

**Oral History Program**

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ORAL HISTORY PROGRAM

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## INTRODUCTION

James Southon had the rare challenge of observing the death of an institution. He was a student at the Maori Agricultural College in New Zealand when a devastating earthquake hastened the demise of the school in February, 1931. He also participated in rescue efforts in the nearby city of Hastings with many of his classmates.

Although born in Samoa, Southon has spent most of his life in New Zealand. This interview was one of a series of interviews conducted in 1971 by Roger Tansley and myself. At that time we traveled to New Zealand and interviewed two dozen "old boys" of the school to record their attitudes toward the impact of the MAC on their own lives and on the Mormon Church in general. These interviews, actually the first in our Oral History program, followed a standard

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Side A

INT This is Roger Tansley on December 27, 1971, in the home of James Southon, [in] Hastings, New Zealand.

Brother Southon, when were you at MAC [Maori Agricultural College]? What years and for how long were you there?

JS Well, I got there December 1925. Started off the term proper, you know.

INT And how many years were you there?

JS Until I graduated in 1930. Finished the whole four years.

INT Four years, good.

JS Then I went back in 1931 for a special teachers'--what do you call it--training and then the earthquake happened. I was there at the time in 1931.

INT Oh, you were there when it happened?

JS I was there when it happened. As a matter of fact, I missed the chimney [which almost fell on me].

INT Gee, you're the first one I've struck [come across who was present at the time of the earthquake], that's good. Where were you living at that time when you went to MAC? Where was your home?

JS I was in Samoa; come from Samoa.

INT That's right.

JS We came from Samoa. My dad brought me here and left me at the college, and I stayed there all the way through. I was a boarder and I worked every year for tuition until I graduated; I got my diploma.

INT Good. Why did you go to MAC?

JS Well, my dad felt that he wanted me to get the Church training and to be educated. Being in the islands, of course, you get very concerned. My dad was an Englishman from Kent and he was a district inspector in the islands. He wanted to get the opportunities for us, you know, for all of his children. There were nine of us and one of the other boys, the eldest boy, had already been to New Zealand and went to the schools in Christchurch.

But then he wanted all of us [to] and when the MAC was--when we knew about the MAC, that's when he brought us. Myself first, and Dan--two sons--and then another brother followed after us, Tevita, who is now farming in Tekano, Taupo. So there were three of us who went to MAC. But I was the only one that went through.

INT What type of academic training and vocational training did you receive? First of all, what sort of academic training did you get from MAC?

JS Well, I was just going in for straight-out farming--agriculture--and I took on accountancy and I sat the twentieth century bookkeeping course run by the Americans and I got a diploma for that.

INT Was that New Zealand style bookkeeping?

JS No, the American style bookkeeping; I got a diploma from that.

INT So then vocational and the other side of it was agricultural?

JS Yes, and I learned music.

INT Oh, music, too? Some of the other people we interviewed said that MAC was very strong on music.

JS Very. A beautiful glee club choir. Everything was musical, a lot of musical things.

INT Now, did you take any foreign languages at all?

JS No, there was no foreign language taught there.

INT And what about things like English; I suppose you had to take [that]?

JS Yes, English.

INT And math, science?

JS Math, English, science, geography, history--we took all that. It was just in the high school years--they call it first year high school, second year, third, fourth. I took all those courses.

INT About what proportion of your time would be divided up between your academic subjects and your vocational training like your agriculture?

JS I've just forgotten, but I think it was all proportionately assigned out.

INT Say, would you spend the morning in the classroom and the afternoon on the farm, or how would you work it?

JS No, no, we spent the time on the farm on the weekends and on the assignments in the morning. So if you were on a milking beat you were there for a month and it was morning and night. And then we'd have the--what would you say--the practical side of it, especially on a Saturday. But the theory and all that we learned in school every day.

INT What sort of stock did you run; was it mixed?

JS Yes, they had sheep, a few cattle; we had one or two horses. Mostly dairy cows and plenty of sheep.

INT And pigs?

JS Yes, they had pigs--240-odd acres at the time. When I was there over 240 acres.

INT Did you graduate from MAC?

JS Yes.

INT We had one person that we interviewed say that the diploma wasn't held in very high esteem in New Zealand education circles.

