

Oral History Program

**OH-2&3**

**Box #1**

Brigham Young University – Hawaii  
Oral History Program

**James R. Elkington**

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BRIGHAM YOUNG UNIVERSITY-HAWAII  
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INT This is Ken Baldrige at Church College of New Zealand in Temple View on December 29, 1971. I'm in the basement of the dorm talking to "Uncle Jim" Elkington, James Rongotoa Elkington, who has worked with the principle identities in the early history of the Church [of Jesus Christ of Latter-day Saints] in New Zealand in just about all phases of activity.

First of all, Uncle Jim, would you mind mentioning again the way in which you got the name, Rongotoa, or how it came to be a part of the family?

JE Well, I'm Ngati-Koata, a sub-tribe of Ngati-toa, and Te Rauparaha was the great leader of our tribe. He was very renowned and he—I think he was known by the Europeans as the "Napoleon of the South." One colonel told me during the war [World War II] that many of the tactics that Te Rauparaha used they were studying in the army courses. Well, he was offended at something that the Marlborough people had done. Just previously to this particular time, one of the young fellows in our tribe married into that tribe—they were renowned for very beautiful women—and of course, very friendly relations grew up between our tribe and the -Marlborough Tribe.

Well, this particular time at the mouth of the Pelorus sound, Te Rauparaha called in to our people—to my great-great-granduncle and his families and told him that he was going up there on a punitive expedition. My great-great-granduncle told him, "Well, you can't do that. Our young man up there has married into the people." Te Rauparaha said, "Oh, we'll look after your boy." He said, "Oh no, not only that his wife's relations, uncles and cousins; there'll be hundreds of them there." "Oh I can't help that." He said, "Well, you can't go up there." And Te Rauparaha said, "Well, who's going to stop me?" They were standing on the beach on the rocks, and Te\_Rauparaha had just got off his canoe, come up, and he was on the near side r to the sea. And so our chief said, "Well, I am," and he pushed him into the water. I suppose that the cold water had the cooling effect on him (laughter), because when he got up he looked up and he said, "All right, cousin, you win."

And my great grand-uncle was born a few days afterwards, and he was named Rongotoa for the brave act that was performed by his uncle. Of course, when I was born they passed the name onto me.

INT Okay, Uncle Jim, what I would like to talk about this morning is in regard to the old MAC [Maori Agricultural College] and your experiences with that. Now, when were you at the MAC?

JE Well, I was among the first group of students. I was the fourth one registered, and my daughter-in-law, John's wife's father, was the first one.

INT Oh, yes, what was his name?

JE Te Rauparaha Wineera.

INT Now, this would have been in 1912 then?

JE This was in 1913.

INT In 1913.

JE I 1912, there was a *hui pariha* at Awapuni. I attended that, and in 1913 I came up to school. A year afterwards the war [World War I] broke out.

INT Now, were you living down on the [D'Urville] Island at the time?

JE Yes.

INT What prompted you, or what prompted the family to send you up to Hastings?

JE Well, a year before the school opened, President [Orson D.] Romney [New Zealand Mission, 1911-1913] and Brother [John] Johnson, who would be the principal of the new school, toured around New Zealand canvassing for students. They wanted to get as many students of Latter-day Saints as they could to the new school. Well, this particular time they came to the Croiselles, and I think, it's a six-mile walk through the bush and...

INT Now, excuse me, that was Croiselles?

INT How old were you at this time?

JE I think I was about twelve or thirteen. I came to the college when I was fourteen.

INT Now, how did you get to the college from there?

JE Yes, that's on the mainland, between French Pass and Nelson. The Maori village there was called *Whangarai*. In my younger days we lived there because there was a school there—the Church of England had a mission school. And after we grew up, there was no work there. There was a sawmill there. Well, when the sawmill finished, then we went to the island but our house was still there, no one lived in it. President Romney and Elder Johnson came and we went up to the old house, cleaned it up, and welcome them there. Well, when they got there, there was no thought of me leaving the island at all. But when they got there they persuaded my parents to send me there.

INT How old were you at this time?

JE I think I was about twelve or thirteen. I came to the college when I was fourteen.

INT Now, how did you get to the college from there?

INT My father and I were in Nelson at the time. Our family went up to Motueka to pick hops and we left from there onto a ferry-boat, came up to Wellington, and then into the college.

INT Did you travel by train from Wellington up to Hastings, then?

JE Yes, and when we got into Hastings, they had just bought motor cars for taxis. I think there were two motor cars in Hastings at the time for taxis. It was an experience not only to ride on these things at forty-five miles an hour, but to hear the old timers talking about the great speed that the motor cars were traveling at.

INT It would be quite a great speed for 1912, I would imagine. So your father came up with you then.

JE Yes.

INT Do you remember what the fees were that first year?

JE Yes, twelve pounds.

INT Twelve pounds that covered books, tuition, board and room and everything?

JE Everything.

INT How about uniforms? Did it cover that?

JE No, we had to pay for our own uniforms.

INT Now, someone mentioned that you had long trousers. Were there long trousers right from the very beginning when you was there?

JE No, I've got a photo here of short pants. You know, not bare knees, but sort of buttoned, and the long socks came over it.

INT Oh, I see. Kind of like knee britches, knickers, or something?

JE Yes, blue.

INT Now, how many were in that first group? Do you recall? I think Brother Sid Kamau said there were about five in the first graduating class.

JE Yes.

INT Now, let me ask you another question; did you go right into secondary, or did you still have some primary school to finish?

JE I left school when I was in the fourth standard, and when I got there, I started off in the fourth standard.

INT So, then you had standard four, five and six; and then you started your secondary school?

JE Yes, that's right. But it didn't take me long to get through the standards. I had a wonderful teacher there, and he took a lot of interest in me, and I reciprocated by being very attentive. I hadn't played football on the island there were no footballs. It didn't mean anything to me at all. I was homesick—really--all the time.

INT Who was this teacher?

JE Samuel Morgan, he was an elder in the mission, but he was teaching at the Porirua School. The Mormons had a school there, for the young people. So, when the college opened, he came up.

INT In fact, I think Brother Kamau mentioned that he was going to one of these LDS primary schools there at Bridge Pa. Apparently there was quite a system of mission schools.

JE That's right, there was one in Bridge Pa. They had their classes in the chapel, a small chapel they had there.

INT So, many of the elders came to MAC when the school opened then, did they? Many of the elders had been teaching at these other schools.

JE Yes.

INT Now, this Elder Morgan, did he take just the primary students?

JE No, no, he had a general class, but I always went to him for any of my problems; he was always ready to help me.

INT Did the class include both primary and secondary students?

JE No, we had secondary school classes. Raha Wineera was in that they started off in the first year high school. And I started off with the fourth standard kids, but before the year was out, I was in the sixth standard lot.

Samuel Morgan was taking that class. When he went away--I've forgotten the



year he left, but when he went away there was no one to teach the sixth standard. So we were moved up, I think-to the second year of high school, and I struggled trying to catch up with the others.

INT So your program was kind of accelerated then? How long did you stay at MAC?

JE I graduated in 1917.

INT Oh, yes, very good. Now, that was at the end of the fourth year?

JE I think I was there five years.

INT Five years, that's when you started, 1913, '14, '15, '16 and '17. Now, you worked very hard in your schooling. Did you participate in any of the extra-curricular activities? Did you ever develop an interest in sports?

JE Yes, I was very good at basketball; I was playing center.

INT Were you tall then, too?

JE Yes, I was. I was over six feet then. When I was fourteen years old, fifteen, I was five feet, sixteen inches.

INT Five feet, sixteen inches?

JE Yes, five feet, sixteen inches! [laughter]

INT That's getting up there all right. Had you ever played basketball before?

JE No, on D'Urville Island there was nothing to do at all.

INT That's right. Did you participate in the band, the glee club? Did they have them at that time?

JE Yes, I was. I can't sing very well, and I'm not a champion guitar player, but Walter Smith liked me. So I was in his glee club, and his band. During the war in 1914, we toured the North Island.

INT You put on concerts for fund-raising activities, I believe.

JE Yes, that's right. The war organization at whatever city we went to arranged for everything. There were no expenses; we stayed with the Maoris.

INT Now, those first years while you were there, was the student body entirely Maori? Or were any of the islanders [i.e. Samoans and Tongans] there in those early days?

- JE No, we had a young *pakeha* [Caucasian] there, Cyril Going. He was amongst the first of the students. I remember him very well. I've forgotten if there were any other *pakehas*.
- INT Were there any islanders?
- JE Well, they didn't come in until later. I think there were only about forty-five students the first year. Then later on, it went up to eighty-four, and I think, later after I left, they had over a hundred. That's when the island people came. There was a time when there were more islanders than Maoris. I think there were twenty-six islanders and twenty-five Maoris. Not a very good outlook for the Maori support of the school. Well, I might say now, that many of the Maori leaders, Church members, considered the MAC second to Te Aute College. You see, they had such men at the time that had graduated from Te Aute College like Dr. [Peter] Buck, Dr. [Maui] Pomare, Sir Apirana Ngata and a few others, so they created quite a prestige for Te Aute.
- INT Someone mentioned—I think it was Waimate Wihongi--said that his parents, and possibly others, seemed to regard MAC as a kind of reformatory: If the youngest were acting up at home, send them off to MAC to be straightened up.
- JE Yes, there was a lot of that.
- INT Of course, we had that here too, didn't we? At CCNZ [Church College of New Zealand] there were some people that did that.
- JE In spite of all of that, quite a lot of very good boys went there. For instance, George Watene rose very high in the Church in New Zealand. Steve Watene, the Watene family were a good family.
- INT Did Steve go to MAC too?
- JE Yes.
- INT Now, what schooling did you receive there that you feel prepared you vocationally? First of all, let me ask—now, I know that quite a bit of your life you've been a carpenter. Would this be what you would regard as your major occupation you've had during your life time?
- JE No, as a matter of fact, I didn't attempt to study carpentry until after I was forty years old. I was interested in fanning, and you know, working on farms. You see, they had a nice dairy at the college, and so I was hoping to be a sharemilker somewhere in my life.
- INT So after you left the college, did you go into farming?

