

New Zealand

Founders

BULLETIN



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WHERE HAVE ALL THE FOUNDERS GONE? (I)

A well-known past President used to say how he liked Founders' gatherings because, apart from the instinctive friendly mutual acceptance engendered, it was so interesting to observe what founder descendants had become . . .

And who would gainsay that? But what is also of some interest is to pose the question: Where have all the Founders' descendants gone? Where indeed have vanished the numbers of descendants generated by those, of necessity, large pioneer families?

Even if we discount and allow for (a) the more recent tendency to keep family units smaller; (b) non-marriage considerations; (c) those early arrivals who for one reason or another returned to the U.K. or moved to reside across the Tasman and the Pacific Ocean; (d) the inevitable natural attrition of failing or vanished family lines—even if we subtract all these factors and more, this still gives us no real answer and precious little comfort regarding the state of Society membership.

Of course, it just isn't possible to arrive at absolute statistics in this matter, but in attempting, however crudely, to guesstimate membership potential, it could be noted that the 1858 Census recorded 57,731 pioneers of European stock settled in New Zealand. This number leapt dramatically during the 28 years, so that in 1886 there were 576,560 non-Maori residents of Aotearoa. With the exception of those arriving ex-Nova Scotia to live in Waipu, Northland, the bulk of this population increase, in the sense of new arrivals from overseas, no doubt encouraged by the advent of steam from the early 1860's, would not markedly effect projections of eligible Founder descendant membership. Let's just say one attempt at projection would indicate that today's membership could conceivably be at least twenty times greater than it is. However, is it necessarily numbers or quality that really matter?

So what tends to keep our membership low? Let's examine possible reasons:

- (a) Don't know of the existence of the N.Z. Founders Society.
- (b) Know of us but cannot appreciate that we have or serve a useful purpose.
- (c) Already belong to too many other organisations.
- (d) Some people need coaxing—we make too little effort to establish contact or encourage membership.
- (e) Societies like ours are just not everyone's 'cup of tea'.
- (f) Like Henry Ford, think history (and allied organisations) 'are the bunk'.
- (g) Would like to join but (i) cannot provide acceptable proof of eligibility or (ii) are not eligible either by a day, a month or a decade, (iii) arrived yesterday.
- (h) Rubbish anything anyway.
- (i) Founders are a bunch of snobs.

Reasons (c), (e), (f), (g) and (h) we can do little or nothing about, but the rest (and there may be other reasons) we can hope to resolve. Assertion (i) is, of course, laughable—or ought to be.

In a later issue it is intended to speak to aspects (b) and to parts of (g). Meanwhile, in an effort to help with aspects (a) and (d) we include a membership application form for your use.

(Continued on page 2)

Where Have All The Founders Gone? (II)

In speech and behaviour patterns (not so readily discernible in the printed word) a number of locally-produced TV programmes, in particular a "Gallery" audience fretfully confronting a robust Cabinet Minister, give cause to ask the whereabouts of Founder descendants at the head of seemingly influential organisations. One is also tempted to wonder whether this country's union affairs are run by New Zealanders or some other country's offspring.

One's place of birth matters not at all but, and this is the point, in respect to that particular adult audience performance, there were some on their feet who must surely have left behind at their country of birth whatever good manners they possessed in exhibiting themselves in our living-rooms in so soap-boxy and

emotional a fashion. Affiliations to one side, it needs to be said that these representatives were after all addressing their remarks to someone who was a democratically-elected leader of the community of their country of adoption. And, since communication is what should be most important in the debating situation, their oftentimes childish, if not to say churlish, display, distracted from whatever it was they were supposed to be discussing.

In any event, as Marshall McLuhan says, "The medium is the message" and New Zealand can remain grateful for television's special quality in so coolly showing up certain of its marching leaders for what they apparently are.

—L.M.B.C.

Where PETER BUCK Looks Out On His Beloved Tasman Sea

"Under the prow of concrete lies a man of solid worth repleat."

NEW PLYMOUTH CELEBRATES ANNIVERSARY

Not a thing was overlooked by the New Plymouth Branch to have this year's functions a most complete celebration. The wooden rafters of the Tikorangi country church resounded to the vigorously foot-pedalled organ and the hearty sound of pioneer descendants in full voice as the Rev. Mould conducted a memorable morning service—even the Lesson read by the Dominion President from "Letters to the Romans" took on a renewed meaning . . .

