

Wesley College

A Centenary Survey

1844 - 1944



BY

Rev. E. W. HAMES, M.A.

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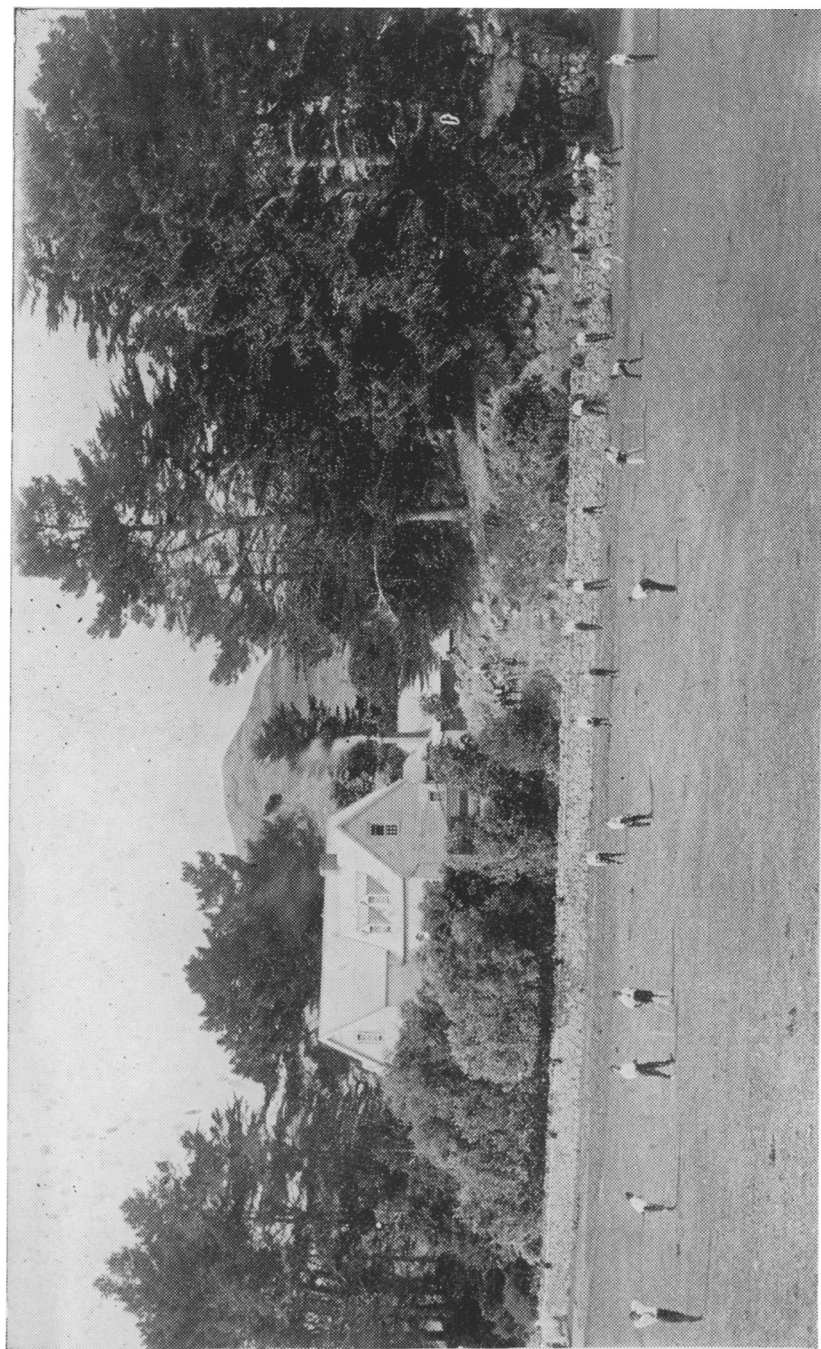


Photo by courtesy Dr. Laws,

WESLEY COLLEGE, THREE KINGS.

THE NEW ZEALAND WESLEYAN NATIVE EDUCATION TRUST

A CENTENARY SURVEY

1844 - 1944.

On October 7th, 1844, Governor Fitzroy granted in trust to the Rev. Walter Lawry, Superintendent of the Wesleyan Mission in New Zealand, a block of six and three quarter acres of Auckland suburban land in perpetuity for the purpose of a Wesleyan Native Institution. This was the beginning of the Trust which is now vested in the Wesley Training College Trust Board.

The Wesleyan missionaries had been at work in this country for twenty-one years. After three and a half years of heart-breaking effort, the pioneers at Whangaroa had been forced to flee for their lives, while their station was sacked and burnt by hostile natives; but nine months later, in October 1827, a second and successful attempt was made at Hokianga. Progress was slow at first, and there were many difficulties, but the Mission was generously supported with men and money from England and it steadily increased its range and influence. By the year 1844 when the Rev. Walter Lawry arrived from England to take up his commission as General Superintendent, there were sixteen European missionaries employed in fourteen stations stretching from Hokianga in the north to Waikouaiti in the south. The influence and prestige of both the Anglican and the Wesleyan Missions were at their height.

Evangelical Missionary enterprise and education go hand in hand, on account both of the generally elevating effects of education, and also of the strong Protestant emphasis upon the value of the Bible. The Scriptures must be translated and printed, and the native peoples taught to read, that they may have access to the written Word. Reference to the letters and diaries of the period shows that from the beginning, as soon as they had some sort of shelter over their heads and before they had mastered more than a few words of the native tongue, our missionaries and their wives began to teach the natives to read, while the Maori people for their part were fascinated by the mystery of print. As the work developed, an attempt was made to maintain some elementary

teaching in every village which was regularly visited by the missionary. This could be done only with native assistance, and promising youths, especially the sons of chiefs, were gathered about the Mission Station to receive more regular and advanced instruction which would fit them for leadership in the villages. In his journal John Hobbs mentions a proposal to establish a boarding-school at the head of each Circuit, which was rejected as too expensive. But something had to be done. The Mission could not hope to cover the ground adequately except by using native helpers who would be both teachers and pastors, leading the services on Sundays, conducting the daily prayers of the community, and teaching Scripture and Catechism to both adults and children along with the three R's, much as our Native Village Teachers are doing in the Pacific Island Missions to-day.

