



The Colenso Society
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eColenso

New vices and follies

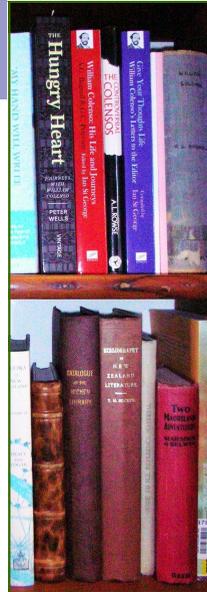
IN LATE OCTOBER 1851 Colenso and his baggage bearers were approaching Waipukurau on their way home from his missionary rounds of inland villages, when they saw,

... upwards of a hundred Natives, all dressed in their Sunday's clothes, drawn out in regular order to witness and enjoy a horse race! The principal actors being Europeans; and the goal, although in the very midst of extensive plains, being around the fence of the Chapel and burying ground!! The Natives were so deeply interested in the sport, and withal made such a clamour, that they heeded not our approach.... The sight before me made me very sorrowful: I saw the fruit of seven years heavy toil all dashed unripe to the ground. I saw the world triumphing over the Cross....

... many of them, including some Teachers & Monitors, raced their horses, & danced heathen dances, while women, almost in a state of nudity, ran for paltry prizes....

Tired, hungry and footsore though they were, Colenso was so shocked that he petulantly refused to speak or to stop, continuing past the village, until,

At the end of the forest I halted, and sitting down on a fallen tree, I wept & prayed. It was



IN THIS ISSUE

Newvices	1
Penzance & Napier	4
Colenso's DNA	5
Cathedral & letter	6
Charles Baker	7
The Jubilee, Napier	14
A printer's order	15

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now getting dark; the night wind moaned through the trees; while a solitary owl perched near me kept uttering its mournful cry.

His congregations were shrinking, and on 24 November he wrote in his Journal,

Afternoon, occupied in compositing my notice to the N. Teachers and Communicants, which I had recently drawn up, respecting the new vices and follies which have come in like a flood upon us—viz. Card and Draughts playing, Rum drinking, Horse, Canoe, & Women (!) racing, and, neglect of the Sabbath.

The printed notice appears in the Appendix to his 1852 Journal, the original in te reo, with a longhand version into the archaic oratorical English Colenso used when translating from Maori for the Church Missionary Society.

Here, in 1851, a year before he was stripped of his office, is Colenso at his pompous, preachy, pedantic worst (what *would* he have thought of the Olympics?)...

Translation of Notice issued to Communicants.

To the Members of the Church, to Teachers & Communicants, a warning word this to you.—

Listen, O friends, I now declare largely to you these evil works, through which the persons who habitually do the same will be excluded from the Holy Supper of the LORD: that is to say—

1. Contentious Racing-games; whether Racing-games with horses, canoes, boats, men, women, or any thing.
2. Games of Cards or Draughts.
3. Speaking evil or cursing words in the European language.
4. Drinking Rum, or any other liquor to intoxication.
5. Riding causelessly about on horses over the plains on the Sabbath-day.
6. Going from village to village on horseback on the Sabbath-day, having no cause for doing so.
7. Covetously withholding the payments due to Europeans for goods had.
8. Being wilfully absent from School or Evening Prayers on the Sabbath-days.
9. The not bringing by parents their Baptized Children to Divine Service and School on the Sabbath-day.
10. The continual & covetous withholding of the share of the money paid for the Land [sold to Government] from poor men; that is to say, from those who dare not speak up for themselves, from the sick, from widows, from aged persons, and from orphans.

Listen, there is but one rule for those persons who have any thing to do with games

of Racing, Cards, and Draughts; whether they join in them, or go to look-on, or act as encouragers [of others].

Listen, let the Teacher of every village write truly down the names of those of the Church who contend zealously for those evil works.

Behold, from the Prayer Book this sentence.

“The way & means thereto”—to, “amendment of life.”

—And, “Therefore if any of you”—to, “holy Table.” (From 1st. exhortation in Communion Service).

Behold, these are from the Holy Scriptures.

1 Cor. xi. 28: x.21: Luke xvi. 11, 12: 2 Cor. vi. 17, 18.

See, also, Rom. xii. 1, 2: 1 John, ii. 15, 16: James, iv. 2–4: 1 Cor. vi. 9, 10: 1 Pet. iv. 2–5: Eph. v. 11: Gal. v. 24. (Quoted at length....).

Listen, let the Teachers read aloud this Paper before the Congregation on the first Sunday of every month, at the Conclusion of Morning Prayer.

from Colenso,
Minister of Ahuriri & Heretaunga.

It was too much for Bishop Selwyn (striking in his athleticism and gorgeous in his episcopal finery) who, after a difficult visit to Deacon Colenso (austere in his evangelism),

... made a few remarks upon my Notice of Warning to our Communicants... saying, that he himself (while at College) had joined in such things as those Races & Games there inveighed against. He did not say much; but, from what he did say, I inferred, that he thought them to be too strict.

The next day Selwyn told Colenso,

... that he was pleased with what he had seen of my Natives; that he wished me to reconsider what I had said against my taking Priests’ orders; that my seven years, during which I had bound myself, were now expired, and, therefore, I was quite at liberty to do as I liked; and, that should I wish to leave his Diocese he would most willingly give me letters of recommendation to any other Bishop....