Out in the sunny countryside the shining cars took new heart as they spun along in convoy back toward Waitara where a royal catering awaited along with an instant array of local pioneer artifacts that gave a quite decorous charm to the banquet which followed.

Branch President Gus Nicholls and his committee had thought of everything, including the netting of no less than two mayors—New Plymouth and Waitara—aiding their contribution by the knowledge that they, too, were able to speak from the heart of a pioneer-past.

Speeches there were, all the better for spontaneity as each owner of a pioneer relic related its link with the early settling of the area and a trio of Tikorangi Young Farmers told of their project to create a fitting memorial to their pioneer forebears. How refreshing and forward-thinking to have a new generation intent upon honouring their past! And the

monument? A beautifully preserved early plough . . .

Back into shiny convoy the crocodile of Founders journeyed 18 miles further north beyond Waitara to where Sir Peter Buck and his wife sleep forever enshrined in the vault behind the giant concrete canoe prow which graces the New Plymouth telephone directory as they remain in eternal communication with the Tasman Sea stretching out before the secure natural battlements of the land on the escarpment Maori-slave entrenched to the landward side. Here it was that many a great Maori warrior earned his last great sleep in the pre-pakeha encounters of the early 1800's, when among their ranks on one notable occasion the doughty Te Rauparaha and his hand-picked brigade briefly joined forces with their Taranaki cousins against their foes . . .

Hon. Duncan McIntyre

Treaty Of Waitangi Dinner

GREENSTONE ROOM 10th FEBRUARY 1970

Tonight I am honoured to be here, and although you cannot see them, I am wearing all my hats, because I was invited as the cyclostyled note says, as Minister of Lands, Forests, and Maori and Island Affairs.

WAITANGI DAY OBSERVANCE

On Saturday I was at the celebrations at Waitangi. As usual it was an impressive ceremony and as usual I wondered what interest the rest of New Zealand would take in Waitangi Day and what the press and other media would find of value. As usual there does not appear so far to be much interest taken outside Auckland and Northland.

It is very good, therefore, to see an organisation such as this one arranging its own celebration. I can assure you during the coming year I will use as much influence as possible to persuade different organisations to hold their own celebrations.

NEW ZEALAND AND ITS RACE RELATIONS

Tonight I want to say something about integration, race relations, and the importance of culture in New Zealand's development, with special reference to the Polynesian peoples living here.

Racial integration is complex and difficult to define in a short statement. Government has, however, made many policy statements, and a fairly clear pattern has emerged.

First, an examination was made by the Department of Maori Affairs of the condition and progress of the Maori people, and the results were published in the Hunn Report of 1960.

In the social field, great differences were found in educational attainment, in health, and offences against the law to name the most obvious. In the economic field we found a lower average income, a concentration of Maoris in the unskilled occupations, a lower standard of housing.

At the same time there was a pattern of urban migration. The differences were, and are being remedied. If no action is taken, then we could well have the dangerous situation of having a racial minority in New Zealand which was also a depressed minority. Equality in all things implies assimilation and that progress takes no account of racial origins.

And the material side. Considerable progress was made in the 60's to improve the physical, educational, vocational and financial condition of the Maori people.

At this stage you could easily point out that Government policy therefore appears aimed at the assimilation of the Maori people.

This is not true; assimilation, of any of the peoples, living in New Zealand, has never been policy, and Government has always recognised that there are many aspects of life where assimilation is neither necessary nor desirable.

It is here that we need to look closely at the nature of man. There are the many things which give satisfaction and meet real needs. The inherited traditions forming part of a man's life; those things which form part of his emotional and psychological makeup; the things of the past he can retain, and yet which do not interfere with his life in this modern age.

It is a fact, even in the towns and cities, that a tribal base is still of importance to most Maoris.

And it has been Government practice for many years to give some help in establishing or improving tribal marae and buildings.

I said a tribal base, because new terms have arisen to satisfy this belonging to a tribe. For several decades the Maori people in Wellington who came from tribes all over New Zealand, have called themselves the Ngati Poneke tribe when they travel to other areas. Poneke is, of course, the Maori version of Port Nicholson or Wellington.

As the number of Maori people increased here, so new groupings and modern tribes were formed: such as the Mawai-Hakona people of Upper Hutt, or the Papa-Raarangi people of Newlands. This is one of the features of urban living springing up in all towns and cities where there is any sizeable Maori population. The desire of the people to express themselves in Maori terms.

