

THE TEMPERANCE MOVEMENT IN THE TE AROHA DISTRICT

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Abstract: *As over-indulgence in alcohol was seen by many as a serious moral and social issue, some churches and the Te Aroha News publicized the temperance cause. Visiting crusaders made some impact, but most of the promoting of temperance was done by the Te Aroha and Waiorongomai Bands of Hope. Details are given of their meetings and of their leaders, the latter being crucial, as the cause flourished with good leaders but floundered without them. Attempts are made to estimate the success of the movement, which undoubtedly was much less than some enthusiasts claimed.*

The law could be used to limit the numbers of hotels, but some enthusiasts went much further, advocating total prohibition. To illustrate the types of people who were involved and to show how they worked for the cause, the lives of some leading advocates are examined.

THE PROBLEM AND THE SOLUTION

That New Zealand had a serious drink problem was unquestionable,¹ and it had considerable impact on the lives of the drinkers and their families.² The temperance movement, which really wanted prohibition rather than moderation,³ arose because of the incontrovertibly negative consequences of excessive drinking.

The simplest solution to the 'drink problem' was to provide a healthy and refreshing alternative. For instance, amongst the decorations erected to celebrate the opening of the railway line to Te Aroha in 1886 was 'a temporary awning' over the drinking fountain in the domain. 'The boy's statue which surmounts same had a piece of blue ribbon encircling his neck, in order to inspire confidence in the total abstainers hailing from afar, that they might with safety indulge in a glass of liquid'.⁴ Three years later, at a football match between Te Aroha and Waiorongomai, a temperance booth 'did a good business trade'.⁵

PUBLICIZING THE TEMPERANCE CAUSE

¹ For details and examples, see P.F. McKimmey, 'The Temperance Movement in New Zealand, 1835-1894' (University of Auckland, MA thesis, 1968), pp. 5-11, 16-22.

² In particular, see the paper on women's lives in the Te Aroha district.

³ McKimmey, pp. 1, footnote 1, 31.

⁴ *Te Aroha News*, 6 March 1886, p. 2.

⁵ *Te Aroha News*, 17 April 1889, p. 2.

At the beginning of 1885, the *Observer* commented that ‘the Te Aroha organ of the Band of Hope and Blue Ribbon Army’, meaning the *Te Aroha News*, had ‘lately been severely exercised on the subject of beer and brimstone’.⁶ The editor, John Ilott,⁷ a leading Wesleyan,⁸ was a strong advocate of temperance.⁹ For instance, at a tea meeting held to welcome a new Wesleyan minister, he stated that because ‘too much importance could not be placed on the work amongst the children’, he was involved in the Band of Hope, the temperance body organized for the young. ‘Teach the children to have nothing to do with strong drink, and carefully instruct them in the grand old truths of the Bible and you were doing a noble work, the good results of which must be felt, both now, and also far more in later years, when these children would be taking leading parts in the affairs of life’.¹⁰ He told an 1889 meeting that total abstinence was a good cause, ‘one upon which they could ask and expect a blessing, and there were ample indications on every hand that the seed sown in former years, more especially amongst the young, was bringing forth fruit abundantly’. He was encouraged by the fact that, of the 1,088 people imprisoned during 1887 for drunkenness, only 4.68 per cent were New Zealand-born Pakeha. ‘This was surely most encouraging. The great thing was to get the young folks enlisted on the right side as early as possible’.¹¹

Subsequent editors shared Ilott’s opinions on the evils of strong drink, for instance disapproving of the first Australian Governor General’s method of celebrating the coronation of King Edward VII:

Some people have a poor idea of the way in which the crowning of a King should be celebrated. Lord Hopetoun’s method of making the unemployed happy on such an occasion was champagne for the unemployed. It would have been more in keeping if the hungry had been fed and raiment provided than to disgrace the Commonwealth by the above proceedings.¹²

In 1910, the *Observer* noted the newspaper’s enthusiasm but criticized its reasoning:

The Te Aroha “News,” in addition to being a godly sheet, is an ardent advocate of No-license, but sometimes it sadly stultifies its own argument

⁶ *Observer*, 10 January 1885, p. 12.

⁷ See *Dominion*, 5 June 1919, p. 4; *Evening Post*, 5 June 1919, p. 3, 6 June 1919, p. 8; Jack Ilott, *The Ilott Story* (Wellington, 1993).

⁸ For example, *Te Aroha News*, 23 July 1890, p. 2.

⁹ For example, Te Aroha School Committee, *Te Aroha News*, 4 July 1885, p. 2.

¹⁰ *Te Aroha News*, 26 April 1884, p. 2.

¹¹ *Te Aroha News*, 25 September 1889, p. 2.

¹² *Te Aroha News*, n.d., reprinted in *Observer*, 12 July 1902, p. 3.

in favour of cold water. In a recent issue it virtuously remarked as follows:- “The number of young men staggering about Whitaker-street on Saturday evening the worse for liquor reflected anything but credit to our town.” Now, Te Aroha happens to lie on the immediate border of the “dry” district of Ohinemuri, and as the hotels in Ohinemuri are closed, such of the thirsty inhabitants of that electorate who cannot afford to import their liquor in bulk, have to go to Te Aroha to get it. And, knowing that they cannot get any at all in the place that they came from, they probably take in too much cargo in Te Aroha. What the Te Aroha “News” is weeping over is the direct and inevitable result of the carrying of No-license in Ohinemuri.¹³

The Wesleyan Church, one of the staunchest advocates of temperance, devoted an annual sermon to it,¹⁴ and undoubtedly sermonized on this topic regularly. When a new minister arrived in 1884 he ‘rejoiced to know the good progress the Band of Hope and temperance causes generally was making in this district. It was a noble and grand cause to be working for, the greatest on earth next to that of the church itself’.¹⁵ In 1930 one of its Te Aroha ministers was recorded as having been ‘for many years ... a close friend of the Prohibition leaders. In league meetings his counsel has been helpful, and in annual conferences he has read valuable papers. He has worked strenuously in the cause’.¹⁶ All other denominations supported temperance; for instance, when Father Hackett was sent to Te Aroha as its Catholic priest it was noted that previously he had done ‘noble and self-sacrificing work’ for temperance.¹⁷

WISHING TO TEACH TEMPERANCE IN SCHOOLS

In January 1884, the Te Aroha school committee resolved ‘That Dr Richardson’s Temperance Lesson Book be used in addition to the other textbooks in the Waiorongomai School’.¹⁸ At its meetings in April and May 1885, it discussed using the same book in Te Aroha for the ‘more advanced pupils’, but delayed making a decision because the head teacher was absent.¹⁹ When a vote was taken, in July, four out of the five members present opposed it ‘being introduced as a school-book at the present time’ after the head teacher had stated that ‘very few of the children were sufficiently

¹³ *Observer*, 3 September 1910, p. 16.

¹⁴ *Te Aroha News*, 30 November 1889, p. 2.

¹⁵ *Te Aroha News*, 26 April 1884, p. 2.

¹⁶ *Temperance and Prohibition in New Zealand*, ed. J. Cocker and J. Melton Muncy (London, 1930), p. 237.

¹⁷ *Observer*, 8 September 1894, p. 3.

¹⁸ *Thames Advertiser*, 15 January 1884, p. 2.

¹⁹ Te Aroha Correspondent, *Waikato Times*, 16 April 1885, p. 3, 14 May 1885, p. 2.

advanced to understand the book'; his opposition 'appeared to decide some members' to vote against it 'who otherwise would not have done so'.²⁰

In 1889, a meeting of about 20 householders at Waiorongomai agreed 'by a small majority' to make the teaching of temperance compulsory.²¹ Three months later, when an unrecorded number of householders expressed opposition to this compulsion, the school board dropped this requirement.²²

VISITING TEMPERANCE CRUSADERS

In July 1883, the *Te Aroha News* reported that there was 'a great chance of a Blue Ribbon Army invasion', for a Thames clergyman had 'communicated with the headquarters in Auckland, inviting them to send a detachment to Te Aroha. Whether we are worth reforming is yet a moot point. Possibly the number of recruits is not likely to be large enough to justify active warfare in Te Aroha'.²³ As predicted, Auckland did not 'invade', but occasional visiting speakers encouraged and assisted the local campaigners. For instance, in January 1884 leading temperance advocates came from Auckland and Thames.²⁴ Two months later, some 'American Evangelists' held combined meetings with the Te Aroha Blue Ribbon Army;²⁵ the female evangelists held special meetings for women.²⁶ A correspondent considered that they had made quite an impact, but added a caution:

The Blue Ribbon Army are pushing their crusade here, and their members are being largely augmented from all classes of the community. Tonight they hold a big demonstration, and further large accessions to the ranks are expected. The crusade is doing much good, but as in all other movements of the kind enthusiasts will be required to fan the flame of zeal in the lukewarm, else members will relapse into their old habits. Of those enthusiasts it is to be hoped there will never be any lack.²⁷

These evangelists held revival services and temperance meetings at both Te Aroha and Waiorongomai, resulting in a steady increase in enrolments in the Band of

²⁰ Te Aroha Correspondent, *Waikato Times*, 4 July 1885, p. 3; Te Aroha School Committee, *Te Aroha News*, 4 July 1885, p. 2.

²¹ *Te Aroha News*, 27 April 1889, p. 2.

²² Waiorongomai School Committee, *Te Aroha News*, 13 July 1889, p. 2.

²³ *Te Aroha News*, 14 July 1883, p. 2.

²⁴ *Te Aroha News*, 5 January 1884, p. 2.

²⁵ *Waikato Times*, 22 March 1884, p. 2, 27 March 1884, p. 2.

²⁶ *Te Aroha News*, 22 March 1884, p. 2.

²⁷ Te Aroha Correspondent, *Waikato Times*, 29 March 1884, p. 3.

Hope, quite a large number signing the pledge after the Waiorongomai meeting.²⁸ After the Americans departed, the campaign continued:

The Blue Ribbon people here are still vigorously carrying out their special mission, and the ladies have now commenced active out of door operations. Parties of them are canvassing the district for signatures to a petition to the Legislature praying that females may be allowed to vote in the regulation of the liquor trade. The document has been largely signed, and if the crusade is being carried on everywhere else as resolutely as it is here, the object should be gained.²⁹

Three months later, a correspondent made a rash prediction after a meeting had been held at Waiorongomai:

The large and enthusiastic gathering of temperance people, old and young, in the school room at the Blue Ribbon settlement, as the goldfields township has not inappropriately been styled, for there the movement has taken a wonderfully strong hold and has been productive of a large amount of good.... A large number of friends from Te Aroha were present and assisted in making the affair the genuine success it proved to be. These meetings are having a very salutary effect in keeping alive the zeal of those who have joined the ranks, and if the cause continues to prosper as it has done hitherto, the hotel keepers will very soon be fairly starved out. Perhaps in no other town of its size in the colony has the movement gained a firmer footing than in Waiorongomai.³⁰

In the following March, when another American temperance lecturer visited Te Aroha to use the baths, some local temperance supporters invited her to give a lecture. 'Very short notice was given of the meeting, the bellman only announcing it about two hours previously. Notwithstanding this, a large number of people' heard a 'very interesting lecture', chaired by one of the owners of the *New Zealand Herald*. 'The proceedings commenced with the singing of one of Moody and Sankey's hymns, and a prayer'. The speaker's description of the wonderful temperance work in America, especially amongst children, was listened to 'with the most marked attention'.³¹

During this decade only one other temperance advocate visited, in October 1886,³² and as his success was not recorded it must have been minimal. In subsequent

²⁸ *Te Aroha News*, 29 March 1884, p. 7, 5 April 1884, p. 2.

²⁹ *Te Aroha Correspondent*, *Waikato Times*, 13 April 1884, p. 2.

³⁰ *Te Aroha Correspondent*, *Waikato Times*, 15 July 1884, p. 4.

³¹ *Te Aroha Correspondent*, *Waikato Times*, 14 March 1885, p. 2.

³² Advertisement, *Te Aroha News*, 23 October 1886, p. 3.

decades, campaigns for temperance and then prohibition continued, with occasional visitors giving lectures.³³

THE TE AROHA BAND OF HOPE

The loss of the *Te Aroha Times* means the precise date of the establishment of the Band of Hope is unknown, but as a committee was formed and fortnightly meetings were being held by May and June 1883,³⁴ it must have been formed in the former month. Although meetings were free, collections were ‘generally taken up to defray the expenses of hall, books, etc’.³⁵

A possible indication of the band’s early success was that, by early June, it was being mocked by hardened drinkers.³⁶ The first Wesleyan minister, George Thomas Marshall,³⁷ was its first superintendent, and its meetings were held in the Wesleyan Chapel. The fourth meeting, held in early July, attracted about 40, ‘an interesting programme’ being performed by ‘the juveniles’. A Thames clergyman ‘gave a very instructive address’ about the movement in that township, ‘where three or four hundred have recently put on the blue ribbon’. Marshall’s ‘interesting address’ included the information that the Bible referred to two types of wine, fermented and unfermented, and ‘strongly condemned’ the former. ‘At the close of the meeting several gave in their names and joined the movement’.³⁸ At the fifth meeting ‘a very pleasant evening was spent, songs, readings, recitations being contributed by the members’. Indicating the age of many of those attending, a prize was presented for the best recitation given by those aged over 12. The chapel’s harmonium was another highlight, and at the end of the meeting several more joined up.³⁹ About 70 attended a mid-August meeting featuring ‘a pretty long programme’.⁴⁰ Several more people joined at the end of August, when the *Te Aroha News* had never seen ‘a better attendance. The programme consisted chiefly of readings and recitations by the junior members’, but ‘was not quite as good

³³ For instance, *Te Aroha News*, 2 April 1898, p. 2, 23 July 1898, p. 2.

³⁴ *Te Aroha News*, 4 August 1883, p. 2, 11 October 1884, p. 7.

³⁵ *Te Aroha News*, 31 July 1895, p. 2.

³⁶ *Te Aroha News*, 9 June 1883, p. 2.

³⁷ See *New Zealand Herald*, 3 August 1938, p. 17; Edward Major Marshall, ‘The Marshall Story’, unpublished, 1979, MS-Papers-10928, National Library of New Zealand.

³⁸ *Te Aroha News*, 7 July 1883, p. 2.

³⁹ *Te Aroha News*, 21 July 1883, p. 2.

⁴⁰ *Te Aroha News*, 18 August 1883, p. 2.

as usual. We understand that the leaders' intended to try to make the meetings 'attractive. The temperance hymns and songs are certainly always well rendered'.⁴¹

'There was 'a very large attendance' in the Wesleyan Church in early December when, 'as usual', John Ilott was in the chair.

A long and attractive programme was gone through, several of the pieces being exceptionally well rendered, in fact all of them were really good, readings, recitations, and dialogues. The Chairman, in opening the meeting, said as he purposed calling upon Mr Smith and others later on to address the meeting, he would not detain them long. He briefly related how, when and where he was first led to join and help in the cause of total abstinence, and referred to the great benefits to be derived therefrom. He went on to say that he had heard some delegates from the Blue Ribbon Army was soon coming to Te Aroha, and as Mr Smith belonged to that body in Auckland, he wanted to let him know that a good work had been going on in Te Aroha in regard to temperance for some time, and during the six months the Band of Hope had been in existence some 70 or more members had been enrolled; many of whom already wore the "bit of blue," and many more were willing to do so. On calling for a show of hands from those belonging to the Band of Hope, quite a large number from all parts of the building responded; and on again calling for a like testimony from those who were willing to wear the "bit of blue," a like encouraging result took place. At different intervals during the programme a selection of temperance songs were well and heartily sung. The chairman called upon Mr Brame, son of the well-known energetic Auckland temperance advocate, to address the meeting, which request Mr Brame responded to. In the course of his remarks he stated his great surprise and pleasure at seeing such a flourishing temperance band at Te Aroha and expressed his willingness to help forward the movement in any way he could. Before the close of the meeting the chairman called upon Mr [William] Smith (of Messrs Smith and Caughey, Queen-street, Auckland), who gave a most interesting and instructive address, which was listened to with marked attention. He, too, expressed his surprise and gratification to see such a successful Band of Hope in this place. He told several thrilling tales of the terrible ruin brought about by strong drink, which he could personally vouch for; and strongly urged all who had not already done so to at once become abstainers by coming forward and signing the pledge and adopting the blue ribbon. He complimented the children on the talent displayed. The result of the meeting was that about twenty new members were enrolled. The meeting broke up about half-past 10 and was most interesting from beginning to end.⁴²

In late February 1884, the chapel was 'crowded to its fullest extent' at one of the most successful meetings yet. Interspersed with songs and recitations were 'selections from Hoyle's temperance songs and hymns'. The *Te Aroha News* believed temperance was gaining ground in a 'steady, though unobtrusive manner', with new members

⁴¹ *Te Aroha News*, 1 September 1883, p. 2.

⁴² *Te Aroha News*, 8 December 1883, p. 7.

‘continually being enrolled, and the “bit of blue” is now worn by very many’. No enemies had been made, as its work was done ‘with consideration and judgment’ without ‘wounding the feelings of those who do not look at the matter in the same light’.⁴³ New members continued to be enrolled at subsequent meetings.⁴⁴ A correspondent reported in late April that temperance organizations were ‘active’, with meetings of the Band of Hope and Blue Ribbon Army (the latter being for adults) ‘constantly being held, and are attended by large and enthusiastic audiences, and many converts to temperance are being gained’.⁴⁵

In mid-May, the Band of Hope took the fight to the upriver village of Shaftesbury; the report of the ‘most enthusiastic and successful meeting’ held in the school on a Monday evening provided details of the entertainment and the speeches typical of such occasions. ‘Delegates’ from Te Aroha and Waiorongomai had intended to be present, but as many of the latter were attending the funeral of ‘one of their first members, the meeting was left entirely with the Te Aroha contingent’. This consisted of a clergyman, who chaired the meeting, three young women, ‘Captain Francis, of the Salvation Army, who is at present visiting the district for the purpose of recruiting his health’, and four other men. The coach was ‘greeted by cheers’, and the schoolroom was ‘comfortably filled up’ by both children and adults.

The meeting was at once commenced by singing an appropriate temperance song, reading a chapter of the Bible, a short prayer, another song, and then the Chairman’s opening address, in which he pointed out some of the evils and degradation caused by intemperance, and gave some real good advice to all present, urging parents to exert influence over their children by setting them an example of total abstinence, and urging children never to be anything but total abstainers or they would never grow up to be respectable members of society.

As the meeting was held to form ‘a Band of Hope and Blue Ribbon Army’ there, ‘he hoped ere long to see it an entirely Blue Ribbon settlement’. Alfred Henry Whitehouse,⁴⁶ one of the visitors, ‘was in excellent voice’, his opening song being ‘greeted with much applause’. After recitations and a duet were given by four ‘Shaftesbury young ladies’, a ‘number of songs and recitations followed, after which twenty-five responded to the invitation to sign the pledge’.⁴⁷

⁴³ *Te Aroha News*, 1 March 1884, p. 2.