Of this Colenso wrote in his Journal to the CMS (29 January 1852), with every appearance of blockheaded disingenuousness,

All the way back this afternoon to this place, I kept revolving the Bishop’s words in my mind, respecting any future desire of mine to leave this Diocese, but could not fully understand them. He had, also, yesterday, in our way to Waikari, said, that I could at any time honourably leave the employ of the CMS., as there was no stipulation binding on my part to continue myself their servant; this, however, I did not fully acquiesce in, neither did I quite comprehend the drift of his saying.—Both remarks caused me to think a good deal, but without coming to the solution....

What he didn't realise until later (and Selwyn certainly omitted to mention) is that a private letter he had written to Lieutenant Governor Eyre had been shewn to the Bishop.

*Church Mission Station,
Waitangi, March 14, 1851.*

*To Lieut. Govr. Eyre,
&c &c &c
Government House,
Wellington.*

My dear Sir,

The kindness which I have ever experienced from you induces me to venture to intrude upon your valuable time with a few novel thoughts of my own.—More particularly so, that you are, in a measure, an innocent cause thereof; and you have already recorded congenerous opinions of your own.—

You will remember, that, in 1848, you kindly presented me with a copy of your Journey in Central Australia; from having very little spare time, (in fact, I may truly say, none,) I never till very lately read your work, although I had casually looked into it. I was, however, led to peruse it closely, in consequence of having had lent me a copy of Major Mitchell's three Expeditions into Eastern Australia, which contained the affecting narrative of the sad loss of Richard Cunningham, the brother of my deceased friend Allan—both N. Zealand Botanists. I mention this, because it was this circumstance which led me to dip into Mitchell's work; but before I had finished it the situation of the Natives of Australia (and particularly of those dwelling on the Rivers Murray & Darling and their larger tributaries,) completely engrossed my attention. I now took up your work, and that completed what the other had begun—kindled a burning desire within me, to go to those poor castaways dwelling in those wild & unfrequented districts. Strange as it may at first sight appear, I, who but a short time ago, had thought and hoped that I had well-nigh done with wandering about and heavy pioneering toil, feel now, my dear Sir, much as I did when I landed in New Zealand—quite willing to resign all to go and preach Christ to those despoiled and ill-used aborigines.

Of course, I can not have yet formed any definite plan; in fact, I am not quite sure whether in going thither I should be in the path of duty; but I pray for guidance, and write to you (first) and to others for advice.—Assistance, should I eventually go, I want none. Some such ideas as the following have presented themselves within my mind, and are, at present, very favourite ones with me.—To go thither, (i.e. to the Tribes inhabiting the Country from about Lake Victoria to the junction of the River Gwydir,) and to take four faithful & useful Christian New-Zealanders with me, (supposing I should succeed in getting them.) I should leave for 2 years certain, during which I should live as much as possible like those Natives; I should take no property whatever with me—nothing, save a Bible, a knife, and a toma-

hawk, and, perhaps, a few seeds; so that there could never be any inducement to rob or kill. I should, from the very beginning, go quietly and strictly incog., and I would try (for their souls' sake) to eat only their food, and roam about continually with them. At the end of 6 months, 2 of my 4 New-Zealanders should be at liberty to return if they please, and the other 2 at the end of another 6 months. And if, at the end of 2 years, I saw no hopes of succeeding, then, as a last resource, I would return to N. Zealand, bringing with me as many boys as I could prevail upon the parents and Chiefs to let me have; whom I would hope to instruct here in New Zealand, and further hope, in due time, to return as Evangelists to their native land and people. I should not, however, omit stating, that my belief for many years has been, that some such plan as this, which I have here very imperfectly and briefly sketched, is absolutely needful in order to bring such a peculiarly wandering race to an acquaintance with the saving truths of the Gospel. Nor can I believe, that those Missionaries at Encounter Bay, Adelaide, Swan River, and elsewhere, will ever meet with much better success than did our unfortunate Mission at Wellington Valley, unless they adopt some such plan as this:—in short, to such persons is, I think, the promise of our Lord (Luke xviii. 29, 30,) peculiarly made;—such were the means used by the Apostles (1 Cor. ix. 19, 21, 22,) and those other holy Missionaries of the primitive ages, and their success was answerable to their faith. In a word, my dear Sir, if it be of GOD, HE will assuredly bring it to pass; HE will enable me for that peculiar work to which HE may call me; HE will give me the language of that people also, and favour in their sight—and open their understandings—and give them to know themselves—and own my labors,—and make known also to them the unsearchable and wholly suitable riches of His Son. I see no obstacle save one—my own unfitness—but this HE can also remove, or remedy:—(Jer. i. 6–9.) When the Bishop sent me to this District, he exacted from me the pledge—not to leave his Diocese for 7 years. I have nearly fulfilled that period, and have kept my word. And, without doubt, a 100 persons might be found willing enough to take charge of such a post as this now is, ere one could be met with willing to go forth in that manner and to that people.—I, myself, would have shrunk from it only a year ago. But I must refrain from saying any thing more at present, lest you should be weary with so much upon one subject. My heart, however, is full; and hence it is that I speak.—Pray give me, my dear Sir, your counsel & advice in this matter, for you have lived among those Tribes, and have been respected by and loved them; and, if you have any work upon the Grammar, Language, Religion, Habits, &c., of that people, may I be allowed to request the loan of such? Mr. Cole, who has appointed the 27th. of April for our meeting at Wairarapa, will, I am sure, bring it me.—