A cultural club or the gathering of a Maori group is the result of a deep-

seated desire for the ordinary person to have a place where he can be a Maori and relax from the heavy and at times stifling modern way of life. This desire to be a Maori (and maybe only once a week), is a strong driving force in the lives of many Maori people.

There is still a strong attachment to traditional crafts, and the Government supported this by establishing the Arts and Crafts Institute at Rotorua and by other forms of assistance. The role of Government is one, therefore, of encouraging and helping any minority, so long as it does not lead to a narrow, nationalistic separation from the rest of New Zealand.

I think you will agree that what is to be kept, must be the decision of the people concerned and not one made by Government or even by interested pakeha.

The selection will change from time to time, but the main point remains that if something is important to those who practice or observe it then Government should consider help where warranted.

There is something else which is important, and that is what the Polynesian (and especially the Maori) can contribute to help build an integrated nation. I do not mean the learning of a poi dance by a few pakehas (although it is noticeable this becomes important for many of them travelling overseas when they think it necessary to assert themselves as typical New Zealanders). And I was amazed to read how one New Zealander overseas felt it necessary to shorten her Maori costume because it was not "min" enough. Now that maxi dresses are in partial vogue, should the piupiu or Maori skirt be lengthened to keep up with the fashion houses?

As I said when change comes, it must be by decision of the people concerned. The Maori people can give much to New Zealand. In the last two years there have been several performances with Maori themes presented in Wellington. The public response was very good, and must surely make us agree that something worthwhile exists here—something Maori inspired which can contribute to New Zealand's national drama, and other forms of art.

Artists, weavers, architects and craft people in general are all looking at Maori themes for inspiration. And there are many things which are already part of our cultural life (such as Taihoat!).

If we were able to learn one thing from many of the minority groups of New Zealand—and that is how to respect and look after the old people—then surely we will have learnt one of the most valuable lessons of living.

ISLANDERS ALSO INCLUDED

Recent legislation ensures that the steps taken to help the Maori people also apply to other Polynesians living here. We have until now, thought of ourselves as bi-racial Maori and pakeha, but those days are gone. We must think of ourselves as being multiracial, where the two main groups are now Polynesian and pakeha.

And if the Islands peoples are to be properly integrated into the existing New Zealand way of life, with pride and self respect, as equal partners, in citizenship, they can do so only as Islanders and not as something they aren't. Therefore for the Islander also there is the need to ensure he is able to maintain those things he values and which are essential to his own identity and progress.

CULTURAL DEVELOPMENT

I hope later in the year to make a major speech about Polynesian culture and its place and development in New Zealand.

I said at Waitangi, and also at Turakina Maori Girls' College, that in this and future years we must have a look at the cultural and emotional expression of the Polynesian peoples of New Zealand. I said we must also look at their social organisations to ensure that the very foundations which give security and the strength to tackle the demands of this modern life, are not chopped from under them.

Government and we, you and I, must continue to work for the material needs of our modern life . . . a new home, a good job, a better education, skilled training, a business, a farm. But in addition we must ensure that the sociological and psychological development of New Zealand is not hindered by the failure of some to understand and appreciate the desires of some of its members.

As a nation we will progress into the 70's and into the future as a united country of one people . . . New Zealanders . . . where the different lives and ways of life—English, Dutch, Scottish, Maori, Chinese, and many others, interweave and interlock, to form a truer New Zealand identity and an identifiable New Zealand way of life.

From The Branches

A BUSY YEAR IN THE WAIRARAPA

While the attendance at the Annual Meeting held on March 20th, 1969, was most disappointing, in that only 17 members were present, this was made up for by the guest speaker, Mr. Malcolm Elder, Greater Masterton's P.R.O., who gave a most interesting address on "The Importance of Tourism to the Wairarapa".

On the 15th July, a most successful evening was held in the National Party's Rooms, when 70 members and friends attended. Mrs. H. Beetham, Messrs. Ian Cameron and R. S. Clothier, presented a review of "Early Arrivals at Port Nicholson", together with other links with Wairarapa's history.

The Christmas Party, too, was most successful with an attendance of 90, including Mr. and Mrs. Buick-Constable (Dominion President) and Miss Sellar from Wellington. Mr. Ian Cameron was responsible for providing us all with a programme of wonderful musical items and exhibitions of juvenile dancing. The evening ended on a very high note with community singing and carols, led by a choir of all the visiting artists, and Mr. A. Hale.

