



Issued by the New Zealand Founders Society, P.O. Box 1775, Wellington C.I.

Editorial

All Members Can Help Society to Grow

"Remember to win a member" is the line from which great growth will spring for the New Zealand Founders Society if all members will keep it in mind for effective action. Every member has probably at least one friend or relative eligible for membership. To bring such "eligibles" into membership will be a good service for New Zealand, because the Society's main purpose is to strengthen the foundations of national welfare, indicated by the principal object:—

"Above all to foster, promote and inculcate in rising generations that hardy will and spirit of enterprise, responsibility, work and faith so abundantly possessed by the actual founders which has been so important a factor in the life and progress of New Zealand in the past, and which, if kept alive and virile, must prove of inestimable value for the future of New Zealand."

In chats with "eligibles" it is important to stress the truth that it is rather a pleasant privilege than a duty to join the Founders Society, which is specially concerned with promotion and maintenance of the best principles of mutual welfare.

Members are particularly urged to bring their young folk into the friendly fold, as such recruitment is vitally necessary to assure enduring, increasing strength for the Society. Thus its growth will be like that of the banyan tree, always spreading its grip. The membership would be doubling up in geometric progression with the march of time.

Dominion President's Background

Mr. Max Wall's great-grandparents settled in the Porirua district, Wellington Province, in 1841.

Head of the firm of Max Wall, Ltd., motor consultants, he has been in the motor industry all his working life, and is well known in business circles of Wellington and other cities. He is Dominion president of the Institute of the New Zealand Motor Industry, New Zealand councillor of the Automotive and Aeronautical Institution of Australia and a councillor of the Wellington Automobile Association.

Mr. Wall is a Justice of the Peace. In November he was elected a member of the Wellington City Council.

Mr. Wall has wide and deep appreciation of the truth that progress of the Founders Society depends vitally on vigorous recruiting and strong encouragement of the younger members. In that constructive work he is determined to do his utmost during his presidential term and subsequent years. He is fully confident that he will have many zealous co-operators for that very important purpose.

Public Relations

Wellington's very active Public Relations Officer, Mr. A. G. Feslier, has asked the New Zealand Founders Society to send to him details of its coming events. This will be done.

Dominion Conference

The conference of the Dominion Council and delegates of Branches and sub-Branches of the New Zealand Founders Society will begin at Wakefield House at 9 a.m. on Saturday, 9 February. There will be a dinner on the preceding evening.

Saturday evening will bring the celebration of Waitangi Day, destined to become New Zealand Day.

Delegates will be entertained by members of the Council on Sunday.

Petition for New Zealand Day

The Dominion President (Mr. Max Wall), the Dominion Treasurer (Mr. Jeff Andrew) and Mr. Duff Daysh had a consultation with Mr. Duncan Rae, M.P., on the question of getting 6 February, the anniversary date of the Waitangi Treaty, officially recognised as New Zealand Day. Mr. Rae undertook to present a petition to the House of Representatives.

It is anticipated that it will be easy to get a wide range of signatures thoroughly representative of the whole country.

Dramatic Turn of St. Paul's Campaign

In September Mr. R. B. Gibb, president of the Society for the Preservation of the Cathedral Church of St. Paul, sent to the Archbishop of Canterbury a letter and newspaper articles in which the case for preservation was fully set out.

"The Wellington diocesan authorities, under the leadership of the Primate and Archbishop, the Most Rev. R. H. Owen," wrote Mr. Gibb, "are insisting that embodiment of a portion of St. Paul's, a remnant about 60ft in length and 22ft in breadth, in the new cathedral, some little distance away in another street, would be sufficient, but there is a strong national opinion against disruption of the beloved church.

"I am well aware that this matter may be regarded in England as one solely for decision in New Zealand, but the principle involved has importance and significance for other countries, including England, as it affects the prestige of the Church of England. The Church is necessarily under an obligation here to act in regard to St. Paul's in a manner worthy of itself and the whole of New Zealand.