I trust, no one will entertain any such opinion as, that I seek to wander in those little-known regions through desire of exploration, or love of Botany. Far, very far indeed, are any such thoughts from my mind. To attempt such objects in such a way could only arise from the deepest infatuation. In conversing upon that matter with Mrs. Colenso, she immediately & willingly consented to remain here, with our 2 children, to keep up the Station & Schools during my proposed 2 years of absence.—

During the last month I have been very busy; having Baptized 106 adults, all from this immediate neighbourhood. Many of them are very aged persons, consequently not a great number (35) could read. All had, however, been Candidates for several years; nearly half of them from /45, & /46. Among them are the elder sons and wives of the principal Chiefs.—

It is now certainly very late to congratulate you upon your Marriage, but as this is my first since that important event—and as our ancient though homely saw has it, “Better late than never”—I may perhaps be allowed to do so.—May your happiness in each others society be reciprocal & continually increasing, and may you have grace from on high daily vouchsafed to enable you both to bear and forebear.—

*If you please, my dear Sir, make my very best respects to your Lady—and, Believe me,
Ever faithfully yours,
William Colenso.*

It all adds up doesn't it? In March 1851 Ripeka was 7 months pregnant and Colenso was ready to “resign all” and flee to a nomadic existence among the aboriginals in the wilderness of Australia. Elizabeth was happy for him to go. Selwyn, when he heard of it, was delighted to assist in any way he could. Yet in the end the idea was dropped and we read no more about it.

Certified: baptised and confirmed

George Albert Hansard, a clerk on the naval survey ship *Acheron*, at Akaroa in 1850, wrote in his diary of the voyage

Met a young Maori chief very slightly tatoored by a few blue lines in the cheek. He had in his hand a translated New Testament, & read in it fluently. Said he had been admitted to the rite of Baptism & shewed his certificate in evidence thereof. It ran thus:

“This is to certify that the bearer Horomoana Pa was baptized May 30th 1846 and was admitted to the sacrament of the Lords Supper, March 14th 1849.

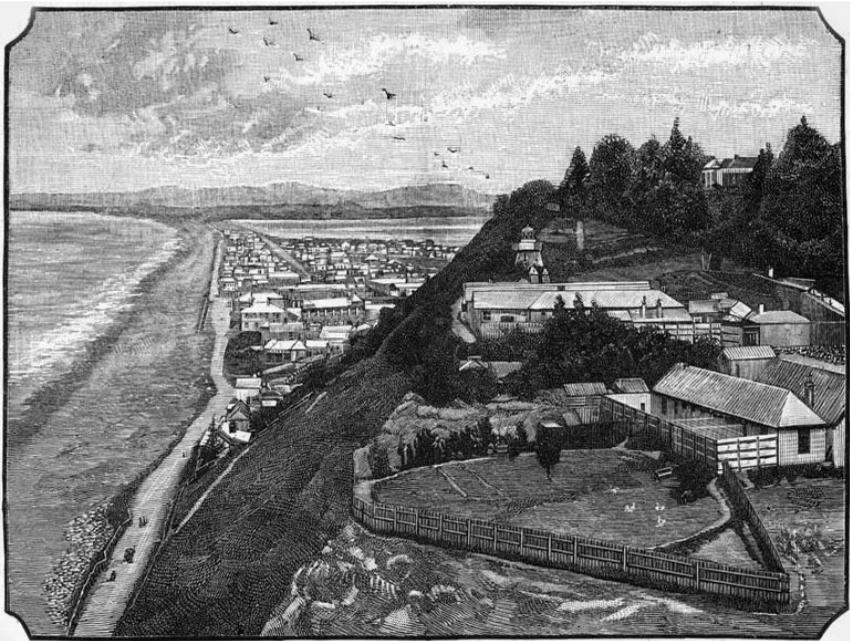
*William Colenso
Church Missionary Station.”*

On 31 May 1846 Colenso wrote in his journal, “31st. Lord’s-day—(Whitsunday). Held Morning Service, Baptized 26 adults, and preached from Rev. ii. 7. A solemn quiet, and, I trust, profitable season; upwards of 220 present. Afternoon Service, Baptized 7 Children, & preached from Ps. Lxviii. 18.”

