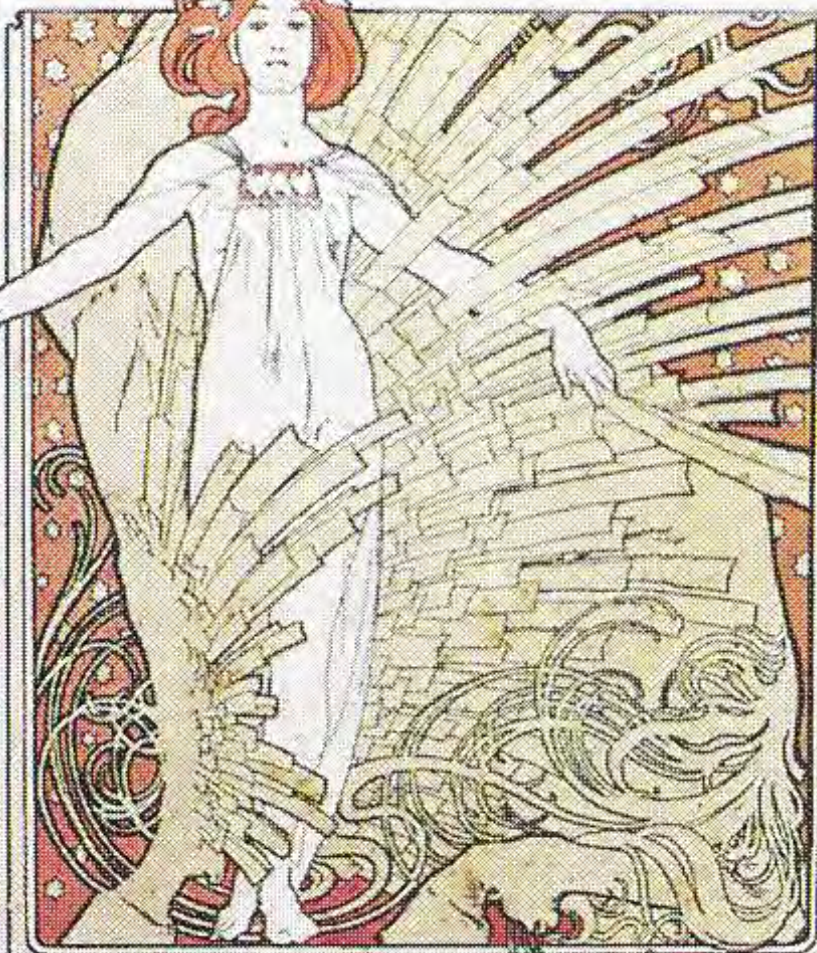




COLENSO



Mucha

Vol.4 N°2 Feb* 2013

Colenso and Catchpool

Edward Catchpool, like Colenso a printer, public servant and perfectionist—after whom the Catchpool Stream is named—was born in **1805** in Dover, a Quaker; apprenticed as a printer, worked in London. **1839** registered with the New Zealand Company. **1840** He and his wife reached Port Nicholson by the *Oriental*. He had bought one of the original Wellington sections on the Terrace. **1841** had a three-storeyed brick flour-mill in Willis Street working as early as October, a steam-mill taken to the Colony by Dr Evans and said to have been the first steam-mill erected in New Zealand. **1842-3** “Editor” of the *NZ Colonist and Port Nicholson Advertiser*, residing in Dixon Street. **1845** *Colonist* folded. **1847** appointed clerk in Treasury. **1848** Customs Dept. **1851-53** lectured at Wellington Athenaeum. **1853** Lectured on phrenology; Edward Street in Wellington constructed by Edward Catchpool. **1856** transferred to Napier as Sub-Collector of Customs, Deputy Postmaster and Harbourmaster. **1859** appointed Provincial Treasurer in Hawke’s Bay. **1866** Mrs Catchpool’s death. **1872** aged 67 in Napier; diary for 1872 in ATL. **1874** death [1].

Colenso wrote as the Napier Member of the House of Representatives to Catchpool (by now in Napier), from Auckland on 6 November 1863, 23 November and 2 December 1864, and from Wellington on 2 and 12 Aug 1865. They are chatty letters, rather like Colenso’s to Andrew Luff in their informality, suggesting a warm friendship, and, perhaps, that they were more frequent correspondents than the surviving five letters prove.

