 1877-1881.
CHAPTER 3

MAORI PROPHECIES

Maori Prophets and Prophecies

Within the Maori hierarchy, the priest, or "tohunga", ranked high and was revered by the Maori people. The tohunga presided over all ceremonies that were religious by nature. These included ceremonies performed for warriors before they went to battle as well as the planting of crops. The Maori people also regarded the tohunga as a source of knowledge for the future. This knowledge was regarded as inspiration received from a spiritual world. "This spirit 'entered into' them, and, on being questioned, gave a response in a sort of half-whistling, half-articulate voice, supposed to be the proper language of spirits." When under this influence, the tohunga became a prophet to his followers.

It is difficult for Europeans to accept the ability of Maori priests to predict the future. Even LDS leaders during the early nineteen hundreds repeatedly warned Church members not to follow the various tohungas that appeared on the scene. Many of their prophecies failed to some true. The most noted is the prophecy concerning the coming of Christ to the New Jerusalem that was established by the Maori prophet Te Whiti at Parihaka during 1900.

1 Old New Zealand (told by an old chief of the Ngapuhi tribe) by a Pakeha Maori. (London: Richard Bently and Son, 1884), pp. 116-117.
The LDS people in New Zealand do acknowledge a series of prophecies made during the 1800's that refer to the coming of the true form of Christianity. They claim that these prophecies were fulfilled by the arrival and success of the Mormon Church in New Zealand.

Specific Prophecies Related to the Mormon Church

One of the earliest references to the prophetic utterances concerning the Mormon Church comes from the journal of William Bromley. On June 16, 1881, the mission president reported the contents of a letter that he received from Elder John Ferris. Elder Ferris stated that the Maoris told him "that more than a year ago the king said a white man would come across the sea and preach to them the true gospel and they affirm that they believe he [Ferris] is the man." ² Elder Ferris in a letter sent to the United States referred to a visit by three chiefs. They told him that he was the man told about by a Maori prophet two years previous who "would come from a far country and give them the good church." ³

These references by Ferris undoubtedly referred to a prophecy made by King Tawhiao of the Waikato in 1879. The king

² William Bromley's Journal, June 16, 1881, located in the LDS Church Historian's Office.

said that the true church would come in the future and that the ministers of that church would travel two by two. He further mentioned that "they will not come to you and return to European accommodations but they will stay with you, talk with you, eat with you, and abide with you."

Te Wiringa Naera, a Maori member of the Church living in Masterton, made a tape recording at a Genealogical meeting held during the 1960's in which he discussed the above prophecy, and one which occurred even earlier. According to Naera, Toaroa Pakahia prophesied in 1845 that the salvation for the Maori would come from the east and that the Maoris would recognize the men by the way they would raise their hands when they prayed. Toaroa emphasized that "after my death, when weeds cover my grave, then that salvation of which I have spoken will come and one of you will cross the great sea of Kua Pacific Ocean."

In 1881 a large meeting of the Ngatikahungunu tribe was held at Te Oreore near Masterton in the Wairarapa Valley. A large number of Maoris were gathered at the meetings, including members of all the various religious denominations in the country. Paora Potangaroa, a noted leader among the native people and a man considered to be one of the wisest sages in Maoridom, was the prominent figure at the gathering.

4 Te Wiringa Naera, tape about Maori Prophecies, in possession of Lewis Mousely, Salt Lake City, Utah.

5 Ibid.
Matters concerning Maori lands and other temporal affairs were discussed at great length. Soon the conversation turned to items of a religious nature and during the discussion a young man asked Paora which of all the various Christian faiths was the real Church of Jesus Christ. According to Matthew Cowley's article about the meeting, the chief instructed the audience to wait a short time for his answer. The old sage left the group and spent the next three days in prayer, fasting and meditation. When he returned among the people, Paora Potangaroa gave his answer, which in effect said that the true church was not yet among the people, but that when it did arrive it would come from the east. Paora also stated that the missionaries of that church would travel in pairs, and that when its representatives prayed they would raise their hands. The chief then called upon a scribe to write a covenant. (see page 32)

A covenant for remembering the hidden words which were revealed by the Spirit of Jehovah to Paora Tangaroa and which were proclaimed by him to the people assembled at the eight years house located at the head of the island: and these hidden words of the covenant were proclaimed on the 16th day of March, 1881.6

The covenant set forth certain days or years of fullness. The first would be the day of the fullness, the second would be the year of the sealing, and the third would be the year of the honoring. The chief stated that the Maori people would learn that they were the lost sheep of the House of Israel. They would also

6 Matthew Cowley, "Maori Chief Predicts Coming of LDS Missionaries" Improvement Era (Salt Lake City, Utah), September, 1950, p. 696.
learn about the scepter of Judah, about the king of peace, and about
the sacred Church with a large wall surrounding it.

The above covenant was sealed up in a cement monument in the
Ngatauewaru meeting house in 1881. A photographer from Masterton
heard of the prophecy of Potangaroa and of the written covenant so
he obtained permission to take a picture of the document. This
photograph later appeared at a conference conducted by Matthew
Cowley. A Maori lady had it in an old trunk at her home, and at this
conference gave it to Matthew Cowley. Eriata Nopera, who was present
at the meeting at which Potangaroa gave the prophecy, identified
the document in the picture as the covenant of Potangaroa.

Fulfillment of the Prophecies

The LDS people feel that these predictions were fulfilled
with the beginning of the missionary work among the Maoris in 1881;
with the baptism of a group of Maoris in 1882, at which time they
learned of the "sealing" powers of the Church of Jesus Christ of
Latter-day Saints; and the organization of the first Maori branch
among the Maoris in 1883 at which time they learned of the "tributes
and honors" they would be able to offer to the Lord. The LDS
missionaries travelled in two's, lived and ate with the Maoris, and
when they prayed, the elders raised their hands, as was the custom
in the early days of the Mormon Church. Several years later in 1894,
Hirini Whaanga crossed the Pacific Ocean to the United States and
fulfilled the prophecy made by Toaroa Pakahia in 1845. The

7
Ibid.
"sacred Church with a large wall surrounding it" mentioned in the Covenant corresponded with the Salt Lake Temple with its large wall.

The details of the work among the Maoris will be discussed in the next chapter. Many of the LDS people in New Zealand believe that the significance of these prophecies lies in their apparent preparation of the Maori people for the arrival of the true Church. The LDS members believe that these predictions help to substantiate their claim of being the only true Church of Jesus Christ. The report of John Ferris indicated that many Maoris in the early 1880's knew of the prophecies and that many regarded the Mormon elders as those predicted to come. The influence of the utterances was partly responsible for the rapid growth of the Church among the native inhabitants of New Zealand.
Potangaroa, a i whakapuakina aua kupu ngaro - kinga iwi i hui mai. kīte marae. o Ngatāuewaru. whare i tui kīte Upoko e te motu nei - a i whakapuakina i ia aua kupu ngaro ote wairua = ite 16th onga ra o Maehe 1881. Koia tenei aua kupu = Tuatahi: Kote ra tīna ote whanuitanga - Tuarau. Kote Tau 1882 Ka Kua i ia. Kote ra tena ote Kopinga - Tuatoru - tau 1883, Kote ra tena ote Honore. Kia kāka te whakapene, ina hoki: Te Kupu, He utu Kia ia e tika nei te utu, He wehi Kia ia e tīna nei te wehi. He Honore Kia i aetika nei te Honore, Kema 18 Upoko 7 te rarangi ____ Ko tenei Kawenata nei whakamakaratanga Kia motou whakatipuranga e haere ake nei, i muri ia motou ____ Konga hua e puta mai i roto i nei Kupu e mau i runga ake nei - Kote Hipi ngaro ote whauo Iharaira, Kote Raiena Katua = Kote Hepetai o huru = Ko Hīroo - Kote Kingi ote Maungarongi Kote ra whakamu = Kote rungatiratanga ote rangi - Kote Hahi tapu Ko Parahi mara - Kote whakatinga ite tangata . Tuuria = Kote whakapono = Kote aroha = Kote Maungarongi = Kote Rangimarie tanga = Kote Manawanui = Kote Kotahitanga Kote whakarite whakaira = Kote Kaupapa tenei i taea ai i tenei iwi e Ngatikahungunu te wha tikau tau -

Maehe 16th 1881

Kai taki . . .

Ranginui Kingi i tuhituhi Komite o Ngatikahungunu

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The above was copied from the photograph of the Covenant of Potangaroa by Brian W. Hunt on June 18, 1971. The photograph is in the possession of Sister Matthew Cowley of Salt Lake City, Utah. There is a possibility that errors in spelling may be present due to the size and legibility of the original document.
CHAPTER 4

MORMONISM TO THE MAORIS

The First Attempts at Teaching the Maoris

From the inception of missionary work in New Zealand, Mormon elders expressed interest in the Maoris. Augustus Farnham, President of the Australasian Mission, stated in a letter to the First Presidency of the Church that reports were coming from New Zealand that the Maoris were disatisfied with the churches in that land. When he returned from his visit in 1854, President Farnham reported that the Maoris he met were "a fine race of people, though not able to speak the English language to any perfection." President Farnham also mentioned that he and Elder Cooke, his companion, made an effort to have some written material translated because they felt that the missionary work would proceed rapidly as soon as written material could be given to the Maoris.

Other attempts at proselyting the Maoris were made during the 1870's. James Burnett preached to over one hundred Maoris in 1872 and in 1876 Elders James Burnett, Thomas Steed, and Fred Hurst visited a Maori meeting house near Kaiapoi.

1 Deseret News Weekly (Salt Lake City, Utah), December 8, 1853, p. 96.
2 Ibid., June 6, 1855, p. 100.
3 Manuscript History of the New Zealand Mission, 1872, 1876.
Later, in a letter dated 1880 to the editor of the *Deseret News*, George Batt, a missionary, wrote,

I would like to call your attention to the Maories, the natives of this country. It strikes me very forcibly that they are about ripe for the Gospel. They are firm believers in present revelation from God. They also believe in patriarchal marriage. Their king is wishing his people all to gather to the King Country in the centre of this island, because they learn badness with the Europeans.4

According to Andrew Jensen, the noted Church Historian, the first Maori to join the Church was a sailor who was baptized by Elder Richard G. Lambert near Honolulu about 1874. Some seven years later in 1881, William John McDonnel, a local member, in Auckland, baptized two natives of the Penguin Islands. These were the first South Sea Islanders baptized in New Zealand.

In 1881, Ngataki, a Maori thirty-five to thirty-eight years of age from Ngaruawahia, visited William McDonnel at the graving docks, a dry dock used for the repair of ships, at the bottom of Hobson Street in Auckland. After conversing to some extent with Brother McDonnel, Ngataki desired baptism. McDonnel continued to teach him the gospel and on October 18, 1881, baptized Ngataki in the graving dock.

5

Andrew Jensen (comp.), *Church Chronology* (Salt Lake City, Utah: Deseret News 1914), p. 113.

6

William John McDonnel was born in Ireland in January, 1851, and emigrated to Australia in 1870. A year later, he went to New Zealand where he spent about five years living among the Maoris. He joined the Church in 1880.

7

The First Major Attempt Under
the Direction of William Bromley

When William Bromley was called to preside over the Austral-asian Mission, he was informed by Joseph F. Smith that the time had arrived for the Maoris to receive the gospel. Soon after his arrival he was impressed to begin the proselyting among the natives. After a period of fasting and prayer, he and the members of the Auckland branch met and decided to visit the Maori settlement at Orakei to initiate the work among them. Accordingly, President Bromley, William J. McDonnel, Steven Surman, and James V. Miles, the latter three local members, met at the home of W.W. Day, and after partaking of the sacrament made their way to Orakei. Here they met Chief Paora Tuhare. The chief was reluctant to converse with the white men, greeting them at first through the window of his home. After a discussion with the brethren, the Maori chief agreed that if they prepared a document setting forth the principles taught by the Latter-day Saints, he would submit it to the Maori Prophet Te Whiti and to the Maori King. The document, written by President Bromley and translated by a native worker at the graving dock was subsequently printed (2000 copies), the cost of the printing borne by Charles Hardy, a local member.

On March 20, 1881, the brethren returned to Orakei where they found the Maori chief under the influence of alcohol and rather hard to get along with. However, after dinner, they were

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Juvenile Instructor (Salt Lake City, Utah), January, 1887, p. 6.
invited to speak at a special meeting. About fifty Europeans were present, along with a Maori minister, and they harangued the meeting causing a flurry among the natives. Finally the mission president stood up and began speaking, with William McDonnel interpreting. The Maoris soon calmed down, and after his speech the chiefs present began meeting in council to discuss the document.

The next month, April 15, 1881, William J. McDonnel was rebaptized for the renewal of his covenants and was set apart by President Bromley to present the gospel to the Maoris.

During 1881, several other attempts were made by the missionaries throughout New Zealand to work among the Maoris. On June 15, 1881, Elder John P. Sorenson went to Parihaka, an important native settlement near Pungarehi in the Taranaki. He reported that the Maoris expressed both grief and joy at hearing his testimony, but were generally very kind to him. Two days later, Sorenson visited the settlement again and attempted to present the gospel to the great Te Whiti. In writing about his experience he said, "I opened the gospel to Te Whiti's followers by interpreter Thompson and rebuked the unclean spirit in the Maori Prophet in the

9 Manuscript History of the New Zealand Mission, Vol. 1, March 1881; see also William J. McDonnel "The start of the Mission among the Maoris of New Zealand", typewritten copy in the LDS Church Historian's Office; Bromley, op. cit., March 1881.

10 John P. Sorenson was born on October 17, 1837 in Denmark. He visited New Zealand as a ship's carpenter and remained there for nine years. Sorenson left in 1870 and settled in Utah where he joined the Church nine years later and returned to New Zealand as a missionary.
name of Christ. I also shook the dust off my feet against this Maori prophet outside his camp and prayed that the Lord would release his followers from the superstitious yoke with which he had bound them." The course pursued by Elder Sorenson was questioned by elders Ferris and Bromley, their reason being Sorenson's lack of judgement and wisdom. President Bromley described Elder Sorenson as being sincere but a great extremist.

During the same month, John S. Ferris commenced working among the Maoris at Opitiki in the Bay of Plenty. He distributed tracts among them but reported in December that he was not accepted by the Maoris in that area. John Ferris and Alma Greenwood later distributed tracts among the Maoris and Rewiti and Woodhill, north of Auckland, and elders Farr and Hansen visited a Pa near Carterton in the Wairarapa Valley.

The Breakthrough at Cambridge

The first successful preaching of the gospel to the Maoris took place near Cambridge. Thomas L. Cox, a local member of the Church located himself near Cambridge. He was a shoemaker by profession and a great friend of the local natives who consulted


12 Bromley, op. cit., July 7, 16, 1881.

13 Thomas Levi Cox was born in Countsethorpe, England, on the 1st of April, 1846. He joined the Church in Auckland on March 30, 1880.
him frequently on religious matters. His wife Hannah was also well liked because of her assistance to them in times of need and sickness. In December 1882, President Bromley visited Brother Cox and his family for the Christmas season. He was surprised when he was followed by Brother McDonnel, who stated that he was impressed to come to Cambridge in consequence of dreams about the readiness of the Maoris to receive the Gospel. On December 24, they went to a nearby settlement to visit with the local Maoris. On their way back to Brother Cox's, the elders saw a native home on the brow of a hill. Elder McDonnel left his companions and climbed to the top of the hill and handed the Maori beside the house a tract, telling him that it was about the religion Jesus and Peter taught. As McDonnel turned to leave, the Maori grabbed his collar and asked him to remain and tell him about this religion. Meanwhile, McDonnel's companions arrived. They arranged to return that same day and have a meeting in the home of the Maori, one Hare Teimana. At the conclusion of the meeting, the missionaries made arrangements to return the next day. As they started to leave, Hare Teimana stopped them and asked them to bless his thirteen year old daughter, Mary, who had not eaten for many days and was nearing death. The mission president instructed William McDonnel to proceed with the blessing. After each person in the room had prayed, the elders rebuked the illness from the girl.

The next morning Brother McDonnel visited the Teimana family, and while on the way to the home, he was met by a Maori woman who told him that the young girl was well and had asked for strawberries
shortly after the missionaries had left. That same day Sister Cox rose early and baked a custard pie for the family. She later helped nurse Mary back to full strength.