On Sunday, February 1st, arrangements were made for a number of cars to be made available to take 31 aged folks from Panama and Kandahar Rest Homes for a drive in the country. On returning to Masterton, 42 people were entertained by Mr. and Mrs. H. D. Reid of "Kowhai", 59 Renall Street, with a delicious afternoon tea provided by members, as was transport provided by Mesdames Rayner, Thomson, Misses Tankersley, J. Cameron, Messrs. Ian Cameron, S. Divers, J. Court, C. J. Wrigley, R. E. Fuller, A. Hale and R. S. Clothier.

As Wairarapa Branch President, Mr. C. Kemp-Goodin said in his annual report:

"I am convinced that the time is right for a major drive for new members. The public of Wairarapa clearly show that they are most interested in any historical event, and this can be seen by the number of non-members who attend the field tours of the Wairarapa Branch of the New Zealand Historical Places

Trust. Let all of us take advantage of this interest and endeavour to encourage descendants of Pioneers to join our Society."

* * *

WHANGANUI

Flora Spurdle

Many visitors to Whanganui have remarked that the city is fortunate to have two small hills, Cooks' Gardens and Queen's Park, that break the monotony of streets and buildings.

Neither of the hills are in the least like what they were in the early days of the settlement. Both were higher and of greater extent and with adjoining ridges have since been considerably lowered during the years but once they were very prominent. Two ridges provided the only access to St. John's Hill, for there extended a maze of rushes, flax creeks and pools from the river to the hills beyond. Only by moving thousands of tons of sand from the dunes was the present layout of the town made possible. At the Turnbull Library you will see sketches made by Cheviller when he was in New Zealand in 1869 with the Duke of Edinburgh.

On one of the ridges a fine house, Sandridge Hall, was built in 1869. If you walk up Victoria Avenue you will come to the block bounded by Plymouth, Wicksteed and Dublin Streets and this whole piece of land was acquired by W. H. Watt and on it, now partly hidden by houses but easily seen from Wicksteed Street, is Mrs. Watt's "dream house", historic Sandridge Hall, whose roots are deep in the heart of old Whanganui. Mrs. Watt acquired the whole block for £15, in 1869.

Tons of good soil built up a magnificent garden and orchard. A small gatehouse was at the Plymouth Street entrance and the hall itself was very fine—marble and cedar and mahogany, Italian mouldings and French doorplates. The view from the terrace is most extensive away over the river valley to the far hills and Mount Ruapehu.

You may think, "How wonderful to have come with so much money." Well, all that comfort and beauty came from a business started with one ten-ton re-conditioned longboat, the "Kitty", in which two adventurous young Scots, W. H. Watt and T. B. Taylor, arrived here in 1839. They prospered and became the leading shipping firm on the coast, and Mr. Watt, in particular, one of the leading men.

They owned and named the large tracts of country known as Tayforth and Westmere. Tayforth because one of the partners came from the Firth of Tay, and the other from the Firth of Forth.

Captain Taylor was busy sailing the firm's ships while W. H. Watt was busy in the town. He was the first chairman of the Town Board and represented Whanganui for several years in the House of Representatives, also an official of St. Paul's Church. The firm was known as generous and kindly in worthy causes. For example, a water supply was needed—the water in Westmere was given for all time and the fountain, now in front of the library, was once in the centre of the Avenue.

The Margaret Watt Home for Orphans at Tayforth with 53½ acres was opened in 1931 and is still a home for motherless or/and fatherless children.

When the "Avalanche" sank in the channel Margaret was drowned in 1877 and money which would have been hers was invested by the managers of St. Paul's Presbyterian Church until there was sufficient to build, equip and maintain the home.

* * *

CANTERBURY

Members needed no introduction to Mrs. L. E. Humphreys when she entertained fellow members at an afternoon meeting in July, entitling her talk, "Where Listeth the Cargo" or a trip round Latin American ports by tramp ship.

Accompanied by her husband, Mr. Keith Humphreys, the journey began and ended in San Francisco. Transport by the Norwegian freighter "Porsanger" proved a happy choice, the accommodation being of a very high standard with every convenience and excellent food, mainly of Norwegian dishes, while the stewardesses from Norway gave every possible attention.