⁴⁴ For example, *Te Aroha News*, 15 March 1884, p. 2, 5 April 1884, p. 2.

⁴⁵ Te Aroha Correspondent, *Auckland Weekly News*, 26 April 1884, p. 21.

⁴⁶ See paper on his life.

⁴⁷ *Auckland Weekly News*, 31 May 1884, p. 20.

In the following month, a Te Aroha correspondent reported that the cause was 'making great headway' and had 'already done a vast amount of good. Most of the miners here and at Waiorongomai are now staunch Blue Ribbonites, and some of the hotel proprietors are complaining that they cannot make enough to pay their gas bills'.⁴⁸ But by October, although meetings continued to be held fortnightly except during bad weather, only two members of the original committee, Ilott and William Welshman Ashby,⁴⁹ took 'any active interest whatever'. As most committee members had long since left the district, these two had to keep the movement alive unaided.⁵⁰

As indicated by the last meeting in November 1884, when 'prize cards were given for best recitations and songs from members under 12', meetings continued to attract those under the drinking age rather than those legally able to drink. 'At the close of the meeting several new pledges were taken'.⁵¹ New Year's Day, 1885, was celebrated in both settlements in fine temperance style:

In Te Aroha a treat was provided for the children of the Band of Hope, Sunday School, and Day School, as a combined affair. The muster was at the schoolhouse at 9 o'clock. After waiting for some time for the late arrivals, the children were formed into procession and accompanied by [the] President and Secretary of the Band of Hope, [the] Superintendent of the Sunday School, and a number of other adult friends, and preceded by the Te Aroha Brass Band, playing suitable selections for the occasion, marched through the main street as far as Wells and Soutter's store, and from thence direct to the ground selected for the day's sports, viz, Mr John Gibbons' paddock on the bank of the Waihou, and close to the township. Arrived on the ground all set to with a will arranging for the various games. A substantial dinner was provided, and in the evening tea, etc. But all through the day an abundance of good things was being distributed for all comers. The catering was entrusted to Mr [Thomas Allan] Aitken of Rolleston Street, who gave every satisfaction in that capacity. Lollies and strawberries were also forthcoming in large quantities. In the afternoon the gathering was largely augmented by parents and friends, and about 3 o'clock foot races, sack races, three-armed do, old men's races, ladies' do, etc, etc, for prizes commenced and passed off without a hitch. The obstacle and sack races afforded great amusement. Swings were plentiful and were well patronized both by children and adults. The prizes were distributed in the evening by Rev. T.J. Wills (who by the way distinguished himself as an athlete, being one of the successful competitors in the three-armed race). The party broke up about 7 o'clock, and all returned home well pleased with the day's outing. Everyone appeared thoroughly satisfied with the manner in which the affair was conducted, in fact we did not hear a single complaint, which is something unusual in affairs of this kind. A

⁴⁸ Te Aroha Correspondent, *Auckland Weekly News*, 14 June 1884, p. 21.

⁴⁹ See section below on some of the temperance advocates.

⁵⁰ *Te Aroha News*, 11 October 1884, p. 7.

⁵¹ *Te Aroha News*, 1 November 1884, p. 2.

conspicuous feature in the procession was an exceedingly handsome banner, bearing the inscription “Te Aroha Band of Hope” in gold letters on rich blue ground, which was carried aloft at the head of the company.... The banner was mounted on gilt poles, etc. Amongst those who were conspicuous by their exertions on the scene of action we might mention Messrs Vause, Devey, Ashby, Griffiths, Roberts, Mesdames Blencowe, Griffiths, and Misses Lavery and Bloomfield.⁵²

(Nearly all those named were active in the temperance movement.)

In July 1885, the Te Aroha hall was ‘filled to the door’ for a meeting held on a Tuesday evening. ‘A lively interest was evinced in the proceedings from first to last, the addresses delivered during the evening being agreeably intermingled with songs, readings, and recitations’.⁵³ In the following month, Band of Hope and Sunday School children were admitted for half price to a panorama, ‘Wonders of the World’, sent from Auckland.⁵⁴ A meeting held in the following February was the first for some months: ‘some were inclined to think the movement had died out’, but it was crowded.⁵⁵ At an ‘entertainment’ held in May, a comic duet, ‘Doctor Quack’, sung by two of the leading local temperance advocates, included ‘some very local and very “hitting” verses’ which ‘fairly brought down the house and was vociferously encored’.⁵⁶ A free entertainment was advertised in early December: ‘Waiorongomai Fife and Drum Band will assist’.⁵⁷

In 1887, at an entertainment held in the public hall in June ‘every inch of sitting room’ was occupied and a ‘considerable number’ had to stand.⁵⁸ This good attendance may have been because these entertainments were now so rare. At another successful meeting, held in December, it was announced these would be held more frequently in summer.⁵⁹ In May 1888, ‘Christie’s Old Organ’, a ‘service of song’, was performed in the public hall by the choirs of the Te Aroha and Waiorongomai Bands of Hope. ‘Connective readings’ along with magic lantern slides illustrated the story. ‘The attendance was not all that could have been desired. Te Aroha people have not yet learned to appreciate what in nearly every other place is regarded as one of the most pleasant forms which an evening’s entertainment can take’.⁶⁰ That the organization was

⁵² *Te Aroha News*, 3 January 1885, p. 2.

⁵³ *Te Aroha Correspondent*, *Waikato Times*, 27 July 1885, p. 2.

⁵⁴ Advertisement, *Te Aroha News*, 1 August 1885, p. 7.

⁵⁵ *Te Aroha News*, 20 February 1886, p. 2.

⁵⁶ *Te Aroha News*, 29 May 1886, p. 7.

⁵⁷ Advertisement, *Te Aroha News*, 4 December 1886, p. 3.

⁵⁸ *Waikato Times*, 16 June 1887, p. 3; *Te Aroha News*, 18 June 1887, p. 2.

⁵⁹ *Te Aroha News*, 10 December 1887, p. 2.

⁶⁰ *Te Aroha News*, 30 May 1888, p. 2.

struggling was indicated in its September advertisement for another entertainment: after an address on the evils of alcohol, including ‘chemical experiments’, a ‘meeting of those interested in the Temperance Work will be held, to appoint a Committee, etc’.⁶¹ As nothing was reported about this attempt to revive the organization, it must be assumed to have failed.

In May 1889, schoolchildren were practicing for another ‘popular concert’. According to one newspaper, such concerts ‘delight themselves and the public’ and ‘as a rule’ were ‘productive of funds’.⁶² Held in the Wesleyan church and presided over by its minister, its programme included ‘several musical selections from Hoyle’s Temperance Song Book’, two solos by ‘a Native member of the Salvation Army’, an address by a Salvation Army major, and recitations by four girls and one boy.

The several items were gone through with good effect, the audience evidently enjoying the programme provided for them. While the last hymn was being sung several came forward and signed the temperance pledge. At the end of this part of the programme a number of magic lantern views were exhibited by Mr [Mark] Lovell of Waiorongomai.⁶³ The first set were illustrative of incidents in Bunyan’s “Pilgrim’s Progress.” Then followed scenes of “The tale of a tub,” and quite a number of amusing pictures, which were greatly enjoyed, especially by the youngsters. A number of kaleidoscopic views were quite a feature of the exhibition, the effects being very beautiful.⁶⁴

Four months later ‘a highly successful meeting’ was held. ‘There was a really good attendance, all the seats in the Hall being comfortably filled’. Both the Presbyterian and Anglican ministers were on the platform, and after the singing of a temperance song the new Anglican minister, Frank George Evans,⁶⁵ ‘engaged in prayer’. John Illott, the chairman,

expressed the great pleasure it afforded him to see such a large number by their presence showing an interest in the good cause of temperance. It was very encouraging to those who had to do with the getting up of Band of Hope meetings, and to those who went to so much trouble in preparing dialogues and recitations, and otherwise assisting at these entertainments, to see a good large audience present.

⁶¹ Advertisement, *Te Aroha News*, 15 September 1888, p. 7.

⁶² *Waikato Times*, 14 May 1889, p. 2.

⁶³ See section below about temperance advocates.

⁶⁴ *Te Aroha News*, 18 May 1889, p. 2.

⁶⁵ See *Taranaki Daily News*, 13 November 1929, p. 13.

He welcomed Evans to his first meeting and considered it ‘very pleasant and encouraging’ to see all the Protestant ministers supporting the cause (the Wesleyan minister, the secretary, was also present). The programme consisted of one hymn, four solo songs, one duet, one part song, two songs with chorus, three recitations, and three dialogues; one of the latter was performed by three boys, one by two girls, and the other by three girls. Evans in his address expressed ‘the great pleasure it afforded him to be present’.

He felt gratified to see so many adults amongst the audience and thereby exhibiting a sympathy with the work. The assistance of the older ones was most important to the young folks in the preparation of their several parts for these public meetings. Mr Evans said he had for a number of years taken a deep interest in temperance work and was agreeably surprised to find such a large gathering at Te Aroha in connection therewith, as he was now addressing. The Rev gentleman in his address related a very humorous story he had read, which very forcibly illustrated the folly of those who spent their money on drink.

The programme from first to last was really good; each of the three dialogues were exceedingly well delivered (also thoroughly practical and to the point). The singing was good, likewise the recitations, etc, and the audience warmly applauded every item; one little chap, only five years of age (who recited really well for so young a debutant) being heartily encored. Before concluding, the Chairman, on behalf of the meeting, returned special thanks to the visitors who had so kindly assisted during the evening. Several new pledges were taken at the close.⁶⁶

In August 1890, a ‘very successful’ meeting was ‘conducted by a number of the single ladies of Te Aroha, and it being their first attempt great credit is due to them for the admirable way in which it was carried out’. However, the newspaper correspondent suggested having more songs and fewer recitations.⁶⁷ By then meetings were being held monthly, the one in late September reportedly providing ‘a very interesting programme’ that was considered to be ‘the best meeting ever held in Te Aroha’.⁶⁸

In the absence of any copies of the local newspapers for most of the 1890s, it is impossible to trace in any details the success or otherwise of the organization during that decade. In August 1891 another reportedly successful meeting was held, ‘the building being full, which shows that the temperance movement is on a sound footing in Te Aroha’.⁶⁹ The next report traced is for a ‘most successful’ May 1894 meeting

⁶⁶ *Te Aroha News*, 25 September 1889, p. 2.

⁶⁷ Te Aroha Correspondent, *Auckland Weekly News*, 9 August 1890, p. 29.

⁶⁸ ‘Te Aroha’, *Observer*, 4 October 1890, p. 17.

⁶⁹ ‘Te Aroha’, *Observer*, 29 August 1891, p. 17.

chaired by Ilott's successor as editor of the *Te Aroha News*. 'A lengthy and interesting programme' was 'faithfully carried out'. A visiting clergyman

gave a short address and expressed himself as being both surprised and pleased at the great interest taken in Band of Hope affairs here. It seems probable, from the number of young people who have joined the Band of Hope here, that in the future the bars of the hotels will need to be closed, for want of customers to keep them going. This seems the best kind of prohibition after all.⁷⁰

In September that year, it was noted that meetings were being held monthly. The one held in that month had 'an excellent attendance' despite 'showery weather'. The programme began and concluded with prayer, and included violin and piano music, two tableaux, and glees sung by 'temperance boys'; the tableaux and dialogues were 'especially enjoyed'.⁷¹ According to the local *Observer* Man, 'our Band of Hope is progressing, and most of the young men here are joining'.⁷² This was an overstatement, for meetings later lapsed for an unknown length of time until recommencing in March 1895, when a new committee was elected.⁷³ From then on, meetings were once again held monthly, children being the majority of those attending.⁷⁴ 'A most successful' one held in June attracted 'a very large attendance'. Its programme 'was above the average, and most of the items had a direct bearing upon the temperance question, which is decidedly as it ought to be. Too often these meetings are merely entertainments, good in their way, but not at all educational in temperance', opined a correspondent.⁷⁵

Success required enthusiastic leaders, and when these left the district the movement floundered. For instance, Frank Caverhill, the secretary in 1894 (his sister had assisted him), when living in Christchurch in 1898 lamented that it had become extinct after having flourished during 1894 and 1895.⁷⁶ (Caverhill represented Cooper's shearing machines in the South Island in the early twentieth century, patented 'the Caverhill silent overhead gear' for shearing in 1909, and in the following year formed the Caverhill Shearing and Machinery Agency Company.⁷⁷) The only surviving record of a meeting in 1896 is of one held in March. After opening with the usual 'praise and

⁷⁰ Te Aroha Correspondent, *New Zealand Herald*, 19 May 1894, p. 6.

⁷¹ Te Aroha Correspondent, *Auckland Weekly News*, 15 September 1894, p. 23.

⁷² 'Te Aroha', *Observer*, 1 September 1894, p. 21.

⁷³ *Te Aroha News*, 6 March 1895, p. 2, 13 March 1895, p. 2.

⁷⁴ *Te Aroha News*, 4 May 1895, p. 2, 8 May 1895, p. 2.

⁷⁵ Te Aroha Correspondent, *Auckland Weekly News*, 15 June 1895, p. 23.

⁷⁶ *Te Aroha News*, 2 June 1898, p. 2.

⁷⁷ *Press*, 12 November 1909, p. 9, 11 November 1910, p. 10.

prayer', it had the typical programme of songs and recitations; one of the latter was 'The Little Temperance Advocate'.⁷⁸

After meetings lapsed once more, in August 1897 it was announced that monthly ones would be revived.⁷⁹ In the following June it was announced that the band would be revived by a Miss Powell of the New Zealand Alliance and Women's Christian Temperance Union.⁸⁰ Information is lacking about the success of this reincarnation, but the fact that a new Band of Hope was 'established in connection with the Te Aroha Methodist Church', in July 1902,⁸¹ meant that it had lapsed for quite a while. Monthly meetings were again held, in the Wesleyan Sunday School room.⁸² Once again these lapsed until being revived in 1908.⁸³ Its fortunes have not been traced beyond that date, apart from noting that yet another Band of Hope was formed in 1930.⁸⁴

THE WAIORONGOMAI BAND OF HOPE

Some Waiorongomai residents supported temperance before a Band of Hope was formed there. In July 1883, at a concert and dance held at Te Aroha to raise funds for the Church of England, reportedly 'all the young men of Waiorongomai joined the Blue Ribbon Army before they came home'.⁸⁵ (All?) A meeting to form a Band of Hope was held at the beginning of December 1883 in the schoolhouse, on the initiative of the local teacher, William Murray.⁸⁶ Murray chaired the meeting and was elected president, while Mark Lovell was elected secretary and treasurer.⁸⁷

The other members of the first committee were George Fugill,⁸⁸ Frederic (sometimes Frederick) William Soppet (sometimes Soppett), Robert Axel Forsman,⁸⁹ and Alexander Samson.⁹⁰ Soppet, born in 1866,⁹¹ was the son of James, an Auckland

⁷⁸ Te Aroha Correspondent, *New Zealand Herald*, 5 March 1896, p. 6.

⁷⁹ *Thames Advertiser*, 17 August 1897, p. 3.

⁸⁰ *Te Aroha News*, 2 April 1898, p. 2, 2 June 1898, p. 2.

⁸¹ Te Aroha Correspondent, *Auckland Weekly News*, 24 July 1902, p. 32.

⁸² *Te Aroha News*, 6 August 1903, p. 2.

⁸³ Te Aroha Correspondent, *Auckland Weekly News*, 23 April 1908, p. 36.

⁸⁴ *Te Aroha News*, 26 May 1930, p. 1.

⁸⁵ 'Te Aroha', *Observer*, 28 July 1883, p. 12.

⁸⁶ See paper on education in the Te Aroha district in the nineteenth century.

⁸⁷ *Te Aroha News*, 8 December 1883, p. 2.

⁸⁸ See section below about some temperance advocates.

⁸⁹ See paper on the Roycroft brothers.

⁹⁰ Waiorongomai Band of Hope, Minutes of First Meeting (n.d. [early December 1883]), Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland; *Te Aroha News*, 8 December 1883, p. 2.

mill and an Anglican.⁹² After settling in Hamilton in 1884, James became manager of the Ngaruawahia flourmill.⁹³ When he died in 1900 he was stated to be ‘an old and valued member’ of St Peter’s Anglican Church in Hamilton.⁹⁴ Frederic William established a grocery, drapery, and ironmongery store at Waiorongomai in 1883,⁹⁵ and was postmaster from May to November 1883; in July the Waiorongomai end of the telephone line from Te Aroha was installed in his store.⁹⁶ He left Waiorongomai in 1884 and became engineer in charge of a portion of the Taupiri coal mine; unlike his father, he was a Presbyterian.⁹⁷ He would marry in 1893.⁹⁸ In 1913, when aged 47, he died of a crushed shoulder and fractured jaw sustained by being over by a truck at the Union Coal Company’s siding near Mercer.⁹⁹ At the time of his death he was a crane driver, leaving an estate valued under £1,000.¹⁰⁰

Forsman taught in the Wesleyan Sunday School.¹⁰¹ When he resigned late in 1884, Mark Lovell referred to his ‘kindness and willingness in assisting the committee in the work when time permitted him’, and a motion of regret at losing his services was carried.¹⁰² Samson, a member of a family of miners,¹⁰³ was a blacksmith aged 22 when he married Edith Caroline Fugill (daughter of Charles, George’s brother) in a Wesleyan

⁹¹ Birth Certificate of Frederick William Soppet, 1866/9712, BDM.

⁹² Notices of Intentions to Marry 1864, folio 68, Births Deaths and Marriages, BDM 20/9, ANZ-W; Marriage Certificate of James Soppet, 24 June 1864, 1864/9305, BDM.

⁹³ *Waikato Electoral Roll, 1890*, p. 29; *Cyclopedia of New Zealand*, vol. 2, p. 752.

⁹⁴ *Waikato Argus*, 10 November 1900, p. 2, 12 November 1900, p. 2.

⁹⁵ Advertisement, *Te Aroha News*, 22 September 1883, p. 4; *Waikato Electoral Roll, 1884*, p. 20.

⁹⁶ *New Zealand Gazette*, 4 October 1883, p. 1428, 10 January 1884, p. 47; *Te Aroha News*, 14 July 1883, p. 2.

⁹⁷ *Waikato Electoral Roll, 1890*, p. 29; *Cyclopedia of New Zealand*, vol. 2, p. 708.

⁹⁸ Marriage Certificate of Frederic William Soppet, 1893/847, BDM.

⁹⁹ Auckland Hospital, Register of Admissions 1913-1915, folio 15, no. 431, YCAB 15266/1a, ANZ-A; Death Certificate of Frederic William Soppet, 19 August 1913, 1913/6024, BDM; *Press*, 20 August 1913, p. 11.

¹⁰⁰ Probates, AAOM 6029, no. 15827, ANZ-W.