"The Preservation Society believes firmly with many other societies concerned with national ideals of spiritual welfare that dismemberment of St. Paul's would be a stupendous blunder with far-reaching repercussions.

"In the circumstances I feel that your Grace, as head of the Church of England, may be able to exercise influence which could arrest such a disaster."

Archbishop's Reply

"I can quite understand how controversy might arise over the future of the old St. Paul's in Wellington," the Archbishop replied, "but it is certainly not for me to express any opinion, or to take part in a discussion which must be settled in New Zealand and nowhere else.

"There are ample means, I am quite sure, by which Church opinion and the opinion of others can be expressed and taken into account before any decision is made."

When the letter and the reply had been read at the Society's annual meeting it was agreed that the concluding sentence of the Archbishop's letter indicated that his personal feeling was practically the same as that of the Society and the National Historic Places Trust, in the sense that the making of a just decision required thorough open-minded consideration of all relevant submissions.

Another Request to Trust

It was decided to send copies of the correspondence to the Trust, with a letter urging it to make another approach to the diocesan authorities, as they had not yet properly taken into account the opinions of others on a matter which is of deep interest to people of all creeds throughout New Zealand, from historic and spiritual aspects.

Ceremony at Hobson's Grave

The annual ceremony at the graveside of Captain William Hobson, R.N., first Lieutenant-Governor of New Zealand, was held on Sunday, 23 September, in the Symonds Street Cemetery at Auckland. It was a perfect spring day, with a blue sky and bright sunshine and all the oaks and other deciduous trees in the cemetery bursting into leaf (writes Miss Irma O'Connor, honorary secretary of the Auckland Branch of the New Zealand Founders Society).

Unfortunately we did not receive the invitation to attend the ceremony early enough to circularise our members. In the absence of our chairman, Mr. Humphrey Duder, in Queensland, the Society was represented by the deputy chairman of the Branch, Mr. T. A. Bishop, several members of the committee and myself.

A guard from H.M.N.Z.S. Philomel was in attendance, and their bugler sounded "The Last Post." There was a large crowd. Many people also watched the ceremony from Grafton Bridge and from the footpath above in Symonds Street.

The chairman of the Combined Patriotic Societies of Auckland, Colonel L. F. Rudd, D.S.O., O.B.E., introduced the speakers, who comprised the Mayor, Mr. J. H. Luxford, the naval officer in charge at Auckland, Captain T. D. Herrick, D.S.C. and bar, R.N., and Mr. P. B. Taua, who spoke on behalf of the Maori people. A message from His Excellency the Governor-General was read by Colonel Rudd. Major L. A. Pearce, O.B.E., representing the Army,

and Group Captain de Lange, representing the Royal New Zealand Air Force, were also present.

After the speeches wreaths were laid by the Mayor on behalf of the people of Auckland, by Captain Herrick for the armed services and by a number of organisations and patriotic societies. At Mr. Bishop's request, Miss O'Connor laid the wreath on behalf of the Auckland Branch of the New Zealand Founders Society. The ceremony concluded with the National Anthem played by the New Zealand Royal Marine Band.

Historic Collection for Wanganui

A memorable date for the Whanganui Branch of the New Zealand Founders Society was 31 October when, at a big social evening, it transferred to the Wanganui City Council the nucleus of the Historic Library and Archives for the district.

The honorary secretary, Mr. G. Walker, mentions that the Branch retains the ownership of the documents, pictures and other historic objects which will be permanently in safe custody of the Alexander Library. The Branch hopes that it will have eventually its own library. Meanwhile it is going on with its collecting activities.

The prime mover has been Mr. T. M. Barrett, one of the Branch's most vigorous and progressive members. He has spared neither time nor expense in getting the historic treasure, which includes many old lithographs and maps of the district. The Branch feels confident that the result of the continuing efforts will be a very important collection. Much material has been lost, but much remains to be saved by prompt action.