JE Yes.

INT Did you find that what you learned at the college proved to be helpful in your farming?

JE Yes, if for nothing else, it made me alert. For instance, I was sent to do a bit of fencing. I told the boss, "Oh, I don't know any fencing at all."

"Oh," he said, "It's so easy." And he told me what to do. I went ahead; he came and had a look and he laughed like anything. He said, "That wouldn't keep a rabbit out" [laughter]. So he said, "It's all right, I'll fix it up." So he got a fencing expert to come along and help me. Well, you know, we were there for about a fortnight, and a mile, and a half of fencing stood up, looked good.

INT So it didn't teach you how to fence; it taught you how to think sharp, right?

JE Yes, it taught me to regard farming, and to make me keen to pick things up.

INT Now, how about the academic side of it? Did you feel now, there probably weren't at that time that many Maoris who were high school graduates? Did you feel that the academic training you received at MAC was to be sufficient for you and help you?

JE Well, I'll answer that this way. At that time the Maoris were very, very backward. There were very few Maoris that had any education at all. You see, the Maoris that went to Te Aute were Maoris from parents who had some money. Those who had no money at all, they couldn't go to any school unless they were exceptionally clever; they had no chance. Those who were exceptionally clever, the Church of England missionaries or the Catholic missionaries—you know, priests and pastors—they went around and saw these people, and they said, "Oh, we'll give you a scholarship to go to Te Aute or to one of the Catholic schools." Well, there was nothing like that for the Mormons, unless the Mormons had money, then they had no secondary education.

Well, the way the usual Maori looked after their homes—in the morning they fold up all the blankets, sheets and everything; roll the beds up and put these on the beds, and they just leave it there. Of course, when the kids want to sleep, they just drop themselves on the bed and go to sleep. Then every night the mother, or the big sister, they go along and roll the bed out, set the bed, and then the kids come in, have a wash, and then come in and have a sleep.

Well, when I came to college, and was sort of taught how to make beds and so on, and how to eat—we were taught how to eat properly with knives and forks and spoons. That meant a lot more in those days than it does now, because we didn't eat with forks and spoons. Although we had them, I'd sooner eat with my hands,

and my fingers.

Another thing during my last year there, I got married. I was a married man the last year I was there. And when we went back to the South Island, my wife had went to school at Hukarere, Church of England School, where she was taught housekeeping. And she was exceptional insomuch that the Church of England people made much of her. And when they held their synods in Waipawa, it was to her house that the people went to.

INT Where was Hukurere?

JE In Napier. So after I finished MAC we went back to South Island. Well, my wife the way she looked after our room and our house, revolutionized everything. They used to come along and just sat and marveled.

INT Now, you mentioned that prior to coming to the college, they just rolled up the mattresses. Were you sleeping on the floor at the time?

JE Yes, oh, some had beds. Like my parents had beds, and, there were some beds for the youngsters, but when you got too many youngsters. Then you just made a bed on a mattress on the floor. But even on beds, they would roll the bed up and put the blankets and everything on it.

INT I see, so you feel that some of the most outstanding things that you picked up then. Were the housekeeping chores, and the social graces, and some of these things that were taught at the college?

JE Oh, yes.

INT What about the spiritual training that you received?

JE Well, I think that was the most important of all. Being at the College here [CCNZ] for twelve years, and although the relationships between the students, and some of the teachers [here] were exceptionally good. It would not compare to the relationship between the teacher, and the student at the MAC. Why? There was a positive love between the teacher, and the student. And to be reprimanded by a teacher was something that was considered very bad. So the students of MAC learned something there that they never had in any of the other schools.

It was forcibly exemplified during World War II; when President [Matthew] Cowley [New Zealand Mission 1938-1945] was touring around the mission, he was the only American missionary here. He started off on the East Coast, and every big village along the road had patriotic societies, you know, for raising money. And when he went along he saw old MAC students. "Hello, what are you, doing here?" "Oh I'm a big shot here." "Oh yes, what are you doing?" "Oh I'm secretary of our committee." "Any members of the Church here?" "No, only

our family." "Why is it that they do this to you?" "I don't know, but they trust me."

You see, the same a little farther up. You find the secretary, or the chairman of any of these patriotic societies are all ex-MSC students. Well, then he got up and talked to Ngata. He said, "Ngata, why is it that all the way up the road here I see our MAC old boys in charge of all your committees?" And Sir Apirana said, "Well, President Cowley, your MAC gave to our Maori boys something that Te Aute or any of our other schools didn't give to them." He said, "Your boy are trusted." And whenever there's any big functions, where a lot of money is handled, and when your boys are handling them we feel free. When our boys handle them, we're not free at all. We're wondering whether they made a correct count."

INT That's excellent. I imagine that there was a lot of the Church leadership exerted by the MAC during the war years when you were by yourselves, too.

JE Yes, that's right. During the war years, all positions that were normally taken over by American missionaries were taken by all those old students. And with very, very few exceptions, they were all MAC old boys. Of course, Hepa Meha, he was the superintendent Sunday school for many years. Well, he didn't go to the MAC; he went to the Waipawa High School. And, Pere Te Ngaio, he was a Te Aute old boy; he was in the Mahia District doing a lot of work for the Church. But with those two exceptions, I think, nearly all the others who took over the offices of the elders were all the MAC old boys. George Watene was the mission secretary. But all those Watene boys; they were first class students, and they were first class citizens after they left. I've seen Steve Watene representing New Zealand in the New Zealand League Football, and not only that, he was captain of it.

INT Yes, he was a good man alright.

JE And then after World War II, they had a lot of troubles with labor problems in the meat works. So they got Steve Watene and send him down to Petone to be a liaison officer there. And from the time Steve got into there, no more trouble, he was so good that the Labor Party asked him to become their member for Parliament for the Eastern Maoris. And at the time the Ratana people had that all boxed up, but they wanted someone that would represent the people properly.

INT Now, at the time that you were there, was there this strong rivalry between MAC and Te Aute?

JE Oh, yes.

INT I know this later developed, but it was already in effect there while you were there?

JE Oh, yes, Particularly in football. I remember the first coach we had; he was an Te Aute old boy, and he used to be a Hawkes Bay rep.

INT What was his name?

JE Tomoana, and he came to coach us, you see. He was very good, but when we played against Te Aute, he had a red-and-white handkerchief. And when it was alright for Te Aute to attack, he pulled out the white handkerchief [laughs]; when they were in danger, to defend, he pulled out his red handkerchief [laughs]. Well, one of the Te Aute boys later came to MAC, and this is what he told us. Well, when Luxford Peeti came to see football one Time, he must have had an idea that there was something wrong. He offered to come from Dannevirke once a week—every Thursday—to coach our team and that's what he did.

Do you know Lux Walker? Well, [this was] his grandfather. He'd come down every Thursday with his wife; they were very wealthy people. And his wife canvassed around for money to buy uniforms. They bought our first, and second lot of football uniforms. And Luxford Peeti was a very good coach. After I left, Louie [Paewai] and George Nepia went to school. George Nepia was a Hawkes Bay rep first five-eights. Oh, he was a penetrating man.

After they finished school he went to live with Lui Paewai in Luxford Peeti told him, "Boy, you're in the wrong place." He said, "Oh, no, no, I'm the best in Hawkes Bay, first five-eighths." Luxford told him, "You'd be the best in New Zealand if you went fullback." He said, "Oh, why do you say that, old man?" He said, "well you've got a very penetrating run. You've got a nice step, but most of all, best of all, you've got a very powerful kick."

You know, with working boots, with the toe plates, he can bust a ball with a kick. So he talked about him with his cobbles [friends] and they told him— Lui told him, "Oh the old man, he's very good, you better do that." See, he and Lui used to play firsthand second five-eighths, and they were a wonderful combination. So he decided to do that. Well, the first game he played as a fullback, one of the New Zealand selectors was there. They were getting ready to go to England. He was the first one selected for the team, 1924, All Blacks.

INT Is that right? So the selector saw him play in a MAC game, was it?

JE No, he had finished MAC.

INT Oh, I thought he was selected during his last year at MAC, in 1923.

JE Could be, could be, but these were the circumstances that caused his selection as the first man for the team.

INT Oh, I see, he may have been selected then during the summer after he finished

school or something. George Nepia told me that he had been in school, and that he was selected, but he didn't say exactly the time he was selected, so I don't know whether school was still on, or whether he had finished for the summer. I don't know, but I knew that he had been playing for Hawke's Bay. Now, at the time you were there in 1916, you had a championship team, too, didn't you?

JE That's right, in 1916, 1917 we won the Hawke's Bay.

INT In fact, John Shortland told me about that. Was he captain of the team one year?

JE That's right.

INT Oh yes, now, your sport was basketball, wasn't it? You never did play football?

JE No, just very little. During the war, I played to keep the young fellows going. As a matter of fact, Peter Reihana, and I were managers. I was the manager and he was the coach for our first fifteen. And when they were short I got in and played.

INT Now, in the basketball, did you have competition with other schools?

JE No.

INT Or just your own intramural type of thing? So the only inter-scholastic competition was in the football, wasn't it?

JE That's right.

INT Well, I think I have a pretty good picture of the impact that the MAC had on the Church. I think, there's a very high level of responsibility that was met by the MAC old boys. There's been an awful lot of Church leaders that have come out of those ranks. Now, you've held various positions, I know; you were a Branch President and District President also, weren't you?

JE Yes, In Porirua, I was Branch President. I was the first counselor to my uncle in the District, Wairau District and Wellington District.

INT Now, of course, you're the Patriarch of the Hamilton South Stake, I guess it is.

JE Yes.

INT How long have you been a Patriarch?

JE Since 1967, [when] I gave my first blessing.

INT Oh, you mentioned being married your last year at MAC. Was this quite unusual for a married student to be there?

JE Oh yes, very unusual.

INT I would imagine. Can you tell me a little bit about that? How did that come about?

JE Well, there was a very good girl in Waipawa. The Church thought a lot of her; as a matter of fact, everybody did. When we were married, and because I was her husband, I'd come down to work at the Te Aute College I was Huitau's husband, they made a lot things good for me, even though I was a Mormon. And they wanted a good husband for her [laughter].