¹⁰¹ Waiorongomai Sunday School, Admission Book 1884-1889, entries for 9 March 1884, 30/50/888; Minutes of Meeting of 16 June 1884, Minute Book 1884-1894, 3050/881, Methodist Archives, Auckland; for his life, see section on ‘Some Temperance Advocates’.

¹⁰² Waiorongomai Band of Hope, Minutes of Meeting of 3 November 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹⁰³ See *Te Aroha News*, 18 October 1884, p. 7.

ceremony in 1889.¹⁰⁴ He resigned from the committee in July 1884.¹⁰⁵ He may have been the Alexander Samson who was a striker during the Waihi strike of 1912.¹⁰⁶

The minutes of its inaugural meeting recorded that 'The Waiorongomai Band of Hope was thus born and made its appearance adding one more to the Land of NZ', and those attending were informed that 33 people had taken the pledge already.¹⁰⁷ At the second meeting, the committee decided to hold its first public meeting a week before Christmas Day. They would place collection boxes at the door of its meeting, 'Members of Committee to defray expenses in emergency cases, and to pay 1/- per month subscription'. Meetings would open and close with a hymn and a prayer, and would 'take the form of Readings, Recitations, Songs, Glees, Dialogues and speeches', not all 'necessarily of a Temperance Character'.¹⁰⁸ All meetings would be held in the schoolroom.¹⁰⁹

In mid-January 1884, the schoolroom was crowded for its first regular meeting. 'In the absence of the harmonist', meaning the person who played the harmonium, Lovell 'conducted the singing on the flute and accordion'. This meeting was 'enlivened' by larrikins throwing 'general sundries' on the roof, and 'the irrepressible baby was there also in several places, lending sweet discord and unharmonious howl'.¹¹⁰ Almost immediately afterwards, Murray resigned as president, having been transferred to another school, and was replaced by the Wesleyan minister. Lovell noted that committee meetings had been 'irregular on account of non-attendance of members'.¹¹¹ Despite this, at the end of February the schoolroom was crowded 'to excess in every part, and over fifty were gathered round outside unable to find room'. After the chairman, a clergyman, 'opened the meeting in the usual form he delivered a suitable address. The programme was quite a formidable looking document, having

¹⁰⁴ Notices of Intentions to Marry 1889, folio 85, Births Deaths and Marriages, BDM 20/34, ANZ-W; Marriage Certificate of Alexander Samson, 14 January 1889, 1889/189, BDM.

¹⁰⁵ Waiorongomai Band of Hope, Minutes of Meeting of 5 July 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹⁰⁶ *Maoriland Worker*, 20 December 1912, p. 5.

¹⁰⁷ Waiorongomai Band of Hope, Minutes of First Meeting (n.d.), Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹⁰⁸ Waiorongomai Band of Hope, Minutes of Second Meeting (n.d.), Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹⁰⁹ *Te Aroha News*, 8 December 1883, p. 2.

¹¹⁰ *Te Aroha News*, 19 January 1884, p. 7.

¹¹¹ Waiorongomai Band of Hope, Minutes of Meeting of 22 January 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

some 40 or 50 names thereon', and some items had to be postponed until the next meeting.

Many of the pieces were of very considerable merit, and undoubtedly the movers in the temperance cause in Waiorongomai have abundant material to work with and can count upon the sympathy and co-operation of many of the inhabitants. The programme consisted of readings, recitations, songs, and dialogues, interspersed with several selections from Hoyle's temperance songs and hymns, accompanied by the harmonium.

Notable features were songs 'from two little girls of tender years', which 'received the warm applause they so well deserved. But the piece of the evening that fairly brought down the house, not from its literary merit, but from the sentiments therein expressed', was the 'The Waiorongomai Band of Hope', written 'by Mr Michael Cronin (local poet)'.¹¹² This 'pleasant evening' was 'thoroughly enjoyed' by all, including 'a number of Te Aroha friends' whose fare for travelling there was paid for by the committee. The *Te Aroha News* gave 'much credit' to Lovell, 'the very energetic secretary'.

Cronin's poem was published:

You fair ones and you gentlemen, now list to what I say
Concerning this our Band of Hope got up the other day.
How modestly it started, when a few young men combined
Against the curse of drunkenness; the temperance pledge they signed.

'Tis only last November since this branch was organised
By our late state school teacher, whose efforts well were prized.
To join the youngsters of this town in a happy temperance band;
That on through life, this famous strife, might flourish o'er the land.

Unto our present secretary he gave the Band in charge,
And manfully the post he took, for the "prospects" they were large
Of making it successful, though then 'twas amateurs
But now it's well established, and its members are secure.

Now the honour of this Band let each one vindicate,
And draw his friends and neighbours from the drunkard's awful fate.
To muster in our ranks, and gallantly to show
Aversion, hatred, anger, against our common foe.

Again my friends of you I crave to your colours to be true;
It's never flinch nor falter from the good that we can do.
And as we journey on through life, we'll break the drunkard's yoke,

¹¹² See section below about some temperance advocates, plus paper on Edward Gallagher.

And bless the day when first we joined the Waiorongomai Band of Hope.¹¹³

April saw a ‘monster meeting’ in the schoolhouse, and as two special coaches brought people from Te Aroha ‘the building was crowded to excess in every part’. A feature was ‘Master Howden, from Auckland’, operating a magic lantern. One of the meeting’s ‘special objects’ was ‘to celebrate the arrival of a very handsome new American organ, costing some £45’.¹¹⁴ ‘Certainly a beauty, both in appearance and tone’, it ‘was greatly admired’, and at this meeting from £6 to £7 was raised for the organ fund. According to the *Te Aroha News*, temperance advocates were ‘meeting with wonderful success and support’, helped by the fact that both the Waiorongomai and Te Aroha West head teachers supported the cause. Between 200 and 250 people attended, about 30 adults enrolled, and there were over 100 names in the pledge book.¹¹⁵

On a Friday night in early May, ‘about 40’ members walked up to Quartzville. ‘On arrival the party met other friends from Waiorongomai and were most heartily received and welcomed by all the miners and wended their way’ to a building provided by Henry Southey, a carpenter.¹¹⁶

Upon entering it was a most agreeable surprise to see the place so well arranged, a good fire burning and table spread for tea, which was kindly prepared by Mr Southey and other miners. After the usual greetings, tea, cake, biscuits, bread and butter, etc, were handed round in great abundance, and proved most acceptable after the long walk. After tea the meeting opened with a hymn and prayer.

The programme, ‘most creditably gone through’, included two ‘really good’ readings by Lovell (‘Reasons for total abstinence’ and ‘An awful night, or a miner’s yarn’), recitations by three young women, and several songs which ‘elicited much applause’.

The meeting closed in the usual manner at 9 p.m.; throughout it was of a most orderly character, about 130 were present, and a good number outside. All worked hard for recruits by asking the miners to join, about 15 signed and had the “bit of Blue” duly pinned on. Mr Lovell ... in a few remarks thanked Mr Southey, the miners, and other friends who had so kindly

¹¹³ *Te Aroha News*, 8 March 1884, p. 7.

¹¹⁴ *Te Aroha News*, 12 April 1884, p. 2.

¹¹⁵ *Te Aroha News*, 19 April 1884, pp. 2, 7.

¹¹⁶ *Waikato Supplementary Electoral Roll No. 2, 1887*, p. 4; *New Zealand Herald*, 16 June 1897, p. 6; *Maoriland Worker*, 20 December 1912, p. 5.

assisted in the meeting. Mr [William Henry] Hawkins¹¹⁷ followed by returning thanks and speaking highly of the kindness of the miners, and the pleasant manner in which they had treated the visitors. Before starting homewards tea and other refreshments were handed round.

After a spokesman for the miners ‘thanked the friends for kindly coming and entertaining them’, Lovell

called for three cheers for Mr Southey and the miners, which was enthusiastically given; three more for the Band of Hope by the miners, one for the tea, etc, one for the ladies, etc, and the march home began. Two and two down the track on a moonlight night was a pleasant sight. The flat was safely reached at 10.30. Thus ended one of [the] happiest excursions in furtherance of the temperance cause that has ever taken place in the district.¹¹⁸

Despite all the enthusiasm displayed by both members and, according to this ‘communicated’ article, the miners, this was the only expedition sent to win converts at Quartzville.

At the committee meeting held on 5 June, Lovell’s report on the six months to the end of May noted a shortage of funds. He claimed that the cause had ‘been a grand success in this small town although much opposition has been shown in several ways by members of the community who were financially affected by the spread of Temperance’. When the Band of Hope was formed, ‘this small town was a most disorderly and drink sodden place’, but its formation had meant that ‘such a thing as drunkenness and riotous living’ had been ‘nearly banished’. All committee members had worked hard apart from a man elected in January ‘who would not work’. All its members were young and new to their tasks. Of the 140 who had signed the pledge, only four or five had broken it. ‘A great number’ of those who signed were ‘men of years some of them having been drinkers 20 or 30 years. It is gratifying to us to see men of this stamp signing the pledge’. The committee had bought 75 books, but three music books had been stolen.¹¹⁹ Receipts were £8 5s 9d and expenditure £51 6s 6d, ‘including the organ which was purchased some time ago, and which has caused much satisfaction, it being a magnificent instrument both in beauty and tone’.¹²⁰ At this

¹¹⁷ See section below about some temperance advocates.

¹¹⁸ *Te Aroha News*, 17 May 1884, p. 7.

¹¹⁹ Waiorongomai Band of Hope, Minutes of Meeting of 5 June 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹²⁰ *Te Aroha News*, 7 June 1884, p. 7.

meeting, William Henry Hawkins was elected president,¹²¹ and Samuel Luther Hirst¹²² joined the committee.¹²³ The following month, Edward Hugo Ross Raue¹²⁴ was elected to fill the vacancy created by Samson's resignation.¹²⁵ Raue would resign in April 1885,¹²⁶ and leave the colony in the following year.¹²⁷

On 1 October, Lovell wrote to Josiah Clifton Firth,¹²⁸ a notable supporter of temperance,¹²⁹ seeking a donation for the organ fund, as the £23 owing was due at the end of the month.

I have considered it fit to inform you of our work in the Past and will therefore briefly review the past and the success of the Temperance Cause here. Only having started about 9 months 180 have signed the pledge and the wonderful and marked improvement in those men who have signed and remained true is something to be proud of.... We have considered the importance of being more united & hope yet to be able to make this rising little town a pleasant resort and a sociable community.¹³⁰

Firth responded by forwarding £5 and the comment that he 'would be sorry to learn that so harmonious a thing as an organ is generally considered should become an element of discord. He trusts that the friends of music and temperance at Waiorongomai will have no difficulty in making things satisfactory'.¹³¹ At the November monthly meeting, Hawkins told the 'large number of people' present 'that the debt of £45 had been lessened to about £10, within the last six months, and expressed a hope that

¹²¹ Waiorongomai Band of Hope, Minutes of Meeting of 5 June 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹²² See section below about some temperance advocates.

¹²³ Waiorongomai Band of Hope, Minutes of Meeting of 5 June 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹²⁴ See section below about some temperance advocates.

¹²⁵ Waiorongomai Band of Hope, Minutes of Meeting of 5 July 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹²⁶ Waiorongomai Band of Hope, Minutes of Meeting of 14 April 1885, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹²⁷ See section below dealing with some temperance advocates.

¹²⁸ See paper on the Battery Company.

¹²⁹ For example, *Observer*, 27 November 1880, p. 90, 4 December 1880, p. 100; *New Zealand Herald*, 29 April 1884, p. 3, letter from J.C. Firth, 3 June 1886, p. 3.

¹³⁰ Mark Lovell to J.C. Firth, 1 October 1884, Waiorongomai Band of Hope, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹³¹ J.C. Firth to Mark Lovell, n.d. [October 1884], Waiorongomai Band of Hope, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

friends would respond to the call, and help as they had done in the past'. After this plea, 'a most interesting programme was creditably gone through'. Five young women gave recitations; one 'brought down the house, her recitation relating to a sale of bachelors having been held, when the old maids present carried their purchases shoulder-high'. Lovell, now recorded as being both 'Secretary and Superintendent', accompanied some songs on his flute. 'During the proceedings a distribution of papers, Band of Hope Reviews, &c, was made, which gave general satisfaction'.¹³²

At the annual general meeting held in December, Henry Buttle¹³³ became president.¹³⁴ As well, a Ladies Committee was formed, which included Hirst's wife Mary Ann, and Henry William Baskiville, a butcher,¹³⁵ was elected to the committee.¹³⁶ At the next committee meeting it was decided to hold a New Year's Day picnic,¹³⁷

Sunday School, Band of Hope, and Day School co-operating for the occasion. Great preparations were made for the event, and no effort was spared to make the gathering a success. After mustering and forming in procession, the party marched as far as the main road, where they were met by the Te Aroha Brass Band, who very kindly went out for the occasion, and with flags and banners flying and band playing, all now proceeded to Long's paddock (which adjoins the river) where the day was spent. The spot chosen is admirably suited for the purpose and has often been used for parties heretofore. A most varied and ample supply of good things were provided.... In addition to the more substantial viands and temperance drink, lollies were in abundance, whilst Mr [Albert] Hawkins, of the Half Circle Nursery, made a very seasonable present in the form of a large supply of strawberries, which were much appreciated. Foot races, jumping, together with games of all kinds, including "Jolly Miller," "Blindman's Bluff," etc, etc, were heartily joined in, and a very enjoyable day was spent. A number of prizes were distributed to the successful competitors. And all returned home well pleased with the day's outing. Amongst the most energetic workers in connection with the affair we might mention Messrs Buttle, Lovell, Forsman, and Raue, Mesdames Buttle, Smardon, Joy, Forsman, etc, etc. A quantity of new milk, kindly given by Mrs W.F. Hunt, was appreciated, besides which several other kind friends assisted both

¹³² *Auckland Weekly News*, 15 November 1884, p. 18.

¹³³ See section below about some temperance advocates.

¹³⁴ Waiorongomai Band of Hope, Minutes of Annual General Meeting, 3 December 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹³⁵ See paper on Patrick Quinlan.

¹³⁶ Waiorongomai Band of Hope, Minutes of Annual General Meeting, 3 December 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹³⁷ Waiorongomai Band of Hope, Minutes of Meeting of 20 December 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

personally and by gifts of various kinds. Everything passed off pleasantly.¹³⁸

‘A goodly muster of people’ had attended, and with over £20 in prizes donated there was ‘keen competition. Foot racing formed the chief part of the sports’.¹³⁹

In April 1885, the public hall was crowded for another ‘lengthy programme’, and at its close ‘several friends came forward and donned the blue’. According to the *Te Aroha News* ‘the good cause’ was ‘beginning to revive again’ in the settlement, ‘and a little more energy is being shown on the part of the temperance friends to gain recruits’.¹⁴⁰ In late May a ‘large’ attendance was treated to a long programme presented by both children and adults of songs, recitations, and a reading, all performed ‘in a very creditable manner’. The last song, ‘Band of Hope competition’, was performed by Hawkins, who announced a competition for prizes ‘to be awarded to those adjudged the best in singing, recitations, readings, etc’.¹⁴¹

Hawkins resigned in mid-June,¹⁴² before the ‘long-expected Fruit Soiree and Children’s Competition for Prizes’ held in that month:

The hall stage was splendidly decorated with banners, with mottoes on each, worked in gold letters on black ground. The most noticeable was the central banner with the inscribed motto, “Train up a child in the way he should go, etc,” which was most handsomely mounted with gold scroll work, a rose in the centre, and a handsome wreath of ferns and flowers underneath. The banner of the Society was hung in a very conspicuous place and looked well in contrast to the other decorations. The mottoes on the various flags were: “We’ll win the day,” “Water is best,” “All’s right when Daddy’s sober,” “Welcome here,” “Help the good cause,” and other banners worked in gold letters with verses of poetry suitable to the occasion. The fruit, etc, was displayed all across the front of the stage, and very tastefully laid out while presenting a most tempting appearance, and comprised bananas, pineapples, oranges, apples (in great variety), lollies, almonds, nuts, etc, etc, in great abundance.... The children were placed in three classes, boys and girls, first: one to seven years, seven to twelve years, twelve to fifteen years, for recitation, for reading, singing.... The most pleasing and touching part of the entertainment was the piece rendered at the close by thirteen children, under the charge of the Secretary, entitled “The Children’s Pleadings,” each child coming forward wearing a card, all with gold letters, attached to a blue ribbon around their necks, and reciting a

¹³⁸ *Te Aroha News*, 3 January 1885, p. 2.

¹³⁹ *Waikato Times*, 6 January 1885, p. 2.

¹⁴⁰ *Te Aroha News*, 4 April 1885, p. 2.

¹⁴¹ *Te Aroha News*, 23 May 1885, p. 7.

¹⁴² Waiorongomai Band of Hope, Minutes of Meeting of 13 June 1885, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

verse as they came on the stage one after another, and stood in a half circle; the effect was pleasing in the extreme. The letters on the cards when they all stood side by side, spelling the words "Sign the Pledge," all saying these words together at the end of the piece, and immediately afterwards uniting in singing one verse of "Scatter Seeds of Kindness." This part of the entertainment was loudly and deservedly cheered, and should be the means of doing much good, as it was really touching. The fruit distribution took place at the conclusion of the competition....

The large hall was crowded on the occasion, and the meeting one of the most successful and interesting ever held in the district.¹⁴³

Adults had been charged 2s, children aged up to 15 paid 1s, and members of the Band of Hope 6d.¹⁴⁴ In the following month, the charge was reduced to 6d for adults and 3d for children for a 'Grand Magic Lantern' showing English and Welsh scenery; prizes were promised.¹⁴⁵ In October, when Lovell chaired a meeting featuring the organ, he hinted that interest was fading:

The programme of readings, recitations, songs, etc, was very creditably gone through. The two principal items were performances by the children entitled "The Burlesque Band," and "Dare to do Right:" in the former eight little girls took part; the latter being a dialogue by thirteen little girls, each bearing a neat card upon which was displayed a capital letter, these collectively spelling "Dare to do right." During the evening the Chairman addressed those present on the advantages of total abstinence, the necessity for renewed interest in the work, and the need for more help and sympathy in the temperance cause from the parents. There was a good attendance.¹⁴⁶

As another indication of fading interest, from June 1885 until May 1889 no minutes of committee meetings were recorded,¹⁴⁷ and there were few reports of public meetings. In a successful bid to boost attendance, in November 1886 the Waiorongomai fife and drum band paraded through the settlement beforehand.¹⁴⁸ In the following October, the hall was 'comfortably filled' for the usual monthly meeting. 'An item which took the audience by surprise was the performance by boys, entitled the Burlesque Band, which had to be repeated'. At the conclusion, 'several came forward and signed the pledge'.¹⁴⁹ To increase attendance, Te Aroha friends were invited to the

¹⁴³ *Te Aroha News*, 27 June 1885, p. 7.

¹⁴⁴ Advertisement, *Te Aroha News*, 20 June 1885, p. 7.

¹⁴⁵ Advertisement, *Te Aroha News*, 11 July 1885, p. 7.

¹⁴⁶ *Te Aroha News*, 3 October 1885, p. 2.