Writing of Captain James Cook

Letter to Captain J. Walker, Whitby, England

This letter is now in the National Historical Collection at Wellington.

Dear Sir

Cape of Good Hope 20th Nov^r 1777
1772

Having nothing new to communicate I should hardly have troubled you with a letter as it not customary for men to take leave of their friends before they go out of the world, for I can hardly think my self in it so long as I am deprived from having any connections with the civilised part of it, and this will soon be my case for two years at least. When I think of the inhospitable parts I am going to, I think the voyage dangerous. I however enter upon it with great cheerfulness; providence has been very kind to me on many occasions, and I trust in the continuation of the divine protection; I have two good ships well provided and well manned. You must have heard of the clamour raised against the resolution before I left England. I can assure you I never set foot in a finer ship. Please to make my best respects to all Friends at Whitby and believe me to be with great regard and esteem

Your most affectionate Friend

James Cook

Death of Mr R. G. C. Ffitch

A deeply-regretted loss for the New Zealand Founders Society came with the death of its deputy-President, Mr. R. G. C. Ffitch. During a tour of England with his daughter Ruth illness overtook him and he died in Essex on 8 November, near the place where his forebears had their home.

During twelve years' membership of the Society Mr. Ffitch was one of the most active workers for its advancement, especially in the development of the Younger Founders Section. Probably he had the record for attendance at the Society's various functions. His pleasant personality, founded in sincerity, endeared him to all members. At a meeting of the Dominion Council the President (Mr. Max Wall) said that Mr. Ffitch would be much missed, as he had always been a very enthusiastic and staunch supporter of the Society. Other members also spoke in high appreciation of his service.

Mr. Ffitch was born in Christchurch on 1 October, 1885. In his teens he was on his father's farm at Oxford, North Canterbury. As a young man he worked with the New Zealand Loan and Mercantile Agency in Christchurch and later for A. S. Paterson and Company, both in Christchurch and Wellington. Eventually he became a grain and produce broker, in which business he continued until the Government took over marketing in 1940, when he was appointed head of the produce section of the Marketing Department. He retired from this position in 1950.

Mr. Ffitch found much pleasure in gardening. His home, "Glentui," at Khandallah, Wellington, is noted for its beautiful rhododendrons of many varieties. Mr. and Mrs. Ffitch frequently made their grounds available for charitable organisations.

He served on the vestry of the St. Barnabas Church, Khandallah, and was much interested in missionary work and the activities of the British and Foreign Bible Society.

A man of many interests, Mr. Ffitch was a past president of the English-speaking Union and a past Master of the Raukawa Masonic Lodge, Wellington. A member of the Esperanto Club, he found the world language useful in his travels overseas. He was always very interested in meeting and talking with people of other countries, and he took a keen interest in their historic places. He was one of the earliest members of the Tararua Tramping Club, in which he always had a helpful interest.

Mr. Ffitch's second daughter, Mrs. Judith Belton, resides in Canterbury.

The Dominion Council also regretfully announces the death of Miss E. E. Warren (Manawatu Branch).

Elusive Birth Date of W. Wakefield

The secretary of New Zealand House, London, has reported that the Vicar of St. Mary's Church, Burnham on Crouch, has been unable to find any record of the date of birth of William Wakefield.

Absolute morality is the regulation of conduct in such a way that pain shall not be inflicted.—Herbert Spencer.

Warm Welcome for Irma O'Connor

Wakefield House, Wellington, had a pleasant afternoon-tea party on 6 November, given by the Dominion Council of the Founders Society in honour of Miss Irma O'Connor, honorary secretary of the Auckland Branch of the Society, a great-granddaughter of Edward Gibbon Wakefield, chief founder of New Zealand.

