



United Nations
Educational, Scientific and
Cultural Organization



National Committee of New Zealand
Te Komiti o Aotearoa mo Nga Mahara o te Ao
Memory of the World

Title of the documentary heritage item or collection

This should be the complete name of the documentary heritage as it is usually known. Include dates if they are usually part of the name.

Presbyterian Church of Aotearoa New Zealand (PCANZ) Deaconess Collection

Section 1: Nominator Details

This section is for information about the source of the nomination and the authority under which it is made. A copy of the Aotearoa/New Zealand Memory of the World programme's privacy policy is available on its [website](#).

1.1 Name of nominator (person or organisation)

Full name of the person(s) or organisation(s) making the nomination. *The nomination may be submitted jointly by more than one person or organisation*

Jane Thomsen
Director
Presbyterian Research Centre
Presbyterian Church of Aotearoa New Zealand
Knox College
Arden Street
Dunedin

1.2 Relationship to the nominated documentary heritage

Explain the nominator's relationship to the documentary heritage. *For example, the nominator may be a responsible officer of the library or archive which owns it; or he/she may be a private individual with a research interest in it.*

Director, Presbyterian Research Centre

1.3 Contact person

Provide the name of the person who is responsible for the nomination process.

Jane Thomsen

1.4 Contact details

Provide sufficient details to allow easy communication with the contact person.

Email: jane.thomsen@prcknox.org.nz

Phone: 03 473 0775 or 021 167 8322

Section 2: Identity and Description of the Documentary Heritage

2.1 Title of inscription

If the nomination is successful, what do you want it to be titled (e.g. for certificates)? Please use a maximum of 6 words.

PCANZ Deaconess Collection

2.2 Description of the documentary heritage

This should include a full description of what is included in the documentary heritage, its scope and its size. Include details of the type of documents e.g. letters, film, images etc.

The PCANZ Deaconess Collection overall shines a light on a group of New Zealand women, who over 75 years served many of New Zealand's poor and vulnerable, young and old, churches and communities, yet to this day receive very limited lasting recognition.

The collection documents the life and work of 175 New Zealand women from 1901-1975. Deaconesses were an order for women in the Presbyterian Church and although their training was almost identical to Ministry training, they were not ordained. Their service was to the Presbyterian church and to the wider community.

Rev Rutherford Waddell identified the need for a trained and consecrated woman to assist him in ministry and his work with the poor and aged in his Dunedin parish. He appointed Sister Christabel Duncan from the Deaconess Training Institute in Melbourne (who he later married) and this led to the establishment of a Deaconess Order in New Zealand, with a Deaconess Training House opening in Dunedin in 1903. By 1947, the deaconess course covered three years and had two courses of study: a General Course and an Advanced Course. The latter involved theological training and could culminate in a Bachelor of Divinity Degree through the Theological Hall at Knox College in Dunedin. Deaconesses were trained for social service, missionary service, teaching and nursing. Following the decision to ordain women as ministers in 1965, demand for training in the Deaconess Order declined, and in 1975 the Deaconess Order was terminated. Deaconesses were offered the choice of being ordained to the Ministry of Word and Sacrament, or of resuming lay status while continuing in their employment.

The Deaconess order is an example of the growth of active women's leadership funded by women during the 20th Century, responding to social pressures caused by issues including the Depression, both World Wars and the inter-war and post-war periods. Through their work the deaconesses made significant contributions to education and social services throughout New Zealand, from the Tūhoe in the Urewera to underprivileged communities in Dunedin. Early and later examples include:

Sister Mary McQueen, one of the first New Zealand deaconesses was deaconess at Knox Church in 1906, when she and Sister Evelyn Macadam from First Church became concerned about the plight of some of the children that they came across during their work within the local Dunedin community. They took matters into their own hands and began to take in children in the rooms where they lived in George St. Their actions eventually led to the founding of the first PSSA (Presbyterian Social Service Association, later Presbyterian Support) Children's Home in Clyde St., North Dunedin. Sister Mary McQueen became the matron and remained a children's home matron for many years (until the early 1920s).

Margaret Reid Martin initially trained and served as a Deaconess after which she became the first woman to be ordained as a minister in the Presbyterian church in 1965. Twenty-two years later she became the second woman to be moderator of the Presbyterian church. Her mission was to ensure women's perspective "influenced both the style and the direction of decision making" in the Church.

The Deaconess order was a way of making women's work visible within society and gave women a voice and a formal role outside the home, paving the way for the ordination of women which finally happened in 1966. (The Presbyterian Church was one of the first Christian denominations in New Zealand to formally give women office as Elders and ordained Ministers.)