The circumnavigation of South America took them to some thirty-odd ports in countries seldom visited by New Zealanders—Mexico, Columbia, Chile,

Argentine, Brazil—to name but a few.

Being a cargo vessel, time-tables did not seem to matter so that if there was a hold-up for any reason at a port it simply meant that the dozen passengers were able to live ashore for a few days to become thoroughly acquainted with the locals and their city.

Many and varied were the stories told by Mrs. Humphreys. When ashore at Montevideo, just inside the dock gates one was able to see an anchor from the German battleship "Graf Spee" and the bell from H.M.S. "Ajax".

A delightful set of colour slides taken en route accompanied the talk while also shown were a number of dolls dressed in costumes of the various countries.

An enthusiastic vote of appreciation was given when called for by Miss M. Mateer.

Afternoon tea provided by Committee ladies followed.

* * *

1970 FOUNDERS FIELD TRIP TO HISTORIC OTAKI

A field trip to Otaki and home via Pauatahanui was arranged for Saturday, 18th April, and all members were invited to participate. Fortified by thermos and food, the travellers, joined by the Dominion President, picnicked at Hadfield Hall, Otaki, as they were told of its past by the Rev. Ian Bourne. The group then moved down the road to the famed, century-old Rangiatea Maori Church where the ebullient Rev. O. Burton (replacing Rev. T. P. Panapa) demonstrated its special attractions.

This was followed by a visit to the historic Catholic Church of Otaki by courtesy of Father Aitken, who spoke of its history.

Time was found to explore the local museum; and also the old whalers' house built of mud, formerly the home of Mr. Jenkins, the first pakeha settler in that area of Otaki.

Soon after 3.00 p.m. the buses left Otaki and called at the Pauatahanui Church on the way home. Mrs. Harris stood in for Rev. R. G. Keith, and related something of the history of the church and adjacent cemetery.

The party was joined at Otaki by Founders from Dannevirke. Mr. and Mrs. Cole of Otaki had been most obliging in laying a local facilities and the whole expedition reflected great credit on its organiser, Mr. Len Hewland.

Letters to the Editor

134 Scarborough Road,
Sumner,
Christchurch, 8.

Dear Sir,

Please find enclosed my contribution for the next Bulletin, if somewhat late. It is not quite history, though is in a sense, being information given to me by Mr. Pomare, now deceased, son of the late Sir Maui Pomare. I would also be grateful if you could put a little note in the Bulletin to the effect that I have a contract to write a book about New Zealand mysteries. This includes odd legends, mysteries, haunted houses, ship mysteries, odd stories about cemeteries, as long as they relate to New Zealand. I have a vast collection already, but perhaps your readers, particularly with their interest in old houses, etc., may be able to supply a few more stories.

Yours sincerely,

ROBYN JENKIN.

(Mrs. R. Gosset nee Robyn Jenkin).

With the Christmas holidays almost a reality, many people will be preparing to flee civilisation and head for the bliss of the wide open spaces. But sometimes the wide open spaces have their drawbacks. It pours with rain and wets the matches, not to mention the wood, then a bout of toothache in the middle of the night and there's no dentist for miles. No doctor either, when you upset a billyful of scalding water on your foot. And as for those sandflies and mosquitoes. So what do you do? Begin the awful business of repacking while the whole family gives you black looks? No, there's an easier solution. The only requirement is a good working knowledge of the more common native trees and shrubs, plus a few snippets from ancient Maori lore, and a holiday in the New Zealand bush will be a holiday to remember.

You've arrived at the camp site, unpacked all the gear, and you're just dying for a cup of tea. This is no gas and primus holiday so the first requirement is some wood for a good fire. Any bushman knows that Koromiko (*Veronica*) will boil a billy in no time, but best of all is the Kaikomako (*Pennantia corymbosa*), the tree which featured in one of the adventures of Maui. According to legend, Maui put out all the fires on earth, then went to his ancestor, Mahuika, the fire goddess,

and asked her for more. Mahuika kept the fire in her fingers, so she gave one finger to Maui which he took away.

However, he deliberately put the fire out and went back for more. Each time Maui returned, Mahuika gave him a finger until she had only one left. Then it dawned on her what Maui was doing and when he asked for the last finger she refused. Maui was so angry he called down the rain and snow to extinguish the last of Mahuika's fire, but before it went out, Mahuika thrust it into various trees to try and keep it. Neither the Totara nor the Matai would burn, and the Mahoe was not much better, but when she thrust the fire into the Kaikomako, it burnt well, and there it has remained to this day.