In giving a warm welcome to Miss O'Connor, the Dominion President (Mr. Max Wall) spoke of Miss O'Connor's zeal in promoting the society's ideals for national welfare. This Wakefield spirit had been shown impressively in her work for the establishment of the Auckland Branch and sub-Branches within the big provincial district.

In her reply, Miss O'Connor indicated that Auckland's men members had as much cause as Wellington's for gratitude to Women's Committees for very helpful activities. She gave an interesting review of progress of the Auckland Branch and sub-branches. A very pleasant innovation in Auckland was in visits of parties of members to places of historic interest. Miss O'Connor brought up several important matters for discussion at the prospective Dominion Conference of the Society.

The President congratulated the Women's Committee for the artistic arrangement of the tables and the delightful catering.

Hot War for Old Wanganui

A keen student of military history of the Wanganui district, Mr. C. F. Lovegrove, gave members of the Whanganui Branch of the Founders Society a vivid view of the war which raged there in the 1860's when most of the settlers had service in many defence units, ranging from the Alexandra Cavalry to the militia.

He said that the year 1868 threatened the existence of European settlement in the Taranaki and Wanganui districts. In that year the field forces suffered severe maulings and had to withdraw from most of the coastal area.

Wanganui's outer defences were the Kai Iwi stream, only a few miles from the centre of the town. At that time Wanganui was defended by two semi-circular lines of redoubts and strong-points which, near the end of 1868, were manned by volunteers. The "Red Coats" held the Rutland and York stockades in the centre of the town.

Many of the outlying families had to flee for their lives, leaving their homes and other property to be destroyed by the Maoris.

"It is the re-telling of these facts," comments the Branch secretary, Mr. G. Walker, "which helps to bring home to us the hardships of our ancestors. We must be always proud that those pioneers did overcome their difficulties so successfully, and set a splendid example for their descendants."

Be clothed with humility; for God resisteth the proud, and giveth grace to the humble.—St. Peter.

Io, Supreme God of Old-Time Maori

Eldson Best, famous for his painstaking research in Maori history and folk-lore, made very interesting reference to Io, supreme god of the Maori long ago, in his treatise "Some Aspects of Maori Myth and Religion." "It is just possible," he wrote, "that the ancestors of the Maori brought the name of Io from an Asiatic homeland. In Renan's 'History of the People of Israel,' the author states that the name Iahveh or Iahoe became contracted into Iahou or Io. Of a verity, it would be a startling discovery to find that Io is but a form of the name of Jehovah.

"The Maori concept of a Supreme Being forms one of the most interesting subjects connected with this highly interesting people." The information for this article has come from Mr. Best's investigations.

Maori people, before they came under Christian influence, were concerned with many gods, such as gods of war, peace, the forest, agriculture, ocean, winds, and so on. Below these in grade were numerous tribal gods and deified spirits of ancestors. It was a very free-and-easy, tolerant practice in the matter of gods; but apart from forms of worship the Maoris' religion imposed a code of living, certain regulations and customs, which had the force of civil law for the welfare of the tribes.

"The Maori belief," said Mr. Best, "was that all offences against the gods were punished by those gods in this world, not in the spirit-world. It was this fact that enabled the Maori to dispense with civil law in the Maori commune and to substitute therefor certain institutions that were rendered effective

by the belief in the gods, and in swift and certain punishment of offences by such gods. These institutions, of which tapu was the most important, held society together and took the place of civil law." The old-time Maori was truly godfearing, ever conscious of the vigilance of his sleepless, busy gods.

Above the grossly-superstitious beliefs of the common people there was a higher cult, known only to the superior priesthood and the high chiefs. The privileged few had a comparatively aristocratic religion associated with omnipotent Io, variously known as Io the Parent, Io the Parentless, Io the Great, Io of the Hidden Face. It was believed that Io had existed for all time. He had no offspring, but he created the universe and the lower gods and the spirit of man.

