

eColenso

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it might be forwarded to interested others. Contributions should be emailed to the editor, Ian St George, istge@yahoo.co.nz.

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Colenso at school

As Ann Collins pointed out, the Royal Society published an obituary that included the following,

[From the date of his arrival in New Zealand Mr. Colenso took an active interest in the history, folk-lore, habits, languages, &c., of the natives, and being gifted with the love of natural history and of travel, a cultivated mind, an iron constitution, and methodical habits as an observer, collector, and recorder, all of which he used to the best advantage during a long life, it is not surprising that he was regarded as the Nestor of science in a colony in which his arrival antedated its foundation. \[1\]](#)

The listed attributes, Ann wrote, imply an educated man—a scientist.

Kay Morris Matthews has repeatedly emphasised Colenso’s work as an educationalist and drawn attention to the importance of his eleven years as school inspector in the shaping of provincial schooling in New Zealand.

Colenso would say in his 1888 Presidential address, “Now what I mean by a scientific education is, the teaching of the power of observing; the teaching of accuracy; the difficulty of attaining to a real knowledge of the truth....” One might infer that he had some pride in his own education.

This is in contrast to his biographers’ accounts of his early life. Indeed, Rowse [2] made no mention of his pre-apprenticeship schooling, and Bagnall & Petersen wrote,

[\(William Colenso\) had received a grounding in the “rudiments” and the classics under the wise tutorship of Mr. Will Purchase at](#)

the latter's private school, which had fortunately left him with a thirst for further knowledge and a sound basis for self-education. [3]

The only other source I can find on Colenso's schooling is in GC Boase's *Bibliotheca Cornubiensis*, in an entry probably supplied by Colenso himself: "Educ. privately and at Mr. Will. Purchase's sch. Penzance." [4]

William Purchase was the English master at Penzance Grammar School. There is reference to him in an online biography of William Bottrell (b. 1816), the recorder of Cornish folk-tales, whose

parents were able to give him ... a good education. This started with his attendance at Penzance Grammar School under two local teachers of repute; William Purchase, who was the English master there.... William gained a love for the classics and mathematics, which stayed with him for the rest of his life. [5]

In 1831, five years after leaving school himself, the 20 year old William Colenso wrote,

Penzance has a Grammar School, supported by the town and corporation: and one of Mr Buller's schools, endowed from the long annuities, was in this town. [6]

Penzance Grammar School

Grammar schools appeared from the sixth century and were attached to cathedrals and monasteries. With the foundation of the ancient universities from the late 12th century, grammar schools became the entry point to a liberal arts education, with Latin seen as the foundation of the *trivium* of grammar, logic and rhetoric.

During the English Reformation in the 16th century, most cathedral schools were closed and replaced by new foundations funded from the dissolution of the monasteries. Although these schools were open to all and offered free tuition, few poor children attended because their labour was too valuable. The dawn-to-dusk teaching was mostly the rote learning of Latin with emphasis on the scriptures; after the Reformation many schools added Greek and, in a few cases, Hebrew.

In 1755 Johnson's *Dictionary* defined a grammar school as *a school in which the learned languages are grammatically taught*, but by the 18th century many also taught arithmetic and English.

Penzance Grammar School is first mentioned in the Borough Records of 1728, when £50 a year and the use of a schoolroom were given to the Master on condition that the Corporation should nominate two free scholars. In 1789 George Coryton was Master, and a pupil of his was Sir Humphry Davy. In 1833 there were 16 boys. [7]

Pool's *History of the Borough and Town of Penzance* tells us,

An institution conveniently considered with St. Mary's Chapel (now St. Mary's Church in Chapel Street) is Penzance Grammar School, since the schoolmasters were also Curates of the Chapel. After 1788 the school was re-established in what is now Queen Street as "a Latin Grammar School for the general use and benefit of the town and neighbourhood." The Corporation had the right to nominate six free pupils at the school, but it was stated in 1833 that they seldom sent more than one. [8]

In 1825 the Penzance Grammar School, of which the Rev. George Morris was the master, stood at the bottom of New Road: the grammar school for a short time ceased to exist, and in that interval the corporation sold the premises to Mr. James Pentreath, who converted them into a dwelling house which he named Penhale House. [9]

The second Penzance Grammar School, Penhale House, Queen Street was built in 1790. George Coryton was master until 1802, he was relieved as the school was found to be in a ruinous state. Next was the Reverend Athanasius Laffer until 1811. Then John McArthur took over, on the basis of forged qualifications and having hidden the fact that he had been a part of a mail coach raid, so left when discovered. Charles Valentine



Penhale House today, Penzance Grammar School in Colenso's day, (those are healthy NZ cabbage trees!)

LeGrice then took over, leaving when he became Vicar of Fowey in 1815. Reverend George Morris was born in Oxford 17th January 1792; he became Master at Penzance Grammar School from 1816 to 1842; he lived at Redinnick House (built for John Eddison) and then moved to Regent Terrace; Curate of Morvah, then Zenor, then Gulval; Vicar of St Allen from 30th July 1842 until he died 19 August 1876. Thomas Glynn Grylls (b1821) was master 1850–1859; he married 1853 to Henrietta daughter of John Saxton Campbell (owner of Treneere Manor). [10]

Buller Charity School, Penzance

Dissatisfaction with the classical bias of grammar schools, their curricular inflexibility, exclusivity and cost encouraged the private charity school movement, which provided elementary education for poor children and offered some religious instruction. Many charity schools were established by wealthy individuals like John Buller of Morval. [11]

During the 18th century five Buller Charity schools were set up at West Looe, Liskeard, Saltash, Grampond and Penzance, £20 being allotted to each school, £15 of which went to the master and the remainder for the Trustees' expenses.