The collection includes extensive correspondence, minute books from the Training institute, Deaconess Association and Women's Work Committee, both national and local, and one personal diary. There are three folders containing handwritten memoirs from surviving Deaconesses gathered for the Centenary of the Training House in 2003, and also approximately 60 audiotapes with oral histories recorded for the Suffrage Project in 1993. There are 10 photo albums, 103 slides, index cards outlining the career of each Deaconess, the Roll of Deaconesses 1901-1964 and a number of artifacts. These include 12 deaconess badges (including Sister Christabel's badge), two Deaconess bonnets and Maisie Quele's QSO medal.

"Though it may seem surprising to some, for me it was the adventure and challenge of Deaconess work that appealed to me. At a time when our Church was growing rapidly, and women were planting new churches in new suburbs all over New Zealand, I wanted to be part of that movement." Sr Sylvia Jenkins

2.3 Catalogue, registration or bibliographic details

This should include any bibliographic, registration, inventory, classification and/or call numbers that uniquely identify the documentary heritage.

Older material is classified under the O/S numbering system, while more recently received material is listed using a system based on acquisition date.

GA 84 Women's Training Institute / Deaconess College

GA 84 series 10 O/S 11-14 - Minute books

GA 84 series 25 O/S. 6-7 – Papers and Correspondence

NAT 5 Deaconess Association

NAT 5 series 1 O/S 22-30 - National Executive Minute Books

NAT 5 series 2 O/S 32 - Women's Work Committee

NAT 5 series 2 O/S 88-89 - Roll of Deaconesses

NAT 5 series 4 2016/28/1&2 – Biographical index cards

NAT 5 series 8 – Artifacts [Deaconess badges & bonnets]

NAT 5 series 10.1 2001/107/1 – Deaconess Recollections

NAT 5 series 10.4 2001/107/4 – Centennial Celebrations: Deaconess Stories

NAT 5 series 11.1 O/S 95-97 – Auckland Branch [Minute books]

NAT 5 series 11.2 O/S 112-115; 2005/31/1 – Wellington Branch [Minute books & papers]

NAT 5 series 11.3 1992/78/1 – Hawkes Bay Branch [Minute book]

NAT 5 series 11.4 O/S 98-105 - Christchurch Branch [Minute books & correspondence]

NAT 5 series 11.5 O/S 106-109 – Dunedin Branch [Minute books]

NZ 279 Cartwright, Jane Mabel [Sister] (Personal Collection) 398/30/1- Diary

NZ 433 Quele, Mary Eliza [Sister Maisie] 2008/169/1 – QSO Medal

A-S-8-39 Maori Missions Committee Photograph Album

A-S9-41 Mrs Mary Benton [Deaconess College housekeeper] Photograph Album

A-S10-43 Deaconess College Photograph Album

A-S11-44 Deaconess College Students Photograph Album

A-S24-124 Deaconess Photograph Album

P-A35 Deaconess Association Photograph Album

P-A36 Maori Missions Photograph Album

P-A89 Deaconess College Photograph Album

P-A190 Rev.[formerly Sr] H. E. Turner Photograph Album

P-A429 Deaconess Association Photograph Album

PATI 1795-1940 – c 60 audiotapes of interviews with former deaconesses

2.4 Visual documentation

Where available and appropriate, supply photographs or videos of the documentary heritage. Please provide images that can be used for the purposes of promoting of the World.



Deaconess Badge (one with an inscription)



Deaconess stamp



Presbyterian Women's Training Institute badge



P-A62_6-018

Sr Christabel Waddell (nee Duncan), 1st NZ deaconess



P-A35_11-042

Studio Portrait of Deaconess College Students & Principal – c1904

Incl (Left to Right):

-Back Row: Miss M. Scott(?); Sr. Amy Evans; Miss J.Bennett(?).

-2nd Row: Mrs JM Blackie; Sr. Jean Porteous; Sr. Lilian Lang; Sr. Margaret T. Davies.

-Front Row: Miss Hicks(?); Sr Jean Mawson



P-A21_13-054

Sr Annie Henry pulling a tooth for a Maori man – c1930



A-S-18_3-4 Sr Mary McQueen and Sr Evelyn Mcadam with three of the children that they had taken in at their lodgings in George St., Dunedin.