INT Now, was she Anglican?

JE No, Mormon. Her brother, Stuart Meha, was one of the leaders of the Church at the time. But President [William] Gardner [New Zealand mission 1913-1916] first talked to me about her, [he] told me what a wonderful girl she was. He said, "I've been looking around for a husband for her, and the best I've seen is yourself." So he said, "I want you to be a good boy while you are here." So I decided I was going to be a good boy. There was nothing in me to notice so the girls would like me. As a matter of fact, if there was any choice I was always the last.

INT [laughs]

JE So had it not been for President Gardner, I don't think I chance with her at all.

INT Now, you were working at Te Aute at that time, were you?

JE Well, after [my marriage]. You see, I got married at the last year of school. Then a few years after I left school, Te Aute advertised for bush-men to fell their trees, because they were putting electric lines through there. They had to cut their trees—plantations—back so far, and the poplars that were growing in the swamp area where they drained. Well, they were so tall [that] the wind was blowing them over and caused a lot of trouble. So they advertised for someone to fell these trees. Well, I applied, and they knew that I was Huitau's husband, so although my price was higher than the others, they were very pleased to give it to me. They were very friendly with me all the time I was working there.

INT Now, when did you marry her?

JE In 1917.

INT Did you marry her during the summer, or during the school year, or when?

JE No, we married January 31.



INT Had school started yet then for the 1917 year?

JE No, we had a little honeymoon and then I went back to school. Nickie Paewai got married too, so we went down there to live. But young people, you know, we didn't get along too well, squabblings and so on, was interfering with the studies. So it was recommended that the wives go back and we visit them once a month or something like that. So that's what happened.

INT So you, after that you stayed in the dorm again, and your wife went back to where? Waipawa?

JE Waipawa, yes.

INT I see. Now, if you were to just reach back in your memory that far back and pick out one or two major incidents, can you think of anything that would come to the surface?

JE Do you mean with me?

INT Yes.

JE Well, there was one very peculiar thing. When I was finishing off school, and going home in 1917, Elder Fairbourne, he was another teacher that I liked very much. And when he said goodbye to me he said, "Brother, I prophesy that one day you'll be principal of this school."

END OF SIDE A

SIDEB-

INT What was your reaction?

JE Yes, I had a little smile to myself, because it was such an impossible thing. Some of the elders wanted to take me bade to America, and I'd go to school and live with them. But at that time I was married, and there was no possible snow of me getting further education. So I said to myself, "Well, that's one prophecy that won't be fulfilled" [laughs]. However, a year afterwards, President Lambert sent word down to me to go up, and take charge of the school while the elders are attending the *huitau* in Thames [1918].

INT Where were you at this time?

JE I was down at the South Island. We packed up and got up to the College two or three days before they left for *huiatu*, and my wife had her baby up there during this period—Sister McKay. And they were away for a week, I was in charge of the school for one whole week. And a week after, all the teachers came back with

the exception of Brother John S. Welch who was the principal. When they came back-in the faculty meeting, I said, "Well, thank you very much, now I turn every thing back to you." And they said, "Oh, no, that's not the deal. You were to take charge from Brother Welch, and you still stay in charge until he gets back" [laughs]. So I was the head man at the college for two whole weeks [laughter].

INT You can't fight prophecy [laughs]. Very good. That would be an outstanding event, alright. How old were you at this time when you came back up? When was this; do you remember? Well, it would be when Olive was born. When was that?

JE I got married when I was nineteen. I was about twenty, I think. I don't think I was twentv-one [laughs].

INT Gosh, there were probably some students there who were older than you.

JE Oh, yes, there were quite a lot of students who were older than I was.

INT And all the other elders, the teachers, and everybody were gone, so there weren't any classes being held, I guess.

JE They went ahead and held their regular classes. I forgot what I did but I had something to do [laughs].

INT Now, let's move from that MAC period back to your early days—your first memories of the Church, and some of the things that you heard about the Church—how your own family came into the Church. I'd be interested in hearing that.

JE You mean when my family first heard of the Church?

INT Right.

JE Well, my grandfather was an offshoot of the Waikato people, and we came on the *Tainiui* [canoe]. But we migrated down to tire. South Island—forced to migrate. However, my grandfather liked the King people; he always recognized them as our *arikis*, our chiefs. And when they called a big *hui* here—I think it waws for the opening of the Waipa Bridge--and all the descendants from *Tainui* were asked come here to a meeting at the opening of that bridge.

Well, he'd [father] come up with others from South Island, and while [he was] there, he heard the prophecy being made by King Tawhiao. During one of his walking stick--he drew three circles on the ground, and he said, "Now, I have three emblems here; one is peace, one is war, one is religion." And he said, "Now, Waikato, I want you to choose one of these," and so they chose peace—"We don't want to have any war." "Alright." So he reached down as to grab up the emblem of peace. He picked it up and then he sort of, you know, threw out to

the people. He said, "Peace I leave with you." Then he grabbed up "war," and then he threw it as if he was throwing it as far as he could. And he said, "Peace I give you, and war I will throw back away out of the country. He said, "They will never have any more wars in New Zealand."

Then he picked up the religion--"But this religion I'll keep that to myself." And he said, "Soon, my ministers will come from the rising sun across the ocean of *Kiwa*. And when they come here, you will know them by the fact that they will travel two by two, in pairs. And when they pray, they will raise their hands. And they'll teach you in your own tongue." Well, it impressed the South Islanders very much, particularly my grandfather. So when they got back, he was always talking about it. He had a cousin that embraced the *Ringatu* religion, you know, the uplifted hand. The cousin told him, "Oh, we've already got that—*Ringatu*—that's, what the King was talking about." He said, "But, oh, you didn't come from the land of the rising sun; you've been here with me all the time. You never come across the mighty ocean of *Kiwa*." "Well our ancestors come." So you know, he [the grandfather] was a bit confused. He said, "No, you're not the one."

Much later, one of the Hippolites died--there were two brothers; Charlie and Jack Hippolite. They were half-caste Maori-French, and they were very, very progressive. And the Maoris liked them very much. I mean this Frenchman, they liked him very much. When his sons grew up they helped him. He was an engineer making roads, bridges, and so on. His sons helped him—well, one of the sons died, John Hippolite, down at [D'Urville] Island. All of his wife's relations came down to the island for the funeral. Well they got there one evening when everything was over, my grandfather got up—he was the chief of the place--and he said, "Well, we heard you've got a new religion, a new church." So he said, "Now that everything is all quiet, you conduct our service tonight."

So they got up; they gave a talk first, and they sang a hymn. And then offered the prayer. My grandfather was just sitting, and looking at it just like any ordinary time. And then when this person got up to say the prayer, he lifted his arms, you see. My grandfather looked when he said "Amen." He said, "Where did you get that church from?" He said, "Oh, we got it from a Mormon elder, Groosbeck, from Porirua." He said, "Where did he come from?" "Oh, he comes from America." And of course, he remembered the prophecy. "America, which direction it is?" He said, "Oh it's over this area; towards the land of the rising sun, come across the great ocean of *Kiwa*." So the first chance he got, he come over to Porirua. You know that we are related to those people; that's Te Rauparaha's people. So he said, "I come over to see a man; this Mormon elder, Groosbeck." And when he saw him, he said, "I want to be baptized." So he started to preach him the gospel. He listened to it and he said, "Oh, that's very good." But he said, "But I am converted; I'm already converted. I want you to baptize me." So he explained why he felt that way. So he was baptized and [the elder] gave him instructions; and then he came back with the Book of Mormon, and then he came back to [D'Urville] Island. And I think, not long after that, the elders went down

there, and baptized the others.

INT So the whole island was baptized pretty well.

JE But the peculiar thing about it, you know, after a while they all left the Church; they became Anglicans and something else. The elders, you know, lost contact [with the people], and there was only our family that were true to the faith; the Elkingtons and the MacDonalds in Blenheim. They were true to the faith.

INT Do you have any idea about when this was, when your grandfather went over to Poriura?

JE About 1893 sometime. You see, the Church had been amongst the Maoris for a long time before we heard anything about it.

INT This prophecy of Tawhiao—I'd heard about that. This is quite similar to the one of Potangaroa, wasn't it?

JE That's right. Yes.

INT I'd heard the signs explained, and I guess I was under the impression this was part of the Potangaroa prophecy. But I didn't realize Tawhiao had said this; of course, maybe they said the same thing. I don't know.

JE Well, practically the same thing but the circumstances were different.

INT Yes, I guess that's true all right.

JE You see I was told this by one young fellow who was there at the meeting with Paora Potangaroa. He said that during the meeting—you know, at that time the Maoris considered too many churches. They couldn't understand why there were so many churches. Why couldn't it be just one church instead of the parsons squabbling among themselves. They thought it was worst than the Maori "*tohungaism*", so during this meeting—someone asked him which of all these churches was the true church. So he meditated for a while, and then after a while, he said, "Oh, I can't tell you now; I'll retire and meditate and then I'll tell you later on." Have you heard it this way before?

INT Yes.

JE So that's what he did. Well, they waited. He was fasting, too. It was more than a day; if I can remember rightly, he told me it was about three days. And then, of course, everyone was invited to come again; the old man would talk to them. So they all got into the meeting, and he said everybody was keyed up. He was only a young fellow; he was keyed up. And it was just like pricking a balloon, you know. The old man said, "I've received no answer." Oh, they thought that was a

big let down, but he said, "What I want you to do is all the churches to have your church now, have it all together." They said, "One after the other or all together." He said, "Have it all together." So the Anglican Church started off their church; the Methodist, you know, all the churches just having a go all at the same time. Well, he said it was just a bit of a noise, that's all it was. After a while when they were finished he put his hand up for quietness, and he said, "I can't hear it; I can't hear the true church." Did you hear it like this?

INT I hadn't heard this part of it, no. Interesting.

JE "Oh," he said, "I can't hear it." Then after a while during some other talk he made this statement. He said, "My ministers are coming across."—this is the same as Tawhiao's practically word for word.

