

1834 February 18: to Coates<sup>1</sup>

To, Dandeson Coates, Esqr.,  
Secretary of the Church Missionary Society.

Com. of Cor. Feb. 18/34.

Sir

Understanding that your Society is in want of a person, to go out to New Zealand as a Missionary-Printer,—I offer to it, my services unreservedly.

First:—as a Printer, I feel myself competent for “Press and Case,” in the common routine of the Trade:—

Second:—as a Bookbinder, knowing that Art, also, which might be of service, combined with the Printing Department, there:—

Third:—aware of the value of the Religion of Christ, whatever also, is, or may be, in my power, I wholly dedicate myself to carry forever the cause of the Cross, against the mighty—

In offering myself, Sir, to your Society, I beg to state, that 'tis not, I trust, (with regard to myself,) from *any worldly motive*, as the offers I have, or, (in the event of your accepting my services) may refuse, would be far more lucrative.

With Regards to my Character, I would refer you, Sir, (in London,) to Mr. Watts, your Printer. (in whose employ I have been near *four* months) and to the Rev: J: Dyer:—and in my native Town, (Penzance, Cornwall,)

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<sup>1</sup> ATL Micro-Ms-0309; 88-103-1/04.

to the Church Minister—the Wesleyan and Dissenting Minister—and to the principal inhabitants.

To the consideration of your Society, Sir, (under God,) I commit myself:—Trusting that, if it is His will, it may be pleased to accept my services—if not—refused them:—

Awaiting your answer

I remain

Yr: mo: ob: servt.

William Colenso Jr.

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1834 April 23: to Penzance Institution<sup>2</sup>

Penzance  
April 23rd. 1834,

Respected Sir,

When in October last I left my native town for London, next to the regret of leaving family and friends, I think, was that of leaving the Institution of which I was a member.

Having accepted the situation of Missionary Printer to the C.M.S. in N.Z. the Institution immediately occurred to my recollection, and my spare time I said should be devoted to furthering the interests of it. Specimens of the Botany, Geology, Ornithology, Entomology,

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<sup>2</sup> This was the Mechanics Institute at Penzance. ATL MS-Papers-9131 (original faded almost to illegibility, follows an illegible letter to W. Flamanck) and ATL 80-038, typescript in the Petersen papers.

Conchology and Ichthyology of that interesting portion of the Globe it was my intention to transmit at every opportunity to the Institution.

Judge than, Sir, of my surprise at being last night refused admittance, although I stated that I had been a member—that 'twas only in consequence of my leaving for London, that I had not continued as such.

I gave my name, but 'twould not avail, because I, who was only home for a fortnight, had no Ticket. Had I known that such a strict rule prevailed I could have provided one. Whether the doorkeeper over-stretched his official authority or not, I cannot tell.

Still, Sir, my leisure time, when in that distant land, should God spare me health and strength, shall be partly devoted to the enrichment (if possible) of the “Penzance Institution.”

I am, Sir,  
Yours most obediently,  
W.C.

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1834 November 1: to Coates<sup>3</sup>

Sydney, New South Wales, Novr. 1, 1834.

To Dandeson Coates Esqr.

**Dr. Sir,**

By the blessing of GOD we are safely arrived at this  
“halting place,” from which we trust soon to proceed to  
New Zealand.—

I premise, that I need not enter into a detail of Incidents  
which occurred on the Voyage, as, I believe, that my  
dear Brother Wade, will send you a full account of  
whatsoever he deems worthy your attention.—I would  
merely say, that we were blessed with *more* comforts  
than I expected, thanks to the Almighty, the Society, and  
Capt. Aitken, who is, I firmly believe, as a Captain, a  
worthy man.

I trust, Sir, that the Passengers who accompanied us, and  
the crew of the “Prince Regent,” will yet *have* to thank  
GOD for our coming out in her.—I am, I trust, thankful  
for His mercies, and I don’t consider it the least to have  
such a companion as Mr. W.R. Wade.

In a letter which I received from the C.M.H., bearing  
date April 24<sup>th</sup>., 1834, I read,— “The Society will supply  
with whatsoever shall appear to be needful both *in books*  
and other articles.”—I have again, to acknowledge the  
great goodness of the Society in granting me so many  
comforts as I have already received: but I would venture  
to inquire—as I find there is not a single Book, save the

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<sup>3</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

valuable Bible which you were so kind as to give me, Sir, sent on board for W.C.—whether there are any allowed? If so, I should be glad to have a few pr. first opportunity: two or three of the Society's *Greek* works, I should be thankful for, as they would, to me, be a desideratum.

I have yet one more request to prefer—that you will, Sir, be pleased to order £5, to be sent to my Father, at Penzance, every *half-year*, commencing at Midsummer next. In doing *this*, you will greatly oblige and benefit me.

Praying, that you, Sir, and *our* Society at Home, may be abundantly blessed by GOD, through Jesus Christ;—and, that we, your co-workers in the Vineyard of Christ, may be united by the Spirit in the bonds of Love and Peace,

I am,

Dear Sir,

yours faithfully,

Willm. Colenso.

P.S. Please remember me to Mr Watts—and to the Clerks in your office—Sir.

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1835 January 15: to Coates<sup>4</sup>

Paihia, Bay of Islands, New Zealand,  
January 15<sup>th</sup>., 1835.

To Dandeson Coates, Esqr.,

Dear Sir,

The LORD GOD of Israel who never slumbers nor sleeps hath, in his manifold mercy, brought us safe to our “desired haven”!—Truly we are bound to offer a Long-year, a triumphant strain of ascription to our GOD, “who only doeth wondrous things”!

At Sydney, day after day rolled by, and we could not hear of any vessel about to sail for New Zealand.—At last we engaged the “Blackbird,” a small Schooner, of only 67 tons register,—and, on Tuesday the 9<sup>th</sup>. Decr., went on board, in order to commence our second voyage:—She did not weigh anchor, however, until the next morning, and was not much under weigh more than 3 hours when she ran ashore on a small isle, within Port Jackson, called, “Sharks’ Island,” there she stuck fast for a few hours, but was got off, without damage:—we again proceeded, and, in the evening, *once more* anchored *within* Port Jackson.—The next morning we bade adieu to the shores of New Holland.~

At Sydney we found several friends—the Revd. Rd. Hill, did everything in his power to contribute to our comfort during our stay; for which I feel exceedingly thankful.—We also saw the Revd. Messrs. Cowper, Styles, &

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<sup>4</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

Marsden, and were at the residence of the latter at Paramatta.—We were, also, introduced to a Capt. Brown of the XV. Madras Infantry, who was, *I believe*, Sir, Secretary to the Church Missionary Committee, there;—he accompanied us in the “Blackbird” to New Zealand, on a visit to his brother:—he is a true disciple of Jesus.—

But to proceed with our Voyage:—for three weeks were we beat about, by contrary winds, in the South Pacific in our little bark;—which was not only very dirty and crammed with cargo, but very leaky! her leaks gained on her considerably, she drew, at last, 7 inches an hour, and kept a hand almost constantly pumping—but He who holdeth the winds in his fist, and ruleth the raging of the seas, kept us, by His Almighty power from any harm! and, on Tuesday the 30<sup>th</sup>. Decr. allowed us to tread the shores of New Zealand!

We found our dear Brethren, who rejoiced to see us, in health.—The next morning the natives surrounded us, crying, “Ka pai Mihanere,” (very good Missionary,) when the Revd. W. Williams gave them to understand that I was a Printer, and come out to print books for them, they were quite elated;—no hero of “olden time” was ever received by his army with greater éclat. they appeared as if they would deify me! During the week I was busily employed with the natives in landing the goods; and, on Saturday, the 3<sup>rd</sup>. January, 1835,—a memorable epoch in the annals of New Zealand—I succeeded in getting the Printing Press landed.[2]—I was obliged to unpack it on board, but, I am happy to say, it is all safe on shore.—Could you, my dear Sir, but have witnessed the natives, when it was landed, they danced,

shouted, and capered about in the water, giving vent to the wildest effusions of joy, enquiring the use of *this*, and the place of *that*, with all that eagerness for which uncivilized nature is celebrated. Certes, they had never seen such a thing before!—I trust soon to be enabled to get it to work. May the Father of mercies—to whose cause I desire to rededicate myself, body, soul, and spirit,—grant me strength and ability to work it for His glory! May it be instrumental, under His blessing, in bringing thousands to the Cross of our Immanuel!—and of rending that sombre pale of darkness and gloom, which “the Prince of the power of the air” has so long successfully wrapped around the inhabitants of these islands!

Our first Sabbath in this land, was *one*, that will not, I trust, be easily forgotten.—After the Service, and a Sermon in the native language by the Revd. H. Williams—which was attentively listened to by about 60 natives, who exhibited more order and regularity, my dear Sir, than I have found, I am sorry to say it, in many places of worship in civilized, Christian England!—a little native was baptized, by the name of “Piripi,” (Philip.)—May he be added to the church triumphant!—The Revd. A.N. Brown preached a Sermon in English, and we commemorated the dying love of our dear Redeemer! Surely ’twas a “festal day.”—Our *first* Sabbath in *this* land—the *first* in the year—blessed with witnessing the celebration of both Sacraments, and, what is far greater, of feeling an interest in the blood of Jesus, is more than we could have expected.—Truly the LORD is still good unto us—He hath not, blessed be his name, notwithstanding our manifold sins, forgotten us!



Throughout the Islands there appears to be, dear Sir, a universal movement—a mighty stirring of the People—the Chiefs of distant tribes come down to Waimate, and this place for Books and Missionaries! These seem to be the nil ultra of their ambition. I have seen them, myself, gladly bring their store of Potatoes for a book! May the LORD put into the hearts of the Christians of England, a universal answer to this universal cry, and question!—indeed, all Christians, who *have known the love of GOD in their own hearts, will, must, come forward, in some shape or other, “to the help of the LORD against the mighty”*! Would that I had the nature of a polypi, I would not hesitate to cut my members to pieces, instantly, and say to each, “Go forth, in the name of the LORD!”

The Committee of Missionaries, dear Sir, have thought proper to station the Press at Paihia; of course, I am here also:—so is Mr. Wade, for the present. Mr. Flett, also, remains here, for the present. The Revd. A.N. Brown<sup>5</sup> [3] with his wife and family, is waiting for a fair wind, to carry him to his new station,—Puriri.—Several new stations are formed, and others forming, more will be added when there are labourers to “go forth”! Whilst in England, I heard a *great deal* about Missions, and might have sometimes entertained an idea of the accounts published being exaggerated, but, I *now* find that it is not so—*quite the contrary*.—

It is a gladdening sight to see and hear the natives at Prayers.—It is generally conducted by a baptized native

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<sup>5</sup> The Fairburns left Paihia for Puriri in 1834.

Christian,—whose tall commanding figure,—book in hand,—loosely wrapped in a blanket,—or flax mat,—after the manner of the ancient toga, forcibly reminds me of Raphael's cartoon of "Paul preaching at Athens."—Their language conveys in the sound, something *peculiarly devotional*.—The Confession, Lord's Prayer, and other portions of our beautiful liturgy, sounds, in the native tongue, really awe-inspiring.—Every morning and evening, the Chief and the Slave—the Cannibal Warrior and the "smiling babe", are to be found prostrate before the mercy-seat of our Saviour and their GOD! If anyone's heart wants animating towards Missions, he should witness this sight;—if he did not soften, he must be, indeed, "harder than the nether mill-stone." I can now adopt the language of the Prophet:— "From the uttermost parts of the earth, have we heard songs—glory to the righteous!—even the name of the LORD GOD of Israel, in the isles of the Sea"!

I wrote you, dear Sir, a *short* letter from Sydney, and I hope you have been so kind as to attend to my requests. Please present my best respects and Christian love to Revd. W. Jowett and the Revd. J. Dyer. (Fen Court, Fenchurch St.) not forgetting, Mr. Northover and *all* enquiring brethren.

We left England without any printing paper, but I hope it will arrive by the time I am ready for it.

But I must, Sir, close:—I fear I have trespassed already, on your patience, at least.—May the "GOD of Israel" keep and bless you, in your "goings out and comings in",—and, when your "labour of love" below is finished,

give you, through Jesus Christ our Redeemer, a peaceful  
entrance into the New Jerusalem!

So prays, an *unworthy* Missionary of Christ,  
called,  
William Colenso.

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1835 March 16: to Coates<sup>6</sup>

Paihia, Bay of Islands, New  
Zealand, March 16<sup>th</sup>., 35.

To Dandeson Coates, Esqr.

Dear Sir,

The “Vigilant” being about to sail in a few days, I  
embrace this opportunity of writing you, in order to  
“report progress”.—

Since the date of my last (Jany. 31.) which I trust came  
to hand in due time, I have been busily engaged in  
cleaning and setting up the printing press and getting it  
into working condition:—laying cases, composing and  
working off 2000 copies of a post 8vo./ tract of 16 pps:  
containing Paul’s Epistles to the Ephesians and  
Philippians.—A printer in London cannot form a correct  
idea of the disadvantages which I laboured under in the  
getting this up and sending it out. In consequence of not  
having a single lead I was obliged to substitute paper and  
spaces for blank lines.—I hope the leads, &c, will

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<sup>6</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

speedily arrive.—I have a native assistant, a fine sharp boy of about 15 years of age; if he proves steady he will be a valuable acquisition. He rolled nearly all the 2000 copies, and though he labours under a great disadvantage in my not understanding the language yet he gets on remarkably well.—I trust, dear Sir, that, considering all things you will be pleased with this little “pukapuka,”—12 copies of which you have enclosed for your government. I should have wished to put covers to all of these little silent messengers, but we have no paper for that purpose; the one enclosed with a [2] pink cover, is covered with blotting papers. I trust that the Society will, (if there is not some already sent) send out a few reams of colored paper for this purpose.

This “first fruits” of the New Zealand Press, which the Lord hath been pleased to allow *me* to begin and complete, is very much liked by the natives.—May it, being the “Word of GOD,” be the means of making thousands “wise unto salvation”—and the preface, as it were, to a more glorious diffusion of Gospel light over these benighted lands!

The work of the Lord is going on:—every day shews us, not only negatively but *positively*, that Satan’s sway over the hearts of the inhabitants of these islands, is becoming less and less powerful;—for this, “Glory to God in the highest,; shall be our song—and “Thy kingdom come,” our daily prayer.

I intimated in my last a hope, that the printing paper would arrive by the time we were ready for it: I am sorry to say, that it has not yet made its appearance; I trust soon to see it, else I shall be led to suppose, (from the

circumstance of its being about to follow us immediately from England,) that it is lost. We now await its arrival in order to commence printing the New Testament.—May GOD give me strength and ability to do *His* work.

I have written my Parents by this ship, and [3] given them directions to purchase several articles for me, you will, therefore, Sir, be pleased to pay in at Sir J.N. Lubbock's & Co's. bank, 11, Mansion House Street, the sum of Sixteen Pounds, (on my account,) with instructions to pay it through their Banker at Penzance, to my Father at that place.—

We have heard that our Society has received a munificent donation of £9000.— “Truly God is good to Israel”—for this His name shall be praised.—

My health is, I am happy to say, pretty good; but I have had such a succession of colds lately that I am not yet exactly settled, but trust through the blessing of GOD to be soon.—

I have many interesting things to write on, but my brethren will, doubtless, give them in *their* communications.—

Beseaching you, dear Sir, and all friends, ever to remember us in your prayers; and praying that the blessing of GOD may rest on our Society, and on all its laborers,

I am, dear Sir,

yr: mo: ob: servt.

Willm. Colenso, Jr.

P.S. You may send, Sir, the £16. to Penzance, through any other Bank,—or by any other way, which you may think proper.

Mar. 28<sup>th</sup>., pr. “Portsea”—the Vigilant having sailed, earlier than I expected.—

Please forward the 2 little Tracts, enclosed in the Bot., to Mr. Vyvyan, when you send down the “Record,” to the West of England, or at your *earliest* convenience.

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1836 January 9: to Coates<sup>7</sup>

Paihia, Bay of Islands.  
Jany. 9<sup>th</sup>./36.

Dandeson Coates Esqr.,

Sir,

After a long silence occasioned by pressure of Business, I once more take up my Pen to write you, Sir,—although at this very moment I have more than a dozen different things to do!

I am glad to have to present you with another portion of God’s word in the Native tongue—the Gospel of St. Luke, which I have been permitted to begin and finish since I last wrote—I struck off 1000 copies, have bound upwards of 400, and am going on with the remainder—I cannot bind them fast enough for the Natives, they are very impatient to obtain them. I am at a loss for somewhat to cover these Books—in the case of Binding

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<sup>7</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

Materials sent from England was *only one* piece of colored cloth for this purpose—when there ought to have been at least a dozen—this piece is all used it covered about 250. I have also printed 600 copies of the Addition, Multiplication, and Shillings and Pence Tables for the Natives—and 200 Circular Letters, (part of the number in English & part in Native,) for the British Resident, J. Busby, Esqr.,—The printing those things, binding those Gospels, and repairing and binding Native Books, (those 4to. Native Books printed in the Colony, are poor things, they reflect *no* credit on the Printer—*less* on the Binder—and still *less* on the Editor—it has been computed that there are not less than 1000 errors in the work! *I* have already seen, in the course of reading to the Natives, &c, near 400!) have occupied my time till now—I am going on with the binding the remainder of the Gospels—and hope in 3 or 4 weeks to commence printing the New Testament. My work has lain rather heavy upon me, and little to shew for the time engaged therein—but it must not be forgotten, that I have almost everything to do with my own hands. I have *no* assistant in the work—and when I shall have a native assistant I know not. The Lad whom I mentioned in my last letter, has left me, having behaved very ill and very ungratefully to me, he left of his own desire, for I was too fond of him [2] to turn him away bad as he was.—Yet I see the goodness of GOD in it, Sir, for I was too strongly attached to him—he had made great proficiency in the business. The time is hardly yet arrived, I fear, for natives to settle down to steady employ of any kind—they are so independent—the veriest slave never considers himself your servant, and, having no sense or

idea of gratitude, for a word leaves you instantly! For hard out-door work they may do tolerably well—even there they will not work steadily—but for steady, indoor, quiet employ, this generation, for the present, must not be mentioned. Sometimes I am without a native, and have, in addition to my employment, to Hew wood & fetch water, &c &c &c, which, work as fast as I will Takes some time—often have I lain down exhausted and awoke after 2 or 3 hours sleep tired!—Still, and it is all one as if my work was lighter, God strengthens me!

Month after month rolled away and no Paper arrived—but a few days ago 100 Ream, unfortunately of two different qualities, made its appearance, with this we commence the Testament. I have also received a Lot of Type from England but in *very bad* condition, owing to the manner in which they were packed—one box I understand went to pieces at Sydney owing to its being old & rotten—*several* Leads, &c, were broken and rendered useless. It may not be amiss for me, Sir, here, to say a word or two in plainness on this subject:— 1. When the Society sends out a Printer, or a “Mechanic” it would, in my humble opinion, be advisable to condescend to ask him what will be wanted! and what will be useful? and to be, in a measure, guided by his professional reply.—Now in the equipment of this Printing Establishment some tens of Pounds might be saved and yet the Printing office benefitted! The same in a measure applies to the Binding Department.— 2. With many of those parcels of Type, &c, no Invoice or Bill has arrived, and I know not their weight or quantity.— The “Tariff” by which they were selected, too, would be desirable as they are *not* selected according to the “run of



sorts” in the N. Zealand Language, so that the consequence is that when you have composed a few pages you have to stop!—so I believe it is the opinion of many of those who are termed “fair tradesmen”—that anything will do for New Zealand!

A short time since I opened a Box, which was shipped on board the “Sovereign,” Capt. Baker, Novr. 21, 1833. containing what *had been* a small Iron Press, and [3] some Type.—If it were possible the person who sold and packed the Press and Type, should, at least, be compelled to pay for the Type, which pr. Invoice amounts to £15.7.6—now worth a few shillings as old metal! who ever heard of an *Iron* press being put loosely in a large Box with Type, and nothing to keep them from battering against each other!—The Type is all “pie,” and I expect totally useless, for the various Irons of the Press were broken to pieces!

Allow me to say a word or two, Sir, on the selecting Paper, &c. for us for Printing—we do not want a *fine* paper, but a *strong* paper:—the *coarseness* is of little consequence—let it be made of *linen*-rag, and not that rotten-bleached stuff, whitened by acids, fit only for the delicate finger of an English Lady to handle—such a Paper as the coarse, old, Linen Paper you might have seen, Sir, in your school-boy days, in School-books—strong—durable. With regard to what the Committee may select for binding the New Testament, I have to observe that a suitable *cheap* canvas might be obtained—or the stout sheep, I should recommend, such as is used by the Bible Society—this I think would only cost about 2d or 3d pr. Book. In sending Mill-board for

the Test. covers, I hope you will send sufficient, as, at present, in consequence of having only enough for the covers of about 250 Books—St. Luke's Gospel—I am obliged to paste together Brown Paper, which is not only not so good but takes a considerable deal more Labour.—

I have entered on my 2<sup>nd</sup>. year in N. Zealand. Oh! may the LORD enable me to serve Him *better this* year than I did the last—His work is nobly going on around about us—*many* were baptized last half-year, and *many* are enquiring. I had the great pleasure to partake of the LORD'S Supper the other day @ Waimate with 70 natives, and last Sunday it was administered there to *upwards* of 100 Natives, and those only a portion of the Chrisn. Natives of that Station!

I refrain from saying more on these heads as my Brethren, doubtless, send all necessary Information. Excuse this scrawling Letter—the ship has been under weigh this morning—I must therefore close.—

I have received a Letter from dear Mr. Jowett, but cannot now stay to answer it. Praying for you all—that you and we may be one in Him and He in us—and beseeching your prayers in return.

I have the honor to be,

Dr. Sir, yr: mo: ob: sert.

William Colenso

I send you a copy of a note received yesterday from a Chief called Wari at Wangaruru, a native place on the Coast outside Cape Brett,—where I suppose I shall pay a visit in a week or two.

E kara, e Peka,—Maku te  
tahi pu hei pupuhi mo Hiro  
ma te Kapahu ano e tika  
shoot  
hei urungi.”

“Na, *Wari*.”

Sir, father, the Baker—  
(Give) For me one gun, (a  
Book) to enable (me) to

Hiro (the evil spirit) as the  
compass truly sets straight,  
(or guides) the rudder, (or  
steerer.)

From *Wari*.

The words in parentheses are supplied—the natives call  
a Bible or Gospel—“a gun”! W.C.

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1836 September 9: to Coates<sup>8</sup>

Paihia, Bay of Islands  
Sepr.9/1836

D. Coates Esqr.,

Sir,

In great haste, the vessel having fired her gun, I write  
you these few lines to request you to pay my father on  
account of Salary, the sum of £11. Eleven Pounds—and  
charge the same to the a/c of—

Yours very truly  
William Colenso.

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<sup>8</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

1837 April 6: to Coates<sup>9</sup>

Paihia, Bay of  
Islands, April 6 1837.

D. Coates, Esqr.

Sir,

Please pay the *Bearer* the Revd. F. Wilkinson, the sum  
of Two Pounds, and charge the same to the account of

William Colenso.

£2..0..0

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1837 August 30: to Coates<sup>10</sup>

Paihia, Bay of  
Islands, Augt.  
30 1837

D. Coates, Esqr.

Dr. Sir,

Please pay my Father, Mr S.M. Colenso, Penzance, the  
sum of Two Pounds, ten shillings, and charge the same  
to the a/c of

yr: mo: ob:  
William Colenso.

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<sup>9</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

<sup>10</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

1838 March 24: to the CMS secretaries<sup>11</sup>

Sirs and Brethren

Two years have rolled by since I last wrote you: and yet I am spared and permitted to write you again.—And what shall *I* say? Oh! let me, as it is my bounden duty, commence with a song of asumption and thanksgiving:—

“Blessing and honor and glory and power be unto the Lamb for ever and ever: He hath put down the mighty and exalted them of low degree!—The Scriptures of the New Covenant are printed, and ere this reach you will (D.V.) be in circulation! Through the blessing of GOD on your unworthy servant, the Testament was finished printing in December 1837, and I was enabled to get a few bound up for my Brethren, so as to present them on the 1<sup>st</sup>. Jany. 1838, forming, as you may suppose, a most acceptable New Year’s gift. May GOD bless His word! and may many New Zealanders prove it to be, what it is, indeed, the word of GOD! able to make them wise unto Salvation!

Trials great and many occurred during the progress of this Book through the press: Satan, evidently, fought against the publication of it, but once more are we called on to set to, our seals that God *is* true, and to say with the Psalmist—Though “many are the afflictions of the righteous, yet GOD delivereth him out of them all”! 5000 copies have been struck off, and I am now engaged in binding some for the Natives, but am getting on but

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<sup>11</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

slowly, from having no assistant, and from having, necessarily having, a multitude of other things to attend to. I have only 6 copies by me bound, the which I send you, and hope to forward you a few more by next opportunity. I hope you will be pleased, on the whole, with the Books; I trust you will when you take all the disadvantages, under which we labor, into consideration.

The Prayer Book has been revised and corrected, and is likely to be given into my hands for press, when I am prepared to receive it, that will be, I trust, in about a month or 6 weeks. For Prayer Books and Hymns there is a very great demand. A Grammar, English and New Zealand, has been commenced, and the 1<sup>st</sup>. halfsheet (Demy 12mo.) is now ready for press:—this also, I hope, will soon be struck off.—

Our Committee were pleased, in their last meeting, to fix the Press at this station: I trust the LORD directed them in their decision. Their reasons for so doing are, doubtless, transmitted to you by this opportunity.—

The Revd. W. Williams having been appointed by the Northern Missionary Committee, to visit the East Cape and neighbourhood, I accompanied him, for two reasons:—1<sup>st</sup>., as an assistant, to which I was, also, deputed by the Committee, and 2<sup>nd</sup>., for relaxation; my required and constant attention to the duties of the Press having necessarily and greatly confined me within the precincts of our Station. We sailed from this place on the 1<sup>st</sup>. Jany., 1838, and, (having in our way called at Tauranga, where we spent a few days,) [2] we on the 16<sup>th</sup>. landed at Warekahika, (“Hick’s Bay in Map.)—we journeyed on, under the Cliffs on the Sea Coast, until the

27<sup>th</sup>., when we reached Turanga, (Poverty Bay) and on the 29<sup>th</sup>. went on board our vessel, which had come to that place to meet us as appointed, and returned:—we landed at Paihia on the 13<sup>th</sup>. of February, much gratified with our visit.

The Districts which we passed through—and the adjacent parts—are thickly peopled: the villages are large, some containing 1, and 2,000 souls:—the people, (in some places most particularly) heard the Word of God with attention and eagerness—a proof of which we had in their continual enquiries—their eagerness to obtain Books, (which, alas! they could not read,) and their pressing entreaties for Teachers to instruct them. In some places—though a Missionaries' foot had never trod their soil before, nor had they ever beheld a Missionaries' face—they do not work on the Sabbath, and as a further proof of their willingness to receive the “new word”, in one place they had been keeping 2 days in a week as a Sabbath, instead of one, being taught to do so by a Native who had at one time been in the employ of the Mission,, at the Northward. The head chiefs committed their sons to our care for Instruction, which by the blessing of God we hope to be enabled. *Here* is an immense field of labor awaiting the self-denying faithful servant of Jesus—I say *self-denying and faithful*: for such especially must he be who enters on this extensive cure, in order to be free from blood-guiltiness. *Here* is, also, a field white unto harvest; the people are ready, in some places, to cast away their superstitions, and to listen to that which is able to guide their feet into the way of peace. And, as they are living in peace, and are related in a greater or lesser degree one with another—

either by consanguinity or interest—their neighbours would, perhaps, be soon brought, seeing the example of those around about them, to seek for a refuge from the wrath to come.—I should have written more particularly and largely on this subject, but I suppose that the Revd. W. Williams will send you his Journal:—it not being expected, I believe, for *me* to keep a journal, consequently have I none to forward.—

I have received a little canvas for binding the Testaments for the Natives; but the quantity is so very small; it will only serve for 3 or 4 copies: if there has been none in addition sent since, please send us sufficient for, at least, the 5000 Copies.—

And now, Fathers in the Christian race! Brethren in the common cause! allow me to address you, and through you the Committee on a subject which has for a long time been *near* indeed to my heart.

When you communicated with me in England, I engaged with you to leave the land of my fathers as a Printer, and, at that time, I had no other thought, no other wish,—(though it must be confessed, that *when* I was in the Country, I was often led to think that I should one day become an ambassador for Christ, how or when, I know not; this was an idea which I had ever had, even from my childhood,) I arrived in this land, and on my landing, much to my surprise, and much *then* against my will, was I required to assist in the English Services on the LORD'S-DAY. [3] GOD blessed me in this work; I soon had a share in the Native Services assigned me, and, 6 months after I landed, I was enabled (oh! The goodness of GOD!) to speak extemporaneously to the Natives in



their own tongue:—from that time to the present have I had a full share, not only in all the spiritual duties of this Station, but, also, in visiting the institutions, in examining candidates, &c, &c,—I *now* feel, that I cannot attend to all—that I cannot attend to both. My mirror shews me the shadow of an attenuated countenance, produced from over-exertion, for from before sunrise until 10, 11, and 12 at Night am I continually engaged. I feel that in endeavoring to serve both the Press and the Pulpit, I, in a sense of the word, miss both: my discourses from want of reflection and from fatigue are not exactly what they should be; though I know—and here I would give *all* glory to GOD—that I am for this often most indescribably strengthened; and from want of necessary rest I feel often when working that at this rate my days will soon be numbered:—LORD’S-days, for instance, I have often to go upward of 30 miles, (20 in a boat and 10 on foot through the “bush”,) preach 3, 4 & 5 times, visit sick, &c, &c, &c.—

I wish, Brethren, to lay my days out to my Redeemer’s glory who hath loved *me* and given himself *for me*! I wish to spend and be spent in His Service, and now the question is, How can I do it most effectively? It is this which I wish to bring before you, for your most serious consideration—I write this after much prayer—after much thought—after 3 years experience in the work;—and am forced to believe that my path is plain for me to go forth amongst the Heathen, as an Herald of the ☩. A few reasons I here subjoin:—

1. I believe, as in the presence of the LORD, that *He* has called me to *this* work.

2. He has given me, in a particular manner, the Native Language.
3. He has given me favor in their sight.
4. He has given me a love for preaching, with all its attendant hardships, in this land not few or small; for Travelling; and for the Natives.
5. He has given me a constitution naturally good, fitted perhaps to “rough” the hardships of the wilderness; and an adaptation, as it were, for being much amongst this people.
6. He has taken all fear away from me in regard of what the Natives may or can do.—

I have long been of opinion that one reason why our Mission does not flourish more is, from want of an every-day knowledge of the people: an hour or two on the LORD’S-day is not sufficient to see them; we ought to be daily moving amongst them. This is now the opinion of many of my Brethren, but, who is to go? is the question. Most of the Missionaries have large Families, and this with the secular affairs of their Stations, keep them at home—and of those who have not, some are, from a delicate state of *health*, from want of adaptation to the Natives, or from want of *that* knowledge of the language, &c, kept at home. This, combined with the reasons aforementioned and the *knowledge* that the Heathen are crying for Instructors, and that there is no-one to go amongst them, constrain me to offer myself to go forth as a *Travelling Missionary*.

How is this to be effected? I wish you, my Brethren, to send *me* out an assistant Printer, as soon as possible; if married and young the better. By that time I shall have

had 2 years more experience in the Land. I *then* wish to go forth on trial for 12 months, and then, (providing that this meets your approval, and that of the Committee here,) to return to England, to see my parents and family whom I affectionately [4] remember, *once* more, and disentangled, in order that I may war a good warfare and serve Him faithfully who hath called me to be a soldier—to offer myself as a Candidate for Holy Orders, and thus go forth, in the strength of my blessed Jesus, against the armies of the aliens.

Why wish to enter Holy Orders? why, my Brethren;—Not, GOD knows, for an earthly consideration—but, 1<sup>st</sup>.,—That I may be grounded & strengthened in the lawfulness of my calling—and that I may *know* from an outward as well as an inwardvcall that I am *sent*:—2<sup>nd</sup>.,—That I may become the spiritual guide of all *that* flock which the LORD shall permit me to collect together:—and, 3<sup>rd</sup>.,—That I may, as a Travelling Missionary,—having to visit places where no other will for some time perhaps be able to follow,—be allowed the unspeakable privilege of baptizing those whom the LORD shall give me.—

Let it not, Fathers and Brethren, be objected to me—that I *am* a *printer*. HE who called his prophets from the plough, and from among the herdmen of Tekoa, and his Apostles from the Fishery, may surely send a Herald from the Press?

More, at present, on this subject I will not say:—If it is of the LORD, He *will* dispose you to convert—open the way for me—and prepare me for this important work. If

it is *not*; may He, of His infinite mercy, bring it to nought.

I have not made my intentions public, as yet, to my brethren here. I merely write you *this*, Fathers and Brethren, that you may be enabled to weigh and consider the matter, and, perhaps, kindly to let me know your opinion, that I may be guided thereby in taking any further steps in this affair.

Many thanks are due from me to dear Mr. Jowett, for his kind and affectionate Letters: I have 4 now lying before me, the last bearing date June 30/37. May his Master bless him, and fulfill him daily with the benediction of His Heavenly Grace.—

Oh, *pray* for us! pray for *us*! If ever your Mission in this land wanted prayer, it does *now*. The coldness within!—the darkness without! Zion *is* languishing! Satan *is* triumphing! Hell is populating! and your Servants are—through the mercies of their Guide—enabled to say—“Faint; yet *still* pursuing”.—

May the LORD be with you! Praying that we may all *prove* that blessed promise—“the LORD shall guide thee continually.”

I remain,  
Fathers and Brethren,  
yours most truly  
William Colenso.

Please transmit to my Father the sum of Twenty six pounds, £26, stg: and charge the same to the a/c of

Willm. Colenso.

1838 June 4: to the CMS Secretaries<sup>12</sup>

Paihia, Bay of Islands,  
New Zealand,  
June 4<sup>th</sup>., 1838.

Sirs and Brethren,

My last Letter to you was dated in March last, and sent pr. "Seringapatam", together with 4 copies of the New Zealand Testament, which, I trust, you safely received.—

Since the date of my last, I have been engaged in Binding: have bound near 300 copies; and am now about commencing the Prayer Book. I get on but slowly from want of assistance; however my conscience exculpates me from the charge of Idleness.—

I send by the "Buffalo", (which came in here, on her passage to England, 2 nights ago,) 6 more Testaments; 1 for Mr Knight, which, please, let him have pr first opportunity, and 1, from Mr. Davis, [2] for Revd. I.N. Coleman: making 8 in the parcel now sent.—

With regard to the principal subject in my last communication, Brethren, allow me to say that the desire of my heart to go forth amongst the people is unchanged, save that I long more earnestly to be set at liberty—that I may be enabled more fully to declare among these poor benighted Tribes, in the strength of my Master, the Word of Reconciliation.

A Native was shot at Hokianga about a fortnight ago; for the murder of a white man. He was tried—Mr Busby

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<sup>12</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

presided—sentenced to death, and shot accordingly. My *Brother* Turner says, in a Letter to me, “I have a good hope concerning him.”—

At Kaitaia, the Revd. Hy. Williams baptized 49, and at the Waimate the Revd. W. Williams baptized 48, about 3 weeks ago.

Sickness prevails to a very [3] great extent at present among the natives, hundreds are now ill around about us.—

I look forward with great delight to a trip among the Natives in January next. I propose (D.V.) to go, on foot, from hence by the Eastern Coast, to the East Cape and the Mahia—thence to Waikato, and from there up the Western Coast to Hokianga. By strict application to my work *now*, I shall get my Brethren here to grant me an holiday in the Summer; and no schoolboy ever rejoiced more to get one, than I shall to get out, once more, among these, our children of the wild.—

My health has been pretty good—save that my eyes have been a little affected by ophthalmia. I trust that the LORD will, however, restore to them their wonted strength.

By a Schooner from the Colony, which came in this morning, we hear of the death of our beloved Father in the Gospel, the Revd. S. Marsden: he fell asleep in Jesus on the 12<sup>th</sup>. May [4] last. No particulars have yet reached us.—

May the Lord be with you—Fathers & Brethren, to guide you *all*, and that continually prays

your devoted Servt.,

William Colenso.

1839 February 6: to the CMS Secretaries<sup>13</sup>

Paihia, Bay of Islands,  
Feb'y. 6, 1839.

Sirs and Brethren,

My last Letter to you, was dated June 4/38, which, with 8 Testaments were sent by H.M.S. "Buffalo": I hope you received them in due time.—

It pleased God, of His infinite goodness and mercy, to lay His fatherly hand upon me very shortly after the date of my last—before, indeed, the "Buffalo" was out of the Bay—though brought very low, He was with me, He rebuked the disorder, and, contrary to my expectations, He has restored me to health, and permits me to labor a little longer in His Service. Two months however, passed by before I recovered my strength, so as to be able to attend to my duties.—

Since then—we having thought it expedient to divide some Testaments into parts, for the readier distribution in visiting distant places, for Schools, &c., &c.,—I have been engaged in Binding:—have bound a 1000 of these Parts, i.e. 200 Gospels Matthew; 200 Mark & Luke; 200 John—Romans; 200 Corinthians:—Philemon; & 200 Hebrews—Revelations. In printing, I have printed 500 Copies of the 1<sup>st</sup>. halfsheet of the N. Zealand Grammar, demy 12mo.; composed "Order of Confirmation", 4 pp., post 8vo., and printed 200 copies; composed "Order of Consecration of a Burial Ground", 4 pp. post 8vo., and printed 100 Copies; composed 1<sup>st</sup>. ½-sheet of Prayer

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<sup>13</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

Book, demy 12mo., and printed 7000 copies; and, composed a Tract, demy 12mo., 24 pp., and printed 1000 Copies; this Tract was written by myself. At present, I am engaged with the Prayer Book, which is very much wanted.—

By this ship, the “Elizabeth,” Convy. I send you, copies of the first ½ sheet of Prayer Book, and of the first ½ sheet, also, of the N.Z. Grammar, of the Tract, of the Confirmation and Consecration Services, of the Declaration of Independence, (made by the Chiefs on the arrival here of the pretensions of Monsr. Thierry,) of the British Residents Manifesto, &c., &c., &c.—

Sickness has prevailed among us to a very great extent; there is hardly, perhaps, a person to be found in this place and its vicinity who has not been visited in a greater or lesser degree with Influenza: Here, however, we have to record our gratitude to *our* GOD, who (as [2] always) “in the midst of wrath remembered mercy”, and so the plague has ceased: few have been the number of cases in which this disorder proved mortal.—

On the 21<sup>st</sup>, Decr., we were unexpectedly and agreeably surprised by the arrival of the Bishop of Australia, who came in H.M.S. “Pelorus,” Capt. Harding, accompanied by the Revd. O. Hadfield; on Saturday, the 22<sup>nd</sup>, he landed at the British Resident’s, and on Sunday, the 23<sup>rd</sup>, he preached, in the morning, at Paihia, and in the Afternoon at Kororareka. On the 4<sup>th</sup>. Jany., he consecrated the Burial Ground at this place, and, also, that at Kororareka; on the 5<sup>th</sup>. he held a Confirmation, confirming 44 Native adults, and 20- whites (mostly Missionaries’ children). On the 6<sup>th</sup>. he admitted the



Revd. O. Hadfield to Priest's Orders, and, on the 7<sup>th</sup>. he sailed for the Thames—where, on the 11<sup>th</sup>., he confirmed 3 of Mr. Fairburn's children, and baptized 2 natives; and, on the 12<sup>th</sup>., he sailed thence for Norfolk Island. The Bishop, I am happy to say, gave general satisfaction: the white Residents and Settlers, opposed, as many of them are, to us, seem to have been pleased with the Bishop. Two Addresses were presented to his Lordship, one from ourselves, the other from the British Resident, Settlers, and Residents in the Bay. A third was presented by the Kororareka Settlers, but was, I believe, declined acceptance; this might be called an opposition address,—what it contained I don't know, but I have heard, that its phraseology reflected much on us, one thing therein, I know, was a request to be furnished with a Ministry by his Lordship, though we have a Church there, and Service regularly performed there every Sabbath-day—the palce, also, within sight of, and only 3 miles from, Paihia. This same body of people applied, 3 days ago, to Dr. Lang, (whose vessel called here to repair in her way to England,) to supply them with a Minister, promising largely what they would do, in case he granted this request. One man, also, applied to the Doctor to baptize his children, this, however, the Dr. (on Mr. Mair's, an old resident, shewing him who and what the applicant was,) refused to attend to. Dr. Lang paid us a visit, and saw my 2 lads working at the Press (I have just got 2 youths to do a little work there) at which he expressed himself gratified. Mr. Mair took him to visit the Kawakawa village, with which (as Mr M. informs me) the Doctor was much pleased.—

Accounts from the Southward are both gloomy and pleasing:—eleven persons were surprised by the Rotorua Tribe, whilst engaged in fishing, who were immediately killed and eaten within sight of the Station. [3] We, ourselves, are tinctured with it! Oh! may the vine-dresser in mercy, dress His vine, purge, prune & chastise her, and *cause* her, yet, to bring forth fruit. I know that a blessing will, yea, *shall*, be bestowed on those “who mourn in Zion,” at seeing the desolations. Brethren, I, unworthy I, do conjure you by the mercies of GOD that *you do not forget your privileges* (John xiv. 13, 14; Ps. lxxxi. 10), but that you “pray without ceasing” to GOD *for us*, that we become not a “reproach to our neighbours, a scorn and derision to them that are round about us.”—

With regard to my proposals in my Letter of Mar. 24/38, allow me to say, my mind is unchanged:—If a steady Printer could be found to take the Printing off my hands, I should rejoice to go amongst the Heathens. I believe that GOD would protect me every where, and I *long* to go forth. Hundreds and thousands there are who have not yet heard of the word of GOD, nor will *they* hear until some one, who is made to care *not* for this world nor its fleeting pleasures, be found to visit them. Brethren! I say no more, only, “Here am I; send me!”

Brethren! excuse my way of writing.—If I offend any one thereby, it is not done intentionally. I have no wish to offend any one, no, not in the least. Hoping and praying for better days, yea, for an outpouring of GOD’s spirit from on high, and, taking Nil desperandum,

Christo Duce, for a motto for 1839———, and Praying,  
also, that the LORD may be with you *all*, always,

I remain,

Sirs & Brethren, Yours mo: truly  
William Colenso.

I also enclose in the parcel; herein-spoken of, 5 parts of  
the Testament and 2 Testaments.—W. Colenso.

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1839 February 16: to Busby<sup>14</sup>

(Copy of Lne: to J. Busby Esqr., in ansr. to his of the  
14<sup>th</sup>. Inst, requesting Information on Capt. Fitzroy's  
evidence.)

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Paihia Miss. Station  
Feby 16/39.

To J Busby Esqr  
Residency  
Waitangi

My dr Sir

In ansr. to yrs. of the 14<sup>th</sup>. Inst., request. Inf. on pt part  
of be evidence of Capt. Fitzroy, R.N., relative to be state  
of N.Z., given by him before the Com. of the Ho. of Lds:  
wherein he says:—

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<sup>14</sup> ATL Ms-Papers-4855. As Colenso explains, this is a draft which  
he copied for Busby, “he sending original to England”.

“An example occurred to myself, &c &c &c — — — — —.”

I have to reply:—

1. That I had not any Consultation with Capt Fitzroy on the subject.—
2. That I do not recollect the circumstances alluded to by Capt. Fitzroy; neither can I find any allusion to the same in my Journal of pt date.—
3. That Mess. Baker, & Ashwell, & myself were the only Missionaries residt. at Paihia at the time of Capt. Fitzroy's visit.
4. That Mr Ashwell cod. not have had interfered in any such matter at that time from his having only been a few days in the Land, conseq. not knowg. the Language. I mention ps., as Mr A. is at present residing in one of the Southern Stations.
5. That since my residence in the Bay of Islds (bet. 4 and 5 years) I have not heard of a single attack being so much as talked of by Natives against a British Vessel.

Yrs &c

W.C.

(copied this for Mr Busby, Feb. 28/39: he  
sendg. origl. to Engd.)

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1839 August 10: memorandum<sup>15</sup>

Augt. 10<sup>th</sup>. 1839

*Memoranda of a Convn. which took place between the  
Revd. H. Williams and myself this morning—*

Revd. H.W. called on me and proposed my going to Kororareka tomorrow (Sunday) to hold service, to which I assented.—Some conversation about the proceedings of the R.Catholics ensued: I gave him a paper to read, contg. an acct. of a trial, in which a R.C. priest was the plaintiff, and, as it was 9 o'clock, rose to go to the Pg. Office, requestg. him, if he was agreeable, to sit & read the paper. He then sd. he wished to have some convn. abt. my lad's taking a blanket from one of his boys the evg. before—adding “it has never been the custom so to act when a lad did amiss, but to see the Master of the lad & acqt. him with the behavr. of the lad, &c &c,” and that I had “acted very improperly” in so acting. Here I sd. that *he* had acted so many times—at which he got warm, and denied it, challengg. me to adduce an instance—I soon recollected the case of Kahukoka, &c, wch I related, when he declared, 'twas not so—I reminded him that. in so doing “he charged me with a downright lie,” whc he, slapping the table with his hand, repeated it, adding 'twas impossible for him so to have acted, as 'twas contrary to his principle—whc he had followed for near 17 years, &c, &c. I sd. since then you thus chge me with a downright lie, our convn. had better end here,

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<sup>15</sup> ATL Object 1005636 from MS-Papers-0032-0221; inexplicably, this is among the McLean papers, suggesting Colenso may have given McLean a copy at some time, perhaps in reference to land purchases by missionaries.

&c.—For that affair took place between *us two*. He asked me to give up the lad's blanket—I refused to do so “unconditionally”—he sd. the cases were not parallel—I sd. they were—he sd. the action of my lad was a “dirty trespass.” I sd., allowg. that, I acted then as you wished me, gave an utu, &c.—He sd. that no time had elapsed in that case, but in this I had gone quietly to bed, &c &c—I sd. that there, *I* went to him, here 'twas evidently his, or his lads, to come to me—as to time, that no time had elapsed in pt. of law—he havg. come as early as he could—I had the Natives talkg. to at the time, more than 20, they left at past 8, P. all, 2 fr. Natives (Robert & John Tupe) were here *when they were leavg.* these 2 infd. me that H.W. ret'd. late from Korora. ill, slept in boat, and that tho he had fixed that p. at Korora., he was so unwell as to go to lie down—these reasons were sufft. to keep me (had it been my place) from going to him that night. He again asked me to give up the B., I refused “unconditionally”—as I had often taken his lad's clothes, and given them up, but now I wod. make an ex: especy. as I had often been insulted by his lads, and also, in this case, Messrs. F. & B's lads had restrained them selves from touching that wood on my speakg. to them & that in this, tho I had spoken to his lads, they went and cut it up. He sd. in thus speakg. I insulted him as the Master of his lads. I sd. No; for it was the fact, &c; at this he got warm, very warm & sd. “You are an Insolent Man” I sd. I had never insulted him in my life, that I had always respected him. He sd. “Your lang. has been most insulting”—I sd. “I am detd. Sir, not to be irritated by anything you may say; but I pray you don't use that language to me for 'tis more than old Adam will quietly

bear, &c.” “Why,” sd. Mr. W. “did you not complain if my lads had insulted you” &c, I sd. that I had sevl. times, & that it had not been done lately, for when Mr. Ashwell was here, he was the objt. of yr. ridicule. He sd. “You and Mr. Ashwell are a pair of you,” &c. I replied, “You must think, Sir, and let think on this matter,” He sd. “for this 4 or 5 years you have behaved in this unbecoming manner &c” I sd. that I again repeated it, that his lads had ever behd. most insultingly to me, and more than that, that no other Missy. wod. have retd. Natives in his employ that had so repeatedly behd. themselves amiss to a brother Missy. as his lads had behd. to Mr A & myself”.—He sd. “I was never so insulted by anyone in all my life as by Mr. Ashwell, save yourself.” I repeated— “Our convn. had better end here, after what he had sd.” He sd. “Yr. conduct has been most extraordinary”—I said— “That, Sir, is a mild & bland expressn. after what you have just said—I pray you don’t back out of your repeated assertions in that kind of way Sir.” At this he rejoined with increasg. warmth— “I tell you, that the strongest possible terms I know of cannot convey the Insolence of your language and your improper conduct to me before the Natives.” (this was accomp’d. with peculiar gestures of his fist, the skirts of his dressing gown, &c &c, all which declamn. only convinced me more deeply that he was in a great passion)—I then sd. “You will bear witness of my calmness under all this—I have only to say, “I wish I had some witness to your repeated expressions, or that you wod. give me those words in writing”—He exclaimed, “Write them down, I’ll sign them.”—He was then going out, and he asked me again to give up the B., I firmly

repld. not without an utu as I did in the affair of the pails. [He had before sd. that he wod. give the lad a new B. & chge it to my a/c—when I repld. I wod. not allow it—& sd. that if he gave his lad a new B. I wod. give mine a reward for doing what he had done,—he sd. that my lad wod. not have touched Pare's (?) blanket, if he had he wod. have been "gobbled up"—I sd. if P. had laid hands on my boy I wod. have laid hands on P.—he said that P. was a Goliath—well sd. I gt Goliath was overcome by little David; that I knew not whose garmt. it was, save it was that of an offender, and that the boy was his, and that I blamed my lad for not bringing me more—he sd. if it had been so his lads shod. have been Muru for Muru"]

I then sd. "You will please bear in mind, Sir, in conseq. of these assertions of yours, that all our convn. on any subject must henceforth be at an end."—to this he replied, "certainly so"—I again repld. the Sentence, layg. emphasis on "You will *please bear in mind, Sir,*"—and adding "Unless you retract those words"—to which he replied— "That I'll never do unless you make an apology"—To which I repld. "It is most laughable, Sir, to think you cod. suppose such a thing"—

Here our convn. ended.

Blessed be the LORD! for keepg. me throughout in calmness and collectedness. Oh, GOD, do thou pardon all thou didst see amiss in me, and do thou pardon thy servt. W. also, givg. him to see his errors.

"Exurgat Deus!"

(written within 2 hours after the convn. took place)



Augt. 10/39.—3 P.M., sent for by Revd. H.W. to go to see him at the Kotekotinga, to take also my lad Kauri, went, overtook him on the rocks—went on together, arrd. there, Mr. W. sd. “Now Mr. C. point out the 2 logs you spoke of”—I repd. “I had nothing to say *now* in this matter” My boy sd. “Tena te rakau i tatakia; na te tai ia i kawē ai ki reina” went to it—Mr. W. asked my lad who had sawn it—“Matou”—who saw his lad chop it—“Naku”—when—“I te ra honi ware—when did you muru him— “Nonapo”—why did you leave it so long—“Naku i mea kia purangatia nga wahie ki reina, nga wahie i tatakia ai, a muri iho haue mai ana ratau, tangohia ai, na reina au ka wakatakairi ai, &c—“ Mr. W. turned to me & sd. “You see Mr.C. the damage done, &c—I repd. I had nothing to say abt. it—I had now for the first time heard the story from Kauri, I had not sent the lad to muru—and he (Mr.W.) had already from the morn’g’s. proceedgs. put the case out of my power. Mr.W. asked me to give up the B. I sd. No I would not give it up [unconditionally]—after what had already passed: that things were now come to a crisis. He sd. he shod. mentn. the matter to 2 or 3 indivds.—I repd. I intend to bring it bef. the Committee. He sd. “after being so many years in the work, I wouldn’t think of asking a second time such a boy as you”—I made no reply—but fell back a bit.

Ito—Nau i pokanoa ki nga rakau a te W.—. Na te riri i pokanoa ki nga r. a te W.—

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1839 September 23: to Clarke<sup>16</sup>

*Copy of a Letter from Mr. Colenso  
to Mr. Clarke, Septr. 23/39.*

Paihia, Sept. 23/39

My dear Sir,

I beg to inform you that I have received, from Mr. Wade, your official letter to him of the 19<sup>th</sup>. Inst. containing the Resolutions of Comee. respecting the Press, and am happy in finding that Mr. Wade is “empowered to take the requisite steps for the erection of necessary buildings” at Waimate, and sincerely hope that the necessary assistance will be rendered him, so that he may be enabled to fulfil the wishes of the Parent Comee. on this head, as speedily as possible.

With regard to the Resolution— “That the Press be immediately removed to Kerikeri, and that Mr. Kemp be requested to make room for its reception in the Store, where it may be erected and continued at work,” I confess I am not a little surprised; and that  
1<sup>st</sup>. Because there is no reason whatever assigned for its temporary removal to that Station;  
& 2d. Because that its removal to any place, as a mere temporary arrangement, prior to its being removed to the Waimate, (the location assigned it by the Parent Comee.,) is not only uncalled-for, but must unavoidably be attended by hindrance in its working, together with needless loss of time, and damage of property:—for it would take me, no small period of time to get all the

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<sup>16</sup> Hocken MS-0498/012/343.

Type, &c., &c., in a condition to transport across the Bay to Kerikeri, then to unpack them & get all to rights for a temporary sojourn of a few months, & then, again to take to pieces and pack up for the second removal to the Waimate. Saying nothing of the extra trouble and labour to Mr. Kemp, nor of expense to the Society.

I make no remark, my dear Sir, in reference to the peremptory removal of the Press and myself to Kerikeri, nor of the “requesting of Mr. Baker to hire a small craft” for that purpose, before even Mr. W. or myself were informed of such a step being about to be taken; nor of all this being done without any Member of Comee. having held the least consultation with either Mr. W. or myself on the subject.

On the whole, I am, from a serious consideration of the hindrance to the work of the Press, of the loss of time, & of the unnecessary expense & probable damage to the Society—compelled most seriously to object to the removal of the Press to the Kerikeri Store, there to be worked as a temporary arrangement, prior to its being located at Waimate; and shall necessarily be obliged to write to the Parent Comee. on the matter in question, unless the Resolution passed by the N.D. Comee. on this subject be rescinded.

I am,

My dear Sir

Yours respectfully

(Signed) W. Colenso

*Printer.*

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1840 January 24: to the CMS Secretaries<sup>17</sup>

Paihia, Bay of Islands, Jany. 24<sup>th</sup>. 1840.—

To the Secretaries of the Church Missionary Society

Frs and Brethren,

1. My last Letter to you was in Feby. 1839 pr. the  
“Elizabeth,” Capt. Corry, which together with a small  
parcel of Books then sent, I trust you safely received.  
Since then I have been employed in the Printing  
Department in getting out the following Books:—

Prayer Book, 36 pp. demy 12mo . . . . .	27,000
Pukapuka Wakaako, 24 pp. demy 12mo . . . . .	10,000
Pukapuka Kauwau, 4 pp. demy 12mo . . . . .	4,000
Kupu Ui, 8 pp. demy 12mo . . . . .	3,000
Lessons for Schools . . . . .	2,000
Catechisms, 16 pp. post 8vo. (unfinished) . . . . .	10,000
Prayer Book, 36 pp. demy 12mo (do—) . . . . .	6,000
Pukapuka Aroha, 24 pp. demy 12mo. . . . .	2,000

The *Prayer Book* contains the Morning and Evening  
Services of our Church; a Collection of Hymns, & a few  
additional Prayers, this has gone thro 3 Editions, the 1<sup>st</sup>.  
of 4,000, the 2<sup>nd</sup>. of 3,000, and the 3<sup>rd</sup>. of 20,000,—  
making 27,000 Copies. *Pukapuka Wakaako*, is, as will  
be seen, a Primer, written, &c, by myself. *Pukapuka  
Kauwau* is the address of His Lordship the Bishop of  
Australia, to the Natives; translated by Revd. W.  
Williams. *Kupu Ui*, is a kind of Mass-book intended for  
Schools, written by the Rev. R. Maunsell. *Prayer Book*,  
last mentioned, of 6,000 Copies, is intended for the

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<sup>17</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

complete Edition of the Prayer Book now in printing, of which the first two and last half sheets are printed. There is a little difference in the 2<sup>nd</sup>. half sheet from that in the small p. book now in circulation, inasmuch as it has a few Typographical alterations, and, also, in pp. 23 & 24, it has a part of the Athanasian Creed, which falls into its proper place in those pages. *Pukapuka Aroha*, is the Tract noticed in my last, written by myself and adopted here by a newly-formed Tract Society, (a branch of the Religious Tract Society, and called the New Zealand Auxiliary Religious Tract Society,). We printed 2,000 copies for them, they supplying Paper and paying for the Printing. This Society is composed of all persons who are interested in the Cause of Christ and who subscribe to support the same. J. Busby Esqr. Revd. W. Williams, Messrs. Wade, Baker, Ford, Clendon, and Mair, form the present Committee. They have lately met, and (having previously read) have adopted a portion of another Tract of mine in the Native Language, so as to make one of 24 pp., being an Exposition of the Errors of Rome. They have now a third of mine in the course of Reading, which I hope they will also receive. You will also perceive among the Books now sent a few little Notices concerning an Institution originated by Mr. Busby; hitherto, however, it has not received the support required, nor will it, I suppose, until Mr. B. visits England. A few *small* allotments of Land which he sold the other day realized upwards of £800! “One-tenth” of this and of all future net proceeds of Sale is laid aside “for Religious and Educational purposes.” A second sale of some of his allotments of Land, takes place in a few

days, when, I dare say, another Sum will be obtained to be added to the former.—

2. Since I last wrote I have been enabled to pay a few visits to the Natives in the Wilderness. On Wednesday, March 20<sup>th</sup>., I left this place on an Excursion to the Northward. [2] Arriving at the Waimate, and joining Mr. Wade, we proceeded together to Hokianga, down river to the N. Head, and up the N.W. Coast to Waro, (nr. Kaitaia,) visited Kaitaia Station, from where Mr. Wade remaining behind, I proceeded to Cape Maria van Diemen, the “*Reinga*”, i.e. the Hades of the New Zealanders. Returning, I crossed the Island (here very narrow) to the N.E. Coast, to Houhora, (Mt. Camel,) once more visited Kaitaia, returned, again, to the N.E. Coast, proceeding by the same to the Bay of Islands, visiting several villages in my way home; reaching the Station, on Friday, April 12<sup>th</sup>. In this journey, too varied and interesting to be described in detail in the compass of a Letter, I saw much to *encourage* and much to *discourage* us. On the one hand it was pleasing to observe the progress which the Gospel was making—on the other, it was painful to witness the opposition still made by many against the Truth; strange to say (not so, either, when the human heart is considered,) those who would not listen to the Gospel from us, have readily joined themselves with the Romish Church, and, in so doing, have not, as you may suppose, abated in their opposition to us and to our word. On June 19<sup>th</sup>. I left Paihia on a visit to the Natives on the outer Coast, from Wangaruru on to Owae and returned on the 25<sup>th</sup>. of the same month. On September 24<sup>th</sup>., I left, on a visit to the same, and returned on the 1<sup>st</sup> October. On Decr. 7, I left

the Bay in a little vessel for Wangarei, (Mr. Busby, who was going thither, having kindly offered me a free passage,) arriving there, I visited the different villages in that neighbourhood, found that nearly all were professing to be Christians.—I returned by way of the Coast to Owae, and Bay of Islands, reaching this Station on Decr. 24. I experienced very severe weather during this trip which made travelling very heavy. Wangarei had not been visited since I had carried the Gospel thither in Feby., 1836, 4 years since, although we have had communication from time to time with the Natives, and they have received Books from us. The route by which I returned was the one by which that Venerable Servant of Christ, the Revd. S. Marsden, had travelled over; no Missionary besides himself had ever gone over that ground. Dear Mr. Marsden! his preaching, the places where he slept, where he rested, where he fell in scaling the cliffs, &c., &c., are remembered and pointed out by the Natives, and, at some future day, may be, perhaps, cherished, as Mementos of the first Minister of Christ who visited the shores of New Zealand! Thus, you will perceive, my dear Sirs, that my time has been fully occupied. The Seed has been sown in much weakness, it is true, alas! *too* true, but it is *not* the Planter, *nor* the Waterer, but *GOD alone*, who *gives* the Increase.