On Christmas Day, 1882, Hare Teimana, his wife Pare, and Hare Te Katere were baptized in the Waikato River by Elder William McDonnel. The baptism took place at 10:30 in the evening. President Bromley described the evening as being very still, with the moon shining brightly and "the night broken by the ripple of the stream in its course." A number of natives watched the ceremony from the side of the river.

After the baptism, Hare Teimana told the missionaries of a dream which he had experienced. There are at least three accounts given of the dream. The first is by William McDonnel, the second by President Bromley, and the third by Thomas L. Cox. They all have favorable and unfavorable points in their credibility. Brother McDonnel interpreted the dream at the time it was given but wrote his account many years later. President Bromley wrote the account of the dream shortly after it was related to him by Hare Teimana but had to rely on what he remembered of Elder McDonnel's interpretation.

14 McDonnel, op. cit.; see also Bromley, op. cit., December, 1882; Thomas L. Cox, "Opening of Missionary Work Among the Maories" (July 3, 1898), located in LDS Church Historian's Office.

15 Bromley, op. cit., December 25, 1882; see also McDonnel, op. cit.; Cox, op. cit.; Manuscript History of the New Zealand Mission, December, 1882; Deseret News Weekly, April 18, 1883, p. 194; August 15, 1883, p. 476; May 23, 1896, p. 708.
Elder Cox was also present at the same meeting but he did not write his account until 1898. It is noted that the accounts are in the words of the writers and not Hare Teimanā.

According to William McDonnel, he learned from Brother Teimanā that,

About three or four months ago I was lying in this bed at night. My face was turned toward that door and a man came to the door. The door did not open. I don't know how he came in but he stood with his back against the door. He was dressed in white. He spoke to me and said, "I am Peter, I am Peter, I am Peter". Then he told me that the Gospel would be brought to me and said "Turn around and you will see the man who will bring the Gospel to you". This man will tell you that it is the same Gospel that Jesus Christ preached and then Peter preached. I turned around and I saw the man. I looked at him closely so I would know him when he would come. Then Peter started to move. He arose off the floor - did not move his feet or arms, just arose slowly up and just as his head was about to touch the ceiling and Peter still kept rising. The last I saw of Peter was the soles of his feet. As the feet went out of sight the hole closed just as it was before. I did not sleep much more that night and I have often wondered what it was and if it was anything for me but it still was in my thoughts. When I was standing on the edge of that hill I was looking all around and I saw you three men coming up the side of the hill. I watched you and when you stopped two or three times. I watched to see what you would do. When you were about half way up all at once I knew that you were the same, clothes and everything as you came up the hill. The closer you came the more I knew you. When you got to the top you did not speak for awhile after that hard work. You then gave me some book and told me that it was the gospel that Jesus Christ taught and preached when he was on the earth and left Peter to preach to the people. You were starting to go away so that was the reason I held on to your coat and asked you to tell me the Gospel. I know for sure that you were the man. The same clothes, the same words that Peter said you would say to me.16

The second account is the one recorded by President Bromley

16
McDonnel, Mission Among the Maoris.
in his journal.

I dreamed that I saw a child standing upon its head, two women and a man all of whom were dressed in white the man was sitting in a chair hair and beard long and very white he was dressed in a white robe which enveloped his body from the shoulders to his feet not a dark spot upon his clothing, one of the women pointing to the man and addressing me said that is the Apostle Peter "he works with man upon the earth" after telling the dream the Maori said when I saw you (that is myself and Bros McDonnel and Cox) the dream came fresh to my mind and a firm impression was made upon my understanding that you were the men that the Apostle Peter was working with and in this I see the interpretation of my dream.17

Thomas Cox in his report mentioned that Peter, James and John were present in the dream, but in essence tells many of the same things as the other brethren. The accounts differ in details such as the number of people present in the dream and the manner in which they appeared. However, they do agree in some important points. They all agree that the Apostle Peter was involved in the dream and that he told the Maori that he was directing the work upon the earth through certain men. In all cases, the Maori recognized the three Mormon missionaries as the men referred to in the dream.

The fact that all three of the men present at the meeting recorded their recollections of the dream adds a certain amount of credibility to its actuality. The dream and the baptism of Hare Teimana and others makes this the point at which the really successful work among the Maoris began. The dream seemed to have prepared these certain individuals for this occasion.

17 Bromley, op. cit., December 25, 1882.
According to information supplied to the Church Historian's Office by Samuel Cox, the son of Thomas Cox, President Bromley appointed Thomas to be President of the Waikato District, which included all of the inhabitants residing adjacent to the Waikato River south of Auckland. Samuel believes that this in effect place Thomas L. Cox in charge of the Maori mission, but his jurisdiction was limited to only part of New Zealand, whereas Elder McDonnel's appointment covered the whole country.

On February 18, 1883, Thomas Cox presided over a special meeting of twelve Maori members of the Church for the purpose of giving some of them the Aaronic Priesthood. Hare Teimana, Hare Te Katera, Hare Wirihana, Pepene Eketone, Epiha Harepa, Te Opira, Maora, Petera Temukito, Eihona, Tapa Tewhapa and Okahatutute Omahana were asked if they would be willing to be ordained priests. The brethren, in reply, asked if they could discuss the offer for a few days. On the 25th they met again, and the Maori brethren presented their decision to have only Hare Te Katera receive the Aaronic Priesthood. He was the oldest among them and they believed that he should receive the priesthood first. The rest held that they were unworthy for this honor at that point. Consequently, Brother Te Katera was ordained a priest by Thomas Cox and also set apart as president of the Waotu Branch. This branch remained in

18 Manuscript History of the New Zealand Mission, Vol. 1, December, 1882; see also Bromley, op. cit., December 31, 1882.
existence for only a few years.

Missionary work proceeded with great rapidity and success from this point. On August 26, 1883, the first permanent branch of the Church among the Maoris was established at Papawai, Wairarapa Valley, with Manihera, a native chief, as president. By 1884 there were 811 Maoris in the Church, with nearly all of the missionary work being concentrated among them, especially in the Wairarapa, Hawkes Bay, Waikato, and Gisborne areas.

**Missionary Life**

The missionaries who worked among the Maoris lived with them. They learned the Maori language, ate the same food, and slept in the same houses. This meant a complete change for many of the American missionaries, but it was a change which endeared them to the hearts of the Maori people and which promoted successful missionary work. A missionary described his experience in this manner:

About an hour after our arrival, we were called to supper and all sit upon the mats spread on the ground floor. The natives gathered around the large pans filled with potatoes and eels. As usual we were provided with a pan to ourselves. Feeling rather hungry after our ride, we dived into the dish and ate our frugal meal with as much relish as though we had been born and reared Maoris. In fact, our success as Maori missionaries depends somewhat upon our ability to eat the food provided, so the natives say, as they declare, that unless a person is strong for their food, he will not be strong to

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Manuscript History of the New Zealand Mission, Vol. 1, February, 1883; see also Bromley, op. cit., February 25, 1883.

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Jensen, op. cit., p. 113.
acquire their language. If this were the case I am sure I have eaten enough already to acquire half a dozen languages.21 He also mentioned how he and his companion slept on the floor in the same room as the others, using straw as a blanket.

The early missionaries traveled from one Maori branch to another, both in proselyting and conducting branch business, by walking or riding horses. The elders often carried tarpaulins and blankets to provide shelter and warmth when they had to sleep outside. There were only trails to be followed in many of the areas of New Zealand, which involved the occasional crossing of streams. Sometimes the horses proved to be infuriating beasts, especially when they wandered off. One elder described his experience with horses this way. "the colt lays down, bridle slips off and so do I. I next try it alone but not getting into the sadel he starts off on a jump, I am at a disadvantage, and on sudden movements, turn a somerset forward, taking off the bridle as I do."

The missionaries also had another hardship to endure in the form of fleas. Several missionaries in their letters or diaries mentioned their encounters with these insects; "the last thing before going to bed and the last before getting up is to search for fleas. Our bodies are covered with flea bites which keep our flesh


Twenty or thirty years later, missionaries still had problems with fleas in some parts of the country. Elder Matthew Cowley stated that he "arose at 6:30 and went to Karakia prayer after having a miserable nights rest. The fleas bothered me so much," he added, "I was unable to sleep. I have forgotten to mention before, that the fleas are my best companions because they stick to me so close."

These physical hardships proved to be less discouraging than the opposition received many times from the island's inhabitants. Ministers held meetings to denounce Mormonism; tribal councils urged the Maoris to ignore the Mormon missionaries; newspapers printed discouraging editorials condemning the Church, giving special emphasis to polygamy and the affairs in Utah, and in some instances the papers refused to allow the missionaries to advertise their services or answer charges against the Church. A later mission president, Charles B. Bartlett testified that two elders, Elias Johnson and John E. Magleby, "were seized by natives of the Ngati Porou tribe, bound hand and foot and tied to a fence for two days."

The early converts also occasionally caused missionaries to become discouraged. Bitter feelings sometimes prevailed in the

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23 Nelson Spencer Bishop, Mission Diaries, Brigham Young University Library, p. 18.


branches, causing some to leave the Church. Drinking, betting on horseraces, and immorality led to excommunications of members.

The Basis for Success

Among the Maoris

Despite opposition, which at times approached violence, the missionaries achieved considerable success among the Maoris. At a meeting held at Karongata in 1884, several Maoris gave reasons for the success of the missionaries. They said that other churches had failed to explain the meaning of the Bible to the Maoris, but that the Mormon missionaries had provided them with a good understanding of the scriptures. The Maoris also noted that the elders slept and ate among them and, relying upon the Lord, had left their homes and traveled to a foreign land to serve them.

A non-member New Zealand scholar discussed the effects of Mormonism on a Maori settlement and gave several reasons for the 26 success of the Mormon missionaries among the natives:

1. The Mormons presented their religion as being a fuller and more complete version of what the Maori had already learned about Io, the great Maori God. He referred specifically to the idea of intermediary people between man and God. This idea coincided with the Mormon hierarchy which included the prophet and apostles.

26 Manuscript History of the New Zealand Mission, Book 1, 1884.

2. The reverence that the Maoris paid to their ancestors coincided with the Mormon concept of genealogy and temple work.

3. Mormonism was a progressive religion and its belief in a millenium appealed to the Maori.

This scholar also noted some of the problems Mormonism presented to the Maori. He claims that Mormonism presented a new epistemology to the Maori, a value system which permeated every aspect of their lives. He also stated that the Maoris had to change from a passive, acceptive religion to an active religion which required daily living of its principles. A study of the Church among the Maoris reveals that some of these people were not able to meet the expectations of the Church.

By 1890 the missionaries had firmly established themselves and the Church throughout the land. An article in the Wairarapa Standard reported that the Mormon missionaries were having considerable success in the Waikato, King Country, and in the Wairarapa. It referred to the missionaries as being zealous in their teaching of the scriptures. The article also made a point about the elders not involving themselves in politics or purchasing land. The paper stated that "they have been working for a good purpose, while other churches have been slumbering and leaving the Maoris to drift whither they would."

Individual Achievements of Members

The early converts to Mormonism became important leaders in the Church in New Zealand during the late nineteenth century. William and James Burnett, Thomas Cox, William McDonnel, Henry Allington, Charles Hardy, and others assumed important positions of leadership in the Church and were instrumental in the spreading of the gospel. Maori members also assumed important roles. Those who accepted the Church and attempted to live its principles became strong individuals. A report in the Wellington Times during 1895 described some of the members living at Porirua.

Mrs Spencer Medley and Mrs Duff Hewett spent last Saturday afternoon among the Maoris at Porirua and held a meeting at Mr Wi Neira's house. Nearly all present were Mormons, and strictly temperance people, Mr. P.H. Horohouse being the only member of the Church of England, and also the only one who signed the pledge [Blue Ribbon Temperance Movement pledge]. Judging from all we saw and heard of these Maoris, they well deserve the name of Latter-day Saints. Their knowledge of the scriptures is wonderful. They meet in their church for prayers every morning at 6:30, and every evening at 5 o'clock. Their houses are spotlessly clean. We did not hear of one case of polygamy, although they did not condemn it. Mrs Wi Neira is a handsome, clever woman, and the daughters all nice looking and married. It was a pretty sight to see the tiny children, some almost babies, run to meet their grandfather, Mr. Wi Neira when he arrived from town, and to see the fine, handsome old man take them on his knees and smile so benignly upon them.29

Among the many Maoris who joined the Church and remained active were Piripi Te Maari and Hirini Whaanga. These leaders were representative of many who became faithful Latter-day Saints. Piripi Te Maari joined the Church in 1882. During his life he became a wealthy and prominent man both in the Church and in

29 Deseret News Weekly, December 29, 1894, p. 45.
politics. He was chosen by his own people to represent the Maoris in the colonial government and was a popular speaker and leader in the Church. Hirini Whaanga, a Maori Chief, was one of the first to welcome and shelter the elders as they began their work among the natives. He went to the United States in 1894, settling in Utah. There he participated in temple work and in 1898 returned to New Zealand on a mission, at the completion of which he returned to Utah for the remainder of his life. While commenting upon his death in 1905, Stuart Meha, who also became a prominent member of the Church in New Zealand, said, "O! would that there were more Hirini Whaangas, men strong in the faith, leaders among the people to inspire them to good."

Division of the Australasian Mission

By 1890, the Church was firmly established among the Maoris. The work involved the dedication of many missionaries as they labored under difficult circumstances to contact the Maoris. It seemed to involve a preparation of the Maoris both in a spiritual sense and in their relations with other churches. Missionary work continued almost exclusively among the Maoris until 1893, when Mormon missionaries again began to proselyte among the Europeans. Thomas L. Cox, who featured in the first breakthrough of the work among the Maoris, was one of the first elders to work with the Europeans again, specifically in the Otago region.

On August 4, 1897, President Ezra F. Richards received a

letter from George Reynolds, one of the general authorities of the Church in Salt Lake City, informing him of the decision to divide the Australasian mission into two missions. Part of the old mission became the Australian Mission and included Australia and Tasmania. The other sector became the New Zealand Mission and included all three islands of the Dominion and also Fiji. The letter instructed President Richards to remain as president of the New Zealand Mission and to select a missionary to head the new Australian Mission. Consequently Andrew Smith Jr. was selected and appointed President of the Australian Mission. The division of the mission became effective January 1, 1898. This separation came because of the growth of Church membership in both countries and the inability of one mission president to preside over such a large territory.

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31 Ibid., August, 1897.
CHAPTER 5

THE TRANSLATION OF THE BOOK OF MORMON INTO MAORI

Early Translations of Church Materials Into Maori

When President Augustus Farnham left New Zealand at the beginning of 1855, he reported the results of his trip to President Brigham Young. After describing his journey, he commented concerning future missionary work among the Maoris. "The natives are a fine race of people, though not able to speak the English language to any perfection. We made some effort to get some of our work translated, which I am in hopes will soon be done. As soon as we can get it before the Maoris it will go quite rapid in my opinion." These elders saw the desirability, necessity, and consequences of giving the Maoris information about the Church in their own language.

During 1851, the missionaries made several attempts to get the message of the LDS Church translated into Maori. President Bromley had two thousand copies of a tract printed which outlined the principles of the Church. These were distributed among the Maoris by the missionaries and proved to be very effective in spreading the news of the LDS Church. Ngataki, the first Maori baptized in New Zealand, reported several times to William Bromley that the tract caused great interest among the Maoris.

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1 Deseret News Weekly, June 6, 1855, p. 100.

2 William Bromley's Journal, March 30, 1882, located in the LDS Church Historian's Office.
Within a few years after the missionary work began among the Maori people, several elders attempted to translate several sundry pieces of literature into Maori. Ezra F. Richards wrote of his translating the Word of Wisdom into Maori and how he had trouble finding words in Maori that were equivalent to their English counterpart, such as "constitution", "nature", and "use". In 1886, Elder Richards also completed a translation of the Articles of Faith.

The Translation of the Book of Mormon into Maori

In a letter to President Bromley dated July, 1881, Elder John Ferris mentioned that a delegation from the Maori King, who had just visited him, stated that the King wished to have the Book of Mormon translated into Maori.

The first attempt to do this took place in 1886. President William T. Stewart, Ezra F. Richards and James A. Jury, the latter a local member, began translating the book. The effort was stopped shortly after because of the Elders lack of knowledge of the Maori language and President Stewart's other responsibilities.

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4 Ezra Foss Richard's Journal, January 10, 1887, located in Brigham Young University Library, Provo, Utah.