The name and cult of Io were too sacred to be divulged to the common people, too sacred to permit any familiar reference to him. No form of offering or sacrifice was made, and he had no form of incarnation such as inferior gods assumed.

"When the Maori heard us English folk employing the name of God in cursing each other, and even in manner humorous, his feelings were those of amazement and contempt," commented Mr. Best. "The easy familiarity with which the most pious among us pronounce the name of God would have been impossible to Maori or Semite. Such a conception of intense sacredness is unknown among civilised races."

The Man in the Tattooed Mask

In the old pioneer days, when peppery Wellington gentlemen fought a duel occasionally, and when one went from town out to the Hutt in that triumph of public conveyances the omnibus, "Paul Pry," starting from the "Ship Inn," there was many a curious figure to be seen on the beach of the straggling town. Among these, every once in so often, there would stalk the tall figure of the Taranaki chief Rawiri te Motutere, a man of whom many curious stories are told by his descendants. Rawiri was a chief of the Puketapu tribe, on the northern coast of Taranaki. It was he to whom the celebrated poetess and warrior-woman Topeora, of Kapiti Island and Otaki, composed some of her passionate love-songs—a brown Sappho who didn't throw herself from a cliff, but on the contrary sent some of her rivals to their deaths.

Rawiri had fought in the old inter-tribal wars and in his old age he was a wonderfully athletic man. He was accustomed to walk all the way down the coast from Taranaki to Wellington to visit his daughter Mereana Ngamai at Ngauranga. He had a very fair skin for a Maori, and his face was beautifully tattooed in the height of Maori art. The moko was so symmetrical, so finely carved, that it was the admiration of all beholders.

But Rawiri was a fastidious fellow, quite a dandy in his way, and it was his habit to wear on special occasions a mask made out of the dried rind of the hue gourd, tattooed exactly like the pattern on his

aristocratic face, and decorated with birds' feathers. This mask was fastened at the back of his head by cords of flax. Very imposing and grand Rawiri looked when he rose to address public assemblies, speaking through the mouth-opening cut in the gourd, his eyes flashing through the peep-holes and the decorative feathers waving to the energetic run-and-jump of the "taki" in the speechmaking. Great indeed was the applause when Rawiri te Motutere pranced back and forth with brandished taiaha and tattooed head-piece.

Also he often wore the mask when travelling along the sun-scorched tracks in summer to shield his fair complexion.

The mask was called a "mata-huna," or face-shield. Verily the old-time warrior was not without his little vanities. Had Rawiri lived in these days we might have found him producing a lip-stick from his tobacco-pouch and plastering his knees against the summer sunburn.—James Cowan.

Triplet

Maud was Mistress of Arts

At Victoria College.

In aiming Love's darts

Maud was mistress of arts,

And 'twas beauty of parts,

Not her classical knowledge,

Made Maud Mistress of Hearts

At Victoria College.

—S. H. Jenkinsen.

New Members of Founders Society

NAME.	ADDRESS.	SHIP.	DATE.	ANCESTOR.
Mr. L. M. Buick-Constable	Palmerston North	"Arab"	1841	Buick
Mrs. J. O'Sullivan	Putaruru	"Mariner"	1850	Henderson
		"Mariner"	1850	McKenzie
Mrs. I. R. Furneaux	Palmerston North	"Randolph"	1850	Stanley
Miss A. R. Duthie	Auckland	"Lady Nugent"	1841	Duthie
Miss N. N. Buttle	"	"Triton"	1840	Buttle
Miss H. C. McLeod	Wanganui	"Blenheim"	1841	Fraser
Miss F. L. Poulton	Wellington	"Clifford"	1842	Baigent
Miss G. I. Lusty	"	"Clifford"	1842	Lusty
Miss P. J. Green	"	"Magnet"	1840	Kennard
Mr. D. W. Cimino	Wanganui	"Olympus"	1840	Cimino
Miss R. J. Cox	Putaruru	"Northfleet"	1853	Cox
		"Egmont"	1856	Harper
		"Martha Ridgway"	1840	Taylor
		"Adelaide"	1840	McKenzie
Mrs. K. P. Wilson	"	"Cuba"	1840	Keys
Mr. A. K. Wilson	"	"Cuba"	1840	Keys
Miss J. T. Wilson	"	"Cuba"	1840	Keys
Mr. B. S. Wilson	"	"Cuba"	1840	Keys
Mr. W. T. Wilson	"	"Cuba"	1840	Keys
Mrs. I. M. Morrison	Hunternville	"Phoebe Dunbar"	1850	Walker
		"Blenheim"	1842	Tuffin
Miss L. P. Currie	Wanganui	"Sir George Osborne"	1826	Williams