INT Oh.

JE Now, this chappy who told me was an old man. [He was] over seventy when he was telling me, and his interest was reviewed when Ratana movement was in full force. He [Potangaroa] had something that he buried, you know, they erected a stone.

INT I was out at Te Ore Ore the other day and I saw the monument.

JE That's right. Well, he had something and it was put into a box and it was buried there, you see. Now, the Ratana people wanted to get that thing out, and they wouldn't—the Maoris wouldn't have anything to do with it. "No, you can't do it." Well, because they said it's something to do with them and they want to see what it is. Well, finally they persuaded the direct descendant of the old prophet and she became a staunch Ratanite and so she said, "Yes, you go ahead and open it." So they took it out and brought the box out, opened it up. Well, a lot of the paper was destroyed—molded and so on—but there was some things there, and they couldn't make any head or tail of it. It was a sheet there and a rising sun on one part of it, and there was a tree and on this tree there was a red-coat soldier's jacket there and—what else? "That's about all I could remember," The old man was telling me, and the old man said that he was there when it was opened.

INT He was there both times, then, when the prophecy was given and when the box was opened?

JE Yes, he was there. Stuart [sic.] was there.

INT Oh, this is Stuart Meha you're talking about?

JE No, Elliot Nopera—Stuart's uncle. Stuart hadn't been born then. Nopera was [the] president of the Hawkes Bay District, one of the first high priests. He was there until he died.

INT But at this time that this was happening, of course, he would not have been a member, would he?

JE Oh, yes, he was [the] president of the Hawkes Bay District.

INT I mean, at the time he heard the prophecy he was just a little boy?

KE Oh, yes, he was just a young fellow.

INT And then later, was he a member at the time this prophecy was dug out?

JE Oh, yes, when that thing was dug out he was president of the Hawkes Bay District, quite an old man.

INT Okay

JE Well that's what he saw, you see, and *Ratanas* was quite disappointed. And there was a wall there, and some of the writings, you know. They couldn't read out some of the writing they could. The writing that they could read was *Parahi Waara* [brass wall] and other writings. They memorized this, and then they discussed it with President Cowley. I think President Cowley had access to it, too, afterward; they invited him to go, and have a look.

Afterwards they asked him, "Now then, President, what do you think of that?" [laughs] and President said, "Well the rising sun is some--we have some similarity in something that they do in the temple." The all-seeing eye, and all that kind of thing. He said, "It's something to do with the temple, and the wall there is...." They interpreted that as the brass wall, *parahi*, you see, it means brass. And he said, "It's not a brass wall; it's a big wall." He said, "It's not brass, it's a big wall. It's a big area; it's a *pa*, you know, a village. It's a wall around a village." He said, "That's what that means. A wall around a village and it has something to do with the temple." And he said, "The coat indicates a soldier." He said, "Now, we're in the war; there's no elders here, well, no assigned elders, but we had more elders in New Zealand during the war than we had before the war."

A whole company of them was in Wellington--all Mormons--you see, and then, of course, during Sunday they were assigned out to all the branches around in the Wellington area. And those that were stationed somewhere up in Auckland, they were assigned every Sunday to the other branches. So he said, "That's what that means, that means the Gospel is being preached by soldiers not by ordinary elders, but by soldiers wearing uniforms."

When President Cowley made this statement, the old man remembered all these things that he witnessed in his young days. Then of course, he told it to President

Cowley, and he was telling me this is exactly what we discussed.

INT Now, this is as this Brother Nopera told you?

JE Yes, he was very keen to tell me, and he told it to me as if he were telling a real fairy tale to someone. He was quite excited. He said, "Come on, my boy, I want to tell you about this." We met at one *huipariha* in Wairarapa--I think--and of course, he told me about this thing.

INT Now, how long would this have been after the event happened? Was he still District President at the time he told you?

JE Oh, yes, I think the war was over.

INT So it had been since World War II then?

JE No, the war was still on; World War II was just at its closing stages.

INT Somewhere around 1944, 1945, something like that.

JE Yes, because there were no elders there.

INT Now, when your grandfather was baptized into the Church at Porirua; he was baptized, there, and then went back to [D'Urville] Island. Everybody else was baptized, and you say they later left the Church, then when you came along? What was the Church like in your early days?

JE We weren't very popular. Now, there is a Church of England School at Otaki, Cartarton, and Wairarapa. And I'm descendant from one of the people that gave over five hundred acres in Porirua, you see, for this college, they gave it to the Church.

INT The one in Otaki?

JE The one in Otaki, yes, and they pooled all the things that they got from the Maoris. You see the Otaki Maoris gave some; the Wairaropa Maoris gave some, and they pooled all these resources. They built these two colleges. And I remember some of the Catholic boys from the Croiselles going away; some of the Church of England boys going away, but no Mormons. The school teacher liked me very much. If she wanted some wood, well, I went and I cut her lots of wood [but] not just a handful. And I saw that she was supplied with wood, and of course, she liked me very much. And she depended on me rather than the Catholic or the Church of England kids. See, my brother, myself and my sister were going to the school--Church of England Missionary School.

INT This was at the Croiselles?

But before their visit, [we] just had a hymn and a prayer and that's all.

INT Now, the Primary and the Relief Society, was this back on the island?

JE No, this was at the Croiselles. This is while we were going to school.

INT Were there any other Mormon families there at the Croiselles besides yours?

JE Well, there as far back as I can remember. When we first got there, they were all Mormons, and they had a deacon. The deacon would go and ring the bell every night, every morning. And they'd U go into a meeting House and have their prayers. On Sundays, they have their sacrament meetings. And then after a while, nobody, just our family.

INT Now, what period of time was it that so many of the *huus* were held there on the island? I know that there were meetings that the elders used to go down to D'Urville quite a bit.

JE Not very often, not very often. After I was baptized, then I noticed that they didn't have any Church in the church house then; we just met in our house with just our family.

INT This was at the Croiselles?

JE Yes, just after I got baptized. Before I was baptized—from six to eight—you see, just in a matter of those few years something happened, and they stopped coming to Church.

INT There was a church house there at the Croiselles?

JE No, not a church house, [but] a meeting house—just a sort of a hall built for community affairs.

INT But then by the time you were baptized, you were back to just meeting in your own house ...

JE That's right. And when we have a *huipariha*, of course, everyone helped in. Everybody in the community helped, and they came to all the meetings. I remember Louis Hoagland came one time.

INT You mean the non-members would come too?

JE And when they had their services we all went and helped them just as if we were members.

INT I see. And then after your schooling at the Croiselles, then of course, you went to



the MAC, then you got married. Did you go back to the island then?

JE Before I went to the MAC—the mill cut out timber, you see, my father was working on the mill. When the mill cut out, there was no more work. So we left there and went back to [D'Urville] Island, and my father started fishing for a living.

INT What was his name?

JE John Arthur Elkington. He came with the original group, you know. When they came and brought the Church to the island, he was with that crowd.

INT Now, let me go back to your grandfather—was this the Elkington grandfather, or your mother's side?

JE No, Ruruku. My father came with this crowd that came with the new Church.

INT Now, came, what do you mean?

JE Well, they came over to the funeral of one of the Hippolites.

INT Okay, so your father came--I see.

JE My father came with them, and he was a member of the visiting people. He didn't belong to the island; he belonged to Porirua.

INT Oh, I see. So he came to that meeting and your mother's father was also to that meeting.

JE Yes, my mother's father's village this was. My father was a stranger; that was the first time he'd been to the island. And before he came, my mother had a dream that she saw a young fellow, and someone said to her, "This is your husband." So she told her dad, she said, "Dad, I had a funny dream. I dreamt you were telling me there's your husband." "Have you seen him at all?" "No, I haven't seen him yet." So when they came over, my mother said to her father, "Well, there's the man I dreamt about, Dad." So my grandfather went, and said, "Well, I want you to marry my daughter." So that's all there was to it. They were married and he lived on the island.

INT Now, where had he come from?

JE He belonged to Porirua, but he was working at the Pelorus Sounds among the relations of the Hippolites.

INT Okay, I've got that straight. Now, after your MAC experience—let's carry on from there then—you went back to the island; what was the status of the Church

there at that time?

JE Well, it was still just our family.

INT Still just your family. You were living at Madsen [Bay, on D'Urville Island]; is that where you were staying then?

JE Yes, well, when we first got back we were living at a place called Whareatea on D'Urville Island, farther north from Madsen [Bay].

INT I see. Is that where Turi's [James' brother] place is now?

JE No, then after we were there for a while, I thought, "Oh it wasn't a very good place to live," so I encouraged the people to move down to Madsen. And we moved down to Madsen. It was still just our family, but my sister had married Ben Hippolite. You see, he wasn't a member when we moved to Madsen, but after a while he joined the Church. He was a very careful man, you know; he never did anything at all without making proper investigation. And when they talked to him about the Church, and so on, he pointed to his eye. He said, "Let eye see." You know, that's a wonderful expression. He wanted to see for himself. That's how he expressed it, "Let eye see."

INT What would you regard then as the next major landmark in the development of the Church after your experience at MAC? This would be in the 1920's now. Were you on the island most of that time?

JE That's right, yes.

INT How about into the 1930's, during the depression years?

JE Well, the next development of the Church was following out all the Sunday School programs, Primary programs and Relief Society programs; that was the next step. And as the children grew up, they took offices in the Church, so that whereas in the first place, just my father and mother and their children. Now, all their children had families of their own. So the membership of the Church of D'Urville Island was big.

INT It was still pretty much family though?

JE Oh yes, it was still the same family with the exception that each man was a responsible unit.

END OF SIDE B

SIDE C

JE When I was speaking of a family, I was referring to my mother, my mother's

family, and her brother's family; they only had two children.

INT I see, alright.