3. The Society's Letter, of Novr. 1838, pr. "Achilles," did not reach us until the 19<sup>th</sup> of September, 1833,—I had received Rev. Mr. Jowett's Letter to me, a day or two previous, and the Lord had enabled me to make the desire of my heart (which I made known to you in my last Letter of March 24/38,) a matter of prayer to Him—that He would be pleased to incline me this act in

accordance with the wishes of the Society:—and which I hope I shall ever be enabled. The subject has, however, been very much on my mind of late, and I have been enabled, I trust, to lay it before the Lord; my thoughts thereon I subjoin for your consideration.

4. When I accepted the offer made me by the C.M.S. to go out to New Zealand as their Printer, I had no other intention, no other wish, than that of always acting, as such in fact, my dear Sirs, when on board the “Prince Regent,” on our passage from England, [3] I attempted to hold an Afternoon Service in the Steerage of the Ship with the Passengers there, I was obliged to discontinue the same from a hesitancy in speaking, which was exceeding painful not only to myself but to the bystander also, and my Brother Wade was of opinion, as well as my self, that I should never, perhaps, gain the N. Zealand language, so as to speak it fluently. I mention this merely to show that up to the time of my landing, in N. Zealand, I had not entertained such an idea, as that of being engaged in Ministerial work. However, shortly after my landing, I was approached to take the Afternoon English Service in Paihia Chapel, against this I made many remonstrances, for ’twas much against my inclination.—I was quite unused to such a duty, and, to say the truth, was afraid and ashamed to take it upon me, having to hold Service & preach before the British Resident, the wives and families of the Missionaries, and the different people who attended the Chapel. True, I might have *read* a Sermon of some one of the Divines of our Church, but there lay the greatest difficulty, namely, the *power* to read, to enunciate, to give utterance to words, which I had not at command. How, then, did I manage? Why



GOD helped me, strengthened me, yea, was my *strength*, and, though many times have I gone to Church, trembling, ready to fall down by the way—yea, I have sat down to my solitary meal on the week-day, having the dreaded duty on the approaching Sabbath to meet, and I have been so acted on, as to be sickened at the mere prospect of the same—yet out of all, and in all, the LORD delivered me. Time passed by, and the Morning Service was, also, allotted me; and, shortly after, no less than 5 Services on the Lord's day fell to my share, (2 English and 3 Native) which GOD, in His infinite Goodness enabled me to get through.—So fulfilling towards His unworthy Servant, His most gracious promise, “As thy day is, so shall thy strength be”. I relate this, my dear Sirs, in order that you may perceive two things, *first*, that it was not by myself, nor of myself, nor through myself, in any way whatever, that I first opened my mouth in the LORD'S cause:—this, to me, is of great consolation; hence, I argue the lawfulness of the desire, continually cleaving to me, to Preach the unsearchable riches of Christ. I may, in some humble measure, say, with Paul, “I neither received” what I preached “of man, neither was I taught it, but by the revelation of Jesus Christ”. For I had had no Books granted me by the Society, and few, very few of my own; this was, doubtless, a blessing, for it drove me to examine, and diligently to compare Scripture, in order that I might be, in some measure, ready for the duties of the LORD'S House. *Second*, that I have always been thus employed, and in being *thus* employed, I was blessed in my labours. However this state of things could not possibly continue long; for, according to the Constitution and Canons of

our Church, it was, to say the least of it, irregular, and could only be endured until such time as it could be remedied. That time, *then* at a distance, is now arrived, or nearly so; and it will soon be an unfrequent thing for a Layman to stand up in the pulpit here, or at Kororareka; or at any other of the Chapels which may be erected, belonging to the Church of England, in the Bay of Islands. This, according to our Church is as it should be, and, I firmly believe, that such a regulation [4] will be by far for the best. But, what are persons in my situation to do? Sit down, quietly.—Give up those posts we once occupied, and in which we were blessed. *No*, my Brethren, *that cannot be*.—At least, I answer for myself,—*I cannot now go back*. I have borne, though but in a small degree, the burden and heat of the day, and I cannot *now* withdraw my hands from the Plough. I have been listened to and looked up to by the Natives,—I have been privileged and blessed by the LORD among them,—I have kept myself from purchasing Land (having not a single foot of ground) in order that no obstacle should thus arise through me against the Gospel,—I have led a single life that I might be the more fully enabled to give my time to the Work of the LORD—I have, moreover, sat down, and well-considered the subject, and, allow me, my dear Sirs, most respectfully to say, I cannot give up the post, which, for more than Five Years I have been enabled to occupy—that of preaching the Gospel of Christ. I am willing to remain with the Press, and, in so doing, I want no assistance, at present, other than what I may get here, but I cannot, conscientiously, make up my mind to remain with the Press, and not to open my mouth in the Cause of the

LORD. He first called & sent me forth, and though I *then* went very reluctantly to the work, *now* it would be criminal in me to leave it; in short, my conscience would not permit me to take such a step. I have been for 5 years, in the constant practice of preaching & teaching among Whites and Natives; on Shore, in chapels, in the Houses of the Settlers, in the Grog-shops, and in the open air, on board of vessels, &c, &c: I look at my own Insufficiency and utter unworthiness, and at the greatness of the responsibility resting on those who enter into the sacred duties of the Ministry: I endeavor to make up my mind to decline the duty, but, I cannot, I dare not; for whenever I attempt to bring myself to the conclusion that it would be better to give up those duties and to give myself wholly to those of the Press, I feel a something which I cannot describe—a something which reminds me of Paul's expression, when he said, "Necessity is laid upon me, yea, woe is me if I preach not the Gospel." At this time, too, for one acquainted with this place and people to be silent,—now that Rome is endeavoring to establish herself under our very windows—now that so many of our countrymen are settled here—would be a matter of joy to Satan. My Brethren, I only wish to be useful, but let me be useful to the full extent of my capacity for usefulness. Permit me to be faithful to what the LORD has been pleased to entrust me with.—I have but a few years, at most, to run, (for, to borrow the phraseology of the world, "*Active* exertion in N. Zealand will assuredly bring on premature old age.") I have been, I trust, and may be (since it is the Committee's wish that I should remain with the Press,) usefully employed in three ways, in Printing, Writing and Preaching, and those

three duties *might* be united in my remaining with the Press. I think, however, that I have fully shewn that the time has arrived, or if not so, is at hand, in which a Layman can not, consistently, be permitted [5] to take a share in spiritual labours; consequently, the only means by which I could continue to pursue those duties I have hitherto fulfilled would be by obtaining Ordination. If, Sirs and Brethren, it still be your wish that I should remain with the Press, grant me this, also, to enter into Orders, and I am settled in my work. By your permitting me to enter into Orders, I shall be lawfully enabled to assist the Minister of the Station in which I may reside, and thus fulfill a duty which I owe to my GOD. Here, I would say, that I wish it to be distinctly understood, that, in my remaining with the Press, under the abovementioned arrangement, I should ever consider the attending to the operations of the Press, (in a similar manner to what I have hitherto done) to be my primary charge and duty, as long as the Society should think proper to continue me in the said situation.

5. I could here adduce many, very many reasons, why this should take place; Time, however, will not permit. One remark in passing, I would beg permission to make, and that is, *That all preachers should be Ordained Missionaries, and, That all should be first tried in the field of labour before they be admitted to the solemn and sacred office of the Ministry.* Be not offended, with me, my dear Sirs, when I say, from what I have seen, and heard, and known, during more than 5 years of practical experience in the Mission Field, it is my decided opinion and firm conviction, that it is actually more needful for Missionary Students to be on probation in the Fields of

Missionary Labour, than for them to be on trial within the walls of a College or Institution. A man may be able to compose a most excellent Discourse, he may write an elegant and classical Latin Essay, yea, he may pass his Greek Examination with ease and applause, and, yet, be very unfit for a Practical Missionary; and make, after all, but a very sorry figure in the field. This, however, is a digression, but, my dear Sirs, you have my free thoughts on this subject.

6. You will, ere this, have heard from Mr. Wade, who, I believe, has made you acquainted with what he is thinking of doing. In his leaving N. Zealand, his situation of Superintendent of the Press will become vacant, and which situation, I suppose, you will not again fill up, at least, not by specially appointing an extra person to that office,—You will have heard from him about the Press—its present locality—the attempt to move it to the Kerikeri, &c, &c. With regard to the *place* where the Press shall be stationed, allow me to say, that I think it is quite time that *that* point be finally settled. Six years will nearly have rolled by, when this reaches you, and yet the Press,—the importance of which is admitted by all, and the beneficial influence of which is seen throughout the Land—stands in the little room, where it was first temporarily placed; still, in a great measure, inefficient, from being *unsettled*. Much of the Types, which came from England, with us, in 1834, remain in the papers and Boxes in which they came, and the trouble I have had, in consequence of being in want of room, no one knows, [6] nor can imagine. The one little room in the Baker's house, which has ever been occupied by the Press, being the only place hitherto used for composing, roll-work,

wetting paper, washing Types, &c, &c. Reasons there are for its being stationed at the Waimate, but, I think, there are weightier reasons now for its remaining at Paihia. 1<sup>st</sup>., Here is a stone building, fitted, when finished, (and which a few weeks would complete) for its reception: At that Station, there is no building, and the time that it would take to get one up (under existing circumstances) is, doubtless, very great. 2<sup>nd</sup>., This Station is on the sea side close to the anchorage; a great part of the Books, &c, would require to be shipped off for the Southward Stations, the nearness of this Station to the water is, therefore, a consideration: that Station, is some 10 or 12 miles from the head of the Kerikeri river, from whence, at least, all Materiel for printing, &c, would have to be taken to the Waimate, and to which, all Books, &c, must be again conveyed, in order to be sent to very nearly *all* the other Stations; the road, too, in winter, is often impassable. I have little doubt myself, but that my Services in Spiritual duties, have been a Cause of why the Committee of Missionaries, wished Paihia to be the Station for the Printing Press.—Still, I think, it can hardly be doubted, but that Paihia will always be the principal Station of the C. Mission, in the N.D. of New Zealand; its natural situation being such as to demand and ensure the same. As to the Kerikeri Station, as a situation for the Press, *I* could not, conscientiously, consent to be stationed there—for, I should not only have no one to preach to, but I should, probably, have no one to speak to, for days together.

7. I suppose the Committee are aware, that the breaking up of the Kerikeri Station, has been for some time contemplated; and, I have little doubt but that it will

soon be accomplished. It cannot, with propriety, I think, be called, a *Mission Station*, for there is nothing within it to call for the labor of a Missionary; this, I think, will appear to be very plain on referring to the Chart now sent,—there being no Natives living within the Station, save the few Domestics of Mr. Kemp, and those 2 or 3 *little* villages, on the coast, which are visited from it, are as near Tapuna and Wangaroa, (from which places they are also visited,) as they are to Kerikeri. And, even those Native Villages, will, like many others, soon become abandoned, the land having been just purchased by Europeans. Natives will not, (in fact, as they are they cannot) live on land which they have sold: so that a Tribe, which for years has been residing on the shores of this Bay, may, tomorrow, be found leaving for some other place on the coast, or some one of their possessions in the Interior, 10, 20 or 30 miles off. It has also been proposed to sell the Kerikeri Station, Lands, Houses, & Store; this, I think, (indeed I have told the Brethren so) had better not be done just now; were those Houses *here*, in the Bay, [7] the present might be a desirable period for selling the same. I would humbly suggest that they should be offered to be Let by Tender, in 2 or 3 Lots, at an yearly rent, for a term of 7 or so years; but by no means to be sold privately (i.e. the Sale confined to the Body of Missionaries and, a rule similar to this, my dear Sirs, in my humble opinion, should be adopted relative to *all* lands and Properties, of the C.M.S., which it may be deemed advisable to Let or Sell, in this Island. I thus speak, (though I may be deemed a meddler in the affairs of others,) from what I have seen, and heard, and in so

speaking, I trust I am actuated by a single desire for the *welfare of the Society*.

8. I have heard, my dear Sirs, of your being about to appoint a Deputation to visit your Mission in N. Zealand. I hope, that ere this reaches you, some suitable person will have arrived here. Should such, however, not be the case, I sincerely trust that no time will be lost in sending out a person of sound judgement and experience, as well as of piety, to enter on this office—a person who will not take any thing for granted because such-a-one said it, but who will examine for himself. I forebear saying any thing more, at present, on this subject, save, that it is my humble opinion, that the sooner such an Inquiry is entered into the better for the Society as well as the Mission.

9. There are a few things connected with the Press, which I would here beg to make known to the Committee, for their Information, and for future guidance. 1. Whether it is the Society's wish that their Press should be employed in printing for the Officers, who may be appointed by the British Government to N. Zealand? supposing such to be by them required. 2. Whether it is the Society's desire that Public work generally—at least as far as it may be practicable—should be executed at their Press? Many times already, have I been applied to, on this head; I think, myself, that for the present, this should not be done at the Press of the C.M.S. 3. Whether the Society would not always grant the printing of Religious Tracts, and other works of a Religious and useful nature, for the N. Zealanders, at their Press, without having, in every case, to apply to the



Committee of Missionaries here? I ask this, because some of the Missionaries are opposed to any Tracts whatever being printed, and, because, that, very lately, the Committee of Missionaries refused the Auxiliary Tract Society permission to print a Tract of 24 pp., against Errors of Popery, at their Press, although the Committee of the Auxiliary Tract Society, who had read and approved of the Tract proposed, was partly comprised of Missionaries.

10. I think, myself, that the Press should have some representative in the Committee of Missionaries here; otherwise it will never have that efficiency which it requires, in order that it may be always and usefully employed. Your Committee were pleased to order that I should not sit in Committees here,—for which, (as far as I, *privately*, am concerned,) I would most sincerely thank them; only wishing that some other reason had been assigned than that of being called away from the [8] duties of the Printing Office—for every year I spend many weeks in travelling among the Natives, without interfering with those duties. The Committee of Missionaries finding, that I was excluded from Home, found a reason for the excluding of Mr Wade also, which they have ever done to this day. It is a sad, yea, a very sad theme for reflection, when I think on the apathetic indifference shewn towards what is, at present, of the very first Importance in N. Zealand—i.e. The Press. No one seems to care to *do* any thing for it, or towards the making it more efficient; here, however, Justice calls upon me to remark: that it is not in the power of everyone to aid its exertions—in one thing only there

appears to be alacrity shewn, and that is in the taking up of Books, when finished, for distribution.—

11. I don't know, my brethren, whether you have thought it proper to seek for a Printer for your Pg. Office in N. Zealand; or, whether such a person has been directed by the LORD to you or not. But should such a person be sent out by you, at any future period, allow me, I pray you, to suggest that he be, *first*, a married man, *second*, that he be appointed at a salary from your Committee, without any allowances whatever for contingencies, and, *third*, that he have nothing to do in preaching, teaching, giving out medicine, or in any thing else, but to attend to his duties in the Printing-office.

12. Enclosed, in the small parcel of Books, which go by this Ship, you will find a return of the work done at your printing press in N. Zealand, from the commencement in 1835, to the present time, which, I trust, will prove satisfactory. The Edition of 5000 Testaments, you will perceive to be fast expending. I have heard that it is proposed by the Committee of Missionaries, that the next Edition be printed in England. I cannot say when the large Prayer Book will be finished as I have but a very small quantity of Copy by me, and I know not when I will receive any more. I understand, however, that the Psalms are translated, perhaps in a few days they will be placed in my hands.—

13. I suppose that the other Missionaries will inform you of what more especially falls under their Notice.—

14. The Romish Bishop has received a reinforcement of five priests, at present they are pretty quiet, and doing

but little, but I have no doubt but that they will be soon actively employed. Would that Luther's example had been followed and the Press usefully and actively employed against them! I heard the Popish Bishop address a young man, who the night previous had murdered and buried a woman, and, also, wounded a man very badly; saying, "*Me inoi koe a Mata Maria ma te ripeneta*;"—literally, [9] "And pray thou to the Mother Maria for the repentance"! I send you, in the parcel, one of the R.C. Bishop's Books, which, though not Native, I dare say, Mr. Knight; if he can decipher the same, and is still in your office, may be able to translate. Time won't permit my doing so; but I here give a literal translation of the concluding prayer on the 4<sup>th</sup>. page. "Hail! praise to thee; O Maria filled with grace; with thee the God; thou amongst women art praised, [or blessed,] and Jesus, the fruit of thy womb, is praised [or blessed,] also. O Saint Maria, the mother parent of Jesus Christ our God, pray thou for us, a poor sinful people, today, and at the hour of our death." This last pronoun "*our*" is the native word which includes the person or persons addressed—consequently Mary is thereby included.—This little Book now sent is the only one which the R.C. Bishop has got published; I doubt not, but that he is busily engaged in preparing others, for he is an active man.

15. I beg to request permission of the Committee to allow me to visit England, in about 2 years hence; i.e. as near that time, (January 1842) as the work in the Printing Office and opportunity for going home may allow of my doing so. I make this request of mine known to the Committee of Missionaries, now about to sit, together

with that which I have herein made of being admitted to Orders, that they may report their opinion thereon.

16. I send you pr. this vessel, the “Matilda,” enclosed in a parcel, the following Books:—

10 small prayer Books	10 Primers
6 Bishop’s address	6 Class Books
4 Lessons (first sheet)	10 Catechisms,
6 Tracts	3 half sheets large
pr. Book; sig E	
Sundry notices of Victorian Institutions,	Chart of Paihia District
Return of Books, printed	1 of Popish Bishop’s
Books.	

17. Since the foregoing was written, H.M.S. “Herald,” has arrived, came in the Bay and anchored, on the morning of the 29<sup>th</sup>. Jany. (bringing Lieut. Governor Hobson and suite. His Excellency has issued 2 Proclamations, (copies of which are enclosed in the parcel of Books, &c.)—has assembled together some of the Chiefs at Waitangi, and has got some to sign the Treaty. The Principal Articles of the Treaty are, 1. The Cession of the Sovereignty of their respective Tribes to the Queen of Great Britain. 2. Their consenting to sell their Lands only through the person appointed by the Government. 3. Their being entitled to the Rights of British Subjects, on their Signing the Treaty. Forty five Chiefs signed the document, several refused to do so; there are not many Chiefs of the first rank among those who have signed. This morning (Monday, Feb. 11.) His Excellency went to Waimate, and tomorrow he goes on

to Hokianga; and in a few days to the Southward, in the “Herald,” to Issue his Proclamation, and to get the Natives [10] to sign the Treaty. I have little doubt, myself, but that the Natives will come forwards ready enough to sign the same, at the same time, I believe it will be from ignorance of the Articles. [Last week 2 persons, baptized, in the Hokianga district, quarrelled, when one cleft the other’s face asunder with his axe, so that he died: and since that, in the same neighbourhood, a Chief of the Romish Bishop’s party, coolly and deliberately killed a man for the stealing of an handkerchief. Chiefs believe they have a right to do as they please with their slaves, and, for a false accusation, cursing, trespassing on sacred places, Sorcery, &c, &c, they are invariably punished with death—and often without Inquiry.] As to their being aware that by their signing the Treaty they have restrained themselves from Selling their Land to whomsoever they will; I cannot for a moment suppose that they can know it. A proof I can adduce; Hara, a chief of the second rank, in this neighbourhood, and one who wished the Treaty to be signed, and who came forward and signed the same, has since offered to sell his Lands, and, on the person, to whom he offered them, saying, “it was irregular, &c, Hara replied, “What! do you think I won’t do as I like with my own?” I believed, and do believe, that the Natives did not fully understand what they signed: believing this, and finding no other person would, I took it upon me to address His Excellency, at the Public Meeting, when the first person was called up to append his Name to the Document. I asked His Excellency, whether His Excellency supposed that the Native Chiefs

knew what they were about to do, &c &c. His Excellency, in reply, stated that he had done his best to enable them to understand the same, &c, &c,—I mention this circumstance, my dear Sirs, that in the event of a reaction taking place, you may know the very root from whence such a reaction proceeds.—It is also possible that you may hear of my having addressed His Excellency on this subject from another quarter. Interests are beginning to clash—beginning did I say? they have long since *begun* to do so—and the *dearest* must be supported. Oh! how thankful should I be to the LORD, (though I sometimes feel my poverty,) that HE has kept me from becoming possessed of Land, and, by that means seeking my own welfare before that of my Redeemer, the Society, or the poor New Zealander! I must be enabled to send you *speedily* an account of the Meeting, from notes taken by myself on the spot: But have not time at present to fill out the same, and be given the requisite Information.—

18. You will see, my dear Sirs, that what I supposed, in Par. 4, would soon come to pass, has, since my writing, of the same, approached much nearer to consummation. N. Zealand being annexed to N.S. Wales as part & parcel of the same, the Bishop of Australia is now our Diocesan, and I believe, that I may safely say, that His Lordship would never allow such a departure from the discipline of our Church to take place, as for a Layman to stand up in a pulpit, in that church or chapel belonging to the Church of England in his Diocese—at least not in the neighbourhood of the Bay of Islands, the Capital of New Zealand.[11] I pray you, therefore, my dear Sirs, to

take my prayer herein made into your most serious consideration

19. I am much concerned, my dear Sirs, at the enormous expenses yearly incurred by this Mission.—As an Individual causing a portion of the same, I may, perhaps, be permitted to offer my opinion thereon. Three years since I proposed to the Brethren here that they should take the subject effectually into consideration. From that time to the present I have thought of and spoken on the greatness of the expenditure, very many times: and, now, I venture to send you my thoughts on the same. I think, my dear Sirs, that if each individual in your employ was paid direct from Home, *in one yearly Sum*, without any allowance for personal contingencies, (so to speak) a saving of some hundreds pr. ann. would accrue therefrom to the Society. At present there is hardly an article in common use which may not be easily obtained at one or other of the many Stores in the Bay of Islands. Even were it otherwise, the Missionaries continually send to England for many things on private account, and why not send for all? supposing such to be necessary. Again, Slop Clothing, &c, are daily getting into disuse as articles of trade with the Natives. Cash, in the shape of Gold or Silver, is what the Natives now seek after. European Garments of the first-rate quality are the commodities that meet with a *ready Sale*. I am often surprised at seeing the shew of Dresses on the Lord's-Day; and cannot help sometimes contrasting my own appearance with theirs: I have seen Natives with a new and complete handsome Dress at Morning Service, and with a different new dress at Evening Service, on the same day. For my own part, I believe, that whilst the

Kerikeri Store remains a Dépôt for Goods, the Expenditure of your Mission in this Land will not be materially lessened. This, at first, may appear somewhat paradoxical, but so it is. There is, at present, a continual Drawing of one thing and the other from the Store, which, were they not to be had, or not to be obtained on Public Account, could, perhaps, be easily done without. Again our Vessel, the Columbine, might, in my humble opinion, be dispensed with: at present there are general vessels from the size of the Columbine downwards, trading to several ports and harbours in N. Zealand, to *all* places where we have Stations; and their number is annually increasing. And, I think it will be seen in the last year's accounts, that some hundreds of pounds have been expended in Shipping, exclusive of what the Columbine has cost. I don't wish to say too much on these subjects, my dear Sirs,—yet, whilst I would remember that there is “a time to be silent,” I must, also, to do my duty, remember that there is “a time to speak”. I believe, that you will find, on referring to your accounts from N. Zealand, that our Society gains but little by their Farm at the Waimate; I speak in reference only to Profit gained by Farming. Now, the end for which that Farm was begun—believing that to be, to give the N. Zealanders an insight, &c, into Farming,—is, in a certain degree, attained: besides, there are many Farms now in N. Zealand, where the Natives may, if so inclined, receive [12] instruction in the Art of Farming. Would it not, my dear Sirs, be worth consideration, to Let the Farm, *now*, at a good yearly rent, whilst Land is much sought after and brings a good price, and to have a permanent yearly gain arising therefrom to the Society? I



am firmly of opinion, that by thus dealing, with us with regard to Salaries,—by giving up the Farm, Letting the same, and selling the Cattle—your Committee would be enabled to effect a great annual saving in the expenditure of the New Zealand Mission.

20. The following is the amount of Items which I yearly receive from the Society:—Self, Salary £30. Ration, £26.; 5 Lads, Clothing, & Food £27.10— Total, £83-10-0 pr. annum. This is quite sufficient for *one* person to live on in any other Station in N. Zealand, than in *this*, be that person Clergy—or Layman; but in this Station that amount is *not* sufficient; it has cost me more every year than my Income, which overplus has been supplied thro' the liberality of my friends. Thus I don't wish for a penny more from the Society, nay, I would much rather endeavor to do on less, and will, if there should ever be a necessity for my so doing.

21. I have taken on myself to make the foregoing remarks; and now, I pray you, my dear Sirs, to pardon me in all that I have written here amiss; be assured, if such has been done by me in this Communication of mine, it has not been done intentionally. I have ever, hitherto, been silent on these matters, perhaps too fully so, and in my thus writing I have, I trust, been actuated solely by a wish to serve the LORD and the C.M. Society; how much soever I may have failed in so doing. I am well aware that in several paragraphs of this Letter, the pronoun *I*, may appear to be much too prominently and proudly placed, and perhaps, it is really so, yet I pray you, my dear Sirs, to take into consideration, that I had to write about myself, and that, too, in a very peculiar

way; *naturally* I shrink from coming forward into Public notice but in a case like the present—a Cause which I believe to be Jehovah's—a cause which has to be heard at the distance of several thousand miles from the scene of action—a cause, too, concerning which this is probably the last communication—I was desirous of *so* writing, as, however much I might be misunderstood by others, to possess a clear conscience that I had done my duty in the matter in question. I hope, also, that the Importance of my present Letter, at least as far as regards myself, together with my 12 months' silence, will be a sufficient apology for the very great length of this Communication.—

22. Please pay my Father the Sum of £36.1.6, charging the same to my account. It would be well perhaps for me here to remark, that the last account sent to me from the Society of £122.—Balance due to the Society was not actually due from me to them, though down in my name, but due for others here: this has since been properly arranged. Should Mr. Knight, [13] whom I have requested to get me a few articles, apply to you for wherewith to obtain the same, please let him have what he may require, on my account. Probably a Mr. Rodda, of Penzance, may write to you for £3. or £4. on my account; be, pleased, also, to grant him the amount which he may request of you.

23. I have sent by this vessel two small Boxes, directed to the care of Mr. Knight, for Sir W.J. Hooker, Regius Prof. of Botany, at Glasgow University, should Mr. K. not be at hand to take charge of them, will you be so kind as to have them received and forwarded by Steam

as soon as convenient: they contain Botanical Specimens. I have written Sir William concerning the same.—

May the LORD direct you, my dear Sirs, in all things!  
May HE lead the way, and grant us all Grace to follow—  
is the prayer of

Your obliged and devoted Servant,  
William Colenso.

P.S. By a Note just received from Mr. Busby, I find, that the allotments of land at his place, (referred to by me in par.1.) were sold by auction yesterday, when “27 Building allotments came to £982! about £422 pr. acre! From this you may form some idea of the value of Land, desirably situated in N. Zealand.—

Feby. 13<sup>th</sup>., Finally closed. Yesterday, much to my surprise, Mr John Flatt made his appearance in this Station! He arrived at Hokianga last week, and is come here expecting to get a situation under the Governor. What he intends doing, in case he does not succeed, I don't know. He had some Conversation with His Excellency, while in Sydney, and from what passed between them at that meeting he is now come hither.

W. Colenso.

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1840 June 27: to Hobson<sup>18</sup>

Sir,

It should appear that in May last, Mr Mair chartered a small Vessel to go a Trading to the Bay of Plenty placing a younger man (whose name is J.W. Fedarb) on board as trading master. This Vessel touched at Tauranga, and Fedarb was furnished by Mr Stack (one of our Missionaries) with a copy of the Treaty and instructions to get as many signatures from the chiefs, at the places at which he should touch, as he possibly could. He, accordingly, copied the Treaty, and has got it signed by several, as Your Excellency will perceive by the enclosed Document.—At Opotiki the chiefs, who are well-disposed towards us, the Prot. Misss., wished him to make a distinction bet. them & those who had made a profession of adherence to the R.C. Bp.—wh. he did by prefixing a † before their names: there were four names so prefixed, but one, afts, begged to have the mark erased, as he wou. belg. to them no longer. I mentn. this as accounting for the erasure in the document.

It shod. also appear, my dear Sir, that Mr Stack had desired Fedarb to give them a little Tobacco, &c, which he has done from the stores he had in chge. the property of Mr Mair. The Bill for which I enclose—

Fedarb was once in my employ; this accounts for his bringing *me* the Documents &c.—wh. I now have the honour to transmit to Yr. Excellency.

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<sup>18</sup> ATL MS-Papers-0675. Annotated “Copy of a Note to Governor accompg. Document from Opotiki”.

Hoping that Yr. Excellency enjoys good health, and  
praying for a cont. of the same

I am

My dr Sir

Yr mo ob servt

WC

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1840 July 3: to Freeman<sup>19</sup>

Paihia  
July 3/40

Sir

I have the honor to acknowledge the receipt of yr.  
official Letter of the 30<sup>th</sup>. ult. in which you desire to be  
informed as to my willingness to chge. myself with the  
Paihia and Waimate Letters for distribn., &c.

In answer to which, I beg to state:—That I shod. be most  
happy at all times to do any thing in my power for the  
Public Benefit (consistent with my duty as a Missy. and  
Servt. of the C.M.S.)—and, if, Letters for Paihia and  
Waimate only (with the addn. of those for the Mission  
generally) without the Letters, &c., for the Hokga.  
District be intended—I shod be quite willing to take on  
myself the chge. of recg. them. It must however be  
understood, that I am often, when engd. in travellg.  
among the Natives, necessarily from home; and, that I  
have not the least ambition to be gazetted as a post office  
keeper.

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<sup>19</sup> ATL MS-0585. From typed copy.

I have the honor to be, Sir,  
Yr. mo. ob. servt.

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1840 August 27: to Coates<sup>20</sup>

Dandeson Coates, Esqr.,  
&c, &c, &c.

Paihia, August 27<sup>th</sup>., 1840.

My dear Sir,

In speaking to our Storekeeper, a day or two ago, and desiring him, as usual, to forward me some Printing paper from the Public Store at Kerikeri, he informed me that the Paper was nearly finished; at which, I confess, I was somewhat surprised; not having entertained an idea of the kind. I immediately applied to our Secretary, to ascertain if any had been ordered, on which he referred to his Copies of Indents, and wrote me back, in answer, saying, "that none had been sent for." A Vessel being now about to sail for Sydney, I write this, (with the Secretary's and other members' approbation), in order that some printing Paper may be forwarded us by very first ship.—

In my Letter of Jany./36, I remarked on the *quality* of the paper required for the New Zealanders: and am sorry to have to report that the paper which we have hitherto used is very inferior—not in *appearance*—but in durability. It is very sad to see some of the New Testaments—not 3 years in use—quite destroyed; arising from the wretched

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<sup>20</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

quality of the paper.—A paper bleached with acids, and thus rendered so rotten, that even in passing through the Press, drying and folding. it deteriorates very much: the surface roughens, the strength passes, and it tears with hardly any resistance.—

If, Sir, a paper could be procured, made from *Linen* rag, the extra expense would be more than met in the durability of the Material. But if such a paper could not easily be obtained, I would recommend that it be slightly sized—somewhat in the manner that [2] writing paper is; which, I think, would be some help towards making Books for the New Zealanders more lasting.—

“Babbage, on Manufacturers,” has an article on paper of great justice, and which ought to be read by all persons who are purchasers of paper, or publishers of works. From what little I have seen, I can, at least in part, affirm the same to be correct.

We are advanced in printing the Psalms to the XC<sup>th</sup>.—and, with the LORD’S blessing, I trust that the Book of Psalms will be complete by the middle of November. At present the Correcting and preparing “for press”—correcting and revising for “working off”, compositing, warehousing, &c, all falls on *one* person, which makes the duty rather heavy. To complete the Psalms we shall require about 60 Ream: which is about the quantity at present in the Store.—

Pray send us, Sir, at least, 200 Ream of strong Demy printing paper, of 20<sup>lts</sup>. to the Ream: as soon as possible.

My Last Letter to you, Sir, was dated Jany./40, pr. Matilda, which I trust came safely to hand.

Praying that the Lord our God may guide you and us, *all*,  
continually

I am, Dr Sir,

Very sincerely yours

William Colenso.

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1840 November 3: to Shortland<sup>21</sup>

Copy of Letter to Wy. Shortland Esqr. on age of Native  
Boy—Novr.3/40

My dr Sir

I have been given to understand that a little native lad of mine, named *Raru*, (who was confided to my care by his parents when at Poverty Bay 3 yrs ago, and who Native like has absented himself from me for these 3 or 4 days past) has, without my knowledge been out in yr. Boat to day.—I am of course, certain, that his being my lad was not known to you—and, should be obliged, if he presents himself tomorrow, in your not allowing him to enter your Boat.—I would, my dr Sir, most cheerfully assist you with hands to man yr. Boat, were I situated as I formerly was with respect to Natives—but, *o tempora o mores*, my whole estab. incldg. the little fellow, only consists of 2!—so you may guess I have several things to do which I wod. rather I cod. have done for me.—

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<sup>21</sup> ATL MS-Papers-0675. From typed copy. Colenso's draft at ATL 80-038-09



I am under engagt. to the Chief of P. Bay to return the lad this Summer; were I not I would gladly part with him, for tho I have taught him to read & write, &c, he, unlike his relatives, whom I ret'd. a few months since, has behaved very badly to me.—

Pray excuse my troubling, &c  
Believe me Very faithfully yours

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1840 December 30: to Hobson<sup>22</sup>

To Capt Hobson R.N.  
Lieut Govr.  
&c &c

My dear Sir,

Your very kind Note of the 24<sup>th</sup>. Decr., I duly received, and would pray Your Ex. to pardon my not embracing the first opportunity of answering the same. I put off the doing so until I could forward a copy of the “Gazette” which Your Excellency has been pleased to honor me with the execution of. Herewith I send a copy for Yr. Excellency’s Inspection, which I trust will give satisfaction.

I shall, I trust, be enabled (during the present exigency) to execute what little printing Your Excellency may require *as* a “Gov. Gazette”, but as my present duties are exceeding onerous, and as I have no one to assist me, in

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<sup>22</sup> ATL MS-Papers-0675. From typed copy annotated “Copy Note to Lieut. Govr. Hobson Decr. 30/40.”

the compostg., &c—I would humbly suggest, that the  
“Gazette” be published once a month, and that the  
Notices &c be made as brief as possible.

Awaiting Yr. Excellency’s comms.

I am,

My dr Sir

Yrs try

W.C.

Decr. 30/40.

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1841 January 9: to Godfrey<sup>23</sup>

Paihia, Jany. 9/41

E.L. Godfrey Esq.

&c &c &c

My dear Sir,

On returng. last night from a visit which I had been  
paying to the Natives, on the Coast, I found yours of the  
30<sup>th</sup>. ult. awaiting my arrival.—

I am happy to find that in the execution of the “Gazette  
Extraordy.”, I have, in any measure, been enabled to  
give satisfaction.

In ansr. to your request—to my becoming Interpreter to  
the Land Commission at Russell—I regret (when I

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<sup>23</sup> ATL MS-Papers-0675. From typed copy annotated “Copy of a  
Letter to Col. Godfrey, of the N. Zealand Commission, in ansr. to  
his, wishing me to become Interpreter, &c.”—

consider the absolute need of some efficient and disinterested person to fill that important office) that it is utterly impossible for me to assist you, for, as I said before, my present duties are more than I can (without the most strenuous & unremitting endeavors) possibly perform.

You speak, my dr Sir, of “an ample remuneration, &c”—allow me to say, (whilst I trust I can both discern & appreciate the motive that prompted the generous offer,) that neither pecuniary remuneration nor worldly honor could possibly have influenced me, in my leaving the Land of my Fathers, my connexions, & prospects, & coming to this country, to fill the situation which I at present do, and I trust, that such never will. In the little that I have been, or may be, enabled to do for H.M. Govt., Remuneration, permit me to remark, (unless circumstances with regard to myself sadly alter) I never wish to hear mentioned.

I trust, my dear Sir, that you will yet find a fit person to fill the office of Interpreter on this important occasion.—

I have written to Col. Secy., in conseq. of a Letter wh. I have recd. from the Secy. of the Com. of Misss., on the subject of my doing any future printing for H.M. Govt., wh. I have reqd. him to make known to His Exy. & the Land Commissr.

I am, My dr Sir  
With every respect  
Very truly yrs  
W.C.

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1841 January 9: to Shortland<sup>24</sup>

Paihia, Jany. 9/41

Willoughby Shortland, Esqr.,  
Col. Secretary  
&c, &c.

My dear Sir

On the 30<sup>th</sup>. ulto. I had the honor of writing His Exy. the Lieut-Govr. (in ansr. to a Letter which I had received from him) on the subject of my printing the "Gazette Exy." &c,—in which I expressed my willingness, as far as compatible with my duties, to execute what I could in the Ptg. Dept. for H.M. Govt. in N.Z.—

—On the same day I left Paihia on a visit to the Natives who reside on the Coast; owing to Indisposition I was obliged to return much sooner than I intended, arriving here last evening. On my return I found several Letters awaiting me, one of which, from "the Secretary of the Com. of Missions. of the N.D. of N. Zealand", is the cause of my now writing you.—A Copy of which Letter I enclose for His Exy's. Information.

You will, of course, my dear Sir, readily perceive that, in conseq. of my having recd. these Instructions, I shall not in any case be able to print anything more for H.M. Govern., without first receiving the sanctions of the Com. of Missionaries, and which, I think, may best be obtained by applying to them thro' their Secretary.

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<sup>24</sup> ATL MS-Papers-0675. Annotated "Copy of Letter to Colonial Secretary, in conseq. of a Letter from Secy. of N.D. Com., on subject of printing."

Praying you to be pleased to make this known to His Excellency the Lieut-Govr., and, also, to the New Zealand Land Commissrs. for their information, with as little delay as possible—

I am

My dr Sir

Yours very truly

W.C.

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1841 January 15: to the CMS Secretaries<sup>25</sup>

Paihia, Bay of Islands,  
New Zealand, Jany. 15, 1841.

My dear Sirs

1. My last Letter to you, via Sydney, which I trust you have received, was dated August 27/40. It was a request for a supply of Printing Paper, of which Article we were then nearly in want. The New Zealand Auxiliary Religious Tract Society has kindly lent us a few Reams; this will keep our Press a-going for some little time.—

2. A vessel being about to sail for England, affords me the opportunity of reporting the progress of your Press in New Zealand, during the last 12 months. I hope the accounts enclosed, of work done and Issues made, will prove satisfactory. I have been obliged, almost necessarily so, to do a little printing for His Excellency, the Lieut. Governor. A few copies of different

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<sup>25</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

proclamations, &c, done by me for him, you have here enclosed. You will, also, find Copies of the Psalms, which I have also been privileged with the editing and Printing of,—of the Catechisms, edited by Revd. W. Williams,—of part of Daniel and the Book of Jonah, which I have been enabled to translate,—and a kind of Almanack, for the present year, calculated & written by myself. The Copies of Psalms which are bound in Black Cloth, shews the manner in which we shall bind them for the Natives. We have not yet been able to get any bound for distribution among them; some, however, I am happy to say, are now in a course of Binding. The 3 parts of the New Testament sent, are merely intended to shew how we intend sending out the few Testaments we have remaining. We are at present going on with the Prayer Book; and (the Psalms being finished,) are advanced in the Collects, Epistles & Gospels, to “the Gospel for the Monday before Easter”. This Book has advanced but slowly, but, by GOD’s blessing, we shall get it done in time.—

3. I also enclose copies of 2 Tracts in the New Zealand language, against the errors of Rome. They were refused permission to be printed at your Press here, (the person I can not now exactly state,) but, through the [2] kindness of Mr. Busby, and others, *out of the Mission*, (who advanced the money for the purpose,) 8,000 copies were printed at Sydney and Hobart Town. I intended to have sent you a literal translation of them, and hope, “if the LORD will,” soon to do so, that you may be the better enabled to judge of their tendency. In the absence, however, of a Translation, you may form some idea of their real Character, from learning that they have all been

disposed of, at 12/- pr. Hundred, as follows:—

To S.D. Committee . . . . . 1,000 copies

To Wesleyan Missy. Committee . . . . . 4,000 copies

To N.Z. Auxy. R. Tract Society . . . . . 1,400 copies,

and

To Revd. R. Maunsell, and Revd. R. Taylor, and Messrs Baker, Kemp, Shepherd, Matthews, Puckey, Ashwell, and others in the Mission, and J. Busby, Esqr., Mr. Mair, and others out of the Mission, the remainder. For want of funds my Ms. was obliged to be considerably curtailed. These Tracts contain an exposition of 12 only of their errors; whereas my Ms. contained 19.—I hope, by and bye, to be enabled to get it all printed.—

4. In March last, the printing-press was removed from the room which it had occupied in Mr. Baker's House in this settlement, to the unfinished Stone House, erected by Rev. W. Williams, in which I have always resided. This was done merely as a temporary measure: as Mr. Baker was about removing to Waikare, and His Excellency the Lieut. Governor was waiting to take up his abode in Mr. Baker's House, the same having been let to him. I hope before this reach you, to receive your Committee's determination relative to the final location of the Press.—

5. During the past year I have only been able to make *one* journey among the Natives, through having so very much to do at home. On the 7<sup>th</sup>. April, I left the Station, on a visit to the Natives in Wangarei and neighbourhood; we went overland, and returned by the same route on the 17<sup>th</sup>., experiencing very bad weather. I fear that I shall not possibly be able to give much time to journeying

during the ensuing year. I live, however, in hope of better days, but of this I must not—dare not—assure myself.—[3]

6. The Committee of Missionaries were pleased, in August last, to appoint me to the office of Sub-Editor and Superintendent of the Press; and also, in consequence of the great rise in the price of every necessary, to make some trifling addition to my Salary. Of those Resolutions of theirs, you have, doubtless, been made acquainted.—

7. There has been much more work done in the Binding- and Printing-office, than what is actually shewn in the Returns. Natives' old books, rebound and repaired; small Books folded and stitched; &c, &c, have taken up no small portion of my time. I wish to be found every year increasingly abundant in labour, but, I have a presentiment, that I shall never do such another year's work for the C.M.S., if at all, again, on earth. My own head and fingers, through GOD'S blessing, have done all—in translating, copying, editing, compositing, reading, correcting, revising, folding, warehousing, packing, &c, &c,—yet this is but a portion of my present labour in N. Zealand. And though I have had enemies, neither few nor small, to contend with, praise be GOD! I can do *all* things through Christ strengthening me.—This makes a poor heart glad in the midst of all my toils; yea, and therefore I will rejoice, for HE *is* with me!

8. You will, I dare say, hear, of numbers who have been baptized, &c, &c,—would that you could hear of a tithe of them—in point of numbers—who were bringing forth the Fruits inseparable from a living Faith.—It is a sad



and awful subject for reflection: yet I fear that it is generally the case, that vital godliness, *heart* religion, is little, if at all, known among the Natives of New Zealand. For, notwithstanding the extended increase of knowledge among them and also the great addition to the number of professing Christians, their besetting sins of Avarice, deceit, laziness, and ingratitude, appear to be daily gaining ground upon them: of course, I speak only of Natives who profess to have embraced the Christian Faith. Of all that I have seen published about the Natives of this country, I think that the account given by His Lordship the Bishop of Australia was nearest the truth. His Lordship's [4] remarks were quite correct so far as he knew, but were he acquainted with all—the little every-day occurrences of life which shews the man—I dare to think, he would not have written any thing near so favorably of them as he did.

9. The Residents, Emigrants, & others in this Country, are all, more or less, in a ferment, about the Land, and the "Land Question". The Commissioners are soon to sit, shortly after which, it is to be hoped, for the peace and welfare of the Country, things will assume a more flourishing and placid aspect. The present Government cannot please all parties, and, consequently, is not liked. I think it almost a sign that we are indeed living in the "latter days," when I perceive, even here at the Antipodes, the same anarchical, ultra-republican spirit, which appears to have pretty nearly circumambulated with rapid strides the whole globe. Surely the times, spoken of by the inspired Apostles Peter and Paul, (2 Peter, II, 2 Tim. III, &c.) are come, or, at all events, at hand! Oh! may I, seeing the error of the wicked, and

experimentally knowing that I have the roots of the same evil in my own heart, be enabled to cleave the closer to Christ: thus, shall I be preserved from falling.—

10. It is not my intention, my dear Sirs, to say much about passing events, numerous, new, and strange, as they are. But, I think, I may in all truth say, that, the words of God,—my own heart,—the temptations of the world and the Devil—the spiritual wants of the Natives—and six years' residence in the New Zealand Missionary field, all, all combine in assuring me, that it is almost a matter of Impossibility for a man to be a Missionary among the Heathen and a possessor of Lands and Cattle, &c, &c, *the same having to be looked after or attended to, in any way, by himself.* Wealth, even in civilized countries, has generally Care, if not Pride also, in his train; and Care too often brings Anxiety, Self, Parsimony, Avarice, &c, &c, *ad infin.*;—if it be so, how much more is it to be expected that such is the case in uncivilized lands, where moral restriction exists not? I most willingly acknowledge and [5] firmly believe, that a man, abounding in possessions, and flocks, and herds, may, by the Grace of GOD, become a useful settler in a Heathen Land, and may be of great utility in the little circle around about him. But even this is by no means an easy thing in a Land like this; where the Natives (supposing them to be, in part at least, his workmen,) unused to constant labour, would very soon perceive that they were working for their employer's profit; which alone, among this suspicious people, would be quite sufficient to neutralize all the efforts he might make for their spiritual welfare. Were, however, such a Settler *not* to employ Natives as Laborers, the constant trespassing

of Cattle on their plantations, would alone prove a fruitful and never-failing source of discontent, bickering, and quarrelling: for the Natives, from never manuring their ground, only plant one or two, or at most three of four years in one place; hence their cultivated lands are seldom fenced in; and hence, also, the continual inroad of the Cattle of “the Stranger” on their little all. And then, (to place the case in a more favorable point of view,) if we suppose such a settler possessed of a “Cattle run,” (as is, perhaps, the case with some,) large enough to allow his Herds full liberty of roaming hither and thither in search of food, without at all coming near any Native Cultivations; yet, even in this case, there would be often heard, some such expressions as— “You have got all our best land—You have got the Lands of our Fathers—You have got our Lands for nothing—Our Fathers foolishly sold their Lands to you—You, who profess to have come hither for our interest, have taken advantage of our ignorance—You coaxed them to part with their Lands, when they said, No, No, &c, &c,”— which, as I before observed, would, to say the least of it, have a tendency to destroy all such a person’s exertions for their spiritual good; however disinterestedly he might endeavor to act in the matter. Oh! that the LORD, who has hitherto graciously kept me from this snare, would mercifully vouchsafe to waken me every [6] morning, with, “Love not the world, nor the things that are in the world, &c”.—

11. The following is a List of Books, &c, now sent, in a parcel, pr. this vessel, “the Mars”:—

4 Copies Psalms of David,

6 ditto ditto, with morning & evening Service of our

church, and Hymns,  
 10 ditto Daniel and Jonah,  
 6 Almanacks,  
 3 parts of Testament,  
 Sundry papers printed for H.M. Government in New  
 Zealand,  
 3 Copies of an Exposition of the Errors of Rome, part I.,  
 3 ditto ditto ditto part II.,  
 Returns of Books printed, and Issued, and of Books  
 bound, for the year 1840,  
 and, a small parcel, enclosed, for Mr. Broughton.

12. The Romish leaven is, I fear, slowly spreading  
 amongst the people. The RC. Bishop, Jesuit-like, grasps  
 at every thing that presents itself in the manner and  
 acting of your Society's labourers, which he thinks may  
 be advantageously urged against the Protestant Cause.  
 He has, I fear, through his specious plausibility, made  
 also successful use of the Holding of Land by the  
 Missionaries, against the Cause of Christ in New  
 Zealand. And, as the Natives become more and more  
 oppressed by the continual arrival of the "White Man"  
 among them, so will Rome, unless GOD prevent, too  
 fatally succeed through her insidious and wily  
 accusations against the Protestant Missionaries. Their  
 Priests now are scattered in different parts of the  
 Northern Island; two, also, are in the Middle Island; and  
 the R.C. Bishop is now absent, in his Brig which he has  
 purchased, on "an Apostolical tour" (? voyage) to the  
 principal Islands of the S. Pacific. Unfortunately  
 (thinking as I do, I make use of this term,) the Brethren  
 [7] speak of Rome's exertions in New Zealand, as "a  
 mere nothing"—or, suppose that, "the New Zealanders

have too much good sense to listen to Rome”—or, that, “’tis only the last throes of the beast.” It may be so, and I would hope that it is really so, but I would say, as a Christian Soldier—enlisted under the Great Captain of our Salvation, and bearing in mind my Baptismal Vow, “manfully to fight under His banner, against sin, the World, and the Devil; and to continue Christ’s faithful soldier and Servant unto my life’s end”—never to drop the 2-edged sword which He has so entrusted me with, until either the enemy had quitted the field, or my Master had called me home. May GOD grant that when HE shall be pleased to call me, I may be found in the Van of Battle, having my armour on!

13. In conclusion, my dear Sirs, (hoping soon to hear from you, in answer to mine of Jany./40.) I pray you to pardon all that may *seem* to be amiss in this Communication of mine. And, praying that HE, whose name is “Faithful and True,” and who delights in “Keeping mercy for thousands,” and in fulfilling His most gracious promises, may mercifully vouchsafe unto us *all*, that as our day so our strength shall be—

I am,

Dear Sirs,

very faithfully yours

William Colenso.

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1841 July 8: to Godfrey<sup>26</sup>

E.L. Godfrey Esq  
&c &c &c.

Paihia July 8/41

My dr Sir

Yours of the 27 ult. requestg. my a/c on behalf of the C.M.S. for ptg. perfd. for the Commissr. together with 3 Receipts for the same, came duly to hand, and would have been ansd. ere this had I not day after day delayed doing so in waiting for the sailing of the Vict. She is now, however, about to sail, and I lose no time in forwarding you the same, enclosed, and hope they will be satisfactory.

Our Missn. Schooner Columbine is about to proceed forthwith to Auckland. Mr S. Williams goes & returns in her. You can, my dear Sir, if it meets with your approval, hand over the amount of the Bills receipted either to Mr S.W. or to Capt. Gratton the master of the Schooner.

Believe me  
Ever most truly yrs  
WC

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<sup>26</sup> ATL 91-169-1/2. Clearly a draft. On the reverse is another draft, apparently referring to maps lent to Lady Franklin: "Mr C. sends his comp. to Mr F., & would be obliged in his giving the Bearers of this Note, 2 Charts & a mg. map of the N. Island, done up bet. 2 Mill Boards, wh. Mr C. understood from Lieut. Beckham were left in Mr F's. care on his leavg for Sydney. The Charts &c were lent by Mr C. to L.F. on her Ladyship's late v. to the NI."

1841 July 30: to the CMS Secretaries<sup>27</sup>

Paihia, Bay Islands, N. Zealand,  
July 30<sup>th</sup>., 1841.

Secretaries,  
C.M.S. House,  
London.

My dear Sirs

1. My last Communication to you, was dated Jany. 15<sup>th</sup>., 1841, which, together with a parcel of Books, (both pr. “*Mars*,” homeward bound whaler,) I trust you have safely received.

2. Your Letter to us, of December 19/40, came to hand a few weeks back. I feel myself bound to thank the Committee for their kind decision therein expressed respecting myself, and trust, that no impediment whatever may arise to frustrate the carrying the same into effect. In consequence of that decision, I cannot *now* have any reason to assign to the Committee for my returning to England; which, I hesitate not to say, was solicited, in order that (since I could not any longer with conscientious approval serve the Society, to whom I trusted I was still devotedly attached,) I might seek a situation, in New Zealand, more congenial with my inclinations, under some other Christian body. For the present then, my dear Sirs, I most willingly consent to remain in New Zealand; and would hope, through the LORD’S blessing, I may never again have to ask permission to return to England:—a step, which, believe

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<sup>27</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

me, I shall *never* be induced to take, unless impelled thereto. I very much regret that the Letter from Revd. Mr. Veres to me, (alluded to in Res. 3, of Com. of Corr., and, also, in par. 9, of your Letter to us,) has not been received. I have made every enquiry after it, at the Post Office here, and suppose that it could never, at least, have reached New Zealand. Shortly before your Letter to us arrived, I wrote (as a last resource) the Bishop of Australia, on the subject of admitting me to Orders; to which I have not yet received his Lordship's answer. No vessels having come in from Sydney, since the arrival thither of that which took my Letter.