Old-Time Trading Vessels

The vessels trading in and out of Wellington Harbour in the early days oft-times bore romantic names that perhaps were not unfitting for those adventurous days in the Pacific. We find such entries in the shipping columns of the Wellington newspapers of 1845-46 as the arrival of the brigantine "Rover's Bride"; she was a South Sea trader, presently found collecting sandalwood in the New Hebrides; another in like employ was the brig "Brigand." The schooners "Ariel," "Lady of the Lake" and "Gypsy" trafficked up and down the coast and to Australia on occasion; sometimes a New Zealand-built craft of fair size such as the topsail schooner "Governor Grey" crossed the Tasman Sea. Hokianga had turned out the largest vessels so far constructed in the colony, but by 1845 Wellington builders had put together several schooners and cutters fit for rough work along the stormy seaboard of Cook Strait.

But the Maori dug-out totara canoe was the most familiar craft of all. The Maoris of those days frequently crossed Cook Strait in their canoes. The "New Zealand Spectator and Cook's Strait Guardian," 22 August, 1846, had this piece of Wellington news: "A large party of natives arrived yesterday from Queen Charlotte's Sound in six large canoes. They brought with them fifty pigs, a quantity of oil, and several tons of potatoes. They appear to have come on a visit to their friends in Wellington. The little fleet of canoes on entering the harbour had a very pretty appearance."—James Cowan.

Punny Crossings of Rivers

It was in the old coaching days along the West Coast of Wellington Province, when travellers felt inclined to chant, "Dry up, thou flooded river." The road was along the beach for a great part of the way after passing Paekakariki, and the numerous rivers had to be crossed at or near their mouths; hence there were many delays and little misadventures.

On one of these journeys, a then Minister of the Crown, the late Hon. J. A. Tole, of Auckland, who held the Justice portfolio, pencilled a verse, which involves a shocking mispronunciation of the Maori names:—

Ohau shall I cross this swift river, Ohau?
 Waikanae not swim to the shore?
 Otaki a boat and row rapidly o'er
 In the Manawatu did before.
 Oroua way gently, for life in a boat
 Is a Horowhenua afloat.

There were other verses, but Mr. Tole, fearful of his reputation for sanity, dropped them into the nearest creek. When his colleagues demanded that he should show reason why sentence should not be passed on him, he pleaded that he had just come from a Coast political banquet. Whereupon he was acquitted. Banquets were banquets in those days.

New Life for Canterbury Branch

Mrs. M. Jones, the new honorary secretary of the Canterbury Branch of the Founders Society, and her husband (an associate member) are doing their best to make the Branch a flourishing one. One difficulty is that many of the members are elderly, scattered over a very wide range of country, so that it is not easy for them to attend functions.

It is hoped that a good number of eligible residents of Christchurch will be drawn into the Branch.

On 6 October members of the Branch and friends had a very successful social evening in the Pioneer Sports Club Rooms. The pleasant programme took in songs by Mr. G. Garroway, duets by Mrs. Garroway and Mrs. E. Genn, and coloured films of Fiji, Tahiti and Samoa shown by Miss G. M. Lloyd, who recently visited those places. The Women's Committee supplied supper.