P-A35_22-064

Unknown deaconess talking to a group of children c1955



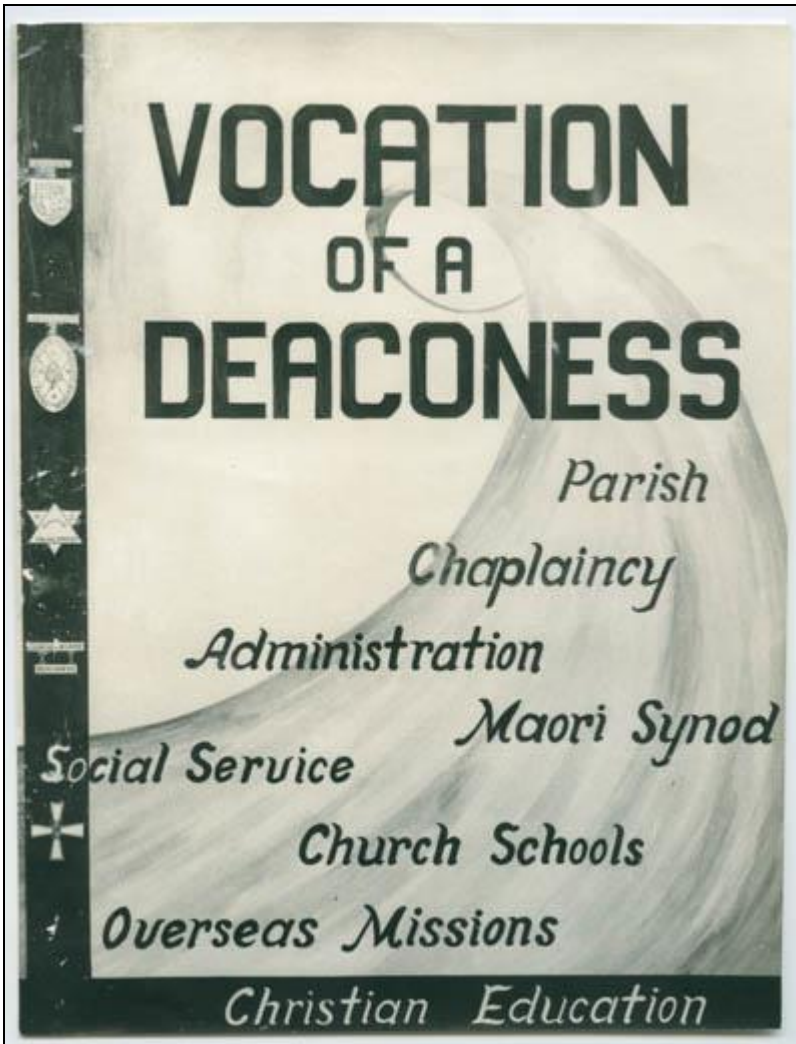
P-A35_23-067

Sr. Shirley G. Reid, talking to an unknown woman at her front door, during Home Visiting in a new housing area at Mairehau, Christchurch, c1958.



P-A36_2-014

Sr Rae Kingan, looking at the foot of a Maori boy, c1952



P-A35_36-082

Deaconess Poster c1958

Though it may seem surprising to some, for me it was the adventure and challenge of Deaconess work that appealed to me. At a time when our Church was growing rapidly, and women were planting new churches in new suburbs all over New Zealand, I wanted to be part of that movement.

Extract from handwritten memoir by Sr Sylvia Jenkins

I was not a member of Session and had no say in the running of the Church. My work was pastoral and youth work, with Sunday school studies & BC leaders. There were many poor families and little or no government help then. A deaconess found herself being there for people in any kind of need.

Extract from handwritten memoir by Sr Annie McDonald

"I was not a member of Session and had no say in the running of the Church. My work was pastoral and youth work, with Sunday school studies & BC (Bible class) leaders. There were many poor families and little or no government help then. A deaconess found herself being there for people in any kind of need."

Just south of Fox Glacier we set off on horseback to ride 45 miles to Haast using the old route where they brought the cattle to Waheroa. There was no road south then. After two days ride through heavy bush we arrived at the south bank of the Haast River which we had to cross, the horses swimming. After a meal at home we went on by P.W.D. truck to Jacksons Bay.

Extract from handwritten memoir by Sr Vivienne Sinclair

"...just south of Fox Glacier we set off on horseback to ride 45 miles to Haast using the old route where they brought the cattle to Waheroa [Whataroa?]. There was no road south then. After two days ride through heavy bush we arrived at the south bank of the Haast River which we had to cross, the horses swimming. After a meal at We went on by P.W.D. truck to Jacksons Bay"

2.5 Bibliography

This should be, where possible, a list of 3-6 published sources that have been produced using (i.e. drawing heavily on) the documentary heritage to attest to the item/collection's significance.