Colenso had written in 1831, "... one of Mr Buller's schools, endowed from the long annuities, *was* in this town," [6] (my italics), implying that it had closed by then.

Conclusion

Bagnall and Petersen’s account, that he “had received a grounding in the ‘rudiments’ and the classics under the wise tutorship of Mr. Will Purchase at the latter’s private school” may have resulted from a misreading of Boase’s “Educ. privately and at Mr. Will. Purchase’s sch. Penzance”. William Purchase was the English teacher at the Grammar School when William Bottrill (b. 1816) attended, and probably five years earlier when William Colenso (b.1811) attended. [12]

Colenso would have attended Penzance Grammar School when Rev. George Morris was the headmaster, leaving in 1826 to take up his printing apprenticeship. There were 16 pupils in 1833, so it was probably a small school in Colenso’s time, too. This was the school that produced two Presidents of the Royal Society, an extraordinary achievement.

The “private” part of his education may, as Ann Collins deduced, have been in the hands of his godfather, Dr Henry Penneck, East St—or it may have been at the Buller Charity School.

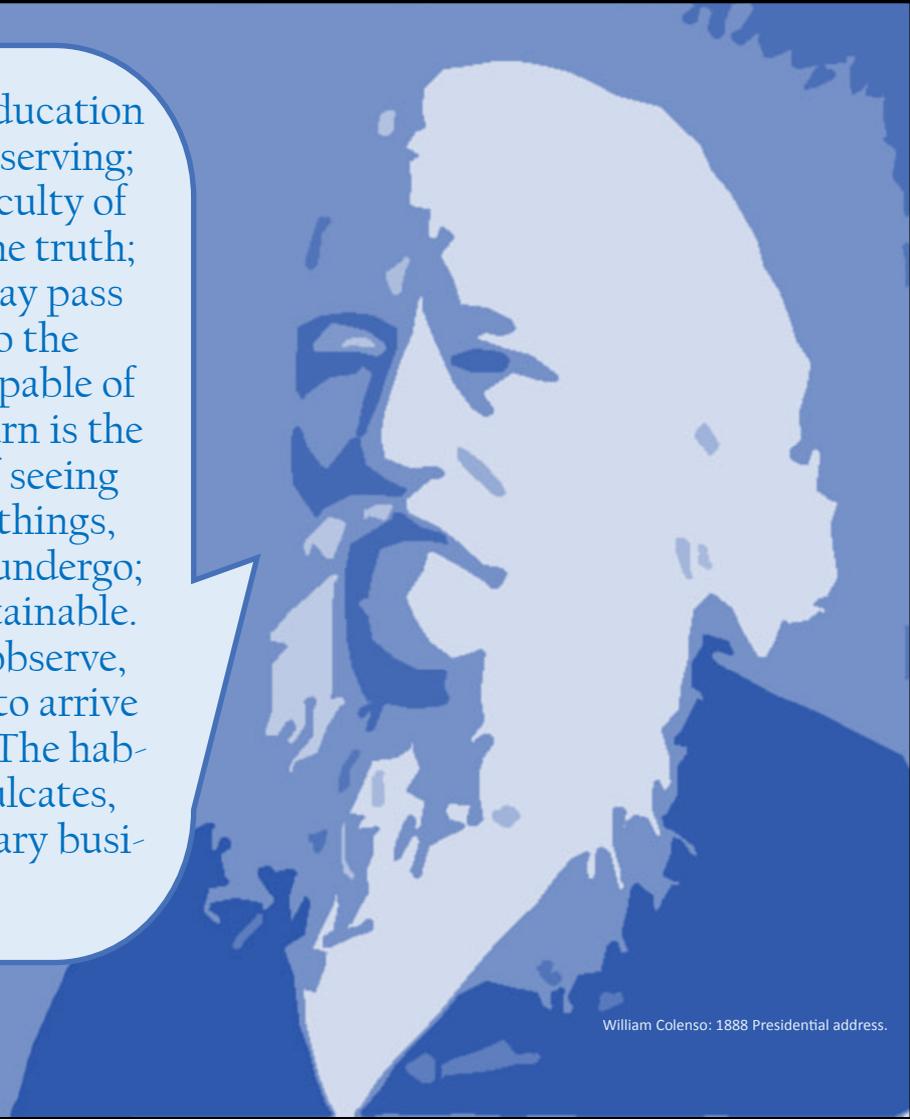
His schooling, like Bottrill’s would therefore have been “good”—a thorough educational grounding conventionally oriented to the classics in a small class in a well-regarded and successful school. That is consistent with his interests, abilities and achievements later in life: consistent with “a cultivated mind... and methodical habits as an observer, collector, and recorder.”

This is the man for whom a secondary school was named in 1960—William Colenso High School, now William Colenso College. That is an honour extended to few.