Locally we have a connection with the Kaikomako. The Maori name for Corsair Bay is Motu-kauati-iti, 'Little fire-making grove'. The names refer to the groves of Kaikomako which once grew in these bays and were known to the local Maoris as a source of wood for fire-making, when a stick of hard wood was rubbed on a slab of Kaikomako and used to kindle a few tufts of dry grass. To keep a fire going on a journey to a new camp site, the Maoris carried a smouldering log of Whitewood. This wood is light and burns for a long time, a two-foot log lasting all night.

So back to the camp. In your haste to boil the billy, you spill some scalding water all over your foot. A good start to your holiday, particularly as you've forgotten the first aid kit. However, there is some common Plantain growing on the camp site, so boil up a few leaves and the cooled infusion will soothe the burned skin. If there is no Plantain, add some water to the gum found in the fold of the flax leaf near the root, and apply to the burns.

And while we're on the subject of flax, the pulp of a freshly pounded root tied over a wound is supposed to stop bleeding. The same applies to a handful of cobwebs if you're not too fussy about infection.

That bout of toothache. If you are holidaying north of Banks Peninsula, KawaKawa (*Macropiper excelsum*) is the answer. KawaKawa is a close relative of the plant used for kava making in the South Seas, and the leaves chewed up with the pulp retained in the mouth, is a sure cure for toothache. KawaKawa was the Maori name for Quail Island, where the plants once grew, and the island was no doubt a supply source for the local Maoris. As KawaKawa reaches

Where Indeed . . . ?

As your Editor was completing this issue's Editorial, the letter reprinted below appeared in the "Dominion" and seemed to echo certain sentiments. It is not known whether Mr. Musson could qualify for Founder membership, but it is quite possible that he has, with dignity, put into words aspects inherent in our Founders Creed that too often go unsaid and unanswered.—L.M.B.C.

WHENCE CAME THE PANEL?

Sir,—Having just finished viewing Tuesday evening's edition of "Gallery"

its southern limit on Banks Peninsula, I have no suggestions to offer for those suffering from toothache south of Christchurch!

A strenuous day's climbing and if there's a bath handy, a few strips of Manuka added to the water have the soothing effect of a mustard bath. If you're in the wilds, the same effect can be obtained from a steam bath. This is made as long as a person and heated with hot stones. A mat is laid on top, covered with the leaves of KawaKawa, Kaiwhiria, Koromiko, and Ngaio, all said to possess medicinal properties. More mats are placed on top, followed by the well-wrapped patient. The steam bath produces profuse sweating, and is the treatment used by the Maoris for treating one who has been bitten by a Katipo spider. Nowadays, a trip to the doctor is a more sensible idea.

The steam bath is over, you're completely relaxed as you snuggle down into a warm sleeping bag, then in your ear is that dread sound, the zzzzz of a mosquito. A good precaution is to smear the skin with the oil pressed from the Miro berry, or, if on the coast, the leaves of the Ngaio, when rubbed on the skin, produce an oil effective against sandflies and mosquitos. If they're still around, toss some wet leaves of the KawaKawa on the camp fire and the pungent smoke will very effectively get rid of both you and the mosquitos!

Although many are known to possess medicinal properties, few of the native plants have been used in medical practice. The Koromiko, flax and supplejack (often called the bush sarsparilla) are sometimes used by Europeans who also know how to get a good glass of beer from a Matai, but for the rest, the field is wide open for research, to find just how many of our native shrubs could be used effectively in the future.

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I find myself thinking of my class and a particular song which they sing and enjoy.

Like many songs today it asks a question, "Where have all the flowers gone?" It reminded me of another question which seems to me in need of answering: Where have all the New Zealanders gone?

By this I refer to the large number of non-New Zealand-born questioners confronting Mr. Muldoon, but more particularly holding positions of responsibility within the many and varied pressure groups. Certainly they were not and are not a majority, but I feel quite sure that we have New Zealanders just as able to stand and ask these questions, to lead unions and other pressure groups, as New Zealanders and for New Zealanders. If we do not then I feel it is a poor show.