3. By the vessel which takes the Mail containing this Letter, I send a paper parcel directed to you, in which are,—a faithful & literal English Translation of those two Tracts (sent in last parcel) against the errors of the Romish Church.—Copies of those Tracts, in which the typographical errors are corrected,—and, a Ms. of Extracts from my Journal. The latter is for my Father, (who has often expressed his surprise at my never having given him any Information relative to my movements in N. Zealand,) and I would be much obliged in your forwarding it to him, by *Coach*, as soon [2] as convenient. Should Mr. Broughton, or the Revd. J.W. Colenso, of Harrow, apply to you for a sight of the same, you will please to allow them to peruse it, ere it be sent on to my parents; but with the express understanding, that it must be returned to you as soon as possible, in order that it may be despatched on to Cornwall, without any *great* delay. For I am very sure, that my parents, (who, perhaps, are far too anxiously solicitous on my account,) will not be satisfied until they receive it. I



enclose, corrected printed Copies of those Tracts, in hopes that either yourselves, or the Protestant Association, or the Rel. Tract Society, will kindly print us a few thousands for distribution.—For I applied to our Committee, held a few days ago, that some Tracts might be printed against the errors of Rome, and received an answer thereto, “This request to remain over.” The English Translation I should have sent you before, but Lady Franklin (who has been paying N.Z. a visit,) much wished for a copy of the same; the doing of which has necessarily detained the Translation. Nearly the whole of the 8000 Tracts printed, are distributed; and I have already had evidence of their usefulness.—To mention an instance:—At Kororareka, the other day, the R.C. Bishop was endeavouring, as usual, to gain over a Chief of note, who had recently arrived from the neighbourhood of Cook’s Straits, desiring him to conform “*ki to Mahi Matua*,” (to the Mother Church) telling him, that the Church of England was wrong, &c, &c. The Chief replied, that he would not have any thing to do with him or his Church. The R.C. Bishop, however, was not to be so easily induced to cease his specious oratory, on which the Chief took out one of those Tracts, (which he had brought with him from his village,) saying, “*Haere mai; he aha tenei e meinga nei e te Aroho pono ke ti Hahi pokaka o Roma?*” (Draw hither, what (is) this here said by the True Love concerning the contrarily-inventing Church of Rome?) On which, the Bishop gathered up his robes and walked quickly away, much to the chuckling satisfaction of the Natives there assembled. Should any be printed, pray let them have covers stitched on them, and, I think, it would also be

advisable to have both made to form *one* Book. Since my last Letter the R.C. Bishop has had an accession of 4 Priests and 8 Catechists, together with a Printing press, &c, &c.—

4. I hope, my dear Sirs, that you have forwarded us a good supply of printing paper. Our press had holyday for about 10 days (!) (not so, however, the printer,) when a small supply arrived from Sydney: this will soon be expended. I hope in a [3] very little while to send you copies of the Prayer Book, complete with all its Services; in the printing of which I am now advanced to the Solemnization of Matrimony.—

5. I would here beg to submit these requests of mine for the kind consideration of the Committee. 1. That the Committee be pleased to grant their Printing-Office a Bracket Timepiece with a large face, as I have had no small difficulty in getting the workmen I have hitherto employed in being any thing like punctual to their hours. 2. That the Committee be pleased to grant me a *good* silver Hunting watch, as the one I had kindly given me in England by the Society, was well nigh worn out, and cost me more in repeated repairs than its original price. I have advantageously sold it for £4., which Sum the Com. will be pleased to accept in part towards another: it should, however, be a *good* one; as here they scruple not to charge £1.1.0 for merely rectifying a watch! 3. That the Committee (seeing that I have never received any Books from the Society) will be pleased to grant me the following Books:—

Burnet's History of the Reformation,  
Mosheim's Ecclesiastical History,

Milner, with Scott's continuation,  
Nowell's Catechism,  
Canons of the Church of England,  
Jewell's apology & reply,  
Fox's Martyrs—*complete* ed.,  
McCulloch's Commercial Dictionary, *last* ed.,  
Latin Vulgate, and  
a good and *comprehensive* Latin Dictionary,  
with any others they may think proper.

6. You will please advise the paying of £5.5.0 on my account, to Mr. J. Reynolds of Penzance, for shoes supplied; and also, of £12.10.0 to Coney, 125, Minorias, for Linen, &c. I confess, I was not a little surprised at Coney's writing to N. Zealand for payment of his small a/c, the order for which he had received through the C.M. House. I trust that his doing so was entirely of himself. Once for all, permit me to say, that I am *not* a *pecuniary* Debtor to the Society, neither, by GOD'S blessing, will I ever become such, whatever the account at *home*, in my name, may apparently shew against me; I take care to keep *within* compass, and to *square* my little accounts *here yearly*. I cannot comprehend Coney's a/c, as delivered to me; he says, the *whole* amount I owe him is £13.9.2, but only mentions items, in his Bill to me, amounting to £11.15.1. I have written him saying, [4] that if he shews Mr Coates my being indebted the sum of £13.9.2 to Mr Coney, Mr Coates will discharge the same: which I will thank you to do.

Please procure and send me, 1 ream of *good* T.W. Foolscap, faintlined blue as for *long folio*. I have so very much writing to do now, in Translating, preparing for

press, &c, &c, (in addition to my duties in the Pg Office,) that such paper will prove a valuable auxiliary.

The blessed boon of 5,000 Testaments have arrived, and are in Circulation. It will not be long ere the whole will be disposed of. Even with this supply, I am obliged to deny them to some who come with their *dollar* in their hand to purchase a “Covenant.”—Last week, Mr Davis’ third son, Coleman, died; he had been ill for several weeks. The father is greatly affected at his loss, but bows, as a Christian, to the dispensation; knowing whose the rod is, and who appointed it.

The vessel sails this evening: so I must hurry off to the Post office on the opposite shore. May the Lord, grant, my dear Sirs, that you and me may be graciously guided by Him in all things to His praise and glory!

And believe me  
very truly and sincerely yours,  
William Colenso.

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1841 November 17: to the CMS Secretaries<sup>28</sup>

Paihia, Novr. 17<sup>th</sup>., 1841.

The Secretaries  
C.M. House,  
Salisbury Square,  
London.

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<sup>28</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

My dear Sirs,

1. My last Letter to you was dated September 17/41, since which I have been permitted to make a journey to the Natives residing in *Wangarei* Bay and villages adjacent. And am now about leaving the Station on a visit to the Natives residing at the East Cape, and other places in the large parish of the Revd. William Williams; and so fulfil a promise made by me unto those Natives some time ago.

2.—Through the blessing of GOD on my labours, I have been enabled to finish the printing of the Prayer Book—(a few copies of which I send you by the vessel which takes this to England,)—it has been a long while, indeed, in crawling through the Press, but, when all the labour whereof, from the translating to the striking-off, is duly considered, and, that much, too, of that labour has devolved on myself, I venture to think that it will be pretty evident, that no time has been lost in the getting it out. Of this Book, the greater number of the Collects were translated by the Rev. William Williams: The Sacramental and Matrimonial Services by Mr Puckey: and the remaining Collects, with the epistles from the Old Testamnet, Thanksgivings and Prayers, Communion of Sick, visitation of ditto, Commination, Rubrics, and Articles of Religion, by myself. The last, alone, required much time and considerable and close attention in Translating, Correcting, Revising and Re-revising, ere they became what they now are. Thankful and humble, however, I would be, in reviewing the goodness of the LORD towards me! “Who am I, and what my Father’s house?” and, “Whence is this to me?” I often ask. When

I landed in New Zealand, nearly seven years ago, I often besought the LORD in prayer, to grant me health, strength, and ability to print the New Testament and Prayer Book: He has been pleased to hear and answer my request—and now, what remains? He also knows! *This* is my natal day, (a solemn day to me) and I may not see another here! Oh! for grace to say continually, in and under *all* circumstances, “Good is the will of the LORD.”—

3. I, also, send you copies of the Almanack for 1842, which I have been enabled to calculate and prepare; a portion of Isaiah, translated by Revd. R. Maunsell; and a few copies of a prayer used here for the Governor. We are [2] now proceeding with the printing of the *Exodus*; and have to commence directly the reprinting of the *small* Prayer Books, Primer, and Catechisms, our large editions of each being all Issued.—

4. The Paper, and other stores, pr. “William Wise,” have just arrived, all in good condition. We were using the *last* of our Demy when the Brig came in!

5. On my return from Wangarei, I found that the Roman Catholic Priest had given Revd. H. Williams a challenge to a Public Discussion, to take place at *Kororareka* in the New Zealand language; which Mr. Williams accepted. The Discussion took place on the Tuesday and Wednesday, the 26<sup>th</sup>. and 27<sup>th</sup>. ult., on the one side, were the four Roman Catholic Priests, on the other, were Mr Williams and myself. I assure you, my dear Sirs, I went to the field with much fear and trembling,—not, as to the ultimate result—but as to my own incapacity and utter unworthiness for such a situation. GOD, however,

graciously strengthened us, and we were more than conquerors through the Testimony of Jesus! I could scarcely have considered it possible for men holding ministerial offices in a *professing* Christian Church to be so very ignorant of Scripture—or, that such men could possibly prevaricate in the manner these did. GOD enabled us, not only to beat down all their arguments with the plain words of Scripture, but, also, to preach to them the Truth as it is in Jesus. I could but fancy that I plainly saw the same Spirit, which has always so manifested itself in many of their unhappy Church against our Reforming Forefathers! They hesitated not to affirm, over and over, that our New Zealand Testament was all false! being not the word of GOD, but merely words of our own!! One solitary text of Scripture was all they brought forward during the whole of the first day's discussion; and this was done to defend their Image-worship, &c, namely, *Joshua VII. 6*. They laboured most assiduously, to get us to quit the taking up the plain word of GOD, but they could not succeed. Unhappy men! they found, I am sure, on some occasions, that the sword of the spirit was two-edged. Had I leisure, I should much like to give you an outline of the meeting, from my Notes and other Memoranda, but, really, have not time to do so. It grieved me much, however, to hear them tell the Natives [3] with a triumphant air of assurance, that, by their latest Letters England was again returning to her right mind and to the only true Faith and Church! and that "Pusey, a great Doctor among them, is the great instrument employed by the LORD in this matter"!! Oh! how is the fine gold become dim! how is the faithful city become a harlot! I do not think they will beat all desirous

of encountering us again, for some time at least; and would fain hope, that both good to the Natives and glory to the LORD may arise from this meeting. It has, in a measure, opened the eyes of the Protestant community to what the Romanists really are; and has caused many of the former to become exceedingly dissatisfied with the latter.—

6. I enclose, in the small parcel of Books, Notes of my late visit to Wangarei; which I would thank you, my dear Sirs, to pass on to my Father at Penzance; as I have not time to make a copy of the same.

7. The Natives are, in general, pretty tranquil throughout the Island; and the different members of the Mission enjoy good health. His Lordship the Bishop of New Zealand, whose arrival has been for a considerable time expected, has not yet arrived. The Land Commissioners are pursuing the investigation of Claims to Land, and have several knotty cases to unravel: I fear it will be no easy matter for them to do justice to *all* parties. A proclamation has just been issued to restrain persons from cutting Pine Timber, which has given great dissatisfaction.—Mr Burrows is still residing at Kororareka. The Columbine has not yet been offered for sale. In fact, *another* vessel is spoken of as about being purchased!

Praying that the Lord may ever more guide and direct us,

I am,

My dear Sirs,

Yours most truly & obediently

W. Colenso.



1842 April 1: to the CMS Secretaries<sup>29</sup>

Paihia, Bay of Islands, New Zealand,  
April 1<sup>st</sup>., 1842.

Secretaries,  
C.M. House,  
London.

My dear Sirs,

1. The “Mandarin” being about to sail for Calcutta, affords an opportunity of forwarding letters for England, via that port. My last letter to you was dated Novr. 17/41, with which I also forwarded a small parcel of Books.

2. When I last wrote, I was about proceeding to the East Cape and neighbourhood. Accordingly I left this Station on the 19<sup>th</sup>. of November, and returned again on the 22<sup>nd</sup>. February. I am copying out my Journal at intervals, and hope to send it home in a few weeks.—

3. The Paper, and other printing Stores per “Mandarin,” have been received all in good condition. I am very sure that we ought to be thankful for the abundant supply so kindly and promptly granted us.—

4. The Natives about us, have been, and are at present, in a very unsettled state. On the 20<sup>th</sup>. of November last (as I suppose you have already been informed,) a barbarous murder was committed on Mrs. Roberton, (the widow of a Capt. R., who was drowned here a short time ago,) three children, and her Servant, a man of Colour. They resided alone on one of the small islets in the outer part

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<sup>29</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

of this bay. It was soon traced to a young chief, named, *Maketu*, who had long borne a bad character. He was speedily apprehended, examined, and sent to Auckland gaol; and tried and executed, at that place, about 3 weeks ago. As might have been expected, it has caused a great deal of commotion among the Natives. A plan was talked of as being concocting by them, to make a simultaneous rise and murder every white. Several hundred Natives, all armed, have assembled in this Station. As yet, however, no violence has been offered, and I would hope that peace may be preserved. In February last, a baptized Native, employed on the Revd. H. Williams' farm, murdered his companion in cold blood! What made the matter worse (if possible) was the circumstance of Mr. Williams being there at the time, and the poor creature, who was murdered, had been brought up, along with his murderer, from childhood in this Station, and in *one house*! Alleged connexion with his wife (another baptized Native;) was the ostensible cause of his committing the dreadful deed. The offender was soon lodged in gaol, where, however, he remained but a very short while, for the Magistrate, hearing that the Natives intended to rescue him by force, liberated him. One teacher has probably proclaimed Mr. H. Williams to be *Judas*! Another has said, "We can do now without a white Missionary." Another has torn up his Testament, [2] and that, too, just after receiving the Sacrament. Another has stuck up a notice at his place that the faith is, by him, cast aside. Another has declared that he will be (re-) baptized by the Romish priest; while others are falling through adultery, robbery, &c.—A party headed by *Te Tirarau*, one of the most powerful

chiefs of the N.D., has been to Kaipara, and plundered and burnt to the ground the house, store, &c, of a Mr. Forsyth, a Settler there; the alleged cause is, that Mr.F. had been to some one of their burying places and taken skulls and bones away with him; which charge is, I believe, in part, at least, correct. This party has since been to Wangarei, on the Eastern Coast, and have taken away (report says) £200. worth of property from the Settlers there. The cause in this case, was the selling, by the *Wangarei* Chiefs, of a piece of land to some whites, which land was “*tapu*”, (i.e., hallowed, reserved,) in consequence of a sister of *Te Tirarau* having been killed, roasted and devoured on it, a few years ago by the *Ngatimau* tribes. Both of these Cases are now about being investigated by the Government. I would fain hope that the worst is past, but, I fear that it will not prove to be so. I have long ago seen enough to lead me to expect a day of reaction, and, therefore, while grieved at such a deplorable state of things, *I* am not taken by surprise by them. Sifting times generally prove, I think, times of blessing to GOD’S people; and I *know* that “the LORD knowest them that are his,” and that He will keep them in the day of His anger; yet, where *such* are in New Zealand I cannot say. Still, I would hope that He has a *hidden* little flock even here. *Maketu*, was baptized by the Rev. — Churton, previous to his execution. Poor creature! he spent his days, while in prison, in a very light and careless manner, singing native songs, &c; I fear he did not know much of the state of mind requisite for receiving the Sacrament of Baptism. Mr. Churton, too, could know but little of the man, or the New Zealand language.—

5. I very much regret that the parcel of Books sent by me to the “Mars” whaler for you, should have been by *them* put in the Mail-bag, and so have cost the Society £7.12.0. As I have sent 2 or 3 parcels since I fear that you have had further and similar demands. For the future, however, I must endeavour to arrange matters better, and make up my packages in a little box.

6. His Lordship the Bishop of New Zealand, has not yet arrived; we are looking out every day rather anxiously for somewhat of him.—[3]

7. I take the liberty to enclose a Letter addressed to Mr. Bates, as it contains money, in a draft on you, for £30.

Hoping to write you again, my dear Sirs, very shortly.—  
And, desiring a continuance of your prayers for us—that we may, in these peculiar times, be blessed with a share of the serpent’s wisdom combined with the dove’s harmlessness.—

I am,  
my dear Sirs,  
Ever most truly and obediently yours,  
William Colenso.

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1842 April 4: to Maunsell<sup>30</sup>

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<sup>30</sup> Hocken Library Ms Vol 63; ATL qMS 0491. Enclosure No. 4 in Colenso’s letter to the CMS Secretaries of 13 December 1852 (below).

1842 April 19: to the CMS Secretaries<sup>31</sup>

Paihia, April 19<sup>th</sup>. 1842.

Secretaries,  
C.M.S. House,  
London.

My dear Sirs,

1. I wrote you on the 1<sup>st</sup>. current, per “Mandarin,” via Calcutta, since which your Letter to us, of October 1/41, has been received.—

2. I would thank you to cause the enclosed Letter for Mr. Bates, containing a Draft on yourselves for £30 to be delivered to him. Pray excuse my troubling you with the same, as I have no acquaintance in London to whom I might apply to execute a similar commission for me.—

3. Having written you so very recently, and intending to write you again very shortly, I have nothing at present to communicate. Save, that we have at last received Information of several of the Government Offices at Auckland being totally consumed by fire. They were close together in a row, and built of wood, so that, on the fire seizing one, it was not long ere the whole was in flames. We have not heard whether any of their Books or papers were destroyed.—

Praying that the LORD will graciously vouchsafe us to dwell in the light of His reconciled countenance through Jesus Christ,

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<sup>31</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

I am,

My dear Sirs,

Ever most truly and obediently yours

William Colenso.

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1842 July 26: to the CMS Secretaries<sup>32</sup>

Paihia, July 26, 1842

My dear Sirs

1. My last Letters to you were dated respectively April 1<sup>st</sup>., and 19<sup>th</sup>./42; since which yours of Nov. 24/41 to us, have been received.—

2. The Bishop of New Zealand, his chaplains, and all Missionaries have arrived here. His Lordship first landed at Auckland in the Thames; he subsequently came to this place, where he remained a fortnight; during which time he visited Waimate and Kerikeri Stations. Mrs. Selwyn having arrived, his Lordship left for the Thames, Port Nicholson, and other Colonial Settlements, taking Mr. Reay and others with him.—

3. Enclosed in a small box, (which I have directed Messrs. Campbell to forward to you by the same ship which takes this thence to England,) are 100 Copies of the Bishop's Sermon, which he preached both at Auckland and Paihia. It is *said*, "Published at the request of the Congregation," but it should be understood that only 3 persons so requested it, and two of those three I

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<sup>32</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

have since heard state, that “His Lordship will have, ere long, to alter his opinion from what he has therein advanced, when he shall have learned somewhat of the Native character.” I deem it necessary to mention this, as, from what the Bishop has said in his Sermon, persons at the distance of 16,000 miles may indeed be led to suppose, that this is not merely a land flowing with milk and honey, but really the very choicest portion of GOD’S heritage. To me, every thing appears “unwatered *still* and dry”. Ordinances and externals of Religion abound, but to my perception ’tis the shell without the kernel. Nevertheless I would believe that there are a *few* on whom the Spirit of GOD has breathed; who are beginning to see things as they really are— “men as trees walking.” But the Word of GOD, and my own experience have taught me, that a “*few*” only do believe to the saving [2] of their Souls, even when Gospel Truth is plainly and fearlessly declared. In making these remarks, I would to prevent misconstruction, also add, that I have not the vanity to suppose that my *ipse dixit* will be received in contradiction to the now published opinion of the Bishop. I cannot, however, refrain from giving you the honest convictions of my heart.—

4. There is also in the Box, a copy of my late Travelling Journal, with a few Sketches stitched up with it. This I would thank you to deliver to my old and much-esteemed friend Mr. Broughton, who having read the same will have the goodness to send it to my cousin the Rev. J.W. Colenso, Harrow, who will forward it to Mrs. Garnon, the person for whom it was written. Of course you are quite welcome to make whatever use you please of the contents.

5. You will also find a few copies of a little Tract, which I have lately published (as before at my own expense,) against the Roman Catholics. It is a Letter to the Natives informing them of the conversion of three Roman Catholic priests to the Protestant Faith, and of their reception into the Church of England; together with the “Form of Prayer” used on the occasion. I have enclosed therewith a liberal translation of the few sentences which I appended as an Introduction to the “Form of Prayer.” I am sorry, very sorry, that our Missionary Comee., have neither done, nor countenanced the doing of any thing in the shape of Tracts against those artful emissaries of Evil. And, I think I may say, that I have reason to suppose, that less *should* be done in that way by any one belonging to your Society in this land, who wishes to live in peace with those who are either above or co-workers with him. It is useless, however, for any person or persons to suppose that he or they will ever be able to induce me to cease positively opposing as opportunity [3] may offer these Servants of Rome. Yea, any one, whoever he may be, who shall attempt to preach another Gospel to the poor New Zealanders, than Glad tidings for perishing Sinners through the peace-seeking blood and merits of our glorified Redeemer, or attempt to lay any other foundation than that which is *laid*, even Jesus Christ, will necessarily be opposed by me. I trust that GOD will give me wisdom to discern, and faithfulness to expose,

the stealthy approaches towards error, so warily made in first beginnings; as well as all the requisite caution which I may need, to keep me within the bounds of moderation.



5. There is also a Copy of the Psalter prepared for Press; concerning which the Comtee. of Missionaries have been pleased to adopt a proposition of mine requesting you to get 10,000 Copies printed; as our edition of 5,000 have all been issued. I suppose that it quite escaped their notice to desire the “Order for Administering the LORD’S Supper”, to be printed with it. I, however, venture to think it highly requisite, inasmuch as the number of Communicants are numerous and still increasing. I have, therefore, added a Copy of the Communion Service, which you will get printed and bound with it, or not, at your discretion. In either case *I should be happy to have 500 Copies, (in addition) on my own private account.*

6. I have also sent you Part 1<sup>st</sup>. of a “Grammar of the New Zealand Language,” by Mr. Maunsell; which, while it contains much that is excellent, is far from being entirely correct.

7. Our new Printing Press has safely arrived, and is put up in the Printing Office. We want, however, some one to work it, and some one also, to get matter ready for it. At present, and for some time past we have been busily employed with Reprints of the Small Prayer Book, Primus, Catechisms, &c.; parts of Exodus and Deuteronomy; and sundry Documents for the Bishop.[4]

8. I have also enclosed in the Box, a small Indent, including Articles for the Printing Office and on private account of self and friends; which you will oblige us in getting forwarded by earliest opportunity. I think it needful to say, in order to prevent any degree of astonishment arising in your minds at my writing for a few stores so soon after the arrival of such a large

shipment as that pr. "William Wise," that, although those stores were all immediately divided among the different Individuals of the Mission, I did not obtain a single article: hence the cause of my now writing for a small supply.

10. I have been given to understand that I am to have a Dictionary of the New Zealand language by the Rev. W. Williams to print. Although, at first reading of the Resolution in Comee., the Comee. of Missionaries rejected the same, at a subsequent Comee. it was again urged and adopted. I have represented—the time it will take to execute it here; the hindrance it will be to other (and much more useful) works intended for the benefit of the Natives; the expense it will put the Society to, with little prospect of a return of the same; the certainty that if printed in England it would be ready for delivery in less time and at a much less expense than if printed here; the probability that, if, when printed here, it should be considered an article worth speculating in; persons would be found to get it cheaply reprinted in England or America, and so undersell our edition; and the almost certainty, that if handed over to the New Zealand Land Company (now that the way is opened) they would not only gladly print it, but also remunerate Mr. Williams (or the Society) for the copy-right;—but to no purpose. A Dictionary of the New Zealand language is merely a Book of reference for the *few*; for, instead of the Settlers caring to learn "Maori," they have already shewn that the Natives in order to carry on any dealings with them, will have to pick up some smattering of English, and such knowledge the present (and, I fear, the next in succession) race of New Zealanders [5] will never gain

from Books. I am sorry, my dear Sirs, indeed I am, to have to remain with the press to do such (permit me to say) very un-missionary work. I felt the restraint great, when I was closely engaged in working in the Printing Office for the spiritual benefit of the Natives; how much more then may it not be supposed I feel my present and prospective situation, when obliged to execute such work?

10. With the utmost deference, my dear Sirs, I pray you to allow me to hope, that par.4, of my Letter to you of Jany. 24/40, will receive from the Parent Comtee. every kind consideration. I trust, that from my present anomalous situation I shall not be brought into juxtaposition with his Lordship the Bishop. I *can*—through GOD’S grace which is covenanted—endure poverty, and, like the Apostles, not only consent but rejoice to be counted the offscouring of all things, so that I preach the Gospel; but I never, never can consent to cease declaring to others that blessed Gospel which the Spirit of GOD (notwithstanding my dullness) has made me in some measure to comprehend.

11. You will, doubtless, hear from others (to whose province it more particularly belongs,) of the present state of things in New Zealand. The Thames and Bay of Plenty Natives are again in a very unsettled condition, owing to a number of the former having made an irruption on the Tauranga Natives and killed seven, while peaceably engaged in planting. The latter have since retaliated, and killed some of the other party; and it is probable that other Tribes, at least those residing in the immediate neighbourhood, will become involved.

12. I mentioned in my last of a disastrous fire having taken place at Auckland, by which several of the Govern't. Offices were consumed. Shortly after that event, the Governor's late residence at Russell in the Bay, (one of the first class houses [6] in New Zealand,) was totally destroyed by fire. Lieut. Beckham, J.P., who occupied it, barely escaping in his shirt. And, about a fortnight ago, the residence of the late Additional British Resident, Lieut. McDonnel, at Hokianga, was also burnt to the ground; the property destroyed, in the last-mentioned fire, is stated as valued at £5,000. I mention these events in order to notice an opinion which is abroad, that there is something more in the consecutive happening of these fires than mere casualty. The Government, unfortunately, is much disliked. I believe Capt. Hobson to be a well-meaning man, but, unhappily, he has those about him who appear to be very bad advisers; and, in connection with them, such a number of dependent place-hunters to be provided for, as actually to eat up all—and more than all—the energies of the Colony can produce. For, in addition to the immense sums realised from the sale of petty sections of Land at Auckland, a debt is already announced, exceeding £50,000! I, however, merely mention this, that you may hear, though briefly, the common report of the Colony, for I have neither time *nor inclination*, to meddle with politics.—

May the Lord of His infinite mercy graciously be pleased to overrule all events for the good of His Church—to direct those who are in Authority in this Colony for His glory and the welfare of the people—to

guide us into truth, and, having stablished, finmally to  
receive us into His Heavenly Kingdom!

Believe me,

my dear Sirs,

Ever most truly yours

William Colenso.

P.S. I have written Berdoe a Letter, in which I have  
ordered the Clothing mentioned in the Indent, (in the  
Box,) and, *I believe that I am not indebted a penny at  
this time on the Secretary's Books.*

July 28/42

W.C.

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1842 December 30: to Davis<sup>33</sup>  
(Copy.)

Mr. Rd. Davis,  
Secretary,  
N.D.

Paihia, Decr. 30<sup>th</sup>. 1842

My dear Sir,

Understanding that your Committee are to meet at  
Waimate on Monday next, I embrace the opportunity  
thus afforded me of acquainting them with my  
Sentiments, in answer to a certain portion of your official  
Letter to me of the 19<sup>th</sup>. instant, in which you speak of  
my being “soon at liberty to proceed to a Southern  
Station.”

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<sup>33</sup> Hocken Ms-0498/012/358.

That prior to my being removed by the Committee of Missionaries from my present occupation (of Sub-Editor and Superintendent of the Press, as expressed in the last Letter from the Parent Committee,) to any part or Station of New Zealand, I should wish such removal to have the full sanction of the Parent Committee.—

Believe me,  
my dear Sir,  
with every respect,  
Ever most truly yours  
Willm. Colenso.

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1843 March 7: to Gell<sup>34</sup>

J.P. Gell, Esq.  
&c &c &c  
V.D.L.

My dear Sir,

Since my Note to you of November last, I have been honored in the receipt of yours of Augt. 6<sup>th</sup>, together with a copy of No. 9 of the "*Tasmanian Journal*".

I now send you a paper containing an account of several new Ferns, which I have lately discovered and classified. I have had this ready some time ago, but have been waiting, expecting to see something of those papers already sent, and which, I suppose, will ere long, come to hand. In *this paper* I have included those six ferns

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<sup>34</sup> ATL MS-Copy-Micro-0715.

formerly described. Should that paper have been inserted in any no., you will, I suppose, merely notice them again in their place in this paper, something in this way—  
—*L. linearis*, n.sp., vide, no. , p. .—

The descriptions, however, here given of *those* Ferns, will, I think, be found to be amended a little, in perspicuity, and correctness of detail of minute particulars.

I have sent a copy of my Ms., with dried specimens, to Sir W.J. Hooker, and should be gratified in having this paper inserted at an early opportunity, as I much wish to be able to send him a printed copy.

I have another paper nearly ready— “Memoranda of an Excursion in N. Zealand, with remarks on its Natural History, &c.”, which, I venture to suppose, will give more general satisfaction than the enclosed.

I hope you received my *corrected* paper on the Bones of the Moa, in time to supersede the first one sent.

I think I mentioned in my last, that I had not received Nos. 2 and 3: I would thank you, my dear Sir, to get me copies of those numbers forwarded. My friend Rev. R. Taylor, informed me, that he, also, has not received any Copies of those two numbers, and would be obliged to you in your causing such to be sent to him. Mr. T. has, moreover, suggested, that our Society may have some such regulation, as to allow Members copies of those numbers only in which they may happen to have a paper. If this supposition is correct, we would gladly become subscribers, in order to get copies of each number *as printed*.

I hope to be able to send you the paper I have to hand  
before the expiration of this month.—

Believe me to remain  
My dear Sir  
very truly yours  
Willm. Colenso.

March 7, 1843.  
Paihia, Bay of Islands

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1843 March 20: to Gell<sup>35</sup>

Paihia, Bay of Islands  
March 20 1843

My dear Sir

I last wrote you on the 8<sup>th</sup>. instant sending you a Paper,  
giving an account of some new Ferns, which I hope you  
will safely receive.—It is however, not improbable that  
you may receive this communication *first*, as I have  
subsequently heard of the vessel which took the Mail  
containing mine of the 8<sup>th</sup>. instant, sailed with the  
intention of first visiting the Western Coast of New  
Zealand.

I hasten to send this communication earlier than I  
expected, as I have heard of a vessel being in passage for  
Hobart Town, and an opportunity has now presented  
itself of sending my packet to Hobart Town. I shall

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<sup>35</sup> ATL MS-Copy-Micro-0715.



send this, under care of the Captain, as the rate of postage, here, is high; and I have experienced, that although addressed to His Excellency Letters are not therefore free.

I have only hitherto received No's. 1, and 4, of the Magazine.—

I should much wish, (*if it could be so arranged*, and the extra trouble to the printer would be slight,) that this Communication, the one one of the 8<sup>th</sup>. instant, (and if not too late) that on the *Moa*, made up into one continuous work, and a 100 copies strongly bound *at my expense*.—And, if not destroyed, a 100 copies of the Lithogs. of the Fossil Bones, and of *Lomaria nigra*, *L. linearis*, *L. rotundifolia*, and *H. Frankliniarum*. My old friend, Mr. W.R. Wade, would, I am very sure (if needed,) kindly superintend the Editorial department. An order on me, to the amount incurred, payable to any one here, or, on the account reaching me, my transmitting the amount of the same to Sydney, would be promptly attended to. I have several scientific friends at home, to whom I should much wish to send a copy. I intend writing Mr. Wade, by next opportunity, on the subject.

I should much wish to send a few Drawings of shells, &c., to illustrate this paper, but have not at present time to do so. If, however, an opportunity presents itself of sending shortly, I shall not fail of embracing it.—

We have had a most brilliant Comet visible here for a fortnight past; its tail, immensely long, apparently occupying an arc of approximately  $\frac{1}{7}$  th of the heavens.

I hope it is visible at Hobart, and that I shall have the pleasure of seeing it noted in our Journal.<sup>36</sup> Believe me

My dear Sir

Very sincerely yours

W. Colenso.

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1843 March 22: to Selwyn<sup>37</sup>

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1843 April 15: to Mair<sup>38</sup>

Gilbert Mair, Esq., J.P.,

Deveron,

Wangarei.

Ki a te Mea

Kei Taua Tawiti,

Kei hea ranei, e noho ana.

Paihia, Easter Eve,

April 15 1843.

My dear Sir,

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<sup>36</sup> The tail of the great comet of March 1843 was only exceeded in 1996.

<sup>37</sup> Hocken Library Ms Vol 63; ATL qMS 0491. Enclosure No. 6 in Colenso's letter to the CMS Secretaries of 13 December 1852 (below).

<sup>38</sup> ATL MS-Papers-0092.

Your plaguy vessel gave me the slip—and Capt. Lewington, too, served me much as you did when last here, sailed, in another vessel without calling as he promised to do. So I cannot send your daughters watch; at which I am quite vexed.

I write this, and leave it with Walter, to send to you by some Native going that way; just to let you know how things are with me.

I got home on the Saturday night, very well; my cold, however, though little, still remains. I leave on Monday (the 17th.) by Styles' vessel for Auckland—and suppose I shall be three weeks or so absent.

Mr. Busby left yesterday (Good Friday) for Sydney; obliged to be content with a berth in the *hold* of the Shamrock! I am quite sorry for him.

Mr. Williams is not yet returned from Oruru, nor has *any* fight yet taken place—save that little skirmish in the onset, in which 4 lives were lost. I suppose the old gentleman intends to tire them out.

The Bishop is not gone to Auckland, having received the sad news of the death of his Mother; which has affected him very much.

Mr. Dudley is well and preaching.

Mr. Taylor and family have sailed for Wanganui.

The Columbine is sold to Stratton for £600;—I suppose he will have a £100 for this first voyage.—I do not know of any other news.—

With kind regards to your good *kind* wife—and daughter—and all your bairns—whom I pray God to keep and bless.

I am, my dear Sir,

Very truly yours,

W.

Colenso.

I should like to hear how you got on in Kahunui's case: I had a long talk with Iwitahi's party on the subject.

—W.C.

Kier is doing of nothing; *if you think he would suit you*, you had better send him a line: *wages is not an object with him*.

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1843 May 8: to Mair<sup>39</sup>

Victoria,  
Monday  
May 8th.

My dear friend,

We arrived here yesterday—48 hours from the Thames. Through Mrs. B's kind and pressing invitation, we remain here for the present. My good wife is pretty well and joins me in sending our kind regards to Mr. and Mrs. Mair and family.

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<sup>39</sup> ATL MS-Papers-0092.

I saw the Bishop at Auckland, on Thursday night last; and had some conversation with His Lordship. He was 13 days coming from Waimate, by way of Kaipara. He intends returning to the Bay by way of Wangarei and, Ngunguru, and I ventured to assure him that you would do all you could to assist him, and put him in your boat to Ngunguru,—I mean to Kaiwa Bay, whence he could get in 3 or 4 hours to Capt. L's.—I hope the Natives will huihui, and behave well to His Lordship, and remember Neho their old matua.

As soon as he returns We are to go to the Waimate, when I hope to write you again.

Mr. Chris. Davies is at Paihia for the benefit of his health. The Tortoise is here taking in stores, and going home—now is the time to write your father. Capt. Todd is here in the Union—and the Westminster, another merchant ship, is here also; and 6 or 8 whalers—ka pai ha!

I send your daughters watch, and wishing you every blessing—and desiring to whisper, (in love and friendship,) *make sure work for eternity—*

I am,

My dear friend,

with the kindest regards to *all*

Yours very truly,

W. Colenso.

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1843 May 15: to Mair<sup>40</sup>

St. John's College  
Waimate May 15

My dear Sir,

I hope this will find you returned safely from Auckland to the bosom of your family, and with a lighter heart than when you went away. I have scarce a moment to spare, but I would not allow the opportunity to pass without writing a line. You are often in my thoughts, and I pray God to direct and bless you in all your matters: Cheer up, never despair! great afflictions have often befell many of the Lord's chosen ones even when living close to Him—Yet He has ever proved His promises—who knows but that it may be yet with you as with Job, whose end, even in a worldly sense, after losing all, was better than the beginning.—

Keep by Your Heavenly Father: go not to the right nor left of the *one narrow* path: a *good name* is better than riches. Listen not, my dear friend, to any devices of prudence, or expediency, (*falsely so called*) which do not accord with the golden rule—the Word of God.—This only will give peace at the last.

I would write more, but time is precious. With kind regards to Mrs. Mair and family.

Believe me

Yours very sincerely,  
W.

Colenso.

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<sup>40</sup> ATL MS-Papers-0092.

1843 May 19: to the CMS Secretaries<sup>41</sup>

Paihia  
Bay of Islands  
May 19/43.

My dear Sirs,

1. Some considerable time has elapsed since I last wrote you:— My last Letter being dated, July 26/42. I should, however, have certainly written to you long ere this, had not the many and peculiar changes continually taking place whispered—*wait*. With my last I sent a small box, containing sundry Books and Mss., the whole of which, I trust, you have safely received.

2. The work of the Pg. Office is now executed by Mr. Telford, who, safely and unexpectedly landed here in the end of the past year, and into whose charge I committed the whole of the Printing and Binding *Materiel* on the 1<sup>st</sup>. of January last. Mr. T. arrived just as I was about *finishing* the composition of the last copy of Translation, and has subsequently been employed on a Dictionary (referred to in my last) of the Native language.—A work which I was sorry to see begun, as it will, I fear, eventually prove a heavy outlay of Money, with little prospect of utility, and less of reimbursement. I wrote a letter to our District Committee (a copy of which I enclose,) on the subject of printing of the Dictionary, which did not, however, cause any reconsideration of their Resolution. Mr. Maunsell has, already, lost £55. in

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<sup>41</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

publishing his Grammar, although only three nos. have yet appeared.

3. On Mr. Telford's arrival, the N.D. Comee. wished to remove me to the Southd., which, following out what I perceived to be the path of duty laid down by the Parent Comee. for me, (as expressed in par. 3. of your Letter of May 17/42.) I would not consent to do without their approval, and wrote our District Comee. a letter to that effect,—a copy of which I enclose. I regret to have to notice, that Mr. Telford, perceiving the state of things, did not act altogether as I think you quite intended he should do; wishing, doubtless, to have the entire Superintending of the Printing Department; and, possibly, thinking by so acting, to obtain it the sooner. Although [2] I assiduously endeavoured to keep from anything approaching collision—by doing little acts of kindness, yielding of many matters which by right belonged to me, and even offering to abstain altogether from the entering the Printing Office, for “quietness sake”. Mr. T. *writes*, and considers, himself “Superintendent of the Press”; so that, should it be deemed advisable on the part fo the Parent Comee. to continue me in that situation, it will be quite necessary, I think, for them clearly to define our respective duties. In mentioning these matters, I would do so in the kindest possible manner, with regard to Mr. T., consistent with duty, because, considering all things, I can but think it quite *natural* for Mr. T. to act as he has done. For, at the period of his arrival, I had just finished plastering the house in which I had always resided, and fencing in the ground and stocking the gardens belonging to the same, (having lived for nearly 8 years in an unfinished



dwelling,) and completed by degrees year after year the various little wants of the Printing Office, so that every thing around looked quite inviting. *All* which Mr. T. was led to expect he should possess on my being removed to the Southward.—And, because I would believe, (if it be the wish of the Society to keep up a Printing Establishment in New Zealand,) that Mr. T. may, through the Divine Blessing, be useful to the Society and the Mission in the situation which the Parent Comee. have assigned him in the Printing-Office.—

4. Just about the period of Mr. Telford's arrival, I had it in consideration to write you my ideas respecting the Press.—I thought that it would be most advantageous to the Society (taking into consideration all circumstances,) to cease keeping up a Printing Establishment in New Zealand; and, I still venture to think that such would be best. There are several Presses now in the Land, at the different large Settlements, where any small printing required might be executed by contract, with the advantage of each district being supplied in its own dialect. [3] Future editions of the Testament and Prayer Book, will, I dare suppose, be always executed in England; where they can be done better, cheaper, and more expeditiously. And, I think, that the fact, of their not being any thing whatever of a direct Missionary character printed at the Society's press during the last six months, (save a proof "pulled" of the first half-sheet 12mo. of Joshua,) although the Establishment has been attended with a very great increase in expenditure, will tend very much to confirm the truth of my supposition. I venture to think, my dear Sirs, that it will be soon the case with the Press, as with the Columbine, the Farm,

and the Public Store; the end being, in a measure, answered for which it was set up, it will be found desirable under existing circumstances to discontinue it. Perhaps twelve months longer trial will more fully develop the truth of my observation. At all events, I would strongly urge on the Comee., (in case they decide on my moving to the Southward,) the necessity of having a Superintendent for their Press, (if possible from among the Clergy,) whose duties should be clearly defined in a Letter of Instruction from the Parent Comee.

5. My own situation, during the last six months, has been a very unpleasant one; (not a little reminding me of what Mr. Wade's was 4 or 5 years ago,) the Bishop, too, being evidently prepossessed against me! Better days, however, are, I hope, at hand. I have often found the path of duty a narrow and apparently difficult one, but have invariably proved it to be infallibly *safe*. I have had to pass through many sore trials of late, but, blessed be the LORD! I do believe they have been, and will be, for my spiritual good. He has enabled me to *live down* my enemies, and now the Bishop (from whom I have lately had two kind Letters,) is, without any effort of mine, become my friend. At his Lordship's suggestion and arrangement I go, in a few days, to the Waimate, there to reside for four or six months, to study preparatory to Orders. I know not where my future lot may be, nor am I at all anxious about the matter, save that, [4] (if it please the Parent Comee. to disconnect me from the Press,) I should wish to labour in a populous District, as far as possible from the encroaching white man; and, if possible, among some of those Tribes who have heard and received the Gospel at my hands. His Lordship has

already licensed me to Catechetical Duties, for which, I hope, I am thankful. I venture, however, to suppose, that few, if *any*, among us will ever be admitted to Priest's Orders,—unless the Standard of Qualification (an Examination in Latin, Greek and Hebrew) be greatly lowered. I trust, however, *with GOD'S Grace, cheerfully to serve Him* among the poor Natives in whatever vocation I may be placed,—whether as Catechist, Reader, or Deacon. “For I had rather be a doorkeeper in the house of my GOD, than dwell in the tents of wicked ones”.—

6. Among other things, I have to inform you, my dear Sirs, of my marriage; which took place on the 27<sup>th</sup>. of last month, at Otahuhu near Auckland: Mr. Fairburn's eldest daughter (of whom honourable mention has been made by the Bishop of Australia and others, as a useful and active member in the LORD'S Vineyard,) is now my wife. It had long been a matter of earnest prayer with me for guidance in this important matter, and I can but believe that the LORD hath graciously pleased to direct me to a partner every way suitable for a Missionary's wife. It was my intention to have gone single to Waimate, but, at the wish of the Bishop (who, in his Letter to me of March 17<sup>th</sup>., says “If you would prefer coming as a married man, I have no doubt that we can make arrangements for Mrs. C's. reception: and she will be of great assistance in the revision of the New Testament. In fact, I should very much prefer this arrangement, as my short visit at Maraetai would prepare me to be glad of any opportunity of extending my acquaintance with her;”) I have concluded to go thither married. [5]

7. I have read the charge brought forward by the Chairman of “the Aborigines Protection Society,” relative to the Sale of Books and more than supposed pocketing of the price by the Missionaries, but am not greatly surprised at it; as such has been the common taunt of our Roman Catholic adversaries for many-a-day. We have often—invariably, when we *could* do so—sold Books to the Natives, of which I supposed you had been always well aware, from the entering (at least) of those I had sold in the “Return, No.1,” sent by me to each half-yearly Comee., and from the often mentioning of such transactions in Journals, &c, as well as from the more recent remittances of monies received on account of such sale of Books. Until lately, the payments generally received by me have been in work rendered on account of the Society—digging, fencing, &c., &c.,—or in exchange for different fruits of the earth,—melons, pumpkins, maize, sweet potatoes, peaches, &c., &c.,—which were used by ourselves and numerous native visitors on the premises. We ever found that Books (and, in fact, every thing else,) were taken much greater care of by the Natives, when earned or paid for with ever so small a price, than when issued gratuitously. I enclose a List of Books, sold by me at different times to Natives and others, (see enclosure D,) the amount of sale of which was always carried by me to my Cash account in the P. Office Ledger. In August, 1840, I received an official order from the Secy. of the N.D. Comee., (in consequence of the *number* of Books I was selling from the general Stock,—the policy of which Order, however, is still unknown to me,) to the effect “that no Copies of the New Testament, or other Books, be issued in future,

but under the sanction of the Comee., which effectively precluded my selling any more Books from the General Stock. I have, however, subsequently sold a considerable number of those which fell to my share, (in making a division of Books among the Stations,) several of which have been sold for marketable produce—potatoes, pumpkins, &c, &c,—and which I have constantly debited myself with at the common [6] market price of such articles; often, I believe, so at too *high* a rate. Two days ago, an old Native Chief came to see me, and told me he wished a Comm. Prayer, and that he would pay for it (if I was willing) in pumpkins; enquiring, how many would be required. I told him, he should have one for a dozen; to which he instantly and gladly assented. Yesterday, he brought the pumpkins, and received his Book; I charging myself 3/- for the vegetables; which are, to me, of little use. Instances of this kind, only having *smaller* payments given in return, (such as, a bunch of onions, a fish, a bundle of firewood, a few cabbages, a wild pigeon, and, sometimes, an English Bible or Com. Prayer obtained from the shipping, and, more recently, some one of the Roman Catholic publications in the New-Zealand language, or a crucifix, or medal,) are of common occurrence. We have, however, (at least *I* have) always freely *given* Books in travelling, although the doing so has, sometimes, unfortunately caused dissension and jealousy among the Natives of the place, as only a privileged *few* could possibly attain such prizes. Within the last two years, I have, on 5 different occasions, sold one pound's worth of Testaments to a single native at once; *three* of whom *sent* their money from Port Nicholson. I have, also, had

applications from white men, traders on the coast with the Natives, for Books; and, on one occasion, spared one respectable trader 6 Testaments, for which he paid me 6 bushels of Maize, which I set down in my book as £1..4..0, the very *maximum* price in the market. I, also, enclose, a List of Books, &c., sold (as mentioned before from *my share*,) by me, during the 2 years ending June *next*; and which will *all* have been paid by me in a/c with our Secretary (with, perhaps, some future addition,) at the next Comee. meeting, at the close of the six months ending in June ensuing. I may here mention, that, in addition to monies (or vegetables, &c.,) received for *new Books* sold, I have, also, received a few trifling sums, or equivalents, from Natives for my repairing [7] of their *old Books*; which amount, I scarce need say, I have, also, carried to a/c.

8. I have very recently received the Books and Watch; so kindly sent me. *Bagster's version of the Vulgate*, however, is of *no manner of use* as a book of reference when disputing with the Romish priests. I much wish for one of their *own* editions of this work, together with a few other Books of which a List is enclosed.—And which, I trust, you will cause to be sent me as soon as possible by first vessel to the Bay of Islands, Auckland, or Sydney. *Do not send any thing for me to Port Nicholson, or to any other port in New Zealand, for the present*, than those *two* already mentioned. “*Scott's Continuation*,” 3 vols., among the books sent, is made up, I find, of three *different* editions! The 1<sup>st</sup>. vol. of the 4<sup>th</sup>., the 2<sup>nd</sup>. vol. of the 3<sup>rd</sup>., and the 3<sup>rd</sup>. vol. of the 2<sup>nd</sup>. edition!!

9. I enclose a Copy of the List of Printing and Binding Materials and Stores, and Books, &c, &c., delivered by me into the charge of Mr. Telford on the 2<sup>nd</sup>. of January last; the original of which is in the possession of Rev. R. Burrows, who is now our Secretary.

10. I hope that the Indent of Medicines, Stores, and Books, forwarded in my last, has been attended to and shipped for New Zealand, ere this.

11. Should Mr. Tegg, Bookseller, (or any other person) send you a parcel of Books for me, I would thank you to pay him the amount of his Bill, which will be but small.—

12. I have lately had occasion to write to Mr. Johnstone, Hunter Sq., Edinburgh, and to enclose the 1<sup>st</sup>. and 2<sup>nd</sup>. of a Sett of Bills of Ex., for £30, drawn upon you by our Chairman and Secretary in Commee. at Waimate on Jany./43, and numbered 1; should such Bills be presented by *him*, or his *order*, please duly honour the same.

13. The Romanists (who have lately had an accession to the number of their priests,) are active. They have published a Book of 55 pps., 8vo., containing sundry Prayers, a Litany to the Virgin Mary,[8] directions how to cross, and how to use the Rosary, and a long rambling address to the Natives; in which address the Romanists state, that *we* and “all protestants, (who owe their origin to Henry VIII, Luther and Calvin,) will, without any reserve whatever, when we die infallibly go to hell, unless we conform to our Holy Mother the Church of Rome”! Last week, they had a grand day at Kororareka,

consecrating and laying the foundation of their new Church. Were they opposed as they ought to have been, (or were they now manfully met,) I feel quite sure they would soon give up New Zealand as a soil in which Popish slips will never thrive.—I hope, however, (though *alone* in this warfare) soon to have another little book out against them. I have good reason to know that they hate me with unceasing hatred. I much wish some Christian friend at home, would send me the *useful* and *authentic* works of the Protestant Association.

And now, my dear Sirs, I must hasten to bring my long Letter to a conclusion. I sincerely hope, however I may have erred in any of my views herein expressed, that I have been led to lay them before you from no other source than that of a good intention. May the Giver of every good and perfect gift, continually enable us for all things! and, having stablished and strengthened us for all He may be pleased to require, finally bring us all to His heavenly kingdom of peace and rest, through the alone merits of Jesus Christ our LORD.

Believe me,  
my dear Sirs,  
Ever most sincerely yours,  
William Colenso.

Paihia, Monday morning  
May 22. 1843.

About to send my Letter to the Post office; I add, by way of Post Script, that His Lordship the Bishop returned from the Thames on the 20<sup>th</sup> instant, landing at



Wangarei, he travelled hither—having rain every day—by way of Ngunguru, Owae, Papapaaumu, Wangaruru & Waikare, so that the whole of that Coast has, also, been seen by His Lordship.

Since I closed my Letter, I have read our Anniversary Sermon (which has just come to hand) preached by the Rev. Hugh Stowell, and am delighted beyond expression. Blessed be GOD! for strengthening and enabling His Servant thus fearlessly to speak! I hope its arrival *here* will be productive of much good among some in New Zealand who have to minister in Holy things. And, as (I hope, in some degree at least) a tried servant of a few years' standing and experience in the Missionary Field, I implore you, my dear Sirs, and you, Fathers in Christ, of the Parent Committee—in the Name of our Lord and for the sake of the souls of the poor dear New Zealanders—who, though professing Christianity and able to read the Word of GOD, are, therefore perhaps, the more easily imposed upon by any religious observance of “voluntary humility and will-worship,” having a specious outside—never to send any one to this field of labour, however exalted his attainments, however flaring his zeal, who is in any way tainted with those “anti-christian” principles. Let such come—and *we are divided*; let such come—and the Natives—our own Natives—are Romanists. May you ever give the fullest attention to what God's Servant *then* spoke, especially to the words contained in pp. 18–21, and may the Holy Spirit ever more enable you for your arduous task.

Amen, and Amen—— W.  
Colenso.

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1843 July 15: to Mair<sup>42</sup>

G. Mair, Esq.,  
Wangarei.

Ki a te Mea,  
Kei Wangarei e noho ana.

Waimate, July 15,/1843.

My dear friend,

I have scarcely time to write a line, and I know not if when written it may reach you, but I will notwithstanding make the experiment; a Native going to Owae affords me a kind of opportunity.

Yesterday the Bishop appointed me to visit Wangarei and the Coast in the middle and latter end of August, so I hope to see you on Saturday night the 26 of August; I shall go by way of the Coast and Ngunguru, thence to Tamatarau, and finish at Tauatawiti, returning by Wairua. I have but a few days allowed me, and must therefore make but a flying visit.

I wrote you a hurried line or two the other day: I dare say you have again visited the Bay since we left it as Milne has been in. The Columbine is not yet arrived, nor Mr. Busby; that is when I last heard.

I have no news to send you, here, in the midst of the Ngahere's, I hear and see nought save trees and kaka's:—Kei te moana anake nga pipi.

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<sup>42</sup> ATL MS-Papers-0092.

I hope you got well home, and that now yourself and family are quite well: remember us *most kindly* to *all*.

We are living in Mr. Preece's old house; and though it has but 2 rooms, yet we have enough, and are pretty comfortable.

I sometimes think on you and other old friends: we are getting more and more separated from each other, but I hope, through God's abounding mercy, we shall all meet together at last "to go no more out for ever": that, my dear friend, will be a happy meeting,—we shall ever have done with sorrow, care, and the 1000 troubles and ills of life, and shall "be for ever with the Lord".

Remember me kindly to Mr. Kier, who, I hope, is comfortable, and believe me

Very truly yours

W. Colenso.

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1843 September 27: to Mair<sup>43</sup>

Paihia, Sept. 27  
1843

My dear Sir,

Being about to sail, in the Columbine, for *Turanga* and the *Mahia*, and down below on that coast, I just drop you a line for old acquaintance sake. I heard you were at the Bay and could but regret that I was so far off as not to be

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<sup>43</sup> ATL MS-Papers-0092.

able to render you the rites of hospitality. I hope you got back in safety to your dear family.

Of course you have heard of Mrs. Fairburn's death: a happy release for her from a severe state of suffering of long continuance. I have not the least doubt on my own mind of her having entered into rest. May the Lord prepare and enable us to follow! Mrs. Colenso felt it much, at first, but, I am happy to say, she is now pretty well.

I am to be absent for 5 months—and to come back from beyond Hawke's Bay all the way by land! I dare hope that the Lord will strengthen me for this work also. We sail in the Columbine, and we shall call at Auckland, Tauranga, Hick's Bay, Tolaga Bay and Turanga: *ka pai!* I see Capt. Fitzroy is to be Governor: I hope he will not forget his *old friends*. I had a letter from Dr. Hooker of H.M.S. "Erebus", the other day, in which he says, "You must remember me kindly to Mr. and Mrs. Mair, their kindness to a total stranger I can never forget; tell them also that Abernethy is quite well and desires his kind remembrances." They were 137 days out of sight of land, and were brought up in 78°10' S., just where they were before. They lost one man in doubling Cape Horn, and wintered at the Falkland Islands.

Perhaps when I return—about the 18th. or 19th. of February, I may pass by your kainga. May the Lord ever bless you all, my dear *friends*—and believe me

Very truly yours

W. Colenso.

(written in great haste)

I heard from Mr. Puckey the other day he was quite well.

1843 October 2: to the CMS Secretaries<sup>44</sup>

St. John's College, Te Waimate,  
October 2<sup>nd</sup>. 1843.

1. My last Letter to you was dated May 19, 1843; since which we have not received any Communication from the Society.

2. I intimated, in my last, that I expected "to go in a few days to the Waimate," to study under the direction of the Bishop. We accordingly came hither on the 5<sup>th</sup>. of June, and (as you will have perceived) still remain. My time has been fully occupied in study; excepting about 3 weeks in August, when the Bishop kindly sent me to visit the Natives at Wangarei Bay and adjacent villages. On the 24<sup>th</sup>. ult., an ordination was held here—when Messrs. Spencer, H Butt, and W. Bolland, were ordained Deacons. The Bishop has been pleased to defer my being admitted to Deacon's Orders until September next; which, as it keeps me from *active* usefulness, proves a severe trial to me. It grieves me much to have to eat the bread of idleness; and more to be obliged to sit still in these *peculiar* times.—I endeavor, however, to comfort myself, with the Psalmist's words, XXVII. 14, &c. The Bishop leaves this week to visit his large Diocese, from which he will not return until March next. In consequence of which absence he has just given me a Letter of Instructions to proceed immediately (*this day*) to Turanga, and thence, under the Archdeacon's directions, to Hawke's Bay; whence I am to return over-land, by a kind of zig-zag route among the villages of the interior, to the Waimate by the end of the Summer. The

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<sup>44</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

Bishop has, moreover, informed me, that, in all probability, Ahuriri in Hawke's Bay will be the place to which I shall be ordained. I am, I trust, thankful for this journey being granted me, and for such a large and populous and distant District being prospectively allotted me as the Scene of my future labours. I can, but *feel* for *my* Natives at Wangarei and on the Coast between that place and Cape Brett, among whom also I have hitherto laboured alone, who have not only implored me not to leave them, but have been here to the Bishop, as well as sent him letters, beseeching him not to take me from them. The Bishop, knowing pretty much of the merits of the case, will, doubtless, be guided aright in the matter; for, were it left to me to choose, I could not, I confess, do so. Had these Natives been more in number, (being only about 5, or 600,) or more destitute of Scriptural knowledge, I should then be the better able to decide.

3. Nothing has been printed at your press since I last wrote, save a few chaps. in continuation of Deuteronomy and Joshua and the N.Z. Dictionary mentioned by me in my last. A short time ago, the Bishop informed me, that he had written to you respecting the Press; and, following out the idea faintly sketched in par.4. of my last communication, I think the disposal of the whole Printing establishment to him, would be well-worthy of the attentive consideration of the Parent Commee.: mainly so, from the fact, that it will henceforward be done there which shall not have received his Lordship's *imprimatur*; and that in the so disposing of the Printing Establishment, our Society will be relieved of a heavy and continual expense; and, also, that in my being *entirely* separated from the Press, there is no one (I speak

in confidence) among them save the Archdeacon W. Williams, and the Rev. R. Maunsell, who is fully qualified—by a good knowledge of the Native Language, freedom from worldly cares, and an entire adaptation to the office of Superintendent—to undertake the arduous task of conducting same.—

4. The Bishop has a little Press of his own, in which (among other things,) he, every week, prints the heads of his Native Sermon on the ensuing Sunday; these he distributes with suitable instruction among his numerous Native Teachers, for them to deliver to their hearers, and hence, ensures a similarity of teaching, and, as far as man may, erects a safeguard against heretical or novel doctrines. An admirable plan fraught with incalculable good to the Natives! I have the pleasure, and honor, and benefit of translating and preparing these skeletons for Press. It would be well if each Clergyman in the Land was to procure a little Press and a few types, and thus follow the Bishop's good example.—I have of late been endeavouring to use it on some, but, I fear, without success. I venture, however, to enclose a little order for a small Press and a few Types, to enable me to do so;—and which, I dare to hope, the Committee will be pleased to grant me. Should, however, the state of the Society's funds be such as not to permit of their doing so, (although the whole expense would not, I should think, be above £50. or £60.) I hope the Commee. will be pleased to make the outlay on my behalf, and to send me the whole order *without delay*, kindly allowing me to pay it by instalments of £20. pr. annum, until the whole be liquidated.—

5. Mr. and Mrs. Spencer sail this day with me for Tauranga, on their way to Rotorua and Taupo, at which latter place he has been stationed.