Whanganui Branch

Mr. G. Walker, honorary secretary of the Whanganui Branch, reports that the attendance at social evenings has continued to increase, partly from growth of membership, but mainly because members have a tendency to attend regularly.

The Branch's delegates for the Dominion Conference in February are Mrs. Spurdle (a former secretary), Mr. W. H. Bruce (a previous delegate) and Mr. T. M. Barrett (a very active member).

The Dominion Council agreed with the request for the appointment of a third delegate whose expenses would be borne by the Branch.

Taranaki Branch

The Taranaki Branch has decided to have an annual ceremony at the graveside of Frederick Carrington, regarded as the founder of the province.

The Branch is also actively interested in the care of pioneers' graves.

Manawatu Branch

The report of the Manawatu Branch of the Founders Society in the September issue of the "N.Z.F.S. Bulletin" omitted the name of the honorary treasurer, Mrs. E. M. Guerin, a very keen member.

Care of Pioneers' Graves

The Taranaki Branch of the Founders Society asked the Dominion Council for direction on policy for the care of pioneers' graves.

In accordance with a resolution of the Council, the President, Mr. Max Wall, has replied that such work would have to be done on a voluntary basis by the Branches concerned, as the funds of Headquarters could not permit aid under the present subscription and capitation arrangement. There are so many neglected graves of those who could be termed pioneers that care of them could become a very big task.

Another aspect of the matter is that care of certain pioneers' graves comes within the functions of Early Settlers' Associations. For instance, before the Founders Society was established, the Wellington Early Settlers and Historic Association undertook the care of the Wakefield graves. This work is now carried on by the City Council.

Founders Annual Ball

The high standard of the Founders Society's annual balls was well maintained at the Majestic Cabaret on 28 September. The Mayor of Wellington (Sir Robert Macalister) and Lady Macalister were the guests of honour.

The cabaret was decorated with coloured balloons and streamers. On each pillar was a large replica of the letter "F," denoting the society's name. Large bowls of spring flowers coloured the foyer.

A 20-minute variety show was staged by a professional group of three vocal harmonists, with a piano-acordion player and a comedian, who entertained with yodelling, step dancing, and humour.

Members of the Decoration Committee were Messames C. G. Healey (convener), G. Littlejohn, D. B. Coates, H. Pittendrigh, D. W. Dobson, J. Ensor, Messrs. T. Duston, H. Macandrew, and A. Diamond.

Centennial History of Auckland

Mr. Ian Cumming, senior lecturer on Education at Auckland University College, is writing a section on early education in the province for a Centennial history of Auckland. Ex-teachers or members associated with this profession in the past are requested to communicate with him.

Photos of Old Mt. Albert Required

Mr. F. C. McGehan, 5 Jesmond Terrace, Mt. Albert (telephone 83-805) requires the loan of photographs of old Mt. Albert for reproduction in a history of the district which he is writing. Photographs would be promptly returned to owners.

Ceremonial Link with Victoria League

The secretary of the Victoria League has informed the Founders Society that the League will be pleased to invite members of the Society to attend the annual Commemoration Service at the statue of Queen Victoria, Wellington.

Representation in Great Britain

In accordance with a recommendation of Mr. D. Hope Johnston (London), founder of the New Zealand Founders Society, the Dominion Council has appointed Mrs. G. B. Williams as the Society's deputy official representative in the United Kingdom.

New Addresses Required

The Dominion Secretary (P.O. Box 1775, Wellington) requires present addresses of members whose previous addresses are given with their names:—Mrs. M. Clifton (Singers Road, Korokoro, Petone), Miss E. Ryan (39 Rongotai Terrace, Wellington), Mrs. V. B. Norton (5 San Antonio Flats, Kilbirnie Crescent, Wellington) and Mr. M. D. Khull (65 Hall Crescent, Naenae).