I am not necessarily against unions in New Zealand for there was a time in the 1930s and later when they were essential to protect the individual worker and his rights. But I wonder (with an open mind) whether in their present essentially political role they have outlived their usefulness as a viable and constructive means of industrial bargaining.

One change might in my opinion almost answer the above question, and that is if secret ballot voting was introduced as a means of decision-making within the unions.

I am a young teacher and these price rises perhaps affect me less directly than many. But no matter what comes out of this present conflict, let us be fair because the Government is only one of the parties at fault.

Man has two eyes and two ears but only one mouth, which seems to suggest that we should look and listen twice as much as we speak.

It is worth thinking about anyway.

BARRY W. MUSSON.

Palmerston North.

(Reproduced by courtesy of
"The Dominion").

New Founders' Society Members . . .

Name	Address	Ship	Date	Ancestor
BANKS, Mrs. V. J.	Lower Hutt	"Larkin"	1849	Jonathan Livick
		"Fifeshire"	1841	Eliza Coombs
		"Adelaide"	1840	Charles and Jane Bell
HARRIS, H. W.	Masterton	"Bolton"	1840	Abraham and Sophia Harris
		"Lady Nugent"	1841	James and Amy Smith
LEWIS, B. F.	Tawa	"Adelaide"	1840	George Andrews
BUCHANAN, Mrs. B. M.	Feilding	"Ann"	1848	John A. Hickson
TATTERSALL, Mrs. I. M.	Auckland	"Jane Gifford"	1842	Robert Graham
PRATT, Mrs. M. I. M.	Auckland	"Charlotte Jane"	1850	Jabez Thornton
THORNTON, P. J.	Dunedin	"Bangalore"	1851	William and Miriam Coster
		"Aurora"	1840	Joseph Pudney
TELFER, P. J.	Otorohanga	"Aurora"	1840	Lieut. T. McDonnell
WELLS, Mrs. H.	Wanganui	"London"	1842	Mrs. Jane Harrison (nee Edwards)
HOWE, Miss M. O.	Masterton	"London"	1842	Mrs. Jane Harrison (nee Edwards)
WILSON, Mrs. H. M.	Wanganui	"Caroline Agnes"	1855	John Donnet
HAMILTON, Mrs. E. E.	Auckland	"Saghalien"	1847	Henry Littlewood
CATLEY, Miss E. A.	Auckland	"Minerva"	1846	George Wadman
DAVIES, I. G.	Auckland	"Brampton"	1825	Archdcn. H. Williams
		"Kirikiri"	1845	Rev. C. P. Davies
JAMES, Mrs. I. A.	Auckland	"Martha Ridgway"	1840	Joseph J. Jones
WALKER, Mrs. E. R.	Auckland	"Duchess of Argyle"	1842	William Wilson and Isabella Govan
		"Arab"	1841	John Waters
ORSBORN, G. R.	Dannevirke	"Stains Castle"	1841	Elenor Tutchcn
BALL, Mrs. M. R.	Auckland	"Westminster"	1840	John and May Robertson
		"Timandra"	1842	Phillip Vercoe
MANN, Mrs. J. G.	New Plymouth	"Catherine Johnson"	1841	William H. Watt
WATT, J. H.	Wellington	"Cuba"	1840	John Stratford
BUTLER, Mrs. G. A.	Wellington	"Aurora"	1840	Ann Hodinott
		"Adelaide"	1840	Thomas M. Partridge
CORDING, Miss F. V.	Wellington	"Adelaide"	1840	Thomas M. Partridge
REED, L. J.	Eketahuna	"Active"	1814	Capt. Thomas Hansen
TRIPE, Mrs. A. B.	Wanganui	"Phoebe"	1841	G. Y. Lethbridge
GARLAND, Mrs. J. E.	Cambridge	"Phoebe"	1845	William and Mary Hildreth
		"Duchess of Argyle"	1842	William L. Thorburn
FULTON, Mrs. A. J.	Frankton	"Jane Gifford"	1842	Mary R. Thorburn
		"Charles Forkes"	1842	Thomas and Ann Maddock
		"Duchess of Argyle"	1842	William L. Thorburn
CHARLTON, Mrs. G. R.	Frankton	"Jane Gifford"	1842	Mary R. Thorburn
		"Charles Forkes"	1842	Thomas and Ann Maddock
		"Duchess of Argyle"	1842	William L. Thorburn
MORROW, Mrs. L. M.	Hamilton	"Jane Gifford"	1842	Mary R. Thorburn
		"Charles Forkes"	1842	Thomas and Ann Maddock
		"Duchess of Argyle"	1842	William L. Thorburn
O'BRIEN, Mrs. E.	Auckland	"Jane Gifford"	1842	George Scott
SERCOMBE, Mrs. G. M.	Auckland	"Duchess of Argyle"	1842	William L. Thorburn
		"Charles Forkes"	1842	Thomas and Ann Maddock
COX, Mrs. B. (Ass.)	Putaruru	"Whitby"	1841	John and Amelia Holdaway
McDELL, Mrs. M. A. P.	Auckland	"Whitby"	1841	John and Amelia Holdaway
YOUNG, W. L.	Wellington	"Mariner"	1849	August Sievers/Lambert
JANES, Mrs. E. L.	Palmerston N.	"Oriental"	1840	James Holmes
GOODIN, R. C.	Carterton	"Martha Ridgway"	1840	Leonard Goodin
POCKINGHORNE, Miss M.L.E.	Auckland	"Osprey"	1842	William Coldicutt
CHECKLEY, H. G.	Whakatane	"Indiana"	1859	George Checkley
GOUGH, Mrs. F. J.	Auckland	"Ann"	1848	John Trimble
JOHNSON, I. E.	Christchurch	"George Fyfe"	1842	Joseph Stanton
IONES, J. R.	Wellington	"George Fyfe"	1842	Henry Redwood
HIGGIE, C. R. (Jnr.)	Wanganui	"Arab"	1841	Thomas and Delia Richardson
		"Arab"	1841	Thomas and Delia Richardson
HIGGIE, Miss S. S. (Jnr.)	Wanganui	"Arab"	1841	Thomas and Delia Richardson
CHECKLEY, Miss I. E.	Pahiatua	"Indiana"	1858	George Checkley
GIBBS, E. R.	Taihape	"Bolton"	1842	James Gibbs
RAWLE, Mrs. N. J.	Wellington	"Olympus"	1841	Mrs. D. M. McKain