¹⁴⁷ Waiorongomai Band of Hope, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹⁴⁸ *Te Aroha News*, 13 November 1886, p. 2.

¹⁴⁹ *Te Aroha News*, 23 October 1887, p. 2.

next meeting, to 'consist in great measure of a magic lantern entertainment'.¹⁵⁰ 'Unfortunately at the outset one of the glasses of the lantern got broken, which considerably detracted from the charm of the views', which nevertheless 'caused much amusement'. Once again, several new members joined.¹⁵¹ In October 1888 the meeting included tableaux, one entitled 'The Spectacle Drink and the Father's Broken Vow', and a performance by the visiting Max Rinkle, 'Polyphonic Wonder, Mongolian and Humourist, Grand Polytechnic Display'.¹⁵²

In February 1889, 'a good programme' of 'recitations, instrumental and vocal music', plus addresses by two local clergymen, was promised. A visitor would speak about 'temperance work in Auckland, and also on the prohibition question, which should prove very interesting', the *Te Aroha News* felt. It 'hoped that both the friends of temperance, and also those who oppose the good cause will be present in large numbers to hear this important question discussed'.¹⁵³ Although giving no indication that opponents took up this invitation, it considered that the meeting, which had attracted a 'large and appreciative audience', was a great success.¹⁵⁴ At the following one, John Somerville, a visitor from Gisborne, 'occupied the chair, and in a very able and interesting address, spoke of the evil effects of liquor on the Maories, and urged the young people present to sign the pledge and stick to it'.¹⁵⁵ (Probably he was a prominent Gisborne doctor.¹⁵⁶) For the next meeting, another 'good programme' was prepared, and admission was free.¹⁵⁷ Whether free admission boosted the numbers was not recorded, but at the following meeting, held in early April, 'the attendance was fairly good, and all present seemed to enjoy the meeting very much'. An Auckland visitor 'delivered a most interesting address' about 'the grand work being carried on in Auckland in connection with the Helping Hand Mission, Freemans Bay'. The chairman, once again Somerville, 'delivered a stirring address on the evils of intemperance, and dwelt on the degradation, destitution and unhappy end of those who became the victims of strong drink'. Almost all the recitations and songs were given by young girls.¹⁵⁸

¹⁵⁰ *Te Aroha News*, 29 October 1887, p. 2.

¹⁵¹ *Te Aroha News*, 10 December 1887, p. 2.

¹⁵² Advertisement, *Te Aroha News*, 17 October 1888, p. 2.

¹⁵³ *Te Aroha News*, 16 February 1889, p. 2.

¹⁵⁴ *Te Aroha News*, 23 February 1889, p. 2.

¹⁵⁵ *Te Aroha News*, 27 February 1889, p. 2.

¹⁵⁶ *Poverty Bay Herald*, 26 April 1927, p. 7; for a local resident with the same name who may also have been involved, see *Te Aroha News*, 13 October 1888, p. 2, Waiorongomai Correspondent, 6 March 1889, p. 2.

¹⁵⁷ *Te Aroha News*, 23 March 1889, p. 2.

¹⁵⁸ *Te Aroha News*, 13 April 1889, p. 2.

The next entertainment was held in mid-May, but ‘unfortunately the rain began to fall heavily about 7 o’clock, and greatly interfered with the attendance, as well as with the comfort of those who did venture out’. The programme was in two parts, the first ‘being of the usual character’, namely short addresses by the chairman, the Wesleyan clergyman, ‘recitations and singing by several of the young people, as well as singing by the Company’.

The second part of the entertainment consisted of a magic lantern exhibition, under the management of Mr Lovell. The views included illustrations of the “Tale of a Tub,” “The Old Man and his Ass” (Aesop’s fable), various comic views, kaleidoscopic scenes, and many others. The young folk seemed greatly delighted with this part of the programme; but we would suggest to them that it is possible to thoroughly enjoy one’s self without trying to imitate all the noises of a madhouse. A little more moderation in the use of the lungs and feet would be very desirable on the next occasion that an entertainment of this kind is given.

At the conclusion, the chairman ‘expressed regret at the prospect of shortly losing’ Lovell, who would try to arrange another entertainment before leaving to become postmaster at Thames.¹⁵⁹ As an attempt to obtain a temporary secretary failed, he was appointed one last time.¹⁶⁰ Shortly afterwards, there was only a very small attendance at a meeting to appoint trustees for the organ.¹⁶¹ At the end of May, when elections were held for the committee, the chairman explained that ‘for some considerable time past Mr Lovell had virtually been everything in connection with carrying on the Band of Hope, arranging meetings etc’. As he was about to depart, ‘it was thought desirable that an orthodox’ committee be appointed ‘to take over the management and carry on the work, as they did not want it to fall on the ground’.¹⁶² The four men and two women willing to join the committee whom Lovell had interviewed were duly elected; the new president was the Wesleyan minister, and the new vice-president was the Anglican one.¹⁶³ This was the last committee meeting to be recorded.¹⁶⁴

¹⁵⁹ *Te Aroha News*, 4 May 1889, p. 2, Waiorongomai Correspondent, 18 May 1889, p. 2; *New Zealand Gazette*, 13 June 1889, p. 668.

¹⁶⁰ Waiorongomai Band of Hope, Minutes of Meeting of 17 May 1889, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

¹⁶¹ *Te Aroha News*, 22 May 1889, p. 2.

¹⁶² *Te Aroha News*, 1 June 1889, p. 2.

¹⁶³ *Te Aroha News*, 1 June 1889, p. 2.

¹⁶⁴ Waiorongomai Band of Hope, Minutes of Meeting of 27 May 1889, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

In early August another public meeting was held. The *Te Aroha News*, in advertising it, stated that 'Waiorongomai has had splendid Band of Hope meetings in the past, and it is to be hoped the friends of the good cause will rally round and heartily support those who have lately taken over the management'.¹⁶⁵ It reported the meeting as having been 'very successful'. In addition to short addresses on temperance given by three clergymen and one layman, 'the large audience evidently appreciated the very excellent programme'. Several of those involved 'were new helpers: which gave unusual variety to the programme', and at the conclusion 'a large number of young people signed the Band of Hope pledge book'.¹⁶⁶ After this date, no more meetings were reported; with the departure of Lovell and the decline of the village, 1889 was the last year of this Band of Hope, and it is likely that enthusiasts attended meetings in Te Aroha thereafter.

ESTIMATING SUCCESS

In early 1884, a correspondent wrote that the temperance movement was 'making strides in this district. All the young people, and very many of the older ones, are joining the ranks' of the Blue Ribbon Army.¹⁶⁷ Although 'all' was mere hyperbole, later that year he argued that a combination of the dullness of the times and the progress of temperance had made hotel-keeping less profitable.¹⁶⁸ A history of the Te Aroha Methodist Church claimed that at Waiorongomai, which it described as worse morally than Te Aroha, with the help of the movement 'God wrought miracles of grace.... Hardened drinkers signed the pledge and many, renowned for their depravity, were won for Christ'.¹⁶⁹

In the first flush of enthusiasm at Te Aroha the numbers involved were encouraging. By the fourth meeting, in early July 1883, there were 'about' 40 members.¹⁷⁰ About 50 attended the fifth meeting, held two weeks later.¹⁷¹ By mid-August, attendance was about 70.¹⁷² After six months, membership remained at 70, but

¹⁶⁵ *Te Aroha News*, 31 July 1889, p. 2.

¹⁶⁶ *Te Aroha News*, 10 August 1889, p. 2.

¹⁶⁷ Te Aroha Correspondent, *Waikato Times*, 29 March 1884, p. 3.

¹⁶⁸ Te Aroha Correspondent, *Waikato Times*, 26 July 1884, p. 3.

¹⁶⁹ *Strong Blow the Winds: A brief record of the history of the Te Aroha Methodist Church and Circuit 1881-1956* (Te Aroha, 1956), [p. 5].

¹⁷⁰ *Te Aroha News*, 7 July 1883, p. 2.

¹⁷¹ *Te Aroha News*, 21 July 1883, p. 2.

¹⁷² *Te Aroha News*, 18 August 1883, p. 2.

more were reportedly willing to join, and 20 did so at the first meeting in December.¹⁷³ By the end of the year, there were estimated to be between 90 and 100 members.¹⁷⁴ After that, as no details of membership were published it must be assumed to have diminished, despite periodic reports of a few more young men signing the pledge: for instance, ‘several’ in May 1895 and nine four months later.¹⁷⁵ It was noted, in that May, that children were in the majority at that month’s meeting,¹⁷⁶ which was probably typical.

There is no way of knowing how many children were teetotal once they became adults, but all claims of success must be treated with some caution. Even if many signed the pledge after being enthused by evangelistic sermons, backsliding was common. For instance, a Hamilton columnist reported, in 1881, that there was ‘a Good Templar’s regalia for sale at Te Aroha’ as the owner had ‘no further use for it’.¹⁷⁷ The *Observer* Man knew that not all those who attended meetings came for the official reason: ‘The coachbuilder seemed to be piling it on with the fair Kate at the Band of Hope’.¹⁷⁸ Others probably attended entertainments because so few organized amusements were held. Sometimes donning the blue ribbon was merely a jest, as the *Te Aroha News* regretfully reported in its first issue:

We were somewhat surprised to notice that almost all the boarders in a certain hotel in Te Aroha had donned the blue ribbon insignia a few days ago. Knowing the unfortunates we were thinking of congratulating the community on the extensive reformation which had been worked in our midst and were about to scribble a few lines complementing the local apostles of the anti-liquor traffic on the successes which had attended their efforts. It is a matter of much regret to find that the whole was a mockery, as the temporary reformation was worked in a tap-room, and the fair barmaid the reformer.¹⁷⁹

Three months later, the O.M. noted that the Blue Ribbon Army had ‘invaded our land and carried off our wives and little ones. The new recruit who prominently dons the bit o’ blue should not buy bottled brandy on the sly’.¹⁸⁰ As this suggested, some men who signed the pledge may merely have been placating their womenfolk. Despite

¹⁷³ *Te Aroha News*, 8 December 1883, p. 2.

¹⁷⁴ *Te Aroha News*, 5 January 1884, p. 2.

¹⁷⁵ *Te Aroha News*, 8 May 1895, p. 2, 4 September 1895, p. 2.

¹⁷⁶ *Te Aroha News*, 8 May 1895, p. 2.

¹⁷⁷ ‘Pauvre Diable’, ‘Entre Nous’, *Waikato Times*, 29 March 1881, p. 3.

¹⁷⁸ ‘Te Aroha’, *Observer*, 6 June 1891, p. 18.

¹⁷⁹ *Te Aroha News*, 9 June 1883, p. 2.

¹⁸⁰ ‘Te Aroha’, *Observer*, 22 September 1883, p. 16.

the ongoing campaign, the district continued to have a drink problem: in 1907, for instance, the *Observer* commented that the Women's Christian Temperance Union 'would find a congenial field for their gimlet-work at Te Aroha'.¹⁸¹

USING THE LAW AGAINST THE DRINK TRADE

'Until 1893, the temperance movement's main legislative aim was direct popular control of licensing',¹⁸² known as local option. As licensing committees issued all hotel licenses, attempts were made to elect temperance advocates to these. When none of the 'strict temperance school' was elected in February 1884, one correspondent considered this meant that those elected would enforce the Act fairly:

There was no excitement such as prevailed in Auckland. The organization of the Blue Ribbon and kindred societies here is not yet sufficiently advanced to enable them to take a prominent part in elections, but a steady increase is going on in their ranks, and it may be safely asserted that in a very short time their numbers will give them here, as elsewhere, a preponderating influence in the regulation of the liquor traffic.¹⁸³

In the following year, 'very great interest was taken in the election', the Wesleyan minister 'being engaged during the whole day in canvassing for' what a correspondent described as 'the so-called temperance candidates'. John Bealby Smith,¹⁸⁴ James Munro,¹⁸⁵ Denis Murphy,¹⁸⁶ and John Gibbons¹⁸⁷ were elected on the temperance ticket. Moses Hotchin,¹⁸⁸ 'the most prominent temperance man', was not elected, but George Lipsey¹⁸⁹ was the only non-temperance candidate to win. The temperance candidates were 'said to have pledged themselves to 10 o'clock licenses and the abolishing of Sunday trading'.¹⁹⁰ Immediately afterwards, according to the same correspondent, residents expressed 'some uneasiness' about a rumour that four of the commissioners were

¹⁸¹ 'They Say', *Observer*, 6 March 1909, p. 7.

¹⁸² McKimmey, p. 30.

¹⁸³ Te Aroha Correspondent, *Waikato Times*, 28 February 1884, p. 3.

¹⁸⁴ See paper on the Waitoa Find.

¹⁸⁵ See paper on John Squirrel.

¹⁸⁶ See paper on his life.

¹⁸⁷ See *Thames Star*, 29 January 1900, p. 3; *Observer*, 13 December 1902, p. 4, 7 July 1906, p. 4.

¹⁸⁸ See section below about some temperance advocates.

¹⁸⁹ See paper on his life.

¹⁹⁰ Te Aroha Correspondent, *Thames Advertiser*, 25 February 1885, p. 3.

pledged to the temperance party to refuse (under any circumstances) any new licenses. Many people, including rabid Blue Ribbonites, consider such a procedure would be detrimental to the best interests of this district, as high-class hotel accommodation must be provided for invalids [using the thermal baths], who are visiting here from all parts of the globe.¹⁹¹

Shortly afterwards, the licensing committee resolved: 'That notice be given to publicans that the law shall be strictly enforced with regard to closing at 10 p.m., and that no trading shall be allowed (except with bona fide travellers) on Sundays'.¹⁹² According to the same correspondent, as the hotels had 'hitherto enjoyed the reputation of being well conducted, and drunkenness' was 'a rare occurrence', the commissioners' action had created 'some surprise', and it was feared the tourist trade would suffer if bars closed at 10 o'clock. 'The action of the Licensing Commissioners is not endorsed by the people here, and is calculated to create a sympathy for the hotelkeeper – a class of people it is not desirable to see posing as martyrs'.¹⁹³ Another correspondent noted that this decision 'fulfilled a promise made by them prior to the election, but many persons, having in view the orderly manner in which the publicans here have conducted their business', were 'of opinion that there was no real need for any such arbitrary exercise of power'. Some residents believed the committee's call for increased accommodation revealed a plan 'to handicap the trade, by proposing a large outlay for additions, while they at the same time impose business restrictions that are calculated to retard improvement'.¹⁹⁴

At the annual licensing meeting in June that year, a long letter was received from William Hawkins

making a serious complaint against the publicans at Waiorongomai, whom he stated were guilty of gross breaches of the law with respect to Sunday trading and selling liquor after hours; also stating that he wrote at the earnest request of a number of residents at Waiorongomai who wished to see the law enforced. Mr Hawkins, however, gave no clue as to who were the delinquents, the charge being a general and vague one.

The letter evoked considerable discussion.

The Chairman remarked that if a charge had been laid with respect to any particular hotel, he would have felt bound to take action in the matter but being such a vague one he did not see how he could do so.

Sergeant Emerson said he always found the places very quiet, but of course he was not always there, nor late at night.

¹⁹¹ Te Aroha Correspondent, *Thames Advertiser*, 28 February 1885, p. 3.

¹⁹² *Waikato Times*, 12 March 1885, p. 3.

¹⁹³ Te Aroha Correspondent, *Thames Advertiser*, 10 March 1885, p. 3.

¹⁹⁴ Te Aroha Correspondent, *Waikato Times*, 12 March 1885, p. 3.

Mr Munro said: If Mr Hawkins had a definite charge to make, he thought he ought to have made it as the present charge was very indiscriminate. The Bench decided it was out of their power to take any particular action in the matter (no house being particularised), beyond requesting the Sergeant to make inquiries.¹⁹⁵

In 1886, although the total abstainers did not nominate anyone to the licensing committee, the *Te Aroha News* considered that temperance advocates were still, in 'numbers and influence, a great power in our midst'.¹⁹⁶ All the candidates were described as being 'of moderate views', and, as little interest was taken in the election, all were elected unopposed.¹⁹⁷ In subsequent years for which there are records no candidates stood as temperance advocates.

One way of restricting drinking was by restricting the number of hotels. In mid-1884, temperance supporters opposed erecting a third hotel at Waiorongomai, for it 'was well enough provided' for with the existing two.¹⁹⁸ Ironically, brewers shared their view that, when a settlement was declining, the fewer hotels the better. Waiorongomai had three hotels until 1886, doing a 'flourishing trade', but during that year two closed down, not because of the temperance movement but because one was 'quite equal to the requirements'.¹⁹⁹ The Commercial Hotel was purchased by one brewer off another and closed almost immediately.²⁰⁰ Nearly three months later, residents asked the brewer owning the Waiorongomai Hotel to keep it open, but he declined.²⁰¹

After the Waiorongomai Hotel burnt down in January 1908,²⁰² its owners decided to rebuild at the junction of the road from Te Aroha and the Waiorongomai Loop Road.²⁰³ Construction commenced in early May.²⁰⁴ Shortly afterwards, a person wrote to the local newspaper opposing its re-erection: 'I consider this beer shop – for you can

¹⁹⁵ Annual Licensing Meeting, *Te Aroha News*, 27 June 1885, p. 2.

¹⁹⁶ *Te Aroha News*, 20 February 1886, p. 2.

¹⁹⁷ Te Aroha Correspondent, *Waikato Times*, 16 February 1886, p. 2.

¹⁹⁸ *Waikato Times*, 10 June 1884, p. 2.

¹⁹⁹ Te Aroha Magistrate's Court, Register of Publicans' Licenses 1882-1892, entries for Commercial and Waiorongomai Hotels, BBAV 11493/1a, ANZ-A; Te Aroha Correspondent, *Thames Advertiser*, 27 March 1886, p. 2; *Waikato Times*, 13 May 1886, p. 2.

²⁰⁰ *Te Aroha News*, 27 March 1886, p. 2, 12 June 1886, p. 2.

²⁰¹ *Te Aroha News*, 3 July 1886, p. 2.

²⁰² For details, see inquest on William Wilson, Justice Department, J 46 COR, 1908/164, ANZ-W.

²⁰³ Thames High School Board of Governors, Minutes of Meetings of 24 February 1908, 2 June 1908, High School Archives, Thames.