References

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2. Rowse AL 1989. *The Controversial Colensos*. Redruth: Dyllansow Truran.
3. Bagnall AG, Petersen GC 1948. *William Colenso*. p17.
4. Boase GC, Courtney WP 1882. *Bibliotheca Cornubiensis, a catalogue of the writings, both manuscript and printed, of Cornishmen, and of works relating to the County of Cornwall, with biographical memoranda and copious literary references*. London: Longmans, Green, Reader and Dyer. Colenso mentioned writing to GC Boase in his diaries of the 1890s, so it seems likely he provided this biographical information himself.
5. <http://vingoe.name/wILLIAM%20BOTTRELL.htm>
6. Colenso W 1831. *History of Mounts Bay with every civil and military transaction, Saint Michael’s Mount, Marazion, Penzance, Paul, Buryan, Saint Levan, Sennen, Saint Just, &c.* The third edition, revised and corrected, with considerable additions. Penzance; printed by and for John Thomas, and sold by T. Tegg, 73 Cheapside, London.
7. *The Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge* 1840.
8. Pool, P. A. S. (1974) *History of the Borough and Town of Penzance*. Penzance: Corporation of Penzance. p.86.
9. <http://west-penwith.org.uk/pz3.htm>.
10. Raymond Forward: <http://www.picturepenzance.com/photos/showimage.php?i=17363&c=398>
11. Garry Hooker: <http://archiver.rootsweb.ancestry.com/th/read/CORNISH-GEN/2006-02/1139103169>.
12. The 1851 Census has William Purchase at 63 Morrab Place, Penzance, along with his wife Mary, son Alfred, daughter Ellen and servant Eliza Tregear. Ellen married Richard Oliver, who was an MP in Dunedin, in 1858. He was Minister of Public Works in the John Hall Ministry from October 1879 to May 1881, was in the Frederick Whitaker Government as a member of the Executive Council till September 1883, when on a second reconstruction he became Postmaster-General and Commissioner of Electric Telegraphs under Major (later Sir) Harry Atkinson, retiring with the rest of his colleagues, in August 1884. On 10 November 1881, he had been appointed to the Legislative Council.

Now what I mean by a scientific education is, the teaching of the power of observing; the teaching of accuracy; the difficulty of attaining to a real knowledge of the truth; and the methods by which one may pass from that which was proved, to the thought of that which was also capable of being proved. The first thing to learn is the power of observing, the power of seeing things in their relations to other things, and the modifications they might undergo; this, though a difficult thing, is attainable. Science teaches not only how to observe, but how to record facts, and how to arrive at general conclusions upon facts. The habit of accuracy which Science inculcates, makes a man accurate in the ordinary business and pursuits of life.



William Colenso FSSc

In the May and June 2012 *eColenso* Simon Nathan discussed William Colenso's elections to FLS and FRS. We know he was also an Honorary Member of the Santa Barbara Society of Natural History. It seems that, for a time at least, he was a member of another society altogether.

Colenso mentioned in his diary for 11 October 1893, "Wrote a long letter to Dr. Sturman (in reply) Genl. Secy. of 'a Bogus Society' in London of which I last year ceased remaining a member."

The Society of Science, Letters and Art was a self-proclaimed learned society which flourished between 1882 and 1902. Dr Edward Sturman owned and ran the Society for his own financial benefit from his house in Kensington. He took the title of Hon. Secretary and used the name of the impoverished Irish baronet Sir Henry Valentine Goold, who was President and Chairman. The Society sold the privilege of wearing academic dress and using the letters F.S.Sc. to both eminent and ordinary people around the world, with no obligation to sit an examination or to submit papers.

Henry Du Pré Labouchère, editor of the English investigative journal *Truth*, exposed the Society in April 1892. Wellington's *Evening Post* of 7 June 1893 noted the suspicious award of Fellowship of the Society to Edward Tregear and picked up the *Truth* exposé.

The *Post* ended its column with,

... the "Society" consists of all the fools who can be induced to pay Sturman a guinea to call themselves "Members," or two guineas to call themselves "Fellows." The object in view is to support Sturman and his family. Mr. Labouchere (editor, *Truth*) concludes—"It seems to me that the same result might be obtained much more economically if the

Fellows of all these concerns would keep their guineas in their pockets, and write themselves down 'A.S.S.' without permission of anybody."

We have gone at length into the exposure of this thing because it is evident from recent developments that Sturman and Goold, with their European market destroyed by *Truth*'s exposure, have determined to exploit the colonies, and by picking out a genuine case, like that of Mr. Tregear, hope to allure the multitude.

This view is confirmed by what we have just found in *Truth* of 20th April last, just a year after the first exposure. It is this:—"Having found business a little dull in England since his exposure, Sturman appears to have devoted himself to propagating his swindle in the colonies." After quoting some instances in South Africa, Mr Labouchere proceeds:—"I can only say that our colonial kinsfolk must be egregious fiats. Apparently the untutored colonial has an insatiable craving for the privilege of inscribing capital letters after his name." In the same issue, Mr. Labouchere tells how he had just seen a certificate of the Society, "given to a girl of eleven, signed by 'Sir Henry Valentine Goold, Bart.," and testifying that she had passed with honours an examination in anatomy and physiology. For this the parents were asked to pay one guinea."

Colenso had "ceased being a member" in 1892, presumably soon after the *Truth* exposé. I can find no other record of the society in his writing—but his "long letter to Dr. Sturman (in reply)" in October 1893 would have made interesting reading.

William Colenso FRS

The Certificate of a Candidate for Election to Fellowship of the Royal Society, dated October 1883, for William Colenso FLS, Honorary Secretary of the Hawke's Bay Philosophical Institute (Profession or Trade: "None"),

"Author of numerous memoirs on the Botany & Zoology of New Zealand & on the history, language, manners & customs of the native race—published in the London Journal of Botany, Tasmanian Journal of Science & Transactions of the New Zealand Institute; Mr Colenso's labours as a Naturalist, Philologist & Ethnologist in New Zealand commenced half a century ago and have been continued ever since. He was the first to record the discovery of the *Dinornis* remains & he has contributed largely to a knowledge of the Flora & Fauna of the Islands."

He was elected FRS in June 1886 and wrote his letter of acknowledgement on 13 August.

He later signed the Election Certificates of two others who became Fellows, Frederick Wollaston Hutton in 1892 and William Aitchison Haswell in 1897.