THE FOUNDERS CREED

We pledge ourselves 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.

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To qualify for full membership of the Society, applicants must be descendants of pioneers who arrived in any of the six original provinces of New Zealand not later than the first ten years after the official foundation date of settlement. The foundation dates of the six original provinces are:

*Auckland (including Bay of Plenty), 29th January, 1840.

Taranaki, 31st March, 1841.

Wellington (including Hawke's Bay), 22nd January, 1840.

Nelson (and Marlborough), 1st February, 1842.

Canterbury (and Westland), 16th December, 1850.

Otago (and Southland), 23rd March, 1848.

[* More recently, the Dominion Council extended membership to descendants of those who came to Waipu, Northland, via Nova Scotia, Canada on stipulated ships: "Margaret" (1853), "Highland Lass" (1853), "Gertrude" (1856), "Spray" (1857), "Bredelbane" (1858) and "Ellen Lass" (1860).]

Dominion Secretary-Treasurer: Mrs. D. Anderson, Wakefield House,
90 The Terrace, Wellington.

Bulletin Editor: Lindsay Buick-Constable.

No.....
THE NEW ZEALAND FOUNDERS SOCIETY INC.

APPLICATION FOR MEMBERSHIP

Descendants of pioneers who arrived in any of the six original provinces of New Zealand before or in the first ten years after the founding of the official settlement in that province are eligible for membership.

Name of Applicant in full) Mr., Mrs., Miss

Present Address

Occupation Date of Birth.....

Give name of ancestor through whom you claim.....

..... who arrived at.....

By ship Date of arrival

IMPORTANT—State clearly (by generation, giving names) your descent from original arrival

(Give further details on separate sheet if necessary)

If you are related to an existing member, state his or her full name and address and the relationship

Particulars of historical or public interest in connection with your ancestor(s)

I certify that the foregoing particulars are true and correct.

Date..... **Signature of Applicant**.....

I have verified the details furnished in this application and certify that the applicant is eligible for full membership.
associate

Source of verification

Subscriptions: Wellington Area \$5.

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Post application with subscription to The Dominion Secretary, The New Zealand Founders Society, Inc., G.P.O. Box 2457, Wellington, or to the local Branch Secretary. (N.Z. Headquarters: Wakefield House, 90 The Terrace, Wellington. Tel. 42-278)

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