²⁰⁴ *Te Aroha News*, 7 May 1908, p. 2.

call it nothing else – should never have been allowed to be erected on the site selected. It is about time the people objected to this sort of thing'.²⁰⁵ When the publican sought permission to transfer his license to the new hotel, the licensing committee received a petition from temperance supporters, which turned out to have been wrongly drawn up. The objectors claimed not to be against the license but 'objected to having an hotel placed in their midst – they did not want it'. One teetotaler argued it would 'be a temptation to passers-by from Te Aroha'. The Methodist minister considered that as there were sufficient hotels at Te Aroha this one was not needed. In addition, it 'was not within the radius of the supervision of the Te Aroha police. A number of people in the vicinity' of the site 'were prepared to leave their farms sooner than subject their children to the influence of the hotels'. Four objectors spoke at the first hearing of the application, with about 35 more wishing to speak against the proposal. The publican's solicitor said the site was one and a half miles from the nearest hotel, and was on the crossroads, 'which was the proper site for an hotel'.²⁰⁶ As the old site was only 100 yards from the school, opponents could not win their argument that the new one was a temptation to the young. After the committee was told that accommodation was needed because, after the old hotel was destroyed, 'persons living in the neighbourhood had been pestered for accommodation, meals, shake downs, etc', it granted the transfer.²⁰⁷ Later, 'Anti Humbug' wrote that the new hotel had 'been the means of circulating a lot of money', as local shops provided the furnishings and other requirements.²⁰⁸ In subsequent years, there were no reports that this hotel created any problems.

SEEKING PROHIBITION

In June 1894, a correspondent reported that a petition to parliament that all electors be able to vote on a direct veto was 'being freely signed.... Many who would not entirely favour absolute prohibition have signed the petition because they would like to ascertain the feeling of the colony as a whole upon this burning question'.²⁰⁹ Two months later, at a meeting in the Wesleyan Church, a Thames clergyman 'hoped that now our mothers and sisters had the franchise, they would give a plump vote for

²⁰⁵ Letter from 'A Correspondent', *Te Aroha News*, 19 May 1908, p. 2.

²⁰⁶ *Te Aroha News*, 11 June 1908, p. 3.

²⁰⁷ *Te Aroha News*, 20 June 1908, p. 2.

²⁰⁸ Letter from 'Anti Humbug', *Te Aroha News*, 24 September 1908, p. 2.

²⁰⁹ Te Aroha Correspondent, *Auckland Weekly News*, 16 June 1894, p. 22.

prohibition at the next election'.²¹⁰ Other leading prohibitionists spoke at such meetings in subsequent years.²¹¹

In 1902, an Auckland agent of the New Zealand Alliance lectured, 'hoping, in view of the forthcoming election', to strengthen the prohibition cause.²¹² The result of the local option vote at Te Aroha was 236 for continuance, 158 for reduction, and 196 for no-license; at Waiorongomai the votes were 31, 14, and 15.²¹³ During the No-License Campaign held six years later, another Auckland visitor spoke in favour of this; he also lectured, to men only, on 'Looking Towards Sodom'. The newspaper did not explain the link between Sodom and alcohol, but 120 attended to find out.²¹⁴ At Te Aroha 240 voted for continuance, 232 for reduction, and 264 for no-license; at Waiorongomai the votes were 23, 22, and 35.²¹⁵ Three years later, in the local option poll, Te Aroha gave 314 votes for continuance and 268 for no-license; at Waiorongomai, 28 voted for restricting licenses and 32 for no-license. In the vote for nation-wide prohibition, 241 at Te Aroha and 39 at Waiorongomai voted in favour, with 332 at the former and 21 at the latter being against the proposal.²¹⁶ By 1919, opinion had changed at Waiorongomai, with nine voting for prohibition and 17 against it.²¹⁷

SOME TEMPERANCE ADVOCATES

Many prominent members of the community supported temperance, as shown in the papers on George Devey, Thomas Gavin, Edwin Henry Hardy, Mokena Hou, William Archibald Murray, John Squirrell, and Alfred Henry Whitehouse. Other temperance advocates are examined below, in alphabetical order:

At a Band of Hope meeting held in December 1883, a clerk working in the Bank of New Zealand, **William Welshman Ashby**,²¹⁸ 'presided at the harmonium'.²¹⁹ As his name implied, Ashby was the son of a Welshman, William, a miner and pioneer of the Thames goldfield and an active Wesleyan who was superintendent of two Sunday

²¹⁰ Te Aroha Correspondent, *Auckland Weekly News*, 25 August 1894, p. 22.

²¹¹ For example, *Te Aroha News*, 2 April 1898, p. 2, 23 July 1898, p. 2.

²¹² Te Aroha Correspondent, *New Zealand Herald*, 30 September 1902, p. 3.

²¹³ *Ohinemuri Gazette*, 26 November 1902, p. 2.

²¹⁴ *Te Aroha News*, 13 October 1908, p. 2.

²¹⁵ *Te Aroha News*, 15 August 1911, p. 2.

²¹⁶ *Te Aroha News*, 9 December 1911, p. 3.

²¹⁷ *Te Aroha News*, 16 April 1919, p. 2.

²¹⁸ Marriage Certificate of William Welshman Ashby, 1898/180, BDM.

²¹⁹ *Te Aroha News*, 8 December 1883, p. 7.

Schools there for many years.²²⁰ When Ashby left in May 1885 he was eulogized by Ilott's newspaper:

It was with general regret the information was recently received that Mr Ashby (Bank of New Zealand) was to be removed to the Thames. As secretary and librarian of the Wesleyan Sunday School; for a long time secretary of the Band of Hope (in connection with which he was a most energetic worker), and as Church Steward of the Wesleyan communion, Mr Ashby has been constant and devoted to his duties, and his removal has caused vacancies it will not be easy to fill. It was felt that Mr Ashby should not be permitted to take his departure without some token of recognition of his much-appreciated services being first made. Some active friends, therefore, arranged for and provided a farewell tea, which came off in the Wesleyan Church on Friday evening ... and a goodly number assembled to say "Goodbye." The spread was in every way excellent and reflected great credit on the caterers. After tea had been cleared away a considerable time was spent in singing and addresses suitable for the occasion from friends present. The Rev. T.J. Wills occupied the chair, and in the course of his address expressed his great regret that so useful a member of the community should be called away from Te Aroha, and spoke eulogistically of Mr Ashby, both as regards his private life and as a Christian worker. On behalf of a number of friends Mr Wills presented Mr Ashby with a gold albert watch chain as a token of esteem and appreciation of his services; the rev. gentleman in so doing wished him every prosperity and God's choicest blessings. Mr Ashby acknowledged the gift and kind sentiments expressed in a few well-chosen words, and traced his interest in Sunday School work to early home influences. The meeting closed with the Benediction. Mr Ashby has gone to his new sphere of work fully assured of the kind wishes of those he has left behind in this district. He was naturally fond of music, a talented player, and regularly presided at the harmonium during Wesleyan services, Sunday School, and Band of Hope meetings, and in these capacities will be greatly missed.²²¹

When transferred to a series of South Island branches of the bank, Ashby continued to be active in the community and especially the Wesleyan Church.²²²

Henry Buttle was born in 1848 at the Wesleyan Mission Station at Waipa,²²³ the third son of George Buttle,²²⁴ a Wesleyan missionary. After his father returned to England, he was 'educated at Woodhouse Grove School, England', and 'brought up to

²²⁰ *Auckland Star*, 1 February 1918, p. 2, 10 August 1933, p. 13.

²²¹ *Te Aroha News*, 9 May 1885, p. 7.

²²² See *Inangahua Times*, 27 March 1896, p. 3, 3 November 1898, p. 3; *Thames Advertiser*, 15 July 1899, p. 3; *Colonist*, 9 December 1899, p. 2; *Grey River Argus*, 18 October 1906, p. 3, 31 October 1906, p. 2; *Auckland Star*, 1 February 1918, p. 2.

²²³ *Waikato Times*, 23 August 1937, p. 8; *New Zealand Herald*, 23 August 1937, p. 14.

²²⁴ See *Cyclopedia of New Zealand*, vol. 1, p. 1021.

farming pursuits'.²²⁵ Upon the family returning to New Zealand, in 1862, he farmed for some years at Pukerimu, near Cambridge.²²⁶ In October 1873 he was a member of the New Zealand Agricultural Society.²²⁷ In August 1875 he was a member of the Pukerimu Mutual Improvement Society.²²⁸ In November 1875 he became secretary of the Cambridge Farmers' Club, and in 1881 was unanimously elected its vice-president.²²⁹ In 1880 he was a member of the South Auckland Cattle Board.²³⁰ In that year, when still living at Pukerimu, he was concerned about the thistle problem.²³¹ In March 1882, by then living at 'Arlington', at Ohaupo, he wrote to the press about an English Liberal's opinions on agriculture, and wanted capital used to develop agriculture.²³² In the following month it was announced that he was leaving the district.²³³ In 1884 he was a director of the Rukuhia Cheese and Bacon Company.²³⁴

Wherever he lived, Buttle was involved in the community and local government. In 1870 he was appointed a highway trustee for Pukekura, and was re-elected in subsequent years.²³⁵ In July 1873 he was elected secretary of the Papatoetoe Highway District.²³⁶ The *Cyclopedia* recorded him as being 'a member of the Pukekura Boad Board, of which he was chairman for many years, member of the Waipa County Council, and for three years' its chairman.²³⁷ In November 1881 he was first elected, unopposed, as one of the two members of the council's Pukekura Riding.²³⁸ In May 1882, when he resigned as chairman, councillors praised him and expressed regret at his departure from the district.²³⁹ When his departure was first announced, the *Waikato*

²²⁵ *Cyclopedia of New Zealand*, vol. 3 (Christchurch, 1903), p. 160.

²²⁶ *New Zealand Herald*, 23 August 1937, p. 14.

²²⁷ *Waikato Times*, 9 October 1873, p. 2.

²²⁸ *Waikato Times*, 31 August 1875, p. 2.

²²⁹ *Waikato Times*, advertisement, 16 November 1875, p. 3, 8 January 1876, p. 3, 26 August 1876, p. 2, 9 June 1881, p. 2, 17 November 1881, p. 3.

²³⁰ *Waikato Times*, 24 June 1880, p. 2.

²³¹ Letter from Henry Buttle, *Waikato Times*, 4 March 1880, p. 2.

²³² Letter from Henry Buttle, *Waikato Times*, 2 March 1882, p. 2.

²³³ *Waikato Times*, 27 April 1882, p. 2.

²³⁴ *Waikato Times*, 8 January 1884, p. 2.

²³⁵ Advertisement, *Daily Southern Cross*, 14 October 1870, p. 2; *Waikato Times*, 27 July 1876, p. 2.

²³⁶ *Daily Southern Cross*, 26 July 1873, p. 3.

²³⁷ *Cyclopedia of New Zealand*, vol. 3, p. 160.

²³⁸ *Waikato Times*, 12 November 1881, p. 2.

²³⁹ *Waikato Times*, 27 May 1882, p. 2.

Times commented that he had ‘always taken a leading part in matters concerning the welfare and advancement of the district’.²⁴⁰

In September 1883, when living in Te Aroha, he announced that he had become a sharebroker and mining agent in Auckland, with forming companies ‘a SPECIAL FEATURE in his Business’. Having spent a month investigating the Waiorongomai reefs, he considered them to be both permanent and payable,²⁴¹ although his enthusiasm did not lead to his becoming a partner in any claims. Three months later he advertised that he was an agent for William Le Grenade Mitchell,²⁴² an Auckland accountant and sharebroker.²⁴³ In July 1884 he became the agent for the New Zealand Insurance Company.²⁴⁴ Also in that month, he sincerely praised the discoverer of the Waiorongomai goldfield in a manner grating to later sensibilities:

While the richness of our reefs and the permanency of this field as a gold producing district are being every month more fully established, it would ill become us who are reaping the benefits to forget him who though while living was an aboriginal nature and is now passed away from amongst us, by his steady and indomitable energy and perseverance was the means of leading us to where is now being found in such abundance that which will, in all probability, enrich us and future generations for all time. If there be one name more than another which ought to be had in grateful remembrance by everyone who is now earning an honest living on this field, it is that of “Hone Werahiko.” Perhaps this may not be the exact time to do it in ... but let us not forget an obligation which we must all of us feel ourselves placed under, to raise some fitting memorial of him who, though a native, was without doubt the means of opening up this field to European enterprise.... I feel sure there is not a man amongst us but what would be ready to give his mite towards such an object.²⁴⁵

In late 1884 he was appointed to the hot springs domain board and ‘secretary and collector’ for the Waiorongomai tramway.²⁴⁶ In 1885 he was the battery clerk, but resigned as ‘battery clerk and workman’ at the tailings plant in February 1886,²⁴⁷ moving to Annandale, the Piako estate of William Archibald Murray,²⁴⁸ to manage this

²⁴⁰ *Waikato Times*, 27 April 1882, p. 2.

²⁴¹ *Te Aroha News*, 8 September 1883, p. 2, advertisement, p. 3.

²⁴² See paper on black Americans and Te Aroha mining.

²⁴³ Advertisement, *Te Aroha News*, 8 December 1883, p. 1.

²⁴⁴ *Te Aroha News*, 12 July 1884, p. 2.

²⁴⁵ Letter from Henry Buttle, *Te Aroha News*, 19 July 1884, p. 2.

²⁴⁶ *Waikato Times*, 22 November 1884, p. 2, 18 December 1884, p. 2.

²⁴⁷ *Te Aroha News*, Magistrate’s Court, 4 April 1885, p. 7, 6 February 1886, p. 2.

²⁴⁸ See paper on his life.

farm for Murray and his successor.²⁴⁹ A fall from a horse in 1887 would have restricted his ability to visit Te Aroha on temperance business.²⁵⁰ In 1888 he was elected to the Morrinsville School Committee.²⁵¹ In 1890 he expressed his views on the best breed of sheep for the Waikato district at a meeting of the Cambridge branch of the Waikato Farmers' Club.²⁵²

In November 1878, when aged 30, he married Martha Robinson Clarke, a widow, also aged 30, in the home of Joseph Newman of Remuera.²⁵³ Newman, his uncle, was a prominent Wesleyan, a supporter of the Young Men's Christian Association, and a prohibitionist.²⁵⁴ No children were born to this marriage before his wife died in March 1881.²⁵⁵ He was remarried, in May 1884, to Matilda Catherine Young, when he was 36 and she was 25.²⁵⁶ She had been a teacher for seven years before being appointed 'assistant mistress at the School for Deaf Mutes at Sumner', Christchurch, resigning this position to be married. 'Her influence on the girls was specially commented on by the director in his yearly report'.²⁵⁷ Their first child, Harold Newman (presumably named in honour of Joseph Newman), was born at Waiorongomai in March 1885.²⁵⁸ Another son, Frank Linton, was born two years later.²⁵⁹

For many years Buddle 'held important local offices' in the Wesleyan Church, and by 1903 had been sent four times 'as a representative to the annual conference'.²⁶⁰ In January 1882 he was elected the afternoon superintendent of the Wesleyan Sunday

²⁴⁹ *Waikato Times*, 20 March 1886, p. 2, advertisement, 6 May 1886, p. 3, 24 June 1886, p. 3; advertisements, *Te Aroha News*, 20 November 1886, p. 3, 5 March 1887, p. 3, 15 September 1888, p. 7, 29 December 1888, p. 7, 24 April 1889, p. 7.

²⁵⁰ *Te Aroha News*, 4 June 1887, p. 2, 20 August 1887, p. 2.

²⁵¹ *Te Aroha News*, 28 May 1884, p. 2.

²⁵² *Tuapeka Times*, 8 October 1890, p. 3.

²⁵³ Notices of Intentions to Marry 1878, folio 175, Births Deaths and Marriages, BDM 20/23, ANZ-W; Marriage Certificate of Henry Buttle, 12 November 1878, 1878/2407, BDM.

²⁵⁴ See *Auckland Weekly News*, 18 February 1882, p. 8, Supreme Court, 4 July 1891, p. 20; *New Zealand Herald*, 5 January 1892, p. 5, 29 January 1892, p. 4.

²⁵⁵ Death Notice, *Waikato Times*, 19 March 1881, p. 2.

²⁵⁶ Notices of Intentions to Marry 1884, folio 916, Births Deaths and Marriages, BDM 20/29, ANZ-W; Marriage Certificate of Henry Buttle, 13 May 1884, 1884/3753, BDM; *Te Aroha News*, 24 May 1884, p. 2.

²⁵⁷ *Cyclopedia of New Zealand*, vol. 3, p. 160.

²⁵⁸ Birth Certificate of Harold Newman Buttle, 10 March 1885, 1885/1419, BDM; *Te Aroha News*, 14 March 1885, p. 2.

²⁵⁹ Birth Certificate of Frank Linton Buttle, 1887/19902, BDM.

²⁶⁰ *Cyclopedia of New Zealand*, vol. 3, p. 160.

School in Cambridge.²⁶¹ Two months later, when he chaired a meeting to farewell the pastors of the Waikato circuit, it was noted that it was 14 years since he was appointed as the senior circuit steward for this district, and had held this position ever since.²⁶² In July that year, at a soiree in the Wesleyan Church regret was expressed that he had left the district, and it was agreed to present him with an illuminated address in recognition for his work for the Sunday School and his over-14 years as circuit steward.²⁶³

In January 1884 he was appointed one of the two circuit stewards for the Upper Thames, and one of the four members of the Waiorongomai church site committee.²⁶⁴ Three months later, he chaired a tea meeting to welcome the new minister, and in his welcome 'thanked God for past successes and looked hopefully forward to the future. Those present should remember it was the duty of the people to help their pastor. There had been a great deal done in the past, but there was yet a great deal still to do, and a great deal of sin to be combatted'. The new minister stated that 'he was glad they had Mr Henry Buttle as Circuit Steward; he knew him for two or three years, and thought they could not have a better steward, one who would ably attend to the duties devolving upon him'.²⁶⁵ From late 1884 until February 1886 he was superintendent of the Waiorongomai Sunday School.²⁶⁶ In December 1886 the circuit's quarterly meeting was held at his home at Annandale, and he was reappointed a circuit steward.²⁶⁷

In January 1893 Buddle left the Waikato for Sumner, where he was 'Steward of the Home connected with the School for Deaf Mutes' and his wife was matron of this school, positions they held for ten years.²⁶⁸ In 1905 he was appointed to take charge of the new Home for Imbecile Children at Richmond, Nelson.²⁶⁹ In 1914 he retired 'after many years' efficient service'.²⁷⁰ Matilda would die in 1931 and he would die six years

²⁶¹ *Waikato Times*, 12 January 1882, p. 2.

²⁶² *Waikato Times*, 30 May 1882, p. 3.

²⁶³ *Waikato Times*, 8 July 1882, p. 2.

²⁶⁴ *Te Aroha News*, 5 January 1884, p. 2.

²⁶⁵ *Te Aroha News*, 26 April 1884, p. 2.

²⁶⁶ Waiorongomai Sunday School, Minutes of Meeting of n.d. (late 1884) and 28 February 1886, Minute Book 1884-1894, 3050/881, Methodist Archives, Auckland.

²⁶⁷ Te Aroha Correspondent, *Waikato Times*, 23 December 1886, p. 2.

²⁶⁸ *Cyclopedia of New Zealand*, vol. 3, p. 160; *Lyttleton Electoral Roll, 1893*, nos. 349, 350; *New Zealand Herald*, 23 August 1937, p. 14.

²⁶⁹ *Evening Post*, 13 October 1905, p. 4.