Certificate downloaded from the Royal Society website ►

101

1883/06

Certificate of a Candidate for Election.
(X.B. Directions for the filling up are given on the other side.)

(Name) William Colenso F.L.S.

(Title or Designation) Honorary Secretary to the Hawke's Bay Philosophical Insty.

(Profession or Trade) None

(Usual place of Residence) Napier New Zealand

Author of numerous memoirs on the Botany & Zoology of New Zealand, on the history, language, manners & customs of the native race; published in the London Journal of Botany, Tasmanian Journal of Science & Transactions of the New Zealand Institute; Mr Colenso's labours as a Naturalist, Philologist & Ethnologist in New Zealand commenced half a century ago and have been continued ever since. He was the first to record the discovery of the *Dinornis* remains & he has contributed largely to a knowledge of the Flora & Fauna of the Islands.

being desirous of admission into the ROYAL SOCIETY OF LONDON, we, the undersigned, propose and recommend him as deserving that honour, and as likely to become a useful and valuable Member. Dated this 5th day of October 1883

From General Knowledge.

W. P. Marshall Dyer
George Deighton
E. A. Deighton
J. S. Baker,
Mr. S. W. Tassie
Edw. B. H. Hutton

From Personal Knowledge.

J. B. Hutton
James Hector F.L.S.
Lewis von Haesler F.L.S.
W. A. Deighton, F.L.S.

Elected June 14, 1886

Read to the Society on the 15th day of November 1883
Re-adopted 1896

* If of no Profession or Trade, this should be stated by writing the word None on the blank.

Napier, New Zealand,
August 13th., 1886.

Sir

I have the honour to acknowledge the receipt of your official letter of June 5th., 1886, informing me of my having been elected a fellow of the Royal Society.—

I scarcely know how to thank the society sufficiently for this very high honour they have been pleased to confer upon me; I do so, however, heartily, and with a hope, that their kind election may serve to stimulate me yet more in pursuing in the paths of science.

You also inform me, that, according to the statute, my attendance for admission is required on or before the fourth meeting from the day of my election, (kindly giving me the dates of those four several meetings:) I trust, however, the Society or Council, (seeing how very far off I am from England,) will graciously allow of an extension of time for my so appearing before them. I may here mention, that I have been for few years past looking forwards to my returning to England (either to remain there, or on a visit,) at no very distant date: at present (among other scientific matters,) I am engaged on the Maori-English Lexicon for the New Zealand Government; and I trust that this Work, together with my great distance from England, will be deemed by the Society as a sufficient cause to allow of a further time being granted me.

I am,

Sir,
your humble servant,
Wm. Colenso

To The Secretary
Royal Society
Burlington House
London

P.S.

You also inform me, in a postscript to your letter, of the amount of annual subscription, &c.;— For this I thank you, and should immediately remit the same, only I have heard from Sir J.D. Hooker, K.C.S.I., F.R.S., &c., that he should pay that for me, which I suppose he has already done.—W.C.

P.S. (2nd.) Further: as I have just received a few “Author’s Copies” of my recently written papers, published in the volume for this year (1886) of the “Transactions New Zealand Institute”, and am now sending a few Home by this mail; I venture to send a copy of the same to you for the Society; and I trust in my doing so I am not out of order.

W.C.

The Manawatu Gorge

Wikipedia tells us,

The road through the Manawatu Gorge, State Highway 3, is on the south side, and was completed in 1872. It is the primary link between the two sides of the lower North Island. It is sometimes closed by slips, especially in inclement weather. A rail connection was established on the northern side of the gorge; it was completed in 1891 and is now part of the Palmerston North - Gisborne Line.

It was an impressive sight, and attracted tourists. Colenso was acting as a church locum tenens in Woodville and wrote in his diary on Monday 21 November 1892,

Fine. Visited the “Gorge” in buggy; most romantic scenery throughout some 3–4 miles;—Carriage road on one side of river Manawatu narrow & dangerous in some places—and the railway line on the other side, equally (or more) so, from geological structure of the mountain range—always slipping down! 2 hours going & returning;

A week later he bah-humbugged the trip to Coupland Harding,

I went to Wdv. on 19th.... On My. mg. I was driven in buggy thro’ the Gorge, nearly to Ashurst: scenery romantic, but a very *sad waste* to place Raily. *there, it must be abandoned, & sooner the better.* Day very hot; don’t admire *Coach road!* Aftn. returned to hotel, & rested.

On 3 October 1892 he had also been in Woodville,



LW Wilson's painting of the Gorge road, made into a postcard

Fine, blue sky! Sunshine!!! ... at XII.30 left for Ry. station; had again to wait there 1 hr. 20 m. for train—owing to land slips in “Gorge”.—

On 30 May 1894 to Harding

... plenty of rain, so, I hear, at Wdv., w. “slips”, again! in that wretched piece of engineering—the Gorge!

On 16 April 1895

Heavy Rain all day.—Railway blocked again! Manawatu Gorge.

On 3 May 1895 to Harding,

For years I have been declaiming agt. that portion of our Ry. thro' Gorge, or, rather, the Bozotian stupidity of the creature who planned & executed it—in destroying by fire & “blazing” the old settled vegetation of the ravine’s mountain side—that, allowed to remain *in naturalibus* would have, in a very great measure, prevented slips:—it is a curious fact, that I, at an early date, ('40's.) wrote to Featherstone as our Govr. —warning!! not, of course for Raily. roads, but mail coach ones. The sooner the Gorge line is abandoned the better, I should not like to go through it, shortly after heavy rains.



He was right, wasn't he? the big slip in the Gorge in 2012

Robert McGonagle 1844–1919

On 18 May 1892 Colenso wrote in his diary,

Showery, fair. Writing; finishing draft of resume No. 2 Maori Lexicon for Parliament. Mr Robert McGonagle called new inspr. Public works, & formerly when a boy and schoolmate of Latimer's at Otahuhu.