Dougherty, Ian. *Pulpit radical : the story of New Zealand social campaigner Rutherford Waddell*. Saddle Hill Press, 2018

Paterson, L. (2012). *The rise and fall of women field workers within the Presbyterian Māori mission, 1907-1970*. In H. Morrison, L. Paterson, B. Knowles & M. Rae (Eds.), *Mana Māori and Christianity*. (pp. 179-204). Wellington, New Zealand: Huia.

Tennant, Margaret, '[Sisterly Ministrations. The Social Work of Protestant Deaconesses in New Zealand 1890-1940](#)', *New Zealand Journal of History*, Vol 32 No 1 (1998), pp. 3-22.

Burgess, Nancy J. *Except a grain of wheat : the ensuing history of the Order of Deaconesses in the Presbyterian Church of New Zealand 1961-1975*. Presbyterian Church of New Zealand, 1979

Salmond, J.D. *By love serve : the story of the Order of Deaconesses of the Presbyterian Church of New Zealand*. Presbyterian Bookroom, 1962

Section 3: Assessment Against the Criteria

3.1 History/provenance

Provide a summary of the provenance of the documentary heritage. For example, how and when was the material acquired and integrated into the holdings of the institution?

As authorised by the PCANZ General Assembly, the majority of this collection has come from church organisations, including:

PCANZ Assembly Office
Deaconess Order
Presbyterian Women's Training Institute
Parish records

Some items, including the diary, some artefacts and correspondence come from former Deaconesses or their families.

3.2. Uniqueness of the documentary heritage

Give a brief explanation of why the documentary heritage is unique and irreplaceable.

Some aspects of the collection (for example General Assembly Proceedings) may be duplicated in other collections, for example Alexander Turnbull Library, as NZ Presbyterian records (although the governance of these documents remains with PCANZ). As these documents give context to the primary material within the collection they do need to be included.

The majority of the collection is unique primary material and is often the only documentation describing the impact these women had on society. An example - Sister Maisie Quele is well-known within the Church for her work as a Deaconess, and the collection includes her QSO medal. Very little detail of her service is discoverable on the Internet, including why she was awarded the QSO but full records are contained on the index cards and within correspondence.

3.3 Assessment against the significance criteria

Provide an explanation of what criteria the documentary heritage meets and why it meets those criteria. The documentary heritage must meet at least one of the criteria in this section. An explanation of each criteria is given on the front page of this form.

Time:

The Deaconess Order responded to social pressures in the 20th Century caused by issues including the Depression, both World Wars and the inter-war and post-war periods

Place:

Deaconesses were active throughout New Zealand, with the Order starting in Dunedin. Early documents mainly illustrate their work with the disadvantaged in Dunedin, spreading to the rest of New Zealand as the women were moved into active service.

People:

The Deaconess Order is an example of the growth of active women's leadership in New Zealand funded by women. It made women's work visible within society and gave women a voice and a formal role outside the home.

Subject and Theme:

The Deaconesses made significant contributions to education and social services throughout New Zealand, with a particular interest in disadvantaged families and rural Māori communities.

Form and Style:

3. 4 Testimony of at least two independent experts

The committee requires testimony from at least two independent people or organisations who can give an informed opinion about the significance and provenance of the documentary heritage.

The informed opinion should focus on the criteria for inscription provided above and on the front page of this form. Please provide up to one page from each expert in support of your submission.

Expert One

Name	Ian Dougherty
Qualification(s)	MA History Otago, PGDip Journalism Canterbury
Contact number	03 4811194 / 027 2480714
Email	iandougherty@xtra.co.nz
Paragraph in support	<p>I am pleased to support the nomination of the Presbyterian Church of Aotearoa New Zealand Deaconess Collection for inclusion in the UNESCO Memory of the World Register. The PCANZ Deaconess Collection is a hugely significant archival resource in helping us to understand the involvement of the church in the material world in 20th century New Zealand, and of the motivation, role and importance of women in that development. As a professional public historian, I am acutely aware of the enduring importance of the collection, having researched and written a recently published biography of the founder of the Presbyterian Deaconess Movement in New Zealand, Rutherford Waddell [Pulpit Radical: The Story of New Zealand Social Campaigner Rutherford Waddell, Saddle Hill Press, Dunedin, 2018], and devoted almost an entire chapter to the genesis, early years and significance of the movement, including the contribution of the first deaconess, Christabel Duncan, who later became Waddell's wife.</p> <p>Ian Dougherty PO Box 90 Dunedin 9054 New Zealand</p>