²⁷⁰ *Colonist*, 16 March 1914, p. 4.

later, aged 89.²⁷¹ In his last years he continued to be a 'keen worker for the Methodist Church' and active in the Sumner community.²⁷²

The career of **Michael Cronin**, miner and coach driver, is summarized in the paper on Edward Gallagher. Although both he and his wife were 'ardent' Irish Catholics,²⁷³ he supported the very Protestant Band of Hope at Waiorongomai. In addition to the poem praising this body, printed above, he wrote another one a month later entitled 'The Progress of our Goldfield'.²⁷⁴ This was not published, and appears to have been more about gold than temperance. Not only prominent in his working life,²⁷⁵ he was also a member of the Waiorongomai Debating Society and a notable dancer.²⁷⁶ He was a long-serving member and chairman of the Waiorongomai School Committee before becoming chairman of the Manawaru one for several years after he started farming there in the early twentieth century.²⁷⁷ When he organized a school picnic the *Te Aroha News* commented that when he took 'a thing in hand he carries it out satisfactorily'.²⁷⁸ Earlier, the newspaper had praised his response to a chimney fire in the hotel at Waiorongomai, rushing off to return 'staggering under the weight of a ladder as long as a may-pole which he fixed against the side of the house and surmounted with the agility of an able-bodied seaman'. After placing potato sacks over the chimney, he extinguished the burning shingles. 'Mr Cronin is a man of sagacity and resource and thoroughly deserves the good opinion of his fellow townspeople'.²⁷⁹ In 1908 he was made a justice of the peace.²⁸⁰ Ten years later the family was described as 'highly-respected'.²⁸¹ His obituary recorded that he took 'a keen and personal interest in all things appertaining to the general welfare of the community'.²⁸²

²⁷¹ Deaths Certificates of Matilda Catherine Buttle, 1931/8456; Henry Buttle, 1937/28659, BDM.

²⁷² *New Zealand Herald*, 23 August 1937, p. 14.

²⁷³ For example, Te Aroha Magistrate's Court, *Waikato Times*, 22 August 1889, p. 2; *Te Aroha News*, 31 December 1934, p. 1, 3 November 1950, p. 5.

²⁷⁴ *Te Aroha News*, 19 April 1884, p. 7.

²⁷⁵ For example, recollections of Charlie Garlick, *Te Aroha News*, 7 April 1937, p. 5.

²⁷⁶ *Te Aroha News*, 24 May 1884, p. 7, 21 August 1886, p. 3, 16 April 1920, p. 2.

²⁷⁷ *Te Aroha News*, 30 April 1887, p. 2, 30 April 1890, p. 2, 28 April 1898, p. 3, 22 March 1900, p. 3, 19 March 1907, p. 2, 25 April 1907, p. 2, 15 December 1908, p. 2, 31 December 1934, p. 1; *Auckland Weekly News*, 5 May 1899, p. 36.

²⁷⁸ *Te Aroha News*, 15 December 1908, p. 2.

²⁷⁹ *Te Aroha News*, 1 February 1898, p. 2.

²⁸⁰ *Auckland Weekly News*, 18 June 1908, p. 25.

²⁸¹ *Te Aroha News*, 22 April 1918, p. 2.

²⁸² *Te Aroha News*, 31 December 1934, p. 1.

William Darby was a blacksmith;²⁸³ in 1889 he worked for one of the mines.²⁸⁴ He was a leading Wesleyan at Waiorongomai, being the Society Steward for several years.²⁸⁵ In 1889, he was elected secretary of a committee charged with raising funds to erect a church there.²⁸⁶ He was also elected to the Band of Hope committee in that year, and became one of the trustees of its organ.²⁸⁷ He owned 'a good collection of books' valued at £20 in 1889.²⁸⁸ As his wife Annie came from North Wales,²⁸⁹ she presumably shared his opposition to strong drink. In the 1890s they moved to Waihi.²⁹⁰

George Fugill arrived in New Zealand in 1865, aged just six months.²⁹¹ In the early 1880s he worked in the Waiorongomai battery until discharged as not being required and became a miner.²⁹² When he left Waiorongomai for Broken Hill early in 1888, he and his companion Thomas Hotchin, son of Moses, were described as 'smart young men, not afraid of hard work, and who deserve to succeed'.²⁹³

The *Observer* Man recorded several of his flirtations in 1887. In early April, 'G.F. seems to be a masher of the first water parading the street, viewing himself in shop-windows with the new suit on last Sunday afternoon'.²⁹⁴ Later in the month, 'a certain young lady was heard to remark that she was about to raise a subscription to send G.F. to night-school. Will some of the young ladies kindly assist?'²⁹⁵ In the following issue, three snippets about him were recorded:

²⁸³ For example, Birth Certificate of William David Darby, 14 March 1884, 1884/11400; Death Certificate of William Darby, 2 July 1914, 1914/4712, BDM.

²⁸⁴ Waiorongomai Correspondent, *Te Aroha News*, 2 February 1889, p. 2.

²⁸⁵ *Te Aroha News*, 25 December 1886, p. 2, 1 January 1890, p. 2.

²⁸⁶ *Te Aroha News*, 22 May 1889, p. 2.

²⁸⁷ *Te Aroha News*, 22 May 1889, p. 2, 1 June 1889, p. 2.

²⁸⁸ Waiorongomai Correspondent, *Te Aroha News*, 2 February 1889, p. 2.

²⁸⁹ Death Certificate of Annie Darby, 11 October 1928, 1928/7402, BDM; *Te Aroha News*, 15 November 1884, p. 2.

²⁹⁰ *Auckland Star*, 5 June 1895, p. 5; *New Zealand Herald*, 4 July 1914, p. 11.

²⁹¹ Waikato Immigration, Register of Contingent Land Payments and Transfers, folio 307, no. 123, BAAZ 1967/2a, ANZ-A.

²⁹² Waiorongomai Sunday School, Admission Book 1884-1889, entry for 1 June 1884, 3050/888, Methodist Archives, Auckland; Magistrate's Court, *Te Aroha News*, 4 April 1885, p. 7; *Te Aroha Magistrate's Court*, Complaint Book 1881-1892, 1/1888, BCDG 11224/1a, ANZ-A.

²⁹³ *Te Aroha News*, 3 March 1888, p. 2.

²⁹⁴ 'Te Aroha Twists', *Observer*, 2 April 1887, p. 18.

²⁹⁵ 'Te Aroha Twists', *Observer*, 30 April 1887, p. 18.

G.F. and F.A. are about to form a committee of two with power to add, so I hear. Nearly time, as the tin cans are getting rusty.... T.H. and G.F. have a call to bring the girls out to the fence (whistle and I'll come to you, my lad), and so they did, but not as they expected, for it turned out to be the missus with the broom.... F.M.L. was heard to remark that G.F. was too young to get married just yet.²⁹⁶

Fugill was then aged 24.²⁹⁷ (T.H. was Thomas Hotchin.²⁹⁸) The next time he was mentioned, it seemed that it was F.M.L., not F.A., whom he wanted to marry, although the second snippet implied that he was not committed to any one girl:

When F.M.L. went away G.F. was seen sitting on the doorstep crying his eyes out and saying to himself: "Perhaps she'll come back and perhaps she won't. I think it will be the latter" ... G.F. is about to become our local smasher in Te Aroha. Look out for your heads now, boys.²⁹⁹

Another item published on the same day reinforced the implication that he was playing the field, unsuccessfully. 'G.F. was not aware the OBSERVER Man saw him spooning in the passage with T.A. on Friday night.... G.F.'s lip fell two inches when T.A. told him to go to the play and stick there'.³⁰⁰ He did not marry any of the local girls; instead, in January 1889, when in Broken Hill, he married an Australian.³⁰¹

Early in the 1890s, Fugill returned to Waiorongomai before moving to Waihi, where he mined for several years.³⁰² Because 'the dust and general conditions were unhealthy', he abandoned mining and with his three sons carted coal for a Waihi company and then farmed nearby before retiring to Auckland suffering from

²⁹⁶ 'Te Aroha Twinkles', *Observer*, 7 May 1887, p. 18.

²⁹⁷ George Fugill baptized 31 July 1864, Ancestry.co.uk; Birth Certificate of Sydney Fugill, 12 April 1893, 1893/6245, Te Aroha BDM.

²⁹⁸ See paper on private lives in the Te Aroha district.

²⁹⁹ 'Te Aroha Twists', *Observer*, 4 June 1887, p. 18.

³⁰⁰ 'Te Aroha Tips', *Observer*, 4 June 1887, p. 18.

³⁰¹ Marriage Certificate of George Fugill and Mary Young, 24 January 1889, 7194/1889, NSW BDM; Birth Certificate of Sydney Fugill, 12 April 1893, 1893/6245, BDM.

³⁰² Birth Certificates of Sydney Fugill, 12 April 1893, 1893/6245; Ivy Fugill, 8 March 1895, 1895/5895, BDM; Waihi Gold Mining Company, Payroll 1903-1904, folio 293, fortnight ending 18 June 1904, 94/19, 1279b; Payroll 1904-1905, folio 10, fortnight ending 2 July 1904, 94/19, 1279c; Time Book 1906-1907, entry for four weeks ending 21 April 1906, 94/19, 1279aa, Waihi Museum.

‘indifferent health’.³⁰³ At the age of 65 he died from miner’s complaint, being afflicted by this for many years.³⁰⁴

Fugill’s involvement in the temperance movement was probably a reaction to his drunken father. In 1879, when living in Thames, the latter was fined for ‘indecent exposure of person’,³⁰⁵ probably meaning urinating in the street, and ten years later was imprisoned and fined for being drunk in the Te Aroha domain.³⁰⁶

The *Observer* claimed that **William Henry Hawkins** was ‘really a mild man, but of a pugilistic appearance’.³⁰⁷ His actions suggested that he was more pugnacious than the *Observer* admitted. Born in Bathurst, New South Wales, on 3 September 1867, according to information he provided to the army but in fact born in 1862,³⁰⁸ he moved to New Zealand when aged about 20, first obtaining either a clerical job in Napier or being a journalist in Wairarapa.³⁰⁹ His only involvement in mining was to sign petitions both for and against leasing the Waiorongomai tramway.³¹⁰ He was a Presbyterian.³¹¹

After teaching in Thames, in the early 1880s he taught at the half-time schools at Te Aroha West and Waihou, becoming headmaster of the former in 1885.³¹² In late 1883 the Auckland Education Board considered his charge that the head teacher at Waiorongomai had falsified the roll, and dismissed this teacher, though officially not

³⁰³ Sid Fugill, ‘Early Goldfield Memories’, *Ohinemuri Regional History Journal*, no. 13 (May 1970), p. 21; *Waihi Daily Telegraph*, 28 June 1927, p. 2.

³⁰⁴ Death Certificate of George Fugill, 25 June 1927, 1927/2995, BDM.

³⁰⁵ Thames Magistrate’s Court, Criminal Record Book 1879-1881, entry for 20 October 1879, BACL 13736/39a, ANZ-A.

³⁰⁶ Armed Constabulary Force, Return of Charges taken at Te Aroha Lock-Up 1880-1903, 42/1889, in private possession; Te Aroha Magistrate’s Court, Criminal Record Book 1881-1896, 81/1889, BCDG 11220/1a, ANZ-A.

³⁰⁷ *Observer*, 14 December 1918, p. 4.

³⁰⁸ Army Department, WW1 14540, image 89, R22204191, ANZ-W [online]; Birth Certificate of Henry Hawkins, son of William and Eliza and born at Bathurst, 4835/1862, New South Wales BDM; Marriage Certificate of William Henry Hawkins, 30 July 1894, 1894/2366, BDM.

³⁰⁹ ‘William Henry Hawkins’, *Dictionary of New Zealand Biography*, vol. 1, p. 202 [online]; *Pahiatua Herald*, 15 August 1930, p. 3.

³¹⁰ *Te Aroha News*, 18 October 1884, pp. 2, 7.

³¹¹ Army Department, AABK 18805, W5539, 52326, ANZ-W.

³¹² *AJHR*, 1884, E-1, p. 15; 1885, E-1, p. 19; Auckland Education Board, Minutes of Meeting of 21 August 1885, Minute Book 1885-1887, p. 171, YCAF 5491/5a, ANZ-A; *Free Lance*, 13 August 1904, p. 3; *Observer*, 20 August 1904, p. 4.

for this reason.³¹³ In the following April he told a meeting called to establish a debating society how a Mutual Improvement and Parliamentary Debating Society should operate.³¹⁴ In March 1885 he sued a member of the Te Aroha West school committee for using threatening and ‘grossly insulting language’ at one of its meetings. Hawkins stated that ‘whilst making a statement at the request of the chairman respecting the late examination’, the defendant ‘sang out loudly “You are a liar.” Defendant had used abusive language to him on two other occasions. He feared a repetition of this language, and was afraid if it occurred again he should be tempted to take the law into his own hands, which he should not like to do’, and asked for this man to be bound over to keep the peace. After two witnesses confirmed that Hawkins had, without giving ‘the slightest provocation’, been called a liar, the defendant ‘did not deny using the language attributed to him’. He explained it was a response to Hawkins’ statement about the school examination which ‘was incorrect, and widely different from the real state of affairs in his opinion; and being somewhat excited at the time, he made use of the offensive language’. He was ‘severely ensured by the magistrate for his unseemly conduct’ and required to pay costs; ‘if such a charge was again preferred, the defendant would be bound over in heavy securities to keep the peace’.³¹⁵

Hawkins was active in the Band of Hope committee until June 1885, when he resigned ‘on the grounds of principle with reference to rumours of a character damaging to his welfare and which he considered detrimental to the progress of the Temperance Cause until the matter was cleared up satisfactorily’.³¹⁶ Lucy J. Harling, a pupil teacher at Waiorongomai, who had joined with him and Samuel Luther Hurst in singing three trios at a Band of Hope meeting in late May,³¹⁷ had subsequently made charges of indecent assault against him. After the Te Aroha West school committee sought his removal, an investigation held in July by the education board found ‘a want of candour’ on Hawkins’ part, with his statements being ‘inconsistent’. When the assault took place, Hawkins had told the complainant ‘that no trouble would ensue, as he would lend her a doctor’s book’. To the enquiry, Hawkins ‘strenuously denied that he had any work on sexual science in his possession, but his friend Mr Lovell had

³¹³ Auckland Education Board, Minutes of Meetings of 12 October 1883, 2 November 1883, 18 January 1884, Minute Book 1883-1884, pp. 146, 160, 220, YCAF 5491/4a, ANZ-A.

³¹⁴ *Te Aroha News*, 26 April 1884, p. 2.

³¹⁵ Te Aroha Magistrate’s Court, Criminal Record Book 1881-1896, 12/1885, BCDG 11220/1a, ANZ-A; Magistrate’s Court, *Te Aroha News*, 21 March 1885, p. 2; Te Aroha Correspondent, *Waikato Times*, 19 March 1885, p. 3.

³¹⁶ Waiorongomai Band of Hope, Minutes of Meeting of 13 June 1885, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

³¹⁷ *Te Aroha News*, 23 May 1885, p. 7.

admitted that he himself had such a book, and that Hawkins had had the control of it'. Harling declared that if the Board of Education took no action, she would prosecute Hawkins. Two board members had some doubts about her 'flippant' and changing evidence and believed that although Hawkins had made 'improper suggestions' he had not assaulted her, noting that when she claimed to have been 'drawn down and held down' she was close to a house yet had not screamed. Some board members considered that Harling had encouraged him and had only complained, three days later, because of the rumours that were spreading.³¹⁸ Accordingly, the board gave him three months' notice, with Harling being removed to another district; one month later, the board removed him, 'paying the balance of salary for the unexpired term'.³¹⁹ The reason for his not serving out his three months was that his brother Albert, 'labouring under a phase of insanity' which had manifested itself 'solely in eccentricities of conduct', was charged with stealing a horse and buggy and trying to set fire to a stable; the charges were withdrawn when Hawkins undertook to take him back to Australia to be cared for by his relatives.³²⁰

Hawkins never returned to the district nor to teaching, and that he had been a teacher there was not mentioned in any obituaries, no doubt because of the circumstances of his departure from Te Aroha, but in the early twentieth century the *Observer* referred to him as being an 'ex-Te Arohan' and as 'erst of Te Aroha'.³²¹ He was living in Napier in 1888, where he was active in its literary association, most of whose members were boys.³²² In November 1889 he established a general store in Dannevirke.³²³ 'He worked hard and built up a store-keeping and auctioneering business', and was prominent as a rugby player and cricketer.³²⁴ He was active in the debating society, and once again an aggressive opponent of the drink trade.³²⁵ After marrying Eliza Marion Allardice in July 1894 they would have five children.³²⁶ When a

³¹⁸ Education Board, *Auckland Star*, 25 July 1885, p. 8.

³¹⁹ Auckland Education Board, Minutes of Meetings of 3 July 1885, 17 July 1885, 24 July 1885, 21 August 1885, Minute Book 1885-1887, pp. 140, 150, 155, 171, YCAF 5491/5a, ANZ-A.

³²⁰ *Thames Advertiser*, 22 January 1885, p. 3; *Te Aroha News*, 24 January 1885, p. 2, Magistrate's Court, p. 6.

³²¹ *Observer*, 18 March 1905, p. 4, 20 June 1908, p. 4.

³²² For instance, *Hawkes Bay Herald*, 12 April 1888, p. 3, 13 April 1888, p. 3, 15 May 1888, p. 2.

³²³ *Bush Advocate*, 2 November 1889, p. 2, 16 November 1889, p. 2.

³²⁴ *Free Lance*, 13 August 1904, p. 3.

³²⁵ See for example *Bush Advocate*, 25 2 1890, p. 2, 23 August 1890, p. 2, 12 November 1890, p. 2, 19 February 1891, p. 2.

³²⁶ Marriage Certificate of William Henry Hawkins, 30 July 1894, 1894/2366, BDM; Army Department, AABK 18805, 52326, ANZ-W.

fire destroyed his business and his account books, he could not recover the £800 of book debts.

He didn't despair to any large extent, and as he had a wife and child to support, he "up bluey" and away. He dumped his swag on some co-operative road works, and got a job, where he shovelled mullock for many months, and had the best time in his life. He is not the sort of man pick-and-shovel work would hurt.

One day, a relative of his, who owned a paper at Pahiatua, and who had heard that William Henry was wielding a shovel, wired him: "Get out of that, and come into this." On receipt of the wire, Mr Hawkins, who was pushing a long-handled shovel, whirled the weapon round his head, and sent it spinning into a far-off gully. "What the divil are yez doin'?" asked his mate who was working alongside. William shook hands with him and hit out for Pahiatua.