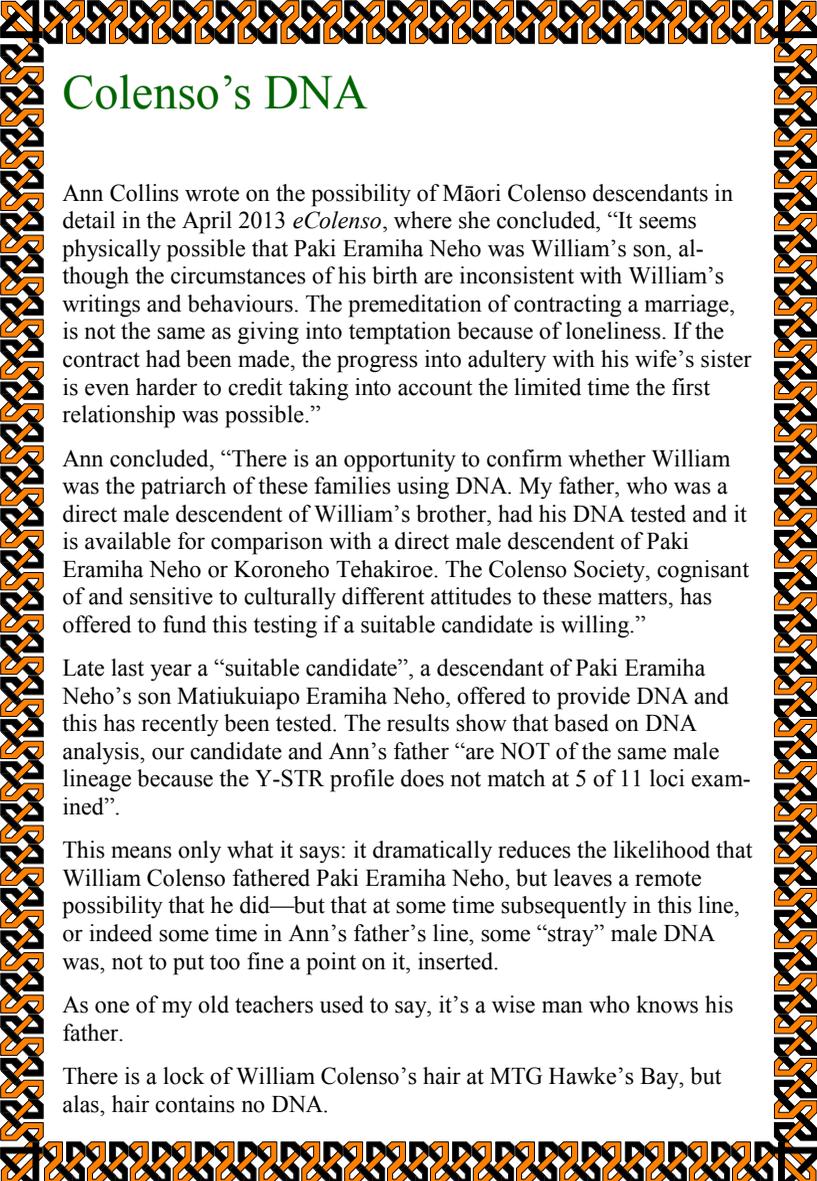
Hansard’s second date is wrong: Holy Communion was available only when ordained clergy visited (Colenso was a Deacon and could not administer Communion). Furthermore 14 March 1849 was not a Sunday. 14 March 1847 was a Sunday, however, and on that date Colenso, “Assisted Archdeacon (Williams) to administer Communion to 181”.



Penzance: GC Petersen sent this as a Christmas gift to AG Bagnall, writing that he regretted there was no picture of Penzance in their book, but that now at least Bagnall's copy could be adorned with one.



Napier, 1890



Colenso's DNA

Ann Collins wrote on the possibility of Māori Colenso descendants in detail in the April 2013 *eColenso*, where she concluded, “It seems physically possible that Paki Eramiha Neho was William’s son, although the circumstances of his birth are inconsistent with William’s writings and behaviours. The premeditation of contracting a marriage, is not the same as giving into temptation because of loneliness. If the contract had been made, the progress into adultery with his wife’s sister is even harder to credit taking into account the limited time the first relationship was possible.”

Ann concluded, “There is an opportunity to confirm whether William was the patriarch of these families using DNA. My father, who was a direct male descendent of William’s brother, had his DNA tested and it is available for comparison with a direct male descendent of Paki Eramiha Neho or Koroneho Tehakiroe. The Colenso Society, cognisant of and sensitive to culturally different attitudes to these matters, has offered to fund this testing if a suitable candidate is willing.”

Late last year a “suitable candidate”, a descendant of Paki Eramiha Neho’s son Matiukuiapo Eramiha Neho, offered to provide DNA and this has recently been tested. The results show that based on DNA analysis, our candidate and Ann’s father “are NOT of the same male lineage because the Y-STR profile does not match at 5 of 11 loci examined”.

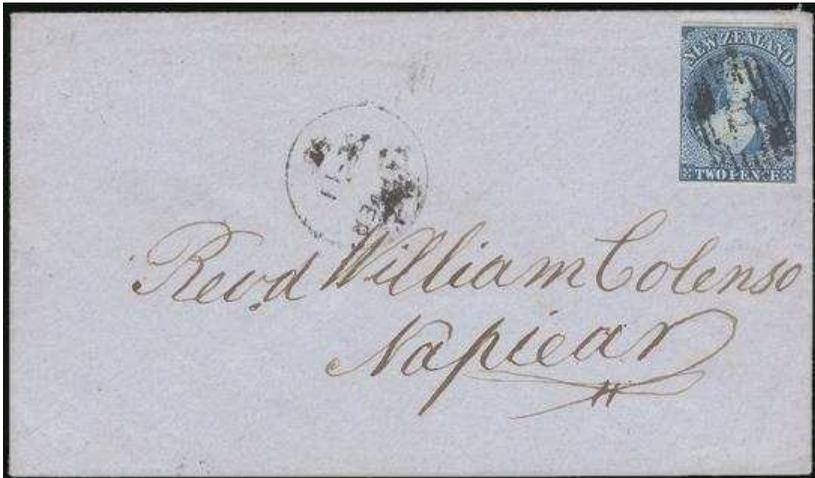
This means only what it says: it dramatically reduces the likelihood that William Colenso fathered Paki Eramiha Neho, but leaves a remote possibility that he did—but that at some time subsequently in this line, or indeed some time in Ann’s father’s line, some “stray” male DNA was, not to put too fine a point on it, inserted.

As one of my old teachers used to say, it’s a wise man who knows his father.

There is a lock of William Colenso’s hair at MTG Hawke’s Bay, but alas, hair contains no DNA.



Napier Cathedral in 1905, perhaps with a little more ivy than when Colenso was last there in 1899—here on a postcard from his mother to Duncan M Stout, then a medical student at Guy's with his brother, later to become medic, soldier and author; he saw service in the second world war and wrote three volumes of the official war history. He was the first Chancellor of Victoria University of Wellington.