Expert Two

Name	Lachy Paterson
Qualification(s)	BA, PGDipArts (Otago), RSA/Cambridge CELTA, PhD (Otago)
Contact number	+64 3 479 3972

Email	lachy.paterson@otago.ac.nz
Paragraph in support	<p>Jane Thomsen, Director, Presbyterian Research Centre, Dunedin.</p> <p>Tēnā rā koe, Jane.</p> <p>It has been my honour and pleasure to have undertaken research at the Presbyterian Research Centre on the deaconesses who ministered to rural Māori as part of the Church's Māori Mission in the twentieth century. These women missionaries were just one cohort of the deaconesses trained in Dunedin, alongside those of the Home Mission, which served in Pākehā settlements, and Foreign Mission stationed in India, China and Melanesia. Such was the difficulty in gaining male missionaries that the Presbyterian Māori Mission was prepared to engage in an initial "experiment" with deaconesses in 1907, appointing Sister Alison (Jane Spence) and Mrs Emare Poraumati. Its female employees soon after formed the bulk of the Māori Mission workforce, establishing almost all of the mission stations, often with limited support. They not only provided religious services, but also acted as nurses, midwives, dentists, teachers, and advocates for their flocks. Of particular note are individuals such as Sister Annie Henry who served her whole career with the Tūhoe people in the remote settlement of Ruatāhuna, Sister Edith Walker, a noted Māori linguist, translator and advocate for te reo Māori, or Sister Jessie Alexander who founded three of the Mission's stations. This work, which provided leadership opportunities not usually available to women of their time, constitutes a field wide open for further scholarship. It is clear, from my conversations with Māori kaumātua who remember the deaconesses, that these women were held in high esteem in their communities, but unfortunately those who were nursed, schooled or who worked with the "hihita" are now also passing away themselves. We are lucky that the Presbyterian Research Centre has preserved so much of their important story and I would like to strongly support the Presbyterian Research Centre's nomination of its Deaconess collection for inclusion on the UNESCO New Zealand Memory of the World register.</p> <p>Heoi anō, nā</p> <p>Lachy Paterson Associate professor, Acting Dean Te Tumu, School of Māori, Pacific & Indigenous Studies University of Otago</p>

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Expert Three

Name	
Qualification(s)	
Contact number	
Email	
Paragraph in support	

The above experts have given their written permission to provide this information to the Memory of the World Committee and they have agreed that the provided information can be published without email and contact details and that they can be contacted by the Register Subcommittee if required. Yes No

Section 4: Legal Information

4.1 Owner (name and contact details)

Provide the name and full contact details of the owner or owners, whether an institution or an individual.

Presbyterian Church of Aotearoa New Zealand Presbyterian Research Centre Knox College, Arden Street Dunedin 9010 Ph: 03 473 0777 Email: pcanzarchives@prcknox.org.nz

4.2 Custodian (name and contact details if different from the owner)

Provide the name and full contact details of the custodian, whether an institution or an individual. Sometimes the custodian of the documentary heritage may not be the same as the owner. It is essential to establish both before a nomination can be added to the Register.

As above

4.3 Legal status

State whether the documentary heritage is owned privately, or by a public institution, or by a commercial corporation. Details of legal and administrative powers for the preservation of the documentary heritage should be the name of the Act, or other instrument of administrative power, that gives the owner and/or the custodian the legal power to preserve the documentary heritage.

The collection is owned by the Presbyterian Church of Aotearoa New Zealand and is held in the Presbyterian Research Centre Archive. The Archive derives from the Historical Records Committee which was established in 1927 to encourage the preservation of the church's historic records, and is authorised by the General Assembly to call in material which is deemed worthy of preservation, is no longer current to general business and/or is at risk of loss, damage or deterioration, the General Assembly accepting the responsibility to ensure there is adequate arrangement for their preservation.

4.4 Accessibility

Provide a brief description of how the documentary heritage may be accessed. All access procedures and restrictions should be clearly stated.

There are three levels of access:

- access to verify the significance, integrity and security of the material. This is the minimum condition for inscription
- access for reproduction, which is strongly encouraged
- public access in physical, digital, or other form

The majority of the Deaconess Collection may be accessed by visiting the Presbyterian Research Centre Archive in Dunedin. Some documents (for example the index cards with career notes) may be restricted if subjects are still alive.