“Whena” probably means “steady” in this context—i.e. suggesting McGonagle was a steady friend of Latimer's at school. (Latimer went to school in Parnell, so the Otahuhu reference is unexplained).

Much later the *Wairarapa Daily Times* of 25 September 1919 carried McGonagle's obituary, which tells us a little more about him,

The death is reported from Auckland of Mr Robert McGonagle, who arrived with his parents from Belfast in the ship *Ann* in 1848, Mr McGonagle then being four years old. He was educated at the Church of England School, Otahuhu, and after serving his time as apprentice wheelwright he went to the Thames, where he was responsible for the erection of several important batteries and other works, and later was engineer to the Sydenham Borough Council and Masterton waterworks. About ten years ago he retired from his position as Inspector of Public Works, which position he had ably filled for many years. Mr McGonagle held the Maori war medal and was an enthusiastic volunteer in the early days, holding a commission in the Taranaki and Palmerston Mounted Rifles. He also, took a keen interest in scenic matters. He had also published several poems, and for one in particular he received an autograph letter of thanks from the late Queen Victoria.

The slow-baking oven

I am not a great believer in the supernatural, but I have visited places where many people have died and have experienced a curious goose pimply sense of awe—Culloden Field, Anzac Cove, Chunuk Bair, Souda Bay, Troy, the dungeon of McLeod castle on Skye.

Colenso related something similar after visiting the Auckland isthmus in February 1838,

In this neighbourhood there are the remains of several old pa's, shewing how densely peopled the district was at one time, whereas now a person might climb the highest hill and look around in vain to discover a single Native, or habitation! what has become of the people? The greater part were slain in battle and eaten, (not a few by the Cannibal Hongi and the Ngapuhi Tribes,) while out of those who escaped that fate, many were made slaves; the remainder, like the Jews of old, are now "dispersed abroad," in all parts of N. Zealand. Fancy was here busy at work: I could almost believe that I heard the wail of the departed tingling on my ear, and the sighing of the shades of departed heroes in the sougning of the wind through the long grass!

In March 1849, walking in Central Hawke's Bay from Te Whiti clearing (southwest of present day Takapau) to Puehutai (in the Oringi Loop of the Manawatu river south of Dannevirke), he wrote,

A night of heavy rain, and lowering morning. Having despatched our scanty breakfast we started by a new route for Puehutai, still travelling through the forests. During the forenoon we passed by Te Umutaoroa [1], a low gloomy spot, the very vegetation of

which bore a different aspect to that of the woods around. Black aged trees interwove their long bare arms, and with impenetrable foliage excluded every ray of wholesome light from the dank earth beneath. This is a place where many a human victim had been butchered and baked and devoured! hence its appropriate name— "*The slow-baking oven*". Why such a secluded spot should have been chosen for those truly infernal acts it is hard to decide, seeing such were not the sacred fires of superstition.— On the contrary every one even women and children openly gloried in having participated in such deeds of darkness, which, where all was dark, never sought concealment. It may, however, be argued, in the language of the Apostle, that it arose from "their thoughts (reflections—reasonings) among themselves accusing one another." Be this as it may, the dark forbidding appearance and stifled air of this solitude into which a ray of the sun never penetrates I shall not easily forget. It vividly recalled to my mind among a host of other ideas which crowded into the busy chambers of imagery, Defoe's admirable though fictitious description of Robinson Crusoe's horror, in his unexpected coming upon a similar feast of the Cannibal Caribs—though that was on the open sands and in broad daylight;—and the descent of Virgil's hero, Æneas, into avernus:—

"Ibant obscuri sola sub nocte per umbram,
Perque domos Ditis uacuas, et inania regna.

x x x x x x
In medio ramos annosaque brachchia pandit
Ulmus opaca, ingens: quam sedem somnia uulgo
uana tenere ferunt, foliisque sub omnibus haerent [2].

—language almost suited to our own case.

Donald McLean and his party camped near the same spot in December 1850, and he was moved to reflect in verse on his own mortality,

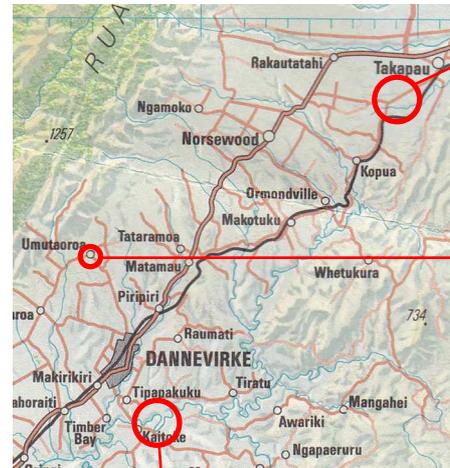
Our fires at the encampment of the natives squatted round looked a perfect gipsy scene their songs and merriment all but their frugal cheer partaking much of that character. A lovely stream a fine forest of trees some of them crowned with the old bearded locks of age where oft the warrior's spear has rested surround our tent. We passed one oven in the Bush to day, where fifty men were killed cooked and eaten & the spring below us has been the scene of deathly struggle & revenge. No doubt its waters have shone, with the crimson hue of human blood more times than one. Old Hanea our grey headed orator was an active warrior who performed his part in this scenes with great skill & dexterity although he does not like many others boast of his past acts as most New Zealanders are fond of doing. Time and the powerful influence of Christians works wonderful changes—

The howling wind
That thro' the forest blows
Reminds me
That life's scenes
Must shortly close.