6. It pleased the LORD to take to himself the spirit of Mrs. Fairburn on the 2<sup>nd</sup>. ult. For a long period previous to her death she had been a great sufferer, but was continually enabled to draw water with joy from the well of Salvation. GOD graciously fulfilled all His promises unto her, and strengthened her to meet her last foe, whom she overcame through the blood of Jesus—(her only *hope*)—leaving a stedfast testimony behind her. Mrs. F. was a woman of no common mind, and had always been a *working* female Missionary; and when, at last, her heart so far failed her as to preclude her moving out of doors, her chiefest delight was to assemble as many Children as she could and to instruct them in reading and in Catechisms.—Being herself a Convert from the errors of Romanism, she eagerly embraced every opportunity of exposing that master-piece of iniquity, for which work her own *personal* knowledge availed her not a little. Latterly, evangelical truth was the only theme on which she delighted to dwell: her many and serious charges to me, on the faithful preaching of the same, I trust I shall never forget. In her the Natives have lost a *Mother*;—and in her departure the Missionaries—the *elder* ones especially who for a long period had been co-adjutors with her in the Missionary field, have had another admonition from on high, that this is not our rest. May we with the warning receive such a measure of Grace as shall enable us severally to heed it!



7. We are daily expecting to receive Communications from you, and from friends at home; not having heard for a long period from “our father’s land.”

Praying that every needful blessing may be graciously imparted unto you in these critical times, and craving our interest in your prayers, I am,

My dear Sirs,

Ever most sincerely and affectionately

Yours,

William Colenso.

**Order sent to CMS (Octr.2, 1843)<sup>45</sup>**

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1 post Broadside Iron Albion Printing Press, complete;  
(new or 2<sup>nd</sup>. 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— —

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<sup>45</sup> ATL 80-038 George Petersen papers; this appears to be a rough record of his order kept by Colenso.

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-nicked<sup>3</sup>, Roman<sup>2</sup>, (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—

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1844 March 1: to Mair<sup>46</sup>

Gilbert Mair, Esq.,  
 Deveron,  
 Wangarei.

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<sup>46</sup> ATL MS-Papers-0092.

St. John's College,  
The Waimate.  
March 1st., 1844.

My dear Sir,

I wrote you a scrap of a Note when near Waioomio on my way home—which you may not have received. I returned to the Waimate on the 15th. of February, having been absent 137 days. I had a very long round, and quite an adventurous one—had, also, the pleasure of seeing Mr. Kissling, Mr. Stack, Mr. Brown, Mr. Baker, Mr. W. Williams, Mr. Ashwell, and Mr. Buller—and they are all well. I must defer anything like an account of my trip until I see you, which I hope to do, sometime this winter. I suppose you will have heard of the *stranger*, who arrived before me—on the 1st. Feby. Mrs. C. was safely delivered of a daughter, and I am happy in being able to say they are both doing well. I found, also, your kind note of November 4th., for which I thank you much; I shall always be most happy to get any information respecting the Natives of Wangarei, (who are dearer to me than they have any idea of), and such information will always be doubly valuable when it happens to come from an *old* friend like yourself. I do not see any prospect of my being allowed to spend my days among those Natives,—should I not, I hope they will have a Pastor, who, *knowing* the green pastures and cooling waters belonging to the Chief Shepherd, will delight in leading his flock thither. Poor souls! I often think of them.

I am very sorry to find that a Collection was made for poor Gordon Brown during my absence; I did all I could to prevent it before I went away, and thought I had

succeeded in putting a stop to it. I have had letters lately from Octavius and Charles, and shall write them in a day or two. Poor Gordon's sun has set under a Cloud! I dare however, hope that our Heavenly Father—whose tender mercy is over all his works, and who never willingly grieves nor afflicts the children of men—has had mercy on his soul. We have good reason *so* to believe, for we know that HE hears and answers prayer—and many, very many, have been the earnest petitions on his behalf at a throne of Grace. Octavius says, (in his letter to me of the (some day) February 1843), "Remember me most kindly to Mr. Mair and family, from whom I have received many kindnesses." I will show you his letter when I see you; it is a very nice one.

I have, also, had a letter from Dr. Fox, Hooker, (who was here in H.M.S.S. "Erebus", in 1841), written from the Falkland Islands, in which he particularly requests to be remembered to his "kind friends, Mr. and Mrs. Mair".

Really, when I look back upon past days, and think upon the many events which have from time to time come under my observation,—the many happy hours I have had,—and the many dear friends with whom I have had the pleasure of conversing—I ask myself the question—are such times for ever fled? Oh, Yes!—there is indeed a wonderful alteration come upon *people*, as well as upon *times*, and I fear not for the better either — — — — but this is, to me, a painful subject, so I will quit it. May *we*, my dear friend, *seeing* the vanity of earthly happiness, seek and gain that heavenly inheritance, which is incorruptible, undefiled, and fadeth not away!

Blessed be God! *that is “reserved”* in Heaven for all His people!!

Mr. Davis has this day heard from Serena, they are safely arrived at their station (Nelson), and like it pretty well: the country about appears to be barren. Mr. D. has, also, this day heard from Mr. Jos. Matthews—his good wife has just had a daughter!—One generation passeth away and another cometh.

Remember me very kindly to Mrs. Mair, Miss Mair, and *all* your family, as if named, taki tahi. I must write a line to Mr. Kier, and Stephen, and Manihera. Tautore has turned out, what I always suspected he would. Mr. Busby is very well—but *low spirited*. His cattle sale, the other day, was a very dead one. His largest fat bullocks only realized £10—cows, £5.10.—bulls and steers, £4 to £6, ewe lambs 4/- each and so on—about £100 pound’s worth only was sold. I hear that John Busby is quite sick of the Natives at Kaitaia—I told him how it would be, before he went,

Once more, my dear friend,  
Believe me, very truly yours  
W. Colenso.

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1844 March 9 ?to Broughton<sup>47</sup>

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<sup>47</sup> ATL 80-038 George Petersen papers; this appears to be a rough record of his order kept by Colenso.

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 Ital	upper	S. Caps
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

1844 April? to Mair<sup>48</sup>

Gilbert Mair, Esq.,  
Deveron Wangarei.

Ki a te Mea  
Kei Tauranga haku,  
e noho ana.

(Beginning of letter missing)

... of tomorrow; make what provision Christian prudence  
dictates, for the future, and *leave events with God*. His  
are the gold and the silver and the fulness of the world,  
and he *can* give, through a 1000 ways, whensoever he  
pleases. As the psalmist says— “’Tis when they are

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<sup>48</sup> ATL MS-Papers-0092.



diminished and brought low through oppression affliction and sorrow, that he setteth the poor on high after affliction, and maketh his families like a flock”;—as we see in the case of Job, who had more in the end, than he had in the beginning. God, too, has the hearts of all men in his hand, and he turneth them as He pleases—Look to Him, then, my dear friend—tell him *all* your griefs:—your debts, your losses, your incumbrances, your fears—make Him your friend, (like Hezekiah in his trouble, Isaiah XXXVII, particularly the 14 verse,)—tell Him *all* (and *more*) than you would tell *me*, and sure I am that our Heavenly Father, who *waits*, will graciously direct you; and by thus dealing with him, you make him the friend of your children—who will want a friend when you are gone.

I could say much more, but I will stop—only hoping that you will not be offended at my freedom and faithfulness which, I trust, arises from my regard for your welfare,

Monday Morning, April 15th. (1844)

As Stephen and his party are about returning I must hasten to finish my Letter. I have little however of news to communicate. I have heard of Capt. L's being up from Ngunguru, but I have not seen him. The Columbine has not yet arrived although we hear by the Thomas Lord that she is outside. Parata is coming over-land (so we hear)—and his new house is not burnt down as reported. Mr. Davis is gone to Kaitaia, and Mr. Puckey and Mr. Matthews are expected here daily. Stephen cannot make the Bishop alter his plan respecting me, although they have had a long korero. The Bishop told me last week, that he should send me down to visit Wangarei and

neighbourhood in about 2 months—and that he himself should go there in about 4 months. When I know the time I will endeavour to let you know,—it will be somewhat grievous to me to have to go, as it will be the *last!* (this word sounds awfully dismal in my ears.) But we look forward to a meeting under *happier circumstances*, and where parting will be *unknown*. Blessed be God for this hope! May we use all diligence to make our calling and election *sure!* From a letter just received, I learn that Capt. Ross is preparing for another expedition to the North Pole by way of Spitzbergen. There is an English whaler now in the Bay, refitting for voyage home.—Such an event nowadays, reminds us of old times.

I am happy to say our little girl is pretty well—and growing fast—she is not yet baptized, as we wait for Mr. W. Williams and Mrs. Chapman as Godfather and Godmother—we intend calling her Frances Mary. My “*missus*” desires her kind love to Mrs. Mair—and I am sure I will not be behind.

And now my dear friend, good bye, and may God bless you!

Prays yours very sincerely

William

Colenso.

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1844 May 30: to Coates<sup>49</sup>

Dandeson Coates, Esq.,  
C.M. House,  
Salisbury Square,  
London.

St. John's College, Waimate,  
May 30, 1844.

My dear Sir,

This Letter will, I trust, be delivered to you by Mr. James Busby, late British Resident at this place, who is now about to leave for England viâ America. As Mr. Busby only arranged to sail by this vessel two days ago, and she is to sail from this place the day after tomorrow, I have only time to write a few words. From Mr. Busby, however, you will be enabled to obtain a much more correct account of the present state of N. Zealand; the Mission, and the Natives, than from any person who has merely visited these shores, or resided for a short time in the Country.

My last Letter to the Secretaries, was dated October 2/43, at which time I was about to leave the Waimate on a visit to the Natives in the Southward. From that visit I returned on the 15<sup>th</sup>. February to this place, and still remain. I *hope* to leave the Waimate at the end of the term—September next; but I do not *know* whether I shall or not. At this time several of the Mission are here:—1<sup>st</sup>., Archdeacon W. Williams, Rev. R. Maunsell, and Mr. Puckey, on the revision of the Testament, &c.,—

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<sup>49</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

(although the Archdeacon has not yet arrived to the Waimate but is near by.)—2<sup>nd</sup>. Messrs. Chapman, Hamlin, Jos. Matthews, and self, and Mr. C.P. Davies, (Mr. H. Williams' son-in-law,) as students.—You may truly suppose, the Natives in the different districts are nothing bettered by their Missionaries being absent.

I hope, my dear Sir, that GOD will still graciously overrule all events for the good of His Church in N. Zealand and still bless the C.M.S. in their Missions. I dare think you particularly need His guidance just now. Mr Davies is at Kaitaia, and Mr. Dudley is removed to the Thames and the Waimate District may be said to be without a Missionary:—other Districts, too, are loud in their complaining. Popery is active: one of the P. Priests was introduced the other day by the Bishop's Chaplain into the Native Infant School in this place under Mrs. Colenso. I hoped to have sent you a copy of my Journal ere this, but the Bishop has it still in his possession; I dare say, however, I shall soon have it returned. The Press is now engaged in printing 500 Copies of the Sunday 1<sup>st</sup>. Lessons in 8vo., with which, however, I have nothing to do. Rev. H. Williams is about leaving to supply his Brother's place at Turanga.—But, as I have already said, Mr Busby can give you much news respecting the Mission.

I hope, C.M.S., have been pleased to grant me the little Press, &c, which I wrote for. If I go to Ahuriri, I shall have an immense parish, (from some miles N. of Ahuriri to Palliser Bay!) containing a scattered people, to look after; and shall be almost cut off from the other Missionaries—being six day's journey from Turanga, the nearest Station; or, if Wairoa be occupied by Mr.

Hamlin, 4 long day's-journey from that place. But, if I go, I hope to go in faith, and in the strength of the LORD, and to make mention of His righteousness, and of His *only*. I feel, at times, much cast down, at the many obstacles which still appear to lie in my way to active Missionary duty;—and, I often fear, that ere I go forth (if I ever do?) I shall in some respects be unfit for much exertion:—but I endeavour to “look up,” and at times am enabled to cast my care upon the LORD who careth for us. My longing ardent desire is still to serve the LORD Jesus Christ among the poor Natives of New Zealand, who now, more than ever, need loving, discerning, and zealous guides. Oh! pray for us—for *me*.

A party of Natives from Wangarei, with their Teacher at their head, was here the other day to “fetch *me*”; they endeavoured in two days' striving to prevail upon the Bishop to consent to their request, but he told them he could not do so. We could not help weeping at parting. I am (I believe) to go to see them in about a month's time; which, however, being mid-winter, is a bad season for travelling in.

As your Public Store is no longer in being, I shall soon be necessitated to send a large order to England for necessary stores for forming a new Station, if I am to go to Ahuriri.

In the last Lot of Goods which were kindly sent out from C.M.S. to me, the Contents of the Case No. 24, containing Maps, Umbrellas, and Binder's skins, were entirely destroyed by salt-water, which eat even the tin-plate Case, in which they had been packed, full of holes; the value of the Contents, as per your Invoice, was

£4.17.6. Should you be pleased to procure and send me any more Maps, &c., before my next order, please get me some additional *Blank* Maps, *from the Society for the promotion of knowledge*, which I can fill up for the Natives.—

I am happy in being able to add, that Mrs. Colenso's health is good, and that she is usefully employed in the Native Infant School: my own health is rather fluctuating, owing, no doubt, to my situation: our little girl is exceeding well.—

And now, my dear Sir, I must conclude my short Letter. Wishing you every blessing, and, above all, the continual guidance and comfort of GOD's Holy Spirit, and craving an interest in your prayers— I am,

Very affectionately and obediently  
yours

William Colenso.

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1844 July 15: to Johnstone<sup>50</sup>

Paihia, B. Islands  
July 15/44

Mr. J. Johnstone

Sir,

I have recd. your Letter informing me of your having received mine contg. a remittance on the C.M.S. for £25., and further acquainting me of your awaiting the

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<sup>50</sup> ATL 80-038 George Petersen papers. Colenso's copy.

receipt of another Letter from me , ere you complete the Order for the Encyclop.

Allow me, Sir, to say—had you sent on the Books the small Balance would have been duly paid you; &, if you felt not disposed to do so, I think, (and my friends here think with me) you should have sent the first vols. to the amount of the remittance wh. you received. It is true, that we are entire strangers to each other—but you could have enquired somewhat concerning me of the C.M.S.,—or you might have had credited me with £10. for a few months—seeing that I hesitated not to trust you with double that sum.

Howr., as we only draw Bills of Ex. on our Society at our ½ yearly Comee. meetings, in order that they may be signed by the Chn. & Secy., and as both the Chairman & Secy. of this Dist. are absent in the southern parts of the Island, & will not return before October, & not having any Bills of small amount drawn by me, I cannot now send you what would make up the sum required.—And as a vessel is now about to sail for England, I lose no time in writing to request, that you will be pleased, to send me the Encyclop. as ordered, applying to the Secretary of the Edinburgh CMS Association, or to D. Coates, Esq., the Secretary of the CM House, to pay you the Balance; or, to send me the Books and await my sending you the Bal. wh. I will do as soon as possible after receiving them,—& would now if it were not for the reason above mentioned; or to send me the 1<sup>st</sup>. vols. of the Work to the amount of the remittance already sent, keeping bk. the last vol. of the lot as a pattern for the remg. ones wh. are to come after;—or, if none of the

foregoing plans, (which are all that occur to my mind just now) is suitable to you—that you will be pleased to remit the said Bills of Ex. for £25. to D. Coates Esq. to be placed to my Credit.—

And, while I confess I feel much disappointed on not having received the Books—do not, Sir, think, because I have written you the genuine & undisguised utterance of my heart, that I am angry at your not having sent them; such I beg to assure you is not the Case. We may still do business together. And believe me Sir

Very sincerely yrs

W.C.

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1844 July 16: to Mair<sup>51</sup>

G. Mair, Esq.,  
Deverons,  
Wangarei.

Waimate, July 16, 1844.

My dear friend,

Although I do not know of any direct opportunity by which I could send you a few lines, I write, and send to the Bay, in hopes of its reaching you: that you may know that I do bear you in mind, and often, too. For some time past I have hoped to get a Letter from you, just to know how you are enabled to bear up under the sad and dark

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<sup>51</sup> ATL MS-Papers-0092.



cloud which at present hangs over you. “Dinna despair”, as your countrymen would say,—God’s hand is not shortened; His alone are the silver and the gold and the cattle upon a 1000 hills. He gives, and He takes away, and He gives again. Job’s *end*, was better, in every respect, than the beginning. Endeavour, daily to look to Him, who feeds the Ravens when they cry, and the young Lions when they lack and suffer hunger, and be assured that God’s promise shall never fail—they that trust in the Lord shall never want anything that is good. Oh! My dear friend, not only daily make known unto God your situation, but, *live upon your faith—dare to exercise it—believe that God will help, though you know not how*. This is the glorious triumph of faith, who lives and flourishes and rejoices, where every thing of sense dies. *Take God at his word, and leave events to Him*. If you do so, I feel assured that all will be well. He knows your state, and waits to be gracious. Think not that this is confined to spiritual matters—it is not so, but for “all things”. Again, by thus living on your faith in God, you will be daily blessed with cheerfulness in the midst of thickening trials, and nightly strengthened with refreshing sleep, which, otherwise will not be your portion. I write the more, just now, because I know somewhat of Satan’s devices, having been sadly mauled by him myself. He strives now, to keep you from fully believing in God’s promises, that you may not rest in God—but, do as David did, who in his troubles said, “*Thou hast been a shelter for me,*” and so comforted himself by reviewing God’s past mercies. You can do the same—*do so*.

I had hoped to have seen you ere this, but I know not when the Bishop will send me to Wangarei. I suppose

we shall not leave before November; I hope to be permitted to see you *first*. Mr. Brown is here from Tauranga, and Mrs. Brown is coming; their son Marsh is still very ill: 11 weeks he has been confined to his bed. You have, I dare say heard of Mr. Busby's things being taken, the Bank allowed Mrs. B. her clothes and £50 worth of furniture; the rest has been sold and the Stores and Cattle are about to be sold. There was a row at Kororareka last week about Gray's widow—Heke, went down with a large mob, took her away, cut down the flagstaff to light the hangis with—stole all the pork in the Butcher's shops, etc., and returned. Soldiers are sent for to Sydney; what the end will be, I don't know. It is a comfort to know, that while the heathen may rage—the Lord God omnipotent reigneth! Rewa and Warerahi have put up another Flagstaff; and Tamati Pukututu gave old Marupo a good thrashing, at Paihia, for joining the party. We are to have a meeting here tomorrow, may it result in good.

Mrs. Colenso is pretty well, and so is our little girl. We hope that Mrs. Mair is well, and all your family, to whom we wish to be most kindly remembered. Cheer up, my dear friend, cheer up, put your trust in God; Comfort your wife and little ones—and *Look above*.

And believe me

Yours very sincerely,

W. Colenso.

If you have no means of sending the note to Mr. Kier, please send it on to Tipene.

P.S. I think the Gum speculation will yet prove a good one. I hear (privately) that it is fetching 4½d. per lb. in Sydney.

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1844 November 19: to Coates<sup>52</sup>

Dandeson Coates, Esq.,  
Secy. C.M.S.

Paihia, Bay of Islands, Novr. 19, 1844.

My dear Sir,

1. My last Letter to you was dated May 30/44, per Mr. James Busby, since which I have received yours to me of Decr. 4/43, authorizing me to draw upon you for the sum of £50, on a/c of the late Mr. G.D. Browne—this I have subsequently done, having drawn two Setts of Bills of Exchange, (one, No. 12, for £30, to order of T. Addeman, and one, No. 13, for £20, to my order,) at 35 days Sight and dated August 9/44 upon you for the said Sum of £50. I should have written to you immediately on drawing those Bills, but as I had reason to believe they would not be presented at Salisbury Square for some time, and as there would soon be an opportunity *direct* for England (by which vessel I now send this letter), I delayed the doing so.

2. The Bishop was pleased to admit me—together with Mess. Hamlin, Chapman, Jos. Matthews, & C.P. Davies,—to Deacon's Orders, in the Church at the

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<sup>52</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

Waimate, on the 22<sup>nd</sup>. of September last. It was a solemn time—one to be ever remembered by us all. The Service was in the Native Language, and the Church was crowded to excess. I trust that GOD will ever supply all our need through Christ Jesus for the work to which we have been called; and that your prayer and wish for me, as expressed, my dear Sir, in your last Letter,—“determine to know nothing among the New Zealanders save Jesus Christ and Him Crucified,”) will be graciously answered. During the term previous to our Ordination, we each had a series of essays to write, (on “the Creation and Fall of Man, Redemption, Justification, Regeneration and Adoption, Renewal and Sanctification, The Sacraments, The Church, and the Duties of the Christian Ministry,”) and which I thought might prove a great obstacle, if not an insurmountable one—to my being admitted to Orders. However, fearing and preparing for the worst, looking up for strength and direction, and leaving the event to GOD, I wrote on each subject—and that without concealing or altering the doctrines I had already embraced and preached,—and was much and most unexpectedly gratified to find that all of my essays received the imprimatur of the Bishop; with scarcely any correction or remark,—none whatever in doctrine,—[2] to GOD alone be all praise, who in this, as in many other instances, was greater than my fears! Having by GOD’s help surmounted this difficulty, another presented itself—in the shape of a circular Letter from the Bishop, sent to each of us for our consideration and consent (vide, enclosure, No.1.). This Letter (unfortunately for my peace of mind at such a period) was sent to us in the fortnight preceding the day of

Ordination, and, after having considered it, we were each to have a *private* conference with the Bishop upon the subject of the same, to which honor we were selected according to our standing in the service of the Society! consequently I stood in my lot as the 4<sup>th</sup>. person though I knew that those who preceded me had consented to the Letter *in toto*; and knew, also, from conversation with the Archdeacons that they approved of it, I could not bring my mind to do it, and so I told the Bishop, with whom I was closeted, on this occasion for more than 5 hours, Archd. Williams being present.—I particularly objected to par. 1, alleging I could not subscribe to it without the Consent of the Society, adducing what the Society certainly states, in “Appendix II to the 39<sup>th</sup>. report,” p.xi, (in an extract from a Letter of the Bishop of Calcutta,) and, also, in “No.V. Appendix to the 43<sup>rd</sup>. report,” p. 138,— “the Committee unquestionably and avowedly possess—the appointment of spheres of labour, the temporal power, including pecuniary support.” And, in answer to plain questions put by the Bishop, further told him, that I could but consider myself always bound to obey the Society. On this the Bishop plainly told me, unless I would subscribe to the Letter he would not ordain me; when, seeing I had *no one* to hold with, and, that I had been already a long time shut up from active service, that if I ventured to refer the question to the Society my very doing so (not to mention other matters of which I had no reason to be careful) would perhaps have always powerfully operated against me, and that Archd. W. Williams expressed opinion before the Bishop, that he saw no just reason whatever for my refusing to subscribe to that Letter—I assented to

sign it. I confess, not with the full consent of my Conscience. There is one thing, it is true, which cheered me—a ray of light in the midst of gloom—the declaration of the Bishop, that in signing I only bound myself for the seven years mentioned in the Letter, after which time I was free from what I then bound myself to. [3] And, I also considered, that you had not made any remark in your two last Public Letters, concerning me, although I had more than intimated—both in my Letter of May 19/43 as well as that of October 2/43—the great probability of my being sent to the Southward, and which Letters you had acknowledged the receipt of. If, however, I have done wrong, I am sorry for it: I hope I have not: *I am sure I have not willingly*: and I am equally sure that I will do all that man can do towards reparation: but let me hear from you, my dear Sir, on this head. My head and mind is somewhat confused, for I have been sadly knocked about of late,—but GOD is good, and “all things,” I *know*, (blessed be His Name!) shall ultimately be for my good.—

3. The day after my Ordination, Mrs Colenso and myself proceeded to pack up our few things and to leave the Waimate, which, in company with Messrs. Hamlin and Chapman and Mrs. Chapman, we did on the 26<sup>th</sup>., and arrived at the Bay of Islands, by way of Kerikeri and Tepuna, on the 28<sup>th</sup>. On the 5<sup>th</sup>. October they all left the Bay for Auckland; and on the 10<sup>th</sup>. of the same month, I commenced my leave-taking journey to the Natives residing on the Coast and the shores of Wangarei Bay, and returned on the 28<sup>th</sup>. to Paihia. During my journey I baptized 9 infants and 1 adult—a sick and dying Chief at Wangarei. Since my return to the Bay I have been

employed in packing up and making arrangements for leaving for Ahuriri in Hawke's Bay, to which place I have been stationed by the Bishop. I am now awaiting the arrival of a vessel from Auckland, which will at the same time take Mr. Hamlin and family to the Wairoa in Hawke's Bay, where he has, also, been stationed by the Bishop.

4. In a small Box, which goes by this vessel, the "Bolina," Capt. Daldy, you will find—a Copy of the Journal of my journey to the Southern parts of this Island during the summer of 1843–4, together with a map of a portion of my route:—a copy of an Address, written and presented by the Clergy *whose names are annexed* to the Bishop at the Waimate:—a Copy of the Bishop's Circular Letter to us, referred to in par. 2 of this Letter:—3 Auckland Newspapers which contain 3 Letters published by one of the Wesleyan Missionaries in N. Zealand, and which made no small sensation among the Colonists generally.—A parcel for Sir W.J. Hooker, containing a few dried Specimens of Plants.—A small parcel for Mr. Octavius [4] Browne, containing accounts and papers relating to his deceased brother Mr. G.D. Browne.—And a small parcel from Mrs. Williams for Mrs. Heathcote.

5. Since the date of my last, the Natives have been in a very disturbed state, especially in this district. You will, doubtless, have heard of John Heke (one of the principal Chiefs of Kaikohe near the Waimate,) having gone with a large party of Natives of that village and neighbourhood to Kororareka in this Bay, in June last, and cut down the British Flag, chopping up and using the

staff for firewood, and breaking windows, plundering the houses and shops, and ill-treating some of the Whites. On the Governor's hearing of this outrage, a ship was immediately chartered to Sydney for troops, whose arrival the Natives expected with the utmost *nonchalance*—often declaring what they would do by them and all White residents the moment hostilities should be begun. The Troops arrived at the Bay, together with the Governor and Mr. Clarke, and every endeavor was made use of to get Heke to see the Governor, but he would not leave his village Kaikohe. A Meeting was finally held at the Waimate, when a few muskets were demanded by the Governor, as an acknowledgement of having done wrong, which were immediately brought forward and laid at his feet by some well-disposed Chiefs, when the Governor immediately returned them. All things passed off very well;—but it required little knowledge of the Native Character to discern much of dissatisfaction in the speeches of the Native Chiefs made at this and other meetings. They compared the present and prospective state of things with the past,—praised several of their old Missionaries and Mr. Busby,—and spoke ill of the new Missionaries, the Bishop, and the Government, whom they always class together. They, also, spoke much against the continual moving of their Missionaries from them to other parts of the Island,—of the alteration of the Liturgy, praying for the Queen, Queen Dowager, Prince Albert, Albert Prince of Wales, & others instead of the Native Chiefs, and of many other things, both Ecclesiastical and Civil; which shew, at least, their great powers of discernment. The Governor returned without seeing of Heke; who, a few days after,



rode through the Waimate, with about 150 followers, to attend a Native feast held at a *pa* close by. On his return the day after, he stopped at the Waimate and wrote two Letters to the Governor, which were of such a nature that the Bishop would [5] not receive them, nor allow any one of the Mission to write one for him. At our request Heke remained until Archd. W. Williams arrived from Paihia, when he was induced to write Letters of a better description. Shortly after the Governor's return, and towards the end of September last, a young woman, the sister of a Chief at the Kawakawa named George King, got wounded in an affray by a policeman, on which a suitable payment was demanded by the Chiefs from Lieut. Beckham the Police Magistrate, however, not being fully aware of the merits of the Case, and misled by the representations of his Interpreter, (Henry Kemp, son of Mr. Kemp,) refused to give any payment for the offence done, on which George King, with another Chief named Broughton and their united band of followers, immediately made an inroad on Capt. Wright, an old & respectable Settler residing in the Bay, and took from him by violence 8 horses! Archd. H. Williams used all his influence to get the horses back, but only got grossly insulted and laughed at. During the month of October various means were used; Mr. Clarke came up again from Auckland, and, at length, six horses were restored to Capt. Wright, on the Natives being paid by Lieut. Beckham, 1 Horse, 1 Cask Tobacco, and 1 part of a Cask of ditto. Mr. Clarke had scarcely, however, returned again to Auckland, when George King with all his party visited Kororareka, plundered the shops, and the Jail of Soldier's stores; whilst another party visited Mr.

Hingston, a respectable Settler in another part of the Bay, & took away 3 horses. Mr. Busby's horses have, also, been attempted, and Archd. H. Williams' large farming establishment at Pakaraka has been more than once threatened with a visit. Several of the Natives now declare, they are tired of the English, and wish to have either the Americans or French, or both, to be their friends; while from many of their speeches it is too plain, that both Republican Americans and French Papists, have had their share in the late commotions.—A consequence of this very unsettled state of things—the independent spirit of the Natives—and the Governor's present, powerless situation, (together with, perhaps, a wish to abstain, if possible, from all collision with the Native Tribes,) the Governor has stated this part of the Island to be, *pro tem*, without protection, and the Government Officers (it is said) are to be removed forthwith. Hence several Settlers have left, and more are now leaving: to which, perhaps, I should add, the Bishop's removal with the Students, Scholars, & Mechanics from the Waimate [6] has not a little contributed. Those Natives, George King, Broughton and their followers, have quite thrown aside their profession of Christianity,—(it has been said, have destroyed their Books,)—and are now talking of making war on the Christian Natives in the neighbourhood of Wangarei, to seek payment for some of their relatives slain by them in battle many years ago. While, on the other hand, the more quiet and well-disposed Natives of this neighbourhood are so disturbed as to be bent upon emigrating (!) to Sunday, or to Curtis's Island, in S. lat.

30°, or to some other uninhabited Islet of these seas; from which we with difficulty dissuade them.

6. Of the many alterations and appointments you will, perhaps, have heard before this can reach you. Rev. A. Burrows has been removed from Korareka to Waimate, and Rev. W.C. Dudley is at Kororareka, *pro tem*, until the Bishop ordains a Deacon for that place, which, I believe, he intends doing on Trinity Sunday next,—some young man, a Settler residing near Auckland, is the person,—when Mr. Dudley will proceed to Orere in the Thames. Rev. J. Hamlin I have already spoken of as going to Hawke's Bay. Mr. Kemp was removed to the Waimate, (to which arrangement, I believe, he at first acceded, but afterwards declined it,) to Superintend the Schools at that place; this is now to be done by Mr. Edward Williams, Archd. H. Williams' son. Rev. R. Davis will soon be at Kaikohe; and Rev. J. Matthews is spoken of as being about to be sent to Matamata or Opotiki, perhaps to the latter place. The Natives in connexion with us, are, from various causes, very generally dissatisfied, and what will become of my old Congregations in the villages on the Coast and about Wangarei I do not know; my heart feels for them, while I endeavor to remember them before the LORD. Look on whichever side you may just now, there is little indeed, that is cheering. I dare not commit all my thoughts to paper, but (although I may not now be believed) I may yet be allowed to say, it will be well, if ere long many of the Natives do not turn to their old customs of Heathenism, or become Papists or Infidels. Ten years experience in the Mission field has taught me, that nothing short of the plain and practical preaching of the

truth *as it is in Jesus*, in all its *simplicity* and *pureness*, will be blessed by GOD, either in bringing sinners to a saving knowledge of Jesus, or in keeping them humbly in the way.[7] —The rage for proselytising, and the undue exaltation of the Sacramental elements, will, I fear, be eventually found to be the openings through which no small amount of evil will have been inflicted upon the New Zealanders. Perhaps a few years may fully display to the C.M. Society the truth of several remarks, which, from time to time, I have ventured to make in my Letters to you. I know, my dear Sir, that such a prospect as I have here scarcely outlined, is, by several among us, denied. Flattering hopes are cherished; high-coloured pictures are drawn; and Peace, peace, is cried, when there is (to me) no prospect of “Peace”. All I can now say, is,—Happy, thrice happy shall I be, to be found a false prophet: but to me the signs of the times are clear enough; coming events too often, alas! cast their shadows before.

7. Before I conclude this Letter, I would, my dear Sir, venture to speak on a subject which has been long thought upon by me; and to which I am the more emboldened from a belief that you will at least give me credit for having the welfare of the New Zealanders at heart. With all due deference then, and yet in my plain way would I say,—Let it be the Society’s particular aim to fill up and strengthen her Mission *here* with *evangelical preachers from England*. I will not, I dare not, make any comparisons, which are at all times invidious, but we know, alas! too well, what is meant in England by being “*educated* for the Ministry”;—where the Holy office is selected and entered upon in much the

same spirit as the professions of Law, Medicine, or Arms. Further, I would venture to say, my dear Sir, Hesitate about receiving sons, or sons-in-law, or relatives, or friends of Missionaries to the Heathen. If such *must* be put into the Priest's Office in New Zealand, there are other Societies than the C.M.S., and other situations than those of Missionaries. A clever moral man, or a good classic, *may* (?) fill the situation of a Chaplain, who is utterly unfit for that of a Missionary to the Heathen;—such *must* be *converted* men; such *must know* something more powerful than Baptismal Regeneration. It was remarked to me a short while ago, by a Gentleman who had resided for some time in N. Zealand, and who is a keen observer of men and manners,—“Should the C.M.S. ever relinquish the purse-strings they would cut off one of their wings;”—**[8]** to which just remark I would add,—should the C.M.S. be ever induced to concede the selection of their *men*, they would as certainly cut off the other. For it is possible that you may be necessitated, for Peace-sake, to concede the selection of Stations, but never give up the selection of *men* to fill them. And, still keeping from comparison, I would further venture to say,—that *converted* men of the lower or middle classes will, in *general*, make more useful and more acceptable Missionaries than men from the higher ranks. They are better fitted to go among men of low estate, and are better able to put up with many things, which, too often, astonish and shock the finer feelings of persons educated in a higher rank of life. For there are many plain blunt and naked things, of all kinds—in words and works—which yet *are not sins*, among a people emerging from

the gross immoralities of Heathenism—which must not only be patiently borne with, but had sometimes better not be seen.

8. A fortnight ago I received the 4<sup>th</sup>. edition of the Vulgate, which you so kindly sent me—and for which, my dear Sir, I am greatly obliged: I hope (D.V.) to make a good use of it hereafter. It is just the copy which I wished, containing, as it does, all Jerome's prefaces. As Archd. W. Williams has returned to Turanga, (which he did while I was absent at Wangarei,) I cannot *now* send you an authorized Indent for a large Bell and Communion Service for Ahuriri, and small Bells for the many villages, and Slates, &c., for the several Schools—but I hope to do so ere long; meanwhile we must be content to use our clanging hoe, or "bent musket-barrel"!

9. I shall be obliged in your paying (£4.) Four Pounds to the Secretary of the B. & F. Bible Society for me, for Bibles and Testaments sold on account of the Society: I have written a Letter to him explanatory, which I enclose.

10. I have been obliged (in winding up Mr. G.D. Browne's affairs) to draw a Bill upon you for (£25.) Twentyfive Pounds: Mr. Octavius Browne had authorized me to draw upon him for £50. additional, if I required it; finding, however, that (in consequence of the conduct of Major Browne's agent in Sydney, who refused to honour our Bills,) a Bill drawn on Mr. O. Browne would not now be cashed, and being about to leave this neighbourhood, I was necessitated to do as I have done, and have not the least doubt but that Mr. B. will retire the Bill immediately. Should, however,

anything arise to hinder his doing so, please to retire the same and charge it to my [9] account. This Sett of Bills is, also, drawn in Duplicate, “No. 14, 35 days sight, to my order, and dated, Paihia, Novr. 25/44.”—

11. In one of your last Letters you speak of the Society’s wish to form a Corresponding Committee here—at Auckland. Such an Association, would, I think, be very desirable, and be of great benefit to all, if it be composed of pious *Laymen*. *Such* a Commee. would, in my opinion, be a very great blessing.

December 2, 1844.

12. I am still here awaiting the vessel’s being ready,—(or rather waiting for Mr. Hamlin to be ready, who had until the 15<sup>th</sup>. to do so,)—and went yesterday (Sunday, Decr. 1,) as usual to the Kawakawa to hold Service. When near the village, I found the unhappy George King in the enclosure in front of his house; I went in and talked with him, and got him to go to Chapel with me; after Service I conversed with him for a long while, and I was, on the whole, pleased with his conversation. He said, his heart was very sad for his deeds; and that he feared GOD would not receive him again. I gave him, I trust, suitable advice, and recommended him to follow the examples of Peter and Zaccheus. I have now some hope that this poor wanderer will be restrained from going further in the broad way of open and notorious wickedness.

13. I have, from time to time, *heard* of several Books (some published by the Protestant Asscn., and some others, such as, “Ancient Xy.”, “The Bp. of Ossory’s charge”, &c., &c.,) having arrived here, being sent,

perhaps, by the C.M.S. for the use of their Missionaries in N.Z. I have, however, never been able to obtain *one*, and have only been able to borrow, for a short time, one of the Bp. of Ossory's charges. I mention this now, that you may know the true state of the case, and that, should you send any more of such works to N.Z., and wish *me* to obtain any of them, (as I think I have been in the vanguard against the Papists, and am, moreover, a subscriber to the Prot. Assn.,) you will please to cause the same to be directed to me at Ahuriri.

And now, my dear Sir, I must conclude my long and prosy epistle. I trust I shall not have offended you with anything herein written. And, praying that the LORD may be pleased evermore to guide us all—always, I am

My dear Sir,

with every respect,

ever most faithfully yours

W. Colenso.

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1845 January 13: to Hamahona<sup>53</sup>

Hanuere, 13, 1845.

Eta, e Hamahona,

Tena ra ko koe, erahi ano taku aroha atu ki a koe, ahakoa kahore ano ahau i kite noa i a koe, no te mea hoki kua rongohia ahau no te Hahi koe, no, ki te mea ka pono tena

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<sup>53</sup> ATL MS-0585. From typed copy, annotated "Copy of a Letter to Hamahona, Wārerangi".



kupa kua rangona e ahaa, no to Hahi koe, ka rongo mai ano koe ki taku nei tuhi, ta te mea hoki, E rongo ana nga hipi a te Karaiti kia ia, kiana minita, ae, ko tetahi tenei o nga tohu e mohiotia ai ratou; Na, kahore ahau i pai kia karangarangatia korua ko taua kotiro Iriiri kore, *[page torn]*; engari, ki te mea e aroha ana koe kia ia, *[page torn]*, kia haere mai ano hoki ia ki ahau, a ka mohio ia kia Itiria ano, ko reira ano ka tika ai kia marena korua. Tirohia, e koe, to Koriniti tuarua, u. 6, r. 14, 15; ta Matiu hoki, u. 6, r. 33; u. 10, r. 37; ta Ruka hoki, u. 14, r. 26; me tera korero nui i te timatunga mai o te karakia wakamarena. A ma te Atua ano e hoatu kia koe he wakaaro tika.

Me haere mai pea koe ki ahau, kia korerorero taua.

Naku

Na te Koreneho.

January 13, 1845

My friend, Hamahona,<sup>54</sup>

Greetings to you. I have much love for you, although I have not yet seen you, and because I have heard you are of the Church, and if these reports I have heard are true, that you are of the church, you will hear again of my writing, also because Christ's sheep hear his call, to his ministers, yes, this is one of the signs known to them; now, I do not like to call you two and your girl unbaptised, *[page torn]*; but if you love this person

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<sup>54</sup> Samson. Translation by Frith Driver-Burgess.

*[page torn]*, he/she should also come to me, and shall also learn about Itiria again *[possibly: shall be baptised again]*, and by this means it will be permissible for you two to marry. You should examine II Corinthians, ch. 6, v. 14, 15; and Matthew also, ch. 6, v. 33; ch. 10, v. 37; and Luke also, ch. 14, v. 26; and that important passage at the beginning of the ceremony of marriage. Therefore may the Lord grant you wisdom.

Perhaps you should come to me, and we will discuss this.

Yours,  
From Colenso.

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1845 March 7: to Tiakitai<sup>55</sup>

From Parimahu, March 7/ 45.

O sir, O Tiakitai, this indeed is my word to thee; this also being the second of my words to thee, be thou listening hitherward. I am dead, verily dead to the utmost. Thou also hast caused it. For the first time indeed, I am said to be the receiver of the price of women's blood! but why mention it? when Tiakitai has done it. I did not know, when I was residing at the station, the Cause, why thy daughter died; but on my coming hither to this Sea-coast,

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<sup>55</sup> ATL 80-038-09: Colenso's ms. draft in English. This version taken from Colenso's Journal. Tiakitai's daughter Kore had been drowned in the river while he was taking young women to the whaling station for prostitution. The missionary teaching had been blamed.

I too truly & plainly saw a cause why she ceased to be. Yes, thou didst kill her. Incline thine attention hitherward, hear, thou wert the cause of the death of Kore. Forasmuch as on that very day, in that very self-same hour indeed, in which she ceased to be among us, here thou wert, here, at the whaling-station, stealing women, selling man's blood, & causing fornication to grow, that thou mightest have money! But what of that? Why speak? Thou hast contended against, yea, thou hast despised GOD, and now thou seest the fruit of thy work. Yes; seest to the very extreme the truth of that word, "The wages of sin is death." O sir, "Jehovah is known by the judgment which he executeth; the wicked is snared in the work of his own hands."—He, himself says this. And this, also, is equally true, "I, Jehovah, thy GOD, am a jealous GOD, visiting the sins of the fathers upon the children." Didst thou indeed forget those words of the Catechism? together with these, "The eyes of Jehovah are in all places beholding the evil and the good; and from him there is nothing hid"? But enough! I have been defiled through thee, but was indeed defiled ignorantly; I was without suspicion; I never once conceived thou wert at hateful works; I believed not thou wouldest presume to bring thy evil upon me: for, what indeed hast thou been done to by me that thou shouldest so act—speak? Oh Sir, thus indeed hast thy evil work been towards me, verily bemiring, my very knees! O Sir, thou hast erred; far, very far off is thy work. If thou wert desirous of causing fornication and adultery to grow, why didst thou not give one of the six<sup>56</sup> whom thou hast, that thou

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<sup>56</sup> WC: He has six wives.

mightest have money? But that compared with this! verily, nothing.—For, besides sin of fornication, here is also the theft, the selling of the daughters of that man as money for thee! this, indeed, is the bad thing; yes, the veriest bad thing. And, then, besides all this, there is yet the very tip top of thy evil—verily this, for this thy word,—“Colenso is agreeable to such payments; that was their course, they two, he and Williams, when living among Ngapuhi”. Lo! it is said, thine indeed are these words, for me, for us two! Enough; be thou listening hither, hear me say, that is false; yes, false to the extreme. For, if it had been so, we should doubtless have been destroyed by GOD; yes, both of us, dead long ago. Now indeed the great sinning man is come; even thou; fearless, shameless, what-less—Alas! for thee, O Tiakitai!

Go thou, O sir! go thou, to the entrance of the chapel which is nigh thy dwelling; look forth towards the graves; say forth, O Kore, alas! through me thou hast been killed! O my daughter, alas! I was too well-disposed towards the wages of sin! I stole, I sold other girls: I spoke falsely of the ministers of GOD; and thou indeed, alas! O Kore! thou indeed art the price!

Lo! here indeed is thy hateful silver, and thy two pigs; for I will not touch thy things. Enough; it is finished: it will be well if thou considerest the writing,—“Jehovah is known by thy judgment which he executeth; the wicked is snared in the work of his own hands.

Now hear me: Return the price of blood to the whites;—bring thence both Emi and Martha; then, pray to GOD to forgive thy evil deeds.—And, dwell mindfully, ceasing

thus to sin, lest a worse judgment fall upon thee. Then, when I hear thou hast so done, my heart perhaps may recover from this abiding darkness and grief which remains within and travels with me.

Once more, go thou not to my house to my place, lest my wife should be afraid because of thee. Let my place be as a forbidden one to thee for these times. This is all my word to thee in this season. It is done.”

From the Minister of these places of Heretaunga,  
From Colenso.

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1845 March 27: to Gell<sup>57</sup>

Rev. J.P. Gell  
&c &c &c

Wellington,  
Mar. 27, 1845.

My dear Sir,

Being on a journey among the Natives in this vicinity, and having just called here at this rising town, and finding the Brig “Victoria” on her way to Hobart, I just drop a line (in the greatest possible haste) to ask the favour of any subsequent nos. of the Tasmanian Journal which may have been published—to be sent on by this opportunity. Rev. R. Cole of this place will kindly take charge of any Letters or parcels for me. I have been

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<sup>57</sup> ATL MS-Copy-Micro-0715.

stationed by our Bishop on the E. Coast (of which I think I informed you in my last) and am therefore far away from the scene of blood & devastation, of which you will hear by this vessel. Capt. Richards will kindly take charge of any parcel for me.

With every respect

I am

My dear Sir

Ever most truly

Yours

W. Colenso.

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1845 date? to Te Wereta<sup>58</sup>

Friend, Wereta, Greeting to thee.

This indeed is my word to thee. I am come to this place, notwithstanding I said to thee at Huariki, that I should go by the coast to Te Kopi. Lo! This is the reason why I have changed my route to the inland one—that some of the people of this place may go on with me to Te Kopi to partake of the Holy Supper there, which Mr. Cole & myself will administer. Now, I write this to thee that thou mayst know the true reason why I changed my route, lest thou shouldest think I don't know what. Now, after two Sundays have elapsed I shall perhaps arrive at Pahawa, the Wednesday or the Thursday will be the day for me to arrive at Pahawa. I shall sleep there, and in the

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<sup>58</sup> ATL qMS-0487; appendix to 1845 Journal. Copy of a note written to Wellington Kawekairangi (Te Wereta).

morning & shall proceed on, northwards. If you call & welcome me to your place I will enter in; if not I shall go right on by the Coast: this is my plan for my journey. O Friend, I am mourning concerning thee; I am praying for thee; but perhaps, thou wilt not mourn for thyself. Friend, look thou at my words; consider them;—Do thou search for the road to the City,—Still perhaps is open the gracious door of heaven. Let not thy considerations be turned aside by any Native who may imagine any false or vain thing.

ps, My letter to Wereta,  
From me, Colenso.

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1845 November 18: to “Eraiha”<sup>59</sup>

Copy

Mr. —————<sup>60</sup>

(Called by the Natives of  
Te Kopi, “Eraiha” ,)  
residing at Te Watakahawai.

At Te Kopi, Novr. 18, 1845.

Sir,

I have been informed by several Natives of this village and neighbourhood (which information has since been

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<sup>59</sup> ATL qMS-0492. Archives 48/547-682.

<sup>60</sup> There is an almost exact copy addressed to “Mr. Russell, residing at Te Watakahawai.” Archives 48/547-682.

confirmed by many respectable persons at Wellington), that the Europeans residing in the Wairarapa Valley, yourself, and (*in particular*) the men employed by you among the number, have been speaking of me in a most unwarrantable manner; imputing many things to my charge of which I am utterly ignorant. At the wish, therefore, of some of my friends at Wellington I write you this (you being the European resident nearest to this place,) to request you, your men, and the other Europeans residing at Wairarapa, to substantiate those charges which from time to time you have been pleased to make against me. I intend (by Divine permission) to pass through the Valley of Wairarapa towards the end of February next, when I shall make it a matter of duty to call upon every European resident in the valley, for the purpose of enquiring into this matter. This I should *now* do (as I fully intended on my leaving this place for Wellington,) but I have to proceed without loss of time to my Station at Hawke's Bay, to prepare for the arrival of the Bishop, who will be there in a short time.

The Bishop intends being here on or about the 14<sup>th</sup>. December next, when, if you, or any other European residing at Wairarapa have any charge to prefer against me, you will have ample opportunity of so doing.

I am, Sir,  
Your obedient Servant  
William Colenso.

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1845 November 19: to Selwyn<sup>61</sup>

Copy.

The Right Rev.  
Bishop of New Zealand.

Te Kopi, Nov. 19, 1845.

My Lord,

On reaching this village a fortnight ago, I received from the Christian Natives a long account of certain charges preferred against me, and of bad language spoken of me, by several whites residing in the valley of Wairarapa: of this, however, I should not have taken any notice—being pretty well used to such treatment—had not the Revd. Messrs. Hadfield and Cole also informed me that certain evil reports had reached them; and, when dining at Mr. St. Hill's with Major Richmond, His Honor the Superintendent told me, he had been applied to upon the subject, and had written to me a Letter—“as a friend”—to inform me of it. The charges, as far as I can make them out, appear to be, to the effect, that I had recommended the Natives to rise against the Whites, and to drive them from Wairarapa; that I had said, “They were all evil persons—*taurakareka*'s (slaves)—&c., &c.—*ad infin.*—

On my return, yesterday, with Archdeacon Williams to this place—our intention was to have gone to see some of those Europeans, but—our being already behind time—they at some distance from us in a *contrary* direction, and we tired with a long journey before us—

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<sup>61</sup> ATL qMS-0492. Archives 48/547-682.

and your Lordship's speedy coming into our respective Districts for the purpose of holding Confirmations—make us desirous of proceeding onwards to our Stations without loss of time.

I have, however, my Lord, written a Letter to the nearest resident Europeans, a Copy of which I enclose.

It is scarcely needful for me to add, that I am utterly ignorant of those things so laid to my charge, and that *all* the Natives of the valley with whom I have conversed appear to be equally ignorant as to the person or persons with whom such accounts could possibly have originated.—

I am,  
my Lord,  
Your most obedient Servt.,  
William Colenso.

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1845 December 31: to the CMS<sup>62</sup>

Waitangi Heretaunga  
Decr. 31, 1845.

During the last six months I have been engaged as follows. On the Lord's day in holding divine Service twice occasionally thrice—i.e. 2 N.Z. and 1 E. Service whenever any Europeans are at hand and a Catechism in schools &c. And on weeks days in attending to the morning adult male school instructing and nominating of

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<sup>62</sup> ATL qMS-0492.

Native Candidates for Baptism, Communion and Confirmation, holding Bible classes, visiting sick, Dispensing medicine, settling Disputes, &c &c &c and on Thursday evenings lecturing and also attending to many secular duties of the Station. On the 24<sup>th</sup>. July I was necessitated to leave the Station in order to carry Mrs. Colenso and child to Turanga; we reached Turanga in safety on the 6<sup>th</sup>. August and I returned to my Station on the 21<sup>st</sup> of the same month. On the 12<sup>th</sup>. Sept. I left the Station on a visit to the villages in the neighbourhood of the Rotoatara and Waituma Districts and returned on 25<sup>th</sup>. of same month.

On the 18<sup>th</sup>. October I left the Station to visit the Natives throughout the District by line of Coast and on to Wellington, and returned in company with the Archdeacon of the District on the 4<sup>th</sup>. Decr.

Mrs. Colenso prior to her leaving for Turanga attended to the daily Female and Infant School. This last half year has been a time of unusual trial both mental and physical.

The natives of the neighbourhood have behaved themselves in a very rough manner but I venture to hope that they are becoming more tractable.

Signed — William Colenso.

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1846 January 12: to Richmond<sup>63</sup>

Hawkes Bay, Jany. 12/46

His Honor

Major Richmond

&c &c &c

Wellington.

My dear Major Richmond,

I hasten to avail myself of an opportunity afforded me by a Native going to Wairarapa, to inform Your Honor of an unpleasant affair which took place here a few days ago, between some of the Heathen Natives of this neighbourhood and some whites.—

On the morning of the 31st. ult., a Cutter, which proved to be the Royal William, was seen making apparently for the Station, she stood in for the shore, and tacked 2 or 3 times, when I sent a canoe off to her. Before however the Canoe could reach her, a Letter was brought me by a Native (who, with some others, had been early on board in another Canoe, while we were at morning prayer & School, which proved to be a memorandum of few packages of goods shipped for me at Poverty Bay. Shortly after this, the Canoe which I had sent returned, bringing the Goods and informing me, that the vessel was come to trade, and was therefore about to be piloted into the harbour (Ahuriri), about 7 miles distant, NNW. The next day—the 1st instant, about 9, p.m., a Christian Native (whom I had sent to the vessel, to take a letter from the Bishop to Mr. Cole, & to pay for the freight of the goods which had been landed) returned, saying, that

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<sup>63</sup> ATL qMS-0487; appendix to Journal. Copy.

the Master of the vessel had been very angry with the Natives, and had refused to trade, &c, &c.—and that he did not know the cause of his so acting. The next day, early, I heard, that the Cutter had gone to sea; and that on a Canoe following her to offer pigs & potatoes for sale, the Master seized and presented a double-barrelled gun, loaded & cocked, and swore that he would shoot them if they came near. One of them, however, boarded her, grappled with & threw down the Captain—wrenched the gun from him—tied his hands, & made the Crew to come to anchor. The Captain now begged hard to be released, promising to reward them handsomely; on which they untied him & he gave them several articles. The Bishop, who happened to be here at the time, together with myself endeavoured to elicit the whole truth, and to get back the property thus obtained, and which I hope we have succeeded in doing. From what further information we obtained, it appears, that the young chief (of first rank) who piloted the vessel into Ahuriri, having found a large piece of pounamu (Jade, or Axe-stone,) on board for sale, wished to have it, and to pay the price, 12 pigs and, there being but one piece, he did not like to quit sight of it, fearing lest some other Chief should in a little while come on board & get it; he, therefore, desired it to be left on deck, which the Captain refused to permit. An altercation ensued; the Master ordered his men to take it below, the Chief told them not to do so, and, though he was alone on board, they (4 in no.) being intimidated did not obey the Captain, on which he said, they had better all go on shore together, since they would not obey him, which they prepared to do. This was in the evening in the harbour. The next

morning, the vessel went out, and was soon followed by a Canoe, in which were 6 natives. As they neared her the Captain ordered them off, and dared his men to throw them a rope (which some one of them was about to do); on which the Natives in the Canoe caught hold of a rope hanging over the stern, and held on by it; this being perceived by the Captain, he came aft, swearing and presenting his gun, as before related; the Natives, at first, cowed down into the bottom of their Canoe, when suddenly one more bold than the rest, leaped up, knocked the gun upwards out of the Captains hand, seizing him by the hair of his head, and holding on and the Canoe parting at the same time he got up into the vessel; there he first bound the Captain's hands, and then discharging the gun into the air, ordered, in broken English, the Crew to let go the anchor, which they did.— After which the property was given out by the Captain on his being released, as before described. The vessel left that same day, and where she went to I do not know; perhaps to Wellington, or back to Poverty Bay.

The property we have received is as follows:—one double-barrelled Gun, 2 pieces Calico, about 3 pieces of printed Cotton, 3 Cotton rugs, 2 Blue Serge Shirts, 3 Check Shirts, 1 Straw Bonnet, 1 Gambroon Coat, 3 Cotton Handkerchiefs, & 6 Red worsted Caps, and 1 Sovereign (in gold) which I had sent to the Captain, as his demand for freight.—

The Note, which I have the honor to enclose, the Bishop wrote before he left—which he did on the 5th. inst.,— and I think I may safely add, that, from what I can learn, no attack of any kind was ever once thought of by the

Natives—the bare fact of their going unarmed and only 6 in no. sufficiently proves this. They think themselves grossly ill-used in the matter: firstly, in being cursed; and secondly, in being threatened with death in the manner they were: both being offences, which, I scarcely need say, are of the very highest kind among themselves.

I believe the above list contains the whole of the property given out on the occasion. I will thank Your Honor to let me know, by some early opportunity, what I shall do with the Goods in my possession. Perhaps, I may be allowed to remark, that those Natives had nothing whatever to do with the robbing of the U.S. Brig “Falco.” They even refused to take any part of the property stolen from that vessel, when it was subsequently offered them by their friends and relations living on the spot. And, further, I have this day heard, from a white man residing in the neighbour-hood, that it has long been a practice with the person in command of the “Royal William,” not only to take up arms against Natives, but against whites also.—

In consequence of a Letter which I wrote and left for the Bishop at Wairarapa, his Lordship called on the different Settlers in that valley, to ascertain the amount of their charges against me. I trust now their fears (at least), will have subsided. I intend to call upon them in March next, on my return from Wellington. The Letter which you mentioned to me, as having written to me, I have not received.—

I am, with Every respect  
Your Honor’s most ob. Servt.  
W. Colenso.

1846 January 20: to Owen<sup>64</sup>

Waitangi, Hawke's Bay, E. Coast N. Zealand,  
January 20, 1846.

Prof. Owen  
&c &c &c

Dear Sir

Your kind Letter of enquiry of Octr. 23, 1843 only reached me 4 days ago! It came in a case of Books per "Nelson," which vessel arrived at Wellington on the 27<sup>th</sup>. Decr. last, so that it may have slumbered somewhere on your side of the water.—I lose no time however in acknowledging the receipt of it; and in thanking you for the copy of the "Proceedings of the Zoological Society," for Jany./43, which you have honoured me with.