4.5 Copyright Status

For documentary heritage items that are subject to copyright, details should be provided on the relevant copyright legislation and copyright owner(s). Any other factors affecting the legal status of the documentary heritage should be noted. For example, is any institution required by law to preserve the documentary heritage in this nomination?

Copyright on the original documents has expired

Section 5: Stakeholders

The nominating institution is accountable for consultation with all relevant stakeholders before submitting the nomination.

5.1 Owner

The owner(s) of the documentary heritage has been consulted:

Yes

No

5.2 Custodian

The custodian(s) of the documentary heritage has been consulted: Yes No

5.3 Significant Stakeholders

Stakeholders with a significant interest in the content of the documentary heritage e.g. iwi, family members, have been consulted, if relevant: Yes No

Section 6: Care and Preservation and Risk Assessment

Identify any risks to the survival of the nominated documentary heritage. We understand if you have not done a formal risk assessment.

Note: a successful inscription may assist you to obtain funds to preserve and care for the nominated documentary heritage.

If your nomination is successful we may request additional information on the care and preservation of the inscribed documentary heritage.

Fire: Low – the building is protected with smoke detectors, fireproof doors, alarms and sprinklers

Water damage: Low/Medium – the collection is held in waxed archival boxes so will be moderately protected from sprinkler damage. Shelving has canopies to further protect boxes. There is a large commercial kitchen onsite with freezers available which would minimize permanent damage if any water damage was to occur.

Theft: Low – access to the collection will be supervised at all times and the space in which it is housed is locked and only accessible to non-voluntary library and archives staff and the building facilities manager. The building is locked between 4.30pm and 8.30am. Additionally there are monitored and recorded CCTV cameras on all floors and entrances.

Reader/staff handling: Low – staff are trained in care and handling and researchers handling original items will be provided with gloves, support cushions and supervision.

Natural deterioration: Material is in acid-free archival boxes and folders and is housed in a climate-controlled environment.

Natural disaster: Low – the Hewitson Wing of Knox College is 100% earthquake code compliant and is not situated in a flood-prone area. All shelving is braced.

Section 7: Summary

Provide a brief summary describing the documentary heritage and how it meets the criteria for inscription on the Aotearoa/New Zealand Memory of the World Register.

Keep your summary to no more than 300 words as, if successful, it will be used on the website (www.unescomow.org.nz) to describe why the documentary heritage has been inscribed on the New Zealand Register and given UNESCO recognition.

The PCANZ Deaconess Collection overall shines a light on a group of New Zealand women, who over 75 years, from 1901-1975, served many of New Zealand's poor and vulnerable, young and old, churches and communities, yet to this day receive very limited lasting recognition.

The Deaconess order is an example of the growth of active women's leadership funded by women during the 20th Century, responding to the social pressures caused by issues including the Depression, both World Wars and the inter-war and post-war periods. Through their work the deaconesses made significant contributions to education and social services throughout New Zealand, from the Tūhoe in the Urewera to underprivileged communities in Dunedin.

The Deaconess order was a way of making women's work visible within society and gave women a voice and a formal role outside the home, paving the way for the ordination of women which finally happened in 1966.

Section 8: Promotion of documentary heritage

Inscription to a UNESCO Memory of the World register provides an opportunity to promote the importance of documentary heritage.

Give a brief overview of how your institution will use the opportunity of a successful nomination to promote the Memory of the World programme and the importance of documentary heritage. You may wish to consult with communications staff in your organisation to provide an answer to this question.

A successful nomination would reinforce the significance of documenting women's voices, both inside and outside the church. We would use this success to encourage other women involved in the New Zealand Presbyterian Church to share their stories, and in collaboration with the PCANZ Communications Team would aim to highlight this in local and national media.

If successful this nomination would also be an example of the riches held within small specialist libraries and archives, encouraging similar organisations to examine their own collections for the potential for inclusion on the Memory of the World Register.

Section 9: Permission to use visual documentation

The Aotearoa/New Zealand Memory of the World Committee will also work with you and your communications staff to obtain publicity for the programme and for the successful inscriptions.

Do you give permission for the Committee to use the visual documentation you have provided for Aotearoa/New Zealand Memory of the World publicity purposes (e.g. for brochures/website)?

Yes

No

I would like to be consulted first

Section 10: Declaration of Authority

I am authorised to nominate the above documentary heritage to the Aotearoa/New Zealand Memory of the World Register.

Name: Jane Thomsen

Date: 27 August 2018