5 Bromley, op. cit., July 14, 1881.

6 Richards, op. cit., March, 1886.
During a conference held in March of 1887, the question of translating the Book of Mormon into Maori arose, especially the matter of raising funds to complete the work. On the 13th of March, the mission leaders discussed this question, along with the problem of introducing the principle of tithing and changes in the sacrament in such a way as not to be disastrous to the Maoris. It was decided "to spring the matter of raising means to the Maori brethren in the general Priesthood meeting and see if they would not be worked upon to take it in hand and feel better about it than to have us wrye it upon them."

The matter was brought up during the General Priesthood meeting, with each mission leader expressing his desire to continue with the work. The meeting was opened for the brethren to express themselves concerning the proposal about the Book of Mormon. "Three or four would get the floor at once and they were so full of the good spirit it seemed impossible for each to wait his turn. All that spoke was with one accord very anxious to have the work pushed immediately and would take the matter home to his own district and have the means raised at once."

The next day, Sunday the 13th of March, Elders Ezra Foss Richards and Sondra Sanders were appointed and sustained as

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7  Ibid., March 12, 1887.

8  Ibid., March 13, 1887.
translators of the Book of Mormon and Sister Katie Paxman, the mission president's wife, was appointed to cook for them and to assist them in any way practicable.

Elders Richards and Sanders returned to the Waiapu District, where Elder Richards was president, and labored there until the 12th of April at which time they journeyed to Rakaututu, near Gisborne, where they were to live in a new home while translating the Book of Mormon into Maori.

The house in which they were to live was described by Elder Richards in his journal:

Saw the house which is located on an incline, it faces almost southward, has a front porch with a small room at end; the main door opens into the hall which leads past a large room on the right and one on the left with a fireplace in, into the kitchen, a large room containing a fireplace also, a small room on the east of kitchen. Twas a frame building with a floor in each room. . . the large room on the right entering the hall from the front was arranged for Sr Katie. The one on the left for the work of translation and the little room on west end of porch which had a door opening onto the porch and one opening into our large working room also a large glass window on the west was provided with a bunk for my companion and me.9

On April 26, 1887, the two elders began the translation by revising the previous attempts at translating the book. The same evening, between 8:00 and 9:00 p.m., President Paxman asked Elders Richards and Sanders to lay their work aside so that he could give them some instructions. He told them that this was the last evening they would have together for sometime and that they were about to

9 Ibid., April 20, 1887.
start on a very important work, the translation of the Book of Mormon, which he described as "a sacred work - even the word of God." The president believed that it would be impossible for the missionaries to perform this work satisfactorily without the aid and inspiration of God, so he thought it best to dedicate the room that had been assigned for the work of translation. William Paxman desired that the room be a fit place for the Spirit of God and Angels to take up their abode if necessary in order to assist the brethren in the work. The president assigned Elder Richards to be the father of the house. The missionaries were held responsible for keeping the room sacred by making sure that nothing be performed "to defile the room or grieve away the Spirit of God; no excess of levity, laughter; roudyism; disputes etc."

All those present then kneeled down placing their chairs so as to form a circle. Elder Richards was on President Paxman's left, Elder Sanders on his right, Elder Johnson next and then Katie. The mission president offered the dedicatory prayer. He prayed for the blessings of God to rest continually in the whole house and especially in the room which he dedicated for the work, and from which he rebuked every evil influence or unclean thing that might be in or lurking around the room. Then Brother Paxman set apart Elder Richards for the work and blessed Elder Sanders to assist in the translation.

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10 Ibid., April 26, 1887; see also Sondra Sanders Journal Book 2, pp. 127-129, located in the LDS Church Historian's Office.
After this special meeting the translators proceeded with the work to which they had been assigned. They worked every day at the translation, interrupted occasionally with other Church assignments. Each elder worked on a separate part of the book so as to make the translation move more quickly.

The translation was completed on November 24, 1887. Elder Richards described the events of this day when he wrote,

At work as usual, did Moroni 8:98-10:34 inclusive which was the last of Book of Mormon. The Amen was written, as also translated by me, at 4:4 P.M. I having been on the last book about five minutes after hearing the call to supper, I said to Sr Katie in kitchen "Tis finished," she replied "well I have got a suit pudding in commemoration of it," so we went out and enjoyed a good supper of meat, potatoes, and Suit pudding and all felt to rejoice in the completion of it. Elder S. had finished them which was all the Book of Mormon and we rejoiced immensely in having been thus far so wonderfully blessed and prospered of the Lord in the important work.11

The two Mormon elders revised the Book of Mormon between December 5, 1887, and March 24, 1888 with the assistance of Henare Potae, Te Pirihi Tutekohi, and James Jury, local members. Sister Georgiana Marriott copied most of the manuscript. All were so anxious to complete the work that they labored constantly during much of the day and night.12

Publication of the Maori Book of Mormon

At a conference on April 7, 1888, the manuscript was

11 Ibid., November 24, 1887: see also Sanders, Book 4, pp. 29-30.

12 Sanders, Book 4, pp. 165-166.
displayed to the members and the method of translation and revision explained. Elder Sanders also read a portion of the translation, the farewell address of King Benjamin. The Saints expressed great interest in the work and pronounced the translation good. During the conference it was decided to publish two thousand leather bound copies and to make the sale price five shillings per book. The Star Publishing Company of Auckland was selected to do the printing of the book.

However, disagreement did exist among some of the members of the Church in regard to the publication of the Book. At a meeting held during a conference of the Hawkes Bay District, the subject of printing the Book of Mormon was discussed. The president wanted to send the manuscript to Auckland as soon as possible, but some of the members expressed different points of view. A few wanted to send the manuscript to the United States to be printed while others wanted to wait for an indefinite period of time before publishing the book. Many of those who were expected to support the president became the most prominent opponents. After a discussion by President Paxman concerning the importance of having the book printed, the members supporting him were able to constitute a sufficient majority to agree to send the manuscript to Auckland with Sondra Sanders. At the end of the meeting, many of the brethren who had expressed opposition apologized and donated

13 Richards, op. cit., April 7, 1888.
money towards the cost of publication.

All of the money for the publication of the Book of Mormon into Maori was obtained from the members of the Church in New Zealand. The cost of publishing the book amounted to $371 with the districts providing $322 and certain individuals providing $62 to cover the expenses.

Then came the Mission Conference in April, 1889, when the President was to be released! His favorite project had been accomplished and the Maori Book of Mormon was now ready for distribution. Free copies were to be given to each one who had made a contribution towards its publication, and everyone felt that they had reached an important milestone in the history of the mission.  

Credit must be given to the Saints in New Zealand for providing the means for publishing the Book of Mormon into Maori. Although most of the members were relatively poor, they provided food and lodging for the translators, and the necessary money to cover the expenses of the project. These provisions, along with their moral support of the project, enabled the task to be accomplished.

Subsequent Revisions and Translations

The translation of the Book of Mormon by Elders Richards

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15
Joseph Beck's Journal, 1888, located in the Brigham Young University Library.

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and Sanders was used until Matthew Cowley made his revision. This was done at the request of President James N. Lambert of the New Zealand Mission and with the approval of President Joseph F. Smith, the President of the Church. Some 2,500 verses were changed so that they could be understood more clearly by the Maori people. The second edition of the Book of Mormon in Maori was published in 1917.

After he finished, Matthew Cowley, Wiremu Duncan and Stuart Meha were set apart to translate the Doctrine and Covenants and the Pearl of Great Price, two modern sets of scriptures of the LDS Church, into Maori. Several sections of the Doctrine and Covenants had been translated previously by Elder William H. Dickson. Elder Cowley translated most of the two books because the two Maori brethren decided that his was the best translation. He continued the work for two years until 1919, when the Doctrine and Covenants and the Pearl of Great Price were published in Maori.

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18 Henry A. Smith, Matthew Cowley - Man of Faith (Salt Lake City, Utah: Bookcraft, 1954) p. 53.
Education in New Zealand

Education in New Zealand began with the protestant and Catholic missionaries establishing schools in various local communities as early as 1816. Each school was independent in its operation with no national system of education in existence. Moves towards a national outlook in the education of youth began in 1840 when the British Parliament instructed Governor Hobson to make the Maors the object of his special care because of the future relations between the settlers and the natives. A series of ordinances were enacted in 1844 and 1847 which brought education under the direction of the various provincial governments especially in the areas of curriculum and finance.

When New Zealand received representative government in 1853, and when the provinces were abolished in 1876, the matter of a national system of education became increasingly important. The various suggestions were finally consolidated into the Education Act of 1877, which established a free, compulsory, and secular system of education in New Zealand.

Even though the government had assumed the operation of the schools by the mid 1880's, the system was barely under way. In the larger towns schools seemed to be operating well but in many of the Maori communities and in the outlying areas of the country the
government had established only a few schools. This was further complicated by the fact that Maori parents lacked the formal education with which to teach their own children the fundamentals of reading and writing.

**Education in the Mormon Church**

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of all things both in heaven and in the earth, and under the earth, things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgements which are on the land and a knowledge of countries and of kingdoms.¹

In fulfillment of this charge from the Lord, the early Latter-day Saints placed education at a premium. In Illinois they established the University of Nauvoo. During the exodus of Illinois the Church leaders gave various instructions to perpetuate the education of the saints. The Council of the Twelve instructed W.W. Phelps to prepare textbooks to take to the new gathering place. The saints later used these books at Winter Quarters. While at Winter Quarters, the Council of the Twelve sent a general epistle to the saints instructing them to gather all of the books they could and present them to the Church Recorder. These books became the nucleus of the first library in Salt Lake City. The ship "Brooklyn", which carried a group

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¹ *The Doctrine and Covenants* (Salt Lake City, Utah; The Church of Jesus Christ of Latter-day Saints, 1962), 88:78-79.
of saints from New York to San Francisco, also carried a large quantity of school books.

In October, 1847, the same year they arrived in the Salt Lake Valley, Mary Dilworth began the first school. By 1851 district school houses had been built in most of the wards of Salt Lake City. Brigham Young instructed Orson Spencer to begin the University of Deseret in Salt Lake City in 1850. Dr. Karl G. Maeser, in 1875, arrived in Provo, Utah, to operate the Brigham Young Academy. From these beginnings developed an elaborate church school system that by 1913 included three colleges nineteen academies, and eight seminaries.

Establishment of Schools in New Zealand by the Church

With the growth of the Church among the Maori people, the mission leaders recognised the need for the Maori children to receive a basic education in order for them to compete with the white children of the nation. Accordingly a school was started on January 11, 1886, at Nuhaka under the direction of Elder Sondra Sanders and later under Sister Georgiana Marriott. The school was poorly equipped with only a homemade blackboard and several slates, but by February a few books had been obtained.

Elder Nelson S. Bishop also taught at Nuhaka in October

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3 Sondra Sander's Journal located in the LDS Church Historian's Office, Book 1, p. 146.
of 1886. According to information from his journal, the school house was a frame building, roofed and sided with sheet iron and measured thirty feet long, seventeen feet wide, and seven feet high. He wrote that the students had only a book, slate, and pencil, and no seats or desks. The students showed considerable success for the nine months that they had been in school. Some had progressed from no ability in reading to working with the third reader. Several had learned the multiplication tables and were working with division, subtraction, and addition, and most were writing considerably well. The children also enjoyed music from the Sunday School Union Hymn book.

Mormon mission leaders soon established schools in the various districts. Waiapu District had a school in December of 1886, Mahia in October, 1887, Waikato in 1887, and Hauraki in August of 1888.

A further insight into the operation of the schools was revealed in the journal of another missionary. He described his first experience in teaching, possibly in the Waiapu District. While teaching he lived in a "whare", a native home, which appeared like a haystack, covered with rushes on the outside but which was quite comfortable within.

Today I begin school teaching. I surely have come a long way from home to initiate such employment. It is not my choice, yet I am perfectly willing to set myself freely to

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4 Nelson Spicer Bishop's Missionary Journals located in the Brigham Young University Library, p. 16.
do whatever the servants of the Lord see fit to call me to
perform. The children gather early, all a little anxious to
see the new teacher, after their mouth's vacation. After the
morning karakia prayer Bro. Magleby and I set to arranging
the school furniture, which consists of some mats, four long
benches and a blackboard. The mats are rather few, but the Maoris
have promised to make some more. I sawed the benches down
a little, making them low enough to serve for desks.

At 9:30 a.m. school is called and I set to arranging my
mongrel classes. Twenty-two children attend, and several of the
older Maories stand about the doorway from curiosity. All the
children are barefoot and some of the little boys have nothing
more than a long shirt to cover their nakedness. As such dress
is customary, they seem not the least embarrassed.

Among the older children are some pretty fair readers. The
little ones are also doing very well. The ages range from five up.
We get through five reading and one arithmetic classes before noon.
At 1:00 p.m. we again hear the recitations of the reading classes
giving them words to spell, and wind up the day's exercises
by starting a new song. "Merry, Merry Children" page 9, S.S.
Union book. They have been taught (by Bro. John Platt, who has
been teaching since the commencement of the school in Nov. '86)
to sing several hymns, and we have "We Thank Thee, O God, for a
Prophet," which is quite creditable.5

The Scope and Success of the Schools

The schools emphasized the teaching of the basic subjects of
education - reading, writing and arithmetic. They also spent time
learning church hymns. Several of the missionary-teachers commented
on the lack of or strange variety of clothing worn by the children.
One teacher in Taupo told how the children came "running in with all
manner of clothing on from a sheet to a single vest." He spent
considerable time encouraging them to dress more carefully and to
come to school cleaned up. Another teacher in the early nineteen
hundreds, tells of spending time raising vegetables such as sweet
potatoes, squash, cabbage, corn, beans and turnips, most of which the

5
Ruby K. Smith, "Biography of Ezra T.D. Stevenson", Brigham
Young University Library, 1954.
the Maoris ate, some of which were sold to a European to buy supplies to operate the school.

The Maoris were very anxious to have their children learn as much as they could. Reports indicate that those children who applied themselves achieved considerable success. Some children had different ideas. When school grew old with them, they stopped coming. The lack of interest on the part of the children at times and the lack of firmness on the part of parents to keep the children coming, combined with the inconsistent length of service and training of the missionary-teachers, kept the schools established by the Church from achieving the greatest possible success. They did have an influence for good upon the Maoris, and paved the road for the establishment of the Maori Agriculture College in 1913, but none of the schools had enough significant effect so as to be recognized by the government. A survey of the annual reports of the Native Schools of the Department of Education showed no recognition of the attempts of the LDS Church to educate the Maori children.

The native schools continued into the early 1900's, when there appeared to be a resurge of interest in the teaching of LDS children. This interest coincided with the growing concern for establishing a high school in the mission. The mission established small native schools in Awarua, Kohonui, Kopuawhara, Korongata, Opoutama, Porirua, Moawhanga, Hastings, Tauranganui, and Wairau.

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The classes were frequently held in school buildings built by the members and which often doubled as Church meeting houses.

In 1911, President George Bowles of the New Zealand Mission reported that there were seven schools in operation and that the efforts of the missionaries were being well rewarded by the progress of the boys and girls. He also mentioned that some of the schools were conducting evening classes for adults who desired an education.

These native schools for the youth of the Church slowly ceased to operate as the state school system became more efficient and widespread. The next major event in the Church educational attempts among the New Zealand saints occurred in the 1913's when the Maori Agriculture College was dedicated.

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7 George Bowles to Joseph F. Smith, January 17, 1911, located in the LDS Church Historian's Office.
CHAPTER 7

THE MAORI AGRICULTURE COLLEGE

New Zealand in the 1910's

The 1910's in New Zealand's history was one of tension, change and tremendous growth. William Ferguson Massey became Prime Minister on the 10th of July, 1912, at the head of the Reform party. The Reform Party, supported by the small farmers, came to power after a long reign of the Liberal party, and mainly over the issue of freehold versus leasehold land, the Reform party supported the former. During this period, the Labour party began to grow in popularity.

A general feeling of discontent permeated the working class.

Education underwent considerable change and growth during this period. It will be recalled that the government had created a national system of free, secular, and compulsory primary education. This act provided the basis for the future school system. A post primary system came into being in 1902, and Teacher Training Colleges also began in the early 1900's. By 1912 the standard of education of the people had increased, the dividends of the government programs. A look at the following statistics will give some idea of the change in the standard of education.