The famous American General U. S. Grant had no memory for music. He remarked to a friend sitting next to him at a concert: "I know only two tunes. One is 'Yankee Doodle,' and the other isn't."

New Zealand's Chief Cities

A is for Auckland, "loveliest apart";
Her beauty appeals to the visitor's heart.
"The Fair Queen City" is her title deserved.
She's modest of mien, and in speech is reserved.

W for Wellington, where law-makers dream--
The city whose motto means "I am supreme."
But don't think the legend is flaunted in "skite";
It merely refers to the fine central site.

C is for Christchurch, the City of Plains,
Which owes very much to the pioneers' brains.
They left ample space for gardens and parks,
And defeated the schemes of all town-spoilers
"sharks."

D for Dunedin, where Scots folk have sway,
Devoted to schooling, and making it pay.
Whatever may happen, whatever may crash,
Dunedin sits solid; she holds lots of cash.
—Leo Fanning.

The Town of No Good

When the objects of the Founders Society are fully
achieved there will be no "Town of No Good" in New
Zealand. Here is a notion of one by an English poet
half a century ago:—

Kind friends, have you heard of the town No Good
on the banks of the River Slow
Where the Some-Time-or-Other scents the air
and the soft Go-Easies grow?
It lies in the valley of What's-the-Use
in the province of Let-Her-Slide;
It's the home of the reckless I-Don't-Care,
where the Give-It-Ups abide.
The town is as old as the human race,
and it grows with the flight of years.
It is wrapped in the fog of the idler's dreams;
its streets are paved with discarded schemes,
And are sprinkled with useless tears.

That Famous Founder, Samuel Marsden

A mysterious slip occurred in the summary of early
history of New Zealand in the September issue of
the "N.Z.F.S. Bulletin," when the famous Anglican
missionary, the Rev. Samuel Marsden, was credited
with a leading part in the establishment of a
"Methodist mission" at Kororareka in 1814.

"Marsden represented the Church Missionary Society
(undenominational, founded in 1795)," writes Mr.
Gilbert H. Mair, a foundation member of the New
Zealand Founders Society. "He did establish a Church
of England Mission at Rangiahua in 1814, which spread
to Kerikeri in 1819, Paihia in 1823 and elsewhere
later on.

"It was chiefly owing to Marsden that his friend,
the Rev. Samuel Leigh, visited New Zealand in 1819
and 1822 and was persuaded to establish the first
Wesleyan Mission in New Zealand at Kaero, at the
head of Whangaroa Harbour, in 1823."

After mention of Marsden's right to be regarded
as "actually the real founder of society in New
Zealand" Mr. Mair remarks: "Had it not been for
the activities of Marsden and his followers the
New Zealand Company would not have been able
to land its members and carry on without a regi-
ment of soldiers to protect them."

Too Much

Glorious time of great Too-much!
Too much heat and too much noise,
Too much babblement of boys;
Too much eating, too much drinking,
Too much everything but thinking.

An average reader may have an impression that
those lines must have been written recently. They
came from Leigh Hunt more than a century ago.

A Long, Long Wait for Pay

The "Nelson Examiner" of 4 May, 1842, had this
pathetic complaint: "A Warning to Boat Proprietors:
On 13 April last I was hired by two constables of
Nelson to go with my boat and crew on board the
schooner 'Gem' on police business. On applying to the
Police Magistrate for payment (£2), he said he was
unable to settle my demand, and that I should
possibly have to wait twelve months before the
Government would pay it. Being about to leave
the settlement, I shall, of course, lose this sum.—
Michael Peel."

The President and other members of the Dominion Council
heartily wish a Merry Christmas and Happy New Year for
all members of the New Zealand Founders Society.

Some days of light-hearted, bright-minded escape from
pressure of the world's worries are a vital need as a refresher
course for tasks ahead, including zealous efforts for a big
increase of the Society's membership.

Remember the Wakefield Way to Win

Civic Press, Wellington