Experienced missionaries were agreed that a supply of trained Native Agents was the greatest need of the Mission. We may rely upon the sober judgment of Thomas Buddle. Writing to London from Waipa on January 2nd, 1844, he says—

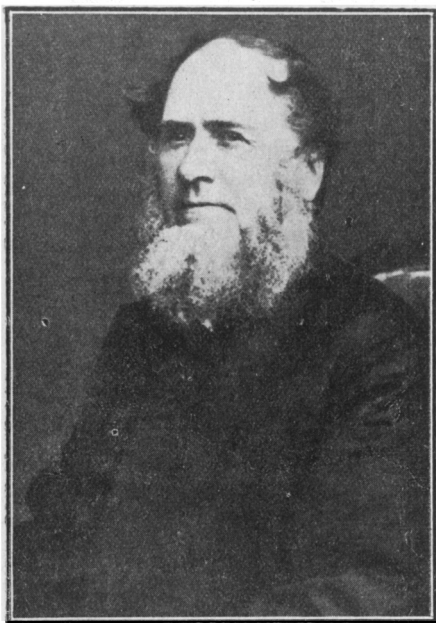
“We are not yet well supplied with native help, we feel a great need of pious well informed leaders and Local Preachers, but I trust there is improvement in this department. I devote every Saturday afternoon to meeting as many teachers as can attend for the purpose of instructing them in the Scriptures and on the subject of teaching, and I hope my labour is not in vain. I think too much importance cannot be attached to native agency and I wish something could be done on a larger scale towards improving the native teachers in this mission; for our Circuits generally are far too extensive to allow of anything like sufficient attention being paid to distant places by the missionary, and a few well-instructed and pious natives would be invaluable.”

The General School Report from the Hokianga, September 1845 (signed by John Hobbs, William Woon, John Warren and George Stannard, the resident missionaries) states:-

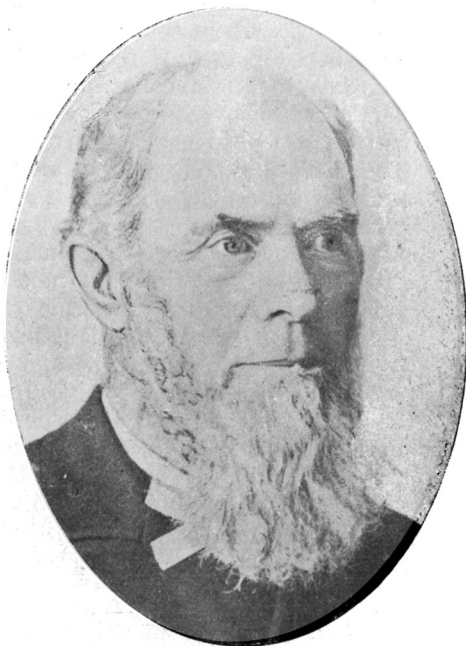
“Hitherto we have been unable to establish anything like efficient schools, more especially for the children.” Among the obstacles noted are the scattered settlements and wandering habits of the people, also “the feeble nature of parental authority in New Zealand. By immemorial usage it is the inalienable right of every child to do that which seemeth good in his own eyes . . . Another great obstacle is the want of suitable teachers! It is of necessity impossible that your missionaries can in connection with their other duties devote to school teaching the time and energy which amongst a people circumstanced as

above are absolutely necessary. We have when practicable availed ourselves of the assistance of native teachers, but apart from other serious defects in their qualifications as teachers they have to live by the labour of their own hands and therefore can spare but little time to school instruction. On this point we have the cheering hope that our excellent Institution at Auckland will in course of time supply Native Teachers for the various settlements, but we fear years must elapse before this most desirable object can be accomplished."

The "excellent Institution" from which so much was expected was the first Wesleyan educational foundation in this country.



Rev. THOMAS BUDDLE,
Principal at the Grafton Rd.
Institution, and later for a
term at Three Kings.



Rev. ALEXANDER REID
who came from England to
take charge of the school
in 1849.

THE NATIVE INSTITUTION, GRAFTON ROAD,

1845-1848.

The Rev. Walter Lawry arrived in Auckland on March 17th, 1844. As a young man he had served for some years in New South Wales, and from there he led the party which commenced the Wesleyan mission in Tonga, so that he was no stranger to colonial or missionary conditions. Subsequently he spent nineteen years in English Circuits prior to his appointment to New Zealand. "Over fifty years of age, dignified in manner, with a mature judgment and wide experience, quick to discern opportunities and prompt in taking advantage of them, he was the very man that at this stage the mission needed" (Morley, *History of Methodism in New Zealand*, p. 93). Before he had been in this country for three weeks, he wrote to the Missionary Secretaries in London that he was urged by the most influential persons in Auckland to start a Seminary for training a certain number of select native converts for public usefulness and giving them instruction in the English language. Five weeks later he was able to consult with experienced colleagues when Messrs Hobbs and Buller from the North and Whiteley, Wallis and Buddle from the Taranaki and Waikato districts were together in Auckland, having come with the natives to attend a great inter-tribal feast at Remuera, and to discuss Maori problems with the Government. On May 14th a public meeting was held with the object of "feeling the pulse of the colonists" at which the Mission proposals were cordially received. The resolutions passed are quoted in full by Morley (p. 111) and need only be summarized here. It was decided to establish a Wesleyan Native Institution, which should instruct a selected number of natives in English, that they might become more efficient teachers of their countrymen in matters of religion and civilization. The Government was to be approached for a suitable piece of land and also a proportion of the funds arising from native reserves, a committee and officers were appointed and a subscription list opened, the sum of £46/15/- being promised on the spot.

During the winter months Mr. Lawry visited his District, meeting the northern workers at Hokianga and the southern group at Kawhia. On his return he reported to London in the following terms (Sept. 14th) :-

"This Mission is clearly designated by the Lord to be very much strengthened by a *native agency*, by which *only* the great work can be extensively carried on with a comparatively small yearly outlay. I have brought several well qualified native teachers from several hundreds of miles, who will be the first in our

new Institution. A small sum will keep these, and when trained a sum not exceeding £20 each man (annually) will keep them well. With a goodly number of these soundly converted natives, I trust we shall be able to cope with sin in every form which Satan can present it . . . God has given us *saved men, able to teach*, and anxious to do so, and we intend to use this agency to the utmost of our ability, not doubting but you will see God's hand herein . . . I will not incur any inconvenient expense until you shall have communicated your views to me. Indeed I will take the whole of what shall be expended the first year upon my own responsibility, and if you reject the matter altogether, which I am fully assured you will not, tho you have the right of doing so, I will not go out of my depth. I say not this for any other purpose than to show how *deeply we all feel* on this subject."

Meanwhile the Government had been requested to provide a section for the School, and on October 7th, 1844 a grant of six and three quarter acres was made. This is the area now fronting Grafton Rd., between Park Rd. and Carlton Gore Rd., part of which is still held by the Wesley College Trust Board, the remainder having been sold to the Methodist Theological College Council. Mr. Lawry was very pleased, and wrote, "The Governor has given us the most beautiful spot I have seen in this land." On the 1st April, 1845, Governor Fitzroy made a further grant of 192 acres at Three Kings in the same terms, i.e. "for the general purposes of the Wesleyan Native Institution." This property was at first intended to supply firewood and farm produce for the Institution, but was destined to give a habitation and a name to the school for three quarters of a century.