Colenso to Coup Harding 12 May 1898: "I have had, & still have (one by post this day) repeated applications for old P. stamps: did I tell you, I destroyed over 1000 letters in the winter of '96,—& of (say) half of their envelopes—before I thought of preserving any! and now I have many more to destroy—some very old, no doubt."

The estimated auction price for that above is 1200 Canadian dollars—Ed.

Charles Baker on Colenso's fall

The Reverend Charles Baker 1803–1875 (not to be confused with his son of the same name) arrived in 1828 at the Bay of Islands, was at Paihia, then Waikare (where Colenso would call on his way home to Paihia from Whangarei and south) until 1842, and then at Uawa (Poverty Bay) from 1843 (when Colenso visited him) to 1849 (Lattie Colenso was born in Gisborne in 1845). Baker returned to Bay of Islands in 1851 and to Auckland in October, 1857. In 1859 he went to Tauranga and later returned to Auckland to live.

It was in a room of the Bakers' house at Paihia where, despite the large number of Baker children, Colenso set up the printing press early in 1835.

Their relationship was thus a long and warm one, and Baker's regard for his old friend, despite his horror at Colenso's adultery, comes through in this letter, the original of which is held at William Colenso College in Napier. The following is copied from a typescript in the Auckland War Memorial Museum library.



The Reverend Charles and Mrs Baker

To Rev W. Colenso

Waikare Nov 25. 1852

My Dear Friend

I have to acknowledge yours of June 1/52 & Sept 12/52. I had prepared notes with a view to reply to your last & had intended to have written shortly. Some sentences in yours I did not comprehend & was at a loss to conceive what they related to.

On the 22nd instant I was at the Bay & received letters one of which contained an account of that painful circumstance so deeply affecting your moral character. Mr. Burrows, who sat on the Commission appointed by the Bishop to enquire into the affair, gave me more particulars. From this you will not expect me to pursue my old plan of giving you all the information I could on passing events here; but to come at once to the subject. Some perhaps would pass you over in silence I do not think this the proper course—out of a long & sincere regard for you I once more take up my pen to act a faithful part towards you. Tho I can

hardly expect you will relish my plainness, but I must be plain & this possibly may be the last opportunity afforded me. As an old & faithful friend allow me to remark upon what has occurred of so painful a nature & to offer some suggestions in your difficulties.

It may not be out of place to advert to the circumstance of your coming from England a single man. As soon as you settled down in a sphere of operation you were not sparing in your remarks upon your Brethren, who had large families & consequently a good share of domestic duties to attend to. You boasted of your liberty & spoke in no measured terms of what you considered the groveling spirit in your Brethren. After about nine years of single blessedness you married with your eyes open. Your views of course changed. We all thought the choice you made was a good one: The object of your choice was considered worthy of you & in every respect qualified to be your wife & in the fullest sense suitable. *Here* you entered upon a new character, new responsibilities were incurred. You were no longer *your own* in a certain sense. You were blessed—shall I say with two children. These should have been conjugal ties & pledges of each other's love & never ending interest. On the birth of your second child you separated yourself from your wife's bed. *Here*, I conceive, commenced your *ruin*. You ought not to have treated your wife as you did at the birth of your second child. There was no just reason for your not coming in person to Turanga to take Mrs Colenso away. Mrs Williams felt much grieved so did I. She wrote you a letter I saw it & approved of its contents. You were mortified at it & expressed your feelings to me. I replied in terms sufficiently plain to convince you that I coincided with the view put forth by Mrs Williams & urged the fulfilment of your matrimonial obligations—your Brethren heard with grief of your sleeping in separate rooms & expressed doubts as to results—The general impression has been that your wife was unhappy; but the subject was so delicate a one that they did not like to mention it.

I now come to speak of your *awful fall*. I will name some of those circumstances that strike me as of a very aggravating character. Your *neglecting* your lawful wife; *Cohabiting* with another woman under the same roof where your wife dwelt—with *the wife of your old servant* & it appears that this guilty practice has been of *long continuance*.

What awful apostasy from God has your conduct discovered. What abuse of confidence to your Brethren & Christian friends—for you have kept up correspondence with them in the character of a mutual Christian Brother; how sickening must your letters prove to them after what has occurred—Then your hypocrisy before your fellow men who once regarded you as a decided Christian & full of zeal for the salvation of sinners. What an amount of injury have you done to the cause of Christ—On this point my heart bleeds. Lastly *you have separated yourself from the work* you had so long been engaged in & in which you professed to die. Where are you now? I will not taunt you my poor fallen Brother I only desire you to feel your situation.

May I not offer a few suggestions to my poor prostrate Brother? If so, I would say—Review your proceedings with all the aggravating circumstances attending. Seek Gods pardoning mercy. Oh cry earnestly to Him to whom belong mercies and forgiveness. That amiable wife you have so deeply injured is no doubt still *your best earthly friend* & by her remaining with you shows her real regard: do not any longer abuse this natural affection. You will need all the solace she can afford you.

By all means leave the Coast & if possible, NZ too. You can do nothing more. You must change your abode. Go either to England or to America, perhaps the latter would be best. The Bishop has suspended you & I should say without any hope of reinstating you. You have dissolved your connection with the C.M.S. All who knew you will be pained at seeing you—I mean those who respected you—Some of your last words to me in your last letter were “I shall see your face no more”. Little did I think what those words could mean.