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The Maori race presented different problems to the Education Department. The Maori children came from homes where little or no education existed, which placed them at a handicap in comparison with European children. In an effort to eradicate this problem, the Government established Native schools and also maintained a number of Boarding Schools for the Maoris. A total of 5009 Maori students attended these schools in 1911 and were under the care of 236 teachers, or one teacher per twenty-two students. It was the policy of the government to put the Maori students into State schools as soon as they could compete effectively with the Europeans. But despite this effort to bring the Maori students on an equal plane with European students, more time and effort was needed to achieve the goal.

The Establishment of the

Maori Agriculture College

In the light of Latter-day Saint interest in education, the surging efforts of New Zealanders to establish a stable and progressive

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3. Ibid., pp. 216-217.
government and society, and the need of the Moaris to have high quality educational facilities, the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints proposed the establishment of the Maori Agriculture College. Its history as outlined in this chapter is one filled with hope, success, heartbreak and influence on the future.

The Maori Agriculture College was established to provide modern educational facilities for Maori boys. Professor John Johnson, the first principal of the college, emphasized at the dedication of the school that the college was built for Maori boys only because the Europeans had good schools. The first Catalogue and Announcement of the MAC described the aims of the school in this manner:

The specific aims of the college are to teach Maoris the principles of agriculture that they may better utilize their valuable land holdings; to instruct them in the manual arts that they may build their own houses, barns, bridges, etc; to train them in the secular branches of education that they may cope successfully with their associates in the commercial and social world, and to furnish them an opportunity to possess themselves of that education that will imbue them a better understanding of the obligations of life and a higher appreciation of its opportunities.5

Unfortunately the Maori people sold their valuable lands in their possession to Europeans, instead of developing the lands and reaping the financial benefits. The New Zealand Church leaders felt that with education this practice could be eliminated. Coupled with the secular learning, instruction was to be given in the fundamental principles of the gospel of Jesus Christ. An all-around development

4  Hawkes Bay Herald (New Zealand), April 7, 1913.

5 Catalogue and Announcement of the Maori Agriculture College Auckland N.Z.: Abel, Dykes Ltd.,) 1913.
of the Maori boys became the total objective of the school.

Charles B. Bartlett, President of the New Zealand Mission, first proposed the idea of a Church High School to the First Presidency of the Church in 1903. He did this because of the numerous requests by the members to have a High School run by the Church. The school he proposed would be built by the members and missionaries and would offer free board, books, and tuition to Maori boys. In a conference held at Moawhanga near Wanganui, April 3, 1904, Charles Bartlett proposed the establishment of a boarding school for Maori boys where they could "be taught the principles of the Gospel as well as book learning" so that the Church could get a "better hold on the rising generation." Those present approved the idea, and at this and subsequent conferences, donations were received for the college. It was suggested that the school be established at Moawhanga, but the land was never obtained due to misunderstandings between the concerned parties.

Two years later President Bartlett again wrote to the general authorities telling them of property in the Mahia Peninsula. He considered it to be ideal because of its isolation from "pernicious European influence", its healthy climate, and its very rich soil. Bartlett was very enthusiastic about having the Church buy the property, but was soon disappointed when a clergyman of the Church

6
Charles Bartlett to Joseph F. Smith, December 4, 1903, located in the LDS Church Historian's Office.

7
Manuscript History of the New Zealand Mission, April, 1904.
of England bought the land.

Louis G. Hoagland, who replaced Charles Bartlett, continued to plead the need of the Maoris to be taught practical skills under the direction of the Church. A committee on school matters, composed of Louis G. Hoagland, William Paxman, Ray Gudmunsen, Apollos B. Taylor, Te Tauti Meha, Luxford Peeti, Frank C. Bodily, David P. Howells, Joseph E. Noble, and Wiremu Takana, met at the Hawkes Bay District conference, September, 1906, and composed a letter to President Joseph F. Smith in Salt Lake City, Utah, asking for a school to be established. They felt that the school was necessary for the Church to compete with other religions in keeping the youth; Mormon youth were attending high schools sponsored by other churches and were being led away from the LDS Church.

In 1907, Rufus K. Hardy arrived to replace President Hoagland and with him came Elder Benjamin Goddard who had a special mission "to assist in locating the college and to purchase ground for building sites and for agriculture purposes." In consequence to his visit, the mission purchased 130 acres of land at Korongata

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8 Charles Bartlett to George Reynolds, January 27, 1905 and February 17, 1905, located in the LDS Church Historian's Office.


10 Catalogue and Announcement of the Maori Agriculture College, 1913, p. 11.
on April 1, 1908, from William and Thomas Thompson. During the administration of President Bowles, some of the land was farmed and the rest leased, with the revenue placed in a fund to be used for the construction of the college. The property was fenced, plowed, and sown with grain by missionaries and members of the Church who donated both time and equipment. During this time, the mission hired the services of a prominent architect of Auckland, J.A. Walker, to draw plans for the college. The First Presidency's approval of the plans, after several changes, was received August 18, 1911, by President Orson D. Romney, as well as permission to proceed with construction. W.H. Hay and Son of Hastings won the contract to build the college at a bid of $48,000 (US). The construction began during November of 1911. Many years later in 1962, when the land on which the MAC was built was being cleared, a bottle was found in the southwest corner of one of the buildings, which contained a list of those who built the school.

11 Manuscript History of the New Zealand Mission, April, 1908; see also Hawkes Bay Herald, April 7, 1913; The Improvement Era, March 1909, pp. 381-382; Messenger (Auckland, N.Z.) February 3, 1909.

12 Messenger, February 3, 1909, p. 11; June 24, 1908, p. 130; see also George Bowles to Joseph F. Smith, January 17, 1911, located in the LDS Church Historian's Office.

13 Messenger, June 24, 1908, p. 130; February 3, 1909, p. 11.

14 Catalogue, op. cit.; see also "List of Builders" manuscript located in the LDS Church Historian's Office.
President Romney was considered by the saints in New Zealand to be the best man selected to get the school built. "It is safe to say that no other man could have exercised better business judgement in the letting of contracts, more skill in passing upon suggestive changes in the plans, nor more tact in dealing with the many emergencies that presented themselves from time to time." The contractors upon completion of the construction also praised the good business sense of President Romney in a letter addressed to him. "We have never in our large and varied experience, had a contract of such magnitude, running as it has into upwards of £10,000, go as smoothly and agreeably as this one, worked in conjunction with your good self."

Five separate buildings made up the campus. The dormitory, constructed of brick and cement, consisted of twenty-seven bedrooms with two or three beds in each room, a large kitchen and dining room, and six bathrooms. All of the rooms were spacious and well ventilated and lighted. Blankets, sheets, and pillow cases were provided by the mission Relief Societies. The Assembly Hall consisted of a chapel and four classrooms. The decorations were described as being handsome. Pictures of former mission presidents and current faculty lined the walls. Separate buildings constructed of wood housed

15 Journal History of the Church of Jesus Christ of Latter-day Saints, April 6, 1913, p. 11, located in LDS Church Historian's Office, hereafter referred to as Journal History; see also Manuscript History of the New Zealand Mission, April, 1913.

16 Messenger, May 13, 1909, p. 4.
the manual training classes, the laundry and ironing facilities, and the families of the faculty. 

During this period, a committee was appointed to determine the policies of the school. Elders Morrell, Call, Rawini, Paerata, Rahui, Puriri, and Edwards made up the committee.

Dedication of the Maori Agriculture College

During the mission conference of April 4-6, 1913, held in Hastings, the Maori Agriculture College was officially opened and dedicated. The saints, and many non-members who had watched the growth of the school with keen interest, looked anxiously for this occasion. Many visitors came to view the buildings and were impressed with the architectural beauty and modern conveniences of the school. However, many expressed disappointment that the school was not open for white children. About 2000 natives attended the conference, one third of them being non-members, most of them living in tents on the school grounds. Those living in the tents had electricity and water provided for them, and the preparation of their food was efficiently organized by the women. A steam engine cooked the food. Among the dignitaries present was Lady Carroll, a prominent woman in Maoridom.

About 3000 people attended the dedication itself, including

17 Improvement Era, January, 1912, pp. 207-209; see also Catalogue, 1914, p. 7: Hawkes Bay Herald, April 7, 1913: Messenger March 26, 1913, pp. 79-81.

approximately 1,000 Europeans. After a song and a prayer, Professor John Johnson, President of the College, spoke on "The Educational Spirit of the Latter-day Saints." President Orson D. Romney then offered the dedicatory prayer. Following the services, the visitors toured the buildings. The general comment among the visitors during the dedication was that "Mormonism in New Zealand is a Reality."

The Monday following the dedication "the non-members of the church, headed by their most influential chiefs, Wi Pere, Mahi and others, called a great meeting for the purpose of making a collection for the college. A spirit of unbounding liberality and of the most friendly feeling was manifested." They raised about $2,500 (US) and promised to raise another $3,000 (US). "Wi Pere the noted chief of Turanaga [sic] expressed the hope that sometime in the not too distant future the college might possess 600 acres of land and thus be able to make a free school for the Maori boys."

**Operation of the School**

The cost for attending the school was set at £12 for basic fees with £6.10.0 being estimated for books and other expenses. This was the fee for those who lived at the school. Those students who did not, paid £3 for the basic fee. This fee underwent several changes. In 1915 it increased to £16 and in 1930 it increased to £20 because the students no longer worked on the farm as they had previously done to help defray the expenses of the college. To help the parents meet the

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19 *Journal History, April 6, 1913, p. 11; see also Manuscript History of the New Zealand Mission, April 6, 1913.*
cost of tuition, the school agreed to accept potatoes, meat, other food
items and even livestock, equivalent to the fee. In 1925, the
College Board of Education decided that any student who entered the
school after earning a Proficiency Certificate from his previous
school would receive a scholarship of £16 per school year.

The school was divided into two main areas. The Preparatory
Department, which took students ages thirteen and fourteen. It was a
two year department after which the students graduated into the four
year high school. The school year consisted of two terms of equal
length. At the end of each term the students had to pass a final exam-
ination in order to be promoted to a higher grade. The following
list of the subjects taught throughout the years will give some idea of
the effort to provide a well-rounded education for the boys.

<table>
<thead>
<tr>
<th>Agronomy</th>
<th>Civics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animal Husbandry</td>
<td>Dramatic Arts</td>
</tr>
<tr>
<td>Bookkeeping</td>
<td>English</td>
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<tr>
<td>Botany</td>
<td>Field Crops</td>
</tr>
<tr>
<td>Chemistry</td>
<td>Geography</td>
</tr>
<tr>
<td>Choral Work</td>
<td>History</td>
</tr>
<tr>
<td>Manual Training (including carpentry)</td>
<td>Poultry</td>
</tr>
<tr>
<td>Mathematics (arithmetic)</td>
<td>Public Speaking</td>
</tr>
<tr>
<td>Mechanical Drawing</td>
<td>Reading</td>
</tr>
<tr>
<td>Music</td>
<td>Soil Management</td>
</tr>
<tr>
<td>Outdoor Farmwork</td>
<td>Spelling</td>
</tr>
<tr>
<td>Penmanship</td>
<td>Sports</td>
</tr>
<tr>
<td>Physiology and Hygiene</td>
<td>Theology</td>
</tr>
<tr>
<td>Piano and Organ</td>
<td>Typewriting</td>
</tr>
</tbody>
</table>

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20 Catalogue, 1925, p. 11; 1914; see also Messenger, March 10, 1915, pp. 52-53; March 10, 1915, p. 41; Te Karere, January, 1930, p. 27.

21 Catalogue, 1914, p. 18; 1919, p. 13; see also Journal History 21 May, 1913, p. 2.
The student's organization consisted of a president and two counselors. Their job was to see that there was "no iniquity nor dissatisfaction in the midst of the students." This organization was later changed to a President, Vice President, and Secretary Treasurer. The student body elected the officers, after which they were approved by the faculty. Several students were designated as school monitors and were responsible for the maintenance of discipline. The dormitories and other buildings were maintained by the students. The members of the faculty visited the students by appointment in their private rooms and taught them in matters that pertained to their moral welfare and encouraged them to comply with all regulations.

The students operated their own Sunday School, MIA, and Priesthood meetings on campus. Except for the key positions the students staffed the organizations. Sunday School, Sacrament Meeting, and MIA were held every Sunday, Priesthood meeting once a month, and theology classes three times a week. The New Zealand mission frequently held their conferences, Hui Taus, at the college and also published the Mission Magazine, the *Te Karere* at the school.

The faculty, which consisted of some trained teachers from the United States and several missionaries, also participated in leadership responsibilities. Sister Artemesia Ballif became the first president

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22 Ibid., 1914, p. 18; 1919, p. 13; see also *Journal History* 21 May, 1913, p. 2.

23 *Messenger*, June 3, 1914, p. 127; see also *Improvement Era* July, 1913, p. 998.
of the Mission Primary organization in 1928. Others assumed leadership roles in the various mission auxiliaries.

The Maori Agriculture College did not isolate itself from the rest of the Dominion but became involved in local community activities. Several events that occurred show how the school participated in these activities.

The Music department with its band, choir, and Glee Club performed at benefit concerts in Hastings and Napier and also sang over radio. The Hawkes Bay Herald, told of a time when the Glee Club performed.

The last item of the first half was undoubtably the best on the programme, for the M.A.C. Glee Club are a host in themselves, their popular song, 'Just Smile' taking on greatly. The Maoris are to be thanked for the great support they had given the Mileys (concert Company) in various ways.24

The students also displayed their talents in the Hawkes Bay Agriculture and Pastoral Show with such items as furniture and mechanical drawings. The Hastings Telegraph praised their efforts; "the excellent work done amongst the Maoris by the Maori Agriculture College is demonstrated beyond all arguments at their stand."

In 1915, the MAC band undertook a tour of several major communities in the North Island. The tour included the towns of Dannevirke, Palmerston North, Fielding, Wanganui, Manaia, Waiokura, Waiokura.

24 F. Earl Stott, "Educating the South Sea Islanders" Improvement Era, April, 1921, p. 506-507; see also Messenger, November 17, 1915, p. 269.

25 Messenger, December 2, 1914, p. 283; December 1, 1915.
Marton, Hawera, Taihape, Te Kuiti, Hamilton, Rotorua, Kīrī Kīrī, Thames, Auckland, Whangarei, and Te Horo. (see map page 80)

The tour was undertaken to raise money for the relief of the suffering in Belgium and others affected by the disasters of the war, also to aid the Maorí Contingent in Europe. Although the tour was not a financial success, it gave the MAC the stamp of honor in willingness to help others. During the tour, the band received considerable opposition from non-members who would advertize in the local newspapers that the band was only trying to raise money to help spread Mormonism. Some of the papers even refused to put in the articles that the tour directors had written advertizing the concerts.

In the areas of sports the MAC won considerable recognition. For the first three years the school belonged to the local Rugby Union, they won the Hawkes Bay Union Football cup. After they had won their first game, several of the saints, headed by Luxford Peeti, a member of the College Board of Education, presented the school with football uniforms. The boys also enjoyed playing American baseball and basketball with equipment received from the United States.

Other events took place during the intervening years which add to the picture of the life of the school. During the war and for some time after, the students participated in military drill

26 Ibid., November 18, 1914; January 13, 1915, pp. 4 and 8; February 10, 1915, 31-33.

27 Improvement Era, November, 1918, p. 57; June, 1918, pp. 739-740; March, 1919, p. 407; see also Messenger, March 25, 1914, p. 67.
every Thursday afternoon and were winners in marksmanship in the 28
Hawkes Bay District in 1920. In 1923 the school board introduced
a uniform to be worn by the students. The uniform consisted of a
grey coat and trousers, a wool shirt, with a tie and belt to match.
During the first year of the operation of the school, it was placed
under quarantine for suspicion of small pox among the students.
The local Health Board took several students from the school and
placed them in isolation on an island. The government vaccinated
everyone and cleaned all of the buildings free of charge. Fortunately 30
the small pox turned out to be nothing but a common cold with an itch.