JS Yes, at that time it was true. We all felt that--I think a lot of it was prejudice against the American system. But, it wasn't held as high, on a high prestige as the matriculation and I think it was fair, too. The diploma courses were too easy. The matriculation that was expected by the government was extremely hard and anybody who matriculated was far superior in knowledge--

INT Than an MAC graduate?

JS That's right. You see, with the MAC graduate if you filled in the years--there were boys, there were fellows there that graduated that really didn't qualify. I know that for a fact. They didn't master the language; some of them were pretty poor in all subjects yet because they went through the courses and the years and they served in every year, they all graduated.

INT What do you think was the philosophy behind this?

JS Oh, I don't know.

INT --as far as the authorities of the college were concerned? Do you think it was something like, give everyone the opportunity sort of thing, to get an education?

JS Well, apparently so; I think that was the style of the system then. And another weak thing that I found about that course myself was that it seemed like--well, when an elder was called to come on a mission they didn't quite send those who were really qualified to teach. They came there to serve a mission and if you happened to be inclined to be good at English, well, you taught English.

INT They'd send you up to MAC?



JS Yes, you taught English. But then, I've noticed that some of the boys were much more clever than the teachers. That's true.

INT Were they called from the States as teachers or were they called as missionaries and then, if an aptitude for teaching was found, and they were then called to MAC? How did they work it?

JS I don't know how they did it, but I think they were called from the States.

INT As teachers?

JS Yes, they served their period there; then they went home.

INT But they weren't all that worried about New Zealand government education qualifications at all. As far as they were concerned it was a Church school, a private school. Whatever they wanted to do, they would do?

JS That's right.

INT Yes, this seems to be the impression we've got.

JS Well, the school was established in 1912 as I remember and I think that system went on for years until I got there. I noticed the weak points of it. Although it was very good, it was a home away from home and a real good place for football and social life. Although they had a lot of discipline, they weren't as tough as a lot of schools. It was a lovely place; I really enjoyed it.

INT Now can you remember how much the fees were, say in 1926-1930?

JS Yes, when I went there the first year it was £16 for the year.

INT Was that board and room?

JS Yes, that's board and room and meals and everything else.

INT Tuition as well?

JS That's the whole tuition.

INT Did you have to pay your books in addition to that?

JS Yes, I think it was 25 that covered the lot, £25.

INT £25 covered the lot for the year?

JS Books and all with a little additional finance for going out to football on Saturdays and things like that. We used to go in to play in Hastings.

INT Can you recall the fees going up at all?

JS Not that I can remember. No, I think it stayed fixed for that period.

INT So that would be from the time you went there until the time that it was demolished?

JS Yes, £25. I was there because I worked every season for it, you know, worked on the farm.

INT I want to get you to expand on that a wee bit. Was there a work program set out at all as a work program for you to work these fees off, or how did you do it? Did you go out somewhere else and work or did they pay you for work you did on the farm?

JS Yes, they paid me for working on the farm. I stayed there and worked right through the summer harvesting and milking and working on sheep and things like that. There was just straight-out farmwork, ordinary farmwork.

INT To your knowledge, was the farm a profitable enterprise?

JS Yes, they had a lot of chickens, you know, quite a few fowl houses. Far as I know, it was self-sustaining. There was a lot of wheat and barley, oats, cropped there.

INT And the excess produce would be sent to market sort of thing. And this would probably be a reason why the fees were so low, maybe?

JS It must have been. And things were cheap, too, [in] those days.

INT Yes, because beginning 1931 you're starting the depression there.

JS The depression had started.

INT Started, yes 1929, '30, '31.

JS And I should know because I got married October, 1931 and things were tough; it was just beginning.

INT Okay, right. Can you remember about how many students were in the student body at the time?

JS At the time I was there, there was about seventy-five.

INT About seventy-five students. And can you remember who the principal was?

JS Yes, Elder Sells. S-E-L-L-S, Albert E. Sells.

INT And he was there for the whole four years you were there?

JS Yes, now, I think he was there for two years and then-- President [Ariel] Ballif was the other one; there was a substitute there for a little while, Elder [Stanley] Kimball. And then from President Ballif it went to R.P. Hodge. He's in Auckland. He's a school teacher. He was a convert to the Church and at the time that he took over from Pres. Ballif, he was the coach, you know, the football coach.