That time thro' space is
Passing on the wing, like
The shrill blast or silent
Watery stream. Why
Then my soul delay
To meet my fate,
When piercing winds
Remind me of thy
State. Prepare then thy
Salvation. Wait thy doom
For nothing earthly shades
Thee from the tomb.

Notes

1. Umutaoroa is north of Dannevirke.
2. On they went dimly, beneath the lonely night amid the gloom, through the empty halls of Dis and his unsubstantial realm.... An elm spreads wide her ancient boughs opaque and huge; men say this is the home of foolish dreams; they cling beneath each leaf. *Virgil: The Aeneid* (on the gates of Hell).



Te Whiti, a large clearing in the Forty Mile Bush

The slow-baking oven

Puehutai, in what is now the Oringi Loop of the Manawatu river, in Colenso's day the furthest upstream navigable by canoe.

Charles Peter Winkelmann 1858–1913

The Cyclopaedia of New Zealand (Auckland Provincial District) said this of Mr. Charles Peter Winkelmann: (he) was appointed to the Whirinaki Native School in 1897, was born at Bradford, Yorkshire, was at Askern College, near Doncaster, and finished his education under a private tutor. He came out to New Zealand per ship “British Empire” in 1877, intending to engage in sheep farming, but obtained an appointment at Te Aute College as assistant master. After five years' service he resigned his position, entered the Native School Department, and was given charge of the school at Kaipara, where he remained seven years, and was subsequently at Waimamaku for a like period. Whirinaki was always considered a troublesome school to manage, and it was not in a peaceful condition when Mr. Winkelmann was asked to take charge of it. However, he has succeeded in overcoming all difficulties and has placed the school on an excellent footing.

He had been convicted of accidental manslaughter at age 16 and came to NZ at 19. He became a member of the Hawke's Bay Philosophical Institute aged 22 in 1880, during his time at Te Aute, and started to



MR. C. P. WINKELMANN.

collect specimens for Colenso. His collections from Hawke's Bay, Great Barrier Island and Northland form the types for plants described by Colenso (including three orchids from Kaipara), and scale insects described by Maskell. Colenso named the bryophyte *Gottschea winkelmannii* (*Schistochila appendiculata*) for him. Winkelmann had named one of his sons Walter Colenso Winkelmann. He wrote two papers on Great Barrier hot springs for the *Transactions*.

A Waitangi Tribunal report tells us,

“The Waimamaku Native School records indicate successive teachers administered to Maori children attending the school. One of these teachers, Charles Winkelmann, who developed a considerable reputation as a dispenser of medical services, often ran short of medical supplies provided by the Native Department. In 1890 he informed the department that:

THERE IS NO MEDICAL MAN RESIDING IN THE HOKIANGA DISTRICT and now that I have become known, the Natives all around this settlement come to me for assistance and medicines. I gladly do all I can, and have been able to give great relief to large numbers;—during the ‘La Grippe’ Epidemic many natives would without doubt have died had it not been for the timely aid which I gave them, sacrificing the whole of my spare time to visiting and dispensing medicines.

The number of sick children and adults is considerable and hardly a day passes without my being called out. The Natives quite look upon this work of dispensing as part of my work amongst them...

“While the department recognised that Winkelmann undoubtedly rendered a ‘useful service’, it was concerned that this would lead to like applications from other teachers. He was told to use medicine

for pupils only and more sparingly.

“A meeting was held by the local people who asked the government to increase the quantity of medicine sent for general use. They further requested that the school master be appointed as dispenser of medicines for people living at Waipoua, Waimamaku, Waiwhatawhata, Roharoa, Pakanae and Motutoa.

“In conveying these requests to the Native Minister, Iraia Toi pointed out that 300 or more people lived in these places but for years they had had no medical practitioner. Probably this was why they went to the tohunga. In past years a large number of persons had been ill (and died) through want of medical aid (E14:272-276).

“Nothing came of these requests. The Native Department continued to supply medicines to Winkelmann and his successors, but at times the supply was less than that requested. Notwithstanding the department's instructions, the use of schools as dispensaries for the whole community was the only practical way of providing medical assistance in areas without government doctors or nurses.”

<http://www.waitangitribunal.govt.nz/reports/viewchapter.asp?reportID=7DF6E15E-2C4D-4DD0-9E60-50A88FFB48A9&chapter=31>

After Whirinaki Winkelmann worked as a chemist and photographer (his brother was the esteemed Auckland photographer Henry Winkelmann). CP Winkelmann's photographs were published in *NZ Graphic* and *Auckland Weekly News* and are in public collections at Te Papa and Archives NZ (Auckland).

Colenso's extant 1889–1897 diaries record frequent letters to Winkelmann; for Christmas 1892, “Wrote to Winkelmann, sent 20/- p. notes—10/- for “namesake” & 10/- for others.”

On Sunday 19 July 1896 Colenso spent the afternoon “reading S.S. (scriptures), and writing a long letter—reply—to Winkelmann, Hokianga, *an old friend*.”