And now I must leave you. Where? in perdition? Ah no, I will venture to hope our gracious God will grant you true repentance. That the Saviour who looked upon Peter in the hour of weakness will mercifully look upon you & that you like Peter will go “out & weep bitterly”. I shall pray for you & often very often think of you & if you think it worth while to write me I will yet correspond with you.

Believe me My Dear Friend
Your faithful & afflicted Brother
Charles Baker

Colenso referred to this in his letter (31 January 1853) to the Church Missionary Society....

And, that I may not omit taking every little ingredient of the cup, some of my friends (?) or, rather, of my co-workers in the Mission field, have been stirred up to write most bitterly of, and to, me. From Mr. Baker, in particular, I have had a most cutting Letter; in which he calls me, “*hypocrite*”—“*apostate*,”—and I can scarcely tell what. I venture to enclose a copy of my letter to him, from which you will gain something more of my situation, and of my thoughts respecting it. Of course, when I wrote my letter to him, it was not intended for *your* reading; but, as several matters have happened *since*, and as I wish you to know fully my situation, I now send you a Copy. A *key* I think I have to Mr. Baker’s superlative anger, namely in my letter to him when residing at Auckland—unfortunately with him for leaving *Uawa*—pointing out what good Mr. Hadfield did for his Natives, during the many years he was an invalid, by remaining near them—and telling him, that I could not reconcile his two statements, of his being near to death, and yet so exceeding anxious to be Ordained; neither could I see why he should prefer going to the Bay of Islands, to returning to Uawa; unless it were for the residing upon and farming his own land at Waikare:—this plain and faithful speaking of mine, has, I believe, caused him to be *so angry*....

Colenso copied his reply to Baker to the C.M.S....

Waitangi, Hawke's Bay,
Sunday,
January 2, 1853

Mr. Charles Baker

My dear friend.

Your letter of the 25th. of November just reached me early this morning.—And although it is quite against my practice, either to open or answer—Letters on the LORD'S day, yet in this case, I have done so; and that because the vessel which brought it to Ahuriri returns to Wellington tomorrow. I have said, that I received your Letter *early this morning*; I deferred, however, the opening it until I returned from Church; and I am right glad that I did so, otherwise I fear my going thither would have been to little profit.—

—In fact, were it not that I find you have commenced your Letter in your usual way,—with “My dear friend,”—and closing it with your telling me of your being my “faithful brother,” I should scarcely care to answer it at all—from the strange language you have been pleased to use therein. I can, however, allow *you* to say a great deal, after what others have both said & done, when I consider that you know but little, very little, of the rights of the case. I am sorry, however, my dear friend, to see in *you*, notwithstanding your many gracious teachings from on high, which should have imbued you more deeply with the Spirit and manner of our Saviour Christ,) much of that self-complacent and pharisaical spirit (which I have long heard of and even noticed) as peculiarly belonging to our (i.e. the evangelical) party, but which I, for one, have always utterly disclaimed! Oh! how much, how very much *you* still need of the Holy Teaching of the Spirit of Him who prayed for his murderers—who willeth not the death of a Sinner:—who graciously dignified the poor adulteress with a *kind* word, while her self-righteous & indignant accusers were driven away with shame—who leaveth the ninety & nine whole to seek the *one lost sheep*—who says to you and to me, “who art thou that (so harshly) judgest another man's servant? to his own master he either stands or falls.—who has set us a lesson (Vide Gal. vi. 1: Matt. xviii. 21, &c: Luke vii. 36, &c.; and xv. &c.) which it seems, *You have yet to learn*. Had you, my friend, attended to this Divine Teaching, you would not now (as I find from your Letter) be with Simon the Pharisee, or the elder son who was angry with his father for receiving his once lost but returned brother. I may almost say (with the martyr, Bradford,) “These men begrudge me the pardoning grace of GOD.” However, I am, as I was, a poor Sinner: *now*, as before, dependent entirely upon the merits of my loving LORD who came to save his people from their sins—who loves them when unlovely, when enemies—how much more than when they are wandering (truant children), and falling and maimed, and smarting. And who will love them even to the end, and who will save them with His strong arm & everlast-

ing Salvation. Yes, I have sinned greatly: I know it: I feel it: *I am a Sinner*.— But I am a sinner *saved in the LORD*. He has been with me all my days and will to the end. You—or, rather, those of the day who only recollect somewhat of my poor imperfect attempts at preaching the Truth—must know, that I never taught any other than the utter *impotency of man to good*, and, the *unchangeable love & mercy of GOD*. These truths I have ever taught: hence the great secret of my success among this people. And when I say, I have taught them (as you, and others have besides me,) I have *felt* them; I have *practised* them. I have scarcely ever entered a chapel but the feeling of my being the greatest sinner therein has been almost overpowering. My sins have been a means (under God) of my *sympathizing* with the poor Natives in their affliction, and they need such sympathy. *I am* a sinner; *not*, I was. Yes: one for whom Christ came, and taught and died; one redeemed by Him, therefore I shall be saved, in spite of my own sins and sinfulness, and my brethren's unjust and severe treatment of me, and the devil and death, and all united, *I shall be saved*—for Jehovah hath said Amen.—

But I return to notice a few points in your painful Letter: and, as I cannot write much, you must, (for the time, at least,) be content with my plain & concise statements.—

1st. then, I am not, I never was, and I trust I never shall be, “*a Hypocrite*”:—no, never.—

2nd. I have not “*apostasized*”: I trust in GOD that He will also keep me from both of those great Crimes.—

By-the-bye, do you know what “*a Hypocrite*” is?—and what “*an Apostate*” is? Can you consistently call David either a Hypocrite, or an Apostate? who to his crime of adultery (even when he had several wives), added that of murder. (My old friend, Baker, your warm feelings have completely smothered your judgment.)