During the lifetime of the school, it, and the Church, received
many favorable comments. A.N. Ngata, a Maori member of Parliament,
visited the school on September 28, 1914, and left very impressed by
what he saw. He also cleared up a controversy about whether or not
the graduates of the MAC were eligible for work in the civil service.
He stated that as long as they could pass the civil service exam 31
they were eligible. In 1924 an inspector of Native Schools
stated that "on the whole this seems to be a useful institution

28 Improvement Era, April, 1921, pp. 506-507.
29 Catalogue, 1923, p. 12.
30 Messenger, August 13, 1913, p. 201; August 27, 1913;
September 12, 1913, p. 244.
31 Ibid., October 21, 1914, pp. 247-248.
where good character training and useful practical and vocational
work are being carried out."  At a special evening held on October
21, 1930, in honor of Governor General and Lady Bledisloe and the
Mayor of Hastings, Mr G.F. Roach, the MAC students performed songs
and hakas.  In a response speech "his Excellency paid a special tribute
to the Maori Agriculture College and stated that he had a very profound
admiration for the culture, ideals, and proficient administration of
the Mormons."

The members of the Church, both in New Zealand and the United
States, presented many gifts to the college, including such items
as farm animals, farm equipment, school equipment, clothing, and
even the school bell.  Charles Hardy, a well known convert from
Australia, donated his library to the College.  This library is now
located in the Brigham Young University Library, Provo, Utah.  A
considerable amount of the equipment used in the school was obtained
from the United States such as school desks, sports equipment, a buggy,
gang plows, a piano, and typewriters.  Angus T. Wright presented his
car (a Franklin Sedan) called "Betsy" to the MAC for the use of the
Principal and the Mission President.

The capital increase of the school underwent some change.

32  Journal History, 22 November, 1924.
33  Ibid., 22 October, 1934; 22 October, 1930, p. 3.
34  Messenger, October 22, 1913, p. 261; March 25, 1914, pp.
    67-68; June 3, 1914, p. 128; see also Catalogue, 1918, p. 6.
There were several farm buildings built such as an egg hatchery, a chicken house, stables, and a hay barn. The faculty house burned down twice, 1914 and 1925, and was rebuilt each time. The grounds underwent natural improvement with the building of fences, the planting of orchards, flowers, lawns and shrubbery. The stock on the farm increased through natural means and by gifts, or purchase. Horses, sheep, cows, pigs, and chickens lived on the farm. They were used for educational purposes, food, and were also sold to make a profit. The school purchased 136 acres of land next to the college in 1914. The former owner of the land was so desirous of selling the land to the Mormons that he sold it to them for 5 per acre less than any other offer he had. The purchase of this land increased the total land owned by the college to 266 acres. The land was valued at $36,214 (US) and the buildings averaged $54,000 (US).

Many individuals presented awards to the students for academic achievement. John S. Welch and Albert Sells, both Presidents of the College, gave medals for winners in debate contests. The New Zealand Mission Society presented a gold watch to the top student that graduated in a particular year. Matt Johnson, a local resident, asked to be able to give a gold medal to any top student that the faculty felt deserved it. Various other awards, increasing in

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35 Journal History, 28 November, 1914; see also Te Karere, October, 1930, p. 429; Messenger, September 23, 1914, p. 226; September 9, 1914, p. 211; Financial Reports of the Maori Agriculture College (1914-1930) located in the LDS Church Historian's Office.
number as the school grew older, were presented to the students.

The students at various times expressed their appreciation for the college.

The native boys are highly elated over the privilege they enjoy of attending the college and often send letters home to their parents giving such reports that it inspires their parents to reply with letters of thanksgiving to Professor Johnson and his assistants for their labours. Already certain boys have expressed themselves as seeing life in a new light and a complete revelation has taken place in them.

Fru Cooper, one of the students, wrote in an English composition:

"though the school has been in session for three months only, many of the boys testify that they have gained as much already as they have accumulated in one entire school year in other schools where they have been students."

The Closing of the
Maori Agriculture College

By 1930, serious doubts were being expressed about the effectiveness of the school. Ariel S. Ballif, President of the College, wrote of some of the complaints in this manner:

In the past three school years every effort has been put forth by the President of the Mission and staff to place the M.A.C. on the standard that you have asked for. You have asked for teachers that the Government would accept; that has been arranged. You have asked us to prepare the boys for the

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36 Catalogue, 1921, p. 16; 1925, p. 14; see also Messenger, February 24, 1915, p. 41.

37 Improvement Era, December, 1913, pp. 178-179.

38 Messenger, July 30, 1913.
Government examinations; that has also been arranged. You have complained at the amount of work that the boys have had to do at the college, stating they did not have enough time to study; this year they will be freed from the tying jobs and ample time given for study. Every thing that has been asked for in reason and possibility, has been granted. Yes, this year we will receive our first visit from the Secondary Department Inspector. From this we anticipate with every reason to believe that our college will be a registered Secondary School this year.  

President Ballif went on to request that more students enroll in the school that year. Only twenty students were enrolled out of a possible capacity of seventy. He warned them that without their support the school would not be able to continue financially.

This feeling of possible discontinuance of the school was also reflected in the hope expressed by Elder McKay in a letter sent to the school. "The boys surely look well in that excellent picture; they seem to be the finest type of young manhood and I am truly proud of them... I hope that the time will never come when we haven't one Church school in New Zealand."

March 1930 proved to be a significant month for the Maori Agriculture College. For several years, the college had been seeking government approval for the school. The approval had been delayed pending improvements in the faculty and in the curriculum. In March the Minister of Education and Hawkes Bay Board of Education visited

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40 Ibid., February, 1930.
the school and were extremely impressed with what they saw. The following April 2nd, the Inspector of Secondary Schools visited the college and as a result the school became a registered High School. Because of this the Maori students became eligible for the Government scholarships for Maori students which amounted to £35 per year.

On October 2, 1930, the First Presidency sent a letter to the mission president presenting their decision to discontinue the Maori Agriculture College. Their decision was based partly on the general policy of the Church to withdraw from education and on the fact that New Zealand had developed a good state education system. Also influential in their decision was the cost per capita in operating a school with such a small attendance. The closing of the school was to take place after the end of the 1930-31 school year.

But before the school year could be completed, disaster struck. One of the most severe earthquakes experienced in New Zealand struck on February 3, 1931. Buildings crumpled, fire ravaged houses and business shops, water lines broke causing firemen to stand by helpless, and all communication systems ceased. Napier, Hastings, Wairoa and Waipawa were hit extremely hard. The quake was so severe that the seismograph at the University of Utah recorded the tremor. Ten days later another quake hit and was

41 Ibid., March, 1930, p. 86; August 1930, pp. 331-332.

42 First Presidency to the New Zealand Mission President, October 2, 1930, located in the LDS Church Historian’s Office.
all over New Zealand. A total of 256 people died in the Hawkes Bay area, with many more being injured.

Fortunately the students of the MAC were on vacation. The handful of missionaries and teachers left, fled out of the buildings as soon as the earthquake hit. From a safe distance they watched as the ground heaved to and fro, and the buildings swayed. A message from John E. Magleby, mission president, read "Elders unhurt, Saints quite secure in earthquake area; college buildings standing; worthless; dangerous."

Thus ended the Maori Agriculture College. Just as it was reaching a high academic plateau, and after eighteen years of exciting and fulfilling history, it was suddenly stopped before it's scheduled demise. Although the school no longer existed, it's effects would still be felt through the students who had received their education within its walls.

The land belonging to the college was subsequently leased to John Gimblett, except for about nine acres which had the main buildings on it. In 1934, a section of the farm land was divided by a drawing among the local members. This section of land became known as "Atareta Pa". In 1962, J. Alvin Higbee, President of the Hawkes Bay

43 Journal History, February 3, 1931, p. 3; February 4, 1931, p. 3; February 13, 1931; see also Burdon, op. cit., p. 130.

44 Journal History, February 5, 1931; September 14, 1963; see also Improvement Era, February, 1939, p. 91-92.
Stake, indicated that a "subdivision is now being developed on the property by the Church, designed to encourage members living in a less advantageous location, culturally, economically and religiously, to build nice homes in this area." The local newspaper indicated that this was to be "a model village housing, some 1500 people, with a school, shopping centre, civic centre and a five acre park."

The alumni organized themselves into the MAC Old Boys Association for the purpose of maintaining communication among each other and of sustaining local missionaries. This association became very influential in obtaining the approval for the new school that was constructed in the 1950's. During World War II the majority of the alumni assumed important leadership roles during the absence of the missionaries. Such men as James Elkington and Stuart Meha arc but a few of the men who contributed greatly to the leadership of the Church in New Zealand.

The new school, the Church College of New Zealand, will be discussed in a later chapter along with the connected program of temple building.

45 J. Albin Higbee to the Church Historian's Office, May 25, 1962, located in the Church Historian's Office.

46 Hawkes Bay Herald-Tribune, April 14, 1962.
CHAPTER 8

THE INTERVFNING YEARS

During the years of the Maori Agriculture College and up to the beginning of the construction of the Church College of New Zealand, other important events took place. Among these were the strained relationship at times between the LDS Church and the New Zealand Government, the visit of Apostle David O. McKay, and the influence of Elders Rufus K. Hardy and Matthew Cowley.

**Government Relations in the early 1900's**

During the early 1900's, the Church's relationship with the New Zealand Government became strained at times. The first incident occurred in December of 1902. President Charles B. Bartlett called at the office of the Registrar General in Wellington and requested that the Latter-day Saints be given the authority to perform marriages in New Zealand. The Registrar agreed to take the matter into consideration and to have an answer ready in one week.

A week later, President Bartlett returned to the government office to receive the official reply from the Registrar. The Registrar informed the president that permission would not be given for the Mormon elders to perform marriages. No reason was given for the decision.

The mission obtained the services of Heskoth and Richmond, solicitors, to draw up legal petitions to be presented to the government. The European saints of the Bay of Islands were called upon to
sign the documents which were then forwarded to the Registrar. July 8, 1903, the Registrar granted permission for Elder David E. Davis to perform marriages. The first marriage performed united Alfred Parsons and Amelia McCormack, December 5, 1903, in the mission headquarters at Auckland.

The mission again requested that elders be granted the legal authority to perform weddings for 1904. Once again the Registrar refused the request. The list of names was reduced to three and resubmitted. This time two elders were granted the necessary authority. February 9, 1904, President Bartlett performed the first marriage of native members of the Church. Maui Tepere and Aropera Utuku were the couple.

Several years later in 1917, President James Lambert visited the Union Steamship Company office to inquire of a ship that was due to arrive with missionaries aboard. The man at the office surprised the mission president by informing him that no more Mormon missionaries would be arriving because the New Zealand Government had placed a ban on their entry.

The President sought the advice of Dr. Maui Pomare, member of Parliament, and was referred to the American Consul, Mr. Winslow. The consul contacted the Prime Minister and a few weeks later received a reply which informed him that the New Zealand Government had refused to allow Mormon missionaries into the country because of reports that LDS elders were enticing women to America and because the government did not approve of Mormons inculcating their doctrines.
among the people.

In order to combat the rumors about the Church, President Lambert composed a letter explaining the activities of the LDS Church in New Zealand. He also received letters of introduction to Mr. Massey, the Prime Minister and R. Dickson, member of Parliament. During October of 1917, the Mission received a letter from the Prime Minister stating that six missionaries could come into the country. The mission authorities were not satisfied with this arrangement and turned the affair over to the American authorities.

On January 21, 1918, Elders Peel, Holbrook, Cox, and Lambert visited Mr G.W. Russell, Minister of Internal Affairs in Wellington. After a discussion of the problem, the minister indicated that there could be no increase in the number of missionaries but that they could maintain the number they already had in New Zealand, which at that time amounted to sixty-five missionaries. This arrangement was confirmed later in February. It is interesting to note that according to Dr. Pomare, the prime minister, defended the Church before the cabinet. This restriction was still in force in 1921 and was one of the reasons the visiting authorities met with government officials in Wellington. The restrictions were not officially rescinded until July of 1947.

Difficulties were again incurred in 1929, when a group of Saints began preparations for a trip to the Hawaiian Temple. The Government refused to grant passports until £100 had been deposited with the Department of Internal Affairs for each person as a guarantee of their return to New Zealand. The mission president engaged the services of
a law firm, and after considerable correspondence between the mission and the government, and with the assistance of Sir Joseph Ward, the Prime Minister, the restrictions was removed. The mission had to guarantee that the Saints would be taken care of in Hawaii and that they would return to New Zealand.

The Visit to New Zealand

of Apostle David O. McKay

On March 12, 1921, President George S. Taylor of the New Zealand Mission received a letter stating that Apostle David O. McKay and Hugh J. Cannon would arrive at Wellington on an official visit to the New Zealand Mission. The authorities arrived at Wellington on April 21, 1921, where they were met by the mission authorities. Elders McKay, Cannon, and President Taylor visited the New Zealand Government officials for the purpose of improving Church and Government relations. They met with Dr. M. Pomare and discussed the recent prejudice shown against the Mormons. The visiting authorities then spent a short time with J. Heslop, the Under Secretary of Internal Affairs.

After their visit with the government officials, David O. McKay and his party left by train for Huntly arriving there the next day. "As soon as they appeared, they were greeted with cries of 'Haere Mai, Nau Mau,' etc and a Maori Haka after which 200 persons formed a line and the brethren went from one to the other down the entire line shaking hands and "hongi-ing" rubbing noses and

1 Manuscript History of the New Zealand Mission, 1903, 1904, 1917, 1918, 1929.
foreheads)." The brethren spent the next six days in meeting with the members of the Church. Stuart Meha acted as interpreter for Apostle McKay. Elder McKay testified that during one of the sessions he earnestly desired the ability to be understood by the Maori people without the need of a translator. When he arose to speak, the Apostle instructed Brother Meha not to translate his talk sentence by sentence. David McKay then proceeded to speak for forty minutes during which time he noticed tears in the eyes of many of the listeners. When Stuart Meha gave a synopsis of the speech to the congregation, they corrected him on some points.

The conference was interrupted several times by members of the Reorganized Church of Jesus Christ of Latter-day Saints, a schizmatic movement from the Mormon church, who took the liberty of eating with the saints and then causing a ruckus among the people. They were ejected from the Pa several times by the Hui Tau policemen. The Manuscript History records an interesting encounter between David O. McKay and the Reorganized missionaries.

Just as Elder McKay closed his sermon one of the reorganites interjected with a loud voice but he was quieted by the Saints around him. Not being satisfied he (Mr A. L. Loving) came boldly up to Elder McKay immediately after meeting, perhaps with the idea of challenging and arguing, but Elder McKay lovingly and with a smile on his face put forth his hand to shake and as their hands clasped the "Reorganite" wilted down and shook like a leaf. He was unable to speak - his mouth would scarcely open, and he cried

\[\text{2} \quad \text{Ibid., 22 April, 1921.} \]

\[\text{3} \quad \text{Jeremiah Stokes, Modern Miracles (Salt Lake City, Utah; Deseret News Press, 1935), pp. 97-99.} \]
like a child. Big tears rolled down his cheeks as he stood there trembling, endeavoring to mutter that he hoped Zion would soon be built. After a moment Elder McKay patted him on the back with his other hand and told him to "go his way, building up his own house and not tearing other people's down, and he would perhaps be able to assist in building up Zion."

After the conference, David O. McKay and his party returned to Auckland where the Apostle had a tooth pulled and that evening took the mission household to a picture show at the Tivoli Theater. On April 30, the visitors left Auckland for a tour of other South Sea Islands. Hugh J. Cannon returned in June, but Elder McKay remained in Tonga due to a fourteen day quarantine. The apostle arrived back in Auckland July 18. The party proceeded with a tour of the mission which included visits to Whangarei, Kaikohe, Maromaku, Auckland, Porirua, Palmerston North, Dannevirk, Tahoraiti, Hastings, and the MAC. While touring the mission Gordon C. Young acted as his interpreter. During his visit to the MAC, David O. McKay met with the Board of Education of the school at which time he appointed George S. Taylor, Wiremu Takana, and Whati Mihaere to find a possible site for the establishment of a school for the LDS girls in New Zealand. The visiting authorities left Auckland for Sydney on August 2, 1921.

Rufus K. Hardy

One of the many leaders to arise from among the elders who

4 Manuscript History of the New Zealand Mission, April 22, 1921.

5 Ibid., April - August, 1921.
proselyted in New Zealand was Rufus K. Hardy. He was born in Salt Lake City on May 28, 1878 and fulfilled his first mission to New Zealand from 1897 to 1901. During his mission, he labored in the Tauranga and Waikato districts. Elder Hardy acquired the Maori language early in his mission and was able to converse with the Maori people with ease and confidence. While working in the Waikato, Rufus K. Hardy became well acquainted with the Maori King.