Indeed, Colenso referred to him as “my old friend Catchpool” in a letter to Luff, and to visiting Catchpool in Napier in a letter to McLean in 1868.

In the Alexander Turnbull Library is a diary written by Catchpool in 1872 [2]. In it he refers to visiting Colenso, and about once a month, receiving a letter from him. Catchpool (often in Wellington) wrote...

- on 25 May, “Wrote W. Colenso per “*Rangatira*” (dated 22nd to 25th) that I had sent him Port Wine, but no Sardines, &c, &c.”
- on 27 September, “Called on Colenso. Saw his son William the first time since his return from England. Colenso gave me a cheque for 5/10/-.”
- on 8 October, “Note from Colenso about coming to see me. His “Man” Loughlan ill from vomiting large quantities of blood.”
- on 18 October, “W. Colenso’s Man Mr Loughlin died this morning.”
- on 22 October, “Met W. Colenso in Town. Had long conference with him about his private affairs.”
- on 5 December, “Letter from Colenso, (who was ill). He returned Borrowed Vol. “Natural Philosophy,” and sent 5 Nos. “*Spectator*” Aug. to Sept. 7/72.”
- on 6 December, “Called to see Colenso at his house. He was suffering from a severe attack of Rheumatism.”
- on 31 December, “*Called on W. Colenso*. His son William is to leave per “*Star of the North*,” for Auckland for the purpose of going as a Cadet on the “*Queen Bee*” for London. *Returned Colenso* Sir Geo Bower’s Dispatches, 2 London “Telegraphs”, 1 Wellington “Independent.”

Catchpool is described as “conscientious, competent and precise [1]”, and his diary has several entries noting the accuracy or otherwise of his watch.

There is another fascinating but unfinished thread that runs through Catchpool's diary—a series of entries about a child: included here without further comment...

4 July: Father Reignier called to know if we would take Annie Dowd, as a Servant. (11 years old.) She is to come next Sunday. No wages but to be found in clothes.

25 July: Annie Dowd went out to see Father Reignier but stayed away all night.

26 July: Annie Dowd returned about 11.30 a.m.

29 July: Annie Dowd went out without leave.

12 August: Father Reignier called about 2.p.m. to see us respecting Annie Dowd.

15 August: Annie Dowd left the house before we were up, taking her clothes with her, including several made by Mrs Foote. Wrote Revd. E. Reignier to that effect.

20 August: Annie Dowd brought back but I would not receive her unless she promised better conduct in future.

21 August: She was brought back again but with the same result.

22 August: Annie Dowd brought back a third time; but by the “Revd. Mother” and one of the “Sisters”. As she begged pardon, and promised better conduct in future I allowed her another trial.

31 August: Met Father Reignier who enquired about Annie Dowd. He promised to call and see us, and speak to A—D.

22 October: Father Reignier called in the afternoon but did not see him.

An 1852 daguerreotype of Edward Catchpool.

References

1. Coleridge K 1993. Edward Catchpool, master printer in London and Wellington. In *An index of civilisation: studies of printing and publishing history in honour of Keith Maslen*, ed. R. Harvey, W. Kirsop & B.J. McMullin, Centre for Bibliographical & Textual Studies, Monash University, Clayton, Vic., pp.175–185.
2. Catchpool E. 1872. Diary. ATL MS/P/CAT/97801.





Kashira (butt-cap) for tanto (Japanese knife). Sterling silver inlaid with 24 carat gold, 50mm high. Hand-carved. Part of set of furniture (koshirae) for three Canterbury-themed Japanese blades by Scott Sanz 2008. The tanto have mountain themes. The pictured flower is the Castle Hill forget-me-not (Colenso's forget-me-not: *Myosotis colensoi*), nationally endangered.