JE Well, I had lots of children of high school age. John, my twins, my eldest daughter, Sister [Olive] McKay—she left to go nurse training in Wellington--and Kauia was still with us. But John went to the Nelson College; he was staying with his brother up there. Then the others were growing up, you see, ready for high school. Terewai got her four years scholarship to go to the Te Waipounamu Church of England college at Christ church. You see, that was alright, but the others were coming up. So we couldn't stay on the island; it was getting expensive sending the kids away. So we decided to move away sometime, and when I got an opening in carpentry training in Wellington, during the last stages of the War [World War II], they had made this available for returned soldiers. But there wasn't enough of them. John and I got in, so that's where we were; we were trained there. And when we were qualified, we got a job to stay in Wellington, [and to] build houses for the Wellington area. So that was when we moved over, and we got our house built. We built our own house, and it is about the third house we built, I think. So after we left— it wasn't long before the others left, too— and just left two brothers on the island. Mother and Father went to Nelson.

INT That would be Turi and ...?

JE Turi and Rangi. And sometime after that Rangi left, just Turi on the island now, and he makes his living as a mail contractor, and fishing.

INT So you were in Wellington, then, 1945 up until about 1950?

JE Yes.

INT That's about when the labor mission program started?

JE Yes.

INT Now, were you one of those that was called up on Queen Street Chapel? Did you work on that?

JE Yes.

INT Could you tell me about your first involvement with the labor mission program?

JE Well, the first thing was, there were some chapels to be rebuilt, or new ones to be built. I think George Randall and Ra Puriri, they had already gone out repairing chapels. These two fellows--Ra was a carpenter, but George was just a hustler. He got things done. He went there to whatever branch, saw what's done, called

the people together. He said, "Now then, the Church got so much money for you; now get cracking." And, of course, he helped them, but when he finished he went home. A great, great man George. Ra was a carpenter and he helped.

Then the President [Gordon C. Young, New Zealand Mission, 1948-1951] after Halversen, he wanted some new chapels built in Kaikohe. Well, he was discussing the matter with his District President. And our district president said, "Oh, Brother Elkington will go up there; I know he will." So he came back after the conference, and he said, "President wants you to go up to Ngapuhi [i.e., the North Auckland area of North Island] to build two or three chapels up there." I said, "Well, I can't go." See we were working under Elkington and Sons Contracting. I said, "I wouldn't be able to go but," I said, "I'll send someone up just as good as me, [or] better."

Well, after we finished training carpentry, John kept on going for about eighteen months. He went two nights a week, I think, to the Wellington Technical College. [No matter] rain, hail, or sunshine; he went to town— went straight up there-and came backhand waited for the train. He stuck it, I don't know how he stuck it, but he stuck it. And consequently, he learnt a lot of the theory of carpentry. And when President [Young] wanted someone up there, I said, "I'll send John up." So John went up. He took his tools, [laughs] and when he got to Auckland, I sent a telegram to President: "John's coming up by certain train." He was down there to meet him. And he said, "That's the first time I've ever seen a missionary in my life with a Bible in his pocket and carpenter's tool bucket in each hand." However, he liked John after that, [he] liked John very much. So I sent him up there, and John went over, and started building the Awarua Chapel.

There was already someone there. Well, when John got up there, Pat Wihongi said, "Well, boys, this man come to take charge of the building of our Chapel." And there he was, only a young fellow. I don't think he was twenty, twenty-one, and there was an old fellow there doing his best-and he done very well. John said he done very well putting up the rafters you know-he was a bit puzzled at that, and he didn't want to say anything. He said, "Well, I'm not going to give him my experience." You see, they wanted him to prove himself.

INT Who said this, the old man or John?

JE Yes, the old man.

INT [He] said he wasn't going to give him his experience?

JE He said, "Well, if that young fellow thinks he's the carpenter, well, he'll have to show us." So they went ahead, you see. Well, after they put the frame up, he had already measured the length of the rafters. While they were putting up the frame, [John] was making a template for the rafters. He came by, and said, "What are you doing?" [John] said, "OH, I'm making a tempate," he got everything ready

now; get some fellows to saw, some to get together and nail. Well, they were heavy things and he said, "Well, how you going to get the map there?" Well, [John] got a pulley and a pole, and lifted them all up into place [and] tied them. Well, when he got that far, he was the boss [laughs].

And when he finished, he went down to the coast to Hokianga, and built a chapel there. He built two new chapels there, and repaired a few before he came back. When he got back, we were discussing making plans for the, Porirua Chapel, and he gave the first pound for a collection for Porirua Chapel [laughs].

INT Now, when he was up north, was he paid by the Church?

JE No, no pay.

INT So he was virtually on a mission at that time. But the labor mission program hadn't really officially started yet, had it?

JE No.

INT This is just something *aroha* kind of work? [i.e., for love, for no pay]

JE That's right. Then, later on, they started building the Auckland Chapel. Well, [George R.] Beisinger came down and he said, "I have to have help."

INT Now, these two chapels that were built up north; was this before Elder B. came?

JE All before Elder B. came, that's right. John had been back just a little while, I think, less than twelve months when Elder B. wanted help. The boys were pretty good; John was very good then. So I thought, "Oh well, I will go up then John can look after our business." And at the time, a Jew was interested in us. He was going to buy up houses, and we do them up, and we split fifty-fifty in the profits. He paid us regular wages and whatever profit there was, he paid us fifty-fifty of the profit. Well, when I went away, he wasn't feeling too good about that, and there was worse to come. After I got there and had a look, then I said to Elder B., "You're having a hard time here; you'll have to have more tradesmen." He said, "Well, I've been all around the mission, and there's none. There is one or two in Nuhaka; one or two in Bridge Pa, but they can't come yet." So I thought for a while. I met Elsie; we got engaged on Saturday night and Thursday we were married.

Well, I called down to John and I said, "This is a big thing; this building program is just scratching the surface of what we're trying to do." So I suggested to him that we close up our business, and have everybody to come up to work for the Church. Of course, they were paying then; they were paying a good salary. Then, they did that; they closed up, and they both come up.

INT Now, who was this, John and...?

JE John and Madsen.

INT They were the "sons" of Elkington and Sons?

JE That's right. And Chiefy, and David; they all came up. Chiefy worked with Brother Childs for brick laying, and David was an apprenticed electrician. So the family came up. And then I went over to Tonga; the elder who was doing the finishing work there took ill, and he had to go home. And they wanted New Zealanders, so I went over. And Elder Beisinger sent word for them to send me back; [laughs] he wanted me. Well, I wasn't only a finishing hand but I was a painter. You see, we did painting, too. When we got there, they had no painters.

INT In Tonga?

JE In Tonga, yes. There were no painters, no elders that could paint, and there were no Tongans that could paint, either. The Church sent over all the stuff—white lead, oil, turpentine, all that kind of thing [but] no ready-mixed paint. So there was this stuff there, and they bought ready-mixed paint to do the painting that they had. So after I finished the finishing work in the auditorium [at Liahona College], I went to painting. And, by Joe, we just managed to get the stuff in Nukualofa to mix the paint, and away we went painting; but finally I trained up some of the boys to mix the paint. And they were very good, then I was able to come back. Well, I got back in February.

INT This was February, 1950?

JE In 1951, I think. I come back in February of 1951. April [we had] the conference in Hawkes Bay. Well, President [Sidney J.] Ottley [New Zealand Mission, 1951-1955; OH-14] told me, "I want you to go down there, and tell us exactly what happened in Tonga." So when I got there, I told them exactly what happened in Tonga. I said, "The Tongans are not getting paid; no money passed out at all. When we were on our way back, I got to Samoa, and they are getting eight shillings a day—the Samoans; but the Tongans—absolutely a labor of love." Well, Elder Beisinger said, "Oh, they can't do that to us" [laughter]. So they discussed it there in the priesthood meeting, and it was decided then that the Saints come here, and work just like the Tongans, a labor of love.

INT Now, this was decided at the meeting in Hastings?

JE At the *huitau*, yes. So after that time, those who worked here got one pound a week. That's for soap, tooth paste, pictures, you know, things like that.

INT So it started off at a pound and later went to ten shillings?

JE That's right. Later on when they got moving pictures here [in Temple View] and that kind of thing. They decided, oh, they better just reduce it to ten shillings.

INT Now, initially it was a pound?

JE Originally it was a pound. They paid their tithing out of it, and they had eighteen shillings to spend. And later, when everything was in full swing here, it was reduced to ten shillings a week.

INT All right now, the first ones that were working then, were they on that Queen Street Chapel? The first missionaries?

JE Yes, they were on the Auckland Chapel.

INT Yes, that's the only one that was being built at that time?

JE Yes.

INT So, you can say then that here in New Zealand, the labor mission program started then, on the Auckland Chapel?

JE Yes.

INT Now, is that the one at the upper end of Queen Street, Karangahape Road? Now, who were some of those that were working— the first ones that were working for the one pound a week—who would they have been?

JE Well, after I left to go to Tonga, John and Wai [John's wife] came up here, and John was supervising the work up here.

INT Now, was there something going on right here [Temple View]; the joinery was here, wasn't it?

JE No, the joinery wasn't built then. It was just the...

INT Block plant?

JE Block plant, that's right, and conveniences.

INT So then the first thing here in Temple View then, was the block plant, and this was making blocks for Queen Street [Chapel]?

JE Oh, everywhere, yes.

INT Now, when would that have been; about 1950, I guess?

JE That was 1951, after Brother Childs came here, 1951 [Childs came after April

1952, according to Percy Te Hira].

INT So John and Wai were here then?

JE Yes.

INT I was talking to Maurie Pearson— I guess it was yesterday—and he mentioned about being here, he, John, and some of the other boys. I think he said there were about five.

JE That's right! Later on he came, I think he came about *huitau* time, but John came here while I was in Tonga.

INT So then there were some boys that were working here [in Temple View], and others that were working on the [Queen Street] Chapel.

JE Yes.

INT And was the mill up in Kaikohe going at the time?

JE No.

INT That wasn't until later?

JE Till later, that's right. They were looking around for timber at the time—trees, timber.

INT So the only church construction projects were here and Auckland.

JE In Auckland?

INT Now, what were you doing when you came back from Tonga?

JE When I came back from Tonga, I got back into the Auckland Chapel.

INT Were you supervising the work there?