It is evident that the legal formalities were anticipated with regard to the Grafton Road site, for pupils were already arriving, and on Sept 17th 1844 the indefatigable General Superintendent reported to London, "We are now erecting a chapel, school-house, and bedrooms for the Native Institution here, but I will only lay out the money I can beg on the spot." Early in 1845 the Institution was formally opened by His Excellency Governor Fitzroy, who showed great interest in the project. In the Principal's report for the year we read that "The buildings contain a school-room with two wings as bedrooms intended to accommodate sixteen students with a dining room and other conveniences. The front is in the Gothic style of architecture; and the buildings, occupying an elevated spot, are seen from various localities and form a pleasing and interesting as well as useful object." Thomas Buddle was justly proud of the place, particularly because the natives themselves had assisted to build it; but in spite of the

"Gothic front" it must have been a humble erection, for the cost was only £120. One who remembers the buildings as they appeared to a lad in the 1860's describes them as "a couple of old *shacks*, unpainted." They stood just below the corner block now occupied by Trinity College, where the slope of the ground gave a little shelter from the wind at the back.

The Rev. Thomas Buddle was transferred from Waipa to Auckland to assist Mr. Lawry in the town and to act as Principal of the Institution. He was a native of the County of Durham, and had come to New Zealand with the *Triton* party five years before. Mr. Buddle was a solid and reliable man, a good administrator and a successful missionary. He was in charge of the Bible Teaching and Theology. A year or two later he writes somewhat quaintly of his students that "their thirst for theology is great, and they have listened with great interest to the course of Theological lectures that have been delivered to them, principally founded on those delivered in the Theological Institution at Hoxton by Dr. Hannah, a synopsis of which we have been favoured with, taken by the late Rev. F. Wilson of the Tonga Mission." The synopsis referred to is preserved in the Trinity College library, and a brief inspection leads to the conviction that the Tutor must have followed Dr. Hannah at a considerable distance, if the Maoris understood what he said. English, writing and arithmetic were taught by the Rev. H. H. Lawry, son of the General Superintendent, who at the same time was perfecting his knowledge of the Maori tongue. After two years he was appointed to the new station at Ihumatao, on the Manukau, and his place in the school was taken by George Stannard. Lessons were given in the morning, while the afternoon was devoted to the garden and to various improvements to the property, such as building huts for the married students. In the evening books were taken out again. But there were many interruptions, as it was necessary for the students to fetch food from the native villages to supplement the produce of their own gardens. H. H. Lawry led parties to Three Kings to cut firewood and clear the land and plant crops. On Sundays the students were busy conducting services among the Maoris in and around Auckland.

At first only ten students were admitted, but in response to Mr. Lawry's urgent appeals the Missionary Treasurers made a grant of £200 annually for maintenance, which made it possible to provide for twenty men. It should be noted in connection with this early educational venture that while the Government provided the land, the buildings were paid for by public subscription, and the salaries of the teachers and maintenance of the pupils came from the funds of the Wesleyan Missionary Society. The students were gathered from as far afield as Hokianga and Kawhia, and

were young men rather than boys, some of them married, and selected because of the promise they already showed as leaders. In 1847 two boys were admitted at the special request of Governor Grey. One was the grandson of Tamati Waka Nene (Thomas Walker) who was supported from Grey's private purse, and the other a son of Te Awaitaia (William Naylor) the Waingaroa chief. Grey who succeeded Fitzroy in November, 1845 was a frequent visitor to the school, and the admission of younger pupils at his request marks the beginning of a change of policy. It was in the same year (1847) that the District Meeting requested the Committee in London to send out a master trained on the Glasgow system to instruct the native teachers in a systematic and efficient manner. A year later the first buildings at Three Kings were in course of erection.

There can be no doubt that the Old Native Institution, as it was soon to be called, completely justified itself. Considered as an early experiment in Native education, it prepared the way for the much larger and more efficient school at Three Kings. But the missionaries had in mind more than efficiency in teacher-craft. They were seeking above all things to deepen the religious experience of their native converts. The widespread movement towards Christianity among the Maori people at that date was inevitably superficial. Adapting a Pauline phrase which Wesley had made peculiarly his own, Buddle said of his first students that they had a form of Godliness but little notion of its inward power. A year later he wrote, "Several of the students have been truly converted to God . . . Having thus found Him . . . they have preached Him to their friends and countrymen, and God has blessed their efforts . . . if nothing else be accomplished than the leading of our Native Teachers to the enjoyment of experimental religion, we shall be amply repaid our labour and expense." Dr. Morley quotes the testimony of Hoani Waiti (*History of Methodism in N.Z.* p. 113), and there were others like him.

After the removal of the school in 1849, the Grafton Road premises seem to have been occupied intermittently by a native agent. John Hobbs lived in the cottage for a time, and his grandchild, the eldest of the family of William Gittos, was born there in February 1858. A couple of years later concern at the state of the Maori work and the shortage of agents led to a proposal to reopen the institution for the training of Native Assistant Missionaries, but nothing was done, probably because there were no candidates. In 1862 land and buildings were leased. At a later date part of the old schoolroom was attached to the Grafton Road Sunday School, and stood till the ground was cleared for the erection of Trinity College. No trace of the Old Native Institution remains to-day.

THE THREE KINGS WESLEYAN NATIVE INSTITUTION,

1849 - 1869.

The move to Three Kings was desirable for practical reasons. For economy's sake the students must live off the land, and for this purpose a farm of nearly two hundred acres was more suitable than a suburban allotment, and it was further from the distractions of the town. But the change of location also marked a development of policy through which the objects and activities of the school were greatly enlarged. It was undertaken with the encouragement and financial support of the Governor, and in return for these advantages the school was brought directly into line with his education scheme.

Sir George Grey was anxious to introduce a general system of education among the Maori people, as a necessary step towards their full co-partnership with the Pakeha in the civilized life of the community. But neither the funds nor the teachers were available for the establishment of anything like a public school system as we understand it. The mission schools however were doing good work and enjoyed the confidence of the native race, and it was therefore decided to subsidize the Churches with grants of land and money which would enable them to expand their services. In 1847 an Educational Ordinance was passed by the Legislative Council under which the Governor was given power "to establish and maintain schools, and to inspect schools, and to contribute towards the support of schools otherwise established." In such State-aided schools religious education, industrial training and instruction in the English language were to be compulsory, and they were to be open to Government inspection and examination.

In carrying out this policy, between 1846 and 1868 grants of land were made to the three Churches working among the Maori people, and over £77,000 was spent in providing buildings and encouraging farm operations, in paying the salaries of teachers and in capitation grants for the support of pupils. These subsidies were allotted roughly according to the extent of the respective Missions, the Anglicans receiving about one half, the Wesleyans one third, and the Roman Catholics one sixth. (A. G. Butchers, *Young New Zealand*, p. 59).