Colenso's forget-me-not, *Myosotis colensoi*; by Nancy Adams

Mr Colenso and Freemasonry

The Colenso family of West Cornwall has a long connection with Freemasonry. The first record of any member of the family joining the fraternity is in 1809 when Samuel May Colenso (WC's father) joined the Druids lodge of Redruth. At the time Penzance had no masonic Lodge, but Samuel probably joined the Mount Sinai Lodge formed there in 1813. In the Masonic hall in Penzance today there is a long list of masters, including reference to a William Colenso and a later Richard Colenso. The William Colenso in question was the William who was Mayor of Penzance in 1902 and grandson of Samuel May (nephew of WC). William was well known figure in Cornish masonry and a leading figure in the Odd-fellows movement, which at the time was a major provider of health care throughout Britain. The Richard Colenso listed can only be William's brother who was also a leading figure in the town at the time. Interestingly at least one of Samuel May Colenso's direct descendants is a member of a Penzance masonic lodge today. [1]

In the then small village of Napier, New Zealand, Scinde Lodge was founded in 1858. Its first home was the Royal Hotel, at the southern end of Carlyle Street. Although the founding members of Scinde Lodge were members of the local community, the lodge's first initiate was Lieut.Col. A.F.N. Wyatt, of the famous 65th Regiment, which had many Irishmen in its ranks. Perhaps their influence on Scinde may have caused its founders to apply for an Irish (Orangemen's) warrant. In 1886 the great fire of Napier destroyed an entire city block. Scinde Lodge lost all of its records, including the first minutes book. It was the proud owner of what was described as the finest set of lodge equipment in the country. All of this equipment, and the lodge rooms, along with the second and third minutes books, were destroyed in the fire which followed the 1931 Napier earthquake. Scinde rebuilt its lodge rooms, opened in 1933. [2]

Was William Colenso, of Penzance and Napier, a Freemason? His passionate railing against papacy and Roman Catholicism in general certainly suggests more than simple evangelistic doctrine—perhaps he learned good oldfashioned Masonic views at his father's knee.

But no: he states it quite baldly in a letter to Andrew Luff, 12 December 1875, discussing the forthcoming election and his opponents' advantages in their belonging to various blocs

Alexr. S. *is* whisking about! He is a Good Templ. now, & an officer too & *using* it, and Stuart has recently been re-installed Mayor, on the *nomn.* of 2 or 3 of his *Council!* no other having been proposed. Of course, I *not* being a F. Mason, or a G. Templ., or Forester, or Oddfellow, or Methodist, or R. Cathc., or Teetotalter, or Orangeman, or H.B. Clubbite, being too much of a *Catholic* (in the real & true sense of the word) to belong to any sect or party, have but a so-so chance; still, I do believe I would beat them if they would (or could) fight fairly.—

Not even a member of the Hawke's Bay Club! In his next letter (9 January 1876) he wrote, "My last letter will have told you of the elections, then nearly coming off. Well, *I am beaten*: (all to rags as the boys say) & no mistake; & certainly most *unexpectedly* so."

References

1. <http://reedfamtreepz.blogspot.co.nz/2012/10/the-colenso-family-and-freemasonry.html>
2. <http://www.mastermason.com/scindelodge/>

Ann Collins sent a piece from the *Northern Advocate* of 2 November 2012, written by reporter Abi Thomas...

“Drawing connections between two historical figures who met in Paihia has seen a Northland student excel in a national history award.

“Sarah Buckland, of Bream Bay College, has come third in the Young Historians Award for Year 13s throughout the country.

“Her display board took around two months to produce, with the 17-year-old spending six weeks on research and two weeks for presentation. The project was firstly for an NCEA assessment, and was then submitted for the Young Historians Award.

“It required students to find links between two historical figures - one Maori, one Pakeha - and present their findings.

“Sarah chose William Colenso, a missionary who printed some of the first pamphlets in New Zealand, and Renata Kawepo, a Hawke's Bay chief who was also a missionary. The pair met in Paihia and travelled together to Hawke's Bay in 1844.

“The judges called Sarah's display striking in appearance, that ‘upon examination, detailed studies of the significance of Colenso and Kawepo, as well as an examination of the historical links between the two, impress the reader with the level of underlying research and quality of historical ideas evident in the work.’”

Ann also sent copy of *myCornwall* (“Your essential guide to art, craft, food and events”) for April/May 2012, carrying a section called “Local heroes”, dealing with “William Colenso and the search for truth” by Jane Pugh, and a review of Peter Wells’ *The hungry heart* by Colenso descendant Simon Reed. Reproduced in the following pages....



eColenso is a free email Newsletter published by the Colenso Society.

Please forward to anyone who may be interested.

The editor invites contributions on Rev. William Colenso FLS FRS.

Such contributions should be emailed to Ian St George, istge@yahoo.co.nz.