In 1907, Elder Hardy returned to New Zealand as mission president. The president gained the love and respect of all the people in the mission, and by his frequent association with government leaders, also became well known and respected by them. President Hardy returned to New Zealand for his second term as mission president in 1933. When he completed his second term, he returned to Utah where he was set apart as a member of the First Council of Seventy, one of the general authorities, on February 7, 1935. In 1938, Elder Hardy returned to New Zealand on a visit with Apostle George Albert Smith and Matthew Cowley.

On March 7, 1945, Rufus K. Hardy died after a year long illness. While speaking at his funeral, David O. McKay stated:

We feel to mourn. If we were in the South Seas, in the sections where Brother Hardy labored, if they have received the word that he passed on, there will be mourning, not only a quiet mourning, but a manifestation of deep sorrow that a friend of the Maori race has passed from mortality to immortality. I had the privilege of being with him for sometime among that people, and if he had been a member of their own family he could not have been made more welcome.6

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6 *Improvement Era*, April 1945, p. 182.
**Matthew Cowley**

Apostle Matthew Cowley was closely associated with the Church in New Zealand. He was regarded as a representative of the New Zealand people to the general authorities. His love and respect for the Maori people endeared them to him. "Tumuaki" President Cowley spent almost a fourth of his life in New Zealand as a missionary and a Church leader.

Matthew Cowley was born on August 2, 1897, in Preston, Idaho, the son of Apostle Matthias Cowley and Abbie Hyde. When he was one year old, Matthew's family moved to Salt Lake City. His school friends and playmates were the sons and daughters of general authorities who lived in the neighborhood. According to the reports from his school days, Matthew was quite a prankster as a young boy.

Matthew's first mission call was for Hawaii where his brother Moses had filled a successful mission. However, after a conversation with Anthon Lund, a member of the First Presidency, in which the president expressed a desire for Matthew to go to New Zealand, the call was changed. So at the age of seventeen Matthew set forth for the land in which he was to become a legend.

Elder Cowley arrived in New Zealand on November 23, 1914. His first area was in the Hauraki District where he labored with Elder S.S. Decker. While in the Hauraki District he stayed in the home of Mr and Mrs David P. Halls. The learning of the native language was difficult, requiring considerable time and effort, but he soon mastered it. Elder Cowley spent considerable time throughout
the various parts of the country, and was called to numerous leadership positions, among them the President of the Mission Sunday Schools and Travelling Elder for the mission president.

Towards the end of his mission, Matthew Cowley was requested by President James N. Lambert to revise the translation of the Maori Book of Mormon. Matthew's parents gave their consent for an extension of his mission and President Joseph F. Smith made the assignment official. When the revision was completed, the mission president assigned Elder Cowley to translate the Doctrine and Covenants and Pearl of Great Price into Maori. He remained at the home of Wi and Polly Duncan, faithful members of the Church, while he completed the translation. Five years after he arrived, Elder Cowley returned home to America, completing a successful, rewarding mission, both for himself and for the New Zealand Saints.

After his return to the United States, Matthew began to establish a career. He studied at the University of Utah and George Washington University Law School. During his stay in Washington, D.C., Matthew worked for Senator Reed Smoot of Utah. He also met and married Elva Taylor at this time. Upon graduation, the Cowley's returned to Utah where Matthew became a lawyer and prosecuting attorney in Salt Lake City. While in the United States, Elder Cowley kept close ties with New Zealand through the New Zealand Mission Society. He met frequently with former New Zealand missionaries such as Rufus K. Hardy, Benjamin Goddard, and James Lambert.
Hui Tau, 1938, at Princess Te Puea's meeting house at Ngaruawahia, saw the arrival back of Matthew Cowley as mission president. "Tumuaki" Cowley was accompanied by his wife and daughter, George Albert Smith of the Council of Twelve Apostles, and Rufus K. Hardy of the First Council of Seventy. As president of the mission, Matthew constantly remained close to the people. He always made a point of visiting the people in their homes and sharing their food and time. He had a theme which he carried with him throughout the mission. In Maori it read "Kia Ngawari", in English it had no one meaning but included such meanings as humility, sincerity, long suffering, and tolerance. President Cowley sent little signs around the mission with that slogan on it. Walter Smith, a local member and a talented musician, wrote the following song which catches some of the meaning of the phrase and "Tumuaki" Cowley's character.

This the voice of one we know and the one we love so well -
It speaks to us of kindness, Kia Ngawari - haste not to anger and deceit but be kind and good and true - lest sin defile our every care. Kia Ngawari - some fine day he'll return - like the bluebird winging on its way - just to see us again through the days of sunshine or rain. 'Tis the gospel of my life and the light that clears my way - the words that fill every prayer. Kia Ngawari

The mission president remained in New Zealand as the sole representative of the Church during much of the Second World War. When the war entered into the Pacific area, the First Presidency called all the US missionaries home, but instructed the president to remain in charge of the mission. During the absence of the missionaries, President Cowley assigned the leadership of the districts to the local members. They rose to the occasion and provided enough cohesion to keep the members together during the war. While the war
was on, the government forbid large public meetings unless they were for the purpose of raising funds for the war effort. Therefore the mission sponsored fund raising Gold and Green Balls, which turned out to be very successful. During 1941, the Cowley's adopted a Maori boy named Toni. Matthew remained as Mission president until A. Reed Halverson and his family came to replace him in 1945.

When Matthew Cowley returned to the United States, he had the great honor and blessing of being called as an apostle.

President Heber J. Grant had died May of 1945 and Apostle George Albert Smith had been called to succeed him. Both Matthew Cowley and President Smith were sustained to their new callings at the Solemn Assembly held in the Salt Lake Tabernacle, October 5, 1945. In a speech given at Brigham Young University in 1953, Elder Cowley related two incidents which are closely associated to his call to be an Apostle.

I remember when President Rufus K. Hardy, of the First Council of Seventy, passed away. I was walking along the street of one of the cities in New Zealand, and one of our native members came up - a lady. She said to me, "President Hardy is dead." I said, "Is that so? Have you received a wire?" She said, "No. I received a message, but I haven't received any wire." She repeated "He's dead. I know."

... After President Hardydied we had a memorial service for him. I'll never forget the native who was speaking, saying what a calamity it was to the mission to lose this great New Zealand missionary who could do so much for them as one of the authorities of the Church. He was talking along that line, and all of a sudden he stopped and he looked around at me and said, "Wait a minute. There's nothing to worry about, not a thing to worry about. When President Cowley gets home he'll fill the first vacancy in the Council of the Twelve Apostles, and we'll still

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Statement by Elva Cowley, personal interview, June 18, 1971.
have a representative among the Authorities of the Church." Then he went on talking about President Hardy.8

Among his numerous responsibilities, Elder Cowley was called to be president of the Pacific Missions of the Church. This assignment he was totally qualified for, and for the next three years travelled many thousands of miles visiting the Saints throughout the Pacific and Asia.

Apostle Cowley placed a great amount of effort and interest in establishing schools in the Pacific. He and many of the graduates of the Maori Agriculture College met and recommended that the Church establish another school in New Zealand. The establishment of that school will be discussed in the next chapter.

Matthew Cowley's term as an Apostle was short lived. In 1946 he had suffered a heart attack after a speech at Brigham Young University. In December of 1953, he attended the cornerstone laying ceremonies for the Los Angeles Temple. The morning following the ceremonies, December 13, 1953, Matthew Cowley quietly died in his sleep at the Alexandria Hotel in Los Angeles.

"Tumuaki" Cowley's passing was mourned throughout New Zealand and the rest of the South Pacific. A great friend of the polynesian people had gone. His memory and his "Kia Ngawari" would be recalled in the minds of many who knew him. The reader is referred

8 Matthew Cowley, "Miracles" Speeches of the Year (Provo, Utah: Brigham Young University) April 5, 1966. NOTE: This speech was delivered February 18, 1953.
to Henry Smith's book *Matthew Cowley - Man of Faith* (Salt Lake City, Utah: Bookcraft, 1954) for a more complete discussion of the life of this individual.
The Beginnings of the School

When the Maori Agriculture College came to an abrupt end in 1931, a great gap was left among the Church members in New Zealand. In the years that followed, the graduates from the MAC became the leaders in the mission. During the Second World War, President Cowley noted that the majority of those who attended the school were very active in Church government. The Church leaders realized that the youth in the Church in New Zealand also needed an opportunity to receive an education under the auspices of the LDS Church. They also realized that the Church itself would need the leadership of educated youth in the future.

It was partly for these reasons that Matthew Cowley met with members of the MAC Old Boy’s Association, and other Church leaders, at the Hui Tau during his first visit to New Zealand as an Apostle. Elder Cowley had been given the responsibility of investigating the need for Church schools among the saints in the Pacific. From this meeting came a letter to the First Presidency requesting that another Church School be established in New Zealand.

When he returned to the United States, Elder Cowley recommended

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1 Stanley M. Barrett, "Matthew Cowley - President of the Pacific Mission" (unpublished paper for Religion 544, Brigham Young University, August, 1967), p. 3; see also Henry A. Smith, Matthew Cowley - Man of Faith (Salt Lake City, Utah: Bookcraft, 1954), p. 156.
to the First Presidency, that they establish a school among the Maori people. When the Apostle returned to New Zealand in September of 1948, he brought the news that the First Presidency and the Council of Twelve Apostles had approved the building of a school for the youth of the Church. The proposed school was to be fully accredited, coeducational, centrally located, with sufficient land and livestock to provide the necessary food.

President George Albert Smith assigned the incoming New Zealand mission president, Gordon C. Young, the responsibility of locating the land for the new college. When President Young arrived he found the Mission headquarters in bad repair. He bought a large home on Remuera Street in Auckland and turned it into a beautiful mission home. This purchase, and the mission president's new Mercury car, one of the first new cars in New Zealand for a number of years, created a new impression on the general public. The Mormon church had been long considered a minor Maori church which took money from its people. But now a new look was beginning to be impressed on the minds of the people of New Zealand.

Gordon C. Young kept looking for property for the college. He visited a site offered by Princess Te Puea. Although the land was excellent, President Young considered it to be too far away from good sources of equipment and materials. On May 22, 1949, he came to Hamilton from Auckland to visit land agents he had previously

Manuscript History of the New Zealand Mission, October and September, 1948.
contacted concerning property. While visiting one land agent, a man there told Brother Young of a farmer who wanted to sell his farm because it was too large for him to work alone. President Young insisted on being taken to see the property, even though the Church had no other property they could swap for it. The land agent finally gave in and took the mission president to see Bert Meldrum, the owner of the farm in question. The agent partially went in order to get an opportunity to ride in the new Mercury. President Young testifies that when he saw the land for the first time, he could see a school built upon it.

When they arrived, they found the farmer spreading lime on the fields. The mission president insisted that he meet Mr. Meldrum. After the introductions were over, Gordon Young told Bert Meldrum why the Church was interested in buying his land. Bert was unwilling at first to sell because he was not a returned serviceman and could not but any other land. At that time, the only land that could be purchased was by returning servicemen of the Second World War. President Young promised Bert a special letter from government officials that would excuse him from this special law, and then suggested that perhaps Bert could remain on the farm on a share basis with the Church. Mr. Meldrum went to his home, talked the matter over with his invalid wife, and then decided to go ahead and sell the land. They all went to Frankton and went over the deeds for the property. Two weeks later, Mr. Seller, the mission lawyer, came to Hamilton and finalized the purchase. The purchase price was $4,900.
During the time of obtaining this land, President Young became very well acquainted with top New Zealand Government officials. Men such as Mr. Goosman and Mr. Keith Holyoake aided the Church a great deal in overcoming the legal barriers in regards to the Serviceman's Act, building permits, and customs duty. Gordon C. Young deliberately worked with the top government officials in order to get the college project under way. He became good friends with a number of them and spent some time discussing the Church with them and leaving literature for them to read.

While preparations for the construction were being made, the land purchased was farmed on a share basis with Bert Meldrum. Under the supervision of Norman Mason, a local member, new dairy cows were obtained and Mr. Meldrum milked them and split the cream check. A survey crew of missionaries was also formed. The mission purchased a used transit and called Stanley Hall, a qualified engineer, Wade Lines and Ralph Mantle to survey the land. The results of the survey were forwarded to the Church Architects office in Salt Lake City to aid in the preparation of the plans.

Construction of the School

On April 17, 1950, George R. Biesinger, a former New Zealand missionary and a construction man in California, and his family

3 Statement by Gordon C. Young, personal interview, June 18, 1971; see also David W. Cummings, Mighty Missionary of the Pacific, (Salt Lake City, Utah: Bookcraft, 1961), p. 27.

arrived to supervise the construction of the Auckland chapel and the proposed college. Elder Biesinger also spent some time in Samoa supervising construction in that island.

The end of 1950, saw the beginning of the project. The Church in Salt Lake City sent $25,000 (US) to President Young as the first monetary effort for the project. This in itself created interest among non-members because of the scarcity and value of US dollars in New Zealand. A mill was purchased at Otaua to provide the necessary timber for the project. During 1951 further preparations were made with the construction of a brick plant on the project. The actual construction began in April of 1952 with the building of the joinery and later the construction of a brick home for Elder Biesinger. Machinery for the joinery had been purchased previously by Gordon C. Young. Elder William Child, a brickmason from Salt Lake City, arrived as the second Zion missionary during August of 1952. He was soon followed by other qualified craftsmen from America to provide the supervision and training of the local members. This program of trained men from America and local members donating their time to build the school became known as the Labor Missionary Program.

Meanwhile the old home that was on the land was moved to lower

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ground and remodeled into a home, meeting house, and dining hall for the labor missionaries. It became affectionately known as the "Green House". The land itself was being improved. Some of the farm was peat land and with the help of Joseph Hay and Norman Mason, local members, it was being drained and replanted. Some time later Dr. David Ririe arrived from America to supervise the operation of the farm.

For the next several years the buildings rose rapidly. The construction of joinery was soon followed by the erection of the classrooms and dormitories. The groundbreaking for the classrooms took place during the Christmas holidays of 1952. The David O. McKay building, containing the auditorium, gymnasium, swimming pool, and special services such as the cafeteria, laundry, and butcher shop, soon followed the building of the dormitories. The Matthew Cowley Administration Building was next to be built.

Many Church authorities visited the project during its erection. In 1952, Edward P. Anderson, the Church architect, returned on his second visit, along with Bishop Carl W. Buehner, one of the Presiding Bishopric of the Church. Le Grande Richards and Marion G. Romney, members of the Council of Twelve Apostles, visited the project during 1953 and 1955 respectively. Dr. Henry Eyring, a famous LDS scientist also visited during 1955. The highlight of the visits of authorities from America was the arrival of President

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6 Manuscript History of the New Zealand Mission, 1952.
David O. McKay, President and Prophet of the Church of Jesus Christ of Latter-day Saints, on January 24, 1955. This was his second visit to the Dominion, his first being in 1921. He was accompanied by his secretary, Franklin J. Murdock. President McKay was greeted at the Whenuaapai airport by a crowd of three to four hundred members. The president travelled to the college project the same day where he was given a traditional Maori Royal welcome which extended into the evening. The following day he talked to individual labor missionaries as he toured the project. The visiting authority toured the rest of the North Island making stops at Tauranga, Gisborne Nuhaka, Hastings, Te Hauke, Pupekohe, Dannevirke, Palmerston North, Levin, Wellington, Porirua, and Auckland. On his tour he met with many civic and government leaders. While he travelled the countryside, the President of the Church made many favorable comments concerning the beauty of the land and the number of sheep and dairy herds he saw.

Capitol growth was also experienced in the acquiring of more land for the farm. Additional land was bought until about 1,400 acres was owned by the Church. The mission also purchased a rock quarry at Whatawhata to provide the necessary rock and gravel for the construction program. A 3,800 acre forest was purchased at Kaikohe to provide for the increasing need for lumber. Chapel building also began throughout the land, in such places as Tamaki, Gisborne, Kaikohe, Porirua, Maramaku, and Hastings.

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7 Te Rongo Pai, op. cit., pp. 48-50.
The construction program received greater co-ordination between the United States and the college project, with the appointment of Wendell B. Mendenhall as chairman of the Church Building Committee.