Refusing to go bankrupt, he gradually paid back his creditors.³²⁷ After this fire, for some years he worked as a journalist in Wairarapa and Pahiatua.³²⁸ Still a strong prohibitionist, he wrote bitter polemics against his opponents.³²⁹ In March 1905 the *Observer* described him as being 'a prohibitionist, and the wielder of the chief Pahiatua editorial nib'.³³⁰ Elected as Member of Parliament for Pahiatua in a by-election in July 1904, he was described as a 'Moderate Liberal' who was 'estranged from' the party 'over the Liquor question'; he would be defeated in November the following year because of his opposition to Richard Seddon.³³¹ After losing his seat he returned to auctioneering,³³² and subsequently farmed in Taranaki.³³³

By 1916, when he enlisted to fight in the First World War, he was an auctioneer at Okato, in Taranaki.³³⁴ He served overseas as a captain in the Wellington Regiment.³³⁵ After the war, having made another attempt to enter parliament, he gave prohibition lectures on behalf of the Women's Christian Temperance Union and was

³²⁷ *Free Lance*, 13 August 1904, p. 3; *Observer*, 20 August 1904, p. 4, 27 February 1907, p. 4.

³²⁸ 'William Henry Hawkins', *Dictionary of New Zealand Biography*, vol. 1, p. 202 [online].

³²⁹ For example, letters from W.H. Hawkins, *Bush Advocate*, 19 February 1891, p.2, 24 February 1891, p. 2; *Observer*, 20 June 1908, p. 4, 26 August 1916, p. 16, 14 October 1916, p. 4.

³³⁰ *Observer*, 18 March 1905, p. 4.

³³¹ *New Zealand Parliamentary Record 1840-1949*, ed. G.H. Scholefield (Wellington, 1950), p. 112; *Observer*, 11 January 1908, p. 4; *Truth*, 13 December 1919, p. 7; *Auckland Star*, 13 August 1930, p. 3.

³³² *Free Lance*, 13 January 1906, p. 3.

³³³ 'William Henry Hawkins', *Dictionary of New Zealand Biography*, vol. 1, p. 202 [online].

³³⁴ Army Department, AABK 18805, W5519, 52326, ANZ-W.

³³⁵ *Observer*, 29 January 1916, p. 4, 28 July 1917, p. 4.

appointed to the staff of the New Zealand Alliance.³³⁶ He continued to be noted as being pugnacious.³³⁷ In 1930 a history of the prohibition movement summarized his later life:

HAWKINS, Capt. W.H., is well known in the Prohibition movement. An active worker for over forty years, he, at a critical time in its history, became member of parliament for Pahiatua and rendered valuable help to the cause. For some time, he was manager of the *Pahiatua Herald*. During the war he served as captain of the Wellington Regiment. For a considerable time, he has been one of the popular lecturers and “field” men of the N.Z. Alliance.³³⁸

He toured New Zealand, New South Wales, and Queensland on behalf of the Alliance until three years before his death in New Plymouth in 1930, aged 68.³³⁹ He was still doing some journalism right up till his death.³⁴⁰

In 1902, **Samuel Luther Hirst** provided a detailed account of his life to the *Cyclopedia of New Zealand*, when he was working as a ‘general agent’ at Te Aroha:

Mr Hirst was born in Lancashire, England, in 1851, and when he was five years of age, he accompanied his parents to Auckland by the ship “William Watson.” In 1872, Mr Hirst settled at the Thames, and engaged in battery work as an amalgamist. Up till 1888 he was employed at the Victoria and Moanataiari batteries and left the Thames to take charge of the Martha battery at Waihi. Six months later he removed to Waiorongomai to take charge, as amalgamator, of Messrs Firth and Clark’s battery. Three years later he opened business in Te Aroha as a cordial manufacturer and subsequently sold out and took up the agency of the Northern Steamship Company, for which he still acts. Mr Hirst is agent at Te Aroha for the National Insurance Company and New Zealand Loan and Mercantile Agency Company and undertakes general agency work. He holds a farm of 200 acres at Manawaru, where he keeps cattle and sheep. In the days of the Te Aroha Town Board, Mr Hirst was at one time chairman, and was for a long time a member of that body. He is a Freemason and is attached to the local lodge. He was for seven years a member of the Thames Navals.... Mr Hirst was married, in 1874, to a daughter of the late Mr James Gribble, of Hamilton, and has four sons and four daughters.³⁴¹

³³⁶ *Truth*, 26 October 1918, p. 5; *Auckland Star*, 13 August 1930, p. 3.

³³⁷ For example, *Truth*, 26 October 1918, p. 5, 6 December 1919, p. 13.

³³⁸ *Temperance and Prohibition in New Zealand*, ed. J. Cocker and J. Malton Murray (London, 1930), p. 231.

³³⁹ Death Certificate of William Henry Hawkins, 1930/6428, BDM; *Auckland Star*, 13 August 1930, p. 3.

³⁴⁰ *Taranaki Daily News*, 11 August 1930, p. 11.

³⁴¹ *Cyclopedia of New Zealand*, vol. 2, p. 829.

When he died in 1934, his obituary summarized his later life:

He was at Te Aroha for 24 years, and during that time acquired 30 acres in the Kingsland district of Auckland, known as Cabbage Tree Swamp. After his retirement he had the land subdivided for building purposes and was really the founder of a large section of a prosperous suburban district. Some years ago, he was associated in the gift of the Gribble-Hirst Park to the Mount Albert Borough Council.

Throughout his life, Mr Hirst was an enthusiastic worker for the Methodist Church, in which he held several important offices. He was also a director of several companies in Auckland.³⁴²

Although this sequence of his jobs was correct, some dates were incorrect. He had left Thames in mid-1882 to manage the first Waihi battery,³⁴³ and settled in Waiorongomai in the following year.³⁴⁴ In 1886 he unsuccessfully tendered to manage the mining tramway.³⁴⁵ In September 1886 it was reported that he had left for the Silvertown discovery in Australia, having ceased work at the battery ‘recently’; he was ‘much-respected’.³⁴⁶ After visiting several Australian goldfields, he returned to Te Aroha in the following March.³⁴⁷ In December 1887, appropriately for a temperance advocate he purchased the Te Aroha cordial and aerated water factory. The *Te Aroha News* noted that as it was ‘without a rival nearer than Thames’ there was ‘a good and safe trade to be done over a large area of country’. Being ‘well known, generally respected and a good businessman’, Hirst was expected to expand the business ‘largely’.³⁴⁸ For a time he also owned a mineral water firm in Paeroa until selling it in July 1892.³⁴⁹ In the following month he sold his Te Aroha plant to James Calderwood, who had been in charge ‘for some time past’; Calderwood managed it for about three years before moving, in 1896, to Waihi, where he was a cordial manufacturer until his

³⁴² *New Zealand Herald*, 7 May 1934, p. 12.

³⁴³ *Thames Advertiser*, 26 May 1882, p. 3.

³⁴⁴ Te Aroha Warden’s Court, Business Site Licenses Butt Book 1882-1884, folio 62, BBAV 11548/1e, ANZ-A; *Te Aroha News*, Warden’s Court, 1 September 1883, p. 2, 29 September 1883, p. 3.

³⁴⁵ *Te Aroha News*, 21 August 1886, p. 2.

³⁴⁶ *Te Aroha News*, 18 September 1886, p. 2.

³⁴⁷ *Te Aroha News*, 9 April 1887, p. 2.

³⁴⁸ Te Aroha Warden’s Court, Agreement between Charles Ahier, A.F. James and Harry Kirby and S.L. Hirst, 20 April 1888, Certified Instruments 1888, BBAV 11581/9a, ANZ-A; *Te Aroha News*, 17 December 1887, p. 2.

³⁴⁹ *Ohinemuri Gazette*, 23 July 1892, p. 5.

early death.³⁵⁰ Hirst retained a financial interest, and in June 1894 they sold the plant to Menzies and Company, which manufactured cordial in Thames, Te Aroha, and Paeroa.³⁵¹ In the following January, Hirst retired from his partnership in this firm.³⁵² After being an agent for a time he settled in Auckland in 1907.³⁵³ In these and his other financial ventures, he was successful, one of the rare successes described in the paper entitled 'Financial Struggles and (Rare) Successes', which also provides details of his involvement in mining.

Hirst was a prominent member of the community. In reporting his golden wedding celebration, the *Observer* noted that both he and his wife 'took an active interest in all local enterprises, and became widely known and highly esteemed for their open-handed hospitality'.³⁵⁴ He was elected to the committee of the miners' accident relief fund in early 1884,³⁵⁵ and in 1889 was elected to the library committee.³⁵⁶ During the 1890s, he was on the committee of the cricket club.³⁵⁷ He was elected to the Waiorongomai school committee in 1887 and to the Te Aroha one in 1899.³⁵⁸ During the Boer War, he was on the committee of the Patriotic War Fund.³⁵⁹ In 1900, he became a vice-president of the local agricultural and horticultural society, a sergeant in the newly formed Te Aroha Mounted Rifles, and lieutenant of the new volunteer fire brigade.³⁶⁰ In 1905, he was a vice-president of the Te Aroha Flying Club.³⁶¹

In July 1884, a Waiorongomai meeting elected Hirst to a committee empowered to ask the council to implement its resolutions on local issues.³⁶² At another meeting

³⁵⁰ *Auckland Weekly News*, 13 August 1892, p. 23; *Cyclopedia of New Zealand*, vol. 2, p. 922; *New Zealand Herald*, 6 July 1905, p. 3, 7 June 1917, p. 4; *Auckland Star*, 6 June 1917, p. 8.

³⁵¹ *Auckland Weekly News*, 23 June 1894, p. 9.

³⁵² *Thames Advertiser*, 22 June 1894, p. 2; *Auckland Weekly News*, 23 June 1894, p. 9; *Te Aroha News*, 30 January 1895, p. 2.

³⁵³ *Thames Star*, 1 March 1907, p. 2.

³⁵⁴ *Observer*, 17 January 1925, p. 4.

³⁵⁵ *Te Aroha News*, 16 February 1884, p. 2.

³⁵⁶ *Te Aroha News*, 30 January 1889, p. 7.

³⁵⁷ *Te Aroha Times and Waiorongomai Advocate*, 3 November 1897, p. 2; *Te Aroha News*, 25 January 1898, p. 2.

³⁵⁸ *Te Aroha News*, 30 April 1887, p. 2; *Ohinemuri Gazette*, 29 April 1899, p. 2.

³⁵⁹ *Te Aroha News*, 11 January 1900, p. 2.

³⁶⁰ *Te Aroha News*, 16 January 1900, p. 2, 27 March 1900, p. 2; Piako Mounted Rifle Volunteers, Nominal Roll to 28 February 1901, Army Department, ARM 41, 1911/66w, ANZ-W; *Thames Star*, 24 May 1900, p. 2, 5 October 1900, p. 2.

³⁶¹ *Te Aroha News*, 14 September 1905, p. 3.

³⁶² *Te Aroha News*, 12 July 1884, p. 7.

held in October he seconded the motion that Waiorongomai become a town district.³⁶³ When an improvement committee was formed in June 1886, he was elected its chairman.³⁶⁴ In the following month, he seconded the motion that Waiorongomai and Quartzville combine with Te Aroha to form a borough and, to enable a new improvement committee to be elected with increased representation from Quartzville, he resigned as its chairman, to be then elected chairman of the new one.³⁶⁵ In August, he chaired a joint meeting of the improvement committees of Te Aroha and Waiorongomai that discussed forming a borough and was appointed to the committee to designate its boundaries.³⁶⁶

In 1890, he was elected to the Te Aroha town board, topping the poll with 60 votes.³⁶⁷ His work on this board has not been traced, but he served for some years and was elected its chairman.³⁶⁸ In 1898, he was the fifth of the six successful candidates for the borough council, receiving 89 votes compared with the top scorer's 115.³⁶⁹ He was re-elected the following year.³⁷⁰ Two years later, he stood for the mayoralty.³⁷¹ Although unsuccessful, he was re-elected to the council, which appointed him to its works committee.³⁷² In April 1902 the Thames newspaper wrote that 'the numerous friends of Mr S.L. Hirst, who is well-known on the Thames ... will be pleased to hear that he was elected Mayor of Te Aroha yesterday in place of Mr Wright, resigned'.³⁷³ This was only a temporary appointment, as new elections were due, in which James Mills³⁷⁴ was his sole opponent.³⁷⁵ A correspondent anticipated a 'good contest', but cited 'the general opinion' that Hirst would 'prove victorious'.³⁷⁶ He received 119 votes

³⁶³ *Te Aroha News*, 25 October 1884, p. 2.

³⁶⁴ *Te Aroha News*, 5 June 1886, p. 2.

³⁶⁵ *Te Aroha News*, 24 July 1886, p. 3.

³⁶⁶ *Waikato Times*, 3 August 1886, p. 2.

³⁶⁷ *Auckland Weekly News*, 27 September 1890, p. 18.

³⁶⁸ *Cyclopedia of New Zealand*, vol. 2, p. 829.

³⁶⁹ *Thames Advertiser*, 13 July 1898, p. 1.

³⁷⁰ *Ohinemuri Gazette*, 20 September 1899, p. 2.

³⁷¹ *Thames Star*, 19 April 1901, p. 4.

³⁷² *Auckland Weekly News*, 10 May 1901, p. 26.

³⁷³ *Thames Star*, 3 April 1902, p. 4.

³⁷⁴ See chapter on his life.

³⁷⁵ *Thames Star*, 18 April 1902, p. 2.

³⁷⁶ Te Aroha Correspondent, *Thames Star*, 28 April 1902, p. 3.

to Mills' 146.³⁷⁷ When he chaired the subsequent council meeting, his last, a vote of thanks 'for his services as Mayor' was carried unanimously.³⁷⁸

Hirst and his wife were enthusiastic musicians. When living in Thames he was a member of the Thames Naval Volunteers' band.³⁷⁹ In 1897, he supervised a brass band contest in the Te Aroha domain.³⁸⁰ It is not known what brass instrument he played. He owned a piano, which he lent for a fancy dress ball at Waiorongomai,³⁸¹ and his eldest daughter was a skilled player, in 1899 being unanimously elected the pianist of the Te Aroha Musical Society.³⁸² In 1891, he convened and then chaired the meeting that formed this society and was elected its conductor; after he read the rules of the Te Awamutu society, these were adopted with minor changes.³⁸³ He was elected to the committee drawing up its rules.³⁸⁴ He was a member of the committee and chaired at least one of its meetings in 1900.³⁸⁵

Hirst formed the Wesleyan choir and was choirmaster for 20 years.³⁸⁶ In 1890, the *Observer* Man praised his training of it.³⁸⁷ In 1898, and no doubt on other occasions, he conducted the Sunday School children.³⁸⁸ His eldest daughter was the church organist for many years.³⁸⁹

He came from a strongly Methodist family. His sister-in-law was a prominent worker in the church's Central Mission in Newcastle, New South Wales.³⁹⁰ His brother-in-law was a Primitive Methodist minister in New Plymouth.³⁹¹ Hirst was a trustee of the church and superintendent of the Sunday School.³⁹² In 1890, he was secretary of the committee elected to celebrate the Methodist jubilee.³⁹³ His wife was treasurer for

³⁷⁷ *Auckland Weekly News*, 8 May 1902, p. 25.

³⁷⁸ *Auckland Weekly News*, 18 May 1902, p. 33.

³⁷⁹ Applications for Land Grants, 1882, no. 622, Lands and Survey Department, LS 65/3, ANZ-W.

³⁸⁰ *Waikato Argus*, 16 January 1897, p. 2, 20 March 1897, p. 3.

³⁸¹ *Te Aroha News*, 28 May 1887, p. 2.

³⁸² *Auckland Weekly News*, 27 October 1899, p. 23.

³⁸³ *Auckland Weekly News*, 13 June 1891, p. 23.

³⁸⁴ *Auckland Weekly News*, 27 October 1899, p. 23.

³⁸⁵ *Te Aroha News*, 3 February 1900, p. 2; *Cyclopedia of New Zealand*, vol. 2, p. 828.

³⁸⁶ *Strong Blow the Winds*, [p. 23].

³⁸⁷ 'Te Aroha', *Observer*, 27 September 1890, p. 18.

³⁸⁸ *Thames Advertiser*, 11 November 1898, p. 3.

³⁸⁹ *Auckland Weekly News*, 10 April 1902, p. 35.

³⁹⁰ *Auckland Weekly News*, 9 November 1905, p. 32.

³⁹¹ Probate of Henry Hirst, BBAE 1569/5543, ANZ-A.

³⁹² *Strong Blow the Winds*, [p. 20].

³⁹³ *Te Aroha News*, 4 April 1890, p. 2.

many years of the church's Ladies Guild.³⁹⁴ When he left the district to settle in Auckland, at the Methodist farewell 'eulogistic speeches were made and general regret was expressed', and he received many 'handsome presents'.³⁹⁵ He was also on the committee of the local branch of the British and Foreign Bible Society.³⁹⁶

His father, Henry, was active both in Mount Eden local government and in the temperance movement.³⁹⁷ As a consequence, both Henry's sons were, 'like their father, staunch teetotallers'.³⁹⁸ Elected to the committee of the Waiorongomai Band of Hope in June 1884, his wife was elected to the ladies' committee six months later.³⁹⁹ In 1887, it was reported that he 'discharged the duties of chairman' at a meeting 'very satisfactorily'.⁴⁰⁰ Two years later, he was elected to chair a meeting to appoint trustees for the organ.⁴⁰¹ In 1891, he stood for the Te Aroha licensing committee, unsuccessfully.⁴⁰² From the fact that he won second prize for homemade wine at the agricultural show in 1897,⁴⁰³ it must be presumed that he favoured temperance over prohibition.

Moses Hotchin was aged 47 in 1880.⁴⁰⁴ He ran a general store, a dining room, and a boarding house which was described as a temperance hotel.⁴⁰⁵ In 1889 he was described as 'one of the most respectable and well to do businessmen in Te Aroha'.⁴⁰⁶ In 1896, when he was a guarantor of the domain board, a bank manager described him as a 'fair risk'.⁴⁰⁷ When he died in 1906, he left an estate of £760 7s 8d.⁴⁰⁸

³⁹⁴ *Auckland Weekly News*, 3 September 1903, p. 34.

³⁹⁵ *Thames Star*, 1 March 1907, p. 2.

³⁹⁶ *Auckland Weekly News*, 2 June 1894, p. 22; *Te Aroha News*, 22 June 1895, p. 2.

³⁹⁷ *Te Aroha News*, 6 July 1905, p. 2.

³⁹⁸ *Cyclopedia of New Zealand*, vol. 2, p. 431.

³⁹⁹ Waiorongomai Band of Hope, Minutes of Meetings of 5 June 1884, 3 December 1884, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland.

⁴⁰⁰ *Te Aroha News*, 23 October 1887, p. 3.

⁴⁰¹ *Te Aroha News*, 22 May 1889, p. 2.

⁴⁰² *Thames Advertiser*, 22 June 1891, p. 2.

⁴⁰³ *Auckland Weekly News*, 6 March 1897, p. 35.

⁴⁰⁴ Death Certificate of Moses Hotchin, 21 March 1906, 1906/1479, BDM.