The cover of this issue is based on an 1897 cover of “La Plume”



Rag pubonan a gar Kernow

for everyone who loves Cornwall

myCornwall

Vol.2 Issue 11 April/May 2012 £2.95

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myCorn

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thirty
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bright
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Colenso

LOCAL
HEROES

William Colenso and the Search for Truth by Jane Pugh

William Colenso, born in Penzance 1811, died in Napier, New Zealand 1899, was a Christian missionary, essayist, letter writer, politician, botanist, explorer, land owner, champion of the Maori people, husband, father and lover. William Colenso believed that a man, through the power of prayer, could not only change themselves, they could change the world. But it was the same Colenso who was later to betray in catastrophic fashion both his faith and his family.

As Peter Wells describes in his biography 'The Hungry Heart,' Colenso was born into gentle poverty, educated to a rudimentary level and then apprenticed at fifteen to Mr Thomas, printer of East Street, Penzance. He might have settled for a quiet life amongst his beloved Celtic kinsmen but was already a deeply troubled and conflicted young man. He painfully reveals in his diaries of 1833 his yearning for a higher spiritual state but feels constantly dragged down by both his weaknesses and the weaknesses of others. He took particular exception to Penzance's midsummer festival, now a popular event known as Golowan, recoiling from dancing, drunkenness and dubious goings on of a sexual nature. Furthermore, he was born at the time of Napoleonic economic depression and, finding himself unemployed by the age of twenty-one, joined thousands of Cornishmen and left his

homeland forever to seek his fortune in London. It was not a success. In their book, 'William Colenso' A.G Bagnall and G.C Peterson, quote Colenso's description of the great city as a '...Sink of iniquity...A cage of foul birds.' Colenso joined the Christian Missionary Society and set sail for New Zealand, taking with him over one hundred books, a Royal Stanhope printing press and a cow. He came ashore in Pahiā, New Zealand on the 30th of December 1834.

To be a successful missionary, Colenso had to find a mission and a missionary's wife. William irritated everybody, including powerful, erudite Bishop Selwyn. The two contemporaries despised each other and, by way of getting rid of Colenso, Selwyn appointed him as missionary to Waitangi, a parish of 10,000 square miles and best described as godforsaken.

For a wife, Colenso set his sights on Elizabeth Fairburn, a first generation New Zealander and conduit between the 'pre-discovered' and 'discovered' New Zealand, as the islands were described at the time. Like all missionary men, Colenso was looking less for a wife and more for a beast of burden and Elizabeth, having known only hardship, toil and repression, fitted the bill perfectly. They were married at her father's house in April 1843, she was seventeen, he twenty-seven.

Cornish World
Bys Kernowyon

so



"The Athens of New Zealand", as a newspaper satirically called Napier after Colenso made its Philosophical Institute the most active educational institutions in New Zealand.

William Colenso was finally ordained in 1844. He and Elizabeth arrived at the Waitanga Mission Station in the dead of night to discover a large, impressive house close to the river, fly-infested and given to flooding every winter. His flock consisted of suspicious Maoris and Pakehas (white men) who were either drunken convicts or drunken whalers but William was delighted with the posting, declaring 'I love a doubter; of a truly honest doubter I have great hope.' Colenso distributed armfuls of bibles, printed the entire Old Testament in Maori and filled his church with a six hundred strong congregation. His next challenge – the Maori cause.

Maoris and Pakeha had always existed on a system of bartering but the British settlers realised that the land could potentially become a sovereignty lasting forever. They convinced the Maori that a trinket, a pocket watch was more desirable than acres of land. The Maori were a hierarchical people and saw these baubles as displays of wealth and power – just as we do today. What the Maori didn't realise was, under Pakeha rules, once their land was sold, it was gone forever. In an attempt to stem the tide, William drew up a list of guidelines for the Maori that included 'Do not sell your land, lease it instead,' 'do not lease your land to anyone you don't know' then took his argument to William Busby, the first New Zealand British Resident (Ambassador in today's terms) vehemently stating that the Maori leaders were about to sign a treaty that they did not understand. Some of the Maori leaders

were wiser than Colenso gave them credit for. In Colenso's own verbatim account of the signing of the Treaty he quotes Chief of the Ngatikawa, Te Kemara, who summarises the situation perfectly, 'I will not consent to thy remaining here in this country. If thou stayest as Governor, then perhaps Te Kemara will be judged and condemned. Yes, indeed... even hung by the neck. No, no, no; I shall never say 'yes' to your staying. Were all to be on an equality, then perhaps Te Kemara would say 'yes' but for the Governor to be ... high up, up, up, and Te Kemara down low, small, a worm, a crawler – no, no, no... This land on which we are now standing this day is mine. This land, even this under my feet, return it to me.'