The Bengal Merchant

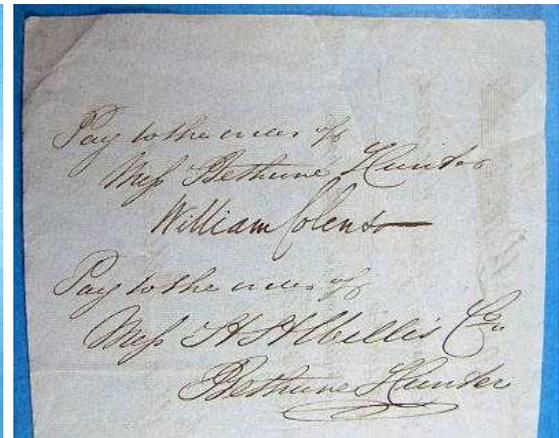
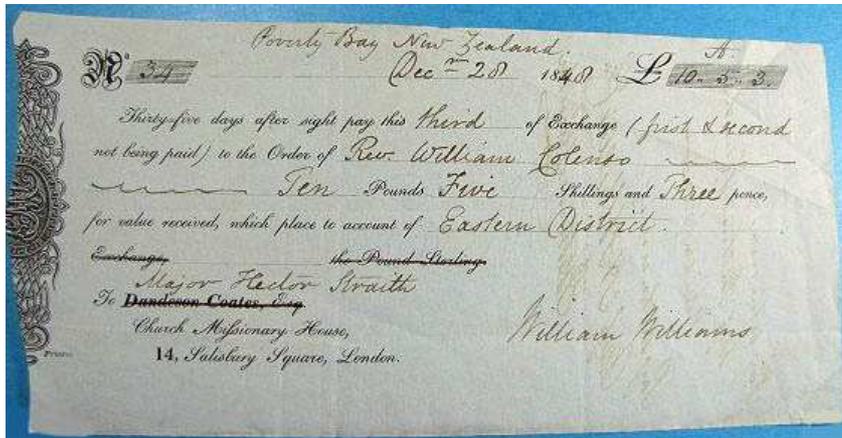
The *Bengal Merchant*, ship, 503 tons, Captain John Hemery, brought Scottish NZ Company settlers to Wellington, arriving in February 1840. Later in the year she was in Kororareka, and left there for Sydney on 22 June with about 20 passengers, 3 escaped convicts in irons and merchandise. Hemery wrote on 25 June,

We are now more than half way across to Sydney and if this wind only holds we shall make a splendid passage. One of the passengers is connected with the Missionaries and is of course one of the serious sort. Last night I was amazed on coming into the cabin at finding him quite tipsy and some wild young fellows that I have, cracking very cruel jokes at his expense. If the Missionary Society in England knew half of what goes on among their followers here they would be astonished. I know I shall never subscribe a farthing towards the support of such degraded rascals. It is well known that Missionaries possess all the best land in New Zealand and it has all been bought with funds which ought to have been applied to the conversion of the savages.

Alexander Majoribanks, who was a passenger on the voyage to Wellington described Hemery in his book *Travels in New Zealand*, published in 1846, as “a handsome young man of good address.... an excellent seaman; very sober and attentive to the duties of the ship, and a strict disciplinarian.”

Hemery's opinions of missionaries may have been somewhat biased by the New Zealand Company's views.

But I wonder who the serious sort of tipsy man “connected with the missionaries” was?



A third of exchange

This was advertised by a numismatist on *Trade Me* in November (starting bid \$950). It is a “third of exchange” drawn on the Eastern District (later Waiapu Diocese) account with the Church Missionary Society, made out in favour of Rev. William Colenso, signed by William Williams, dated 28 December 1848: “As close as you’ll get to a bank note from that area and time as there were no actual banks anywhere near Poverty Bay,” spruiked the vendor.

Colenso has used it to pay Wellington auctioneers and storekeepers Messrs. Bethune & Hunter, who, in turn, have used it to pay Messrs. HH Willis Co., shipping company.

First, second and third of exchange—It was the practice of bankers who sold foreign exchange to draw their bills (bills of exchange or drafts) in sets, so-called sometimes in duplicate and sometimes in triplicate. The entire set is delivered by the seller to the buyer of exchange. The first of exchange (the original bill) is forwarded to the payee (the one to whom the amount of the bill is to be paid) by one steamer, while the second of exchange (a copy of the bill) is sent by another steamer for use in case the original bill is lost or materially delayed in transit. If a third of exchange (another copy) is made out it is sent to the payee by a still different steamer or it may be retained by the buyer of the exchange as a voucher. The payment of any one of the bills extinguishes the set, or in other words, cancels the others.

John Colenso, Emerson Tennent, George Witt, Charles Dickens & Charles Bunyon

And they forsook the LORD, and served Baal and Ashtaroth [Judges 2:13].

◀ This letter was advertised in November on *eBay*. It is from John William Colenso in Kensington on Monday 1 May 1865, to George Witt...

23 Sussex Place
Kensington
May 1, 1865.

My dear Mr Witt

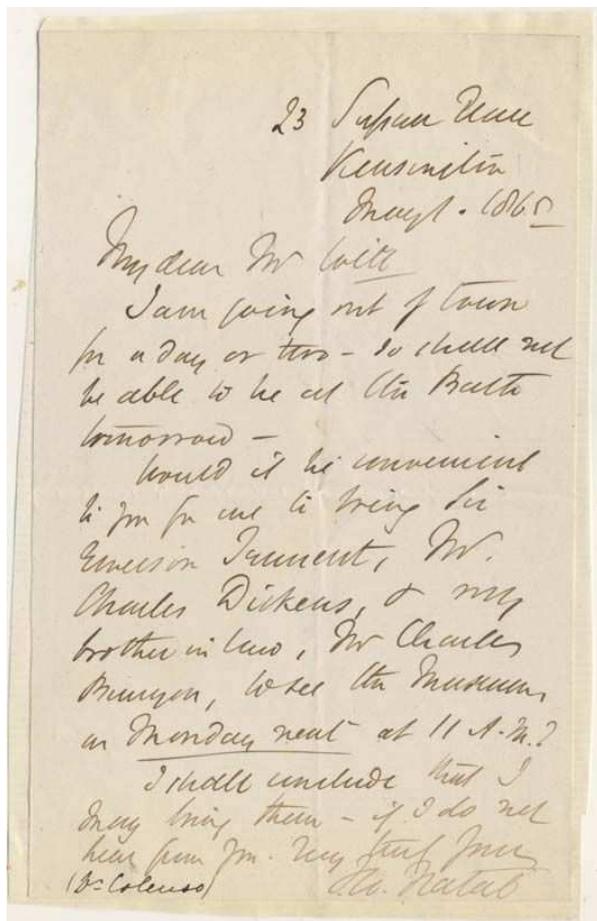
I am going out of town for a day or two—so shall not be able to be at the Bath tomorrow—

Would it be convenient to you for me to bring Sir Emerson Tennent, Mr. Charles Dickens, & my brother in law, Mr Charles Bunyon, to see the Museum, on Monday next at 11 A.M.?