JE No, Bill Curnow was. I was going to supervise in the first place, but Bill Curnow was going to Tonga, and I was to stay and supervise the Auckland Chapel. But President Young knew the Curnows very well, and he said, "Curnow is going to America eventually, whereas Jim may not ever leave New Zealand." So he said, "Bill, you stay in Auckland; [I'll] send Jim to Tonga." So that's how the change was made. So when I came back, I went back and gave him a hand.

INT Now, were you still being paid or were you getting a pound a week?



JE No, I was paid in Auckland. Only when I came down here, I got nothing. But all my boys they never got anything because I was sending them money for buying their clothes, blankets, and sheets. I was doing that for the boys. So they decided to keep me on salary.

INT So you were on salary while you were working in Auckland then?

JE Yes.

INT So, when was that Chapel completed about, do you recall?

JE Well, before it was completed, I was sent to Kaikohe to fix the Chapel up there.

INT Was that the new Chapel up there?

JE Yes. I think that was the first chapel away from this area, Kaikohe.

INT So you built that chapel then, up at Kaikohe?

JE Madsen and I went up there and built that chapel.

INT Then was Madsen on this pound a week business?

JE I think so, yes. And then when we finished that Chapel, we came back here and stayed at the College. We worked here for about three months, I think. And then they didn't think they were, you know, there were no talk about [building] the Temple; there was just the school. So I talked to Brother B. and he said he won't need all of us, so he said, "I'd like to keep John and send the rest of you back." "Oh," I said, "No, don't do that. We've got a business down there, and if we're going to go back, we want all to go back and get stuck into our business. And if you want some of us to stay, send someone else back, and keep all of us here together." He said, "I'll think it over." So he came back and [he] said, "Oh, it's all right then; there's not much doing here; you go back." So we went back, and we got straight into a big school house contract. Blow me down; we were half-way through that and he cry-baby for fellows, for men.

So Chiefy come back and David was always up here—he was serving his apprenticeship—and men Madsen come back; just left John and I on our big contract. Oh, he knocked the stuffing out of everything [laughs]. Anyhow, we finished our contracted they organized the—President Young had finished then, and Ottley was here—and he organized the elder's quorums in the districts. I was the leader for the number ninth quorum. That took in Taranaki, Manawatu, Wairarapa, and the South Island, oh, a big area. Then President Ottley went back. and [Ariel S.] Ballif [President, New Zealand Mission, 1955-1958; OH-10] came over. By that time, you see, all my kids were up here.

JE At the Croiselles, yes.

INT Were you living there, by the way?

JE Yes, we moved from [D'Urville] Island there so that we could go to school. Well, one day Arch-Deacon Grace come over. He was the Anglican minister that lived in Blenheim. And every so often he came to the Croiselles to check upland to encourage people. One time he came, and I took charge of all the singing—whenever there was singing to do, the teacher asked me, well away I go. Well, the Parson thought I was a Kotua boy, and he was praising me up all the time. And he said, "We'll have to send him to the college at Wairarapa." [They] paid everything, paid your fare there, paid your boarding there, paid for everything, paid for your uniform and we didn't have to pay a thing. And he said, "We'll have to send him there. And he was talking about this Kotua boy, "Wonderful, we'll have to do that." And then towards the end of the evening, I don't know what brought the question up, but the teacher had to correct him. And she said, "No, he's not Kotua, he's one of the Elkington boys. He's my best pupil; he's the Elkington boy--Oh, the Mormons, Yes." Oh, no more talk about going to [laughs] I never went there at all. So that was the attitude of everybody.

I remember one time we supplied the bush people with meat, and sometimes my father only had a few withers for meat. And when the weather is fine, then my motherland I rode on the Boat about three miles around the bay to a farmer there. He promised my dad that he'll help us out. So we go over there, and tell him how many sheep. He killed them, and dressed them. And then put them in our boat, and then we come back. Well we didn't know who was there, but when we got there, these people my mother knew. And grew up with as kids, you see, and of course, they were very pleased to see my mother. And there were other people from the Croiselles there, and of course, they said, "You must come up to the house and have something to eat." So we all went in there, and she gave out tea. And my mother said, "No tea for me, please, Ada." And one of the girls—they didn't want to embarrass my mother, you see—so she said, "Oh she can't drink tea; it's for health reasons." And of course, [her friend] said, "No, Wetekia's a Mormon; they don't drink tea." She said, "Do you know each other? And she said, "Oh, we grew up together as kids; we're very good friends." But you see, that's how they were; Mormon was something that it wasn't popular to be, a Mormon.

INT Now, were there Church services held on the island before you went to Croiselles, or was just your family there in the Church?

JE Yes, just to have morning, and evening prayers. Get up in the morning we have that, but no Sunday School or anything like that. It was after we got to the Croiselles when Brother Linford came, Brother and Sister Linford. Then we were introduced to the Primary. Then we had Primary, then we had Relief Society.

INT Had John come up by then?

JE Yes, and so I wanted to be with them. He [Elder Beisinger] said, "I need you mote down there than I need you here." But after a while, we got a call and we came over.

INT Now, when was that? Do you recall about when that was?

JE In 1957, we were called back.

INT So you came back on the labor mission?

JE Yes.

INT Now, when you came back, were you on the pound a week this time?

JE No, nothing, nothing.

INT Nothing at all?

JE Not a black penny (laughs).

INT Where did you live while you were here?

JE In the--what's-the-name. At the time they were giving food. See all the missions were assessed so much, and that was one of the things he wanted me to stay there. When he wanted an electrician, he wrote to me, and then I contacted all my areas, you see. "You got an electrician there?" And I got a lot of people from the South Island. Invercargill, of all places. And I got several electricians up here. And you know, those fellows are branch presidents and Sunday School leaders. All those fellows that came to work on that.

INT Jack Dowell, wasn't he from the South Island?

JE Yes.

INT He was a sparky [electrician], wasn't he? Now, did you live down in the camp area?

JE Yes, that's right.

INT So all four of your sons and you were here at that time?

JE Count them: I had John, Madsen, David, Chiefy; and Sam came up painting for a while. As a matter of fact, when the place was dedicated, my children and their wives, and husbands, myself, and Aunty Elsi,e put in over forty years of man-

hours on the project.

INT What a contribution! What did you work on when you came back in 1957, in the Temple?

JE A finishing hand mostly. No, not in the Temple; they had already picked a team for that. They picked the cream out of the workers.

INT Madsen was on that.

JE Madsen was on that, yes. And then I joined the finishing crew, and afterwards, I joined another crew—concrete.

INT Were you working on any houses here on the College?

JE All over the place.

INT Chapels?

JE All over the place, yes. Here, just in this area.

INT Oh, just here in Temple View?

JE Yes, either houses or up at the dormitories. Funny thing, you know, those, Scotias there, well, I did that in the David O. [McKay Building, the CCNZ auditorium]. We used a concrete nail, so I did no trouble at all. Very careful, I busted very few Scotias, I was quite true hammering in. And you've got to hammer hard; you've got to have a heavy hammer. And you've got to hit straight because if you don't hit straight, you're liable to split it. And then you've got to take that off—break the nails out and then put another one in.

Well, I did that all by myself—hammered there—alright around the David O. And then I went there; they asked me to be the first dorm parent for A dorm. Oh, the place wasn't ready at all. They said, "Oh, you're going to live in it; go ahead, and fix it up yourself." So I went ahead and fixed it up. Well, you know, last year and the beginning of this year, I went over to help John with his house. I couldn't nit the nail straight. It was two weeks before I could hit it straight, and I had only about six times, I hit the nail straight. Twelve years after [I was a dorm parent].

INT So then in 1957 you were here for a labor mission, then in 1958 you became a dorm parent?

JE Yes.

INT Were you the first one?

JE Yes.

INT So you and Aunt Elsie moved into A dorm, was it?

JE Yes, the dorm parent for B and C were workers, like Aldert Tenwolde was dorm parent for B dorm. He was the gardener. So he was dorm parent there and one of the school boys were helping him. And Trigger, he was the dorm parent for C dorm. Well, they found out it couldn't be worked; it was impossible. To all thoss fellows there and you've got to keep ahead of them all the time. Otherwise, they'll do a lot of things that you wouldn't want them to do; so they got Chuck Lloyd.

They got him to be dorm parent of B dorm; he and his wife. Well, that wasn't successful either. So they had to get people just like me. And my duties were supervising the cleaning of the classroom blocks every day. After school I go there and I had a team of boys assigned to me, and away we go down leaning and then at 11:00 every night, I go down, and lock up. And they thought that wasn't enough, so when "Pop" Garlick gave up the laundry, and come up to the post office, they asked me to go down there, and supervise the laundry [laughs]. They worked you to death in those days.

Well, they finally decided to let me stay in the laundry, and find someone else to work in the blocks. In order for me to keep ahead, I had to get up four o'clock in the morning. Go down there and start the washing, and then a group of girls come before breakfast and we could finish one dorm's work before breakfast. And then we had a few helpers there. You know, I was so good at pressing shirts; I could press over 120 shirts an hour. I was a champion. You know, I knew how—just instinct—how long to leave them there. They were not quite dry, and I hung them up, you know, and they dried there.

INT And you were still a dorm parent all this time?

JE And when I came away, you know, they'd [the male students] go back to bed. It wasn't successful, so after awhile they decided to let our wives—pay our wives to help us, be our assistants. Well, that was very successful, that was very good. Then we could do a lot of other work like that. I could go ahead and do the laundry, and then just before breakfast. My wife come down and I went back and shook the boys up.

INT Now, just to kind of capsulize your dormitory experience. You were dorm parent up there in the boys dorm until—how long ago—till when?

JE In 1963, Brother Mann had taken over the laundry then, and I was just straight out dorm parent. And Te Arohanui [Maori group organized for the dedication of the Polynesian Cultural Center, Laie, Hawaii] was preparing to go to America. Well, I got a chance to go with them. So I asked Dr. [Wendell] Wisner [CCNZ

headmaster, 1961-1964] if I could have leave to go over there. He said to me, "Oh, how old are you?" I said, "Sixty-three." "Oh," he said, "I think you better retire; you're over retiring age."

INT You were born in 1898, weren't you?

JE Yes.