But whilst Colenso despaired over the plight of the Maori, he was also a product of and contributor to a highly patriarchal world. Women simply did not appear on his radar and it was this extraordinary lapse that brought about his undoing.

Soon after their arrival in Waitanga, Elizabeth bore two children, Frances, known as Fanny, and Latimer, a boy. But her pregnancies had nearly killed Elizabeth and eventually sexual relations stopped. William turned to his young Maori housekeeper, Ripeka Meretene. As Colenso put it in a statement to Bishop Selwyn, the couple 'without any prearrangement, had a casual knowledge of each other. That 'casual knowledge' brought about a baby. Elizabeth was present at the birth on 29th May 1851 and as baby Wini emerged from the womb, the women were heard to cry out 'Aue! He pakeha!' ('But, he is white!')



Left: Tareha te Moananui, of Ngali Kahupununu, holding his gun held, one of the chiefs who attacked Colenso in January 1850.
Below: Heavily pregnant, Elizabeth Colenso walked, sled, was carried in a palanquin and even a wheelbarrow between Napier and Gisborne.

No, no, no;
I shall never
say 'yes'
to your
staying



On discovery of Colenso's affair, a desperate Elizabeth despatched Fanny and Latimer to boarding school in Auckland to shield them from the shame. As they departed by humble canoa on 14th September 1851, Fanny handed her mother a pebble from the shores which Elizabeth kept for the rest of her life. Fanny and Colenso would never meet again and Latimer saw his father only once as an adult. Elizabeth took sole charge of baby Wiremu, or 'Wi', and struggled on for two more unbearable years. Colenso was surprisingly unrepentant, in 'The Controversial Colensos' by A L Rowse, he says 'Ripeka was always very, very kind, and willing to do anything for me at all times of day or night... and ever without murmur or cross look. Indeed she was a merry laughing soul... And so the connection between us took place.' He fails to mention that Ripeka was already married and fails to mention the impact on his poor wife, Broken, Elizabeth finally took Wi to join her children in Auckland. Wife and husband did not see each other again and Wi was forever separated from his birth mother.

Neither were the Maori about to let the affair go unchecked. A formidable gang of men rounded on Colenso and beating him unmercifully they then burnt the missionary to the ground and ordered Colenso to 'make nests and depart for... in this desert you shall not stay.' Colenso moved into his little library and refused to budge; even when his licence to preach was revoked and he was thrown out of the Christian Missionary Society.

Five years of quiet contemplation followed until Colenso re-emerged in 1858, turning from preaching to politics. He had become utterly disillusioned by the Maori and finally left Waitanga for the fledgling town of Napier in 1861. In 1862, he was elected as a Member of the House of Representatives and was by then a rich land owner. He was so changed in his view of the Maori that he declared 'I verily believe that the sooner they are dealt with, as if they were really and truly British subjects, the better for them, and for their children, and for us.' From his beginnings where he believed that prayer could change the world, it seems as though Colenso had become nothing but a survivor. But things are not so obvious. Revealed in John Pascoe's book 'Great Days in New Zealand Exploration' Colenso, an explorer and gifted botanist, was at his most content amongst New Zealand's uncharted regions. He sent over 1,000 samples to Kew Gardens in one shipment alone and after one trip declared 'the lovely appearance of so many and varied and novel wild plants and flowers richly repaid me the toil of the journey' and described himself as 'being at home amongst the wild.'