Long ere this you will, doubtless, have seen a few remarks on the Moa (*Dinornis*) in a monograph of mine which I drew up for the "Tasm. Philos. Journal," and which was subsequently published in No. vii of that work. Since which I have sent you (on 2 or more occasions, through Sir W.J. Hooker, such Bones as I had by me—even *all* I had as I hoped to get more in this locality. I regret to have to state, that I have not at present any further information to offer you relative to the *Dinornis*, nor have I succeeded in obtaining any more Bones, though I have little doubt but that I shall in time be able to obtain a good supply, which, if I do, I shall not fail to remember you at first opportunity. I have (as I suppose you have already noticed) treated, as most

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<sup>64</sup> ATL Micro-Ms-Coll-20-2274.



chimerical, the idea of the *Dinornis* being now alive, and further than that too I have gone; and I have not met with any thing subsequent to cause me to alter from my recorded opinion.—

It is rather unfortunate that your Letter should have come so late to hand, as, when I resided at the N. parts of the Island, it was no very difficult matter to obtain an *Apterix*. I have had several:—their bodies, I regret to add, I uniformly cast away. On one occasion a Native brought me 7 at one time! I just mention this, that you may be solaced in this belief, that the *Apterix* is not so near becoming extinct as you (from casual visitors, and half-enquirers in N. Zealand,) have been led to believe. The immense and increasing number, however, of wild Cats, Rats, & Dogs, with which the wooded region of N.Z. abounds, are daily carrying on the war of extermination with this Bird and its Congenors. This *Apterix* was to be universally found throughout N. Zealand, and is still (though reduced in number) to be obtained pretty generally throughout the Island. Not so, however, the Huia (*Neomorpha*), which,—being at best a strictly local Bird, confined to a few spots only, easily snared, and a tempting article of barter among the Natives—promises again to follow the *Dodo*, as one of the things which were.—

The memoir on the *Dinornis* (which you speak of as being engaged in preparing, and of which you kindly promised to send me a copy,) I have not received. Perhaps any future communication you may honor me with, you could make through the Ch. Missionary

House; or, by any vessel direct to Wellington, to the care of the Rev. R. Cole, M.A., of that place.

This is merely a line written in haste in answer to your Letter: I hope, ere long, to send you some Bones.—By the bye I have a portion of the Jaws of an Amphibious animal (? *Phoca leptorix*, Blair,) for *you*, which was killed here a short time ago by the Natives—I shall have to send a case of plants to our esteemed friend, Sir W.J. Hooker in a little while, when I will send these Bones.—

And am,

Sir,

Yours very faithfully

William

Colenso.

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1846 January 20: to Gell<sup>65</sup>

(Duplicate)

Waitangi, Hawke's Bay,  
January 20, 1846.

Rev. J.P. Gell,

&c &c

C.M.

Hobart.

My dear Sir

Believing that, ere this, you will have seen some late numbers of Sir W.J. Hooker's "Icones Plantarum," and

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<sup>65</sup> ATL MS-Copy-Micro-0715

of Dr. Joseph Hooker's "Antarctic Botany" in which my name is mentioned as having published a description of *cuta in filices novæ* in the Tasmanian Journal, and which publication is in those works referred to as a kind of authority for such plants—I venture to write you, hoping that you will not deem it an annoyance in my requesting you to procure me copies of the numbers of that work containing the Descriptions *above referred to*, as well as my rambling Journey into the Interior, supposing the same to have been published: or, if that work has been discontinued (which I almost conclude to have been the case) to send me back those Mss., with a note from yourself as editor at the period when those papers were written and sent to Hobart, stating the *time* when they were received and the reason why they were not published. I am the more constrained to exert myself in this matter, because, some other Botanists have subsequently described those Ferns, &c., whose synonyms Sir W.J. Hooker has kindly set aside, referring to my *prior* publication: it is, therefore, incumbent upon me to make some enquiry in the matter, and not knowing the gentleman on whom the Editorial department may have devolved after you, I am necessitated, as it were, to make this application.—

I think I wrote you a short note in March last from Wellington, which perhaps never reached you.—

Having been so much in correspondence with Hobart in connexion with our Journal, several of the Members residing here—Major Richmond, Dr. Sinclair, Revds. Taylor and Maunsell, & others—look to me for some information concerning the same, which I am not able to

give. I mention this, my dear Sir, as a further apology (if needed) for my intruding upon you *again* in this matter.—

Here, in a new Station in this all but unknown part of N. Zealand—I have too much to do to attend to Botanical researches: yet I have in my lonely wanderings among the Natives—or rather in searching after them—detected several new and curious (if not lovely) additions to the Botany of N.Z., which I hope in time will find their way to England.

I know I know little of what is going on at Auckland, or the N. parts of the Islands: my last information was dated September. We are sometimes 6 months without hearing from those quarters, and without seeing a white face!—happily the horrors of war have not yet caused any Commotion in this neighbourhood.

As I much wish for this note to reach you without loss of time, and as I have to send many days overland by Natives ere it can be posted at any of the towns, I have, in order to guard against any casualty, written to you in duplicate: the original I sent via Auckland, this I shall send via Wellington.<sup>66</sup>

Please when you write, direct to the care of Rev. R. Cole, M.A. Parsonage, Wellington.

Believe me

My dear Sir

Very faithfully yours

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<sup>66</sup> Apparently both arrived: they are among the Gunn papers; they differ only in detail.

W. Colenso.

1846 June 18: to Coates<sup>67</sup>

Mission Station, Waitangi near Cape  
Kidnapper, Hawke's Bay, June 18/46.

My dear Sir,

1. Time has, indeed, rapidly flown since I last wrote you! Very often have I purposed to write, but, want of time and quietness, and of opportunity of sending from this desolate region, have combined to prevent me. I enclose a *portion* of my Journal, which will serve, in some degree, to shew how it has been with me since I came here. I hope to send the remainder of my Journal (up to the present) as soon as I can find time to copy it. I cannot write to you quite so confidentially as I should wish; because, I must either send my Letters by Wellington (where I almost believe a Letter from me to you would be, at least, opened), or through the Missionaries residing on the Coast, who generally send their Letters (*en masse*) to the Bishop's College, or to Archd. H. Williams.—Your kind note of May 31/45, I, at last (after several months of interval), received, and then, I may say, by *chance*!

2. I have heard, that your Comee. had negative to receiving of young men *here* upon the foundation of the Society. This step, if you can persevere in it, and, at the same time, fill up the ranks, as they become vacant, *from England*, with men of your own selecting, will be, I believe, one of the very best the Comee. could have

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<sup>67</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

adopted for the Religious welfare of the Natives. In a little while, however, you will have to guard (upon the same grounds) against Native candidates for the Ministry; because, what you at home would, in the very *first* place require, would not, I fear, be so needed here.

3. I have, also, heard of your Comee's. determination [2] to adhere to their original Resolution respecting Salaries;—a Rule, which, (while it shews in the strongest light the kind paternal feeling of the Comee. towards their Servants, and encourages us anew to trust the Comee. in the fullest manner,) may yet, I think, be advantageously modified, so as not only to meet the majority of Cases, but to please (as far as may be) most parties. Now there are two classes of persons who may (I think) be fairly exempted from that Rule: the *one*, those who have acquired a good amount of *present*-available property in New Zealand, whether in Money, Cattle, Crops, or Land; the *other*, those who have been, or may be, ordained or received in N.Z. since the arrival of the Bishop. By adopting the *first*, you would do much to stop the mouths of an angry public now every where opposed to us (and not, it may be, altogether without a reason) and, what is more, do justice to those few among your Servants who, while they have ever conscientiously kept themselves from “buying and selling and getting gain,” see, that some who have done so (and who, perhaps, do the least work) get almost double-wages. While, by adopting the *second*, you will please the Bishop (who, in this matter, is, I think, right) & save a few hundreds a year—and do no injustice to those persons who may fall under it—from their not being sent out by you, nor received upon any such understanding.

Besides, (I speak with especial reference to those who have been received *here*,) why should such persons have a larger Salary than those of the Propagation Society, who are in similar situations? and, it may be, ordained at the same time? Such tends (among other things) to cause and perpetuate a feeling of jealousy between them. In fact, my dear Sir, those who have been received here, ought, in strict justice, to have a much less salary than any other, from the fact [3] that it was *the* settlement (at all times desirable, and doubly so in a strange land) that *naturally* followed the marrying of a Missionary's daughter which was the main thing sought after, (as some have, witness enough, confessed). The Bishop mentioned to me, in a particular manner (and I have no doubt he has done so to your Comee.) the case of Mr. C.P. Davies,—a person who, humanly speaking, will never do much Missionary duty—who would never have been passed by Dr Whiting—and who was, spite of all the influence raised in his favor—kept back for 12 months by the Bishop, solely on account of his physical inability. Now Mr. D. has (at present) the same salary as myself, with less expenditure, less exposure, and very many more priviledges, and (according to present arrangements) should his family increase his salary would also! Among the persons who may be considered to fall pre-eminently under the *first* class, are, Archd. H. Williams and Mr. C. Baker. Of the Archd. *I need* say nothing to shew, (for common fame has already said too much,) that for many years he must have been a steady gainer to a large amount; and even in the late troubles, I think this equally clear, that whoever has been a loser *he* has *not*.—Of Mr. Baker, I would just note, that he has

very valuable Land in Kororareka, which did not originally cost him £10., and of which (while he lived in the Bay) he sold, to my knowledge, for the amount of upwards of £1100; and now, that Kororareka is about to be rebuilt and repeople, the value of his land there, (not to mention his valuable farms at Waikare and Kaipara) will be almost incalculable. Yet, while I am barely advocating the *equity* of the principle which I have here laid down, two things should not altogether be lost sight of—the *first*, [4] the saving to the funds of the Society; the *second*, the saving of many of their servants from that insatiable lust of wealth, which, in a most peculiar and dreadful yet stealthy manner, grows with its growth,—enervates the whole man,—and eats out the very vitals of Religion.

4. In a little while (as soon as I can find time to condense and make out the accounts) I shall have to appeal to your Comee. against the decisions of *this* local Comee., respecting their allowance for this Station and District (of which I have not only already given them notice, but, also, of my intention to do so *through* their hands). You, perhaps, will scarcely credit me, when I say, that the only sum which this Comee. has been pleased to allow for my forming a new Station in this wild place (and that without any collateral aids from the C.M.S. Store as formerly, and which they enjoyed,) is £70!! Since which, they have refused to allow for Medicines; for Pencils &c. for Schools and Teachers; for Travelling Expenses; and the heavy Discount which I (alone) have to pay at Wellington, upon their Bills drawn upon you. A reason which they assigned for not paying for Medicines and Travelling Expenses is, “there being no available fund”;



when, on enquiry, I found, they had (following out your Resolution to the letter) paid themselves up all their arrears of past Salary, and thus settling *Private* before *Public* matters! But, anon. Had I that support I *need*, I could now do much among these Natives in the way of Schools, &c: all my own little overplus means (I may tell you) I freely use.

5. I have mentioned Schools: I have introduced a simple plan among my Natives, (which I, also, worked upon at Paihia in 1836, 7, 8,) namely, to make out a School Book for every [5] village, in which is inserted the names of all the professing Xn. Natives, these are marked daily by the Teacher according to the attendance or non-attendance of the people, and, hitherto, they have succeeded admirably,—no one being desirous of having a bad mark put against his name. Two days ago, I closed for the time my Teacher's School (another new thing of mine). I collected together nearly all the Native Teachers and Monitors of the District, 20 in number, (some having travelled about 200 miles to come hither,) and held School with them 8 hours daily during a fortnight. By this means I have advanced a step towards unity of Teaching and Doctrine. It would astonish you, my dear Sir, (it astonishes some of the old Missionaries when I have mentioned it to them, but the worst is, they won't believe it,) were I to relate the many and different erroneous opinions which the Natives hold. There is scarcely a heresy of ancient days which is not both held and taught by some one or other of the Baptized Natives. Yet, I am thankful to know, unconscious of its being wrong, and willing to cast it away on being taught the Truth. But, what is unconsciously received and

inculcated by them now, will, by-and-bye, be pertinaciously defended, and *then* the evil which is now by some scarcely admitted to exist, will show itself rampant. Every year I trust (D.V.) to have a similar School;—but, here, too, I need support. It is a heavy expense for me to feed 30 or 40 Natives for some time, and then to give them each somewhat on departing—which I think they fairly deserve. The Comee. *here* will, I know, oppose it: because, some of them may not see the utility of it; others may (say, they) have no time to do the same; others again may not have the requisite ability, from ignorance of the past times of the Church, or ignorance of the Native language; while others may object to it from want of inclination—no great need to teach *Natives* such high things—or, (such perversion I have [6] heard)—“God knoweth them that are his, and will take care of his own”! *I am satis!*—

6. And now that I have touched upon the subject of Schools, allow me, my dear Sir, to request you to procure me the following donation:—2 or 3 ream of writing paper; 1 ream of ruled paper, 5 lines to the inch, for teacher’s books; ½ ream imperial Brown; 5 quires of blotting; 3 or 4 gross of *hard* lead pencils; 1000 quills; a little Indn. Rubber in small pieces; ½ gross of strong pen-knives; a Sett of Maps on a large Scale, comprising, The World (Mercator’s Projn.), Europe, Asia, Africa, America & Polynesia, & Palestine; a Sett of ditto ditto, *outlined without names* to be filled up here; 1000 Slates; Slate Pencils; writing Ink, &c, &c. If you can possibly procure me these articles you will indeed confer a favour upon us all. Now if I am not allowed & encouraged to *feed* the Native mind, and to *lead* it on a little in its thirst

after novelty, (although I believe in no case will it ever make any great advance,) I shall do not a little towards keeping the Turbulent Native Tribes about me in peace. But this must not be fettered down by rigid rules, & Inspection, & overseeing, for the Native mind will not at present bear it. The way to lead *this rising generation* on, is, to take them somewhat in their own erratic way; *regular* Schools must be left for those who come after, who will have *finer* materials to work upon. For, notwithstanding all the beautiful theories which are afloat, I, feel bold to say,—we must be content to use the Coarse Seive; that is, if we really wish to benefit the mass of the people. Hence, in my opinion, the Bishop's Schools for Natives, wherever established, will ultimately fail; because they are not suited to the wants and habits of the people; they attend for a time it is true—indeed, considering all things, they hold out wonderfully [7]—but, *I see*, plainly enough, that it is to him an infliction.—Hence the reaction. They return to their Native liberty with much the same feelings as a bird has which escapes from a cage, or a white mouse from the revolving-box of an Italian toy. I have often asked the question, could our Schools of the present day have succeeded in the times of Boadicea, or Egbert? I have (from my arriving in N. Zealand) always encouraged Letter-writing among the Natives—often sitting up late to answer their numerous Letters—some of my brethren, I know, have *smiled* at the thing, but, I have reason to believe, that a Letter is likely to do more good—to *cause more thought*—than a ½ doz. Sermons;—such being read *to* all, and *by* all who can read, over and over again. I have now by me more than a 1000 Letters from N.Zr's.,

some of which (from my older Correspondents) exhibit the working of the Native mind.—Shortly after I came here I received a Letter from the Teacher of Wairarapa, containing a long list of different texts which he wished to know the meaning of; pressed, as I then was for time, I answered his Letter, which, though I condensed as much as I could, took about 12 pages; to my great astonishment I found, on visiting those parts, that several Copies of my answer had been made by the Natives.

7. And if, my dear Sir, you could also send me (I can not afford to purchase just now), a good Copy of the Septuagint; ditto of Josephus (*Eng.*); and a Greek Concordance to the N. Test., *Glasgow* Ed.,—you would still add to the obligation.—

8. The Press, &c., has just come safely to hand; but, judge of my disappointment when I found that Watts (as once before) had sent me b's and v's for h's and n's!—so that, for utility, the Press might just as well be at Cape Horn, as here at Cape Kidnapper! I am now obliged to write out many prayers, &c., for the Natives—which is [8] very onerous. It has been said,—“Why write out prayers at all? why bind to a dead form? why cramp the spirit? (!) They know how to pray.” This latter, I, however, in general *deny*. Oh! I have heard of horrid things said unwittingly by them in prayer, aye, by their Teachers too. Many, I doubt not, of the Natives of this District have received Baptism with just as much thought about it, as Cattle have which are driven up to be branded! Start not, my dear Sir,—time will shew:—“Tell it, however, *not* in Gath, lest the uncircumcised triumph.” Here, I may remark,—The Natives, for many

years, have been in the habit of holding Prayer-Meetings on 2 evenings in the week—*viz.* Wednesdays & Saturdays. For some time past (2 or 3 years) there has been a negative attempt (so to speak) on the part of several to put them down: *why*, you must guess. Some time ago, I was not a little amused (*rather grieved*), to hear one of our Archdns. say,—“One reason I have for being against them, is, everyone prays, and the prayers which are offered are such poor things,”—and this, after 10 years (at least) experience!!—(how soon an excuse is found). I, however, venture to uphold them, but, in this way:—I select from among the Baptized Natives 4 or 6 persons only for that office, who stand for 6 months, when I select again; and, moreover, compose Prayers for them to offer.

9. During the period of my residence here, I have, in visiting the Natives, been thrice to Wellington—by way of the sinuous & rocky coast, a most desolate and heart-dispiriting route of 240 miles!—and have mourned again and again over the sad spirit exhibited by many of the Settlers (especially the N.Z. Company’s folk) towards the Natives. A truly Nero-like spirit, which, if fostered, must inevitably end in either the destruction of the Native, or the disappearing of the N.Z. Race. My Journal, by-and-bye, will shew a *little* of what I have been called to endure from my own Countrymen. When last [9] on, in March in the very midst of their troubles—I found not only the whole locality placed under “Martial Law,” but, nearly one-half of this District! Extending, by Proclamation, to “Castle Point”—over a Country where I had been peaceably employed during the preceding fortnight in Teaching, Baptizing and Marrying, without

ever dreaming of such a thing!—and where the Natives (even on to Parangarahu, a village only 2 miles from the S.E. head of P. Nicholson,) were quietly attending to the ingathering of their Wheat and other Crops;—80 bush. of wheat I found threshed out of Parangahau alone, and, even *there*, all hands quietly at work. On arriving at Wellington I found, that 2 Natives had been apprehended on the serious charges of burglary, &c., and placed in close custody on board of the War Steamer. I heard of their intention to destroy themselves, through fear, and I sent them word not to do so. In a few days they were examined, (or, rather, the whites who came forward against them,) when six white men swore in the most positive manner to the identity of their persons—of course, they were Committed for trial; and, the Supreme Court only closing the week before, these 2 Natives would necessarily have to wait nearly six months, immured in a gaol during the whole winter, before they could be tried. Two days after, on returning to Pitoone, (a village at the mouth of the Heretaunga R., and about 6 miles from the Town,) I found the whole Ngatiawa Tribe loud in their expressions against (what they called) the injustice of the *Pakeha*. I enquired of the Xn. Teachers—there are 2 good ones here, & some very nice Natives—I found, that the barest *alibi* that can possibly be conceived could be most easily proved upon the united and clear statement of no less than 15, or more, unexceptionable Native Witnesses. The reasons why they did not come forward to clear their friends, were,—1<sup>st</sup>. Fear, Martial Law; no body of Natives being allowed to enter the Town—2<sup>nd</sup>. Not being called upon by the (so-called) Protector—3<sup>rd</sup>. “The alibi” (as the old Chief

said) “being so very *clear*, as [10] not to need 2 words before Natives, much less before Whites, who boast of their superior discernment of Justice.” My time, however, was expired I considered; I wrote and sent the whole case to Rev. O. Hadfield and Mr. St. Hill (the P. Magistrate who had committed them,)—venturing to recommend their speedy trial, inasmuch as they were apprehended during the time of Martial Law,—and now Mr. Hadfield shall relate the sequel—in a Letter I received from him only 6 days ago:— “On receiving your Letter from Pitoone, I spoke to the Governor about the 2 Natives, and he, after making some enquiries, issued a special Commission for their trial, and appointed a Counsel to defend them. William was acquitted, but Kumete” (unbaptized) “was found guilty, and sentenced to 10 years transportation. I was fully convinced that he was innocent; and consequently having acquired some new facts, I wrote to the Govern. upon the subject: he came to me and said, that if anything could be brought before him in an official way, which was not adduced at the trial, he would take cognizance of it. Mr. St. Hill worked hard in pulling together some very strong evidence, and then both he and I each wrote a strong official Letter to the Governor. The facts, &c., were laid vefore the Judge, and, upon his recommendation, Kumete was discharged.”—

10. There are several Settlers located here and there in the extensive valley of Wairarapa (Palliser Bay), these have mostly taken leases of land from the Natives, at a trifling yearly rent, varying from £8. to 12£. Now this plan, when fairly managed, is one of the very best that can be devised. For, it is equitable—by it the Native has

something to look forward to—and, as a necessary consequence, protects his Tenant. But here, as in every place where it can be done, the simple Native has been over reached, for these Settlers have taken pieces of good level land varying from 4 to (I believe) 10 miles, or more, in extent, and that, upon leases extending from 30 to 60 years! at the paltry annual [11] sum of £10—which leases (of course!) include “*all below*” the surface—and which Ten Pounds has (perhaps) to be divided among from 10 to 40 persons. One Settler told me, that during some weeks of the *first* year of his residence in the valley, he had made 150lbs. of butter a week, for all which (& more too) there was always a ready Sale at a good price at Wellington.—Beef, Mutton, and Cheese, moreover, find a ready sale at a good price at W.,—8d, 10d, per lb. for the 2 former, and 1/- to 1/2d for the latter. *Now* the Natives, in some places, are beginning to *see* that they have been again duped; hence they become discontented, and eventually refuse to stand to their agreements. Upon which they are not only abused, but their Religion, and (above all) the Missionary, who is sure to come in for *his* share. Again, the respectable Settlers at Wairarapa not only told me, that they were living in peace with the Natives, and never wished the plan of leasing Land from them to be interfered with, but, also, that they dreaded its getting into the hands of the N.Z. L. Company, who (by their Agents) had already tried again & again, to purchase the whole valley from the Natives, over their respective leases. How easy it would be, for the Governmt. to allow and encourage such Leases; and, by laying a tax upon them, curtail their size, raise a revenue, and protect the Native! I was very sorry,



indeed, to see, while at Wellington, a proclamation issued, waiving the Crown's right of pre-emption over all Lands which might be purchased by the N.Z. Land Company, and in "their favour alone, without any regard to any other class or party of persons whatever"! The Newspaper which is published at Wellington, (by a Mr. Stokes, who was, I believe, a Surveyor under the Compy.,) should never be depended upon for any thing more especially any thing in connexion with the Natives & Governmt.—I merely mention this, that you may not, at any time, be led astray through any misrepresentations.—[12]

11. A sterling strong-minded Missionary, not over-sensitive, is much wanted for Wairarapa and Wellington. Those Natives who reside there are very much exposed, and I, at this end, with 2° of *lat.* between us, can do but little for them. The sooner you could place one there the better—even in a political point of view—for now they have no *Matua* (Father, Director, one to whom they can look for advice,) and, in too many cases, every man does what is right in his own eyes. I think your Comee. ought not to allow of a Missionary being placed at any old Station where there is another Missionary, *merely because that person is an Archdn.* To me, such appears to be utterly at variance with the very foundation of a *Mission to the Heathen*. If the Bp. chooses to place one of his young men under an Archdn., so much the better, in such a case the young man will, doubtless, be a gainer;—but, I think, your Missionaries should be dispensed abroad according to the present *wants of the Natives*. I just touch upon this, because I have heard, that in Case of your sending out any Missionary (which, it is

expected, you will shortly do,) one is to be placed at Turanga with Archdn. W.W. Wairarapa and Wellington I would more especially recommend to your particular consideration.

12. The Natives, in several places, are in a very unsettled state; which is no more than might be expected. More particularly (just now) the Ngatirangaratahi, Ngatiraukawa, and Ngatimaniapoto Tribes, from Porirua, Otaki, and other places up the Western Coast, and near to Wellington. They have murdered 2 whites in the Heretaunga valley, and surprised the Military & killed 8, without a single Native being wounded! This has made them presumptuous; and now, the whites, rising in arms against them, and fearing their strength, have got these Ngatiawa (a nice Christian [13] Tribe) to join them; which will, I fear, ultimately prove to have been a bad step, and one which may involve the whole S. in war.—For Rauparaha would, I believe, remain quiet, had the Ngatiawa (his old enemies) not risen and become co-operators with the *Pakeha*. The Troops are again sent for; and what the event will be, no one knows. But, in order that you may have a better understanding of the matter, I should tell you, that when in March last, the Natives were ordered off the grounds on which they were dwelling in the valley of Heretaunga by the Governor, they would not leave until the Military were ordered to advance; the Settlers *then* rashly interfered—(I enter not into the *prior* matter, of the Settlers having been long kept out of their purchased allotments *by*, and of the great annoyances they had been continually receiving *from*, the Natives, which may be, in the main, correct,)—and, seeing that the Natives (about 60 in

number) had left their villages, tore up some of their crops, (then ripe,) speared and seized their pigs, and burnt up their houses, canoes, & Chapel. This is the great sore.—Had the Military done it, the Case would have been different. Yet, not a word of this is to be found in the Newspapers of the day!—I had my information not merely from several Xn. Natives who lived close by, but from a highly respectable Settler residing in the valley, who also told me how sorry he was that they had so precipitately acted. Hence arose the plundering of the out-settlers on the Sunday following—hence the murders which have since taken place—and, hence, this more than prospect of intensive War. Further; on the Governor’s message being conveyed to the Natives residing in the valley, to leave quietly, a small party under Taringakuri readily obeyed and came directly to Wellington; yet, Tarangakuri’s Canoes and Houses shared the same fate.—On which the Chief said, “I *thought* the word of a Governor was sacred, but *now I see* that he too is nothing in the eyes of his own people”! And, when the Governr. went round in the War Steamer to Porirua, (taking the Military with [14] him,) in order to see the Chiefs, (Rauparaha and Rangihaeata), and to establish a peace, some of the whites of Wellington (I should hope of *only* the *canaille*,) told the Natives, with many significant gestures and signs, “Ah! soon will Rauparaha & Rangihaeata be hung up by the neck for the massacre (!) at Wairau!”—what was the consequence? why, long before the steamer got to an anchor, Native expresses on horseback had arrived at Porirua from Wellington, bringing the news (the atrocious falsities) which they had heard.—Of course the Governor’s visit

was worse than useless; all his endeavours to see the Chiefs were only mocked at. The foregoing statement—as far as concerns the information given to the Natives—I had from Dr. Fitzgerald (a warm-hearted friend to the Natives though a Romanist) *while* the Governor was absent at Porirua, who had been told it again & again by the Natives; and the result proved its correctness.—

13. I understand that the present Protectorate staff are about to be abolished, *one* only Protector to be retained. Mr Clarke has resigned the office, deeming the Salary too small. The Sub-protectors are, I believe, of little worth. Nor will any person *paid by the Government* ever do for that office. A Protector should be appointed by some Philanthropic Society in England; he should be a man of strong mind and body, *devoted to the Native's Cause, utterly careless of making a fortune for himself*, and, if possible, a *sincere* Xn. I place *this last*, believing the other requirements in *his* situation to be most needed.

14. I can but think, that this yearly meeting of the Syndicate at Auckland—there to remain during the whole winter—ought not to take place in these unsettled times. True, a revision of the Scriptures and Prayer Book is needed, but the [15] Natives are not now in that state to be left long without their guides. I believe that Archd. Williams will take *the whole of his family* with him when he goes—which will be I suppose in a few days.

15. The Bishop was here in January, and remained 8 days, examining Natives for Confirmation. At this Station his Lordship confirmed 130, and, in the District, 244. He only confirmed 44 at Te Kopi, where there are nearly 150 Baptized *Adults*! the most of whom were

Baptized by Mr. Cole without (it is said) any examination on his part!!—Several of them have apostasized. Last month, the Archdeacon came here from his Station, and administered the Lord's Supper to 130 Commts. But those Baptized Natives who are scattered here and there in the various villages throughout this immense Parish, can only partake of the Communion once a year *at most*, (i.e. when the Archdeacon, according to the Bishop's wish, goes his annual round,) and then (in consequence of his time being so valuable as not to allow of his making any stay) without preparation; and, in some places, on week-days, which the Natives very much dislike.—Now all this tends, *among this people*, to lower in their eyes the resident Missionary, which is just the very opposite of what should be done. Again, with regard to the Baptism of Adults,—a Canon has been set forth, committing this to the especial charge of the Archdeacon, which Canon is, moreover, not to be interpreted according to (what I call) its literal meaning, but according to a something which is only known to those who are in possession of it. When the Bp. was here, we freely conversed together; I seized the opportunity and cleared my own conscience; pointing out many things which I had seen at Waimate and elsewhere, and had heard talked of among the Natives. He took [16] all I said, very well, thanking me for it. On Whitsunday last, I Baptized 26 adults here, with whom I had taken much extra labour; which alone has given the old Baptized Natives of this neighbourhood better views of their ordinance than they ever had before. Since I came into this District I have Baptized 106 adults and 95 children; with every one of

the former I had much searching examination, and felt satisfied that they had, at least, a good head knowledge of the way of Salvation; I have also married 35 Couple. On my coming here I found there were 5 half finished chapels throughout the District; there are now eleven finished, & 7 in course of erecting. In almost every village I have a daily adult-school, which is well attended. And, I have, at present, about 200 candidates for Baptism. I have plenty of Enemies, (*vide*, Journal,) and have been ill, but I am again pretty strong, and hope to work a little longer for the glory of GOD in pointing poor sinners to Christ. The Natives of the Manawatu District wish very much to belong to this parish; they are at present said to be under Mr. Govett—though they say, and seem to belong to “Noman’sland.”—I have been obliged, at last, to lay the matter before the Bishop. They have much to say in favor of such being permitted, and, I think, rightly too; they have seen the Archdn. upon the subject, and I think the Bp. will consent to it. This will add a little more to my work. There are a few (about 10 or so) Papists in Wairarapa, to whom, shortly after my arrival, I addressed a Letter. They shewed it to their Priest (who happened to be there just after my Letter had reached them), who said I was mad and took possession of it. Subsequently, when the Bp. was at Wellington, the Priest sent it to him, with his own observations upon it. The Bp., when here, told me, he found no fault with my Letter, but that he did not approve of the printed Scriptures (which he [17] had enclosed) being headed “mot e pikopo,”—(i.e. for the Papist,) I enclose a copy. It passed off, however, very well, and I have since (spite

of the Priest's efforts) gained one of his proselytes,—and hope, yet, to gain them all.

16. I doubt not but you will find several little blunders in my Journal—for I have not had time to read it over since copying. Should such be the case, be lenient towards them. If, my dear Sir, you can find time to write me, do so *by post*, to the care of Rev. R. Cole, Wellington, (who is a warm friend, and always on the *qui vive*,)—but do not use any seal by which you may be known: as, I believe, I am on every side a marked person.

17. I have heard a report of Mr. Busby's safe and prosperous return to the Bay of Islands; which, I hope, is correct.—We rarely get any News here until it is very old. This place is quite out of the way; low, damp, cold, and unhealthy, surrounded with morasses, and having Snow upon the mountains and hills during several months of the year. The Bishop said, he thought it was the most disagreeably situated Miss. Station of all in N. Zealand! In fact, there is nothing whatever to recommend it. No water—no wood—no good harbor—no shelter from stormy winds, not having a hill or tree or bush *near* us—no female domestics to be had from among the Natives—and, worse than all, no good well-disposed Natives. All my stores, cases from England, &c., have always come to hand more or less wet and rotten; and my loss (on Flour, Clothes, and Books,) has been great. Mrs. Colenso has given birth to another Child, whom I have named, Ridley Latimer, for, living as I do in these truckling times, in which, some *soon* change their opinion, or lay it aside on the shelf,—and others, [18] who hold the truth, are afraid to speak out,—

I have concluded, not only to shew my Colours (as I have always done), but to let it be seen that they are *nailed* to the mast.—

We are all pretty well—but not *very* well. There is too much to be done, and too many “stirs” continually about us, for any one but a stone to enjoy good health. Our hope, however, is in the LORD, who daily enables us for all things; thus we prove the blessed Continuance of the promise— “As thy day thy strength.” If I were now to choose an armorial bearing, I think it should be, a burning yet unconsumed bush.—

Remember us, my dear Sir, in your prayers;—charitably construe whatever I may have *unintentionally* written amiss in this long & rambling Letter;—and believe me, with sincere affection,

your most obedient Servant,  
William Colenso.

June 22, 46.

By a Letter just received—I have heard of the death of Te Heuheu (the great Chief of Taupo) with 50 men with him, on Whitsunday—while we, here were engd. in Service, & in Baptizing,—occasioned by the sudden sinking of the hills of Taupo—? earthquake, or occasioned thereby. I write in haste.

W.C.

P.S. There is yet a little matter I had all but forgotten:—I have seen the Record Newspaper, in the C.M.S. Record, and Ann. Report—a long but *colored* statement (written



by Mr C.P. Davies) concerning an affray which took place at the Waimate. I was residing at the Waimate at the time, and well recollect how Mr. D. got “roasted” at table by the Missionaries & students present for his manner of relating the story, on the very day in which the affair happened. Since the Papers and Publications have come to this Land, which continue the same, there has been no small amount of ridicule made upon it. I do not, I dare not, say, Mr. D. wrote any thing that was false;—but all newcomers are very apt—first, to misconceive, then to misunderstand, and then, with the aid of a warm imagination, to embellish most enormously! (*Parturient montes!*) I have known this to be done more than once, and I have also known the Socy. to suffer by it.

P.S. 2<sup>nd</sup>.—June 22<sup>nd</sup>.—Since writing the foregoing I have received a Letter from the Native Teacher at Pitoone, in which he says,— “Very great perhaps will be the evil of the people of this neighbourhood: this fighting is evil, but the people follow after it. With the Govr. is the direction for us. O friend! Listen,—In fine weather the Tamakihi (*Cicada*) sings, in dull weather the Tarakihi is silent.”—As much as to say, this evil day of war will upset all our prayers, Schools, &c.

A Dieu, my dear Sir,  
W.C.

An extract:— “James naturally concluded, that men (among the clergy) who expected preferment from his

favour would be willing to merit it by promoting his designs.”

—Roberts. Histry. Scot., book i.

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1846 December 31: to the CMS Secretaries<sup>68</sup>

Waitangi, Hawke’s Bay, New Zealand,  
Decr. 31<sup>st</sup>. 1846.

My dear Sirs,

1. It is not without some amount of diffidence that I venture to trouble you with the accompanying memorandum of an account between myself and the C.M. Society; the more so, too, because I have (I believe) hitherto invariably chose (for peace sake) rather to put up with several pecuniary losses than to refer them to the Parent Commee. I feel, however, honestly emboldened to lay this memorandum before you—from a conscientious belief that the whole will bear close investigation—from having applied again and again to the E.D. Comee. to settle the same, but in vain—from having patiently waited nearly 2 years in hopes of having it settled—and, also, from my peculiarly expensive situation in this isolated Station.—

2. Having openly sent you through the E.D. Comee. the Duplicate of the original enclosed, I will not (I think) make any further remark thereupon, unless such should be hereafter called for: only, that when I found the E.D. Comee. would not sanction the outlay which I had made, I desired them to point out and set aside whatever they

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<sup>68</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

might consider objectionable; this, however, they also declined to do.—

3. I may, notwithstanding, add, that *my* leaving my old Station to form a new one, was a very different thing from that of Mr. Baker's, or Rev. J. Hamlin's, or Archd. Williams' doing so; or (in fact) any other person's, because, first, they had at their old stations a large quantity of Tools, &c, &c, and useful Stores of all kinds (which from year to year had been granted from the Society's Kerikeri Stores), and which they brought with them, whereas, I, living at Paihia, and in a very different situation, had none of such necessary articles by me, nor yet (when my time came to leave) [2] the advantage of a Public Store to draw from. And, had I not (in some measure) foreseen what would be required and so get them in time from England, as well as been kindly favored by Rev. W.C. Dudley and other friends, the actual outlay would have been much greater than it is.— And, in reference to the reiterated remark, of “£70. being all that was thought proper to be allowed by a Comee. which was held at the Waimate in 1844,”—I would merely observe, That that Comee., formed of persons who knew nothing whatever of the place nor people, and assembled together in the Bishop's house (I do not say resolving & concluding under his direction), ought not so positively to have limited the amount of outlay; especially, too, when the total cost of the formation of each (of the *lowest* of their own Stations is duly considered: which Stations of theirs were also (for the most part) formed, when both materials and labour were cheaper and more easily obtained.—

4. I have mentioned, my dear Sirs,— “my peculiarly expensive situation in this isolated Station”: this I will briefly explain.—

1. There is no Firewood upon the spot, nor near at hand. While then many of my more fortunate brethren have an abundance of this necessary article *cost free* (in the woods of the C.M.S. upon their grounds), I, in perhaps the coldest Mission Station in N.Z., (where, in winter, the milk freezes in the pantry and the water in the bed room) have to buy it and that at a very dear rate. During this past winter, notwithstanding the utmost economy (often sitting cold) I have paid several pounds for Firewood alone—and the year preceding much more; independent of what drift wood has been collected by my own lads.[3]

2. There is no Water at hand fit for drinking or washing, of Clothes,—this we have to fetch in Casks from a considerable distance, at the rate of 1/- pr. Cask.

3. From vessels not calling here but *very* seldom, we are obliged to have a larger quantity (from 6 to 12 months stock) of articles of daily consumption—such as, Flour, Sugar, Rice, oatmeal, &c.,—hence the loss occasioned by long-keeping, as well as by Rats, &c., is great. In Flour alone I have lost 1400 lbs. during the 2 past years—this, however, may not happen again to such an extent.

4. Another head of *loss* arises from Goods being wetted by Salt water in landing, and this is much greater than at first sight may appear. Our harbour is 8, 9 miles distant, small and *seldom* entered, vessels choosing to land, or rather drop, their goods into boats or canoes off Cape Kidnapper. By this means our better articles of

clothing, especially black, has (in common with groceries, &c) suffered severely; and some valuable Books (particularly a new *Encyclopedia Britann.*) from England, all but ruined.

5. Again a further *Loss* is sustained, from my goods often having to be left any where upon the Coast (in consequence of foul winds); a short time since a case of Goods which I had purchased at Wellington, were opened at a Whaling Station where they had been landed and seven Blankets, &c, abstracted therefrom. Owing to the length of time which necessarily intervenes before a Letter can be sent to, and an answer received from Wellington, it was some time before I could ascertain what Goods had been actually forwarded. It is but justice to mention, that the Master of the Whaling Station knew nothing whatever of what had been done by one of his men.

6. Another Item of Loss is occasioned by my being obliged to take up my Salary in Bills on yourselves, instead of Cash; for I have to pay, firstly, a heavy [4] Discount at Wellington to get the Bank Paper (!) for those Bills; and, secondly, a premium to get the Bank Paper converted into Cash—Paper being of no use *here* among the Natives. Add to which, the certain expense and no little risk attending upon the transmission.

7. Other memoranda of Losses may be easily gathered—from my not keeping Tobacco to pay the Natives for provisions and labour supplied (as is almost every where done to their injury);—from my heavy and constant Travelling; from having no fund nor allowance to meet the expenses attendant upon the supplying the very many sick of this large District with Flour, Sugar,

tea, &c,—from the Native Chiefs immediatelky about me being all Heathen, so that whenever any of the Teachers or Christian Natives from a distance come to see me (as is constantly the case) to get advice, or medicine, or for instruction, I am obliged to supply them with food, &c; (The other day, to the Chiefs, Teachers, & friends (Xn. Natives) who came from a great distance bringing Timber with much labour down the shallow rivers for the Churchyard Fence, &c,—I gave 2 Barrels Flour and a Lot of Sugar, for they were totally without Food,—Potatoes not being yet ripe.)—from having to pay agent's Commission upon every thing purchased at Wellington;—from my being the only European here and living moreover in the way of whites travelling to and from Wellington,—and thus subject to many unlooked-for demands upon one's hospitality, &c. &c.—

Had I chose to have done so, I could, I think, have advantageously referred the matter to the Bishop; but I was, and am against doing so, from principle.

I have been obliged to write a great deal more than I either intended or wished, or than I have time to afford for such a subject; yet I have aimed to be as concise as possible, even to the keeping back of several things which might have been alleged in my favor.

I am,

my dear Sirs,

Very sincerely and obediently yours

William Colenso.

Report of the Rev. W. Colenso for the year ending Dec.  
1847.

During the past year I have been engaged as follows. On the Lord's Day in holding Divine service twice, and in Catechizing & teaching school. On Weekdays in attending to the Adult male schools, instructing and examining Natives, candidates for Baptism and the Lord's Supper, holding Bible classes & teacher's do., visiting sick and dispensing medicine, settling disputes &c. &c., and on Thursday evenings (and every evening when traveling lecturing and also attending to very many secular matters of the Station.—

On the 6<sup>th</sup>. January I left the Station on a visit to the villages inland & returned by way of Cape Kidnapper on the 16<sup>th</sup>.—

9<sup>th</sup>. of February I left the Station on a visit to Tarawera, thence to Patea by way of Taupo Lake, & thence over the Ruahine mountain chain to the station, reaching home on the 3<sup>rd</sup>. of March.— —

24<sup>th</sup>. of March I left the Station on a visit throughout the whole district, and on to Wellington. I returned on the 28<sup>th</sup>. May.—

On the 12<sup>th</sup>. of June, I left the Station on a visit to Tangoio and Arapuanui villages. I returned on the 23<sup>rd</sup>.

27<sup>th</sup>. of August I again left the Station on a visit to these villages and returned on the 2<sup>nd</sup>. September.

9<sup>th</sup>. September I visited the inland villages, Patangata, Waipukurau, &c. returning to the Station on the 16<sup>th</sup>.

1<sup>st</sup>. of October, I left the Station on a visit throughout the whole district, and on to Wellington, and returned on the 30<sup>th</sup>. November. I had also arranged for again visiting Tangoio and the other adjacent villages in Decr. but some rheumatism (from which I am still suffering) utterly prevented me.

Number of Baptisms performed in the District during the year,

Adults, Men 46, Women 38, total 84. children 73. Grand total 177.

Number of Marriages performed . . 70.—

Number of Communicants (about) 150.

Number of candidates for baptism continually augmenting.

Number of Deaths unusually great being upwards of 50, in which number however it should be observed 23 persons of this place are included who were all drowned together in this Bay in the month of September last.

Number of persons who have fallen into Gross Sin—  
alas! some in every village.

Number of persons who did run well—but who now have almost, if not altogether, left us, is very considerable, particularly in and about Wellington. The *wonder*, however is that there are not more, considering the fearful examples and Horrid precepts, which are hourly and voluntarily given them.

Six chapels have been erected during the past year, throughout the District, 4 of which are in places where



chapels were not before. Others also have been commenced.

The state of the natives throughout the District is on the whole shewing some-few on whom I would fain hope the Divine Blessed Spirit hath breathed, now begin to stand out in bold relief from the heterogenous mass. and this little phalanx (the comfort of my heart) stands firm & is increasing; they are still however but children & need careful fostering. The public roads and works about Wellington in which several Hundreds of Natives have been employed during the past and present year, have been great means of abominable evils.

Thus many have made shipwreck of their faith, more especially the poor natives of Port Nicholson, Waikanae, Otaki and the Mouth of the Manawatu River. Few however of the christian natives of the district have hitherto sought employment upon these works and of these few, some have relinquished it with disgust.

The bulk of the natives immediately about us are, I am sorry to say, much as they were, "dead in trespasses and sins". They are here tolerably quiet just now. They have lately been taught a fearful lesson in the loss of one of their five principal chiefs (Tiakitai) who with his party (23 in all) were drowned when upon a Heathen excursion. They had all been repeatedly and wonderfully warned not to go. I am happy to be able to write; I have at length succeeded in getting back the greater part of that portion of the property plundered from the U.S. Brig "Fako" which had found its way over to this side of the bay. My native teachers were of great service to me in this matter, some even bringing articles themselves

(without fee or reward) from the Otaki Range, Manawatu, Taupo, &c, & the Christian natives too were generally very willing to deliver them up.

The natives who have been fighting in and about Whanganui have made application to the Heathen Chiefs about me for aid in rum and ammunition, hitherto however they have listened to my advice and have refused to assist.—

I found it no small matter to make the parties of whalers & others residing on this side of Hawke's Bay to keep the peace among themselves: and also to prevent their getting the different tribes of natives among whom they live to join them respectively to fight and pillage each other. No doubt had I not strongly interfered they would have shed each other's blood and caused a little disturbance in this neighbourhood. On the 2nd. August my annual teacher's school commenced and continued daily until the \*\*th inclusive. Twenty one were present from all parts of the district and all I believe wish to come again.— Most of the few Papists who were scattered throughout the district have cast away their Mariolatry and have joined us.— — Perhaps I should briefly mention there have been among the deaths a few (two in particular) the one an unbaptized little girl, a candidate for baptism, who had learned to read her New Testament during her last illness. And the other a middle aged man, a Communicant, which were attended with circumstances of a highly pleasing character. Lights there, which appeared the stronger from the gross darkness every where surrounding. We want a few such testimonials from the dark valley, they should speak

volumes, they speak home, and even when the speaker is forever silent, they “yet speak”. A little sinful fragment of the happy death of a Sunday scholar in London, which I last year translated, seems to have been made of service to the natives.

Mrs. Colenso has attended to the Daily female and Infant schools but the attendance of the scholars generally (including also the males) has been very irregular. Still a progress is making, several throughout the district (especially young children) having learned to read during the year. A great portion also of Mrs. Colenso’s time has been occupied in dispensing medicine and in visiting and attending to the sick.

During the past winter, and on more than one occasion, we were in not a little peril through the rivers (by which we are surrounded) overflowing their banks and laying the whole Station under water. The waters rose to 8 inches over our highest floors which are nearly 2 feet from the ground and drove us to take refuge upon tables &c. The mud which remained on the subsiding of the waters was frightful, being from 4 to 30 inches in depth, completely destroying all vegetation. This fearful visitation happening as it did in the beginning of winter, put almost a complete stop to all public services & schools in this neighbourhood for several weeks.

My own health has suffered considerably during the year—chiefly through repeated attacks of severe rheumatism, combined with low fever. I have, however, struggled hard to do my expected duty. The district is I think too large, too heavy a task for any *one* to perform.

Mrs. Colenso has, on the whole, enjoyed pretty good health and so have our two children, a blessing and fancy for which we would be thankful.

Leonard, my principal native teacher, with others also of my N. Teachers have been active in visiting several out villages in the more distant parts of the district during the year. Particularly Tarawera—Tangoio—Te Hawera—Manawatu & the scattered villages of Wairarapa.

I may also add, as a cheering sign that 44 natives (i.e. eleven Teachers and Monitors, 16 other men & 17 women—have during the last six months given up the beastly practice of continually smoking: all of whom were inveterate smokers. This is one of the fruits of my annual Teachers' school. If a determined yet quiet opposition against Tobacco has not yet been tried by my Missionary brethren throughout the Archdeaconry, I would humbly venture to recommend it to their particular notice. The more so too from one well knowing that a great portion of the sin committed by the natives arises (in one way or another) from their immoderate and promiscuous use of Tobacco.

(Signed) William Colenso.

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1846 December 31: to Gunn<sup>69</sup>

C.M. Station, Hawke's Bay,  
N. Zealand, Decr. 31, 1846.

Ronald Gunn, Esq.,  
&c &c &c.

My Dear Sir

Although an entire stranger to your person yet not to your name, nor to that Science in which you have done so much for your adopted land—I venture to write you a few lines respecting the Nos. of the “Tasmanian Journal,” and of some little printing which (I believe) Mr Wade got done for me in Tasmania.—To which I am the more emboldened from the kind manner in which you make mention of my name in your note to Rev. J.P. Gell, of June 4/46.—

The last No. of the “T. Journal” which I have received, is no. vii vol. 2,—any subsequent nos. I shall therefore most gladly receive. I wished to have duplicates & triplicates of those nos. which might contain any papers of mine. I cannot account for Mr. Wade's not informing me.—

If the Tasmanian Society still continues to publsh their Journal, I may yet be able to add a Contribution, having one or two things upon the *stocks*.

If there are any specimens among the N.Z. Flora (of *this* district) which you would like to have, I would endeavour to secure them for you. We might, in fact,

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<sup>69</sup> ATL MS-Copy-Micro-0715

exchange “to mutual advantage” as they say. The *Ferns* of your Country would be to me a *desiderata*, and, as I suppose you have a *good* garden and I have a place fenced in *intended* for one, I will even venture to ask another favor,—in the shape of Bulbs of any plants—or roots, anemones, ranunculuses, &c—or seeds—in short, anything that may be safely packed up with the books.

Forgive me, my dear Mr. Gunn, if I have unwittingly exceeded.—Command me in any way in my power, and believe me, with much respect, yours very sincerely  
William Colenso.

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1847 January 20: to Venn<sup>70</sup>

Waitangi, Hawke’s Bay,  
New Zealand, Jany. 20. 1847.

Rev. J. Venn,  
&c &c &c  
London.

My dear Sir

I have only *very recently* received the afflicting tidings of the death of our very dear and faithful friend Mr. Coates. It came upon me most unexpectedly—and occasioned great searchings of heart—I thought much and prayed earnestly that GOD would raise up a suitable

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<sup>70</sup> Hocken Library Ms Vol 63; ATL qMS 0491. John Venn was dead by 1847; Coates’s successor at the CMS was John Venn’s son Henry Venn.

person and direct the Parent Comtee. to such an one to fill that important post—rendered doubly so in these critical times. And now I have been refreshed and gladdened indeed, in hearing that you have accepted that situation. Oh! my dear Sir, may GOD Almighty bless you continually for your having so acted, and make you a blessing in every way to your numerous missions. I can not tell you the thoughts—I dare not give vent to the feelings—of my heart. It seems to me to be not a little analogous to the death of Moses when Israel was about to enter into the Promised Land—at *the* time when apparently such a Leader was most needed; yet, through God’s foresight and providence, more than made up in Joshua—may it be so now. Amen.[2]

I wrote a long letter to Mr. Coates in June last, which perhaps may have safely reached the C.M. House. My Letter was a *Confidential* one, and I was led to write as I did to our lamented friend, in Consequence of a Note from him, bearing date “May 31/45” (but which was a very long while in coming hither) in which he says—“Pray continue to write fully and unreservedly . . . . . write to me private Letters if you wish it.”—Believing then, as I do, my dear Mr. Venn, that in many (may I not say *all*?) matters concerning the welfare of the C.M. Society—the spread of Evangelical Religion through her instrumentality—and the benefiting and improving of her Missions (i.e. Missionaries and Converts)—your heart is, like that of your predecessor in Office, already given and firmly fixed, I have no scruple whatever (confiding in my belief) to keep me from desiring that that Letter, written by me and addressed to Mr. Coates, may be received by you as if in every respect it was

written to you [3] yourself. You will therefore please accept it and use it as you may deem proper.

I hope, my dear Sir, it will be in your power to obtain the few articles for me (for my Natives), which I have requested in that Letter: and, if so, to cause then to be forwarded viâ Wellington without loss of time, for my day is slipping fast by, and night is at hand.

I hope, also, (D.V.) soon to write you again, and to send you the remainder of my Journal. Please acknowledge these 2 Letters at your earliest convenience, and craving an interest in your prayers

Believe me ever,  
Rev. and Dear Sir,  
Very sincerely & obediently yours  
William Colenso.

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1847 March 13: to Gunn<sup>71</sup>

C. Mission Station, Hawke's  
Bay, March 13, 1847.

Dear Sir

On the last day of the old year I did myself the pleasure of writing you, via Wellington, enclosing the original of a Sett of Bills upon the C.M. Society for £10. I hope that Letter will have safely reached you ere this—but, to make sure work (an opportunity offering) I now transmit

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<sup>71</sup> ATL MS-Copy-Micro-0715



you via Auckland, the Duplicate of that Sett of Bills—which will I believe cover the expenses incurred in printing.—

I am but just returned from an interesting journey in the mountainous interior, and have fortunately added a few more *curious* plants to its flora. I suppose our good friend Dr. Hooker will soon be at work on the Botany of Tasmania.—I find several genera, if not species, to be common to both of our adopted Countries.

I may add (although I mentioned it in my former Letter) that the last no. of the Tasmanian Journal which I have received is no vii, vol.2—and should be obliged for copies of any subsequent numbers.—

We are pretty peaceable in this (the Southern) part of the Island: I know not how it is at the North. Road making appears to be the order of the day—but such *heavy* work requires no small amount of money. I hope our Governor has a *Fortunatus's* purse at Command or, I fear, a truce with the forests and swamps will soon be proposed.

Pray make my respects to kind Mr. Gell; and—hoping soon to hear from you—believe me

My dear Mr Gunn  
Yours very respectfully  
William Colenso.

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1847 March 16: to Dixon & Co.<sup>72</sup>

Ahuriri, H. Bay, N. Zealand, March 16 1847  
and Dup. June 3/47)  
via Auckland)

Mess. R. Dixon, & Co.,

Gentlemen,

I sit down to write—having 8 letters (!) and 2 Invoices of yours laying on my Table before me. I wrote a very short note to you in Decr., informg. you of the goods pr. Madras havg. safely arrived last week (the 12<sup>th</sup>.), the goods pr. “Gypsey” made their appearance in no very good condition,—and now I lose no time in writing, and shall freely remark *seriatim* upon several items.—

No.1. earthenware, vulgar & common—*blue—not accordg.* to order

2. spades, of 2 kinds—the better kind will do;

4. Liq. Plants, &c,—I think I merely wrote for fresh & good root, for medicinal purposes; and for seeds; However I have (out of the whole) 3 plants living in my garden.

6. “Fancy” (!) wafers—complete Trash

Handkerchiefs—the *red* ones (tho’ small) are near the mark—the common ?Scotch (“Monteith—Glasgow”, marked up on them) are very inferior

2 Tweed coats—almost the *best* & most suitable articles sent

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<sup>72</sup> ATL MS-0879, photocopies of Searancke papers. Originals in Nat. Lib. Australia, Canberra.

Scarlet Large shirts—rather short  
4 angola coats—unsuitable—too high priced for  
Natives

7. Wedding rings—*much too small for* N. Zealrs.

Scarlet cravats—very much too dear; just as good  
(equally as suitable) an article is to be had here at 10/  
pr. doz. The com. retail price at Wellg. is 1/.

8. *Drab* umbrella sent—*white* one ordered; such as the  
Quakers use: I *believe* they are made of W. Brown  
Holland.—

Moleskin Trows. sent, good & suitable—but all came  
much spotted; yet goods w. them were perfectly dry.

9–11. 3 Bs. spades, said to be “w. straps”—only 2 Bs.  
howr. of that kind. The 3<sup>rd</sup>. very infr. article, not only  
*without* straps, but T-handled.

14. axe heads! a sad mistake this—but partly perhaps my  
own fault, —what I wanted were small bright axe  
heads weighing about 4oz. each, which may be had  
*here* for abt. 10/. pr. doz. This is a dead loss the art.  
being next to useless, having also previously more than  
a doz. by me.

The Mills, I hesitate to speak of, from not having it in  
my power to *prove* them. They do not look so well-  
finished as those already among the Natives in the  
neighd., wh. have some little addl. apparatus, brass  
gudgeons, &c. They got a little rusty in coming water  
having got into the Cask; thro’ wh. many of the Combs  
were spoiled; and the B. Cotton, & Blankets damaged.—

The articles I have not noticed you may consider as  
generally giving satisfaction.—

I may just mention, as a general rule for yr. guidance, that I always wish to have a serviceable yet cheap article for Native use; and, in addn. to what is *good* & useful, *neat* for my own. I utterly dislike, any thing that is very inferior in quality for them, or vulgar or “*flashy*” in appearance for my own use.—

I enclose the *origl.* of a sett of Bills on the Rev H Venn for £50 (Fifty pounds)—the Dup. of which I will also forward in a few days. I regret now I had not got them drawn for a higher sum—you will perceive they are drawn in adv., wh. is only done to come agt. *that* quarterly salary. I hope with them you will pay yrselves the Bal. of yr. a/c £25.18.5—and, will with the remg. sum of £24.1.7, execute the small enclosed order mkd. A.

In my note of Decr. last, I ordered,—  
— a copy of P. Times for 1846  
— 2 doz men’s cott. Braces  
— 2 eye glasses nos. 2, 2½ in Tortoiseshell—  
which, *if not already sent*, you will please to *add.* to the order marked A.