3rd. I have never “abused the Confidence of any of my Xn. friends”: *never*: in all my letters I have plainly spoken my feelings, perhaps too plainly for some folks, or for my benefit.—

4th. Injury may happen to the cause of Christ through my unhappy error, (*as* the prophet said to David—I have given cause to the enemies of the LORD to blaspheme,)—although I believe that the cause of Christ is far above receiving any real injury from man; but the injury done to my flock here is (unintentionally I know,) *by the Bishop*: this last I am now, with GOD's gracious help, doing all I can obediently and Christianly to counteract.—

5th. I have not, I can not, I durst not, “separate myself from the Society.”—I do not understand this strange sentence.

6: Your advice (!!) about my *leaving* New Zealand is sad, very sad, most sad. I

did not come to N. Zealand (as I have often told you & others) for any other purpose but to serve the LORD. That I shall do, in some way or other, till death. I am *still His Servant* as much as ever. He, who saw all from the beginning, & who called me by his grace into his Vineyard, took me for better for worse. He will not *cast me away*. Yet I know not what work he may have for me to do, or where: an obedient Israelite will follow the guiding of the hand, although, it may be, limping and in pain from the bites of the fiery serpent.—

7th. Your remarks upon certain observations of mine made (as I suppose, in the freeness & simplicity of Christian friendship,) 18 years ago, are so infelicitous that I will not write of them.—Did not GOD bless me during those “9 years of single blessedness” (at which you unhappily seem to sneer)? and, were not you and all the Mission indebted to my constant & self-denying labours, and GOD’S blessing thereupon?— But this I will boldly say—that, of the two, whether to be a settler, (as some of the Missionaries were, dwelling always at home & attending to the domestic wants of a large family, as you speak— “*a stagnant Missionary*”, as Fox terms it,) and so jog on quietly receiving those hundreds of years of the C.M.S., while the Heathen were still such at no great distance from the door; or, whether to do as I have,—laying oneself out in every way, working every day and every where, always in the very van of the battle,—and, at the close of nearly 20 years of active & heavy work, to stumble badly & be bruised, *I would choose, my friend, the latter*. Not, mind, that I would deliberately sin that good might come; no, not so; but I would rather be so overtaken with a fault and trust the LORD’S mercy, than consent to exist after that other fashion. Don’t misunderstand me; *sin is ever sin*; even although God, in his gracious prerogative, brings good out of it.—

8. *None* of “my” true “friends,—that is, no real Christian friends, will be ashamed to see me.” No, my brother, (for such I still call you,) real Christians will magnify with me the LORD for His wondrous grace & unchangeable love, and be strengthened in their own gracious faith thereby (1 Tim. i. 16: Ps. xxxii. 6: Matt. v. 19.) This has been done already here by a few among my poor flock, upon whom the Divine Spirit has, I believe, breathed. I have received several letters from different *white* friends upon this sad affair, but only *one* had written me in a truly Xn. way, and that, too, from a quarter the least expected—the Chaplain at Wellington.

You seem to forget one thing (among many others) of which I will just remind you: that I wrote to the C.M.S. to be allowed to return to England (at the completion of the Prayer Book) to seek a wife, and that through your influence on some of the N.D. Comee. my request was negatived, and that in such a way, (*kind*, I mean,) that I could not repeat it without injuring the work of the Mission.

I wrote the Bishop a *private* confidential letter, which he, most strangely, (see exhortation in our Communion service, & the Commission of the cxiii. canon,) immediately made public. I told him, moreover, therein, that there were many

things which might extenuate my error, then an *old* one, but these my judge cares not to hear.—

I have no intention *whatever* of leaving this place and neighbourhood. It will be for the Society to say, whether they will disconnect me, an old faithful servant of theirs, for *one* error. You do not know the whole truth, perhaps you never may. I am willing to bear the scorn and scoff of a world for which (as *you know*) I have ever cared but little; although, I confess, that the harsh & censorious letters & judgment of those whom I have long considered as friends & brethren, wound me deeply and would be almost unbearable, had it not been for the help afforded by the Friend, who sticketh closer than a brother.

You advise me, “to go out like Peter & weep bitterly.” But you little know the sad nights & days of weeping which I have already had—long, long ago; long before you left Uawa. Did you but know but a small portion of what I have suffered on account of Sin, you would not thus speak. If I need any thing I need Consolation; and, blessed be GOD! HE has it in store, for poor, broken-hearted, weary and heavy-laden Sinners like myself, who, through grace, believe in His Son Jesus Christ.—

If there is one thing which grieves me just now, upon the reading of your letter, it is, (what I have often heard mentioned at home, in my boyish days, as having been generally noticed by old persons,) that people who deal in severe and harsh judgments have often such befall home upon their own families.—Our Saviour, too, has said as much, Matt. vii. My friend, you have a large family: May GOD bless them, & keep the lads from evil! Amen.

You forget, I fear, our old English proverbs:—“That a friend in need, is a friend indeed:”—and, “That prosperity makes friends, but adversity tries them.”—

If you can conscientiously write to me *as hitherto* (saving this *last* letter) *do so*. But I would beg to be excused from receiving any more such epistles as this last:—I hope you have kept a copy of it.—

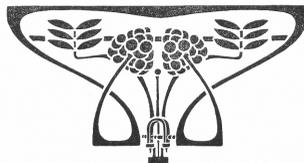
You make what use you please of this Letter.—And,

Believe me,

Ever yours sincerely,

(although in bonds,)

William Colenso.