Preparation of the School Program

During 1954 a committee was appointed to develop the school program. The committee consisted of Ariel S. Ballif, mission president, Ray Olpin, President of the University of Utah, William C. Carr, professor at BYU, George Biesinger, and Wi Pere Amaru, a local member. As the project neared completion, the First Presidency established the Pacific Board of Education which consisted of Emil J. Morton, Wendell B. Mendenhall (chairman), Edward L. Clissold, D'Monte Coombs, and Owen J. Cook. Among their duties of setting up the school program was the selection of a school principal. Dr. Clifton D. Boyack, of Berkeley, California, was selected and he arrived in New Zealand August 31, 1957. He was soon followed by his vice-principal, Collins Jones.

An advisory committee for the school was established from among the members of the Church in New Zealand. Ariel S. Ballif was chairman of the committee, with Stanford Bird as secretary. Clifton D. Boyack, Sydney Crawford, Selu Louis Fruean, William Roberts, and George Biesinger were members of the committee.

Dedication of the Church College of New Zealand

The majority of the teachers for the school arrived in New

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Ibid.,
Zealand on board the "Mariposa", January 18, 1958, and were soon busy getting ready for the opening of the first year of the Church College of New Zealand. The opening assembly took place in the cafeteria of the David O. McKay building on February 10, 1958. At this time the policies of the school were outlined for the students. The teachers and students leaders were introduced, and the school uniform was modeled for the students. The time between the opening of the school and the dedication was spent both in regular classwork for the students and in getting the buildings ready. Long hours were spent by labor missionaries, teachers, and students in preparing for the coming dedication.

President David O. McKay arrived back at the Church College April 19, 1958. His purpose for being in New Zealand was to dedicate the New Zealand Temple and the Church College of New Zealand. A large welcome was given him on an open field in the center of the project and in the David O. McKay building that same evening.

The dedication of the school took place on April 24, 1958. President McKay presided at the meeting and Clifton D. Boyack conducted. Many government and civic leaders were present, including the Prime Minister of New Zealand, Sir Walter Nash. Listed on the programe as visitors were:

Francis H. Russell
Dame Hilda Ross
L. Le F. En sor
Mr. Skoagland
George Fennmore
R.D. Moore
R. Braithwaite
C.E. Beeby
R.M. Algie

American Ambassador
Member of Parliament
Superintendent of Education
Minister of Education
American Consul
Manager Bank of New Zealand
Mayor of Hamilton
Director of Education
Former Minister of Education
The music for the services was provided by the combined choirs of the school and the College and Temple View branches. Prayers were offered by Delbert Stapley, member of the Quorum of Twelve Apostles, and Edward L. Clissold, President of the Oahu (Hawaii) Stake and member of the Pacific Board of Education. Among the speakers were George R. Biesinger, Ariel S. Ballif, Sir Walter Nash, James Elkington, Barney Wihongi (first student body president), L. Le F. Ensor, Dame Hilda Ross, Marion G. Romney, Wendell B. Mendenhall, and David O. McKay, who also offered the Dedication Prayer.

The Operation of the Church

College of New Zealand

The aims of the Church College as listed in the 1961 handbook gave an idea of the underlying philosophy and intent of the school.

1. To provide an inspiring program of study of the religious history, principles, scripture and doctrine of the Church.

2. To help students toward the full realization of their individual needs and capacities.

3. Effective citizenship, human relations: and economic efficiency. Through working toward these aims the school is training for leadership in the home, church and country. High scholastic standards are emphasized.

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Church College of New Zealand Official Dedication Programme (Hamilton, New Zealand: The Waikato Times, April, 1958)

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The students were organized into a student government with a president, vice-president and secretary. A student council, consisting of the form (grade) presidents, and one elected member for each form, was created to help in the student government. For violators of school rules, a student patrol was established along with a student court to pass judgement.

Since the time of the school dedication, the school has proceeded smoothly and successfully. The academic standing of the school has now increased to the point that the Church College is permitted to grant New Zealand University entrance to its top senior students. The Church College sports teams have excelled in almost all sports. The music and dramatic arts departments have produced several successful plays and musicals. Among them was a production of "All Faces West", a story of the early Mormon pioneers in America. The production featured a guest artist, Igor Gorin, from the United States.

The campus itself has increased with the addition of more dormitories, a hospital, a new library wing with additional classrooms, and a new trades building that was converted out of the old joinery and garage. Tennis courts and a natural stadium have been developed for the athletic department.

In 1963, the Church College of New Zealand broke away from the traditional three term school year of the New Zealand schools. A semester year was introduced with the first semester beginning in February, a two week vacation in July, and the last semester ending in November.
The impact of the school on the life of Church members in New Zealand has been that of consolidation of the Church in the form of more loyalty by the members. The results of the school are now being felt with graduates from school assuming leadership roles in the wards and branches. Many have continued on with higher education in New Zealand Universities and other Universities in foreign lands. The status of the Church among the non-members has now become one of respect.

The Church College of New Zealand differs from the old MAC in so much as it is open to white and Maori students, both boys and girls. The MAC was restricted to only Maori boys. The staff of the Church College are all professionally trained teachers whereas the MAC often used untrained missionaries as teachers. This has overcome the obstacle of official recognition by the New Zealand Department of Education. However the schools are similar in their intent of providing the youth of the Church in New Zealand with a good education, tempered with the influence of the Church.
Be true, be constant, be faithful, endure to the end, keep clean in thought and action, live the gospel in your home, be worthy to be called the Saints of God, be worthy to come to the house of the Lord, and if you will, I promise you that there will be greater things in the future than any man has yet foreseen for you, for the people of this land, for your ancestors, and for your descendants.

(Hugh B. Brown at the Cornerstone Laying of the New Zealand Temple)
CHAPTER 10

THE NEW ZEALAND TEMPLE

Temples to the members of the Church of Jesus Christ of Latter-day Saints, are sacred places of worship. The chapels are for the public meetings of the Church, but only worthy members of the Church are permitted to enter the temples. Within the temples are conducted sacred rites such as baptism for the dead, and marriage for eternity.

Selection of the Temple Site

During the Hui Tau of 1955, Stuart Meha told of a prophecy that President John E. Magleby, of the New Zealand Mission, made concerning the Waikato. President Magleby stated that the Waikato would become a gathering place and that some time in the future, the saints in New Zealand would not need a passport to go to the Temple. An affidavit was signed by fourteen members of the Church in the Hamilton area, in which they stated that when Elder Magleby gave a blessing to Sister Oraiha Whatu he mentioned that "in days to come, Hamilton will be the gathering place of the Saints." He again made the same prophecy at the home of Whatu Apiti, 34 Higgins Road, Frankton.

Prior to his visit to New Zealand in 1955, President David O. McKay assigned Wendell B. Mendenhall to a confidential assignment

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1 Manuscript History of the New Zealand Mission, April, 1955.
2 Cummins, op. cit., p. 54; see also Te Rongo Pai op. cit., p. 83.
which included the investigation of possible temple sites. Several sites were looked at but none were found to be suitable. Brother Mendenhall went to the college grounds and upon investigating the surrounding property, decided that the temple should be built next to the school. The site was ideal for its beauty and its close proximity to the Church construction facilities. Elder Mendenhall made an attempt to purchase the property but was unable to do so. During President Mckay's visit, he and the President were looking around the area, and especially at the hill just to the west of the college.

President McKay called me to one side. By the way he was looking at the hill, I could tell immediately what was on his mind. I had not said a word to him. He asked, "What do you think?" I knew what his question implied, and I simply asked in return, "What do you think, Pres. McKay?" And then in an almost prophetic tone he pronounced, "This is the place to build the temple."3

The property was owned by the Murray family. When they were approached they were not willing to sell the property but did agree to talk about it. Before President McKay left New Zealand, he expressed confidence that the land would be purchased. The day after the Prophet left, Elders Mendenhall and Biesinger talked to the Murray family and by 3:00 p.m. the same day had reached an agreement to purchase the land.

Elder Biesinger and I previously had gone over the property very thoroughly and had put a valuation on it by breaking it down into various lots and acres. When we met with the attorney, we found the sellers had over-priced the property considerably.

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After debating the matter for about an hour, the attorney said, "Would you be willing to consider this purchase if I break the property down my way and arrive at its evaluation?" We told him we would.

After working a while, he passed figures to Pres. Mendenhall and Elder Biesinger. As they looked at it, the figures were difficult to believe - the proposal was, to the penny, the evaluation they had computed.4

The agreement was signed that afternoon. However, the local land court turned down the sale, but Mr. Corbett, the Minister of Land, after touring the project gave his personal approval of the purchase.

The announcement of the proposed construction of the temple was issued from the Church Headquarters in Salt Lake City on February 17, 1955, and formally announced to the New Zealand Saints at the April Hui Tau that same year. When Elder Biesinger made the announcement he expressed the need for the support of the saints in the undertaking. When he finished, the 4,000 people present raised their hands in a sustaining vote for the project.

Groundbreaking

The plans for the temple, which were designed by Edward O. Anderson, were sent from the Church headquarters September 1, 1955 and were subsequently approved by the New Zealand government. The groundbreaking took place on December 21, 1955 at two in the afternoon of a clear, calm, warm day. About 600 people gathered on the temple

4 Ibid.

5 Ibid.

6 Cummings, op. cit., p. 56.
site to witness the first sod being turned by Ariel Ballif, Wendell Mendenhall, and George Biesinger. The Choir sang "Let the Mountains Shout for Joy" and "I Walked Today Where Jesus Walked". Elders Biesinger, Mendenhall and Ballif, and Stuart Meha spoke at the meeting and Alex Wishart and Oliver Ahmu offered prayers. Heavy machinery close by then moved in to begin the excavation.

The construction of the temple was supervised by E. Albert Rosenvall, who had the distinct honor of becoming the first president of the New Zealand Temple. He worked directly under George R. Biesinger and Wendell B. Mendenhall, who had been given a special assignment in regards to the erection and completion of the college and temple.

Cornerstone Laying

The construction of the temple proceeded rapidly after January 1956. On December 11, of the same year, Hugh B. Brown, assistant to the Council of the Twelve Apostles, arrived in New Zealand. He made an extensive tour of the mission which ranged from Kaikohe in the north to Christchurch in the south. While at Korongata, he and President Ariel Ballif unveiled a plaque on the wall of the Korongata Chapel in honor of the Maori Agriculture College. During his stay, Elder Brown spent considerable time with the labor missionaries in family evenings, on fishing and pig hunting trips, and a trip to

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Manuscript History of the New Zealand Mission, December 21, 1955; see also Te Rongo Pai, op. cit., p. 86.
Rotorua. He celebrated Christmas and New Year's Day with the labor missionaries.

The cornerstone laying ceremony took place on December 22, 1956. The services were held on the unfinished first floor of the temple. The audience sang "God Save The Queen" and "We Thank Thee O God For a Prophet". Oliver Ahmu offered the opening prayer. Remarks were heard from Hohepa Heperi, Polly Duncan, George Biesinger, Wendell Mendenhall, Ariel Ballif (who also gave the project $400 (US) from the returned Missionary Society in Salt Lake City) and Hugh B. Brown. The choirs sang "In Our Redeemer's Name", "Hear, O Ye Heavens" and "The Song of the Redeemed".

The group then moved outside to witness the laying of the cornerstone. A bronze box was placed in the corner, which contained:

- A Bible
- A Book of Mormon (Maori and English)
- The Doctrine and Covenants
- The Pearl of Great Price
- Gospel Ideals by David O. McKay
- A list of the New Zealand and Zion labor missionaries
- Four issues of the Te Karere, including the current issue
- An article about President McKay's visit in 1955
- Information about the ground breaking ceremony
- The story of the college
- A special issue of the Improvement Era (Nov, 1955) about temples
- Chronological report of the development of the temple
- Current newspapers (Herald and the Times) December 21-22, 1956
- The printed program of the cornerstone laying ceremony
- A New Zealand college tract

Elder Brown cemented the cornerstone in place and then said:

It is now my high privilege to announce to you, and this will become part of the historical record of the Church, that the Cornerstone of the New Zealand Temple of the Church of Jesus Christ of Latter-day Saints has been well and truly and properly laid on
this the 22nd day of December, 1956. I make this announcement by virtue of my special calling and have laid the cornerstone by virtue of the Priesthood which I hold and do it in the name of Jesus Christ, amen.

Brother Brown then offered a special prayer, and the benediction was offered by Charles Wolfgram.

The Maori Graves

During the landscaping of the temple grounds, a unique discovery was made. Joe McDonald, a bulldozer driver, was clearing and smoothing the land to the east of the temple, when he discovered an old Maori burial site. An investigation conducted after the discovery, revealed that the hill, upon which the temple was built, was once the habitat of several sub-tribes of the Mahanga tribe. The area was a peaceful settlement, with all battles being fought in other parts of the country. One of the last warriors to live at this settlement was Te Rangi Whakaakonga. When he was not out fighting, he would spend his time at the settlement. Before he died, he left instructions that he was to be buried there. On the temple hill the tribes had excavated a burial tunnel believed to be thirty feet under the temple site. It was in this tunnel that Te Rangi was buried. Another burial ground was located on the side of the hill, and it was believed that this is the one that was discovered by Joe McDonald. Six skeletons were found in a sitting position with their heads resting on folded arms. Three ferns now mark the gravesite.

8 Manuscript History of the New Zealand Mission, December 22, 1956; see also Cummings, op. cit., p. 60.

9 Te Rongo Pai, op. cit., p. 96.
The Dedication of the New Zealand Temple

As the day of the dedication approached, the pace quickened for the buildings to be ready. Crews worked from 5 a.m. until midnight. Extra help was received from several of the surrounding districts.

One morning about 2 A.M., we noticed lights near the temple on the highway and immediately went to investigate. There we found the cement crew mixing cement, and our labor missionaries, as well as some proselyting missionaries, actually running with wheelbarrows of cement to make a curb in order that the road crew could move in the next day. They were working by the light of a truck.10

During this final preparation, thousands of saints in New Zealand, Australia, and the South Pacific Islands, were preparing to come to the dedication, some at tremendous financial sacrifice. On March 23, 1958, the New Zealand temple was opened for the general public to view. About 112,500 people visited the temple from March 22 and April 13. The temple was then closed in order to prepare it for the dedication.

The official party arrived from Salt Lake City and included President David O. McKay, Delbert Stapley, Gordon B. Hinckley, Marion G. Romney, and their wives. When the Prophet and his party arrived at the College, a huge crowd of 6,000 people was there to welcome them. He was greeted by a traditional Maori challenge and then embraced. For about 3½ hours, the Polynesian saints from the South Pacific, performed authentic dances for the visiting authorities. It was one of the most spectacular displays of Polynesian dancing in New Zealand.

That evening a 500 voice choir performed in the David O. McKay building.

The dedication of the temple took place on April 20, 1958. The program consisted of the choir singing "The Morning Breaks", "Holiness Becomes the House of the Lord" and "Hosanna Anthem". A soloist sang "Bless This House." Remarks were given by several leaders including President McKay. The dedicatory prayer was offered by the Prophet, who then led the congregation in the Hosanna Shout. Nine sessions of the dedicatory services were held.

Baptisms for the dead were performed the Monday following the dedicatory services and an ordinance session for the Tongan saints, in their own language, was held the next Wednesday. Sealings were performed following the ordinance session. In the days that immediately followed the dedication, 1,071 ordinances were performed.
Along with the construction of the Church College and temple, another unique achievement was accomplished among the saints of New Zealand. When the construction first began, the several men who worked there were paid for their services. In 1952, it was realized that it would be impossible to hire sufficient men to build the project, and this, along with the lack of experienced construction men in the Church in New Zealand prompted a decision to begin a volunteer system that had already proven successful in Tonga. At the Hui Tau of 1952, this program was explained in detail. The districts responded immediately with about forty volunteers. Each district received an assignment to supply a certain number of missionaries and also a cash donation each month to support the missionaries.

The districts provided a great amount of support for the Labor Missionary Program. Not only did they supply the manpower, but they also supplied the means of support for them at the project. According to Ariel Ballif, this amounted to as much as $50,000 (US) each year. When appeals went out for food for the boys, districts responded with truck loads of food. Within each district, many individuals made great efforts to help provide for the missionaries.

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1 Cummings, op. cit., p. 30.
Eru Te Ngaio in the Mahia District operated a shop just to help raise money. Bertha K. Hunt in the King Country District, donated her orchard and garden for the use of the Church. These are but two examples of the type of efforts made. Without this aid from the districts, the Labor Missionary Program would have been severely hampered.