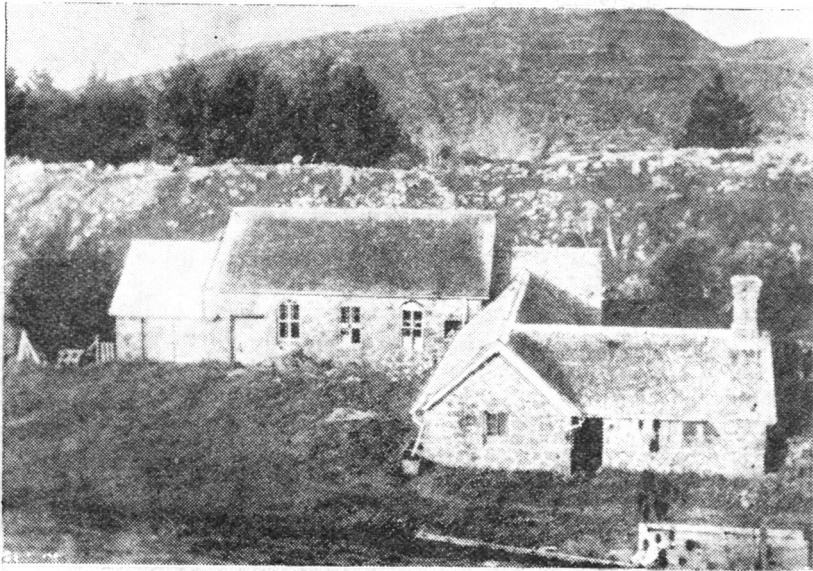
In a Memorandum of Sir George Grey presented at a Special District Meeting held in Auckland in 1853, the purpose of the Government is made clear. The Memorandum need not be set out here as it is given in full in Morley, p. 118, but it provided for a system of Village Schools, Central Schools and a College.

Bright pupils from the villages were to be eligible for admission to the Central (boarding) Schools, and in a College, or in the Central Schools, means were to be provided of training certain scholars as teachers, "who, in addition to the other duties allotted to them, shall teach the primary schools" (In another paragraph these men are described as Native Teachers for the Ministry. The number was if possible to be brought up to and maintained at twenty). Much of this was already in operation, but the effect of the Memorandum and the definite offer of £1600 per annum to be spent on Wesleyan schools in the northern provinces, and £700 per annum in the southern provinces, providing they conformed to the principles set out in the Memorandum, greatly stimulated the efforts of the Church. A "Wesleyan Board of Education for the Management of Native Schools" was set up in 1854, and acted till the grants were withdrawn and the schools closed, its Minutes providing most interesting reading for the period 1854 to 1869. The provision of £10 per annum towards the salaries of qualified native teachers must have benefitted the village schools, though the war wrecked the scheme before many were trained. Central schools were established in several of the districts where our Church was represented in the North Island, adding greatly to the opportunities as well as to the burdens of the missionaries, until the growing suspicion of the natives led to the withdrawal of the pupils. The Institution at Three Kings served both as a central school for the Auckland area, and as a college for the training of native teachers.

It is important to compare the Deeds of Grant made under Fitzroy with those made by Grey and Wynyard. The earlier grants were "for the general purposes of a Wesleyan Native Institution." In 1850 a large area of very poor land at Waikowai on the Manukau was granted to the Institution as a fishing ground for the natives; and further grants of more valuable land at Mt. Albert and Dominion Road were made at various dates from 1850 to 1854. These latter grants were all made in terms agreeing with the provisions of the Memorandum, and provided that Maori or half-caste children or the children of inhabitants of the islands in the Pacific Ocean as well as orphans or destitute children of European parents, were to be eligible for admission to the school, upon conditions determined by the controlling body. The co-education of the races, with the object of the rapid Europeanization of the Maori people, was a principal object of the Government, and grants to other Denominations for similar schools at this period were made in identical terms. Then in 1859, on the initiative of the Maoris themselves, considerable areas at Aotea and Kawhia were added to the Trust "for a school for the education of aboriginal natives and half-castes of New Zealand." The

endowment therefore included lands given under three varying conditions, and at a later stage it became necessary to clarify the position by combining them as was done in the Act of 1911.

The property at Three Kings took its name from a group of small volcanic cones which were a feature of the locality. (Those interested in the geology of the area should consult Chapter XI of Hochstetter's *New Zealand*). Two of these cones have since been defaced and nearly obliterated by scoria quarries, but the Great King, which was part of the college property, was set aside by the Trust Board as a Reserve and vested in the Crown, and will thus be preserved to the neighbourhood for all time. The property connected with Mt. Eden Road by a comparatively narrow frontage on the northern side of the hill, and then widened to a block which included the whole western or south-western slope, the area now bounded by Landscape Road West, Parau Road and Mt. Albert Road. The land was fertile but stony and in the early days it carried some attractive bush.



THE ORIGINAL BUILDINGS AT THREE KINGS.

Sir George Grey laid the foundation stone on April 5th, 1848.

Photo by courtesy the Misses Reid.

Sir George Grey himself laid the foundation stone of the first block of buildings at Three Kings on April 5th, 1848. The official entry in the District Minutes of July in the same year reads, "Scoria buildings for a Central Native School are in course of erec-

tion on the Institution land at the Three Kings about four miles distant comprising a Master's dwelling house, large school room, and chapel, with dormitories and other conveniences for the children. The expenses will be defrayed by funds provided by the Local Government.'² (The comma after 'schoolroom' is misleading, for one large room served both for school and chapel.) The buildings were constructed of the stone lying about the fields, roughly cemented together, and from entries in the District Accounts it appears that the builder was Henry White, who had erected the High Street Wesleyan Chapel a few years earlier. The cost was nearly £1000. When the Government Housing Construction Department took over the estate in 1939, the old buildings were beyond restoration, and the ruins were removed, some stones being used in the construction of the memorial, which now stands within a few yards of the chapel site. Fortunately good photographs exist and water colours by Miss Gunson, which enable us to see the old place as it was. The house stood on the rise above the school, and served the Principal till a better one was erected in a more sheltered position.

The school was moved to the new building early in 1849, and in April of the same year the Rev. Alexander Reid arrived from England to take up his duty as Principal. He was a Scot who knew something of the principles and practice of agriculture, and had been trained as a teacher in Glasgow under David Stow, later practising his profession at Oxford and at Bath. He came under the influence of Methodism, and beginning to preach was accepted for the ministry and appointed to this missionary school at the ends of the earth. He was one of the ablest preachers of the New Zealand Church in his day, and was also an enthusiastic and successful teacher. Mr. Reid married just before leaving England, and his wife gave invaluable aid to the school in the early years. Under their leadership it flourished and grew in a way that was almost embarrassing. The building programme was continued with the erection of a large schoolroom in wood, 60 ft. by 34 ft., with the provision of a new house for the Principal, and with the addition of wings to the schoolroom, the necessary material being found by the Government. In this work the Maori lads were employed, and some of them became useful carpenters, under the direction of a tradesman employed by the mission. This was a Mr. Alfred Boon from Burslem, England, who had accompanied Walter Lawry on his voyage to New Zealand, and whose work with the Maori boys was highly regarded by Mr. Reid.