BOROUGH OF NAPIER.

THE QUEEN'S JUBILEE.

THE Burgesses of the Borough of Napier are requested to attend a Public Meeting to be held in the Corporation Council Chamber, Napier, on WEDNESDAY EVENING NEXT, 27th instant, at 8 p.m., for the purpose of considering what steps can be taken to celebrate the Queen's Jubilee.

G. H. SWAN,
Mayor.

Mayor's Office, Napier,
25th April, 1887.

523

Hawke's Bay Herald 26 April 1887.



Napier's commemorative "gold" medal, struck in 1887 to mark Queen Victoria's Golden Jubilee year. George Henry Swan had been elected Mayor in 1885. Coupland Harding published Colenso's *Fifty years ago in New Zealand; a commemoration; a Jubilee paper; a retrospect; a plain and true story* in 1888.

Printer's order sent to CMS (Octr. 2, 1843)

===

1 post Broadside Iron Albion Printing Press, complete; (new or 2nd. hand)—
 28lbs. Ptg. Ink
 20 Ream Post ptg. paper
 6 Tympan skins 4 Blankets
 250 Quoins
 A small assort. of Furniture
 2 shootg. sticks: 3 Bodkins in hafts
 1 small composing stick
 28lbs. Potash in Stone Jar, & Jar enclosed in a hamper; or in an iron-hooped cask.
 2 Leg Brushes
 2 pair Post Broadside Iron chase with Bars
 1 Post folio d— —
 1 Post 4to. d— —
 3 wooden galleys
 1 Brass d— —
 1 Iron Roller-Frame, 2 wooden roller stocks: 1 small Iron Roller mould to size
 1 Imposing stone—to size
 1 doz. lengths thin Brass rule
 25lbs. glue

Building materials—

1 Cutting press plough & pin
 6 plough knives
 1 ream Mill Board (thin 12mo.)
 1 large Binder's shears
 2 Binders Small Hammers
 1 doz. red glazed sheep skins
 1 doz white ditto

Type:—

1 Fount Small Pica, 3-nicked³, Roman², (comprising)

	lower		<u>upper</u>	<u>Small caps</u>
a	6000	a	400	100
e	2500		300	80
I	2700		300	80
o	3400		200	50
u	2000		100	50
h	1200		200	60
k	4000		500	100
m	700		100	40
n	1800		250	40
p	500		100	40
r	1800		200	50
t	2500		250	60
w	700		100	40
g	800		100	50

Figures; stops; 1–m-rules, quads., & spaces according to Eng. Tariff for Type of similar weight
 30lbs Italic, assorted according to above Tariff; 14 letters only upper & lower, *no s. caps.*
 30lbs. Roman contg. such Eng. sorts,—(in Upper, Lower, S. Caps, & Dble Letters *only*) as one *omitted* in above Tariff—
 12lbs. Italic d— — — — —
 1000 Leads 4 to pica, 20 pica em's long—

March 9/44. ordered *conditionally* through Mr. N. Broughton—the following—

of Holtzapffel & Co

64 Cha. Cross & 127 Long acre London

1 Folio fcp. Pg. Press. with Iron Bed, chases,)

reg. points, &c, complete) 6.16.6

1 12-in roller stock & frame (no made roller))

& mould for castg. roller in—)

Assort. of Furniture & Quoins ————— 5

of Watts—

Small Pica	lower	upper	S. Caps	Ital
a	750	50	20)
e	300	40	12)
i	320	40	12) 1 doz. lengths
o	400	30	12) thin Brass Rule
u	250	15	12)
h	150	30	12) 6lbs pg.
k	500	60	12) Ink
m	100	15	10)
n	220	30	10) 4 ream
p	70	15	10) fcp. ptg.
r	220	30	12) paper
t	320	30	12) good
w	100	15	10)
g	120	15	12)

Figures, stops—1–m rules, quads. & spaces, as accord. to Eng. Tariff for Type of simr. weight

10 lts. S.P. Italic upper & lower same sorts only as above & accord. to above run of Letters

200 10m leads—200, 20m leads—4to pica

Dr Sydney Shep, The Printer at Victoria University's Wai-te-Ata Press, explains...

Chase is the metal frame into which type is laid out before adding furniture and quoins to fill up the empty spaces, and locking up to make it a solid forme for moving, inking, and printing.

Nicked should refer to the small cut-out on the long axis of each type sort which identifies the correct orientation of the letterform and often can give clues about the manufacturer, given its placement on the stalk.

l–m rules refers to lengths of l–em wide type—high metal lines for borders, column dividers, etc.: the 'em' is a measure based approximately on the width of the letter 'm' and varies from point size to point size, font to font, and over time: a quad is the square of the letter 'm'; an em-dash, the widest of the dash/hyphen family is that 'm' wide (you'll note in the original that Colenso almost wrote m-dash!); depending on the time period there are also word spaces of various widths calculated anywhere from 4 to 7-ems to the quad, corresponding to thicks, thins, and hair spaces.

Like the 1843 order, you'll see from the second order from Watts, of the British and Foreign Bible Society (for whom, as you know, Colenso worked in London before he came out) that the type order is specifically for letters to help him set in Maori.



The Albion Press,
by Hopkinson, 1824.