I shall conclude that I may bring them—if I do not hear from you.
Very truly yours
J.W. Natal.

Sir James Emerson Tennent FRS 1804–1869 was a liberal conservative Irish politician. He was a philhellene, publishing a *Picture of Greece* (1826), *Letters from the Aegean* (1829), and a *History of Modern Greece* (1830). He was a friend of Byron and of Charles Dickens who dedicated his last completed novel *Our Mutual Friend* (1865) to him.

George Witt 1804–1869 was a medical doctor and collector. He returned to England in 1854 from Australia, having made a fortune in banking and speculation, and began his collection of antiquities and objects associated with the cult of Priapus, the god of fertility. He gave Sunday morning “Sermons” on his collection of 434 phallic artefacts. Later, in 1865, unwell and contemplating his mortality, he presented his collection to the British Museum. Objects considered



too obscene for public display were set aside as a *Museum Secretum*, known generally as the “Witt Collection” although it contained objects from other donors as well [1].

The 1865 edition of the journal *Discourse* contained “An essay on the Worship of the Generative Powers during the Middle Ages of Western Europe”, aimed at “the high-class pornography market” [2], written by Thomas Wright, Sir James Emerson Tennent and George Witt, and showing a lot of pictures of penises [3].

Witt’s other great interest was baths: in 1858 he built London’s first Turkish Bath at 22 Prince’s Terrace, Hyde Park, “which immediately attracted the attention of the scientific world, and introduced the bath as a great fact to the rank, intellect, and learning of the metropolis” [4].

Charles Dickens avoided the erotic in his writing, but he “had read... some mild pornography at the British Museum” [5]. He would shortly after this leave for Paris with his mistress Ellen Ternan, returning with her on 9 June.

Charles Bunyon had been called to the Bar in 1849 but practised as a conveyancer till about 1885.

John William Colenso had married Frances Bunyon, become Bishop of Natal, and in 1863 was convicted in Cape Town on a charge of heresy. At the time he was in London at 23 Sussex Place with his family and appealed to the Queen; on 20 March 1865 he was acquitted by the Judicial Committee of the Privy Council.

Seemingly while he was in London he visited George Witt’s Turkish baths, and six weeks after his acquittal, planned to view Witt’s collection of “high-class pornography” with his three friends.

“The 1860s saw a renewal of interest in the phallic theory of religions, not among anthropologists or academic historians but in the coteries of Freemasons, self-styled ‘Rosicrucians,’ and collectors of

erotica.... A handful of erudite libertines... fastened on sex as the universal explanation of mythology and religious origins” [6].

H. Oort’s *The Worship of Baalim in Israel, Based Upon the Work of Dr. R. Dozy, “The Israelites at Mecca”, Translated and Enlarged with Notes by J.W. Colenso* was published just before Colenso’s departure from London for Natal in mid-August 1865. Baal was the supreme god worshiped in ancient Canaan and Phoenicia and worship of Baalim infiltrated Jewish religious life during the time of the Judges. Baal was, among other things, a fertility god who provided children. Baal worship was rooted in sensuality and involved ritualistic prostitution in the temples. The priests of Baal appealed to him in rites of wild abandon which included loud, ecstatic cries and self-inflicted injury [7].

Bishop John Colenso was perhaps researching the Witt collection at the British Museum for his commentary on Oort.

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6. Godwin, Jocelyn 1994. *The Theosophical enlightenment*. State University of New York.
7. <http://www.gotquestions.org/who-Baal.html>.

Next page, map of Bayswater in 1869, showing Witt’s and Colenso’s premises... ►►



Bayswater (1868 map)

Prince's Terrace
(George Witt's Turkish Baths)

Sussex Place
(John Colenso's lodgings)

Letter to the editor

Garry Tee writes,

In eColenso v.5 No.12 (December 2014), you assert that “a pound in 1890 had the buying power of \$NZ186.86 in 2014”. What meaning can be attached to that very precise assertion?

Many middle-class homes in 1890 were operated by a corps of domestic servants – how could that cost be compared with now? In much of the British Empire in 1890 indentured labourers were being sold openly – what is the current price? What was the price in 1890 of a cinema ticket? What does a domestic coach with 4 horses cost now, and how much would a car cost in 1890? How could the current price for a computer be compared with 1890 prices? What about the cost in 1890 of a radio, a portable television receiver, a 3-day trip around the world, a nuclear power station, an organ transplant, or a tourist trip into space?

For any date before (say) 1914, any attempt to find a constant ratio between costs then and now is futile.

Good points. There are a number of websites that offer conversions (the absurdly precise figure 186.86 came from a NZ Government one), and it is useful to try to make some assessment of what, for instance, Colenso offered to donate for the Napier museum.

One such website admits, “*This historical conversion is the result of many calculations and considerations by a purpose designed program for which I can take no credit. The resulting answer should only be regarded as an approximation.*”



Thelymitra colensoi