Then they were talking about diverting the school onto the New Zealand system of education, you see. It was all American prior to that time, prior to 1930. and then they decided to sort of cope to get recognition from the government--they had to

swing onto the education style of teaching and Elder Hodge was one that was a graduate--I don't know whether he was a University person--but he apparently had been a teacher from the other schools--government schools--came on to the MAC after he was a convert. And so they swung around to make him the principal and, of course, the earthquake came along, he didn't have a chance to. He was starting off in 1931 as the principal. He was a very good man, very well-educated. We were all hoping that, you know, he would go a long way with the school, but he didn't.

INT Can you remember the names of some of your teachers?

JS Yes, Alton Christensen, I believe he is a very wealthy man now in America. He owns a chain of stores all throughout the United States. I think he's a bit of a millionaire or something, Alton Christensen--he taught English and bookkeeping. And he was proficient at that. Now, he was an exception. Elder [Willard V.] Fuller taught Agriculture and Elder Manwaring; he's with the Department of Agriculture now in Washington D.C. He travels all over for the government. He was a well-qualified man for that. There were good teachers.

INT He was in agriculture also?

JS Well, he taught science and those kinds of subjects. Now he was very good. And the sisters, of course, taught music. His wife, Sister [Bernice] Manwaring was a proficient pianist; she was terrific.

INT Was this the norm? Did the sisters generally teach, too?

JS Yes, they taught; the sisters taught.

INT It was a mission for all of them; they just sustained themselves [financially]?

JS Well, I don't know whether they got paid or not; they must have--I don't know how they--I didn't know whether they were paid or not. I don't think they were paid except that they came to serve missions as teachers. President Ballif and his wife

served as teachers and they were terrific. Wonderful job they did. We really grew to love them; we loved them all. Elder Manwaring--these were at different times--and a Bringhurst, Elder [Owen T.] Bringhurst.

INT What did he teach?

JS I think he taught English, too.

INT They were good teachers and there were some who weren't as strong in teaching as we thought or as we understood later in years. And we felt that they just came there to serve a mission. Elder Fuller was a good man on teaching woodwork and joinery. [Aside to wife] You want to go home, dear?

INT Okay, apart from yourself can you remember what other non-Maori students were there?

JS Oh, there were a lot, yes.

INT Were there quite a few?

JS Yes, there were a lot of Samoans and Tongans. Do you want their names?

INT Not really; only one or two you were associated with.

JS Well, you know Charles Wolfgramm, eh, the builder? Charlie Wolfgramm, he was very good at bookkeeping and I never ever dreamt that he'd turn around to be a carpenter. He was so specific with his beautiful handwriting and he was good at bookkeeping.

INT That's Emil's dad, isn't it?

JS Yes, Charles Wolfgramm, the one doing. . .

INT The one that lives in Haleiwa [Hawaii]?

JS That's right.

INT Or Waialua, or somewhere around there.

JS Charles Wolfgramm and I--heard later that he was building for the Church--I thought, "Well, just terrific, good on Charles." Although he learned the fundamentals there. We had a big woodwork shop there at the college. And Elder Fuller was one of those. We had the Bairds, Elder [Robert] and Sister [Leota] Baird; they were teachers and Sister Baird taught music.

INT Now, where did you stay? Was it in the dorms?

JS Yes, dormitories.

INT You had dormitories. How many to a room there?

JS Two to a room.

INT Did you enjoy the dorm life?

JS Very good. As a matter of fact, it was quite a delight to have the visiting schools come to our dorm. Our dorms were especially excellent. You know, I mean that the girls who came from Woodford House and Iona used to come through there and our dorms were better than theirs.

I won a picture as big as that for three years in succession being I had the best room in the school, number sixteen. Hans Keil, who is now in business in Samoa, was my companion, and we won the prize three years in succession. So, they presented us with a picture of Hiawatha, you know. And we made a bargain between us that if he came to New Zealand, I'd let him take the picture--and if I went to Samoa, I'd bring the picture back, and when he comes here, he'd take it back. We'd sort of exchange. So he's kept it. He's been over here, and I gave him the picture. I have yet to go over there to get it back. But, we won the picture and our dormitory--you could almost see your face in the floor because we had it polished. And our beds were beautifully made. Took a lot of pride in it, very clean. That's how I met my wife. She came up there wanting to have a look through the college when we had our huitau at the college. She came there as a high school girl. That was my first sweetheart.

INT First and last, eh?