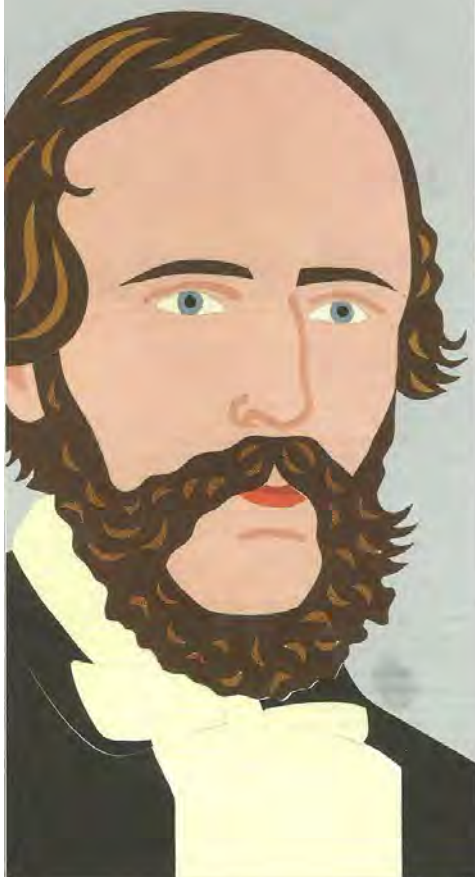
William Colenso died in 1899. His life had been a rage of energy perhaps quelled by the only object he rescued from the burning missionary, his bottle of opium. But amongst the glorious isolation of unexplored landscapes, William Colenso finally realised his own state of grace.

And where did Wiremu, William Colenso's illegitimate Maori son, settle, marry and prosper? Come on!

The Hungry Heart

JOURNEYS WITH WILLIAM COLENZO
BY PETER WELLS

Reviewed by Simon Reed



The life of William Colenso has fascinated me for a very long time. As a child I remember a copy of A.L. Rowse's 'The Controversial Colensos' sitting on my uncle's book shelf, an excellent summary of William's life and that of his equally 'notorious' cousin, John William Colenso, Bishop of Natal. William Colenso in fact was my four times great uncle, a fact that my family were certainly proud of despite the distinct whiff of scandal that the name carried in Penzance, even in the 1960s. My grandmother is said to have given a coded lecture to my mother before her marriage, warning of the dangers of Maori genetic throwback babies, archaic to say the least. It was with a certain amount of relish that I undertook the task of reading this book. Simply stated, this book is by far the best biography of William Colenso in existence. Peter Wells has achieved something very special in his attempt to 'resurrect Colenso's reputation.' Not only is the prose of the book immaculately and imaginatively crafted, the detail of Colenso's life is astonishingly meticulous and vivid. The sense of vast loneliness and danger the author evokes in his description of Colenso's early days as a missionary in New Zealand is powerful as is the obvious emotional implications of Colenso's personal scandals. Peter Wells presents to us a man who is obsessed with leaving a permanent mark on the world he lives in, writing, collecting, exploring - all have this common theme of legacy. He is driven to continue his many varied works, despite physical dangers, emotional turmoil and rejection by his peers. Rooted deep in Colenso's values is the sense of his homeland. The strong values of a Cornish childhood, his praise for the world of his youth, and reflections on his own culture, all make him feel 'different,' an outsider if you will, long before he actually becomes one. This sense of difference gave him the ability to be a 'survivor' perhaps?