There were problems encountered at first. There was a definite lack of organization, a lack of experienced men to train and direct the missionaries, and a lack of supplies. These were solved by the arrival of skilled craftsmen from America and by the organization of the project into crews with experienced men as the leaders. These men met once a week to co-ordinate the construction program. Through the help of Joseph Wirthlin, the Presiding Bishop of the Church, supplies were sent more promptly and regularly from the United States.

The labor missionaries themselves were headed by a personal manager who was in charge of their needs. Sydney Crawford acted in this capacity for some time. The boys were supplied with bunkhouses, food which was prepared by several women, clothing, and ten shillings a week as spending money. Married families were provided with individual houses with a little plot of ground. Showers and bathrooms were centrally located for everyone. Gardens were planted on the farm to help supply some of the vegetables for the missionaires. A butcher shop on the campus supplied the meat for the project.

Manuscript History of the New Zealand Mission.
The women organized themselves into study groups and helped make clothes and take care of the sick. The crews met each morning for prayer and study before starting the day's work.

The labor missionaries did not lack for entertainment. An excellent choir was created, which had the opportunity of singing for the Queen Mother, Queen Elizabeth, when she toured New Zealand. Several quartets sang in local competitions and achieved considerable success. Maori action groups and sport teams were well supported. A variety show made a tour of Huntly, Mangakino, Te Kuiti, and Hamilton and was well received. A dance band provided music for the many dances that were held. Every Friday night the missionaries would take the bus to Hamilton and go to the various movie houses.

At first the labor missionaries attended the Hamilton Branch for Church services, but as they grew in number, it was realized that a separate branch was needed. The first college branch was organized in 1953, with John Elkington, Oliver Ahmu, and J. Wharekuru as the branch presidency. Church services were held in the multi-purpose Kai Hall.

Camp life was interrupted by two floods which inundated the lower camp area. A flu epidemic also brought the project to a standstill.

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3 Cummings, op. cit., p. 39.

Barbara Baigent, a local newspaper reporter, summed up what she considered to be the effect of the Labor Missionary Program on those who participated.

Let's look at the hundreds of boys who have passed through the labor groups and gone into trades throughout the country. It is quite possible to say that at least sixty percent of these boys, predominantly Maori, would never have learned a trade. Many of them would never have undertaken permanent occupations, but would have led a precarious existence doing mere seasonal work.

Now they have backgrounds of plumbing, electrical work, jcinery, carpentry, bricklaying, timber tanalising, painting... and already business firms are asking to be put on the waiting list for staffing, when the boys finish their missions.5

The effect of the mission was also of a religious nature. From among the labor missionaries came stalwart Church leaders. These leaders proved themselves during their missions, and many since that time have become the core of New Zealand Church leadership.

The labor missionary program was extended to include the chapel building program that followed for the next few years. Because of the success of the Labor Missionary Program in New Zealand, other parts of the world used it. Labor missionaries were called throughout the United States and Europe and New Zealanders were asked to go overseas to Hawaii and Europe to help supervise the program.
CHAPTER 12

THE PRESENT STATUS OF THE CHURCH IN NEW ZEALAND

Creation of Stakes in New Zealand

The impact of the building and dedication of the Church College of New Zealand and the New Zealand Temple upon the members of the Church in New Zealand, was reflected in the subsequent division of the Mission and the creation of seven stakes. The construction program had been a rallying point which enabled men with leadership potential to exert themselves resulting in a development of these leadership qualities and a greater dedication to the Church of Jesus Christ of Latter-day Saints. During the term of Ariel S. Ballif, the missionaries were withdrawn from almost all leadership positions in the Church so that they could concentrate their time and effort in missionary work. Government statistics indicate that the growth of the Church from 1951 to 1966 was from 10,008 to 25,564 representing a 255% increase. Among those joining the Church during this period were an increased number of Europeans who assumed a number of leadership positions along with their Maori counterpart. (see appendix C)

In May, 1958, a month after the dedication of the College and Temple, the New Zealand Mission was divided. The New Zealand Mission, under the leadership of Robert L. Simpson, included the Bay of Islands, Whangarei, Bay of Plenty, Hauraki, and King Country Districts. The New Zealand South Mission, under the leadership of Alexander P. Anderson, included the Hawkes Bay, Mahia, Manawatu,
Otago, Poverty Bay, Taranaki, Wairarapa, Wairau, and Wellington Districts.

On May 18, 1958, under the direction of Apostle Marion G. Romney, the Auckland and Waikato districts were organized into the Auckland Stake, with George R. Biesinger, William Roberts, and Stanford Bird, as the Stake Presidency. The term stake is taken from the book of Isaiah, which refers to the Church as a tent, and the poles, or stakes, as the support of the Church. The stake represented a more complete, independent organization within the Church which called upon the local members to staff all of the leadership roles. The missionaries relinquished all jurisdiction of local church operation under this organization. In New Zealand, Americans were placed in key positions at first because of their experience with such organizations. However the New Zealanders soon began to assume these roles.

Other stakes soon followed the Auckland Stake. The Hamilton Stake was created in 1960 with Wendell Wiser as president. The Hawkes Bay Stake was also organized in 1960 with J. Alvin Higbee as president. In 1965, the Church created the Wellington Stake with Keith A. Harrison as president. Harry S. Peckham headed the new Hamilton South Stake which was established in 1967. The Auckland South Stake, under the leadership of Geoffrey R. Garlick, was organized in 1968. The seventh

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stake, the New Zealand North Stake, was created in 1969 with Stanley J. Hay as president.

Two individuals have risen to higher ranks in the Church organization from this period of New Zealand History. William Roberts, who was a counselor in the original Auckland Stake Presidency, and later became president of that stake, was called to be a Regional Representative of the Twelve Apostles over the Auckland region of the Church in December 1969. William Roberts was born in England and immigrated to New Zealand as a young boy. He joined the Church in 1952. Brother Roberts represented the first New Zealander to assume such a high place within the Church.

The other person to have been called to another high position in the Church was Robert L. Simpson who became a member of the Presiding Bishopric of the Church in 1961. Bishop Simpson served as a missionary in New Zealand before the Second World War. During the war he served as a captain of the US Air Force in the Middle East. He had the opportunity of working with the New Zealand Maori Battalion in Cairo, Egypt, both for the Church and for the US Government. Robert L. Simpson returned as mission president in 1958. Bishop Simpson had a great deal of love and respect for the New Zealand people which they returned in kind. He learned the Maori language well during his time in New Zealand.

2 The Church News (Salt Lake City, Utah) various dates.

3 Ibid., December 24, 1969, p. 4.
I guess I should also tell you that after I had been in New Zealand for just a short time, I went down to a place called Judea, in Tauranga. The mission president said, "I want you to go down there and learn how to speak Maori." He didn't say anything to the branch president, but the branch president had assigned all the Primary children to teach me how to speak Maori. I was helping to build a small chapel. While we were up there hammering nails, these Primary children would sit down on the grass and jabber Maori to me all day. They wouldn't speak any English. They knew how to speak English--they knew more languages than I did. But, they wouldn't answer me if I spoke to them in English. I had to speak Maori to them. They were forcing me to learn this language, that I might be a more effective missionary.

I remember they taught me a little song. Oh, how grateful I was to them! I thought to myself as I was learning this little ditty, "Here I am, learning the great chants of the old Maoris, passed down through hundreds of years. I have just been in New Zealand a few weeks and already I can sing this old time song." I didn't know at the time what it meant, but I will never forget it as long as I live.

Imagine to my surprise when I found out it was "Hey diddle diddle, the cat and the fiddle, the cow jumped over the moon"!4

The Outlook in New Zealand

The trend of the Church in New Zealand is set in two directions. The Church is growing in membership. Although it is not yet as predominant as the Church of England, Catholic, or Presbyterian churches, it is rapidly increasing in membership and importance throughout the Dominion. It has come out of ignored obscurity, except by those who opposed Mormonism, to an important and respected Church.

The other trend is in the development of its members. In

the Church, the New Zealanders have come of age and are now qualified to participate in more complete Church government. The calling of William Roberts as a regional representative is but the first step of a great contribution New Zealanders could make in the Church. This will be possible by the self-perpetuation aspect of the stakes and by the influence of the Church College of New Zealand. Already graduates of that school have been serving full-time missions throughout the entire world. Some of them have pursued a higher education in the Universities of New Zealand and other parts of the world. These students have the potential of providing good leadership in the Church and in New Zealand.

The history of the Church of Jesus Christ of Latter-day Saints in New Zealand is unique and important in the annals of Church history. Much has been accomplished and there will be even more accomplished in the future.
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APPENDIX A

NUMBER OF MINISTERS LICENSED TO MARRY IN NEW ZEALAND IN 1968

APPENDIX B

PERCENTAGE OF LDS CHURCH POPULATION IN RELATION TO THE TOTAL POPULATION OF NEW ZEALAND AND IN COMPARISON TO THE FOUR MAJOR RELIGIONS

APPENDIX C

LDS CHURCH MEMBERSHIP IN ACTUAL NUMBERS

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PERCENTAGE OF INCREASE

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<tr>
<td>Rufus K. Hardy</td>
<td>1933-1934</td>
</tr>
<tr>
<td>Alvin T. Maugham</td>
<td>1934-1935</td>
</tr>
<tr>
<td>M. Charles Wood</td>
<td>1935-1938</td>
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</tbody>
</table>

SOUTH MISSION

<table>
<thead>
<tr>
<th>Name</th>
<th>Term</th>
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</thead>
<tbody>
<tr>
<td>Alexander P. Anderson</td>
<td>1958-1961</td>
</tr>
<tr>
<td>Fred W. Schwendiman</td>
<td>1961-1964</td>
</tr>
<tr>
<td>Archie R. Boyack</td>
<td>1964-1967</td>
</tr>
<tr>
<td>Morris A. Kjar</td>
<td>1967-1970</td>
</tr>
<tr>
<td>Eugene C. Ludwig</td>
<td>1970</td>
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APPENDIX E

CHRONOLOGY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN NEW ZEALAND

1845
Prophecy by Toaroa Pakahia.

1853, August 14
Augustus Farnham writes to First Presidency concerning his desire to go to New Zealand.

1854, October 1
Meeting of the Church at the Old Assembly Rooms, King Street, Sydney. Proposed trip to New Zealand announced and the means furnished.

1854, October 27
Augustus Farnham and William Cooke arrive in Auckland, New Zealand.

1854, November 8
Farnham and Cooke leave Onehunga for Wellington.

1854, November 17
Missionaries arrive in Wellington.

1854, December 11
Farnham left New Zealand for Australia. William Cooke left to preach at Karori.

1855, April
First branch of the Church in New Zealand organized at Karori with ten members.

1867, March
Carl C. Asmussen arrived as the next missionary to New Zealand.

1868, May 31
Kaiapoi branch organized by William Burnett.

1870, January 8
First conference of the Church in New Zealand held at Karori.

1870, January
First Sunday School for children started at Karori.

1871, December 30
First group of Saints from New Zealand immigrated to Utah.

1874
First Maori baptized by Richard G. Lambert near Honolulu, Hawaii.

1875, November 18
Thomas Steed arrived as a missionary.

1875, December
Frederick and Charles Hurst, John T. Rich and William McLachlin arrived as missionaries.

1878, August 23
Thomas A. Shreeve arrived as a missionary - this began the consistent presence of missionaries in New Zealand.

1878, December 26
First Relief Society organized at Papanui with Ann Jones as President, Johanna Larsen and Agnes Doak as Counselors, and Rosabelle Tregagle as secretary.

1879
King Tawhio gave his prophecy about the true church.

1879, December
Elijah F. Pearce established the headquarters of the Australasian Mission in New Zealand.

1881, January 14
William Bromley arrived as Mission President.

1881, March
Bromley and a group of saints visit Chief Paora Tuhare at Orakei.
1881, April 15
William McDonnel set apart to take the gospel to the Maoris.

1881, June 15-17
John P. Sorensen visited Te Whiti at Pungarchi.

1881, October 18
Ngatākai Baptized by William McDonnel - the first Maori to join the Church in New Zealand.

1882, December 25
Hare Teimana, Pare Teimana, and Hare Te Katere baptized near Cambridge by William McDonnel.

1883, February 25
Hare Te Katere ordained a priest and the Waotu branch organized.

1886, January 11
First native school started at Nuhaka under the direction of Sondra Sanders.

1887, March 13
Ezra F. Richards and Sondra Sanders sustained as the translators of the Book of Mormon into Maori.

1889, April
Book of Mormon in Maori published by the Star Publishing Co.

1895
Andrew Jenson, Asst. Church Historian, toured the Mission.

1895, October 7
Zion's Maori Association organized in Salt Lake City - William Paxman, President.

1898, January 1
Australasian Mission divided into the New Zealand Mission and the Australian Mission.

1904, February 9
President Bartlett solemnized the first legal marriage among the Maori Saints in the LDS Church - Maui Tepere and Aropera Utuku.

1907, January 31
The "Elders Messenger" published by the Mission.

1907, July 3
First MIA organized at Auckland with David Howells (president), Hyrum Hand and Emma Ashmere (counselors), Ethel Hammond and Mabel Smith (secretaries).

1908, February 5
The "Elders Messenger" becomes the "Te Karere".

1908, April 1
130 acres purchased at Karongata for the building of a school.

1909, January 30
First building for European services and the Mission headquarters dedicated on Queen Street, Auckland.

1911, November
W.M. Hay and Son begin building the Maori Agriculture College.

1913, April 4-6
Dedication services for the MAC - dedicatory prayer by Orson D. Romney.

1913, December 28
First primary organized at Nuhaka - Erehapati Mete (president), Rangi Runga and Apikara Waaka (counselors), Erena Whai (secretary).

1918, February
Quota on the number of LDS missionaries in New Zealand placed by the NZ Government.

1921, April 21
Hugh J. Cannon and David O. McKay arrive at Wellington as the first general authorities to visit the New Zealand Mission.

1925, March 17
Fourteen saints left for the Hawaiian Temple.

1926, March 26
First deacons quorums organized at the MAC
Charles Wolfram and Viliʻe Purcell, presidents.
1927  Eru Cooper, Julian Stephens and Marion K. Everton transcribe LDS Hymns into Maori.
1931, February 3  The Maori Agriculture College destroyed by earthquake.
1938, April  George Albert Smith and Rufus K. Hardy visit Hui Tau.
1939, April  MAC Old Boys formed into an organization with James Elkington as President.
1940, June 16  Notification received that missionaries to return home because of war.
1945, October 5  Matthew Cowley sustained a member of the Quorum of Twelve Apostles.
1946, February 8  First group of missionaries arrive after war.
1947, May 23  Matthew Cowley arrived in New Zealand on his first visit as an Apostle.
1947, July 9  Restrictions on missionary quota removed.
1948, September  Matthew Cowley announced the decision to build a new school.
1949, April  Gordon C. Young purchases property from Bert Meldrum on Tuhikarama Road, Hamilton.
1950, April 17  George R. Biesinger and family arrive to supervise construction of Auckland Chapel and school.
1952, April  Beginning of the Labor Missionary Program.
1952, May 10  Elders Wallace Berrett and Robert Goodman arrive as the first missionaries to Nuie Island.
1953, December 13  Matthew Cowley died in Los Angeles.
1955, January 24  David O. McKay arrives on his second visit.
1955, December 21  Temple site ground breaking.
1956, December 22  Cornerstone laying for the temple.
1957, August 31  Clifton D. Boyack arrives as first principal.
1958, February 10  First assembly for the Church College of New Zealand.
1958, March 22  Temple opened for public viewing.
1958, April 19  President David O. McKay arrived.
1958, April 20-24  New Zealand Temple dedicated by David O. McKay.
1958, April 24  Church College of New Zealand dedicated by David O. McKay.
1958, April 27  Tamaki Chapel dedicated by David O. McKay.
1958, May  New Zealand Mission divided into two missions.
1958, May 18  Auckland Stake organized.
1960, November 13  Hamilton Stake organized.
1960, November 20  Hawkes Bay Stake organized.
1963  Te Arohanui Maori Party performed in Hawaii, at the Polynesian Culture center and in California and Utah.
1965, May 12  Wellington Stake organized.
1967, November 19  Hamilton South Stake organized.
1968, May
Auckland South Stake organized.

1969
Seminary program introduced by Rhett James.

1969, January 19
New Zealand North Stake organized.