JS First and last. Fell in love and of course, then I didn't finish my [special training course]. I graduated in 1930 and went back in 1931, of course, through that period. Later in October we were married.

INT Now, what sports did you play, Brother Southon?

JS I wasn't very good at sports. I played football.

INT Sounds like me.

JS But I was never proficient at it. I played seniors at football.

INT Okay, now what about any other activities, such as dramatics, or concerts, or--

JS We used to have a lot of that.

INT And you took part in the glee club?

JS Yes, I was a member of the glee club. I was a member of the choir. We won--my group in the band won the competition in the year we were there. Played the trumpet and guitar. We had a string band.

INT In what way do you feel you benefited from your attendance academically?

JS Well, it gave me a grounding. It gave me a good grounding for the Church, for one thing, for my activity in the Church, and gave me a start in life. Because of my education from school and my diplomas, I was able to hold jobs in Hastings. I was manager of the baker's bread supply in Hastings here for nine years. I had the right to fire and employ for the whole of Hastings city. I was there until I got started here with my own place starting up cows, and I eventually came to milking eighteen and twenty cows on my property.

INT Would you say that MAC helped you in that?

JS Oh yes, if it hadn't been for MAC, I wouldn't have been able to start off in life. That was the only way I gained my education, and how I became to have assets the way I have now.

INT Now, how do you think MAC helped you spiritually? You were a member of the Church when you went there?

JS Oh, yes, I was a member of the Church. I was ordained a deacon when I got to the college. A deacon, teacher, priest, and then after the school, I was ordained an elder in 1931 by Stuart Meha. From then on I've had many callings.

We started off this whole, might as well say New Zealand stake, eh. We started off with a home Sunday School way back in 1933, and my dad was concerned--being over in Samoa--my dad was concerned over the fact that we may--the Samoa boys and myself might have got inactive after the school was destroyed. And we were in the Hastings area working, you know. But he was afraid of our spiritual side [diminishing], so he wrote to the mission president. There was only one mission in those days; the whole of New Zealand was the New Zealand mission. And he wrote to the mission president and asked if it were possible to start something in Hastings--some religious service in Hastings to keep us active, because we'd just finished---I just graduated. And so they did. They started something off in Hastings--a little Home Sunday School. I can name a few families that were involved; Brother Teao Wilson and his family, and Dan Williams was also an ex-graduate of the school, and his family, and Brother Melila Purcell and his family.

And we started off with a home Sunday School with the elders who were laboring around the area. And Elva, and the Ormsby's. We had about half a dozen families that started off this thing. We kept on for quite a while, and then eventually, [we added] Isaac Kingi and his family. And eventually, we were told by the elders who were laboring with us, you know, round about the area here--Elder Jenson and Elder Ernest Campbell, that we should be organized into a dependent branch, you know. We were good enough from the Home Sunday School style to branch off on our own. Oh, we didn't think we were ready.



So they said, "Why don't you become a dependent branch from Korongata Branch?" Korongata was sort of a mother branch at the time, and so we did. We were attached to them as a dependent branch. We had our little MIA's [Mutual Improvement Association--Church youth organization] We didn't qualify for a lot of these, but then the elders said, "Oh, you're strong enough to be an independent branch," you see. "Why don't you do that?"

INT What year was that, then?

JS Oh, I would say about 1937, after starting off in 1933. And so we felt we weren't ready, you know. But then they said, Ernest Campbell especially said to us in a meeting, "You people were gutless. You didn't have the backbone of jelly-fish," you know, and it sort of made us wild, annoyed about it. And we said, "Well, if you feel that we're ready for it, we'll ask for independence. We'll start off and be an independent branch where we can start off our MIA and Sunday School and Relief Society, and get the whole organization under way." And we did.

And I was the first branch president. I was in it for thirteen years and then Paul Randall came into the picture; he was the next branch president after me. And then when I got released from being the branch president for thirteen years, they made me the district president. Then, you see, during that, the war came and prior to that, most of the missionaries who served in the various areas were leaders in the various districts, as district presidents. But when the war years came along, the [U.S.] government expected the missionaries to be released from the areas. This is when Matthew Cowley was the mission president. And they recalled most of the missionaries back for service, to be handy for service.