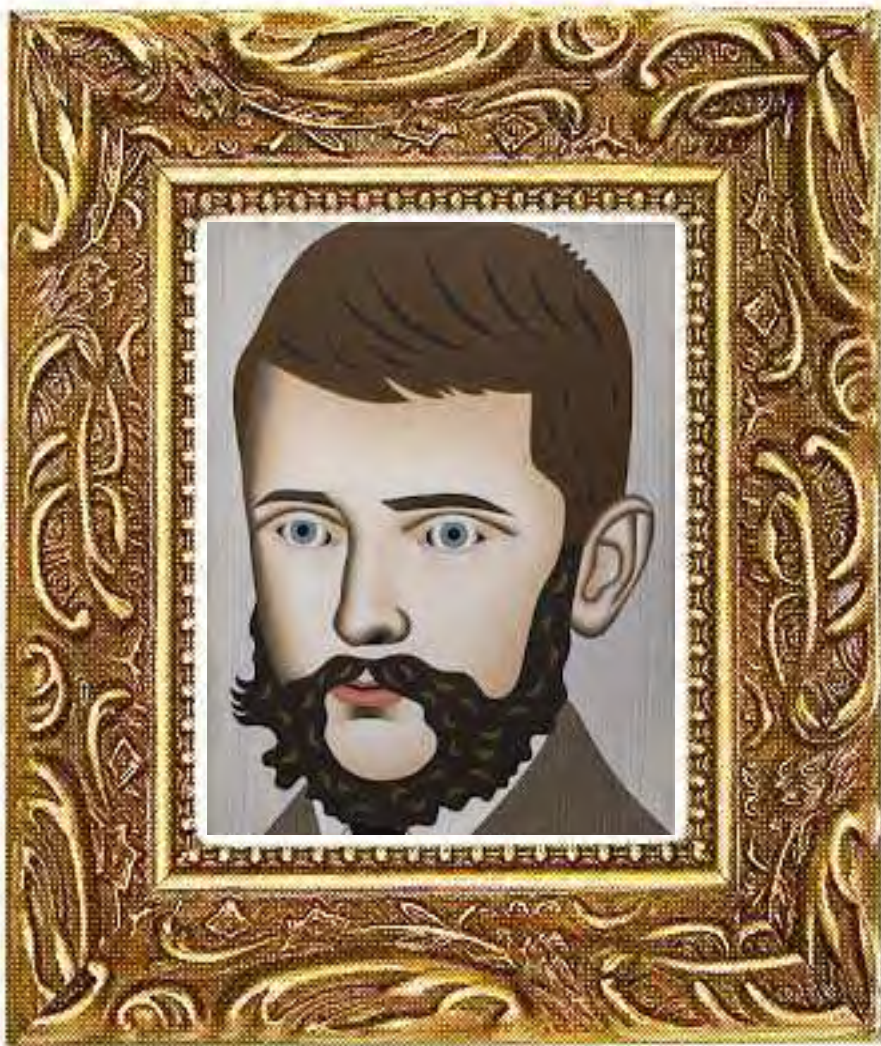
Despite the extraordinary depth of research, this book is never boring, even the botanical collections described by Peter Wells are presented with flair and reflect the authors obvious talents and the quirky stubbornness of Colenso himself.

Surprisingly I didn't leave this book liking Colenso as much as I thought I would. Despite being a printer and publisher of note, a talented and important botanist, a scholar of the Maori language, a politician and opponent of injustice and much much more, you have to ask how William Colenso managed to alienate his entire family by the time he died? Did he push them away by being so driven? Was he so focussed on his abilities that he made it impossible for him to communicate properly with those close to him?

I wholeheartedly recommend this book to the readers of myCornwall, not only is the historical context fascinating, but the story of Colenso's life is entertaining and curious. Peter Wells has created a book that will become an important resource for all those interested in the Cornish abroad or the history of New Zealand.

This afternoon I will be walking to my parents house as I do most weekends and I will walk through Penzance cemetery. In a corner of the graveyard there is a tatty broken headstone the grave is that of William's son, Wirimu (William) Colenso, the half Maori child whose birth so sullied Colenso's reputation. I think I will pause next to the monument just for a minute and think of this remarkable man and his remarkable family, who deserves, for sure, to be better commemorated than he is now.

**The Hungry Heart - Journeys with William Colenso
By Peter Well ISBN 9781869794743**



GAVIN HURLEY
"BOY WITH COLENZO'S BEARD"

Colenso's diaries—lost, alas....

From the *NZ Times*, 24 August 1902...

THE LATE MR COLENSO'S DIARIES.
SPECIAL TO THE "TIMES."
NAPIER, August 27.
Mr H. Hill, Inspector of Schools for Hawke's Bay, who was an intimate friend of the late Mr William Colenso, F.R.S., has something interesting to say of the literary remains of the deceased, regarding which the Hon C. C. Bowen recently asked a question in the Legislative Council, with a view to the publication of his Maori Lexicon and the preservation of the fruits of Mr Colenso's life-long botanical studies in New Zealand.
Mr Bowen's statement that valuable manuscripts of the late scholar had been sold to buttermen is not far from the truth. Mr Hill bought a number of boxes of old books and publications that were issued from the church missionary press when established at Pahiia, in the Bay of Islands, but these included no manuscripts of any sort. "A few days after the sale," says Mr Hill, "I heard that a woman in the town had purchased several manuscripts, with a number of other books, and these I subsequently obtained, among them being the original day and waste book of the printing press, containing the records of the first books printed in New Zealand; but I have not been able to trace any of Mr Colenso's diaries, which I know were continuous from the time of his arrival in the colony up to the time he met with an accident at Woodville, three years or so before his death."