⁴⁰⁵ *Thames Advertiser*, 19 April 1882, p. 3, 9 November 1892, p. 3; *Te Aroha News*, 16 June 1883, p. 3; *Waikato Times*, advertisement, 14 September 1886, p. 3, 4 June 1889, p. 2; *Ohinemuri Gazette*, 5 September 1896, pp. 4, 5.

⁴⁰⁶ Te Aroha Magistrate's Court, *Waikato Times*, 14 November 1889, p. 2.

⁴⁰⁷ Bank of New Zealand, Ohinemuri Branch, Half-Yearly Balance Book, Balance as at 30 September 1896, Bank of New Zealand Archives, Wellington.

⁴⁰⁸ Testamentary Register 1906-1908, folio 4, BBCB 4208/6, ANZ-A.

Hotchin was described in 1898 as being ‘one of our oldest and most popular residents’.⁴⁰⁹ When a boat race was held in 1892, he was the starter.⁴¹⁰ In 1895 ‘“Te Aroha’s own Moses” was in great glee handing round the tea and biscuits to the young ones from town. Well done, M., some of our young men should take a lesson from you’.⁴¹¹ He arranged dances and social events, a welcome home to his newly married daughter in 1898 being held in ‘Smardon’s Hall’.⁴¹² He was elected to the committee of the public hall company,⁴¹³ ‘interested himself in beautifying work’ by planting trees in the township,⁴¹⁴ and was on the committee of the horticultural society.⁴¹⁵

Despite this prominence and popularity, he twice failed to be elected to the school committee.⁴¹⁶ In 1887, when standing as a ‘working man’s candidate’ in the first town board election, he did not address a candidates’ meeting.⁴¹⁷ Possibly because of this reticence, he was the last to be elected, with 99 votes; the top-scoring candidate received 151.⁴¹⁸ He was appointed to the works committee along with another workers’ candidate.⁴¹⁹ When it was suggested that he act as its clerk, he nominated his colleague to ‘do the work, for I shan’t’.⁴²⁰ The following year he did not stand for re-election.⁴²¹ In 1890, he came bottom of the poll with only 16 votes; the highest candidate received 60.⁴²² In 1894, he was the last to be elected, with 53 votes to the top scorer’s 70.⁴²³ In June that year he was described as being the board’s ‘bill sticker’.⁴²⁴ He was once again on the works committee, and during a debate about one contract ‘repeatedly interrupted’ other councillors until the chairman called him ‘to order, and gave him to

⁴⁰⁹ *Te Aroha News*, 3 March 1898, p. 2.

⁴¹⁰ *Auckland Weekly News*, 24 September 1892, p. 23.

⁴¹¹ ‘Te Aroha’, *Observer*, 25 May 1895, p. 21.

⁴¹² ‘Te Aroha’, *Observer*, 25 November 1882, p. 170; *Te Aroha News*, 23 January 1886, p. 7, 3 March 1898, p. 2.

⁴¹³ *Te Aroha News*, 17 January 1885, p. 2, 15 February 1890, p. 2; *Waikato Times*, 23 February 1886, p. 2.

⁴¹⁴ *Te Aroha News*, 7 December 1942, p. 5.

⁴¹⁵ *Auckland Weekly News*, 15 September 1894, p. 23.

⁴¹⁶ *Te Aroha News*, 1 May 1886, p. 2, 30 April 1887, p. 2.

⁴¹⁷ *Te Aroha News*, 12 March 1887, p. 2.

⁴¹⁸ *Te Aroha News*, 12 March 1887, p. 3.

⁴¹⁹ *Waikato Times*, 10 May 1887, p. 3.

⁴²⁰ Town Board, *Te Aroha News*, 3 December 1887, p. 3.

⁴²¹ *Te Aroha News*, 19 September 1888, p. 2.

⁴²² *Auckland Weekly News*, 27 September 1890, p. 18.

⁴²³ *Auckland Weekly News*, 29 September 1894, p. 22.

⁴²⁴ *Te Aroha News*, 12 June 1895, p. 2.

understand that he must wait till one member was finished before he commenced speaking'.⁴²⁵

When defeated for the licensing committee in 1885, a newspaper reported that he had 'the reputation of being the most prominent temperance man amongst the candidates'.⁴²⁶ He received 26 votes whereas the highest scorer had 58.⁴²⁷ Two years later, he stood again, with the same outcome: 19 people voted for him compared with the 35 who voted for the most popular candidate.⁴²⁸ He did not stand again.

John Benjamin Johnson, universally known as Ben,⁴²⁹ topped the poll for the licensing committee in 1891 by just one vote.⁴³⁰ In 1906, when he stood against Ralph Lake Somers, a popular publican,⁴³¹ he was defeated by 91 votes. According to the *Observer*, he had the support of the prohibitionists, who 'plied the muck-rake for all they were worth';⁴³² in the absence of the local newspaper, it is not possible to confirm this charge.

Johnson was Te Aroha's leading tinsmith and plumber.⁴³³ He later became a flaxmillier and a farmer at Mangaiti as well.⁴³⁴ He was financially successful,⁴³⁵ and in 1902 his bank manager described him as 'a prosperous man, attentive to his

⁴²⁵ Town Board, *Te Aroha News*, 13 November 1895, p. 2.

⁴²⁶ *Thames Advertiser*, 25 February 1885, p. 3.

⁴²⁷ *Te Aroha News*, 28 February 1885, p. 2.

⁴²⁸ *Te Aroha News*, 5 March 1887, p. 3.

⁴²⁹ *Te Aroha News*, 11 December 1898, p. 2.

⁴³⁰ *Waikato Times*, 30 May 1891, p. 2.

⁴³¹ See section on publicans in the paper on the drink problem in the Te Aroha district.

⁴³² *Observer*, 5 May 1906, p. 5.

⁴³³ For example, *Te Aroha News*, 24 August 1889, p. 2, 10 April 1895, pp. 2, 3, 23 July 1898, p. 2, 28 October 1936, p. 10, 11 January 1940, p. 5; *Cyclopedia of New Zealand*, vol. 2, p. 831.

⁴³⁴ For example, *Auckland Weekly News*, 9 October 1902, p. 32; *Thames Star*, 2 September 1904, p. 1, 31 March 1905, p. 4; *Te Aroha News*, 27 January 1915, p. 2, 8 January 1917, p. 2, 11 January 1940, p. 5.

⁴³⁵ Bank of New Zealand, Ohinemuri Branch, Half-Yearly Balance Books, Balances as at 30 September 1902, 31 October 1905, Reports on Advances; Manager's Memorandum Book 1902-1914, p. 41; Te Aroha Branch, Manager's Diary 1905-1919, entry for 17 July 1906, Bank of New Zealand Archives, Wellington.

business'.⁴³⁶ In the following decade he invested in some unprofitable Waiorongomai mining claims.⁴³⁷ On his death in 1940 he left an estate of £33,943 4s 8d.⁴³⁸

Johnson was prominent in the community in a variety of ways. In 1886, he rowed and canoed in the regatta.⁴³⁹ He 'always took a keen interest in racing and horses, and was one of the oldest members' of the Jockey Club.⁴⁴⁰ He was a largely inactive member of the Te Aroha Rifles from 1892 to 1895 and again from 1900 to 1901, being elected one of the three sergeants in 1894.⁴⁴¹ When a gun club was formed in 1902, he joined up.⁴⁴² Later that year, he donated a prize for the Piako Mounted Rifles' gymkhana.⁴⁴³ He was also a leading freemason.⁴⁴⁴

Johnson was a member of the borough council for two terms.⁴⁴⁵ In 1906, after failing to be elected mayor, he and another candidate both obtained 133 votes for a vacancy; the returning officer's throw of the dice gave the victory to his rival.⁴⁴⁶ Three years later, he topped the poll with 191 votes.⁴⁴⁷ In the twentieth century he was elected to the school committee, and in 1910 became a cemetery trustee and a member of the sports domain board.⁴⁴⁸ In 1914, he was appointed a justice of the peace.⁴⁴⁹

As a young man, a much less respectable Johnson featured in gossip columns. There was an obvious answer to one item in February 1885: 'Ask Ben how he got the

⁴³⁶ Bank of New Zealand, Ohinemuri Branch, Half-Yearly Balance Books, Balance as at 30 September 1902, Report on Advances, Bank of New Zealand Archives, Wellington.

⁴³⁷ Te Aroha Warden's Court, Mining Applications 1910, 56/1910, BBAV 11289/20a; Mining Applications 1913-1916, 44/1913, 20/1916, BBAV 11289/22a, ANZ-A.

⁴³⁸ Hamilton Probates, BCDG 4420/4652, ANZ-A.

⁴³⁹ *Te Aroha News*, 13 November 1886, p. 2.

⁴⁴⁰ *Te Aroha News*, 15 November 1918, p. 2, 30 August 1923, p. 5, 29 August 1934, p. 4, 11 January 1940, p. 5.

⁴⁴¹ Te Aroha Rifles, Nominal Rolls to 31 December 1892, 28 February 1895, 29 December 1896, 38 February 1900, 28 February 1901, Army Department, ARM 41, 1911/66o, 1911/66q, 1911/66r, 1911/66v, 1911/66w, ANZ-W; *Auckland Weekly News*, 3 March 1894, p. 22.

⁴⁴² *Auckland Weekly News*, 6 March 1902, p. 33.

⁴⁴³ *Auckland Weekly News*, 18 December 1902, p. 33.

⁴⁴⁴ *Auckland Weekly News*, 8 September 1899, p. 23; *Cyclopedia of New Zealand*, vol. 2, p. 828.

⁴⁴⁵ *Te Aroha News*, 11 January 1940, p. 5.

⁴⁴⁶ *Auckland Weekly News*, 28 June 1906, p. 24.

⁴⁴⁷ *Te Aroha News*, 29 April 1909, p. 2.

⁴⁴⁸ *Auckland Weekly News*, 4 May 1905, p. 20; *Te Aroha News*, 27 April 1909, p. 2, 9 August 1918, p. 2, 11 January 1940, p. 5.

⁴⁴⁹ *Te Aroha News*, 29 June 1914, p. 3.

biddybiddies on his back on Sunday'.⁴⁵⁰ One month later the *Observer* Man declared that 'the tinker' was 'acknowledged the only ladies' man in Te Aroha. Nothing less than three now, Ben'.⁴⁵¹ Johnson, then aged 23, was to be married in that December, not to any of his Te Aroha flames but to a Thames girl.⁴⁵² Six months after the wedding, his first child was born.⁴⁵³ Married for 55 years, the couple produced ten children.⁴⁵⁴

Unlike so many temperance advocates, Johnson was not a Wesleyan. He was married in an Anglican ceremony, and all their children were baptized into this church.⁴⁵⁵ However, his wife became an active worker for the Presbyterians.⁴⁵⁶

Mark Lovell was the postmaster at Waiorongomai from the beginning of December 1883 to the end of April 1889.⁴⁵⁷ He was prominent in the community, for instance in July 1886 complaining to the council that the streets were 'in an almost impassable condition'.⁴⁵⁸ Since early 1886 he was the leading mover for erecting a Wesleyan church, in May 1889 holding a meeting in his home at which he was appointed to the 'working Committee'.⁴⁵⁹ He was to prove an energetic but occasionally abrasive and divisive leader of the Band of Hope. As an example of his personality, in April 1884 he had a man arrested for obtaining £8 4s 6d under false pretenses. The loan, 'to prevent an exposure', was obtained 'as security for a horse', which the borrower 'represented as belonging to him, but which was not in reality his property. The evidence adduced, however, was not considered to be sufficiently strong

⁴⁵⁰ 'Te Aroha', *Observer*, 28 February 1885, p. 10.

⁴⁵¹ 'Te Aroha', *Observer*, 28 March 1885, p. 10.

⁴⁵² Marriage Certificate of John Benjamin Johnson [recorded as Johnston], 29 December 1885, 1885/3607, BDM.

⁴⁵³ Birth Certificate of James Johnson, 5 July 1886, 1886/9949, BDM.

⁴⁵⁴ Death Certificate of John Benjamin Johnson, 7 January 1940, 1940/21408, BDM; Church of England, Hamilton East District Baptisms 1879-1908, nos. 106, 139, 195, 288, 418, 537, 613, 614, 762, 763, Anglican Diocesan Archives, Hamilton; *Te Aroha News*, 11 January 1940, p. 5, 29 July 1943, p. 5.

⁴⁵⁵ Marriage Certificate of John Benjamin Johnson, 29 December 1885, Thames Marriage Register 1884-1887, no. 27, Anglican Archives, Auckland; Church of England, Hamilton East District Baptisms 1879-1908, nos. 106, 139, 195, 288, 418, 537, 613, 614, 762, 763, Anglican Diocesan Archives, Hamilton.

⁴⁵⁶ *Te Aroha News*, 29 July 1943, p. 5.

⁴⁵⁷ *New Zealand Gazette*, 10 January 1884, p. 47, 13 June 1889, p. 668.

⁴⁵⁸ Piako County Council, *Te Aroha News*, 10 July 1886, p. 2.

⁴⁵⁹ *Te Aroha News*, 27 March 1886, p. 2, 22 May 1889, p. 2.

to sustain the charge, and the accused was therefore acquitted'.⁴⁶⁰ The local *Observer* man deplored Lovell's action. 'Too bad of you, Mark to arrest Punch; you belong to the Band of Hope. Could you not hope for your money also?'⁴⁶¹

On one other occasion he may have featured in the *Observer*. In September 1885 a 'Waiorongomai Whisper' asked: 'Where was Mark the other night when the gander tackled his little duck?'⁴⁶² Five months later, when aged 24, Lovell married Emily Jane Gribble.⁴⁶³

At the beginning of May 1889 Lovell was replaced as postmaster and left Waiorongomai to become postmaster at Thames.⁴⁶⁴ At the end of the month he told his colleagues that at the end of 1883, Murray, the Waiorongomai teacher, had sought his assistance in starting a Band of Hope.

Those who worked with them in a good cause 1883-84-85 knew well with what grand success the work was crowned, how many pledges were taken, and how many turned over a new leaf and gave up the drink. To him the work had been a labour of love, and he had cheerfully devoted a great deal of his spare time to instructing the children and arranging for the various meetings. Latterly he had been unable to devote so much time to the cause, which had been more or less at a standstill.⁴⁶⁵

Lovell would serve as postmaster in several towns before dying in Napier in 1935, aged 76.⁴⁶⁶

Edward Hugo Ross Raue, a cook who had been born in Prussia, was aged 42 in 1880.⁴⁶⁷ He participated in the Te Aroha rush, being encouraged to find greener

⁴⁶⁰ Armed Constabulary Force, Report of Charges taken at Te Aroha Lock-Up 1880-1903, 7/1885, in private possession; Te Aroha Magistrate's Court, Criminal Record Book 1881-1896, 15/1885, BCDG 11220/1a, ANZ-A; Te Aroha Correspondent, *Waikato Times*, 30 April 1885, p. 3; *Te Aroha News*, 2 May 1885, p. 2.

⁴⁶¹ 'Waiorongomai Wrinkles', *Observer*, 16 May 1885, p. 16.

⁴⁶² 'Waiorongomai Whispers', *Observer*, 5 September 1885, p. 4.

⁴⁶³ Notices of Intentions to Marry 1886, folio 56, Births Deaths and Marriages, BDM 20/31, ANZ-W; Marriage Certificate of Mark Lovell, 8 February 1886, 1886/250, BDM.

⁴⁶⁴ *Te Aroha News*, 4 May 1889, p. 2; *New Zealand Gazette*, 13 June 1889, p. 668.

⁴⁶⁵ *Te Aroha News*, 1 June 1889, p. 2.

⁴⁶⁶ *Evening Post*, 22 February 1907, p. 8; *Nelson Evening Mail*, 24 October 1935, p. 6; Death Certificate of Mark Lovell, 18 October 1935, 1935/22660, BDM; Napier Probates, AAOW 22775, box 908, 1953/35, ANZ-W.

⁴⁶⁷ Birth Certificate of Herbert William Raue, 29 July 1880, 1880/9402, BDM; *Waikato Electoral Roll*, 1884, p. 18.

pastures there after becoming bankrupt.⁴⁶⁸ His son Robert, when revisiting in 1937, recalled his family (including an almost four-month-old baby)⁴⁶⁹ ‘packing up in a hurry’ to leave Cambridge for the new goldfield:

“We pitched our tent somewhere near the site of the [Te Aroha] News Office,” he said, “and my father, who was something of a jack-of-all-trades, set up as a barber, erecting the traditional barber’s pole in front of the tent and putting a chair there for clients. He became known as the camp barber in those days of the early gold rush.”

Mr Raue, then only a child of six years,⁴⁷⁰ recalls how he joined in the fun with other children who played round the prospectors’ camps....

When the discovery of gold was made at Waiorongomai the family was removed there and spent three years as citizens of the mushroom town which sprung up overnight when the boom was at its peak....

He remembers joining the first Band of Hope at Waiorongomai and singing in the local hall “Water is the Drink for Me.”⁴⁷¹

Although Raue and his children were members of the Church of England, the children were enrolled in the Wesleyan Sunday School at Waiorongomai.⁴⁷² After he resigned from the Band of Hope committee in April 1885 the family returned to Sydney.⁴⁷³

CONCLUSION

The efforts of the temperance movement waxed and waned, being largely dependent on the enthusiasm and ability of its leading advocates. It never solved the

⁴⁶⁸ Te Aroha Warden’s Court, Miner’s Right no. 426, issued 25 November 1880, Miners’ Rights Butt Book 1880, BBAV 11533/1c, ANZ-A; ‘Return of all Bankruptcies and Assignments since the coming into operation of the “Debtors and Creditors Amendment Act, 1878:” District Court of Auckland Holden at Hamilton’, Legislative Department, LE 1, 1883/106, ANZ-W; *Waikato Times*, 9 December 1880, p. 3.

⁴⁶⁹ Birth Certificate of Herbert William Raue, 29 July 1880, 1880/9402, BDM.

⁴⁷⁰ Confirmed by Waiorongomai School, Class Lists, November 1883, YCAF 4135/10a, ANZ-A.

⁴⁷¹ Recollections of R.J. Raue, *Te Aroha News*, 9 January 1937, p. 5.

⁴⁷² St Andrews’ Church, Cambridge, Register of Baptisms 1877-1909, no. 145, Anglican Church Archives, Cambridge; Hamilton East District, Register of Baptisms 1879-1908, no. 45, Anglican Diocesan Archives, Hamilton; Waiorongomai Sunday School, Admission Book 1884-1889, entries for 9 March 1884, 20 July 1885, 3050/888, Methodist Archives, Auckland.

⁴⁷³ Waiorongomai Band of Hope, Minutes of Meeting of 16 April 1885, Minute Book 1883-1889, 3050/916, Methodist Archives, Auckland; *Waikato Times*, 9 December 1880, p. 3; *Te Aroha News*, 9 January 1937, p. 5.

problem of over-indulgence in drink, with all its unfortunate consequences, nor was it ever likely that it could have done so, although it may have led to some individuals limiting their intake or even abandoning strong drink forever.