The new schoolroom stood on rising ground not far below the Great King, looking westward. The exact site has been excavated to provide for the entrance of Smallfield Avenue to McCullough

Avenue. The latter street runs here in a natural depression, and on its western side, where the ground rises in another natural ridge (part of the "tuff ring" of which Hochstetter speaks) immediately opposite the school, Mr. Reid's house was situated. When the new dormitory wings were completed the school could accommodate 150 pupils. Girls were admitted under the special charge of Mrs. Reid, who taught them to make and mend clothes, to wash and to cook. The men and boys cultivated the farm, milked the cows, gathered the boulders into stone walls and helped the builder with his work. It was a busy and happy colony. The Mission paid the stipend of the Principal, but the Government grant provided for some teaching assistance, and about £6 per annum for each pupil to meet the cost of clothes, school requisites and such food as was not grown on the farm. The older men who were in training as teachers acted as monitors, and were given special instruction by the Principal. The story goes that Sir George Grey who frequently visited the school would if possible attend a service in the chapel, attracted we may be sure by the singing of the Maoris, and also by the impassioned preaching of Mr. Reid.

In the year 1853, the Rev. Robert Young visited Auckland in the course of an official journey to the Australasian Missions. He was sent by the Wesleyan Conference to consult with the men on the spot, and to arrange if possible for the formation of an independent Australasian Conference, a task which he successfully accomplished. In his *Journal of a Deputation to the Southern World* he describes a visit to Three Kings, which at the time housed about 130 pupils. He was much impressed. Of the children he said, "Their jet black eyes, beautiful white teeth, and radiant countenances, presented a most interesting picture . . . and they formed an assemblage of lovely and happy children, such as I had not before seen in any school." He quotes Mr. Reid's opinion that for memory and imitation the Maori children exceeded any European scholars he had known, but that at the present they did not evince the same mental power in grappling with a difficulty.

About the middle of the decade a change came over the school which reflected the altered temper of the Maori race. The land disputes which led to the outbreak of the Taranaki war in 1860 were already agitating the pas. Feeling that they had been duped and robbed by the white man, the tribes became suspicious even of their friends. Missionary influence was waning. Within the school at Three Kings the youths became insolent and insubordinate. It was found increasingly difficult to keep boys and girls on the property together. Mrs. Reid had a severe breakdown, having laboured beyond her strength for years. In 1858, Mr. Reid removed to Waipa Mission Station, feeling that the declining roll did not

justify his retention at the school. The Maori girls were sent home, and the institution carried on with a decreasing roll of Maori youths. The Colonial Church was understaffed and feeling the reduction of mission grants from England. Thomas Buddle gave oversight for a year from Manukau, after which George Stannard took control for three years. In 1862, H. H. Lawry combined the governorship of the school with work among the Manukau natives. As a Supernumerary James Wallis took charge for the closing year. During this period the teaching was in the hands of laymen, Messrs. J. Skinner, W. Collis and W. Arthur successively. The number of Maori pupils continued to decline, and destitute European children were accepted under an arrangement with the Provincial Government, in an effort to keep the doors open; but the times were bad and the authorities would not pay enough to support the children, so finally in 1869 the orphans were returned to the Receiving Officer and the institution closed its doors.

As under the "Native Schools Act 1867" the denominational system had been abolished, the Wesleyan Board of Education for the Management of Native Schools declared itself defunct, and dissolved. The Trustees resumed direct control of the Three Kings property, and leased the farm. The small income derived from this and other properties was devoted to paying off outstanding liabilities, and to the assistance of small native schools still in operation on certain of the Mission Stations.

WESLEY COLLEGE, THREE KINGS,

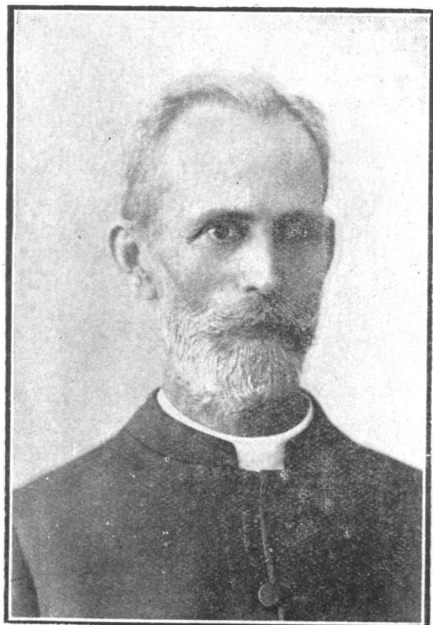
1876-1922.

After seven years the institution was re-opened under different conditions, as a College "for the more efficient training of Candidates for the Ministry, both Native and European." The plan was to combine the income from two Trusts, neither of which was strong enough to do anything by itself. The property lately occupied by Wesley College, Queen Street (originally the Wesleyan Seminary) was now leased to the Auckland Education Board, and the Trustees had money in hand. They offered to apply the sum of approximately £900 to repairs and alterations immediately necessary at Three Kings, and to guarantee £125 per annum towards the support of the institution on its European side. The Auckland Circuit Quarterly Meeting offered £150 a year in consideration of the preaching services of Principal and students. The Native Education Trust was receiving at this time between £200 and £300 a year in rents from the Grafton Road and Three Kings properties. It was considered that these sums combined would be sufficient to maintain the College. Accordingly *Wesley College (Three Kings) Theological and Training Institution* takes its place in the Conference Minutes of 1876. The name *Wesley College* was a legacy from the school in Queen Street.

The College opened with Thomas Buddle as Principal, three European students for the ministry (Messrs. S. Lawry, T. Fee and J. N. Buttle) and a very few young Maoris. Mr. Buddle taught Theology and Homiletics, while Dr. Kidd visited the College as Classical and Mathematical Tutor. The European students assisted in teaching the Maori boys. This arrangement continued until 1895 when Prince Albert College was opened in the city and the European students were transferred there. Mr. Buddle was in charge for six years until his retirement from active work, and he was followed by the Rev. W. J. Watkin (three years); The Rev. Alexander Reid then took charge and remained till his death in 1891, after which Dr. Morley and the Rev. W. J. Williams each held the position for a short period. After Dr. Kidd's death the tutor's position was held by Mr. F. E. Shera, and later by Mr. J. H. Turner, well known as a master at the Auckland Grammar School. Various ministers from the city acted as tutors in theological subjects. Conditions were far from ideal, judged by modern standards; but Alexander Reid could write in 1890 that twenty-seven ministers, more than a third of the active staff of the Church at that date, had been students at Three Kings, and that the College was "a potent factor in New Zealand Methodism." We know that the College retained the affection and loyalty of its old boys, several of whom exercised a distinguished ministry in later years.

During the period under review, the number of Maori lads in residence varied from five to twenty-two, and their ages varied almost as widely. A few trained at this time afterwards made their mark as Maori ministers. No girls were admitted. The Maori students occupied the dormitory above the schoolroom, while the European students lived in the northern wing and the staff quarters were on the southern side. The old stone buildings were now used as stable and farm sheds.