INT You would have been sixty-five then, wouldn't you?

JE That's right, that's right, because I had applied for my superannuation. That's right. He told me, "There's no future for Maori Culture at CCNZ." "Well," I thought, "Okay." He said, "You can take a job as gardener if you want to help around here." Oh, I was still a good carpenter then, so I said, "I think I'll go home and work with the boys." "Alright." So I started to pack. We went over to America and Sidney Wyatt was the liaison man; he was telling me. He said, "Jim, this will be a great experience for you with your Maori culture." I said, "Oh, I finished; I am no more a staff of the CCNZ." He said, "What's the matter." So I told him. He said, "I never knew that," and he said, "Never mind; the Lord will look after you." Mind you, I was feeling very down-hearted then, too.

INT Oh, yes, quite a few of us were.

JE You know, if there was talk of me retiring at a certain time, it would have been alright, but you know, this was straight-out sack. I wasn't feeling too good about it at all. However, I can't alter it. Anyhow, we came back, and then, of course, I started to pack. And he told me, "How soon before you'll be ready." I said, "Three weeks we'll be leaving." "All right then, plenty of time; don't rush yourself." Well, a week afterwards I got a ring. He said, "Well, Uncle Jim, how you getting on with your packing." I said, "Doctor, you gave me three weeks to pack." He said, "I just wanted to know how you were getting on with your packing." I said, "Gee, you must want to get rid of me" [laughs]. He laughed like anything. He said, "Well, why don't you come up to the office, and talk to me." I said, "When?" "Well, now." So I went up. When I got up there, he told me that he got an application from ninety students that want to take Maori culture. He said that he was talking over the phone—some of them rung up—and he said, "There's no Maori culture at CCNZ." Then I said, "Oh, never mind, then." He said, "What do you mean by never mind?" They said, "Oh, we keep our children home, we'd like them to take Maori culture."

Well, soon another ring come up. You see, at that time there was no one in Emma House, no students there; Emma House was empty. He said, "Well, this is peculiar." So after he got a few more rings like that and letters, he decided, "Oh I'll have to get in touch with Uncle Jim"[laughter]. So he said to me, "Well, how would you like to stay here and teach?" He said, "You'll have about three classes a day. We'll pay you half—half salary." And he said, "You can do something

else to make your salary up." I said, "You mean that?" He said, "Yes, Otherwise, we might lose these ninety pupils." He said, [laughs] "We'll have to fill Emma House up." So that's how I came to be on the teaching staff.

INT So this is in 1963 when you got back from the mainland, or 1964?

JE Yes, this would be in 1964.

INT Yes, that's right. And then you were not only Maori culture, but Maori language.

JE Maori language it was, yes. Maori culture was just—no pay for that—he was a great no-pay man, old Doc Wiser.

INT Well now, I can't remember. Did you have some of the students for Maori culture before that?

JE I had them all every year. I took them to Ngaruawahia every year.

INT That's right. Ever since the very beginning?

JE Ever since the very beginning. When Sister [Api] Hemi was here, she took charge, but I organized all their trips to Ngaruawahia.

INT Oh, yes. Yes, so then you were teaching until when?

JE To the end of 1970.

INT End of 1970 you finished. Now, during that time between 1964, and 1970—let's see—you'd shifted down to here [Emma House, CCNZ] I guess'then, hadn't you?

JE Well, first of all they had me live in one of the flats in the health center.

INT Oh, yes, upstairs there in the health center. That's right.

JE And then the health inspector came down, and said the assistant nurse must have a flat. So we moved out to that block down there. You know, to the block of flats down there?

INT Oh, to the apartments.

JE Yes. And then while we were there my wife applied for this job; she got it and so we moved into here.

INT When was that, how long have you been in here?

JE When Bill Curnow left, we...

INT Oh, when Curnow left, you came in? So that would have been 1967, 1968 I guess about, wasn't it?

JE In 1967, I think. 1968 we toured down the South Island.

INT Oh yes, when was the other tour down the South Island, 1969, 1970? The one Liahona [Uncle Jim's daughter] was on?

JE Well, that's the one, 1968.

INT Was it 1968? I didn't realize it was so early. We got to Hawaii in 1968. I thought it was a year or so after that. That was '68?

JE That's right. Then the New Years Day of 1969, she left for Hawaii.

INT We heard a lot about that tour; that must have been great. Well, Uncle Jim, I don't know of anybody who's been more immediately involved in the three principal institutions of the Church here in New Zealand than you have. Through the MAC, the Labor Mission Program—you were in on the beginning of both of those—and then on the beginning of CCNZ. So you've been closely identified with all of them, haven't you? Looking back over a life time of service to the Church, what would you pick out as a few of the real-now, I know you've given me several of the choice experiences you've had—but what else can you bring up that has been outstanding in your memory of your association? Possibly the temple dedication; would that be one?

JE Yes.

INT Oh, I know. Excuse me for interjecting. There is one thing I would like to— that made me think of President McKay and then that made me think of the *huitau* at— was it Ngaruawahia or Huntly in 1920?

JE Huntly.

INT Huntly, how about telling me about that; I hope I can get that on the tape.

JE Well, I mean in those old days, they had a *huitau* board, the committee, and they were selected from the richest members of the Church. They were to head, to supervise, the *huitaus* and if there's any expenses over, usually they paid it out of their own pockets. Well, Brother Luxford Peeti, he used to supervise a lot because he was a wealthy man, honest man, and I was on the [committee].

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INT So he asked you to help him; you were on a mission?

JE He asked me to be his secretary. Well, it was just an easy matter for President [George S.] Taylor [new Zealand Mission, 1920-1923] to say yes, and so from that time I worked with him. And the President was supposed to be here at a certain time, well, he didn't come, so between times, I went out in the district on a mission, preaching. Then when the people came up to the conference, my sister-in-law said to me—I had twins. They were born in January .and this was in June, and they were born with hernia. And of course, they just cried, cried, cried all the time. My sister-in-law came up, and said, "Your wife wants you to go back immediately. The twins are restless; they're having a rough spin. I don't think she'll be able to stand it on her own."

So I knew how bad that would be, so I rushed over to Brother Peeti, and I said, "Look, old chap, I have to go home; my Mrs. needs my help." He said, "Oh, my word; look, you go home, you pack up your clothes, but you stay there. Don't you move till I get to you." He said, "I'll get you over to the train in time." [I said] "I'll get somebody to take me on the car." [He said,] "I'll take you on the car." So alright, I packed up. I just finished when in came President [David O.] McKay [then a member of the Council of the Twelve Apostles Church of Jesus Christ of Latter-day Saints], Elder [Hugh J.] Cannon [Elder McKay's traveling companion and general superintendent of the Sunday School], President Taylor, and Luxford Peeti. Four of them came in and President McKay said, "You have bad news from home?" I said, "Yes." [He said,] "What is it?" I told him. He said, "All right." He said, "The Lord needs you here. Don't you worry about your family; the Lord will look after them. He needs you here." So he brought a chair, and said, "Sit down; we'll give you a blessing." So he gave me a blessing. Well, you know, that worry went off me.

As a matter of fact, I never thought about them any more. I was too busy thinking about the *huitau*. You see, the people were coming in all the time. So I sent a telegram, anyhow, the next day. And then I went on with the *hui*.

Well, then come to this Sunday: Every now and again the Reorganite [Reorganized Church of Jesus Christ of Latter-day Saints] ministers, you know, they come down, and they interrupt. Well, there's always someone to go up, and tell them, "We don't want to hear you." "Oh, but, but. . ." "No." So they kept quiet. I told them about two or three times that they mustn't do that. And they watched me, then they'd go and stand [at the] opposite end of the tent, and they said, "Mr. President ..." There was someone there who said, "You mustn't interrupt." Well, that was alright. But this Sunday, oh, they wouldn't stop, absolutely wouldn't stop. So I got them, and pulled them outside. They started arguing the point with me—never been like that before—he said, "I want the owner of this place." Well, I said, "You and I are walking over to the road." So I said, "Get Raiha." And, of course, Raiha had been looking for them. Raiha came up, you know, she cursed them in Maori.

INT Who was this, Raiha who?

JE She owned the section where the Church was having [the conference], and she is a Mormon. Oh, yes, [she] talked to them in Maori. And I said, "She's very annoyed with you for disturbing the meeting. This is the first time an apostle of the Lord, of the Church, has come out to us, and then you have to go and put your nose in." I said, "You must never come back on this *warae* again." I went and then I put him across the fence. They wanted to struggle, you know, I just pushed him over. And other people [said,] "Want a hand, Jim?" Well, the second man he got over there on his own [laughter]. So I said to the fellow, "Now, you see these two fellows, they must never set foot on here. On the road out there, they're as free as no matter what they do, they can sing; they can yell; whatever they like—but as soon as they step on here, push them back." "Well, we'll watch it; we'll watch it Brother Elkington." So that was the last of it, you see.

Then this was a fast Sunday, and they were getting ready for the dinner; they [other participants] told him [Elder McKay] what I did to them [the trespassers], so when they came in, president [Elder McKay; President of the Church at the time of the interview] said, "Well, you finally got rid of them." I said, "Yes." I thought he was going to reprimand me, you see, for being so rough with them. He said, "The Lord approves of it." Well, I was astounded [laughter].

Well, now, when the meeting was over, I went home. You see, when I got home, my wife was happy and the twins were well. They were enjoying life. And so I said, "You had a rough spin," and she said, "I was crying all the time; I thought I was going to go mad. Well, one particular night." She said, "They were both, you know, the hernia dropped out. One had it down, and the other one had it in the naval and [was] also down, and they were just gasping for breath. I was so knocked out; I just stood there and watched them. I was as weak as a cat." And she said, "I heard a voice—a *pakeha* woman—she said "Mrs. Elkington, you're in trouble; I heard you crying from the road. Can I help?" "So," she said, "I couldn't talk. I just pointed to the twins, and she said, "Oh, you got any hot water? Get some hot water." Well, you know, we had to boil the hot water in kerosene tins those days, and so she rushed out, and got hot water, and cold water. And she fixed it up and said, "This will do, undress; do as I do." So she undressed one of the kids; put him in the water right up, you know, right up to the neck. Leave him in there, warm water. And then when the water got a bit cold, she hung onto it while my wife got more hot water. And then after a while the boys were just gasping; and then after a while, they breathed normally and they went off to sleep. They pulled them out, dried them up and then dressed them; put them on the bed and they were fast asleep. And of course, the woman said, "Goodnight, Mrs. Elkington," [and she] went out.