During that time leadership was put on to the local brethren. And that was about the first time Matthew Cowley was called out here. Most of the missionaries had gone. He was about the only one--he and his wife--on the mission field to direct affairs, and with the local brethren as leaders as a try-out, and I think it was just as well. It was just all the purpose of the Lord, I suppose, to give the brethren leadership rather than

depend on the missionaries. And from then on, it's gone from that now to the status of stakes.

Then all the other, like the other mission presidents came along from time to time, and they worked on perfecting the systems. And then Gordon C. Young came along and started getting people out of the Church for promiscuous living. And I think if it hadn't been for President Young there wouldn't have been any qualification for stakehood. He was the one that started off and found that place up in Hamilton there for a temple site and for the college out of the swamp, and then because of the fact that people realized that he meant business, too, well, I think he was--every mission president had a special assignment, and I think Gordon C. Young had his special [assignment] of getting the missions cleaned up, [getting rid of] adultery and get people realizing that it was ready for stakehood.

And from then on, of course, stakes grew, and I know we were --ours was called Heretaunga Branch with a membership of three-hundred odd. And when Spencer W. Kimball came in 1960, my wife and I had already had a call to go on a mission in Samoa for two to three years, and we accepted the call. And President Kimball arrived at that time when I was cropping here in a big way, and [he] came here to organize a stake in Hawkes Bay, and he called it the first Lamanite stake in all of the Church. This was the first Lamanite stake he organized. He called it a Lamanite stake, although everybody had thought they were all Nephites. So when he came here, he organized a stake, and while I was waiting to go on a mission with my wife he organized a stake and called me in to be the first counselor to President [Alvin] Higbee. Because of the fact that I was district president at the time, he felt that my knowledge of the people of the area was such that I could be of great service to President Higbee who was an American and he had had experience in stake work, as he'd been a member of the high council over in Salt Lake before he came out, and he knew all about stake work, whereas we knew nothing. And so he organized a stake, and called me in to be the first counselor to President Higbee. I served there with him as first counselor; President [Sidney] Crawford was called as the second

counselor, and we served. We did all in our power to help him do his part, and the stake really grew. And then President Higbee was recalled to go back, and I was called in to be the stake president.

INT What year was that?

JS Now, I served eight years, three years as a counselor. Let me get my book. [reading from journal] "May 5, 1963, Mother's Day, at stake conference, I was set apart as stake president by Elder Gordon B. Hinckley, and with him was Bruce R. McConkie." For three years prior to that, I was counselor to President Higbee, so that would be 1960-1963, eh? And on Sunday, August 18, 1968, five years [later] I was released by Elder Howard W. Hunter and Brother Sid Crawford was sustained as Hawkes Bay stake president.

INT So you had five years service?

JS Yes.

INT A bit more--five and one half, almost. What impact do you feel MAC had on the development of the Church in New Zealand?

JS MAC had played a great part in the development of the Church in New Zealand and also in the islands, because everywhere you go--in the islands especially--you will find even in any of the areas of New Zealand you'll find that all leaders that are operating have been ex-members of the MAC. In a majority of cases you will find that leadership operating as district presidents and branch presidents, or in any of those major positions in the Church have been boys who have served at the college, who have had education from the MAC.

And I think if it hadn't been for the MAC, the CCNZ wouldn't have started. Because I remember, we were all agitating for [it]. They were talking about having the MAC re-started, and we felt that it should be in a central place, and that's how the CCNZ started, from the committee, and I was on it at the beginning and James Elkington and all these brethren.

But the MAC has been a real nucleus for the growth of the Church in New Zealand and in the islands. You can go to any of the places in Samoa and Tonga--you'll find that most of the boys who have been in Church leadership have been ex-MAC boys. I can name quite a lot of them. John Tuita in Tonga, William Sovea, Brother Shultz, Freddy Davis, who's pretty high up in American opera music [are] all ex-MAC boys. Charles Wolfgramm, for one; David Maile from Tonga. We have in Samoa Brother Bertie Brunt and [Taua] Faaleu'u and all, I can't go on; there are quite a lot that I can't think of at the moment --boys who have had a lot to do with the Church in these areas who have all been ex-MAC boys.

INT Now, could you describe any particular incident that you recall--either humorous or interesting or exciting or something that happened to you mainly at MAC that stands out in your life?

JS Well, the earthquake was--

INT Could you tell us a little bit about that, yes, since you were actually there at the time?

JS Yes, the earthquake occurred at three minutes to eleven, February 3, 1931.