The income and expenditure for the year 1890 may be taken as typical. The main items of income were as follows:— Wesley College Trust £125 (i.e. from rent of Queen Street College property), Home Mission Fund £225, Native Education Trust £411. It should be noted that the last item improved by 50% within a few years. £459 was spent on salaries etc. but only about £200 on household expenses. The home farm supplied the rest.



Rev. J. H. SIMMONDS,
Principal from 1895 to 1923.

In 1895, Prince Albert College began its short career on the site of the old Wesley College in Queen Street, Auckland, and the European students were moved there from Three Kings. In the same year the Rev. J. H. Simmonds came into residence as Principal at Three Kings which was now confined practically to Maori pupils. Mr. Simmonds was a competent and energetic man with strong views which he could express in terse and pithy English. He had been a missionary in Fiji for a short term, and was perhaps more typically a teacher than a preacher. During his long reign at Three Kings he had opportunity to form and to carry into effect the policy which led to the establishment of

the present school at Paerata. He had some knowledge of practical farming and was to become an expert in forestry and the acknowledged authority on the growing of Eucalypts in this country.

The prospect was depressing. The new Principal complained in his first report that "decay and disorder meet the eye in every direction." The buildings, fences, implements and stock were all past their best and came in for scathing comment. "To attempt to carry on education, and especially industrial education, in the midst of disorder must surely be to a large extent abortive." The report continues:—

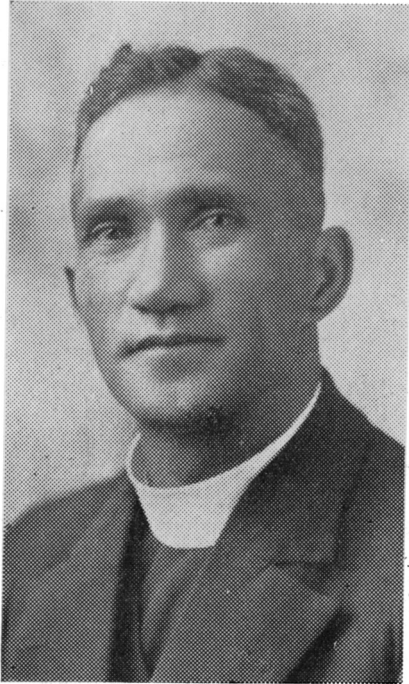
"In the present condition of the institution it is impossible for us to take a large number of boarders. The annual cost per head for board, lodging, school requisites and incidental needs cannot be put down at less than £10. If, then, we take twenty boarders, that will mean an expenditure of £200, and there will remain only £300 out of the £500 of income for salaries, connexional charges, and repairs But if we cannot have large numbers, we can aim at doing first-rate work, and to this end we must have good material to work upon. It is clearly of vital importance that those who came to Three Kings should be the select and elect of the Maori people With the class of youths we have indicated we could work with enthusiasm and hope, and Three Kings would soon become, what it should be, a high grade school whose students would return to the land to be good farmers, or enter successfully into business, or matriculate in the University and aspire to the rank and work of scholars.

"The first thing to be aimed at is to get the institution out of debt, the second is to put it in thoroughly good order, the third is to bring to it and educate scholastically and industrially the most capable and promising youths that can be induced to accept its benefit."

To these objects Mr. Simmonds devoted himself during the remainder of his working life.

Progress was very slow. This was partly due to the attitude of the Maori people, in whom, after the land troubles and the wars, hostility and suspicion were slowly replaced by apathy and a paralysing sense of inferiority. There were no signs as yet of the renaissance which was to bring new hope to this fine race. The decline in the Maori population was not arrested until the turn of the century, and there were voices raised both within and without the Church in favour of diverting at least a substantial part of the benefits of the Trust to orphanage work. The other serious handicap was the poverty of the endowment. In the year 1900 the gross income of the Native Education Trust amounted to £870 (Rents from Three Kings £351, Waikowai £5, Grafton Road £514) and the net income available to the school executive was only £681. By 1910 the net income had reached £900. Allowing for the differ-

ence in the value of money, this was still a pitifully small income on which to maintain a free residential school. The wonder is that it was done at all. There was little money for assistant teachers and none for proper equipment, while the buildings were old and expensive to maintain. Nevertheless by the early years of this century the roll was being maintained steadily at 30 boys, which



Rev. ERUERA TE TUHI,
Senior Maori Superintendent—an
Old Boy of Three Kings.

was the maximum number that could be comfortably accommodated under existing conditions. The teaching was mainly of primary school standard, though there were a few more advanced pupils. The boys cared for the farm and garden, under supervision, and learned something of the use of tools. Special arrangements were made for promising lads to learn trades. All would benefit from living an ordered life under healthy conditions and in a religious atmosphere. Within its limitations the school was happy and efficient and must have amply justified the labour put into it. Many Maori lads were helped to a useful life; and there were a few who found their way through the school to a life work within the Native Ministry.

About 1903, a scheme was inaugurated for providing new buildings. It seems not to have been taken up with any enthusiasm. The Church

was poor and involved in pressing extension problems, and over a period of years only two or three thousand pounds were subscribed. With the delay there came the realisation that it was not wise to put permanent buildings on the old site. Three Kings was not really suitable for a demonstration farm; but with the growth of the city of Auckland the estate was acquiring a potential value for building lots. Here at last was an opportunity to escape from a situation rapidly becoming less than creditable to the Church, and of embarking on a bold and worthy scheme of ex-



WESLEY PREPARATORY SCHOOL, MT. WELLINGTON.

pansion for the college.