(I have requested the “*Pictorial Times*”—but I am in ignorance whether to prefer that paper to the “*Illustrated News*”—should the above mentioned articles not have been sent, will you have the goodness to make the selection?—I order the Paper wholly on account of its cuts.)+++

—for order see Order Book—

2 Wheat mills complete . . . . .  
£7. 0. 0

	(say)	2.10. 0
6 Jappaned Bed Chamber Lamps—(see Curator)	1/6	
	9.	
Lucifer matches <i>not</i> Cosgroves . . . . .		
	8.	
Pictorial Flora, by Miss Jackson, Longman's	15.0 15/- )	
Cory's Anct. Fragments, Pickering, Londn., last ed. (say	10/- )	
Relig. of Anct. Britain, Longman		
	8/- )	
Bickersteth's famy. prayers Longman		
	7/- )	
Pollock's Course of Time—latest ed.—Longman	7/6 )	
Cowper's Poetical Works by Cary	ditto	
	14/- )	
Milton's works by J. Montgomery, 2 vols 8vo 120 engs.	1.4.0 )	5.
8. 0		
Bp. Wilson's new work on the Colossians		say
	12/- )	
1 <sup>st</sup> . vol. of Carne's Lives of Missionaries, cloth Fisher		(6/-)
)		
1 doz. Colenso's Cott. Prayers 3d. Rivingtons		3/-
)		
1 Last Day, 3/6 Nisbet		
	3/6 )	
1 Cat. of Articles of Ch. of E.		
	)	
by Owen. Houlston & Stoneman		say
3/- )		
2 or 3 boxes of <i>really good</i> medall. wafers, C. silvered		
mags. Blkwoods, Frazer, Quarterly Rev.—when old—at <i>low p</i>		

(1 drum Turkey Figs	say
10/- )	
all ( 1 Box Fr. Plums	
5/- )	
new ( 4 Bottles Pickled walnuts	4/-
) say 1.10. 0	
(1 Bushel Walnuts	
4/- )	
(1 d—— soft shell almonds	
1/- )	
macaroons	
	17.13. 0

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	17.13. 0
½ doz. Tweed Coats similar to those sent,	) 8/6
2.11. 0	
but, at least 6, of sizes larger	)
1 doz. Moleskin Trows 5/-	60/-
3. 0. 0	
½ doz. Printed ditto, dark, not lined, abt. 10/-	60/-
3.10. 0	
6 doz. Rack Combs — 2/2	
10.10	
1 doz. Com. Silk Pockt. Hdkfs yellow, orange, Blue, or Red	
—I think they are called “Bandana’s” abt 25/-	1.
5. 0	
4 doz. best <i>red</i> Cotton Hdkfs. @ 8/-	
2. 8. 0	
4 doz red & yellow ditto	5/3
1.11. 6	

1 doz. Men's Cott. Braces	12.
1 doz. Tinder Boxes	10.
2 doz. Scizzars	10.
1 Small Pocket Compass (I bot. one for 2/6 when in England	
2. 6	
1 Small Thermr. with Japanned bk. to fix agt. wall	4.
Sardines in oil, 1 doz. tins	12.
2 do. Carb Soda	5.
2 Blk. & Green Men's Straw hats, 1¼ size,—large brim	5.
2 doz. Shaving Boxes w. Glasses	
Pelisse	
Carpet, yds.	good, Kidderminster dark, small
pattern	
Maps, & Josephus—ask of Rev. H. Venn	
1 small stout Black Tin Teakettle oval, small spout, 3 pints	2. 6
1 Com. Cloaks for Natives )	
stout Blue Cloth, fur Collars ) not above 40/- ea.	
2. 0. 0	

£46. 4. 0

Or in next order

wove Cotton Drawers—  
Blk. Waistcoats—  
Blk. Cler. Cap—light 7¼  
Blk Trowsers  
White P. Hdkfs  
1 p. Shirts Calico  
Rockg. Horse wh. will carry a boy                      price  
1 doz. Twil. waistcoats @ 40/-  
Pelisse                      Newd. Cad.  
Carpet.

*Copy* Letter to Dixon March 7/47. Dupl. June 3/47

Ordered also Coat for Cole<sup>73</sup> 2 prs. Blk Trowsers, self  
of Berdoe June 3/47

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Date? to Dixon & Co.<sup>74</sup>

The order marked **A** will I hope be met with the balance  
of £50. Bill enclosed,

The order marked **B** is *conditional*; you will please to  
execute this *if* a friend of mine, Mr. O. Browne, (of St.  
Peter's Chambers, Cornhill,) should call upon you & pay

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<sup>73</sup> A note signed "R.C." is attached and reads, "Please order me a  
Codrington Coat with this alteration on the size of yours. Easier  
under the Arms. 1½ Inch longer in the Waist. 1½ Inch longer in  
the Cuffs." Robert Cole was Colonial Chaplain at Wellington,  
1841-1853: Colenso visited him there.

<sup>74</sup> ATL 80-038 George Petersen papers: Colenso's rough copy. This  
is an undated fragment, but would appear to have been written in  
late 1847.



you £23. 9. 9. on my a/c. I have written to him by this oppory. requesting him to do so. *But do not apply to him for the same.*—It is possible he may pay the amt. into the C.M.S., *if so*, you can receive the same from Rev H V upon my a/c.—

I wish to know the prices of a good stout rocking horse, wh. wod. carry a child of 4–8 yrs. of age.—of good strong plain Kidderm. or Brussels Carpet pr. yd—of the Cocoa-nut fib. matting., togr. with width, &c,—as I think this latter matg. peculiarly suited for N.Z.—and of a useful Magic Lantern with a variety of slidg. glasses of good *natural* (not *foolish* comic) figures. A few good (*design*) Scriptural Prints or Lithographs colored—6d, 8d or 1/- ea.—I am desirous of for Natives—say 20/- worth. I do not like those published by Roake & Varty—unless they have been *greatly improved*. In Teggs cat. of prints & drawgs for 1843, p.5. there are 13 mentd. @ 8/- pr doz. cold. & at p.2. 13 sorts heads of dogs coloured 4/- pr doz: are these good? If so, send them. I have more than once purchased Books of Tegg at the wholesale price.

Could you not procure me copies of the mags.—Blackwoods, Frazers, & others—and of the Qy. Review—3 or six months after pub. at a very low price? I have seen upwards of a 100 copies of Blkwood exposed for sale at Well. at 4d. ea. I shod. not object to 2<sup>nd</sup>. hand ones.—

Whenever a Paper of the day should contain any very *particular* news, always post me a no. via Wellington & chge. to my a/c.

Never send me any goods or Letters by any other route than Wellington.—Do not put up any parcel for me (when not sendg. direct) in any other person's goods than those of Archd. W.W. Mr. Hamlin or Mr Baker.

We were chgd. & made to pay for loss of anchor cable &c of "Madras"—wh. I think is unfair having already pd. Insurance *to N.Z.* The whole expenses paid *here* upon *that lot* of goods (includ. Customs, landing at W., reshippg. share for loss of anchor &c, freight to Ahuriri, &c) amontd. to upwards of £14.—and the few articles pr Gypsey will be about the same! do not in future divide an order—it is far better to wait a while.—

The goods pr. Gypsey were stored at Auckland thence shipped to Turanga—there stored at a whaler's—thence reshipped for this place & conveyed to Wellington thence back to Turanga & again stored &, at last, again shipped for Ahuriri! There is four times the risk bet. this & Wel. & six times bet. this & Auckland, that there is bet. either of those ports & England.

Whenr. you are abt. to send off goods—please let  
CMS.

Sir JW Hooker

Mr. O Browne

Mr. S.M. Colenso, West Street, Penz.

Mr. N. Broughton, Tootg. Com.

know of yr. being abt. to do so.

When you send yr. goods—Just send the Inv. pr. post & enclose the Dup. Invoice either in the first or last no. of passage. This will be quan. suff. For Postages & inland Conveyances are always uncertain and *very heavy*—a

Letter may cost me 4/- or more, & after all be useless.  
Some of yr. old Letters only came to hand last week.

I do not think the oiled Calico of much use.

We do not find any Catalogue, or List of any kind in our packages: I think such should be forwarded from the diff't. Tradesmen with whom you deal. As there are sevl. useful things of wh. we are in total ignorance.

Some of my remarks are fully acquiesced in by Archdn. W.W. & others. Dean's Catalogue of Mills & Ironwork wou. be party. useful<sup>9</sup>.

I wrote to Mr. Coates (and subseq. to Rev. H. Venn) to procure & send me some Maps, a Copy of Josephus, &c.,—please ascertain if those have been sent or not. If not, & Mr. Venn will kindly adv. you the money, please to procure them as stated in my Letter to Mr. C. I have also written to Mr. Northover to procure & send me a few Books, &c.,—please, enquire whether he recd. my Line & sent them on or not.

I have yet to thank you for the *Lot* of little Books so very kindly sent—and for the Newspapers—and, also, for your regd. & nicely packg. all the various parcels with wh. you have been troubled. Unfortunately I have no whites near me to whom your generous Don. of Loan Liby Books can be of service, and my own children are much too young to be at present benefitted thereby. I shall, howr. carefully store them—for future use.

[Ends here]

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1847 July 9: to Te Hapuku<sup>75</sup>

O sir, O Te Hapuku, greeting to thee.

Thy letter to me has indeed arrived, and thy words are good, that is, for thee to use. Notwithstanding, hear me; I utterly dislike such words from my very soul, because they are the very essence of falsehood. Thy letter narrowly escaped being torn to fragments, and thrown into the fire. Thou sayest, tomorrow thou art coming hither. Good; be it so; come; and may that be the last of our seeing each other until thou art altered.

From Colenso.

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1847 August 12: to Alexander<sup>76</sup>

Waitangi, August 12, 1847.

Dear Sir,

I can but suppose you to be, at least partly, prepared, for the tenor of this letter; any prefatory remarks will therefore be unnecessary, and, from my situation, I presume, an apology for this obtruding myself upon your notice, should be equally so.—

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<sup>75</sup> ATL qMS-0487; appendix to Journals. “This evening I received a terrible threatening letter from the principal Chief Te Hapuku — which I answered in a careless pithy manner. How every thing lowers about me!”

<sup>76</sup> ATL qMS-0487; appendix to Journals.

A short time ago the Natives of your neighbourhood informed me, that you were unlawfully cohabiting with Charlotte Tawī, a Native Communicant of our Church. I heard the information with astonishment, and rejected it as unworthy of notice.

Very recently, however, that report has been again brought me by several Christian Natives, and that, too, in such a manner as to oblige me to pay some attention to it. Being very busy myself, I sent Leonard, my principal N. Teacher, (and a near relation of Charlotte Tawī's,) to Ahuriri, to make enquiry upon the spot concerning the same. He visited your place, conversed with you, returned to the Station, and gave me an outline of what passed—and it is the conversation which you had together, your admissions to him, and the sad consequences attendant thereupon, if persisted in—not to mention, Mr Alexander, the respect which I have hitherto had (and would still have) for you, or the present agitated state of my mind upon your account—which induce me now to write to you upon this very painful subject.—

When I came first to these parts, C. Tawī was a Heathen girl. The Tribe, however, with whom she lived receiving Christian Instruction, Charlotte came under the same; in process of time she learned to read—became a Candidate for Baptism—passed through the different stages of Instruction—and, having been made fully acquainted with the rudiments of the Christian Religion, was Baptized, and at the last administration of the LORD'S Supper was admitted thereto. She was a young Native female over whom both myself and Mrs Colenso had

ventured to rejoice in hope; she is now what you, Mr Alexander, have made her.

Of course Charlotte Tawī while she follows a course of open profligacy cannot be admitted to the Holy Table of the LORD.—And, as a consequence, all her abettors among her Tribe (being communicants) must also be debarred from the same high Christian privilege. Hence, I doubt not, some feeling the rod of discipline, will be led to cast off their Xn. profession, and thence the course downhill will be easy enough. You have already seen, how Paul Kaiwata, the former Teacher of that Tribe has fallen off; you also, the other day, saw, how sadly Paul Torotoro, the present Teacher, got ill used by the Heathen Natives of the place, in his attempting to reclaim Charlotte from the path of error; you must have plainly enough seen the fearful spirit which the Heathen Chiefs shewed to Leonard and his little Xn. band when they visited your place on their errand of mercy; and, further, you must have observed (if not already felt) the difference in the present behaviour of Charlotte's people, when contrasted with what it was when you first came among them. Let, then, the Natives know, that you, too, are becoming an enemy to Righteousness, and you will, I fear, certainly find that hitherto you knew them not; and, that the influence which their Missionary held over them, and often used in your behalf (though unknown to you), was much greater than you had ever imagined. And then, Mr Alexander, if not before, the time of retribution may arrive, and you yourself may perhaps feel the storm which you have been the cause of.—

That I have been deceived in you, Sir, is alas! too true. But, I would fain indulge a hope,—when I reflect upon the general high tone of morality of your countrymen—upon your, doubtless, respectable family connexions (some of whom, too, I dare say, are worthy members of the Scottish Church)—and upon an idea which I must still cherish, namely, that you can not yet have been habituated to such ways. I would, I repeat, indulge a hope, that when you consider your error and its consequences, you will be led to do all in your power to escape therefrom.—For, while we are all sinners and daily sinning, to an ingenuous mind it is by far the greater evil to persist in continued delinquency than merely to fall into it.

I say nothing now, Mr. Alexander, respecting your own state of moral fault before GOD.—I would rather leave that for His Holy Spirit to work within you; for which salutary change I devoutly pray. Still, I should, perhaps, make a passing remark in reference to what you told Leonard, (if he understood you alright,) namely,—that though you and Charlotte Tawi had committed wrong, yet it was not in GOD’S sight so heinous as the sin of theft or lying, in fact of but little matter at all!! I would, however, charitably hope, that Leonard misunderstood you; although, as he says, this sophistry vexed him not a little, and opened his eyes immediately to see, that you knew nothing whatever of the spirit of Christianity. If, however, you did use such language, and so attempt to pervert a simple child in Christ from his right way, you must surely have forgotten that these are such solemn words of warnings, as,— “Be not deceived fornicators shall not inherit the kingdom of GOD;” and,

“Whoremongers and adulterers GOD will judge”? There is now a poor young man dying at the Cape (Kidnapper, hard by, a young European at the Whaling Station there,) who once walked in that path, and who could tell you a harrowing tale of woe were you by his bed-side.

Conscience, that faithful monitor, must certainly have told you—that you have drawn aside one of Christ’s little ones, one who did run well, from His flock—have caused the enemy and heathen to triumph—and given her Pastor and his few faithful Natives no little sorrow—and all this, too, in a still dark and guilty land, where the cause of Christ needs every human aid. In so doing you have placed yourself in decided and open opposition to your LORD, who, sooner or later, will avenge his injured cause, unless stayed by unified & hearty repentance. Oh! How much, how very much, would the report of this your error grieve your Christian relatives & friends at home, were they but to hear of the same.

I am now, and shall be for some days longer, closely engaged with my Teachers of the District, assembled for their annual course of Instruction, otherwise I should have visited Ahuriri ere this. I intend to go there as soon as I am at liberty, perhaps on some day in the coming week, when I hope to hear that both yourself and Charlotte Tawi, are, through the grace of GOD, in a better mind.—

Praying for which  
I am, very sincerely yours  
W. Colenso.

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1848 January 18: to Gunn<sup>77</sup>

Ch. Miss. Station, nr. Cape Kidnappers,  
Hawke's Bay, N. Zealand, January 18, 1848.

R.C. Gunn. Esq.,  
&c, &c,  
Launceston.

My dear Sir

An opportunity offering of sending Letters from this out-of-the-way place to the Capital (which is, indeed, a *rara avis*!) I eagerly embrace it, to tell you how very much I am indebted to you: and to thank you for all your kindnesses. Your two kind Letters—the one, dated 6 Jany./45 (!!), the other, July 1/47—with the box of pamphlets, &c, arrived here *together* last month!!—The box, I believe, napped by the way both at Sydney and Wellington.—And even now I do not know whether you received a Letter from me containing a Bill of Ex. for £10.—which (to ensure as far as possible its reaching you) I sent in Duplicate,—the origl. in January, & the Duplicate in March of last year,—as you do not mention in your last of such having reached your hands.—

I am greatly obliged to you for the many *Serial* works with which you crammed the box; but, I fear, you have been depriving yourself to your own disadvantage. I have—even here—a tolerable share (comparatively speaking) of Botanical works, in D'Candolle's Prodr.—Kunth's Enumerat. Plant.—Brown's Prodr. Flora Nov. Holl.—Forster's Gen. Plant.—Don's Gen. Syst. of

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<sup>77</sup> ATL MS-Copy-Micro-0715.

Bot.—most of Lindley's & Hooker's works,—  
Newman's Brit. Ferns, and the different Bot. periodicals  
of the day, together with what may be the last ed. of the  
Encyclop. Britannic. How I am to make a step towards  
the shadow of a return, I scarcely know at present. I  
shall, with pleasure, send you specimens of N.Z. plants,  
and some other things, but I shall first have, I fear, to test  
your patience largely. For, not to mention the *difficulty*  
of our speedily corresponding, &c., my time is so taken  
up that I am often at my wits' end, and always in arrears.  
And then, living as I do (for the present) in a Raupo  
(*typha*) house, which swarms with insects—such a  
devouring multitude!—I am necessitated to pack up  
every thing directly (after culling them for Hooker) as  
securely as possible, intending so to leave them until his  
work on the Flora of N.Z. shall be finished, when I hope  
once more “to break bulk”, put my Herbarium to rights,  
and remember my friends. By which time, too, it is  
possible, I shall be in a more permanent dwelling, where  
my treasures will be for a time rescued from the  
devastating multitude which now surrounds me.—

I mentioned (I think) in my former Letter, the immense  
size of my parish—larger, in fact, than many English  
Counties—and the consequently scattered state of my  
charge, so that my time is in great measure, consumed in  
painful & dangerous travelling. Last year, for instance, I  
was absent from home, journeying about, 205 days! One  
good, however—at least, for science—results therefrom;  
I am enabled to gather together much more of the flora  
of the Country for our friend, than he could ever possibly  
have received any other way—and thus I shall be able to  
do my share towards the making known the curious

Botany of this hitherto little-known part of Colony. During the past year, in particular, I have made several pleasing discoveries. Among my novelties are some ferns,—*Lomaria*, *Gleichenia*, *Lindsæa*, *Adiantum*, *Dicksonia*, *Cyathea*, *Cheilanthes*, ?*Caterach*, *Grammatis*, &c: some Taxaceous and Labiate plants: several Orchideous and other Monocotyledons: and not a few *Compositæ*, *Umbelliferæ*, *Myrtaceæ*, and *Aralaceæ*: while the genera, *Coprosma*, *Veronica*, *Myosotis*, *Plantago*, *Epilobium*, *Pimelia*, *Loranthus*, *Dracophyllum*, *Cardamine*, *Clematis*, *Carmichaelia*, *Fuchsia*, *Oxalis*, *Acæna*, *Rubus*, *Viola*, *Suttonia*, *Gaultheria*, *Olea*, *Elæocarpus*, *Ranunculus*, and the very-Protean *Jungermannia* will receive great additions; as well as the Orders *Gramineæ*, *Cyperaceæ*, *Musci*, *Lichenes*, & *Algæ*. Among the many late novelties which highly delighted me—I may more particularly mention—a fine *Ranunculus*, having leaves 5–7 in. broad! a glorious plant from the top of the mountn. range, bearing a profuse golden panicle of 20 or more large flowers; a species widely distinct & far surpassing *R. nivicola*—an enormous *Aciphylla*, with flower-stalk 5 feet high, and leaves standing out all round like a coach-wheel of bayonets—a new & elegant *Forstera*—a minute *Astelia* very diverse from *AA. pumila*, *alpina*, and *linearis*—several species of *Veronica*, some highly curious—a 2<sup>nd</sup> sp. of *Chrysobactron* (young Hooker's new genus)—3 species, or more, of *Arthropodium*—a *Dacrydium*, an elegant looking tree in miniature, only 10–15 inches high and loaded with Cones—a second species of trailing moss-like growth—a *Phyloclades*—several species of *Carmichaelia*, highly interesting; one,

(elegant & lissome!) a lovely drooping sp. full of leaf & fragrant flower; another, growing like a *Juncus*; another, a little stubborn thing, only an inch or so above the soil; another, with very long drooping filiform branches, &c.,—a curious ?*Euphrasia*, ditto *Ourisia*—most elegant *Loranthi*, 2 species, now the glory of the mountain forests—2 or 3 sp. of *Drosera*—ditto *Pterostylis*, 3 or 4 sp.—*Caladenia*—*Microtis*—*Cyrtostylis*—*Earina*—a handsome *Myrtus*—a little *Eryngo*—a *Melicytus*—some peculiar water-plants, one of which may prove a *Vallisneria*—a climbing *Fuchsia*—2 sp. of *Elæocarpus*—an *Androstoma*, &c. &c., and a lot of curious, and (to me) unique plants from the mountain summits, the affinities of which I can scarcely guess at. No doubt Hooker will do them all justice. I would they were all safe in his hands. I have—with incredible difficulty—got one box packed (since I wrote you last), and, when my Summer wanderings are over I hope to put up another which will certainly not yield the palm to any of those gone before.—

I have not seen any very late serials: no. 18 of Flora Antarct.—no. 54 of Lond. Journ. Bot., part 14 of Icones Plant.—& Part 3 of Sp. Filicum being my latest.—

Of course I cannot enter the lists against Sir William, respecting the N.Z. Ferns, some of which he has (I dare to think,) lumped together *sans ceremonie*. Black, Brown, and Blue, are, in common languages, widely different Colors, but it is easy enough to make them appear as one. *Hymenophyllum Frankliniarum* may be identical with *H. æruginosum*; and *H. atrovirens* may also be *H. crispatum*; but neither *H. ærug.* nor *H. crisp.*

were in my list of N.Z. Filices. Again, if my other *Hymenophyllæ* are identical with those known N.Z. ones under which Sir William has ranked them, all I can say is, that they possess characters differing from those of the species with which they are now classed. *H. villosum*, I feel assured, will be altered upon reconsideration; if not, *HH. imbricatum* and *revolutum*; but, as you justly observe, the coming work of Hooker *fil.*, will clear up all.—

You mention having lately discovered (among other things) a new *Fagus*, at which I rejoice. I think there are several addl. species of that genus, yet to be brought to light from among the N.Z. ones. A monstrous ill-shapen Fungus, sometimes a yard broad! is found adhering under the upper branches of *F. fusca* at the more N. parts of the Island. I sent one to Hooker some years ago; the Natives use it for tinder, for which purpose it is excellent.

Had I the time & opportunity I once had, when residing in the Bay of Islands (though then my hands were full), I could, I think, scribble you a few interesting things for your “Journal”. I had begun some papers, but, I suppose it is better to await Hooker’s forthcoming work, ere venture to say much more upon the Botany of N. Zealand. I hope, however, to send you a *short* paper or two, soon.

I have been a dabbler in Conchology from the beginning of my residence in this Country; but I, last year, wrote to some eminent conchologists in England, through Hooker, offering my many *species novæ* for publication, &c, and now I await his reply. I have, I doubt not, many

novelties—although we have scarcely any beautiful or elegant species—which I should like to make known. Some, which I gave away a few years ago, have been, I find (from Dieffenbach's work) surreptitiously published and that by those persons to whom I gave them! My shells, too, are like all my other Natural Treasures, obliged to be carefully packed up & nailed down to keep them from their enemies; most of them I have not seen for years, yet I go on collecting & adding to the stock.

We are now, *all hands*, laid up with *Influenza*—some severely. This epidemic visits us annually about the close of the year, and is by no means a welcome Christmas guest. And now, my dear Sir, I must close,

Believe me ever sincerely yours  
William Colenso.

☞ I perceive, Hooker has already rescued *Hymenoph. minim.* from among *H. Tunbridgense!* vol.i. Flora Antarctica.

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1848 March 15: to Grimstone<sup>78</sup>

To,  
J.E. Grimstone, Esqr.,  
Acting Colonial Secretary,  
Wellington.

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<sup>78</sup> ATL qMS-0492. This is Colenso's copy: the original is in the Archives, colonial Secretary's Inward Correspondence, 1848/675.

Church Mission Station,  
Ahuriri, Hawke's Bay,  
March 15, 1848.

Sir,

1. I have to acknowledge the receipt of your Letter, dated "Wellington 13 Decr./47"; together with two enclosures, the one being a copy of a Letter from a Mr Nairne to Mr Fitzgerald, dated "Paiotumokai, Novr. 25/47";—and the other a copy of a letter from Mr Fitzgerald to yourself dated "River Hutt, Decr. 4/47."—Which, although duly forwarded by the Rev. R. Cole to Wairarapa, only reached me on Thursday night last (the 9th inst.) by Archdn. William Williams, who brought them thence. Our having been closely engaged with the Natives assembled here according to annual Custom to meet the Archdeacon and partake of the ordinances of the Church, will fully explain why I have not sooner replied thereto.

2. With many thanks to His Excellency for his kindness towards me, as expressed in "his belief, that the serious reflections cast upon my character in those Letters, must have arisen from some gross mistake";—and as further shewn, in his being "most anxious to afford me the earliest opportunity of putting it in his power to deny that there is any Truth in the allegations against me":

—I shall now proceed to notice them: premising it to be rather hard to have to answer Charges which appear to me to be of a very undefined and indistinct nature.

3. From Mr Nairne's Letter to Mr. Fitzgerald, I gather, that he (Mr Nairne), or, rather they, Messrs Nairne and

Deighton, upon “the word of one man,” (Ngatuere, a heathen chief,) charge me with:—

- i. Having forbidden the Natives returning to the work on the Public Road on pain of Excommunication.—
- ii. With having said,— “You Maories are fools for making a road for your own destruction.”—[2]
- iii. With having said— “Kei hoki koutou ki tena mahi he mahi whakaheke toto;” —which “expression is said to have “particularly attracted and astonished” Messrs Nairne and Deighton; who, commenting thereupon go on to state, “Whatever Mr Colenso intended to impress upon their minds, *we are perfectly at a loss to find out*, but the impression it has left is, that it is a work which will cause their blood to be shed.”—
- iv. With having “addressed the Natives of the Kerekere village in a body to the same effect.”—
- v. With having “turned out of the Church several who had returned from the road”;— and,
- vi. With having “forbidden a man of the name of Tamati to attend Prayers, for an act of kindness on his part in going on a Sunday in search of two Europeans who were supposed to be in distress.”—

Here follow—first, the names of four Natives who were “questioned minutely by Messrs Nairne and Deighton to ascertain the actual facts of the case;”—and second, a certificate from Mr Deighton, who declares “the above statements are perfectly *correct*.”—

From Mr Fitzgerald’s Letter to yourself, enclosing Mr Nairne’s, I gather,—

- vii. (1<sup>st</sup>.) “That it is not the first time he” (Mr. F.) “had



heard of my endeavours to prevent the Natives from working on the Road”:—and,  
—viii. (2<sup>nd</sup>.) “To the carrying out of which by Native labour I am using every means in my power to obstruct.”—

4. In replying to, and completely refuting the whole of the eight foregoing extracted “allegations,” I see no difficulty whatever. And, inasmuch as I wish [3] to do so in a manner at once satisfactory to His Excellency, I will not occupy much time in stopping to notice,—

—1<sup>st</sup>. The incongruity or the charges, if charges indeed they be any ways affecting me before a civil tribunal; for I have yet to learn, if, even supposing, I had been guilty of “excommunicating” the Natives of my parish, of “turning them out of the Church,” and of “forbidding a man to attend prayers for an act of kindness on his part,” as contained in charges i, and v, and vi, (setting aside the utter impossibility, not to say the ridiculousness, of such things being done by a Christian Missionary, he, too, being only in Deacon’s orders,) that I am therefore amenable to the civil Laws of my Country.— Nor,

—2<sup>ndly</sup>. The curious admission made by Messrs Nairne and Deighton, in charge iii, in which they give a Native sentence which “particularly attracted and astonished them,” and concerning which they “*questioned minutely the Natives*,” and yet (though doubtless vexed at their not succeeding in their errand) could come to no other conclusion than “whatever Mr Colenso intended to impress upon the

Natives' minds *we are perfectly at a loss to find out*"!!—

- Nor, 3<sup>rdly</sup>. The literal translation of those *ten* Native words, though evidently intended to be the ground of the Case, (and which, as they now stand, form *at best* an *imperfect* sentence, and said to be a portion of an *address* made to the Natives at Kerekere village, *is not* as they have given it,—“that it is a work which will cause their blood to be shed.”— Nor,
- 4<sup>thly</sup>. The impression left upon the impartial reader's mind from finding the only short and plain sentence of ten Native words mis-translated, certainly prepares him to admit the rather more than probable mis-translation [4] of the sentence (whatever it was) which has been rendered in charge ii, as meaning,—“You Maories are fools for making a road for your own destruction.” And this supposition receives no small confirmation from the fact, that “*the late Interpreter to H.M.S. Calliope*”, who accompanied Mr Nairne, (doubtless as Interpreter, seeing he has appended his “Certificate” to Mr Nairne's Letter,) hesitates not in his zeal to attest to “the *whole* of the *statements* as being *perfectly correct*.”!! as well as from the circumstance of Messrs. Nairne and Deighton being “particularly *attracted* and astonished” by a plain sentence of ten words, (spoken, doubtless, quickly and energetically by the vivacious Chief Ngatuere,) which, after all their “minute questioning,” their united ability could not faithfully translate!— Nor,

- 5<sup>thly</sup>. The certainty of my *never having once entered* the Kerekere village; not even knowing exactly where it is.— Nor,
- 6<sup>thly</sup>. The assertion of Mr. Fitzgerald, that, “this is *not the first time he had heard* of my endeavours to *prevent* the Natives from working on *the Road*,”—when considered in connexion with the fact of Mr Fitzgerald having called upon me at Wellington Parsonage on the 2<sup>nd</sup>. of November last, (in what I supposed to be a friendly, candid, and gentlemanly way) when we had a *long* conversation *entirely concerning* the Road, yet not a syllable escaped him of that nature.— Nor,
- 7<sup>thly</sup>. The assertion of Mr. Fitzgerald,— “That I am using every means in my power to obstruct the carrying out the road by Native labor,”—when taken in connexion with the fact, that he sought me at the Rev. R. Cole’s for no other purpose than to gain all the information he could respecting the state of the Country over which the Road was intended to be carried, and of the Native mind concerning the same, and the Native Tribes and Chiefs &c., &c.,—which information I certainly gave him to the best of my ability, not merely in words, but actually in [5] making little rough outline sketches of the different chains of hills, which I further endeavoured to illustrate by arranging Books upon Mr. Cole’s table.— Nor,
- 8<sup>thly</sup>. The “principal Natives,” who are said to have “made the statements,” and whose names are given, being not altogether unexceptionable characters. Two

of them, Ngatuere and Te Rahui, being Heathen; and the chief, Ngatuere, particularly incensed against me just now, and, without doubt, his man, Te Rahui, sides with him.<sup>79</sup> Of the other two, one, Te Ropiha, had been very severely rebuked by me for his cruelty to a poor white man, whom he refused to put across the River Ruamahanga in his canoe, at a dangerous crossing place, and at a time of heavy flood in the winter—as well as for his attempt to ill-use Mr Tiffen: the other, Rawiri Te Raroa, I recollect little of, but I perceive his name is *not* in the list of Baptized Natives who received Instruction from me when last at Wairarapa, neither is it among those of upwards of 120 Communicants who there partook of the LORD'S Supper last month at the hands of the Archdeacon, and from which no Christian Native is ever excluded except for very gross misconduct.—

—But now, that matters are assuming a rather serious appearance, it will be needful for me to go back a little in time, and commence at the beginning; although, in so doing, I shall, I fear, be necessarily prolix.—

5. I was first stationed in this wild district, in 1844. In March, 1845, I visited Wairarapa. On arriving at Te Kopi, I found no small commotion among the Christian Natives, arising from the grossly profligate conduct of a white man called Te Kati (Scott), who, a very short time before, had called there some time about mid-day, and finding the Native Teachers and male Christian Natives absent, and observing a young woman named Caroline

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<sup>79</sup> WC: See p.14, par. 11, seq.—

Makarau (the daughter of the principal Chief, Simon Peter Te Inaki), insisted upon having her. It was in vain that he was told, she was a Baptized girl, betrothed to William Thompson [6] Hiko, a Native Teacher, and about to be married to him, and it was equally in vain that she herself protested against such an act, he finally succeeded with the heathen relations of the poor girl, and for three shillings got her conveyed into and shut up with him in a hut for a short time, when, having accomplished his vile purpose, he left the village. Soon after, I arrived at Te Kopi, and married Caroline to W. Thompson, joining several others at the same time. After the ceremony was over, I addressed the newly married couples, praising those who had patiently waited my coming, and, touching upon Caroline's conduct, told her, I could not praise her: she mourned so much over her state, which she now saw to be a degraded one, that, in a little while after, I heard she was "dead in consequence of the evil done to her by Te Kati." This man is, (I believe, if I am correctly informed,) an overseer upon the Road, (or, at all events, somehow connected with the Natives) in the Government employ.—And, if he should prove to be *the David Scott* whom I once knew in the Bay of Islands, and who formerly resided in the Thames and at Tauranga in the Bay of Plenty, a more immoral person could scarcely, I believe, be found in the three Islands of New Zealand.—

6. In November, in the same year, I again visited Wairarapa; when I heard from the Native Chiefs and Teachers, that the white Residents about them had often greatly abused me, assuring them, that if I went to Wellington I should be cast into gaol! I asked, what

for?—but they could not inform me. I went on to Wellington, where I heard, that certain heavy general complaints had been made against me, by the “Squatters” at Wairarapa, and which some of my friends wished me to notice; but, as I could not particularize any thing, and had ever been accustomed to such ill treatment during the many years of my itinerating in New Zealand, I declined doing so. In dining, however, at Mr. St. Hill’s, the Archdeacon of [7] Waiaapu, and Major Richmond being also present—His Honor asked me, whether I had lately received a Letter from him; I replied in the negative. On which he added, “I have been applied to by a person from Wairarapa, who appeared to have some charge against you to this effect—namely that you had been inciting the Natives there to rise and to drive all the Settlers into the Sea”!! I told his Honor, that he might rely upon my solemn word that the allegation was false. He replied, that he did not believe it, yet he had written to me; and that now he wished me to aid in keeping the peace between the Natives and the Squatters; which I promised to do. (How faithfully I have kept my word, let some of the Wairarapa and Coast Settlers answer.) I requested the name of the person who had applied to him; this, the Major said, he had forgotten; but would send me. (Which, however, with his Honor’s letter, I never received.) The next day I related to the Archdeacon our conversation, observing, “now that his Honor has been applied to, this must not rest here; I, therefore, propose, as we are returning together by the Coast to our Stations, to call upon those whites residing in the lower part of the valley of Wairarapa, and hear what they have to say”:—To this the Archdeacon agreed.

Before, however, we could leave Wellington, the Victoria brig arrived, having the Bishop on board, from whom we learned his intention of almost directly proceeding up the Eastern Coast to hold Confirmations at all the Mission Stations. Hence we had to make as much haste as possible to get back to our respective Stations, so as to be in readiness for the Bishop's arrival; and, consequently, were obliged to relinquish our intention of calling upon the Settlers in Wairarapa valley; notwithstanding, we hoped to visit Mr. Russell's Station, being near the sea, but were so very late and so very tired in toiling across the heavy sands of Palliser Bay as to be obliged to give up that also, intending, however, to make a visit on the morrow from Te Kopi; which again, the heavy Southerly gale of wind and rain which that night set in, ultimately caused us to abandon. [8] While here at Te Kopi, confined in our tents, several Christian Natives of good character & standing came voluntarily forward to tell me what vile language had been used by some of the whites of the valley (the names of seven were particularly mentioned,) concerning the Holy Sacrament of the LORD's Supper, and myself, *since* I had lately passed on towards Wellington (one of the objects I had in view in going to Wellington being, to fetch either the Rev. R. Cole, or the Archdeacon, to administer the Holy Communion at this place). Some of those expressions I took down,<sup>80</sup> before the Archdeacon, and left, with a Letter, for the Bishop,<sup>81</sup> who was soon to be there. To the Natives of Te Kopi, the Holy

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<sup>80</sup> WC: See, Enclos. No.1.

<sup>81</sup> WC: See, Enclos. No.2.

Communion had been blasphemously and degradingly called a *stercus*, &c., &c.,—and that (among others) by James Grindell, now an overseer upon the Public Road. Being obliged to hasten our departure, I wrote a letter to Mr. Russell.<sup>82</sup> And, soon after, the Bishop arriving at Te Kopi, and receiving my Letter, and Enclosures, determined to proceed up the valley, (instead of by the Coast as he had intended,) and to call upon every Settler. He did so; and, on his arrival here, had nothing to charge me with.

7. In March, 1846, I again visited Wairarapa, and, in fulfilling my promise made in my letter to Mr. Russell, called upon the different Settlers residing there, and among the rest, upon James Grindell. He told me plainly, he believed in no religion, and disliked all; allowing that he very often spoke ill of the Christian Religion and of the Missionaries to the Natives; and often made use of Native maledictions to them, in order to vex them, because they often vexed him. And, on my pressing him for a reason, why he was so very bitter against Missionaries, and among others myself; who was an entire stranger to him and never did him wrong,—he replied, “one reason why I am so against the Missionaries is, because before these wretches” (the Natives) “took to Psalm-singing I could get a woman and a pig in every village; but now I can get neither.” On leaving him, I considered it my duty to tell the Christian Natives, to have as little to do with him as possible. It was during this visit, and while at Pitoone, [9] that I heard of the *positive* swearing of (I believe) *six whites* to

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<sup>82</sup> WC: See, Enclos. No.3.



the identity of 2 prisoners, then confined on board of H.M. Steamer, who were said to have been engaged in plundering up the Hutt. These poor fellows finding themselves to be falsely accused and closely incarcerated, sworn to by so many whites, and not a soul appearing on their behalf, with, at least, a long winter's duration within the brick walls of the gaol before their trial could come on, had determined to make away with themselves. I sent them word not to do so, and, being forcibly struck with the clearness of the *alibi* which the Pitoone Natives could prove; and also the *state of feeling* among that Tribe, at what they considered their unjust imprisonment, I wrote to the sherriff, Mr. St. Hill, through the Rev. O. Hadfield;—and the prisoners were forthwith tried and *acquitted*. And, doubtless, Dr. Fitzgerald recollects the vile reports which were industriously circulated at this time *by whites* among the Natives at Kaiwārawara to the effect, that the Governor's visit to Porirua was to seize and hang up Te Rauparaha and Te Rangihaeata, which news was immediately carried thither, and reached those Chiefs before the Governor could get there in the Steamer; hence it was that His Excellency's visit proved altogether fruitless.

8. It was in September, 1846, that I next visited Wairarapa. Some Christian Natives who had come on with the Rev. R. Cole, from Port Nicholson, applied to be permitted to partake with us of the LORD'S Supper at Te Kōpi; among whom was Zachariah, the Native Teacher at Te Aro; who, with the others, in the preparatory examination, related with evident disgust the manner in which they had been treated by the Military when they were acting in concert with them against Te

Rangihaeata and his party,—stating, that every effort was made to cause them to sin, through tempting them with ardent spirits, &c., and that their prayers, &c., had been continually mocked, insomuch, that “no Native who cares for himself will ever join the soldiers again.” This sentiment I have subsequently often heard expressed by thinking Natives, [10] who had been in the Government employ. It was also during this visit, and while sojourning at Wairarapa, that a young Chief—formerly a Communicant and one of my first-class men, but now (thanks to the wretched Europeans with whom he has associated!) a confirmed Rum-drinker—came to my tent, and producing a paper, begged me to look at it. I did so, and when I found it was a deed of land, I soon returned it. He strove with me a long while to look over it, and give my opinion thereupon; saying, it had been given him by the *pakeha* who drew it up to sign, and he had done so, and was now about to return it. Consenting at last to look over it, I found several long erasures here and there in the agreement, and 4 or 5 large Blanks left in the body of the Instrument! and yet the Chief had attached his name thereunto, and was now on his way to return it!!—

9. My next visit to Wairarapa was in April 1847;—at the examination of the Communicants at Te Kopi. I found some who had hitherto run well missing. On enquiry, I found, that the Races at Wellington had drawn them aside; once *there* they soon became intoxicated, and that boundary passed all was easy. They had even become pimps and panders in the lowest sense of the word, to gain a few shillings at the time of the “Annual Festivities”! It was shortly after my return to my

Station from this visit that a false, malicious, and (to the Natives) startling report was widely and industriously circulated. The substance of which was, that I had gone up the Hutt, and into the house of some white man engaged upon the Road, that there I Baptized his two Children, and then had criminal intercourse with his wife! Foolish as this report may *now* appear to be, it made no small stir at the time; some of the weaker-minded Natives believing it, were led thereby to renounce their profession of Christianity; while the principal Chiefs in this neighbourhood assembling together, called for a “Committee” to enquire into the matter. Fortunately for them my baggage bearers testified that I had never been up the Hutt, and [11] a party of Native Teachers arriving from Wairarapa and the Coast in July to my annual Teachers’ School, brought Letters and Witnesses to prove, that the notorious James Grindell had been the author of the fabrication. And that he himself had first mentioned it in the lower Wairarapa, to Richard Taki and William Thompson Hiko, Native Teachers there, because none of their young men would consent to go with him to the Road. In writing subsequently to Campbell Hawea, the Native Teacher at Te Kaikokirikiri, (a village at the head of the Wairarapa valley,) I said,— “Try to keep your people quiet; tell them to take no notice of any such reports concerning me until they can be proved. The author is now known to you, and unless he is careful he may yet mourn his conduct.”—On the receipt of my letter Campbell wrote to James Grindell, who, of course, treated his letter with the greatest contumely; but, by-and-bye, (during my last visit to Wairarapa in October

last,) while at Pahawa, a village about 2 days' journey N. from Cape Palliser, I received a letter from James Grindell, through the aforesaid Native Teacher.<sup>83</sup> I may here, also, mention, that a fortnight previous, when at Waimarama, (a village a few miles S. of Cape Kidnapper,) a respectable looking white man came to my tent, and said,—that he had lately come from the Government Road, where he had been employed (I think as overseer), that he wished me, not to take any notice of a report which had been widely circulated against my character, and which had originated there among James Grindell and others, “for every body knows Grindell”—That it was raised to tease the Natives, and that he was sorry to say, it was too common a practice on that Road to tease them in that manner. I did not learn the name of my Informant at the time, for I was not well, reclining on the fern in my tent, but I have since had reason to believe his name is *Strutt*. On reaching Wellington I mentioned the manner in which I had been traduced to my friends, and showed them Grindell's letter, and the Rev. O. Hadfield took Mr. St. Hill's advice upon the matter; but being myself most unwilling to prosecute it went no further. I should [12] have stated, that Grindell's letter was brought me by Zachariah Te Pukenui, a tried and faithful Christian Chief and Native Teacher from Te Kaikokirikiri; who also told me of the stir which was then among them; in consequence of Barnabas Tamaitakahia (who had been at work upon the Public Road) having given way to the incessant worrying demand of James Grindell, the white overseer over them,

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<sup>83</sup> WC: See, Enclos. No.4.

to bring him the little daughter of Nicodemus and Mary Tia, he (Barnabas) being the Child's uncle; for which purpose James Grindell had given to Barnabas a piece of gown-print as a payment to Mary to coax her into compliance, and to send the child, who had cried a great deal and was unwilling to go. Zachariah, also, told me much more of a similar nature which had been done upon the Public Road.—And how that he, and other Chiefs did all they could to keep their young men from going there and thus destroying themselves.

10. On leaving Wellington for Pitoone, on Saturday the 30<sup>th</sup>. October last, there to spend the Sunday, (notice having been given to the different parties of Natives at work on the Road up the Hutt,) I met large numbers of young Natives coming in to the Town from the Road, several of whom had young women with them. A few of them accosted me in a civil manner; others, most rudely and indecently (and not at all after the manner of even the Heathen New Zealander,) bawled out, as they approached,—“*Kahore he Hapa?*” (meaning, Is there not to be an administration of the LORD's Supper?); while others, on seeing me, struck-up a portion of some Native Song; and not a few shewed sufficiently, by their lascivious looks and gestures, what they were bent upon. Arriving at Pitoone, Henry Te Ware, the Native Teacher, told me, with evident chagrin, that he had been striving with several of the Natives of Ngatitoa and Ngatiraukawa (who had just passed through his village on their way from the Road to Town with their female relations,—“their wives, their sisters and daughters,”—there to prostitute them to the Soldiers and Shipping as usual upon the Saturday and Sunday, and thence to

return again to their work on the Road [13] on the following day,) to leave off their abominable traffic, or, if not abandon it fully, at least to give up the going through his village upon such errands, but that they would not listen to him. He, also, told me, (among other mournful news,) that he had received a letter from “Te Teira, Kai Wakawa,” (a native who had been made an “Assessor,”) in which he wished Henry to do as he had done, and to cast aside Receiving the Sacrament, as now that he was become a Kai Wakawa he should not do so any more. I found that a good number had collected together at Pitoone, many, I fear, from novelty, for, on Sunday morning before Service, such was the great confusion (worse than I had ever seen in any Heathen village upon that day,) singing songs, tossing up 5 stones, riding horses, shouting and quarrelling, &c.,—that I was obliged to leave my tent and go about among them, and ask, whether they had not forgotten the day? You may better Sir, guess, than I describe my feelings. I trust I preached faithfully before them, when I warned them to the best of my power, of the fatal end of those who pursued such paths. Of course my Sermon was not relished, and several rose and left the Chapel, muttering as they went; and not half of those who were present in the morning remained for Afternoon Service. On the following Thursday (Novr. 4) I left Pitoone, and proceeded up the Hutt. In passing the parties at work, some few hailed me in their usual cheerful manner; others preserved a dogged silence; others struck up some Native songs of more than doubtful meaning; other unceremoniously said, “Go back to your place and remain there”; while others, who had their faces marked

with soot (which is a sign too well understood by all who know the New Zealander to be mistaken,) commenced the lewd words which accompany their Heathen obscene dances. To some, who seemed rather more quiet than the others, I said, “Be strong, my boys, to your work, and make a good road for us, [14] but remember the iv<sup>th</sup>. Commandment;” when they replied,—“Pooh! that is cast off long ago.” To some other few, I said, “Don’t forget the Laws of GOD.” On which they replied, “We knew them once, we know them not now.” Oh! how I grieved for those poor Natives, as I travelled over the Road which they had made; yet, blessing GOD withal, that I had yet a better and a brighter prospect among the uncivilized and rude Tribes of Hawke’s Bay! I may mention here, that I had heard, both in Wellington and at Pitoone, that the greater number of those Natives who had left the upper Hutt, would not return again to the Road.

11. In the course of the following week I arrived at Huaangarua, where were a number of Natives, gathered together awaiting my arrival. Here I learned, that “Ngatuere” had set up an Iron pot for me at Otaraia, one of his villages a little lower down; and had gone, boiling with rage, to Te Kaikokirikiri, the village at the head of the valley, to set up another for the same purpose! These horrid imprecations (being amongst the most direful that can be uttered to a Native ear, and always unpardonable,) were vowed, because I had dared to marry a young Couple at Te Kopi, he having long striven, but in vain, to get the woman to become his wife; his first wife being still alive and with him.—Leaving Huaangarua I called at Te Ahiaruhe, Messrs. Northwood and Tiffen’s Station.

During my short stay, Mr. Tiffen asked me, if I had received a Letter from James Grindell, relating to that shameful report he had circulated. I said, I had: on which Mr. Tiffen rejoined,—“When I heard of it (the report,) I sought for and saw Grindell, and told him, if you do not make an ample apology to Mr. Colenso, I will report your conduct to the Governor, for it is really too bad.” I suppose, therefore, the Letter which he sent me, is to be attributed to Mr. Tiffen’s kind and seasonable remark.

12. Leaving Te Ahiaruhe I passed on to Hurunuiorangi, a small village about 3 miles further up [15] the valley. Evening Service over, I heard that Barnabas Tamaitakahia was here, so sending for him, and finding he had still the print in his possession, I gave him a severe lecturing before all the Natives; in which, without doubt, I spared not to lash the enormities committed upon the Road. I exhorted him, to take back immediately to those base whites who had employed him upon such an errand, the wages of iniquity, the price of blood, and to save the soul and body of his little niece from ruin. He sat very quietly, and said not a word during the whole night. The next day, on my arriving at Te Kaikokirikiri, I found a large party assembled, among whom were “Ngatuere” and his adherents. With “Ngatuere” I declined shaking hands until he shall have made a suitable apology for his conduct. In the evening, after Service, Campbell, the Native Teacher, came as usual with his Book of School attendance, and List of Transgressors, expressing his great grief at having such a Black catalogue, “all,” he said, “to be put down to the working on the Road.” Among those who had been upon the Road, some were marked as Sabbath-breakers, their



employment upon that day being Pigeon-shooting, Pig-hunting; Clothes-washing, Fetching and Carrying Loads, &c.; others, were marked as Rum-drinkers, Gamblers, Singers of obscene songs, and Dancers and Performers of filthy and lewd heathen games and dances, others, as having either been induced to prostitute their wives, or their wives having prostituted themselves, and others as having promised to procure girls from among their relations for the white men working upon the Road.—But all were convicted of the crimes laid against them upon the clearest possible evidence—*their own admission*.—As a first step, the next day, I refused at this time to receive into my Class of Candidates for Baptism those Catechumens who had not observed the Rules stuck up on a pillar in their Chapel, one of which is, “To be diligent in [16] attending Public Worship and school during their time of their probation.” Which Ngatuere’s Heathen party hearing, they soon concluded to withdraw and to return to their homes, several Baptized Natives of that Tribe going with them; they left, too, on the Saturday, choosing rather to spend the Sunday any where on the way than with me at the village. Those Baptized Natives who left, had only been Baptized by me at my last visit, after 2 years and upwards steady probation, during which time they had clung close to me, and had paid no little attention to my Instruction, which they then seemed to value. Whence, then, was this wonderful change? Now, too, that they were within the pale of the Church? Why, almost directly after they had been Baptized they went upon the Road,—led, undoubtedly, by a very different Spirit from Him who led their great exemplar from the Waters of Baptism.—

But to return:—I also gave out that I was ashamed and grieved at the conduct of several of the Baptized party, and that I should not shake hands with them unless they gave some evident signs of amendment. After Divine Service on Sunday Morning, I heard, that Thomas Vyvyan Te Kokore, (“*Tamati*,” I presume,) Henry Mahukihuki, and William Thompson Kauhanga, who had been at work on the Road, and whose names had been particularly noticed in the Native Teacher’s Memorandum of Transgressions, were sorry for their errors and wished to speak with me; (they had attended every Service since I arrived, six in number,) so, assembling them in the Chapel together with the Native Teacher, I conversed with them. “They appeared to be now sorry for their evil deeds,<sup>84</sup> and readily promised not to do so again. I carefully shewed them (as I had always done) that it was not the mere work of road-making, of itself a good employment, but the [17] abominations which were there committed against which I waged war. But these persons needed not to be told this; their consciences plainly told them they had been doing wrong, and their recital was sickening indeed. W.T. Kauhanga, and H. Mahukihuki, had taken their wives there with them, both of whom had been often prostituted. And now W.T. Kauhanga’s wife (late a Candidate for Baptism,) says,— “She will not promise not to return thither *alone* without her husband! Returning to my tent, I sent for Nicodemus and Mary Tia, (whose only little daughter, a child of about ten years of age, had been sold by her uncle Barnabas to the

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<sup>84</sup> WC: Extracted *verbatim* from Journal written at the time.

celebrated J. Grindell, at work upon the Public Road, for a few yards of Print-Cotton!) and remonstrated with them upon the atrocity of such conduct. Nicodemus, who seemed to feel my words, laid the blame upon his wife, who, it appeared, had freely consented, and was still willing!—notwithstanding the entreaties and tears of the child, who stood weeping by,— “not to be sold like a pig, for such a vile purpose.” They asked me, what they should do with the Cotton-print? I replied, Had such a thing been sent to a poor yet virtuous white man for such a purpose, he would indignantly burn it as the price of blood; but you had better, perhaps, return it to the fellow who sent it. But have nothing to do with him, nor with his rewards; such are payments for the blood of your Children, &c. I spent some time in talking to them, though in great pain from Rheumatism, and hope my labor will not have been in vain. I have no reason to believe that a single Baptized Native, being in the village, absented himself from Divine Service, *certainly not at my request. Never having at any time dared to take upon me such an assumption of power.* Much grieved in spirit to see the sad havoc made among this once promising portion of my field of labor, [18] through their being induced to go to work upon the Public Road,—where many of them have indeed made shipwreck both of faith and of a good conscience”!

13. In addition to the foregoing, I avail myself of the permission kindly granted me by the Archdeacon of the District, to copy from a Letter of his to the Rev. O. Hadfield,<sup>85</sup> the result of his enquiries at Wairarapa;

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<sup>85</sup> WC: See, Enclosure, No.5.

which, most opportunely for me, he last month made in his journey hither, in consequence of the reports he had heard at Wellington against me.—

14. And now, Sir, in concluding this plain, and, it may be somewhat tedious, recital of *facts*—which, nevertheless, I can but hope will prove both elucidatory and satisfactory, as far as my proceedings are concerned, to the Lieutenant Governor—I beg, with every respect for His Excellency, most distinctly, fearlessly, and unflinchingly, to deny the truth of all and every of those allegations which have been brought forward against me by Messrs. Fitzgerald, Nairne, & Deighton. *To me*, the *aim* of these two latter persons is plain enough: the all but systematic opposition which I, in the execution of my duty, have endured now nearly four years, (and of which not a tithe has been told,) from licentious Europeans, Infidels and Papists,<sup>86</sup> (and which the few facts written on these sheets evidently enough shew,)—*firstly*, against the Faith, the Holy Sacrements, and my private character—*secondly*, against both my moral, and public character, before the Natives—and, now, *thirdly*, against my public character before the Government—all having but one *aim*, the separating me from my charge, if not physically (which has been loudly and often vaunted), at least morally—and against which opposition no man could have stood unsupported by GOD and a

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<sup>86</sup> WC: Note. I have used the word “Papist” here purposely, to shew another source (or, rather, channel) of opposition, occasioned by some P. Priest residing at Wellington; who, not content with telling the Natives of Wairarapa that *I was mad!* actually wrote a letter to the Bishop of New Zealand against me!!

good Conscience; such inveterate hostility [19] too clearly shews the Author, and the *animus* of his agents. In charity, however, I would hope, that Mr. Fitzgerald's zeal for the Service in which he is engaged, (coupled with, perhaps, an easy unsuspecting disposition,) has led him to give too implicit confidence to the reports of designing and evil-disposed persons, both among Whites and Natives, whom he may unwittingly have about him.—

15. I yet feel inclined, Sir, to make a few observations upon the Charge ii.—“You Maories are fools for making a road for your own destruction.” And this, I am led to do, in hopes of throwing a little additional light upon the matter, as well as the more fully to inform His Excellency of my mode of acting.—Although it may be quite unnecessary for me to remark, that the Natives need not anyone to tell them the *uses* of the Road; it being notorious, that, (always shrewd and apprehensive even to a proverb,) they had, long before any of the Government Roads were even so much as commenced, not only freely discussed the matter over in their own assemblies after their own fashion, but had spoken very strongly indeed upon the subject. Who has not heard of the speech made by one of the principal Chiefs of Waikato, now some years ago—in which he compared the then contemplated Great Road running throughout the Island to the back-bone of an animal, from which, he said, smaller ones will, if we allow this proceeding, be made, at the Governor's pleasure, like ribs to all our villages, by which means he can easily and at any time cut us all off”?—I venture to think, Sir, that it should not be altogether lost sight of, that the Natives

still look up to their Missionaries as their “*Matuas*” (advisers, strengtheners, peacemakers, &c. among themselves,) hence they have necessarily very many secular things of an unpleasant nature to attend to “for peace-sake” when travelling among them. It is at such times that they have many differences to settle, which but for their doing, would often end in bloodshed. At such times, too, when [20] the Chiefs are assembled together, many Speeches are made and important questions asked, respecting the Land, the Roads, the Military, the Governor, the Queen, the probable destiny of the Natives, &c. &c.;—all, more or less, of a high nature, and to which definite answers are required. As a rule, *I always endeavour to elude such questions*, and have sometimes succeeded; but have ever found that *the safer way is to tell the plain truth*, without circumlocution, or twisting, or hiding, which, when obliged to speak, I invariably aim to do *basing the same upon first principles*. For instance:—I have, without doubt, often been asked, such a question as,—“What of this Road?” If I should reply— “What is that Road to me that I should talk about it?”—or, “I have no time to talk about the Road;” or, “Let us turn to something more immediately concerning ourselves”;—they would immediately say, “There is evil towards us intended by this Road, and you know it and therefore it is that you hide it”;—and so saying they would both *think* and talk among themselves the more, and certainly not in favour of either the Road or the Missionary. And not only so, but once lose their confidence in small secular matters, and your usefulness is in a manner gone in the higher and more momentous matters of the soul. So that when

questioned by the Native Chiefs upon the Road, I should perhaps reply,— “For your benefit, undoubtedly,—your pigs, &c., will get easily to market.” They would immediately rejoin,— “Yes, but we don’t need such a road for such a purpose, *nor is it made for us*;—will not the Soldiers come over it with their big guns?” and what should I answer?—I should, perhaps, follow “*the safer way*,” and say, “If you are very disobedient and break the Laws, such a use will undoubtedly be made of the Road; but, listen, turn to your Book, read,— “Rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. But if thou do that which is evil be afraid; for he beareth not the sword in vain.” Such an answer may possibly be wrested, by designing [21] and interested men, ignorant of the Native language, to mean, “You Maories are fools for making a road for your own destruction;”—at all events, such persons would, without doubt, be “perfectly at a loss to find out” its true meaning. But, could a Christian Minister (whose lips should pre-eminently keep the truth, and to whom in a most especial manner, his flock looks up as their “Matua,”) answer in any other way? And, perhaps, in addition I might also say, to quiet their fears,— “The Queen’s word is sacred; the Faith of the English Nation is also sacred, and that has been pledged to you all in the Treaty signed and sealed at Waitangi.”—And this, Sir, is what I have called “basing my answers upon first principles,”—the Word of GOD, and the word of the British Nation.