INT Was that in the evening or--

JS In the morning, three minutes to eleven in the morning. I know it was pretty near the beginning of the college. Sister Annie McIlroy was the matron there and Sister Annie's daughter, Sister [Maire] Pere, [wife of] Haui Pere at the time were in the kitchen. I was sitting on the window sill of the house with a very high chimney with my feet up, reading my book. I was just starting, you know, before the starting of college. They were all initiating students in those times and there weren't too many around, but while I was there I just felt the shake. It was so sudden, you know, very sudden. I saw this girl clear up from the kitchen, I guess on the left-hand side, and she tore out, and of course, at the same time, I jumped down when I

heard this commotion and this rumble. And as I tore out, the chimney broke from the top and landed just behind me. And she--I know I remember seeing her crashing into the tennis court wire, you know, the outside wire; she was that upset. And of course, that was the earthquake--smashed up the college.

And most of the boys who had already been enrolled were somewhere upstairs in the dormitories and some were all over the place, and I remember the tank stands--there's a two-story building near the dormitory--and the tank stands were high up on top. Some of the boys tore from inside of the dormitory and they got onto the tank stands. They came down with it. The tanks burst open, and the water sort of carried some of them onto the shower room below, and there wasn't one hurt.

At any rate, President Hodge called everybody together afterwards and we could see the red haze in Hastings and the fires were raging in Hastings from the college. He called us together, took the roll call, and found that everybody was accounted for and no one was hurt. So he said, "Well, we're needed in Hastings. We were assigned the Hastings library; that was destroyed, demolished. And I had about four or five boys under my team and we got into the library. I remember pulling through and clearing the boards and things like that, we came across an old man, and he was all shaky after. We'd carried some of the dead out to the outside lawn and, of course, we were covered with blood and things like that.

We came across a man that was sort of sitting, all dazed. We dragged him. We found that his leg was--the bricks had broken the boards and his foot got in between and it was--the skin was just hanging--the part of his foot was just hanging in his boot, with the skin. It was--all the bone and everything had been [mangled]. We carried him out and put him out there and the doctors were injecting people with morphine outside, and he asked me who we were; I remember him asking it. I was assuring him that everything would be alright and I said that we were college boys from the Mormon school, the Mormon college up at Bridge Pa. Well, this man apparently comes from

Christchurch. He apparently was treated. We couldn't pull his boot out because it was locked up there, but we pulled his whole foot out--his whole leg out--but left his foot in his shoe, and we put him outside. I remember that very well, and so apparently he got back to South Island and he told people there--my dad's from South--told the people there about these boys from the Mormon college rescuing him out of the library, and his sisters heard all about it. They knew that I was at the Mormon college in Bridge Pa. They wrote to Samoa, told my dad about the episode and my dad wrote and wanted to know if I knew anything about it, and I said, "Well, I was one that remembered very well getting this old chap out." It went right around and got back to my dad and came back to me. I knew that we'd done some good for them. That was wonderful; that's a great experience. But we--the college really did a great service in helping cart the dead.

INT Well, what actually happened to the students? Did you just camp out there for a while and everyone go home, or what happened?

JS I just don't remember what happened after that. We must have camped there. The dormitories weren't totally destroyed. It was just cracked all--you know, the cracks came through the building, but the assembly hall was destroyed. The whole front of it caved in. But the college itself wasn't, and we were told that we couldn't stay and we eventually had to evacuate. We were there, I think, for a day or so, but the cracks--you see, the earthquake didn't only just happen that day. It kept on right through the whole day, through the night. The buildings that were intact with a few cracks during the day all came down during the night. The rumbles came on, shocks continued on at night, and what was left standing came down eventually. We were very shocked; eventually it went right through. We were terribly experienced [sic] because Napier was destroyed. You'll notice now Napier has the sea down, eh, and the land is up. Prior to the earthquake, the waves--if it was a rough day in those days--the sea used to wash right over the parapet wall and some of the water used to go down the street. But, since the quake, the whole thing has risen; all that reclaimed land, all that area there, they used to do a lot of yachting and everything there, but all that reclaimed, all the settlements

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now that are there have all been lands that were under the water. So, you can see that even Napier itself now, with the development scheme that's going on there; the earthquake made Napier. It's sad to say, but that's true.

INT All the waterfront area. Well, thank you very much, Brother Southon. I appreciate your time.