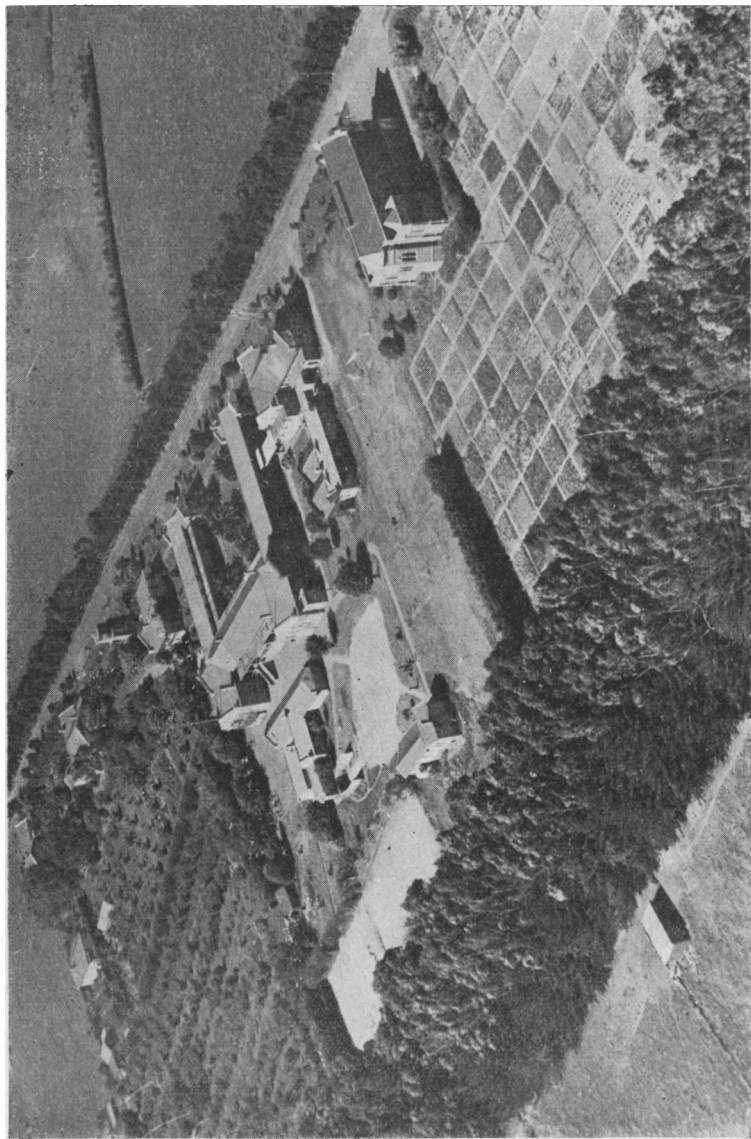
Accordingly with the consent of Conference a Bill was promoted in the House of Representatives which became law under the Title of the Methodist Charitable and Educational Trusts Act 1911. The Act provided for the setting up of the Wesley Training College Trust Board to take over the functions of the Native Education Trust and the Wesley College Executive Committee, and to administer the affairs of the Trust under the general control and supervision of the Conference. The purposes of the Trust were declared to be "the support and upkeep of the said institution as an institution or school for the maintenance and education of

- (a) Children and youth being descendants of the Native or Maori race of New Zealand;
- (b) Orphan or needy children and youth of any other race being British subjects;

"provided that the selection of applicants for admission to the said institution, and the term during which they may enjoy the benefits thereof, shall be at the discretion of the Board; and provided also that moderate and reasonable fees may be charged and taken for maintenance and tuition in cases where there is ability on the part of parents or guardians to pay the same, the amount of such fees to be determined in each case by the Board."

An amending Act of 1914 gave the Board power to sell properties held under the Trust, and to use the proceeds of the sale in improvements to other land held on the same trusts.

In pursuance of this policy, in 1912 the newly-constituted Board purchased a farm of about 680 acres at Paerata, twenty-seven miles south of Auckland, to form the site of a new school. The purchase price was found from the sale of two small suburban areas and the property at Aotea. Then the first world war intervened and further action was delayed, while building costs rose considerably. However the new farm was improved and shelter belts planted. After the war a further appeal was made, and the Building Fund rose to £10,000. Plans had been under consideration for some time and in 1922 a range of modern school buildings was completed. The school was moved on August 28th, 1922. After more than 70 years of chequered fortune the old wooden College was pulled down and the home farm was leased. Serviceable timber and iron from the old building were taken to Paerata and used for the erection of farm sheds. The only building that remained in occupation at Three Kings was the Principal's house, and a few years later (April, 1934), this was destroyed by fire. To-day nothing remains to assist recollection except the trees which have been left to beautify the housing estate, and the grassy slopes of the Great King.



THE SCHOOL AT PAERATA, TAKEN FROM THE AIR.

WESLEY COLLEGE, PAERATA—1922.

The principal objects of the College have remained the same since 1849. It aims to assist young people and especially Maori young people to an education which shall be fundamentally religious, and which is industrial rather than academic in its outlook. It should be noted that Maori girls as well as boys are eligible for benefits under the Trust; but the experiment by which girls and boys were educated together has not been repeated since the 1850's, and the financial position of the Board has never been such that it could contemplate opening a second school.

In two ways however the College at Paerata has followed a different policy from its predecessors. In the first place, it caters for European as well as for Maori students. Previously, except for a brief period in the 60's, the roll has been confined chiefly to Maori and half-caste pupils. But with the removal of the College to Paerata it was decided to open the institution widely to European boys. At the time authorities were laying a great deal of stress on the inevitable fusion of the two races in New Zealand, and the benefits to be expected from the co-education of Maori and Pakeha. But it was judged that in order to maintain a standard acceptable to the European and desirable for the Maori, the former must be in a decided majority, and a ratio of two to one has been the rule. Secondly, in order to provide for this large increase of pupils, moderate fees are charged to all who can afford to pay them, thus enabling the school to extend increased advantages to its beneficiaries. This policy has been criticised as tending to benefit the European rather than the Maori, and the relatively well-to-do rather than the orphan or needy child; but in justification it must be said that the benefits are mutual, and that little or nothing would have been available to the Maori and the orphan at Paerata of recent years if it had not been for the fees of paying pupils. It is also true that by far the greater part of the beneficiary work done has been done among the Maori youths. The policy is in accord with the provisions of the Trust, and for the rest it must be left to the judgment of the Board and of the Conference.

The College opened at Paerata with a number of advantages. Having a tradition and some standing with the Maori people, it was making a new beginning in modern buildings in a suitable situation. Great care was taken over the selection of a Principal to succeed Mr. Simmonds, and at the beginning of 1924, Mr. R. C. Clark M.A., Dip.Ed., took up the position. Mr. Clark is well qualified both educationally and as an agriculturalist, and he served the College with energy and with marked ability for twenty years. Nevertheless they were difficult years. The Board was hampered by debt. After borrowing large sums for the comple-

tion of the College buildings and for the development of its valuable lands in the city and suburbs of Auckland, it was caught by the depression at the worst possible moment. For a time the very existence of the school was at stake, but with the approval of Conference the Board appealed to various Methodist Trusts and Funds for help, and the generous assistance given by these bodies enabled the Board to tide over the worst of its difficulties. Later the sale of the Three Kings property and the Mt. Albert farm—



Mr. R. C. Clark, M.A., Dip. Ed.
who was in charge at Paerata
from 1924 till the school closed
in 1942. He is now Principal
of the Wesley Preparatory
School.

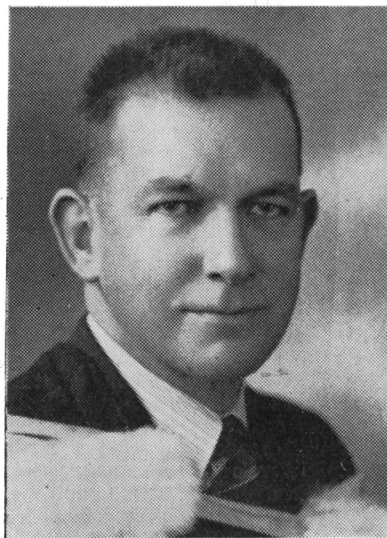
known as the Mission swamp—to the Housing Department enabled the Board to pay off the whole of its indebtedness, and it is now able to face the future with solid though sober confidence.