16. And here I may, also, remark, that if the Natives needed any Information relative to the purpose and use

of the Government Roads, the Public Newspapers, every where circulated and often (as I know) freely translated by many Whites residing among the Natives, would have been more than sufficient for that end. For, curiously enough, a *Wellington* Paper, which came to hand with your Letter, (dated, January 15/48,) has the following words:— “It is reported that the works on the Porirua and Hutt Roads, which have been for some time almost suspended, are by the direction of the Governor-in-Chief to be immediately resumed with fresh vigour. — — — — — It is absolutely necessary on grounds of public policy and economy that these works should be proceeded with as fast as possible. *They are Military Roads undertaken for the protection of the Settlement* and approved of by the Colonial Minister; their execution is consequently not a question of expense but of time, not how much they will cost but how soon, by means of these Roads, the force stationed in this Settlement can be rendered most efficient for its defence, and the danger of fresh disturbances in this Settlement [22] lessened by the increased facilities of conveying Stores and provisions to the force engaged in suppressing them.” &c. &c. Now, only let those words be translated into the Native Language (and I do not quote them as being the *strongest* of the kind I have met with,) and given to the Natives to meditate upon, (with their well-knowing already the meaning of the adjective “Military” prefixed to “Roads,” from the pungent taste they have had of the *summary* retribution of “*Military*” Law,) and I venture to think, that their construction would be even a worse sentence than, “You Maories are fools for making a road for your own destruction”!



17. I would also offer another remark or two upon the Charge made against me, of hindering Natives from going to work upon the Public Roads. Now this is very like those charges formerly made against me by Masters of Whaling-Stations in this Bay when I *first* came among them; who felt themselves aggrieved, because (as they said) I taught the Natives *not* to work for them! But the truth was, I taught the Natives,— “Not to work on the Sabbath-day:—Not to drink Spirits:—Not to swear:—Not to omit their Daily Prayers:—Not to sell nor fetch women for prostitution—for you cannot do these things as Christians.”—And when, by-and-bye, they found that they could not remain at the Whaling Stations without doing such things they left. Just so it is on the Public Road[ and not only there but in very nearly all the places in which the Natives work for Whites.—I have it, Sir, from their own confessions, and could illustrate my position from very many cases which could be fully attested. I have taught them (and shall continue to do, GOD being my helper,)— “to abstain from Sin—to have no fellowship with the unfruitful works of darkness—to go not in the way of the Scornful—to remember, that evil communications corrupt good manners—to withdraw themselves from every brother that walketh disorderly—to keep GOD’s holy Commands—to prize their Christian privileges—Cautiously to avoid [23] temptation—and, to walk as Children of the Light.” Now when they think on these words and their meaning, they consider within themselves, and say, We cannot do these things and work on the Public Road, or with the Whites (as the case may be.)—Hence it is that some of them leave their Employ. In thus writing, I do not mean to say,

that the *only* reason why the Natives can not work on the Public Roads, &c., and maintain their Christian profession, is, owing to their having bad, licentious, and atheistical men as overseers; but, chiefly owing to their being so greatly exposed to temptations *there*, from many of which they would be comparatively free at home in their own villages. I have, I think, therefore, good reason to believe, that the Case would not be very materially altered in the main, even were the overseers moral men themselves. And, lest my views should unfortunately be deemed singular, allow me to bring forward a witness, who—though no friend of the New Zealand Missionaries, and but a poor Christian—has, in this matter at least, plainly and humanely and honorably given us the result of his personal observations. Dr. Dieffenbach, says,<sup>87</sup>—“Of all measures which could be proposed for the benefit of the Aboriginal population, the most important is to leave them undisturbed. — — — — Placed amongst a European colonial community, a Native is little regarded. — — — — He is soon made sensible of the differences of rank, and perceives that he is not treated as one who is made of the same flesh and blood as his Master. Of all the better enjoyments of civilized life he is deprived, as in Colonial Society every one gives up his mind solely to the acquisition of money. In the lower orders, with whom he comes in contact, he can perceive nothing desirable; nothing to prevent his regretting that independence which he enjoyed in his own home, and from the fruits of his own land: he is expected to forget his language; in fact all the sacrifices

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<sup>87</sup> WC: Vide, Dieffenbach's N. Zealand, vol. ii part 1, ch.9.

are on his [24] side. In his own village, on the contrary, he lives in the midst of his kindred and is respected. — — — I have always observed, that the Natives who hover about the Settlements of Europeans are far inferior to those in the country: they are not only more unhealthy but also become an ill-conditioned compound of the dandy, beggar, and labourer. — — — — Being unaccustomed and unwilling to drag on a life of labour and exercise, the Native has no means of procuring in a town that which is necessary to enable him to equal even the lowest of our labourers in comfort and appearance. — — — — Distilled spirits have not failed to corrupt, mentally and bodily, the Natives as well as the European Settler.”—Of course, it will be borne in mind, that those remarks of the Doctor have scarcely any reference beyond that of the *physical* condition of the Natives. How very much stronger language then, may we not suppose he would have used, could he have seen and felt that their spiritual interests were in danger? The Truth is, the Native neophytes cannot withstand temptation, and, consequently, ought not to be placed where such abounds; more especially, seeing their real wants are very few, and soon supplied, and as Christians are taught to pray— “lead us not into temptation,” and, “having food and raiment to be therewith content.”—

18. And further, lest it should be only inferred, from what I have written, that the evil inflicted is confined to those natives who go upon the Roads to work, I feel in duty bound, to add, that such is, alas! not the case— would that it were only so! But, on the contrary, the many quiet and well-disposed chiefs who now Confess to the Faith, see, that coextensive with the progress of

the Roads is the Demoralization worse and worse of their people; that those very persons whose characters are *well-known* to the Natives, and upon whose morality the very Heathen have long-looked down with [25] unutterable scorn, are not only set over them, but are the legitimate though vitiated medium between themselves and the Government (and that, too, not only in reference to their work upon the Roads, but in all matters whatever, whether it be communications from themselves to the Government, or from the Government to them,)—as well as the means of destroying the peace of their villages—of enticing away their daughters—of making (for the *first* time) divisions between themselves and their lawfully appointed Minister—and of raising doubts against the Truth of GOD which had never before entered their minds; and all this, too, under the semblance of authority from the circumstance of their being in the employ of the Government!!—Sad stumbling-blocks these to the advancement of the Natives in Christianity, and a no less one to their arriving at a proper opinion and due respect for the Government; as well as to the carrying on of those Public Works which may, or might be, conducive of much good.

19. If the Information which I have casually received is correct (for I have hitherto made it no business of mine *to enquire* into such matters,) W. Swainson, and I.G. Nairne, are also (in addition to those persons already named) in the habit of cohabiting with Native Females, on the Road on which they are employed as overseers.

21. It must not, however, be forgotten, that a love of novelty, and a disinclination to any thing like steady

work have ever been great *traits* in the character of the New Zealander, in common with most of the Polynesian Islanders. Another peculiarity of theirs is, when one of them wishes to leave his employer, he rarely mentions it, but chooses rather to do some little act, or leave undone some little duty, through which he may get a few words from his Master which will serve him as an excuse for leaving; or, he will ask leave to go to see some friend, or to plant potatoes, &c., faithfully promising to return, [26] but at the same time never intending to return again to his employ. This manner of acting is quite common all over the Island, so much so, that all parties who have had much to do with Natives must have frequently proved it.

21. Before, however, Sir, I finally close this Letter, I must beg permission of the Lieutenant Governor to remark, that I thought (and *still* think) my many past services of various kinds voluntarily and constantly rendered as opportunity offered to H.M. Government and to the European Residents and Settlers, and which His Excellency though newly-arrived among us must surely know somewhat of, would have effectively shielded me before him from any attacks upon “my character, as a loyal subject of the Queen, and as a Man:”—and the manner in which I have endeavored to fulfil my heavy duty since my arrival in this District, together with the evident blessing of GOD upon my labors among these Tribes, should certainly have been duly considered ere any “serious reflection” could fairly have been entertained upon “my character as a Minister of Religion.” Be this as it may—the many testimonials I possess,—from Lieut. Governor Hobson, Mr. Willoughby Shortland, Mr. Busby when British

Resident, the late Colonial Treasurer, the Land Commissioner, the Superintendent of the Southern Division, and others, for “valuable services” rendered to Her Majesty’s Government, (some of which, if I mistake not, have been honourably mentioned in “the Blue Book,”) not to notice particularly my having last year succeeded in hindering Te Rangihaeata and his party from being aided by the powerful Tribes of his neighbourhood—will ever, I doubt not, serve, if needs be, to shew, that the imputation of disloyalty is utterly unfounded.—

22. And so with reference to the reflection upon my character “as a *Man*”—meaning thereby (if I understand it aright) my utter recklessness as to the welfare of my fellow-country-men, [27] residing in New Zealand—let my successful exertions in all the cases which have come under my notice during my residence in this District, and very often made at the imminent peril of my own life and property,—let them be heard in my defence. Let Mr Barton, of the Hutt, relate, how I acted in the cases of the plundering his Sheep Station at Kurawāwanui, and the subsequent annoyance he received from the Natives about him there:—let the Letter of His Honor the Superintendent of the Southern Division be read, to shew how I acted in the case of the “Royal William,” cutter, Lovett, master; in which matter, although Lovett was the aggressor, I got back from the Native Chiefs every article of property, and sent them on to Wellington:—Let the share which the Native Tribes about me had in the affair of the U.S. brig “Falco” be investigated, (or rat the share which the Native Tribes about me had in it,) and it will appear, that after much and long continued exertion

I succeeded in recovering from among them all the property which remained, even to the arms and powder and ball, and that, too, at a time when such munitions of war would have been most acceptable to Te Rangihaeata and other Chiefs then fighting against H.M.

Government:—let Capt. Mulholland of the Schooner “Flying-fish” (or, his letters, which I happen to possess,) testify, what assistance I afforded him in the hour of need, when even his own Crew went against him, and when—but for my interference and the lessons I had previously taught the Natives about me—his vessel would in all probability have shared the fate of the “Falco”:—let Capt. Salmon, of the Schooner “Kate”; Mr. C.B. Perry, of Table-Cape; Mr W. Morris, of Cape Kidnapper; (whose Letters of thanks I possess for services rendered,)—let them, with many others (including also the more respectable and peaceable Settlers of Wairarapa,) be asked, and surely they will unanimously respond—I have ever to the utmost of my ability shewn myself *a Man*, and proved their friend.

[28]

23. And so, also, with reference to the “Serious reflections upon my character as a Minister of Religion”:—let the well-known strict examination and requirements of the Church Missionary Society, made at home on the spot—a subsequent Ten Years of unblemished and active Service in their Employ, in times of no small trial to principle—a residence during two long Terms at St. John’s College, under the eye of the Bishop of the Diocese—my consequent admission by His Lordship to Holy Orders—and my now more than three years of active duty (already, indeed, alluded to) in

my spiritual vocation in the midst of no small opposition, unrebuked by my Ecclesiastical Superiors—let these plain truths, well known to all, be allowed their proper weight, and, I venture to think, that even in this peculiar age and place, it will require somewhat more than has yet been advanced (*even if true*) to fasten any “*Serious reflections upon my character as a Minister of Religion.*”

24. I regret much that your Letter did not reach me earlier, or at a season when, having more leisure, I should better be able to arrange my answer to it.—As I have to leave this Station in a few days, (on the 22<sup>nd</sup>.) according to appointment, on my usual autumnal journey of 3 months throughout the District; intending (D.V.) to be in and about Wellington during the first fortnight in May. Consequently I have very much to attend to just now before I leave.—

And now, in conclusion, Sir, allow me to express the hope, that I have, in what I have herein written, placed within His Excellency’s reach a sufficiency of plain statements fully and satisfactorily to afford him “the power to deny that there is any truth in the allegations against me.”—Awaiting which,

and with every respect,

I have the honor to be,

Sir,

Your most obedient Servant,

William Colenso,

Missionary, C.M.S.

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1848 March 23: to Morris<sup>88</sup>

Mission Station, March  
23, 1848.

Mr. W. Morris.

My dear Sir

Yours of the 21<sup>st</sup> I received on the same day, and thank you much for your kind and warm feelings so freely expressed. I can, however, but believe, that you magnify greatly the *very few* little offices which it has been in my power to do for you since we have known each other. I scarcely need say to *you*, that I shall always consider it a pleasure to be able to aid you in any way in my power. We all, at one time or another, need each other's assistance, during our passage through life.

I am now about to leave on my long journey. I expect to be back about the middle of June. We may not see each other again. You leave us with regret on my part, and I hope your successor (if one comes) may be so friendly a neighbour.

And now that you are, as it were, retiring from the turmoil and bustle and anxiety of active life, allow me, as a well-wisher to your interests, to suggest, that you seek to turn your thought towards those things which are solid and sure, and which only can bring a man true peace at the last.—I wish you, from my heart, the *best blessing*, when I say, May GOD, in mercy, cause His Holy Spirit so to shine within, as to lead you to a loving acquaintance with our Saviour Jesus Christ.—Amen.

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<sup>88</sup> ATL MS-Papers-7497.

I enclose a little Prayer Book for your acceptance in token of remembrance and of kindnesses received from you: also, two little books of Tracts, and a copy of a little publication of my own. Mr. Kier will supply you with whatever you may require, and

Believe me ever  
Very sincerely yours  
William Colenso.

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1848 May 4: to Grimstone<sup>89</sup>

Copy

To  
J.E. Grimstone, Esqr.,  
&c &c  
Secretary's Office,  
Wellington.

Wellington, May 4<sup>th</sup>, 1848.

Sir,

1. On my arrival at the head of the Wairarapa valley, on the 13<sup>th</sup>. ultimo, I lost no time in forwarding by a special messenger my answer to yours of the 13<sup>th</sup>. December last; and which Letter, I believe, you received on the 24<sup>th</sup>. ultimo.—

2. While at Te Kaikokirikiri village, I happened, most accidentally, (I may truly enough say, *providentially*,) to

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<sup>89</sup> ATL qMS-0492. Archives 48/547-682.

obtain possession of a note written by the Chief Ngatuere to the Native Teacher of Te Kaikokirikiri in September last; a copy of which, numbered 1, I enclose.<sup>90</sup> During my stay at this village, I enquired of the Native Teachers Campbell Hawea and Samuel Pakaiahi, whether they had seen and conversed with those white men (Messrs. Nairne and Deighton) on their visit to Wairarapa in the spring; and on their replying in the affirmative, I requested them to write briefly the substance of their respective conversations, and to send the same on to Te Kōpi in Palliser Bay, where I intended being on about the 30<sup>th</sup> ultimo. They accordingly did so; and I also enclose copies thereof. That of Campbell Hawea's, the Native Teacher at Te Kaikokirikiri, being numbered two;<sup>91</sup> and that of Samuel Pakaiahi's, the Native Teacher at Hurunuiorangi, being numbered 3.<sup>92</sup> I may, in passing, remark, that I had very little conversation with them upon the subject of the charges contained in your Letter; and though I saw, and spent several days in company with, the Chief Te Rōpiha, I never once mentioned the matter to him, but treated him in the same friendly manner as heretofore.—

3. Leaving Te Kaikokirikiri and proceeding down the valley, I met the Native Teacher of Huaangarua, Lot Paioke, who (I was told) had both seen and conversed with Messrs. Nairne & Deighton. I, therefore, requested him also to write briefly the substance of their

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<sup>90</sup> WC: Enclosure No.1.

<sup>91</sup> WC: Enclosure No.2.

<sup>92</sup> WC: Enclosure No.3.

conversation, which (as I perceive he has addressed the same, though I believe unintentionally, to His Excellency,) I also enclose, numbered 4,<sup>93</sup>—taking, however, a copy of the same.

4. While at Te Kopi I received a Letter from Te Ropiha; a copy of which numbered 5,<sup>94</sup> I also enclose.

5. I did not pass through the lower part of the Wairarapa valley—my route, on this visit, being to the Kopi by the Coast—I have therefore not seen Ngatuere, and the other Wairarapa Natives.—

6. I was sorry to find, that, in spite of my repeated remonstrances, backed too by those of the Native Teacher, the little daughter of Nicodemus had been taken by her parents to the “*Ara-ruri*”—(Government Road). — — —

7. I can but hope that these enclosures will prove as satisfactory to His Excellency as they have to myself.

8. I have only to add, by way of elucidation,—that Campbell said the “*turituri*” (disagreeable noise) which annoyed the whites, (mentioned in Ngatuere’s Letter to him,) was their, the Natives, rehearsing their Catechisms, &c., when they had School together in the evenings. “*Taare*,” or “*Tare*,” is Nairne; and “*Ritara*,” or “*Tiki*” (Dick?), or “*Taitene*,” is Richard Deighton. Those three Native Teachers are all quiet respectable men, who have been for several years regular Communicants,—

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<sup>93</sup> WC: Enclosure No.4.

<sup>94</sup> WC: Enclosure No.5.

With every respect,  
Believe me, Sir,  
Your most obedt. Servt.,  
William Colenso,  
Missionary CMS.

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1848 September 14: to the CMS Secretaries<sup>95</sup>

Waitangi, Hawke's Bay, N. Zealand,  
Sept. 14<sup>th</sup>. 1848.

My dear Sirs,

The usual little trading vessel having just arrived from Wellington, affords me the opportunity (long desired) of transmitting you the accompanying papers.—Being Copies of a Correspondence between H.M. Colonial Government and myself; together with sundry other Papers (“enclosures”), elucidatory of certain facts therein contained or adverted to. Although the matter is now at rest (as far as I am concerned), I have, nevertheless, deemed it my duty to send you Copies of every paper; (although to do so I have had to fag hard indeed,) lest you might hear of a *part* only of the business, and so not be able to form a correct judgment thereupon.—His Excellency the Lieut-Governor behaved very kindly to me when at Wellington, paying me every attention. I dined and spent two nights with him during my short stay there. On leaving, he presented me with a Copy of his travels in Australia. He also sent me Mr. Fitzgerald's

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<sup>95</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

letter to his private secretary for my perusal, &c., on which I took a copy of it. I may truly enough say, that I am right glad the affair is now over;—more on account of my not having any time for such matters, as well as an utter disinclination thereto, than because I *care* for them. The Whites generally in the Wairarapa District (not to mention those who are nearer to and within [2] Wellington,) are still greatly incensed against me; and will be so, until one or other changes. Yet there are one or two honorable exceptions, who love and receive me for my work's sake. Would to God, my dear Sirs, you could send some *strong sound* Minister for that valley, who would look after that end of this immense parish! In a little while it will be, perhaps, too late. God has given me great influence over the whole of these Tribes; still I fear much for that part of my parish, it is very exposed.

In a *second* packet which accompanies this, I send you nine months of my Journal, which leaves me still *one year* in arrear! when I shall *close* quite up, I cannot say: I work, almost night & day: I hope, however, to take another portion on with me to Wellington, when I travel that way next month.

There is great change talking place (I may almost dare to say, an alteration for the better) among the Tribes immediately about us. Two, out of the four, principal Chiefs of this district (Tareha and Kurupou) have lately embraced the Faith with all their followers, many of whom are now Candidates for Baptism. And of the other two Chiefs (Te Hapuku and Puhara), the eldest son of Te Hapuku has also become a Candidate for Baptism, and the young brother of Puhara, and several of his relations,

and also [3] professing to the Faith. This last year has been a harvesting one to the visible Church in N. Zealand. Many Chiefs of note throughout the District have been Baptized. Many have learned to read. The no. of Communicants is every where increasing; and the Papists, too, are casting their follies away for the Truth as it is in Jesus. But we have, on the other hand much to deplore; the stumbling of some, and the wilful obstinacy of others, and *our own coldness*. I am now in my fifteenth year of Service to the C.M.S.,—and never at any period did I feel so dead, so sinfully dead, as at present, yet I am daily endeavoring to fulfil my many duties, and to stay myself upon the unchangeable mercy of God in Christ Jesus. We all need, greatly need, the Life-invigorating spirit, to quicken the dwarfish graces of our souls. May GOD, in mercy, remember us for good! My annual Teachers' School has just closed; 21 Teachers and Monitors from all parts of the District were here, as usual, for a fortnight's close exercise. The benefit arising from this school is very great; it causes a propulsion of sound blood to the remotest extremities of the body. We were visited, during the summer & autumn with the Hooping Cough, which took away several children, and tried the Faith of many parents, but, I bless GOD, not one has cast away his hope, as formerly upon such occasions. From several who have been thus sorely[4] tried, I have had affecting and cheering letters—evidencing the reality of their Faith;—precious indeed, and always in the sight of GOD, though often unseen by us.—But there is much to do; and much of Divine Wisdom & Teaching is now needed, to train aright these feeble plants, as well as to water & shelter

them. Another matter, (little enough in itself, but of great tendency to the promotion of good,) I may also mention:—158 men & women of this District, have during the past year, voluntarily relinquished smoking *Tobacco*.

I know not whether the Letters I have sent to you from this place, have ever reached your hands; I have not heard of such having been acknowledged by you in any of your Public Letters to us. I do not go to Committee at Turanga, as my doing so would occupy (at *least*) 5 weeks; and I have so very much travelling, and not a scrap of time to spare. There is one thing which I have often considered to be almost without precedent or fellow, namely, *my not having a single clerical* (I may almost add, Christian) *Correspondent in the whole world!* Excepting a *few* of my brethren in N. Zealand. I sometimes feel alone on these lonely shores. I think this ought not to be.

For Paper, Pencils, Pens, Ink & Rubber, lately received, you have my best thanks on behalf of the Natives. I am greedy enough to wish I had [5] four times the quantity. I am sadly off for Prayer- and Elementary- Books. To a party of forty, who lately came over to the Faith, I was obliged to arrange for them to use the LORD'S prayer night & morning (which they had got by heart), not having a single book to give them. I have given out upwards of 200 Testaments during the last 2 months: the greater number of the applicants, now received the Word of GOD for the first time.—My little press, too, is working, spite of all difficulties and impediments; my old Native lad, Samuel, being Compositor & pressman;—the



correcting, &c, of course I have to attend to.—We have printed some (25) experimental & Doctrinal Hymns, (composed in Native *Idiom*,) which will (under GOD) be of Service against error;—also, a little Tract, the happy death of a little Sunday Scholar, which has already done good;—and a prayer, &c., for Catechumens;—and we are now printing a Catechetical work (based on those of Dr. Watts') in which we are advanced to the 24 p.—but we get on but very slowly from want of type, &c., being only able to print 2 pages at a time.

Our Congregations, too, at the Station, have greatly increased, instead of from 50 to 70, as formerly, there are now from 80 to 160 and 200; and, although more than three fourths of those who attend have to come several miles, they are seldom absent on the LORD'S Day, generally coming on the Saturday afternoon, bringing their food, &c., with them, and remaining [6] until after Monday morning's School.—

I have not time now to add any more. Save to desire and crave interest in your prayers: & to express a hope, that amidst the confusion and disorder which at present is so very conspicuous throughout Europe, our Native land may be in mercy preserved.

I am, my Dear Sirs,  
Your mo. ob. servant  
William Colenso.

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1848 October 23: to Dixon & Co.<sup>96</sup>

Waitangi, Octr. 23/48.

My dear Sir

I have to acknowledge no less than 5 Letters & Invoices from you, dated respy.—July 5 & Octr 14/47, and Jany 21, Jan 31 & Feby 19/48—as well as the goods sent pr. Victoria & Elora which almost came to hand together—and all safely.—I cannot tell you how very much I am indebted to you; for being so kindly mindful of me & my wishes; not forgettg *party*. to mention the several little parcels from highly valued friends wh. from time to time I have been gratified with the receipt of thro yr. kind agency. I should have written to you before but I lacked both time & oppory: this Letter & enclosures I now take myself to Wellington, in my usual spring jy. down the Coast. The goods pr. Elora arrived here about 3 weeks ago; & the Case pr. Victoria (wh. had slumbered at Wellington) a short time before them.—

First howr. let me reply to yr. Letters, *seriatim*.—The 2 Cases wh. you shipped for me from CMS.—contg. Stationery & slates—came duly to hand. The orig. Bill of charges for loss of anchor &c of Madras, I cannot (I regret to say) send you, but perhaps Archd. W. can—I paid him my share, wh. he had paid (with his own) at Well. for me; and I also pd. my agents there (Messrs B. & H.) anor. demand upon some other article wh. came thro them by the same ship, so that in neither case did I obtain the orig. Bill.—I believe I have recd. the Cask pr.

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<sup>96</sup> ATL 80-038 George Petersen papers: Colenso's rough copy.

L. Campbell wh. was supposed to have been lost! & in a sad condition: that is, a cask of sundries (without letter) evidently from my old friend Mr. B. has reached me, & wh. has been for a long while knocking about upon the N.Z. shores; but whether it is *that cask* or not I cannot say—the contents, old clothes, old books, & remnants of calico &c, value 40/-. It came to me from Mr. Hamlin, to him from the Archdn. but I cannot satisfactorily trace it further. From Mr. Oct. Brown I have very lately recd. a kind Xn. Line., in wh. he advises me of his having sent an order to his London agents to pay you the money due—& which I suppose you have recd. ere this—& the goods are now on their way hither.—In yr. long & kind line. of 29 Jany. you mention “having put 2 or 3 Scripture Prints into one of the cases” no such things however have been found. The little order generally pleased us—but there was *no “Ball of Twist,”* com. fine skain silk instead—the pair of stays is of *Dark*, instead of white Jean as ordered.—The Calico is very much too fine, & the Towellg. not at all liked as it shrinks & gets hard—the Lamp chimnies being larger than the size ordered are useless, wh. I regret almost more than any thing. The 2 parcels of Books for Archd. WW & Mr Baker are still here, & are likely I fear to remain some time—as we have *very rarely* any natives going that way, and no one wd. go purposely for less than £1. I perceive you have not charged yr. commiss. upon the 2 last orders; pray do not defraud yourselves of your doubly honest due.

I now send you a rather long & heterogenous order wh. I will thank you to get executed with as little delay as possible. To accomplish which I enclose the first of 2

Setts of Bills on the Socy., one for £50 & one for £40, being all the Bill money I have at present by me;— adding thereto an order of my own in a note to the Secs. for £50., wh. I have little doubt they will considg. my sit. immy. pay: I send this open that you may see it; of course you will seal it for me ere you deliver it. But, shod. any demur be made on their part, you may either omit those goods marked xx in the margin of the order, or send them all & credit me for a few months. I also enclose a Letter (unsealed) addressed to the Secy. of RTS. wh. I wish you to read & deliver. For, although I have no influence in that quarter that I am aware of, they *may* do something for me in the shape of Type, or Paper, wh. may lessen yr. outlay upon that head. If my good friend Mr Coates were now alive, I think I shod. not fail in my applicn. The Type (on the *separate* order) must be Scotch, & wh. you will obtain from Edinburgh (or Glasgow); as the Eng. I am sorry to say, (particularly Watts') is not to be compared to it. Be sure that it is accordg. to order; wh., in no one case during many years, has ever yet occurred. Among other things, you will find, that I have ordered 4 *Black Frock Coats* for myself; as there are now a variety of woollen stuffs manufactured of which I do not even know the name, it would I think be a good plan to have each Coat made of a diff. material—bearing in mind, that durability & not fineness is the main thing required: send with each the name of the fabric, & some pieces (or a half yard or so) of each stuff—always useful in the “bush” where rents are so common, and do the same with the *Tweed Trowsers*, &c.—Another article to wh. I wod. call yr partr. attention is the Fur cloak for myself—and which,

after all, I think had better be made of some light strong fabric *lined* with fur throughout. I cannot bear *weight* upon my shoulders & yet I require warmth. To tell you the truth I have a very great mind to have a kind of loose Pelisse instead of a Claok.—*But I leave this with you.* Let the wine be *wine & good*. The B. wines had better be specified as such, as the duties here (on wines espy.) are *very heavy*. Don't forget the *Nuts*.—As we have no fruit *here*, we have long been on the tip-toe of expect. concg. them. Let the parcels be made up & directed as requested—there are sevl. things in this order for different individuals, & there woud. have been more had Dean's Catalogue had Prices annexed to his articles instead of Blank £ s d. wh. always looks suspicious. The *Pict. Times* I must give up: as I have no time to look at it & cannot afford to pay so much yearly for old newspaper cuts: so, don't send any more volumes after this current year.

It woud. be worth tryg. by way of expert.—the packg. the goods in good strong outfit chests with lock &c., the lids to be screwed down with 2 good screws & well corded. Care being taken by the operator not to put the screw into his mouth, so as to cause it to rust within the wood. If the chests were made of coarse Cedar or mahogy. or any coarse dark wood they might be better still: at present all cases are a *complete waste*, & the expenses here increasingly *great*. When you write pray inform me as to *Drawbacks*, whether any cost upon them—for *what amount* allowed—& whether for *sundry* articles *together* such as soap glass wine & paper. I have recently made up a Case of Dried plants &c for Sir WJ Hooker, in which I have put a small parcel for my father under

cover to you—wh. please receive & forward.—And, should you receive the £50 from CMS. on my a/c, please advise the payment of £10. to my father, thro one of the Penz. Banks, at an early date; & when about to send off give them timely notice, always pressing to have their enclosures at least *a week* before you dispatch yr. goods. The Magic *Lantern*, &c, I must defer for the present. I will thank you to enquire the price per 100, or per 1000, of *printing* those beautiful *colored* cuts, &c, which are done by Baxter the patentee—say of 12mo. size; and whether he provides the subject, if so at what extra charge;—I want, to begin with, a vivid little picture, *the burning of Ridley & Latimer*, & another to illustrate the *martyrdom of Polycarp*, the figures shod. be few, (not too small nor too crowded, to suit the comprehension of the N.Zr. There is a book published by the U.S. Exploring Expedition under the auspices of the US Government by Blanchard & Lee, Philadelphia,—on ethnography & philology; if you could pick it up any where for me (2<sup>nd</sup> hand wod. do) I shod. be obliged—it is a ponderous 4to. &, I suppose, published at a high price. Let the silver pencil case be a *good* one; & the engravg. *well executed*.

You may add to a consid. extent and at any time upon such articles as Navy Blue Print, unbleached Calico, Red Cott. Hdkfs., do Cravats, striped shirts & moleskin Trowsers; always bearing in mind that the articles are good. And *every autumn* upon the arr. of the new fruit, send me, 50lbs *best* currants, 2 14-pound boxes of Bloom R., 56 pounds of Valencia Raisins, 1 bush. walnuts, & 1 bush. almonds & Barcelona nuts, wh. might all I think go into *one* Cask or Case. If you cod.

ascertain whether Newfound. Cod would keep well in  
comg. hither, I shod. much like to get a hundred-weight.  
And if any more Blue Books are published respectg New  
Zealand, be sure to procure me a copy. I should like to  
get a Copy of every one wh. has been pubd., if I cod. get  
them cheap.

Palliser Bay, Novr. 11/48

There have been several shocks of earthquake here  
during the month all the Brick buildgs & chimnies in  
Wellg. have suffered severely, but only 3 lives have been  
lost. Many however of the settlers have left; I must now  
conclude—

Believe me

Ever truly yours

WC.

Copy of a Letter to Mess R Dixon & Co 10/48.

Sent *in Dup.*

£10—to Father

Saml. £3

R. EF. E. M. 4.

to buy for ) 2— (12/ 8/

RL.F. R. L. ) (12/ 8/

anyone 1

£10

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1848 November 9: to the CMS Secretaries<sup>97</sup>

In my tent, at Te Kopi,  
Palliser Bay, N. Zealand,  
Novr. 9, 1848.

My dear Sirs

Having come thus far towards Wellington (in my usual spring journey among the Natives), and being about to send thither my Letters for England, among which is one to Messrs. Dixon & Co., containing an order which I am desirous should be executed with as little delay as possible, and not having Bills on CMS. to an amount sufficient to meet the same, I am, in a measure, constrained to write you this note, to request you to pay to Messrs. R. Dixon & Co., the sum of £50. (*Fifty pounds*), on my account. I am aware that my so doing is somewhat irregular but I trust that my peculiar situation will be more than sufficient to account for my request. For, firstly, (as you know) our Bills are only drawn when our local Comee. meets, which is once an year (in January), and seldom or never in advance; consequently, at this time nearly a year's salary has become due:—and, secondly, the necessary outlay made in forming this Station, and made by myself too out of my own stipend (and which I duly acquainted you with,) has not yet been repaid. I am, therefore, obliged either to wait 3 months, or to draw in this manner upon you.—

The Natives are all very quiet in this District, and, considering all things, in as good a state as could be

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<sup>97</sup> Hocken Library Ms Vol 63; ATL qMS 0491.



expected. I fear, however, before another 12 months have elapsed there will be a great alteration for the worse. For the white man is now seeking to settle every where—even in the wilds about Ahuriri—and thus arousing the cupidity of the Natives. The Government too wishes “to purchase the whole of the Country from Wairarapa to Ahuriri”! which, if done, will certainly seal the Natives’ ruin; for, unless their “*reserve*” is in *one* block, and *at a distance from* the white, I can not see any chance of their escaping the hitherto common fate of all aborigines with whom the white has come in contact.

In great haste  
(and surrounded by Natives)  
I am, my dear Sirs,  
very sincerely yours  
William Colenso.

P.S. Novr. 10<sup>th</sup>., midnight.

Late this evening, Rev. Mr. Cole arrived from Wellington, bringing me 2 Letters—one from the Col. Secretary & one from the Govr.—wishing me to cooperate in getting the *whole* of this District from the Natives!! May the LORD guide me in this matter! Amen.

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1848 December 23: to Lieut. Govr. Eyre<sup>98</sup>

(Copy)

Church

Mission Station,  
Waitangi, Hawke's Bay, Decr. 23/48.

Sir,

I have to acknowledge and thank you for your very kind and condescending letter of Novr. 7<sup>th</sup>., with which you favored me by the Rev. Mr. Cole, on his visit to Wairarapa last month. I duly received it, late at night, on the 10<sup>th</sup>. ult., and should have answered it long ago (as I feel convicted I ought to have done), but, believe me, Sir, I could not.—

—For, on the following day, the 11<sup>th</sup>., I was closely engaged from sunrise till late, in examining and instructing Candidates for the Holy Communion; and, on the Sunday, on the various duties of that day; and, on the Monday morning Mr. Cole left on his return to Wellington. I had hoped to have gained a spare hour, or to have stolen one from sleep, in my journey up the valley, but, in this, too, I was disappointed—from my *daily* travelling—the thronging of the Natives—and the extreme shortness of the nights.—

I said very little indeed—in fact, I may say, I cautiously abstained from speaking my own thoughts—to the Native Chiefs at Wairarapa, in passing through the valley, on the Land Question (although I did, in very strong terms, denounce the conduct of those who, in defiance of your Excellency's late proclamation, were

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<sup>98</sup> ATL qMs-0492.

still seeking to let Lands to the Whites, they being urged thereto by the Whites themselves. [2] At the same time, however, I endeavoured quietly to gather their own opinions upon the matter, which I found (as I told Messrs. Dillon Bell & Kemp) to be quite opposed to the parting with the whole of their possessions.—

Your Excellency having been pleased to inform me of a Deputation having visited you from Wairarapa, offering on the part of the rest to sell a portion of that place, &c.,—You will not, I venture to think, deem it obtrusive on my part if I acquaint you with what I heard, when at Wairarapa, as the Cause, &c., of that movement.—

—Te Manihera te Kehu, a young Chief of inferior rank and of similar character, had *privately* consented to let a piece of land at Tauwārenikau to a Settler named Gillies, residing at Otaraia: this, he (alone) had no right to do. On the transaction being known, the anger of the Natives was greatly excited, and some of his own relations not only proposed but sought him to put him to death!—For they were quite tired with talking to him, and he had long been one of the principal peace-breakers of the valley. Upon his hearing this he fled precipitately across the Ruamahanga towards the Tararua range; upon which some of the more moderate of the Tribe proposed that as Manihera could not be reformed, the better way would be to go and offer that Tract of Country (including Tauwārenikau) to the Government. This some few of the junior ones did, *forging the assent of some of the principal Chiefs of Wairarapa*, who are largely concerned, among whom I [3] may mention—Ngatuere, Ngairo, and Wiremu Kingi te Hiakai, who never so

much as heard of the intention of the junior party much less assent to it. Great indeed was the stir among them, when, at the return of “the Deputation,” it became known. So that from what I *saw* and *heard*, I could not but conclude, that it would prove a difficult matter to get even the land offered to your Excellency by “the Deputation” from the *rightful* owners.

I returned to this place on the night of the 18<sup>th</sup>. instant,—a week behind my appointed time. Having been taken seriously ill when in the Patea District (beyond the Ruahine mountain chain), during which I was 3 days and 3 nights stretched on the ground in my tent, in extremity of suffering, with scarcely a hope of recovery. How I got home across the mountains I scarcely know. I am now very weak indeed; with an afflicted household, and, plenty of March Fever (always common here at this season) about me.

The day after my return, the 19<sup>th</sup>., not wishing to lose any time, I sent notes to Te Hapuku and to the other principal Chiefs, to meet me at his village on the 22<sup>nd</sup>.

Yesterday I went there, and spent some time with the Chiefs there assembled, in informing them concerning the projected “Canterbury Settlement” and its “benefits”; and of the wish of the Government to purchase the whole of the Country between Ahuriri and Port Nicholson, &c., &c., as detailed in your Letter to me (one thing, only, as [4] far as I recollect, I did not mention, the proposed life annuity of £25. to four of the leading Chiefs). Having faithfully informed them of what I knew from your Excellency’s Letters; I, also, told them, that henceforward I should not interfere nor have anything to

say in the matter of their doing as they pleased with their Lands; and, that I could not conscientiously deviate from the advice I had *formerly* given them,—1<sup>stly</sup>. Never to sell the *whole* of their Land; and 2<sup>ndly</sup>., If they should conclude to sell it, to be sure to have their “Reserve” in *one* block, with a good *natural* boundary between.

In conclusion—as I have told the Natives, that I do not intend to say any thing more to them upon the subject; and as I cannot conscientiously advise them either to alienate the *whole* of their Lands, or to accept of “Reserves” (when so alienated) in scattered or detached parcels among the Whites—both of which plans are, in my estimation, equally fraught with their speedy destruction; and, as I wish to live in peace with all men, and to be as far as possible from bringing myself into Collision with H.M. Government,—Little now remains for me but to *be perfectly neutral in the matter*: this, therefore, I hope strictly to be. Your Excellency will, therefore, not be surprised, if, (in the event of the Commissioners or any other Government Officers visiting this place upon this errand,) I should, deeming it my duty, be led to refuse to have any [5] thing whatever to do in the matter.

I could say, Sir, a great deal more on this subject (closely connected as it is with one so very dear to my heart—the welfare of the Natives) but I have not strength just now. I may, perhaps, incur your Excellency’s displeasure for not seeing and acting with the Government, for which I shall be sorry;—but I dare not go against the established convictions of my mind, grounded too, as they are, upon my knowledge of the Native Character, and the painfully

striking contrast between the rude yet prospering and healthy Native of the Country, and the daily decreasing and demoralizing ones of the Towns.

May the Almighty Disposer of all things so enlighten your Excellency, that you may not only do all things for the honor of the Queen's Majesty, but, also, for the good of His Church, and the welfare of this Territory and People.—

I am,  
Sir,  
with every respect,  
Your Excellency's  
most obedient Servant,  
William Colenso,  
Ch. Missionary.

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1848 December 23:  
to the Colonial Secretary<sup>99</sup>

Church Mission Station,  
Waitangi, Hawke's Bay,  
December 23, 1848.

Sir,

I have the honor to acknowledge the receipt of your Letter of the 7<sup>th</sup>. ulto., in which you are pleased to give me a sketch of the plans of the proposed "Canterbury Settlement," and in which you further wish me to aid (as

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<sup>99</sup> ATL qMS-0492. Copy.

far as I may be able) H.M. Government in obtaining the whole if this District from the Aboriginal Proprietors, &c.

I should have answered your Letter long ere this, but having been absent, travelling among the Natives of the District during the last 2 months, and having only returned to this my Station on the 18<sup>th</sup>. instant, I have not been able to do so.

In reply to your Letter, Sir, I have to state, that I have attentively read it, and (I trust) duly considered the principal subject thereof in all its various bearings upon the Natives; and I regret, deeply regret, to have to say, that I cannot conscientiously aid or assist or in any ways use any influence which I may possess over the Native Chiefs to prevail upon them to alienate the whole of their Lands to the Crown, or to accept of “Reserves” for themselves (when the Land has become so alienated) in scattered or detached parcels or blocks [2] among the whites. Both of which plans being, in my humble opinion, equally fraught with no less than the utter and speedy extinction of the whole of the Native race.—

I have, however, Sir, in compliance with your request, made known to the Native Chiefs of this neighbourhood, the wish of his Excellency to purchase the District, and the “benefits” arising from the location of the “Canterbury Settlement,” &c., &c., as contained in your Letters.—

As I cannot conscientiously advise the Natives to part with the whole of their Lands, nor recommend them (in the event of their doing so) to accept of Scattered or

detached reserves—and as I equally wish to live in peace with all, and by no means to bring myself into collision with, or to obstruct the carrying out of the plans of H.M. Government—my aim will henceforward be to preserve a strict neutrality in this and other similar matters; and peacefully endeavour to follow out my Calling.

Having lately been very ill, and being still but very weak, with an afflicted household, and numerous cases of the usual Summer March Fever of this locality about me—I cannot now remark on many things which I much wish to bring before His Excellency's [3] notice concerning the matter in question. But, with His Excellency's permission, I would beg briefly to call his attention to two important points, both of which I humbly conceive to be to the future general interest of the Colony: the *one*, *the speedy carrying into effect* that portion of the Queen's Instructions (chap. xiv.) respecting the Aborigines of New Zealand, *and the formally setting apart of those Aboriginal Districts therein mentioned*, as the only human means of preserving the Aboriginal Race:—the *other*, that in the event of any Tract or Tracts of Land being purchased by H.M. Government in this District, great care shall be made *to obtain it only from the rightful and bona fide proprietors*; otherwise you may depend upon similar scenes being acted (only on a larger scale) to those of which the neighbourhood of Port Nicholson so lately became the theatre.

Believe me, Sir, (though I may be unfortunate in my views) to be actuated by a conscientious regard for the



welfare temporal and eternal of this poor people; and  
allow me to subscribe myself,

Your most obedient servant

William Colenso

Ch. Missionary.

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1849 January 4: to the CMS Secretaries<sup>100</sup>

Church Mission Station,  
Waitangi, Hawke's Bay,  
January 4, 1849.

My dear Sirs,

I lose no time in transmitting you copies of a  
correspondence which has very recently taken place  
between H.M. Government and myself.<sup>101</sup>

It is more than probable that my declining to cooperate  
with the Government in the matter, may be by them  
advantageously used against me on some future  
occasion.—But my trust is in the LORD.

Allow me to remark, that I am now entered on the fifth  
year of my ordination to the Ministry (I may say, in the  
very van of the battle), during the whole of which, and  
notwithstanding the many onsets which have been made

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<sup>100</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

<sup>101</sup> In a marginal note, "Copy of a Letter from His Excellency Lieut. Gov. Eyre, Nov. 7, 1848. My answer thereto, Decr. 23/48. Copy of a Letter from the Colonial Secretary, Novr. 7/48. My answer thereto, Decr. 23/48."

upon me, I have never received a single line of direction or encouragement from either the Bishop on the one side or the Comee. of the C.M.S. on the other. It was anciently said, "*Va soli!*" and such *should* I have long ago proved it to be, had not Christ graciously fulfilled his blessed promise— "Lo! I am with you all days."—

I write now in great haste.—I only returned from my usual long spring journey on the 18<sup>th</sup>. December (I wrote you a [2] short note from Palliser Bay during my Journey), and have just finished making out my yearly Returns which I this day pass on to the Local Committee.

I may just copy therefrom, for your information (as you will in all probability receive this first)—

1848.	average attend. of Congregations . . . .	2175
"		ditto Scholars . . .
.....	1570	
"	Communicants, Males,	357 )
	"	Females,
	185 )	542
"	Baptisms	Males,
111 )		
		Females,
	110 )	298
		Children,
	77 )	
"	Marriages . . . . .	
..	52	

So that we have much to be thankful for.

I have been very ill, but am now rallying again. Plenty of March Fever about. The Natives are peaceable, and are now beginning to cut their wheat. I do not think the Commissioners will get the District by *fair* means: but I have heard enough to convince me that *they are determined to get it* somehow.— —

I have *no* trust in man; I am sick; *every one* is striving for his own ends; every thing now-a-days is masked.

May GOD preserve the Church Missionary Society, and make their laborers faithful! Pray for us.

Believe me

my dear Sirs

Yours very sincerely

William Colenso.

#### Report for 12 months ending December 31, 1848

During the past year I have been engaged as follows:—

On the Lord's-day in holding Divine Service twice, and in Catechizing and Teaching in Schools. On weekdays in attending to the adult Male Schools; in Instructing and examining Candidates for Baptism and the Lord's Supper, in holding Bible, and Teachers' Classes, visiting sick, Dispensing Medicine; settling Disputes, &c, &c: and, on Thursday Evenings (and *every* week-day evening when travelling) Lecturing; and, also, attending to the many secular matters of the Station.

On the 27<sup>th</sup>. December/47 I left the Station on a visit to the villages in the mountain district of Patea; and returned on the 14<sup>th</sup>. January/48.

On the 9<sup>th</sup>. February I left the Station on a visit to Tangoio, the villages at the head of the Mohaka River, and Tarawera; and returned on the 23<sup>rd</sup>. of the same month.

On the 23<sup>rd</sup>. March I left the Station on a visit throughout the whole District (including, also, some villages in Cook's Straits, beyond Wellington, under the care of the Revd. R. Cole) and returned on the 16<sup>th</sup>. June.

On the 9<sup>th</sup>. August I left the Station on a visit to the Natives of Tangoio, Te Waiohingaanga, Waurangi, &c, and returned on the 7<sup>th</sup>. of the same month.

On the 25<sup>th</sup>. October I left the Station on a visit throughout the District, including Patea; and returned on the 18<sup>th</sup>. December.

Occasional visits to villages within one day's journey of the Station are not herein enumerated.

The number of Baptisms performed in the District during the year is adults, men, 100, wom. 97, children 68; ditto in villages about Port

Nicholson	11	13	9
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111	100	77 total.
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No. of marriages performed 52.

Increase of Communicants, upwards of 100—

The accompanying Returns will also shew a great addition to the Schools and Congregations—The number of Candidates for Baptism is constantly increasing—

Tow Chapels have been built where no Chapels were before; eight others are now being erected; and others have been finished during the year.

Mrs. Colenso has attended to the daily Female and infant schools, but the attendance of the School generally (including, also, those of the Adult Male School) has been very irregular, more owing to their scattered mode of living than to any thing else. On Sundays and Mondays, however, the attendance during the last six months has been invariably good. A perceptible progress in knowledge is making; and very many have learned to read and write during the year. A great portion also of Mrs. Colenso's time (especially when I am absent) is taken up in dispensing Medicine, and in visiting and attending to the many sick.

The state of the Natives throughout the District— notwithstanding the great increase to the Church during the year, is not, on the whole, of a pleasing nature. The continual squabbling among themselves, more especially among the Tribes of the Wairarapa valley and neighbourhood, concerning the letting of their lands, and the dividing their rents, has materially altered the character of many who were once quiet and steady, and promised well. To such a height did the ferment arise in August and September, that the two largest Tribes of the Wairarapa valet very nearly fought. They are now somewhat more quiet, but the leaven is secretly working and spreading. In consequence of their conduct, upwards of 20 of those who had been ringleaders in the matter were suspended from the Holy Communion, at the last administration at Palliser Bay in November last, and

which they were fully expecting. Of the four principal Chiefs, with their Tribes, residing more immediately about the Station (who had hitherto slighted every overture of the Gospel message), Two, with their wives, relations, and people, came over to the Faith during the past winter, and have ever since been most exemplary in the attendances upon the ordinances of Religion: many of them have already voluntarily come forward as Candidates for Baptism. Of the remaining two chiefs, the sons and relations, and several of the people, of the one, and the near relations and some of the people of the other, have also joined us.

The Heathen ranks are daily thinning: may God make those who leave them to be Christians in deed & in truth!

The number of Communicants might be greatly increased, if any means could be devised by which the Christian Natives living in the many isolated villages distant from those few places where the Lord's Supper is annually celebrated, particularly, the aged, infirm, and poor, could partake thereof. Many of whom, I fear, will never have that privilege.

On the 20<sup>th</sup> August my annual Teachers' School commenced, and continued daily till the 9<sup>th</sup>. September inclusive. Twenty one Teachers and Monitors were present from all parts of the District.

Several of the Native Teachers have been occupied at times throughout the year in visiting distant and isolated villages; and I have reason to believe that no small amount of good has resulted from their visits.

During the year, upwards of 200 persons (Males & Females) in addition to the 44 mentioned in my report for 1847, have voluntarily given up the practice of smoking Tobacco.

A Popish Priest visited the neighbourhood of the Mission Station during my late long absence, and proselyted about eight of the poor Heathen—certainly making them worse (in their behaviour, at least to their resident benefactor) than they were before.

My own health has been much as usual; plenty of Rheumatism, and, at times, no small amount of low Fever; still, I have struggled hard to do my expected duty. I was again taken seriously ill during my last journey, and am still very weak. I regret to say, that, I feel, I shall be obliged to relinquish one of my two yearly journies throughout the District—that in the Spring quarter—unless a greater measure of strength be mine, than I have for some time had or at present possess.

Perhaps I should mention, that early in the year, I received a Letter from the Government, informing me, that serious charges of a Treasonable nature had been preferred against me by some whites. However, a simple straightforward statement of facts, which I was enabled to make in reply, not only set that matter at rest, but, also, turned the tables upon my adversaries.

I have, also, very recently received fresh Communications from the Government, earnestly requesting me to use my influence with the Native Chiefs of the District to sell the whole of their Lands in

one block from Ahuriri to Port Nicholson, to the Government, when the Government would return them their villages, &c. I have answered these Communications, by simply but (I hope) respectfully declining to have any thing to do in any way whatever with the matter.—

Sigd. William Colenso

Waitangi  
January 1/ 1849.

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1849 February 28: to the CMS Secretaries<sup>102</sup>

Waitangi, Hawkes Bay  
N. Zealand, February 28, 1849.

To

The Secretaries  
C.M. House  
Salisbury Sq.  
London.

My dear Sirs,

1. On the 26<sup>th</sup>. instant I received a packet from the Rev. J. Hamlin (who had recently returned to his Station from attending the Annual local Comee. at Turanga, containing:—

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<sup>102</sup> Hocken Library Ms Vol 63; ATL qMS 0491.



1. A copy of your Letter to the Ven. Archd. W. Williams, dated Feby. 24/48, respecting the a/c of expenses incurred by me in establishing this Station, &c., and enclosing a Copy of the Resolution of the Comee. of Corr., dated Feby. 1/48:—and,
2. A copy of “Extract of Minutes of E.D. Comee., held at Uawa, May 6/47”:—and
3. A Letter from the Archdn. of the District, dated Jany. 30/49, in which (referring to the foregoing,) he says,— “You will see, by a Letter of the Society, a Copy of which is enclosed, that they wished further information about your first a/c. The observations of this Comee. they have long ere this received. I send you a copy of them extracted from the Minutes”.—

2. I thought, when I sent you the Copy of the a/cs of expenses incurred in establishing this Station, I had so plainly stated a few facts in simple language, that I should not have to write again upon the subject. With the Resoln. of the Comee. of Corresp. I feel particularly pleased; and so, perhaps, I may generally say of your accompanying Letter. Although you state, that many of the Charges therein appear to the Commee. to be high, especially with regards to his entertaining an European [2] Carpenter in almost constant pay. All I have to say in reply to those remarks, in addition to what I wrote and sent with the a/cs is—

1. That as you have not particularly pointed out those Charges which “appear to you to be high,” and as I

do not know them, I cannot offer any explanatory remark upon them;—*the prices paid to the Natives for the erection of the houses*, have always been considered as being *remarkably low*. I could not, I solemnly assure you, *now* get the same work done here for the same amount of money notwithstanding all my influence.

2. That in reference to your remark,— “Especially with regard to his entertaining an European Carpenter in almost contract pay”.—Let us examine this:—

I believe the Sums charged to the C.M.S., for this man’s labor, during 2 years, is £35., for which sum (or, rather, no more has been debited against the C.M.S.,) he has done, not only all the Carpenter’s work of the 4 houses of the Station, (as well as made Gates, glazed windows, painted ditto & doors, repaired Canoes, made windows for distant Chapels, (without including those for Station Chapel,) made wheelbarrow, Lesson boards, &c., but, also, built 3 Chimnies, laid mud floors, cut a drain beneath the house & filled it with blocks of pumice, stored and unpacked goods, stores, &c., (at first an arduous task,) burnt and mixed Lime, Superintended Native Workmen, assisted in making up pills and other Medicines, &c.,—and, in short, generally helped about Public Work, which, had he not done, or not have been here to do, I could not possibly have travelled as I did during the first year of our residence, in which I was absent [3] (see Report and Journal) 163 days. But I

am very well content for the Archdeacon's Carpenter, or for any other Carpenter, to value the Carpenter's work alone of the station; which I believe, will exceed the sum of £35. Of course, you are well aware that there is a vast difference between the amount of work done by a Carpenter working at home in a workshop where he has every thing at his hand, and a man just thrown on a wild shore, having not only every thing to do for himself, but, also, to make and fix handles to the new tools, to file and grind & sharpen them, to fix his grindstone, make his bench, and many other things of that kind, as well as to hew down timber (sometimes trees) of irregular thicknesses (supplied by Natives) ere it can be used for his work, (which in other places is done by Sawyers, &c.,) and all this, and much more, while being continually thronged on all sides by a rude Heathen people.[Allow, me to add;—This man, a Communicant and a good Christian, is still with me, having entered on his 5<sup>th</sup> year in my employ, during which his *work* (I may safely say,) has altogether been of a Public nature. He has not remained with me for the sake of wages, for I have only paid him about £30. pr. ann.,—(the whole of which might very justly have been allowed him by the C.M.S.,)—but, because he wished for a quiet situation. His name is Keir; he is of a highly respectable Scotch family, and formerly held one of the principal Breweries in Edinburgh: the better Class of Natives respect him much.]

3. The extract of minutes of the E.D. Commee. held at Uawa, May 6/47—although entirely relating to myself—I have only now heard of. And when I consider that I sent [4] the original of my a/c with my remarks thereupon to you *through* that Comee., that they might fully know what I had forwarded, I cannot but conclude that they ought to have made me acquainted with their Minutes upon the same.—

Those Minutes, six in number, I will now remark on—*seriatim*.

The Ist., upon “the sum of £70 being allowed me, &c.”—and the same “being considered sufficient outlay for a mere temporary dwelling;”—I only have to remark:—

—That the houses on my Station are *not* “mere temporary dwellings”, as those know who have seen them.

The IInd., (which I quote *verbatim*,)—“A similar sum was assigned to Mr. Hamlin, who found it enough to pay the erection of a building which accommodates his family, though very much more numerous than that of Mr. Colenso.”—

Upon this minute I would remark:—

1. That Mr. Hamlin did not *pay for the erection* of a building for himself, which he himself had ordered, but rather purchased an old building, which had been erected some time before my visit in 1843, when the Archdeacon & myself pitched our tents in it; and which then appeared to be in a weak state, through poor materials & workmanship:—

2. There is no comparison whatever (and let the Archdeacon who has often seen both judge) between Mr. Hamlin's Dwelling-house and mine—in respect of size, materials, labor, and workmanship. Mine being much *larger*; the wood, *totara*, in massy slabs brought from a great distance (there being none at hand); while that of Mr. Hamlin's is *kahikatea* (white pine, the most [5] inferior in durable quality of all the N. Zealand timbers; (from woods growing close by; and the workmanship of my dwelling is much superior to that of Mr. Hamlin's. Besides, my Dwelling-house has a floored Verandah, 48 x 8;—the whole of these premises had, from their low and marshy situation, to be drained, by cutting a drain around them;—they possess three (now 6) strongly built Chimnies, the stone of which had to be brought from Ahuriri, 7 miles distant, by Natives; while Mr. Hamlin's has only two;—and I have, also, a detached Study and printing room, the materials and workmanship of which are far superior even to that of the Dwelling-house.

3. That there is no parallel whatever between Mr. Hamlin & myself:—for Mr. Hamlin removed to Te Wairoa from an old Station, where he had always lived alone, and, consequently must have had very many such things as Tools of all kinds, and sundry Public Stores, (as nails, screws, glass, Paint, oils, Iron, Grindstone, &c.,)—and, also, Doors, Windows, &c., all of which I had to purchase before I left the Bay, otherwise I must have lived here as a Native, or have subsequently waited until I got such a supply.—

4. That such was the condition of Mr. Hamlin's house, that it was deemed necessary for the Builder, who had

just finished the Archdeacon's, to commence erecting a wooden one for Mr. Hamlin without loss of time, and which is, I believe, now nearly finished,—while my house is still *good*, and (as I said before) will serve me for many years to come. (casualties excepted), with perhaps the addition of a new coat of thatch on the roof every 2<sup>nd</sup>. or 3<sup>rd</sup>. year.—[6] Perhaps I should here observe that in ordering a house to be erected, when here with the Archdeacon in 1843, I did not order it to be of the size which the Natives built it, but as they had put up a very *large* & substantial Chapel, so they thought proper to put up an extra large and extra good house for the Minister of the same.