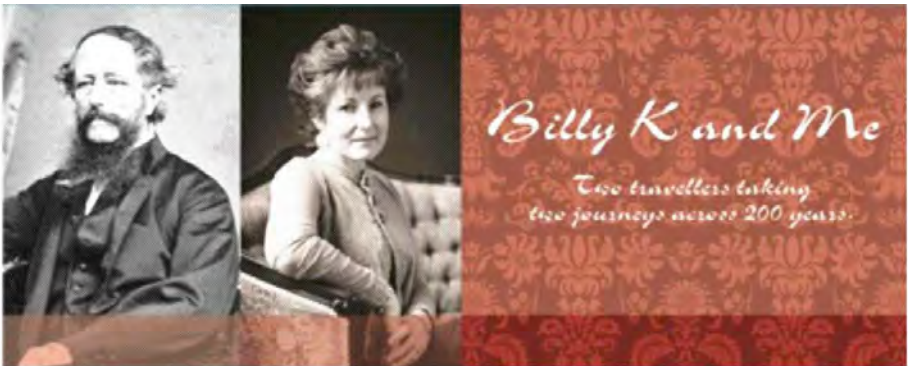
Olearia colensoi...



Mike Lusk, photographer, writes, "I imagine Colenso found this as trying as modern trampers do, though he probably didn't voice his curses as he struggled through it. Cursed by many travellers, this tough subalpine shrub forms almost impenetrable thickets and may create such a dense canopy that very few plants can grow under it. Rather than push through it some trampers 'surf' along the top."

Terrie Reddish

Some exhibits from her Colenso exhibition are unsold and now discounted...



Exhibits List

Artist: Terrie Reddish

Autograph book
Both sides of the story
Conundrum with dunce's cap and stool props if required
Curriculum Vitae (wall mount and flag book)
Prime directive
The Devil you know

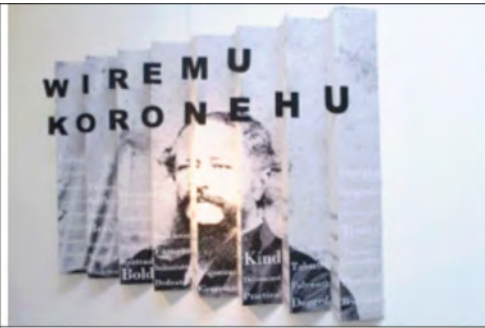
Retail products

A6 greeting cards, A5 and A6 postcards, A2 poster and exhibition catalogues

Autograph
book
\$60



Both sides
of the story
\$430



Prime
directive
\$450



Curriculum Vitae

Wall mount
\$80

Flag book
\$60



The Devil
you know
\$360



Conundrum
(dunce's cap
and stool
props
available
upon
request at
cost)
\$140





The rose "William Colenso"

Described as a light yellow shrub, bred by Kenneth J. "Ken" Nobbs (New Zealand), the flowers white and yellow. The yellow flower changes colour to apricot pink. Small to medium, single (4-8 petals) bloom form. Continuous (perpetual) bloom throughout the season.

The photograph was supplied by Ann Chapman, the current owner of Osneloc, the house Frances Colenso built in Otaki with her father's legacy. Ms Chapman is the author of a number of books on roses, including her recent *Missionaries, wives & roses*.

IN THE AUCKLAND SUPREME COURT...

Stuart Webster writes, "I am responding to your plea for help in the January instalment concerning the allegations levelled at Colenso being unfit to be a trustee for his children. When he refers to the Supreme Court and the allegations made he could mean that either:

1. A person has had an affidavit sworn in front of a Registrar of the Supreme Court which contains these allegations but was never filed in an actual proceeding before the Court; or
2. The allegations were made and filed but that nothing came of the case: viz it was discontinued, withdrawn, heard in private (because it involved minors).

Both of these outcomes is possible to explain the words "...even sworn to in the Supreme Court..."

There are many explanations why the allegations never saw the light of day in public."

*William
Colenso*

His Life and Journeys
A.G. Bagnall & G.C. Petersen

Edited by Ian St George



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DOCTOR COLENZO, I PRESUME?



missionary medical practice in
midnineteenth century New Zealand
by Ian St George

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