Well, we have a neighbor up on the hill, you see. And she [his wife] said, "It must be her." Well, in the morning, the next day, I went to thank her. Her

husband and I were very good friends, and he started a meat business—killing, you see. I went over there and saw him killing. I said, "Humbug." "Oh, you want an expert." "Oh," he said, "I wish I can get an expert." I said, "You got one" [laughs]. So I killed for him. Well, we became very friendly. So I went up to thank his wife, you see. I said, "I come to thank your wife." He said, "What for?" So I told him. "No," he said, "We'd be pleased to come down, but we didn't know." Well, nobody—she [his wife] knew most of the people in Waipawa lived there all her life—nobody that she knew from there. Nobody at all. And from that day right up until one of them went overseas, and got killed, and the other one is still alive, no hernia.

INT You know, I think another one of the terrific experiences you've been involved in is the one that John referred to in priesthood meeting the other day. Where Matthew Cowley [President, New Zealand Mission, 1938-1945] blessed—well, I guess that would be your nephew wouldn't it--the Wineera boy?

JE Oh, that's right. Yes, that's Wai's brother, baby brother.

INT That's right. Now, you were branch president at the time?

JE Yes.

INT So was this in Porirua where this happened?

JE Yes, yes, it was just exactly how John told it. I'm not finished with President McKay yet.

INT Alright.

JE During the War [World War II], my wife got cancer, and the doctor asked me to go up to Nelson. He said, "Your wife has got cancer. She can only live a few weeks." But he said, "We're sending her over to Wellington to a specialist there." You know, [the cancer was] in the bladder somewhere. I said, "Are you sure of it?" "Well," he said, "All our tests come to the same thing; we've sent samples over to Wellington, and they have the same opinion." So he said, "I'm very sorry, Mr. Elkington, but we're trying to help out this way." So we took her over to Wellington just to see what could be done. But in a few weeks she was going to die. And while she was there in the hospital I got a letter from President McKay. You know, I lost that letter, but he said, "President [Rufus K.] Hardy [formerly of New Zealand Mission, 1933-1934] has just been into my office, and told me your wife has cancer, and is not expected to live long." He said, "I remember you from the *huitau* at Huntly."

JE And he said, "I want to send you my blessings to your wife, that she might recover." And I read this letter, and I had a bit of a weep. And then President Cowley also sent word down, you see, we were waiting for President Cowley, and

between the time President Cowley was coming to Wellington to bless Huitau, I got this letter. You know, just before President Cowley came, something happened to her; she felt pain, and the nurse contacted the doctor. And they rushed into her, and they watched her, and helped her. A gallstone as a bantam egg came out of the kidney passage—just came out.

INT A very painful thing.

JE And then they kept her in the hospital for two weeks for observation, and they said she didn't have cancer after all [laughs]. President Cowley came, and they told him what happened. So he blessed her. We went home, and [she was as] strong as anything. And she didn't die. Well, she died later, but all her children had grown up, and settled in a new home. She was just living on borrowed time. Sufficient time to get her house in order.

INT What was her name?

JE Huitau Meha.

INT Huitau Meha. You weren't married very long when you went on a mission then, were you?

JE Not long, not long at all.

INT Soon after you got out of MAC, you went out on a proselyting mission.

JE Well, no. You see, it would be about four years, yes, about four years after.

INT So when were you on a mission? About 1920, '21, '22?

JE [Counting] Nineteen-seventeen, eighteen, nineteen, twenty. That's right, about four years after we were married.

INT So in 1920 and 1921, is when you were on your mission?

JE In 1921.

INT How long was the mission?

JE Not long in those days, about six months.

INT Oh, I see. You labored around the Waikato here.

JE Yes, right out to Port Waikato along Raglan, and down to Maniapoto— King Country.

INT Well, I better terminate. I imagine I've worn you out. Goodness, this has been a most delightful afternoon. And I'm going to be carrying this tape recorder around for the next four or five days getting lots of stories from missionaries at the reunion. But, I think this has been a real choice opportunity to get your story, thank you.

[END OF DEC 29 INTERVIEW]

INT It's December 30, I'm in the flat of James, and Elsie Elkington. I am speaking with Sister Elkington [about when she first met her husband]. Were you living in Auckland at the time?

EE I was at the convent [in Auckland] with my sister. We didn't have anywhere to go for our holidays so our parents wrote; and asked the principal if we could go there [to MAC] and spend time with our cousins, and our uncles. And Fred Davis was there—do you know Fred Davis? He has me California Choir.

JE That Mormon Choir.

INT I think I've heard the name alright.

EE He was there at the MAC, and so we spent two or three weeks there. On the way back, we called in on Jim, and his wife. And Stewart Meha invited us to drop in on our way home. [To Jim] How long did we stay, two or three days?

JE You stayed a week, one whole week.

EE Oh, one whole week [laughter]. And then I met him again at some *huitaus*. We were at the *huitau* together when his— [to Jim] were you at the *huitau* when, no, you weren't there, were you? Olive and them were there when Huitau [Jim's first wife] passed away.

INT Was this during the holidays when you were there?

EE Yes, the holidays.

JE I was the secretary of the school board, and when they finished their holiday at the College, Brother Sells rang up and asked me if I could place them, to finish off their holidays. So we said, "Oh, well, they could come and stay with us for a week.

EE It was about 1926, I think.

JE Thirty years afterwards she became my wife [laughter].

INT Oh, that's good. Now, this harp guitar you had here— you say it had six strings--

six extra strings on yours, [viewing picture of MAC orchestra]

JE Yes.

INT And twelve on the other one.

JE There's twelve strings on my guitar, and eighteen on the other one.

INT But it's just two separate keyboards entirely?

JE Yes.

INT How did that Professor [Arthur] Savage get acquainted with Walter Smith, just through music activity?

JE That's right. They belonged to the Savage Club, you see. They invited Walter Smith to join the Savage Club, and that's how they all met. All the musicians and, the lawyers, judges in the Hawkes Bay area belonged to this Savage Club. And so did our advance agent [a Mr. Fail]; he belonged to the Savage Club.

INT So then he just offered to go the tours; Savage did?

JE Walter Smith asked the advance agent if he'd go with us, and he also said, "If you just pay my fare, I'll be satisfied." And President Ottley is [standing] behind the advance agent [still looking at photograph]. He traveled with us, and he was a member of the faculty; he was our manager. And the other fellow—I've forgotten his name—he was the district president in Ngapuhi.

INT The one next to Savage there, right?

JE Yes.

INT Finlayson.

JE That's right, that's right. Yes, he was the Ngapuhi district president. So when we were up there—that's where the photo was taken—he went around with us and looked after us that way.

INT So you went right up north with that tour?

JE That's right, and that was during the War [World War I]. We stayed at Percy Going's place. Do you know him?

INT Is that Cyril Going's family?

JE Cyril Going's father, that's right. Well, at that time he was thinking of going to

America, old Percy Going. And I think he was talking to President Ottley, and I was there with them at the house, and he said all his family wants to go. Well, he said he doesn't like to leave New Zealand, and he said he's got twenty-thousand pounds in the bank. He was thinking of sending [the money] over there so that when they go over there, they'd have plenty of money to start off with. Well, I think he [President Ottley, presumably] influenced his family to stay. Well, I think you know that's one of the biggest blessings the Maoris had--to have his family to stay in New Zealand. Previously, and up to that time, when *pakehas* [Caucasians] became converted, immediately they want to migrate to Salt Lake. There were a lot of *pakeha* converts, but they didn't stay in New Zealand. They want to migrate, and of course, just left the Maoris to struggle along the best they could. And with them staying, his daughters carried the Primary work right through—all through those years from the First World War till after the Second World War Sister Mason, and Joe Haye, yes. Sister Haye, and Sister Mason, they practically run the Primary.

INT This Sister Mason here [in Temple View]?

JE Yes, and they used to go right through New Zealand. They used to come visit us in the South Island.

EE And Una Heteraka. She was the MIA president for the mission, too.

INT Sister Anaru? Oh, is she a Going?

EE No, no, she was a Thompson. Her first husband was a Thompson. Una Thompson she was then.

JE The Maoris were alright for the Mutual, but getting to the children, you see, the Haye family were the backbone of the New Zealand Primary.

EE And Polly Duncan was the mission president for the Relief Society for many, many years.

INT I wish I'd stopped and talked to her in Dannevirke when I came through, but I didn't.

EE She's a wonderful person to talk to.

INT Yes.

JE Another thing that I can remember from this visit...

INT What visit do you mean; this tour?

JE Yes. See, that I got acquainted with the Ngapuhi leaders—Maori leaders there.

There were two brothers, Ataphai, and Pere, and they were terrific leaders, great orators and very influential. Their word was their bond. Well, Henare Pere was a mid-wife. The women up there would rather have him come, and attend to them than have a doctor.

INT What was his name, now?

JE Henare Pere. And his brother Ataphai. A long time after this when he died, but just before he died, you know, a few hours before he died, he called all his family together and said, "Tell everybody to come over; they must come over, I must see them. I want to say goodbye to them." So they came over, sat down, and so he told them, "Children, I'm going to leave you." Well, they just thought, "Oh well, the old man's talking," but you know, [he was] talking to them about the different things they'd been through together, and exhorting them to be true to the Church; that's the only friend they had. "The Church is the only true friend you'll have." And then when he finished he said, "Well alright then," he said, "Goodbye" All in Maori, "*Kei konei*." He just put his head back on his armchair, and then he died. Just as easy and simple as that.

INT Quite a way to go.

JE The family looked at him»and said, "He's asleep." I said, "No, he's not asleep; he's dead." "No, no, don't disturb him." Well, they looked at him; he was dead.

END OF INTERVIEW