These difficulties had a depressing effect upon the College when it might otherwise have been consolidating its position, and they overshadowed Mr. Clark's Principalship. But there were cheerful aspects as well. The Board has been served by a succession of able laymen, whose expert assistance freely given has helped the school through many difficulties. Scholarships have been donated by a number of friends, and the Hospital and Chapel are notable memorial gifts made by the late Mrs. Caughey Preston. The Mt. Wellington estate of the late Mr. Maurice Harding was left to the College subject to certain life interests, and is now the

property of the Trust absolutely. In view of the large number of junior boys resident at Paerata, in 1942 the Board established the Wesley Preparatory School at Mt. Wellington, under the personal oversight of Mr. and Mrs. Clark. The Principal continued to give general oversight to the senior school and the farm at Paerata.

During the course of 1942 the military authorities took over the buildings at Paerata and the school had to be closed. At the beginning of this year (1944) the property was returned to the Board, which was faced with great difficulty in re-opening under

war conditions. Mr. Clark felt unequal to the strain of building up the College a second time, and preferred to continue at Mt. Wellington as Principal of Wesley Preparatory School; and after careful enquiry the Board appointed Mr. E. M. Marshall, B.A., Dip.Ed. as Principal of Wesley College. Mr. Marshall, who is a son of the late Rev. G. T. Marshall, for many years an honoured minister of the Methodist Church of New Zealand, is already well known and highly regarded in Auckland Methodism, and he is an educationalist of proved capacity. Under his leadership the school is attracting a suitable staff and rapidly regaining its normal roll. Visitors are delighted not only by the attractive layout and surroundings, but also by the healthy and happy appearance of the boys, who respond quickly to a kindly oversight and a modern curriculum. The College appeals especially to farmers who wish their sons to spend a few years at a practical school before settling to a life on the land, and it has a useful part to play in the development of Christian leadership among the Maori people. The prospects have never been brighter, and the school enters its second century with confidence and high hope.



Mr. E. M. Marshall, B.A., Dip. Ed.
who took up his appointment as
Principal of Wesley College at the
beginning of 1944.

MAORI MINISTERS TRAINED AT THE INSTITUTION.

GRAFTON ROAD PERIOD,

1845-1848.

Hamiora Ngaropi.

Hoani Waiti.

Wiremu Patene.

Hohepa Otene.

THREE KINGS, 1848-1869.

Hetaraka Warihi.

Wiremu Te Kote Te Rato.

Karewini Waiti.

Matena Ruta Waiti.

Hauraki Paora.

Piripi Rakena.

THREE KINGS, 1876-1922.

Wi Warena Pewa.

Hamiora Kingi.

Hapeta Renata.

Te Tuhi Heretini.

Rapata Tahupotiki Haddon.

Heemi Neho Papakakura.

Hone Marena Hare.

Rakena Piripi Rakena.

Eruera Te Tuhi.

Paraire Karaka Paikea.

Tupito Maruera.

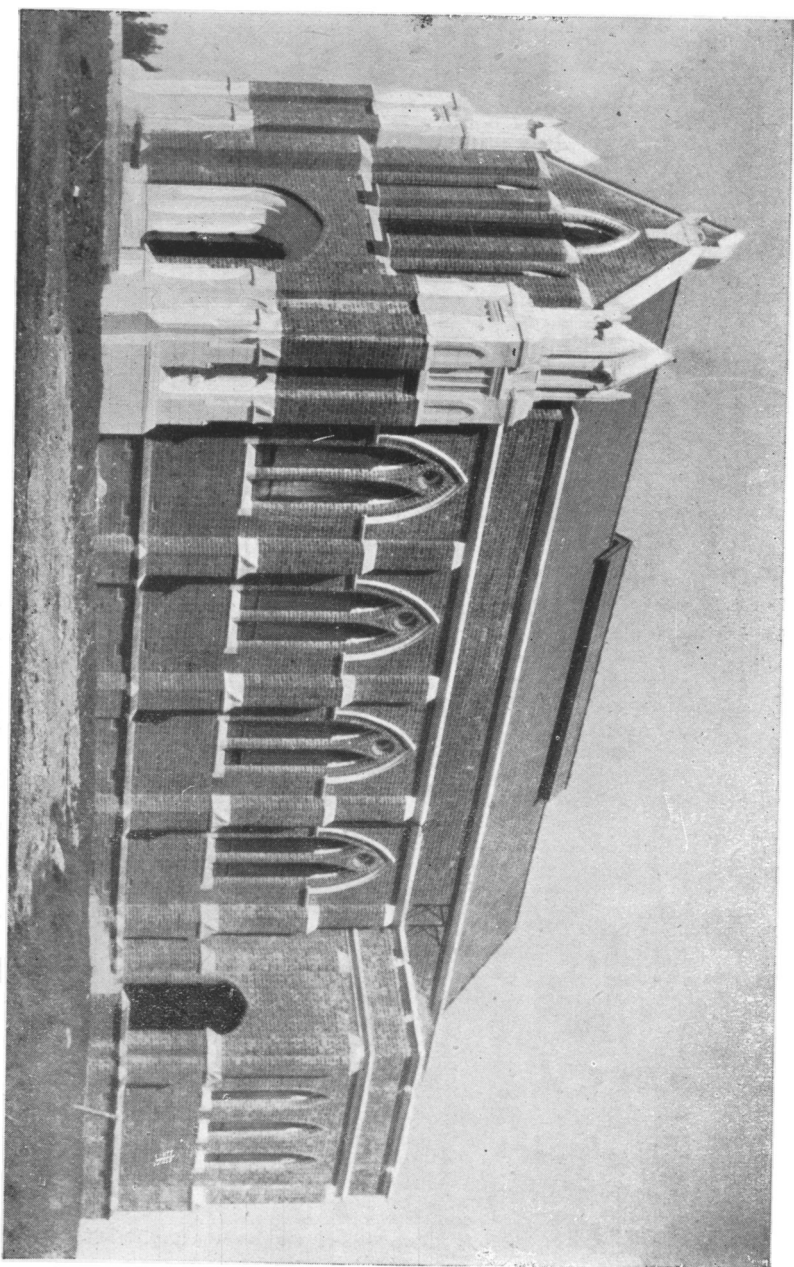
Matarae Tauroa.

Oriwa R. T. P. Haddon.

PAERATA.

Ranginohoorā Ratete.

This brochure was prepared at the request of the Wesley Historical Society (New Zealand Branch) but thanks are due to the Wesley College Trust Board for meeting the cost of publication. For information relating to the early years the writer consulted original diaries, reports and minutes preserved in the Trinity College library, as well as the authorities quoted in the text. He is indebted to the officers both of the Trust Board and of the Historical Society, and especially to Dr. C. H. Laws, for helpful suggestions and information. Long conversations with Mr. Josiah Lawry and with the Misses Reid helped as nothing else could have done to recreate certain periods in the life of the school. The Rev. Eruera Te Tuhi kindly checked the List of Maori Ministers.



THE CHAPEL, WESLEY COLLEGE, PAERATA.