The III<sup>rd</sup>.,—The “proposal made by the Commee. through Archd. W. Williams” (verbal, I presume,) to allow me for the amount of what nails, glass, &c., should be left on hand, after my house had been finished; the said “amount to be considered part of the sum to be hereafter expended on a more substantial house.”—

I have to remark on this:—

1. That I neither did, nor do, want a “more substantial dwelling”.—
2. That if I had acceded to this proposal, I should not have had a nail which I could have given out for the erecting of a single Chapel, nor for a Coffin, without an application to the Commee.—
3. That all those Stores were already far too much injured, (see next par. seq.) and would be too much exposed (having, in fact, been all since submersed, and likely to be so again,) to think of keeping them laid by

for so long a period as they were then likely to be; and, perhaps, when about to be used, found not to be suitable.—

4. That it was in a great measure my misfortune rather than choice that I became possessed of so many “Stores” of a certain kind; such as hinges, nails, and some [7] (to me) almost useless. For, on my return to the Waimate, from visiting these parts (having been sent hither by the Bishop,) in the early part of 1844, I found—that a great number of things had lately arrived from England for Te Wairoa Station, but charged against, and paid for by, the Rev. W.C. Dudley—that Mr. Dudley, wishing to get rid of them as quickly as possible, had disposed of much of the more useful of these articles, and the remainder were left upon his hands—that Mr. Dudley seemed to feel it, and often spoke about it—that I agreed to take all he had left at Invoice price, (which I, afterwards, found to amount to £48.1.5. ) without seeing many of them—and, that some of them were subsequently found to have been much wetted with Salt water. And, further,—that on the arrival of Archd. W. Williams at the Waimate, I was informed that some of the *Stores* for Mr. Dudley had been landed at Poverty Bay—that I also agreed to take them (not knowing exactly what they were)—that on my arrival in Poverty Bay (in Dec /44,) on my way to my Station, those Stores were sent on board—that I afterwards paid the bill of the same (furnished by the Archdeacon) amounting to £40.13.0.—that among other items were the following,— “Locks” (rusty) “20/3: files 5/6: Butt hinges 10/10: Gimlets, 3 doz. 7/7: Guages 6/2: Flasks & Nails £9.16.3.” (the nails were dreadfully rusted, being so caked together, that we were obliged to

burn them in a strong fire before we could separate them one from another) all of which were of little use to me, I having those things by me already—and that my own private [8] loss in a great many of those Stores (*not* charged by me in my a/c with C.M.S.) has been very considerable.—

And here it may truly enough be asked, “What could have induced you to buy stores to such an extent, and that too without seeing them?” To which I must briefly reply,—that I needed a sufficiency of Stores to begin a new Station with—that I did not know they would come to so much—that they were scattered, some at the Kerikeri, some at Kororareka, and others at Poverty Bay—that I had not a moment’s time to lose, being then very busy preparing for ordination—and that the whole having been ordered for a new Station (Te Wairoa) by the Archdeacon, I fully believed they would all prove useful for Ahuriri.

The remark of the E.D. Comee. which follows this (their III<sup>rd</sup>.) minute, of theirs, I cannot but consider most uncalled for,—and that without for a moment denying the truth of it.—Because,

1. At every station throughout the Island, those kind of houses have been erected for the missionaries.—
2. Although I have seen many, I have not seen any more roomy, or more substantially put together, or more carefully fenced round and supplied with Gates, &c., so as to provide (as far as may be) against casualty, than those of this Station.—



3. In my last journey throughout N. Zealand, I found, at several of the Mission Stations which had been some years established, those kind of houses still in use at Rotorua, Tauranga, Otawao, & Waikato, [9] as well as at Uawa, and Turanga; some of which dwellings had stood for many years.

4. During my residence in this country, from 1834, I have not known a single Mission Dwelling house of *this kind* to have been destroyed by fire. But, on the contrary,

The wooden house of Mr. Parker of Paihia;

The wooden house of the Archdeacon at Turanga;

The wooden house of the Rev. R. Maunsell, at Waikato; &

The wooden house of Rev. G. Kissling, at Auckland; were all destroyed by fire! The Archdeacon's when on the eve of finishing!! Mr. Maunsell's after he had only been in it a fortnight!!! While their old & "*most dangerous raupo*" dwellings are standing to this day!

The IV<sup>th</sup>. Minute shall be very briefly despatched;—because 1. the Commee. only then (six months after the date of my accounts, and nearly 2 years after I had put Doors, Windows, Desk, Com. table, &c., in the Church,) "propose to allow for Reading Desks, &c."; and that only "when the Natives are willing to erect such buildings as will fairly warrant such expenditure"; which of course, (fairly reasoning from analogy) means,—when they shall erect *wooden* buildings, which will not I believe, be done in my day. And,

2<sup>nd</sup>. Concerning the “offer to contribute—made through the Archdeacon,” (verbally I presume,) for I have no precise recollection of it—I confess I should certainly not have accepted a *Contribution* from my brethren for such a purpose, for in such cases, I could only look on it as a loan to be repaid, whenever they should proceed [10] to set in order their own Chapels.

The V<sup>th</sup>.— “Medicines had been provided for the Ahuriri Station, as well as that at Te Wairoa by the Commee.; but the Medicines of which Mr. Colenso speaks were sent for without any reference to the Commee. Several Members of the Mission, both in the Northern and Middle Districts, have sent for Medicine Chests which they have paid for on private account.”—

Let me examine this:—

1. “Medicines had been provided for the Ahuriri Station, as well as for that at Te Wairoa”:—

Granted:—but, (as I said before,)—

α. Mr Hamlin came from an *old* Station where he had been *alone*, consequently the Doctor of that place and neighbourhood, and, doubtless possessing many medicines, including Scales and weights, glasses, mortars, pallet knives, &c.—

β. Annexed is a list of all the Medicines which I received on board our vessel from the Archdeacon while at Turanga; copied, *verbatim*, from the Archdeacon’s

letter.<sup>103</sup> Surely I need not point out what are required in addition to them.

γ. It may, however, be here remarked, “That I was known to have a tolerably good assortment, if not stock, of Medicines, when residing at Paihia”:—Granted:—but, 1. before the arrival of Mr. Ford, as Surgeon, I had the whole Surgery in my house and under my Care; but on his arrival he took away every thing,—and, [11]

2. Afterwards I obtained some more from the Kerikeri Store, in common with Archd. Williams and Mr. Baker, (before Mr. Baker’s removal to the substation at the

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<sup>103</sup> “List of Medicines for Rev. W. Colenso”

Cream of Tartar.

Chloride of Lime.

Jalap.

Rhubarb.

Carb. of Soda.

Sugar of Lead.

Colocynth.

White precipitate.

Red ditto.

Aut. Powder     )

Tartar Emetic    )

Quinine.                     ) a *small* quantity of each.

Isinglass.                    )

Ext. Conii.

Ext. Hyoscyami.

Calaminaris

Tile for making pills.

Magnesia.

Blister plaster

Salts—to be taken from Mr. Hamlin’s Cask.

(Signed) W. Williams.”

Waikare,) but on Mr. Ford's resigning his Situation as Surgeon, the Natives came as before to me for relief, and there being no longer any Public Store to draw from, my little stock soon become exhausted. [Vide reports of those years, 1841, 1842, 1843.]

2. "The medicines of which Mr. Colenso speaks were sent for without any reference to the Commee:—

True:—

α. For how could I possibly have referred to the E.D. Commee. (or to any other Comee.,) at the time of my sending for those Medicines? They being sent for, through the C.M.S., (in common with many Stores of a Public nature,) in July 1842. (Hudson's invoice is dated, Feb. 1843.) All of which things were ordered, prospectively—believing that I should soon be sent somewhere to the South, and knowing that *I* had no Public Store to draw from. (Which *benefit*, be it remembered *all* my brethren had who preceded me.)

β. Yet, they were not wholly selected nor sent for upon my own unprofessional responsibility; Mr. Ford, then our Surgeon, well-knowing what I required both for myself and for the Natives, kindly guided me in this matter; for which I still feel grateful.—

3. "Several members of the Mission, both in the Northern & Middle Districts, have sent for Medicine Chests, which they have paid for on private accounts."  
[12]

Very true, indeed; and very proper too.—

(and I know some of the persons alluded to;) but, there is a wonderful difference between the two Cases. They sent for Medicine Chests—elegantly fitted-up articles—principally, because they were portable, & retained the Medicines in nicely-stopped vessels, &c.; not because they needed the Medicines which those Chests contained. And that (I recollect) was one of the principal reasons urged in a Commee. against the C.M.S. paying for one of those so-ordered “Medicine Chests”; because the party had those very Medicines already by him.—

I believe I may be allowed to say:—

—That, from the very circumstance of my being farther off—not only from Medical aid, but, also, from civilized man, than any of my brethren in N. Zealand—some extra-latitude should have been allowed me.

—That from the circumstances of my being placed, in, perhaps, a more unhealthy situation than some of my brethren; and, unlike them, without any other European resident to whom any of the sick Natives might occasionally apply—with a more extensive charge—some consideration should have been shown me.—

—That from the circumstance of my never having (during the years in which I have been in the employ of the C.M.S.) cost the Society any actual outlay for myself, wife, or children, for [13] Medicine, or Medical aid,—together with the known fact, that in the several serious illnesses with which it has pleased GOD to visit me since my residence here, those, very

medicines have been (humanly speaking) *the* means of rescuing me from the brink of the grave—I can not but think the E.D. Comee. should have paused, ere they, in May, 1847, after my recovery from several attacks of serious illness,) deliberately entered such a Minute concerning a few Medicines.

The VI<sup>th</sup>.—on this Minute I have no observation to make.

The sum of £10.5.0 charged under “Travelling Expenses”,—(which had been paid by me on the a/c of the C.M.S., and which had been refused payment by the E.D. Comee.) was subsequently carried to my Credit. This, therefore, will have to be deducted from the amount of £171.14.7., claimed by me as being still due from the C.M.S.

4. I have now, my dear Sirs, written a very great deal more, on a most unwelcome and unprofitable subject, than I ever intended to do; and I hope I have now quite done with it.

5. I have yet, however, somewhat more to say upon certain matters not altogether foreign to the contents of this Letter:—viz., Shipping Expenses, Travelling ditto, Medicines, and Native Teachers.—

1. “Shipping Expenses”:—The E.D. Comee. have last [14] year informed me, that the Central Comee. had resolved not to allow any more Shipping Expenses, save for articles of a Public Nature; hence, out of my bill of Shipping Expenses paid by me during that year, amounting to £10.7.4., I was only allowed £2.7.0. Now this, I think, is very hard; because, in our case, those Shipping Expenses arise from our out-of-the-way

Station; so that we have not only the benefit of residing at “*ultima Thule*”, but of paying, as it were, a tax for so doing, in the *additional* and heavy *extra* shipping expenses arising therefrom!—amounting, perhaps, at present, to from £10. to £20. per ann. It is perfectly fair that I should pay all shipping expenses on goods from England and elsewhere to their Port of Consignment in New Zealand, but certainly not their double warehousing, and double or treble Shipping coastwise to the Station.

2. “Travelling Expenses”.—Last year the E.D. Comee. refused to pay for my Tent and Tarpaulins, &c., saying that in future those expenses must be borne by the individual. Now, in my case, having so much more of heavy travelling than my brethren, I must necessarily need more of those articles. A Tent and Tarpaulins, with the utmost care, will scarcely serve me 2 years upon this exposed & stormy line of Coast, while in a more favored situation, with less of *actual Tent Service*, a tent &c., may serve 5 or 6 years.

3. “Medicines”.—When I sent in my Returns, &c., to the E.D. Comee. in Decr. last, I, also, sent a List of a [15] few Medicines *wanted* for the Station (a copy of which I enclose). I have just got a letter from the Archdeacon, in which he says—“By the “Clara” recently from England, the Society has repeated the shipment which came by the “Louisa Campbell,” supposing the former supplies were lost. There is therefore for you a repetition of the Medicines, and under these circumstances we are not able to make out an Indent for Medicines, having more now than we can pay for.”—Now, all this is very good,

but what am I to do for those Medicines which I so much need? The Rhubarb and the Jalap, the Carbonate of Soda and Cream of Tartar, the Spanish Juice and the Calaminaris, will not stand in stead of the Calomel & Blue Pill, the Antimonial powder and Opium, the Sulphate & Hyd of Zinc, the Quinine & Emetic Tartar. These Medicines, my dear Sirs, (allow me respectfully to say,) I must have, if I am to be kept at this place; and that too with as little delay as possible. Here, where, twice a year, we are subject to epidemical visitations of Influenza, to be without a grain of Tartar Emetic? Where Marsh Fevers—of almost a Typhoid character—never fail both in spring and autumn, to be without Calomel, Quinine, Antimonial powder and opium? Where Ophthalmia is common, without a grain of Sulphate of Zinc for a wash? Where the Hooping Cough has raged, and not to have a fraction of oxyd. of Zinc? oh! I would that I was well rid of this dispensing work, but as [16] long as I have it to attend to I must do my best. Of course, in saying (ante) “*I must have those Medicines*”, I shall be understood to mean, that if the C.M.S. cannot allow them, I must even be content to pay for them myself. I will, therefore, thank you to let me have the enclosed order executed and sent out as quickly as possible, viâ Wellington.

4. “Native Teachers.” Under this head I need a very considerably larger allowance for this large district than I now have. I cannot myself travel so much as I have done, and I see that great good may be effected and kept alive and growing through the agency of a few chosen N. Teachers, *as visitors* to the out-villages; but they cannot be expected to wear out their few clothes in going



through brake and brier without compensation. I pray you to consider this subject.—

6. I proposed to the Archdeacon, and now I propose it again, that if there is not enough allowed for this District our *Stipends* be mulcted, and *not* the absolutely *necessary* expenses. For, in not allowing such, the work itself receives its death-blow; the active and zealous worker is paralysed; and heavy travelling will soon be brought to a close. For, although I am the person receiving the lowest stipend of any in this district (and have nothing of my own to fall back upon), I would rather have to pay back £30. every year from my salary (if needed), than see £10. refused for necessary Travelling [17] expenses, or for the payment of Native Teachers, or for Medicines to benefit the Natives.

7. If the Travelling and Shipping Expenses, N. Teacher's payments, Medicines, &c., &c., continue as they have been to be increasingly disallowed; it will yet be a consideration with me, to petition the C.M.S to be allowed to remove to some other part of the N. Zealand Mission Field, where those heavy drawbacks are less, or where the District duties are easier.

8. I hope, my dear Sirs, in your many laudable plans for Reform & Retrenchment, you have not been led to retrench too much in necessary things, so as to injure the spirit of your Mission. When we alter we are all too prone to incline too much to the other side.

I close this more abruptly than I could: the vessel sailing hence this evening. May the Lord our GOD direct and preserve us all always, is the prayer of

My dear Sirs,  
Your very humble Servant.  
William

Colenso

To  
The Secretaries,  
Church Miss. House,  
Salisbury Square,  
London.

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1849 March 2: to the CMS<sup>104</sup>

List of Medicines wanted for  
Ahuriri Station

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Calomel, 8 oz.  
Quassia (raspings) 3 lbs.  
Tartarized Antimony, 2 oz.  
Extract Conii, 1 pound.  
Blue Pill, 1 pound.  
Sulphur Vivum, 10 pounds.  
Turpentine, 2 gallons.  
Opium (crude) 8 oz.  
Ipecacuanha Root, (Brown), 1 pound  
Antimonial Powder, 4 oz.  
Dover's Powder, 1 pound.  
Quinine, 4 oz.  
Newberry's James' powder, 1 bottle.  
Sulph. Potass. (pulv.) 1 pound.  
Zinc Sulph., 4 oz.  
Zinc Oxyd. 2 oz.  
2 Lancets  
1 Mortar (Wedgwood)

William Colenso  
March 2/49.

☞ In sending in the above to E.D. Comee. I did not  
mention any quantity.

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<sup>104</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

1849 April 8: to Gunn<sup>105</sup>

Wellington  
Easter Sunday, 1849.

My dear Sir

Your very welcome letter of 24 July reached me duly in the summer, but from illness, household affliction, the ever press of business (and I may truly enough say lack of opportunity from my out-of-the-way Station), I have again procrastinated until the present, and now, being here only for a few hours, I write in a great hurry.

Your letter contained much of *News*—for, had I not received it I should have been somewhat uneasy at not hearing from, nor of, our Botanical friend. Up to the present I have neither heard from Sir William nor Dr. Jos. Hooker—If I except a note of Introduction which came from Sir William enclosed in a Letter from Dr. Harvey of *Fl. Capensis*. I have however received the *last* no. of the *Flora. Antarca.*, so that now my sett is complete. Had Dr. Hooker commenced with N.Z. Plants—more, perhaps, than half of his *Flora Antarca.*, would have been there included.

In spite of all my labours & distractions, I managed to send them another case of specimens *since* I last wrote to you; making the *third* from these parts. I confess, had I known the *Flora N.Z.* would not have been commenced ere this, I should not have exerted myself as I did by night & day—to get them off.

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<sup>105</sup> ATL MS-Copy-Micro-0715

I have had several applications both from Noble & Scientific men for specimens—which I have been obliged to refuse to attend to, sorely against my will.

I cannot attend to Reeve's requests in any other way than my proposal which I made to him through Dr. J. Hooker—viz.—that I would send him specimens of *all* my shells (perhaps amountg. to 200 species) for a sett of His Conchological works<sup>106</sup>—a fair exchange, and a finish.—

Swainson lives in this neighbourhood, and is, I suppose, busy—as he keeps little or no company, & lives retired: he has ample opportunity for doing a great deal.

I suppose you have heard ere this from Dr. Hooker—any Information you can give respecting him will be always acceptable.—

I have had during the past year, a great deal of writing to the Government—at *first* of a very unpleasant nature. This consumed no small portion of time which might have been more profitably—or, at least, more pleasantly employed. Into that vortex I was drawn through some of my miserable countrymen, who were pleased to charge me with something akin to Treason! I scarcely need add, that I came off, as they say, “with Flying Colours”—much to their chagrin & bitter disappointment.<sup>107</sup>

I still hope to do somewhat for your “Journal”—but I must not again *promise*.

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<sup>106</sup> A proposal made in his letter to Kew of 6 August 1846.

<sup>107</sup> Colenso refers to the charge that he had dissuaded Wairarapa Māori from working on the roads.

I am still in my uncomfortable quarters, with little prospect of a remove.

Some of the Books (and perhaps Letters) sent from the Hookers have for certain been lost—as Dr. H. mentions particularly *Raoul's Flora N.Z.*, & some other Frenchmen's productions, which I have never seen. Any thing on N.Z. Botany, or the allied Flora's (V.D.L. & the Southern Islets,) interest me much.

In my last case despatched, were some new Ferns, & new Cryptogamic plants; little else of novelty, save some Algæ.

This town has been all but completely shook to pieces with the numerous shocks of earthquakes which have lately occurred. The House in which I now am is completely ruined, and is deserted! but all this you must have read in the papers. It is a curious fact, that at Hawkes Bay (my station) where earthquakes were so common, we have not had a single shock, since the first which floored the Wellingtonians. The shocks still continue here at intervals.—a barbarous murder has very recently been committed in this neighbourhood—a quiet Settler & his 3 little ones all murdered in the night: a Native is now in custody upon circumstantial evidence, and a special Commission has been called to try him. I am now going to visit him.

I leave (D.V.) on my return Journey tomorrow, & hope to reach my station by the middle of May.

I am almost ashamed to send you such a uninteresting scratch—but, the thing is, this or none at this time.

Believe me

My dear Mr Gunn  
Always sincerely yours  
William Colenso.

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1849 June 27: to Morris<sup>108</sup>

Waitangi  
June 27, 1849.

Mr. W. Morris.

My dear Sir

Returning to my Station a few days ago, after my usual long autumnal rambling (upwards of 90 days)—I found among other welcome Letters one from you—and now that I am about to send a Native on to Turanga, I must find time to write a line to thank you for the same.—

Since you left our neighbourhood, I have very often indeed had you in my thoughts;—and had heard you were coming back again to Rangaika, which pleased me not a little; for I have proved you to be a good neighbour, and am still indebted to you for many little acts of kindness.—

The goods you so kindly brought me, I duly and safely received; the Cooper brought them in his boat to the door—following out, as it were, your kind example.—Of course you will receive freightage for them from Mr.

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<sup>108</sup> ATL MS-Papers-7497.

Williams—who has generally paid freights from Poverty, I repaying him again.

It is now very wet & stormy; the Gipsy is undergoing repair at Ahuriri, and was very nearly lost, in the late severe weather, off the Cape.

Mr. Kier has left me at last,—he went away about 2 months ago, during my absence; he has bought some Land in the Rangitikei River, where, I suppose, he will eventually settle down. I feel as if I had lost an arm, now that he is gone—for I scarcely know any thing about the stores or their places.—

I hope you are doing well and that your Children with yourself enjoy good health. We have very much of sickness about us. I am thinking of removing to Waimarama, which place has several advantages—I want a warmer & dryer spot than this.

May GOD bless you my good old neighbour Morris, and give you to see & know that true treasure Jesus Christ,—may you find *when in your need*—whenever that may be—that you live in Jesus, through God's mercy, *all* you need—a friend who sticketh closer than a Brother. A line from you will always give me pleasure.

Believe me, ever sincerely yours  
William Colenso.

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1850 January 7: to Renata Kawepo<sup>109</sup>

*Translation of Native Letters*

Copy of my letter to Leonard Kawepo

To the Pokonao,

To Leonard Kawepo.

Waitangi, Monday night  
January 7<sup>th</sup>. 1850

O Sir,

O Leonard, greeting to thee, my love to thee is great. Yes, indeed, O Sir, true is my saying, here am I sorrowing for thee; here am I concerned for thee. If I had no love for thee, thou wouldst not at this time see my writing, neither should I be sorry or concerned for thee. Notwithstanding, Sir, I did not exactly know this morning what I should say to thee; I have indeed considered deeply, and now at length my mind is fixed. On my praying just now for thee that thou mightest be spared & be brought back into the right path; yes, it was then, O friend, on my remembering the word of our Lord which I read at morning prayer this day: (viz.) Matthew v. 42.

O Sir, O Leonard Kawepo, greeting to thee, that is to say to that Leonard who came with me from the Bay of Islands, to that Leonard I now write. O Sir, alas! greeting to thee. May God direct and teach me; as that my writing to thee may be correct.—

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<sup>109</sup> ATL 91-169-1/2. This is a handwritten copy of Colenso's own translation.

Behold, O Sir: Alas! we must be separated. Now immediately I will cease thy word of being Teacher now thine heart be dark without cause at this word. Say not, “This thing is done suddenly”; or “done in a hurry”; or “no one knows what this is for”. O Sir, not so. For a long period have my thoughts wrought within me that thou shouldest sit still, ever since the other year, even 1848 while Mr. Kier was still here; at that time it was that my thoughts & thy actions began to (degenerate?). But, O Sir, it was but a little then at the first commencement of thy starting aside; yet it has long ago been perceived by us, that is, by all of us, and we have all felt much concerned on thy account. Yes, I bore long (with thee) I said in my heart, that thou wouldest surely see thy own degeneracy, & that thou wouldest then return.

But, not so. Then I thought, when Hirini Tarahawaiki comes (here, to remain as teacher,) then perhaps; or at the time perhaps when I should remove inland to the Waitaurakai; yes, even thus O Sir, was it within me. Nevertheless, that thou mayest not say that this word of mine is untrue, let me now remind thee of the numerous admonitions I gave thee in the year which is just passed. Did I not O friend, remind thee privately, of the numerous things which were said by the people concerning thee? yes, & of thy growing apathy towards School and prayers,—of thy never once visiting any of the numerous sick, although close to thee at thy own village,—of thy approaching more & more towards heathenish ideas, with regard to land, to women, to chiefs, to trading, and to many other things—(also with regard) to thy continually keeping thyself aloof and out of the sight of me thy Minister, thou didst never come

near me unless expressly sent for. And, with regard to these likewise, (which I now for the first time mention to thee,) viz., the altered and unprofitable nature of thy sermons on the Sabbath-days; and the altered and unprofitable nature of thy prayers on Prayer-meeting evenings, (this was the principal thing in which I detected (the declension of) my friend, and I felt grieved for thee,) and, certain of my native teachers likewise spoke to me concerning thee, grieving on thy account, and saying, Alas! how much altered for the worse, is the manner, and the talk, and the style of writing of Leonard; and, thy word to me likewise at our last conversation, thou didst say, that, “Thou didst not understand the meaning of the Chapters so as to explain them in class.”—

Now, O friend, it is not that thou mayest be completely cut up, that I write these things to thee, not so indeed; but rather, this is a true thing to destroy the natural heart which is continually striving and searching for something whereby to excuse itself. Therefore it is that I give thee these little promptings of admonition. Inasmuch as I consider,—that the conscience of my friend, who accompanied me from the North, is not yet perhaps utterly destroyed.

O Sir, O Leonard, thou wast a different man formerly. Yes, thy conversation was pleasant to me; thy prayers were good; thy ways were correct; at the period when thou wast spoken against by the many, but, wast praised and kindly treated by his Minister. But as for this, the fine gold is become tarnished, and that which was light within thee is become darkness! And for this reason,

formerly thou didst not approve of those who receive the truth in unrighteousness; thou didst not care to have any fellowship with them; thou didst not approve of heathenish talk and wrong actions. But, at that time, thy reading was pleasant to thyself, thy secret prayers to God were sweet; thou wast joyful, and thoughtful, and internally illuminated when thou hadst a word to say for thy Lord, or when thou didst expound at a loss for words, thou didst not tire, nor be at a loss for words. And thy words to us were good, and to some of thy friends and mine; good words, peaceable words; words of Christ were thy words and thy writing too.

Now, O Son, O Leonard, I am thoughtful much for thee,—for thee and for thy wife (Maud) and her child. Suffer my single word O friend, that is, dwell quietly. Do not thou have anything to say against the faith, or against the ruler of the church; lest thy lips should err. Yes, dwell peaceably, and repent thou when the stirring up time shall come from the presence of God. Do not thou attend to Heathen men, to their sayings; perhaps it would be much better if thou wert to listen to that of thy Minister who truly loves thee, & who watcheth for thy soul—having regard to his own Judge— And, although perhaps thou will not assent to what I write at this present time, nor will thou perhaps receive what I say when it reaches thee; yet leave it awhile; to my mind it is true; and I yet look forward in expectation of receiving thy full assent thereto, hereafter;—when the scales shall have fallen from thine eyes.

Behold, I am left alone, O Sir, O Leonard, I am left alone by myself; but, not so. Here, with me, is my Protector.

Greatly hath he comforted me this day; He will not forsake me. Yes, this day, at this time, this time of weakness, and trouble, has he made His strength to appear in his weak servant, that the churches may see that from Him alone is strength derived.

Now, know, O Sir, I pray for thee, that thine eyes may be opened; that thou mayest be lifted up out of the miry pit, and that thou mayest be made to stand anew upon the Rock. Yes, &, for thy wife likewise for Maud, that her heart may be consoled by the Comforter. That is all, it is finished.

From me is this writing  
From thy loving Minister,  
From Colenso.

### No. 3.

Extracts from Leonard's answer to the foregoing

"O Sir, O Colenso, greeting to thee, the man who is crying to God, greeting to thee, yes, O Sir, greeting to thee. This is my word to thee. Good is thy word of condemnation of me, it is good. Yes, I will assent to thee on account of my sins. Yes, I am a sinful man, I will not deny that which thou hast here said, it is good. I told thee on this Sabbath-day, & before also, that it was want of food, and the continual wandering of the people, and the thought for my body, this is the root of my errors, of my sins, this is the very thing. xxxxxxxxxxxxxx O Sir, behold, that thou shouldest put me down is good, thou didst say

that I should be a Teacher, and thou hast taken it from me it is good. xxxxxxxxxxxx. For two weeks hast thou been preaching about me, therefore I went inland, to my estate, to Heretaunga, and on Sunday when you saw me you were again angry with me, and so on to the Monday, I said this is Heathenish anger against me, for two weeks hast thou been at me, then I said, It is just as though I had made myself the head of the teacher that thou keepest grumbling so at me, for two weeks hast thou been mocking me, I will go out x x x x x. Now, if it is for my sins that thou hast put me down, why didst thou not put me down at the time? rather it is because I answered thee that thou hast thus put me down. x x x x x Thou seekest to see upon me the fruits of repentance; let that wish be there aside; if thou shouldst see that it is true, if wrong let it be so. x x x x x

Behold, here is my one word, that is concerning our bodies; behold, I have been a shield (for thee) the breakwater of the bows, but now that it is broken down, the waves will rush into midships; this is sufficient. I, perhaps, had better step aside, I, this defence of this storehouse, I, the door which has been broken; I, this fence which has been battered down; being dirty, being defiled with wickedness, with sin, with darkness, with error; henceforward nothing but wind shall blow on the earth; take back then thy gift of kindness to me x x x x x

That is all, from thy son formerly, now from error, from sin, from wickedness this to thee,

(Signed) From Leonard formerly, at present from error this letter to thee.”

A day or two afterwards (during my absence at Tangoio) he sent me another letter, extracts from which I here subjoin.—

“O my father, greeting to thee. Good is thy word of lamentation over me; it is good. x x x Behold, my words against thee are gone forth, of which thou hast already heard through Heihei. It was thy fault, in that thou didst grumble so continually at me, therefore I said to thee, that I am a body shield, a break-wind and these thou hast broken down. Behold the wind blows upon the earth how violently! Notwithstanding my words concerning thee are nothing but bad, because thou didst find fault with me. That is it—it is evil, a thrusting thee forth, that thou mayest begone; and I, I have been seen by the shepherd’s of Christ’s flock, and they have known me. I do belong to the fold, an erring sheep whom Satan & Colenso have slain, & Christ will leave the flock and return to search for the sheep which erred.

Behold, hear thou, great will be the wind blowing upon the earth. Behold my anger against thee is great, but within my heart there is nothing but love towards thee. Behold, be thou very patient when the wind shall have reached thee,. That is all, here I am still feeling love towards thee, From thy bad son, From Leonard.

If thou shouldest be thrust out by the people & bid begone, do not thou be cast down at that saying. Presently I will be angry with this people, I shall fight against them this day. When thou arrivest here, a Committee will be held about thee, by this people, and if

their talk concerning thee be bad, then will I turn upon them and chide them. I will not permit thee to be killed by them, no, thy being angry with me, and my being angry with thee is all very good, because it is a parent's anger and a child's anger, afterwards the parent is a parent and the child is a child, sympathizing back and sympathizing forth, loving back and loving forth. And there is love yet within the heart, although great may be the evil towards thee, be thou very patient, for if they should leap forward to attack thee it will be bad."

(I suppose, that Leonard having succeeded in rousing the evil passions of the Native Chiefs (and seeing the extent to which he had carried them,) his heart began to fear the ultimate consequences, and therefore he wrote me the foregoing. Mrs Colenso tells me, it was brought by Muora, L's. wife, on the evening of the 16<sup>th</sup>. Jany., the day of my return to the Station)

(copy)

No.4.

"From the Rongootuhawaiki."  
(the name of the large house of K.  
Takau in the pa at Te A.)

To Waitangi, to Colenso

O Sir, greeting to thee, this is our word to thee, listen thou, on Friday come hither, that we may talk together, and put in order the talk which is straight and the talk which is wrong, which has been shewn to us this year, and the ways of former days which are good or bad. Those which are bad to be cast aside, those which are good to be retained as valuable and as work for the



people. If thou assent to these words, that is all the talk will be finished upon thy assenting, that is all.

(Signed) From me, From te Moananui

From Karaitiana

From te Ahu (Tareha)

From thy

loving friends.

No. 5.

(1.) O ye people, O Ngatikahungunu, greeting to you. This is my question to you, What is this Committee of yours? Is it a committee upon native things? or is it a committee upon sacred subjects? If it be a committee upon native things, it is very good, to yourselves belong those things; but what have I to do with them? If it be a committee upon sacred things, things appertaining to worship, — — — — listen all of you, for me alone, for the root is it to think & direct about such things; as for this committee of yours, it is mere children's work, a canoe without a figure-head or rudder, a committee idly called without authority. From me

From Colenso.

(2) Come hither, my writing and go to the sheep of Christ, sitting astray here at the Awapuni. O my flock alas! greeting to thee; behold, this is from thy Lord to thee O flock, that is, "His sheep hear his voice": behold, here with me, with his servant is his voice. Therefore it

is that I say unto thee, O flock; Arise, depart, hasten to your own pastures, and feed there upon sweet grass, for at the Awapuni is no sweet grass or cool water.

From me—From the Shepherd of Heretaunga.

Catechism. “To submit myself to all my governors, teachers, spiritual pastors, and masters.”

3.) “From Waitangi to the Rongootuhawaiki.”

To te Moananui, to Karaitiana, to te Ahu, to my loving friends, that is, who are said to be. Listen! your writing has come to me; behold, ye say, that ye are my loving friends; now then, if that be true, cease back-biting me.— “The thrust of a stick may be parried aside, the thrust of a word will not go aside.” (a well-known nat. prov.) I will not go (to you),

From me,      From Colenso

No.6.

From the Awapuni.

“To Colenso, Waitangi. O Sir, here is this word to thee, we shall not go to service on this Sabbath, for it is of no use to attend service, and turning away at the same time, better to make peace with man, & then make peace with God. If thou hadst listened to those our words which were written to thee, by this it wd. have been over. As it is, thou hast drawn it out to a great length; behold, sufficient is this, there is no more good that we should attend service together. Notice this, remain thou away on that side (of the river) to prayers. Here is this word of ours likewise to thee, listen thou, on Monday we shall

come over to thee that we may talk together; do not thou set this aside; this is a good thing. For if thou set this aside, the flock will no longer look upon thee as a shepherd. Then, depart thou hence from the whole of Heretaunga; think not thou, from hence, from the Awapuni alone, but from the whole of New Zealand. It is finished.”

(Signed)            From Te Moananui  
                            From Te Ahu  
                            From Karaitiana

No. 7

On the Sunday evening.

O Sirs. I have only just now looked at your writing; on my return from bathing. Here I have torn up your letter, and returned it to you; it being a writing of bad words. I have already written to you,—saying, ye have nothing whatever to do either with me or my work; ye take too much upon you to dictate thus to me. Now I will not see you tomorrow, even though ye should take upon yourselves to come across. For this reason that your error is increasing. When ye shall have repented heartily of your misdeeds, then shall we see (one another). But from me will be the appointment.

From me,            From Colenso  
                            To Karaitiana & Co.

No. 8

From Waitangi, on the 21<sup>st</sup>. January.

O Sirs,—O te Hapuku and Pukara greeting to you. Here am I much ill-used by Ngatikahungunu. Behold this is mine which I enquire of both of you, Are ye assenting to these doings, or not? Write hither, that I may know. Seeing that it was you two who fixed me here upon this spot from wh. I am now thrust forth. Neither I nor Mr. Williams saw these men who are now thrusting me out, that is, when we arrived here (in 1843); but rather you two. That is all. From me,

From Colenso.

No. 9

(Copy)

“To the Awapuni, to Colenso. O Sir, greeting to thee and to thy children, sitting there surrounded by evil. O Sir, this only is ours weeping continually for thee. We will not mix ourselves up with that evil. The suffering is not for thee alone, for us also. Soon perhaps shall we be murdered (by them). Nevertheless be thou very patient. Do not thou upon any account leave, nor we either, until the arrival of Mr. Williams & the Bishop, then thou wilt be able to speak when there shall be Europeans to listen. Behold, here is the word which we have heard, That a payment is being collected for their having bound thee. Do not thou on any account turn to them, (i.e. receive it) for the causelessness of they suffering is fully seen. It is thy son Leonard who has murdered thee. This also, we have heard, that Tareha, Te Moananui, and Karaitiana,

are writing for another Minister to come for this place.  
Let there be no other Minister but thee for Heretaunga.  
Write thou a letter for thyself to the Bishop, and to Mr  
Williams.”

(Signed)        From Te Hapuku  
                         From Puhara.

No. 10.

From Sydney Hoekau, Chief of Kohinurakau,  
January, 1850.

“Go then, my love to my Father to Colenso. O Sir,  
greeting to thee who art being devoured by evil. Thy  
very own friend hath betrayed thee. Like Judas giving up  
Christ to death. O Sir, be great-hearted towards those  
evils. That very own son of thine hath murdered thee.  
The lifting up that of Leonard’s heel against thee.”

“That is all, From Sydney to Colenso.”

From Elisha Huakuru, N. Teacher, Kohinurakau.  
Hanuere 23<sup>rd</sup>, 1850.

Go then my letter to my loving Father, at Waitangi  
perhaps. O Sir, O Colenso, greeting to thee, here is love  
gnawing painfully in my heart towards thee. When the  
news concerning thee arrived here, that thou wert being  
ill-used for the holy word of God, I said, It is well;  
because, is it only so now, in these latter times? no, from  
of old, even so says the preacher of his word. Stephen,  
what was done to him? He was stoned. What was done  
to Paul? He was put to death for the word of God. What  
was done to Shadrack & his party? They were cast into

the fiery furnace of Nebuchadnezzar. Therefore do I say concerning thy ill-usage, it is well. This is my word of simile; even thy own word, when thou and I were at Port Nicholson "What effect will that have upon flint, upon iron, upon lime, the fire will not affect them. O Sir, do thou & I cleave to Christ, even as the ~~paua~~ *haliotis* cleaves to its rock in the sea, the waves affect it not. x x x x This is my idea, (concerning those who are to be Baptd.), if there is much noisy talk out there, let them come here & be baptized, this will be well.

(Signed) From me, From Erahia Elisha

From Te Awi, a heathen Chief at Tangoio.  
"Written on the 25<sup>th</sup>.

Go to Waitangi to Colenso. O Sir, give me the hand that we may "How d'ye do" and the more that we may rub noses. O Sir, greeting to thee, great indeed is my love for thee, because thy love hath come to us, therefore I feel love towards thee now that thou art ill-used. What of it? Thou sufferest for the work of the Lord. Good indeed is thy ill usage, O servant of God. x x x x x Behold, here is another word of mine to thee, if that fall (of theirs) had been ours we would not have turned upon thee & ill-used thee. It is better (for them) to call to God, that he would give wisdom unto the evil hearts of the people. O Sir, here is a song from of old, from our ancestors,

That is all, From Te Awi.

No. 11. Letter to the Governor

(Copy)

No. 12.

Go then my writing to the other side of the river, to Colenso, O Sir, greeting to thee, listen thou to this word, the men from inland who come here, that is those teachers of thine whom thou hast directed to come & hold service here. O Sir, they must remain each at his own place to prayers. Do not thou appoint people to come here to ridicule and to taunt at error because they are native men precisely the same as the men of this place. O Sir, we do not like those men. Although said to come to prayers.—

(Signed) From Karaitiana Badman.”

No. 13

O Sir, O Karaitiana, greeting to thee,—all that the man of the church has to do is to attend to that which his Minister approves of. There is the answer to thy letter hanging up at the church porch!

From me,      From Colenso

(That is, the arranged & printed place of visiting, wh. had been there for some time.)

“Though men of spite against me join  
They are the sword, the hand is thine”

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1850 February 25: to Williams<sup>110</sup>

Waitangi Feb. 25 1850

My dear Sir

I cannot but deem it a part of my duty to make you acquainted with some of the more prominent features of the late extraordinary commotion here. And, chiefly so, *first*, from the fact (as I have been credibly informed) of some of the ringleaders therein having had the hardihood to write Letters to the Bp. about me!—and *second*, from my having written to the Lt. Govr. to inform him of my ill usage and to claim his protection.

From multitude of causes however I can only give a meagre outline, and necessarily pass over many minor matters.

On the 13<sup>th</sup>. Decr./49 I returned to the Station from my inland journey to Patea, &c. having been absent a month.—I found the place all but deserted by Natives, no prayer meetings, nor schools, nor daily prayers.

On Sunday the 16. I held the usual Services and Schools (though not well myself, as I scarcely ever am when at the Station at this season, owing to the prevalence of March malaria,) and, endeavored, as usual with me at the close of the year, to stir up the Congns. and Schools of the Station to consider their ways, speaking more Particularly to the Teachers and Monitors:—Renata K., Apiu. P., Noa, Katene. Noticed the congregation

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<sup>110</sup> ATL 80-038-09: Colenso's ms. draft and Petersen's typescript.

generally being very careless and indifferent and many of them asleep in Ch. during D. Service.

On the 19<sup>th</sup>. I conducted our usual prayer meeting; lecturing upon Ps. 101. 1 Noah & Katene not present.

On the 20<sup>th</sup>. I held a full Evg. Service discoursing from 2 Pet. iii. 17; 3 out of 4 Teachers absent.

On the 21<sup>st</sup>. and 22<sup>nd</sup>. I was engaged with Porangahau natives, going with them to Ahuriri to return some stolen propy. and to give 4 hogs as a payment for what was said to be still missing. In the evg. I held pr. meeting, lectg. fm. Jno. xx. 25. Abraham not present.

23<sup>rd</sup>. Lord's Day. I held the usual Services, and School. At the Mg. Service the Natives were as last Sy. unusually sleepy, insomuch that I paused consy. during my reading the Litany, in order that they might start up as some were snoring loudly, and others wrapped up in their hot blankets lay stretched out at length. (I had again and again cautioned them about their hot dirty blankets as not only being a cause of sleep, but also a cause of fever at this hot season.) The Litany ended I rose up, and it was some minutes before the Congr. had aroused themselves or rather each other; much grieved I proceeded to give out a hymn, but on seeing some still lying stretched out near the doorway, I called to them and desired them either to sit up as they ought to do in the Ho. of God, or if not to go out. Some one called out loudly, "*Ko koe ranei kia haere atu ki waho*". The Porangahau and other strange Natives, assd. here for the Xmas, being present, I deemed it most unwise to pass this by; so walking out of the Desk, I went towards the

place where the one to whom I had party. spoken was (and whom I supposed to have ansd. me,) and asked him, “*E ta, nau ranei te kupu ki aau kia haere atu I toku nei ware karakia?*” He quietly ansd. “*Ehara I aau, na tera tou*”. I asked, “*Na wai?*” & the person was then pointed out;—Te Waka Te Kawatini, a chief of the Ngatihori tribe (an old offender, who had been again excluded from the last Com. for stealing a Blkt. from Mr. Alexander; and) who was sitting against one of the pillars of the chapel. Going to him, I twice asked him those words, “*E ta, nau &c.*” To wh. he made no answer. His large Test. wh. I had formerly given him, lying before him, I took it up and returning to the Desk and pulpit continued the Service.—After Service, I was informed that the person who slept so long on the ground near the door was Oneone, Tareha’s father. At Evg Service, at Tareha’s request, I Baptized his dying child;—a pretty little girl named Tahitio, who had been gradually sinking for several months, and for whom we had done all that was in our power, in food & medicine & washing, &c.—by night & by day.—Her mother being the sister of K. Takamoana, & a niece of Te Waka Te Kawatini.

25. Xmas day. I struggled hard, and held Mg. Service and School as usual; but was very unwell. Mrs. Colenso distrib. 180 cakes, to as many wom. and child. With diffy. I read the evening prayers but cod. not preach. I should have asked my N.T. Renata to address the Congn. it being very large, but I had done so, on 3 several & similar occasions in the spring, to all of which he refused; and, I had often heard of the pitiable alteration in his discourses in my late absence.

26–29. Very closely engaged in making out yearly papers for Comee. Teachers, Helpers, & Monitors, all away scattered.

30. Sunday. Held usual Services & Schools. Mg. preaching from Rom. XIII. 11. Evg. Ps. XC. 12. Gave notice of a extray. special Prayer meetg. tomorrow (being the last) evg. in the year, to be held as usual in the School-room.

31. Morning read prayers & held Schools.—Evg. Prayer Meetg. but was so unwell as to be obliged to leave in the midst; I strove hard & returned but could not address the *few* present. I was quite ill.

1850.

Jany. 1. Though very unwell, I sent for R., not having had any close conversn. with him very lately. On his coming I pd. him £1.10.0 (a ½ yrs. stipend, or better perhaps an expected donation,)<sup>111</sup> and we talked together in my study for some time:—I told him of several things wh. I had lately heard against him, all of wh. he denied; I remarked, that the evil report wh. one or 2 persons might raise about a canoe or a bridge or a road, woud. not be greatly noticed; but that it was a common saying what everyone says must be true; and that he should get up and testify to the falseness of those many “little things” now so commonly sd. concg. him. I said, I had scarcely a peson about me now on whom I cod. depend; that I had (on my return from T.) called on all, and party. on the Teachers & Helpers, to consider their ways at the now closing year—but that out of 4, 3 had immy. gone off (N.

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<sup>111</sup> WC: See Journal to CMS.

and K. to Ahuriri and A. to W.—) and had only sleepily showed themselves on Sundays. He replied, It was very wrong in them to have done so. I said, another thing I am told is this, That whenever you conduct School you merely read the chap. and then conclude, without asking a single question; is it so? He replied, “Etika ana, ekore ahau kite i nga tikanga o nga upoko e wakamaori atu ai ahau i runga i te karaihe”! This statement and the manner in which it was spoken, opened my eyes a little; I talked to him seriously and affy., for I loved him, showing him, that he shod. have been the *last* person to have entertained such an idea, &c.—& once more begged him to consider his ways, this too being the 1<sup>st</sup>. day of the year.

2<sup>nd</sup>. Two Wairoa Natives arrd. from Rev. J.H., bringing Letters for me. Busy all day in writing Letters to N. Teachers at Wairarapa. Having rung the Bell for our usual Prayer Meetg. I went to the School room, and, after waiting a long while & only 2 Natives coming (besides the 2 from the Wairoa,) I held a short service & came away much grieved. On enquiry I found, that Renata had early this morning left with his people for the swamps a few miles off, there to scrape flax for Mr. Alexander; he and Katene had in September last taken the putting-up of a fence on the Station, for which they had asked £2.14.0, and I had promised to give them £3.0.0.—but this they soon threw aside—and that he had told Abm. & others, on my return from Taupo, that for them to do as I wished was the way to kill and starve themselves outright— “What! School Monday morning,—prayer meetg. Wednesday evening, School Thursday morning, a full Service Thursday evening, &

prayer meetg. again on Saturday evening—where is the time for work?” Hence it was, that Abm. left for Waimarama.

3<sup>rd</sup>.–5<sup>th</sup>. Busy, copying Journal for CMS. arranging for, & printing plan of approach. autumnal journey, & also plan of visiting for teachers,—writing to them, &c.—

5<sup>th</sup>. At sunset, the Natives, congregating here as usual for the Sunday, I caused the bell to be rung, &, finding R. was not forthcoming, went to the Chapel and read prayers, 62 present. Had some diffy. in getting across the river from the large Canoe being aground. R. was not there.

6<sup>th</sup>. Sunday. (Here I should remark that my plan is to ring *twice* on the Sunday morning, the first bell at ½ past 8 as a preparatory one, & the 2<sup>nd</sup>. at 9, when I leave the House.) This morning, after the ringing of the 2<sup>nd</sup>. bell, on going to the river with Mrs. Colenso & family we found the *large* Canoe (wh. serves as a common floating bridge for *all*) aground, & my 2 household lads vainly attempting to drag her into deep water. While we were standing on the banks, Te Moananui and his people (upds. of 20) came up from R.’s village, & I said to them “Did you not hear the first bell? Why did not some of you make more haste here, & get to rights our bridge—it is the bridge of all & cannot be done by two persons.” And aftds., on entg. the Canoe I said nearly the same words to the Chf. himself (who was next to me), adding “Why did you not send some of your young men on before you to help my 2 lads to float the Canoe for us?”—No remark whatever was made by anyone to what I had said—there not being room for any. Just as we

were shoving off, Renata and Katene and their party came hasting down to enter the Canoe. On seeing them, I said, “Ihea koutou i te pere tuatahi, te haere mai ki te parepare i te waka? ekore hoki e taea e te tangata kotahi; no tatou tahi hoki tenei arawata.” L. replied, “E taea ano e Matiaha” (one of my 2 lads) te parepare atu kua e waka iwinuitia ekoe hei matenga mo ngatangata.” I sd. “I spoke just now to Te M. and his party & they said nothing; but when I speak to you, you turn upon me directly. “You, L. should have been here to your duty instead of being away the whole week.” Upon which he sd. a good deal. And on my desiring him to cease, he replied, “Kati ranei koe te korere,” &c. — Ko koe anake, — ko koe anake —kati koe te korero.”—Katene also said, much in an undertone.

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~~ A great deal more was said by R. who remd. on the banks of the R. talking loudly, while we were crossing, which from the noise of the paddles I did not catch but I heard,— “Titiro! e haere riri ana ki te karakia; akaunei ia te iri ai ki nga tangata o te ware:—kota anake e wakakino ana I te ratapu. — — Emara! Ehara ahau i te mea wakarite na te komiti,” &c.—On Landing, I said, “R., if that is the state of your heart I think you had much better return to your house, and not come on to Ch.”— When he replied, “Ki te hoki ahau! ka hoki katoa, kahore he tangata mo tau karakia.” Mrs. Colenso, stepping on shore, said to me, “he seems determined to contend”; so, leaving him talking we went on to the Chapel. Mg. Servive over, I remained alone as my custom is in the Chapel until the bell rung for School; during wh. time I

thought deeply whether I should place some one else over the 2<sup>nd</sup>. Readg. Class instead of R.; at last I concluded that he should come to school, and rise to take his class, to say nothing (at present) but to allow him quietly to do so. The bell rung, & the Sch. having been opened with sg. and prayer, R. rose and took his class; and no allusion was made by any one to the occurrences of the morning. At Evening Service there were only 3 women present besides our own girls, and 35 men; the Cong. of the mg. being m. 60, w. 30, ch. 16—the majority who were absent sitting idle in the pa.—a sad beginning this for the n. year!

7. See Journal:—

To the few who remained, I said, “You have heard me accused by my Teacher of error, sin, &c.—Now, I will confess my error, this is it.—My admitting many of those Natives, T. Pekapeka and others to the Holy Comm. the other day. You know that I said I would now take upon myself the responsy. (under existing circumstances i.e. an oppory. of the L.S. once in 1 or 2 years), of keeping any one away therefrom, unless for very gross & unrepented crimes;<sup>112</sup>—now this is my great error, that I should have allowed such persons, whose conduct is more that of pigs and dogs than Xns., to drink of the Cup of the Lord.—However, one thing will result from this—there can not now be any adult Baptism here next month.” The few natives who had remd. perceiving that I had ceased talking also withdrew. I, being now alone, went to the Comm. Table, and there thanked God with an

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<sup>112</sup> WC: Tiopira’s appendix no.1.



overflowing heart for his great deliverance, and prayed for forgiveness and guidance, and felt greatly comforted.

After we had all left the Chapel Abm. Powā (the only Teacher who had stood by me, and who, every time that T. Pekapeka rushed upon me with his threats, walked close up to my side) said to Katene (who was sitting in the village, nr. the path), Thou art the cause of all this contention; for it is mainly through thy continual talking to us about the excellencies of other Ministers, and finding fault with our own, that we have been induced to act in this way.”

This evening Tareha’s child died, and great wailing was made for her.

8. Wrote & sent a letter to R.<sup>113</sup> (Note.) Read Evening Prayers; R. attendg.

9. Read Mg. prayers, 52 present. As soon as prayers were ended they all went out. I afterwards heard that they had leagued together, 1<sup>st</sup>. to attend no more Schools; and 2<sup>nd</sup>. not to allow me to appoint anyone to be Teacher, save one of themselves. This mg. I recd. a line from R. in ans. to mine of yesterday.<sup>114</sup>—Heard during the day that the Heathen Chiefs generally greatly disapproved of the treatment which I had received from the Baptized Natives. This evening I buried Tareha’s

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<sup>113</sup> WC: Marginal note. As translations of this, & of all Letters wh. passed bet. us have been already sent to the CMS., they are barely mentioned in the Journal. Lettr. to R. Appendix No.2.

<sup>114</sup> WC: L. from R. appendix no.3. A day or two after (during my abs. at Tangoio) he sent me anor. note; extracts from wh. I here subjoin. (in appx. this letter).

daughter, Ani Tuhitio; & read prayers in the Chapel; 88 present.<sup>115</sup>

10. Read mg. prayers at the close of wh. all again marched out. Engd. in ppg. pp. 23, 24 H.D. and in preparing to leave tomorrow on a visit to Tangoio, etc., as previously arranged. Had extreme diffy. in getting any one to go with me as baggage bearers, R. having succeeded in keeping back those who had promised to go. After evening prayers wh. I read, I had a long Conversn. with Tareha (who mourns the loss of his child very much,) in the verandah of my house. Endeavoured to Comfort him—gave him totara timber & nails for a fence round her grave; & lent him my boat & oars (the first time of their being used) during my absence, to go afishing. He tried much to persuade me from going to Tangoio; but I told him, I cod. not remain, not merely on account of the Natives having assembled there, but that this was a journey to make peace with and restore the Tribes of that valley from their late fall; which he also knew.

11. Left the Station this mg.—leaving a note for Abm. P. to take the Sunday and Monday mg. Services at xi. After we had crossed Ahuriri harbour, Paraone Te H.—a Thames N., whom I was glad to get to go with me, told

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<sup>115</sup> A slip is glued to the draft here, though it appears to be out of context: "I suppose that L. having succeeded in rousing the evil passions of the Native Chiefs, (and, seeing the extent to which he had carried them,) his heart began to fear the ult. consequ., & therefore he wrote me the foregoing. Mrs. C. tells me, it was brought by M., L's. wife on the evening of the 16th. Jany, the day of my return to the Station."

me what R. had told him that mg.—he had endd. to persuade him not to go with me to T., & finding he wod. “not disobey his Minister,” he, R., said, if Paraone had been from these parts he would make him remain. And that this mg. as soon as I should be gone, he, R., wd. go to the pa & use all his influence to get the Native Chiefs to rise against my cows, which were eating their grass and not paying for it;—and, further, that he wod. not be satisfied with any thing less than their driving me from the whole *Island*!! And that he would soon get anor. M., for M’s were plentiful enough. And, as to Abm. Powā, if he or anyone dared to take the Services on the Sy. he R. wd. get up in the Chapel and strike him, & put him down.<sup>116</sup>

12<sup>th</sup>.–14<sup>th</sup>. At Tangoio.—

15. Returned to Petane. Heard this evg. of the sad doings of R. at the Station since I had left, & of the great & increasg. commotion there, and of the resolutions which they the Chfs. and R. had come to;—namely, to drag me before their “komiti” (assembly), and then, to propose 3 things—

1st. That I shd. never use such words as pigs or dogs or log of wood, in ref. to them, for any behaviour of theirs; nor find fault with them for sleeping in the Chapel, &c. and

2. That my Public Services mast be shortened, & to have no School; or (if I wd. not immy. & fully consent—)

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<sup>116</sup> WC: See Journal.

3. That I should be driven from the Station; and, if I sought refuge in the Thames or Bay of Islands, that they would follow me, & never rest until I had been expelled the Country.to here

The people of Petane, upwards of 100 in no. were very indignant, and pressed me much to consent to come and reside among them, or, at all events, to be allowed to escort me in a body to the Station; both of wh. I strenuously refused.

16. At Warerangi, where yesterdays sad news was confirmed by the chiefs & others of the village who had just returned from the station whither they went to mourn for Tareha's daughr. They described R. (tho a relation of theirs) as being mad, & exulting in the thought of how he would serve me;—firstly, by degrading by dragging me before them (him)— & 2<sup>ndly</sup> by expulsion.—Some had proposed now that 2 vessels (a very unusual thing) were in the harbour to go in a body & forcibly take all my goods on board! while others pointg. to the no. of graves in the chapel yd., of those who had died during my residence, were not for allowing me to get off so easily. All were greatly angry with the Warerangi Chiefs, for daring to say, that I was going to Baptize some of their Children, and endeavd. to dissuade them from permitting it.<sup>117</sup> At sunset, when about to leave this place the ancient Chief Rawiri, (whose childn. and grand children compose the majy. of this Tribe) said to me, “White man! you are now going into deep and troublous waters; only one word will I say, Be patient;

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<sup>117</sup> WC: See Journal.

endure hardness.” I replied, that is what I have already determd. upon.—I reached the Station (to the great comfort of my W. & family, who had been a few miles over the stony banks lookg. for me; and who had returnd. disappointed) by xi p.m. Long, however, before I reached Te Awapuni pa, the loud orations of the enraged Chiefs, as they passed up and down among their people, before their fires which glared in the distance, broke upon my ear. I entered suddenly and passed boldly along the pathway through their village, without receiving any molestation.—

17. Early this mg. I crossed the river to the Chapel & read prayers; only a few of those in the village attended, & none remained to School. During the day a great no. of Natives arrd. from Petane & other villages, some to cry over Tareha’s loss, and some to hear the result of this (to-be) famous Commee. respecting myself, all the chf. men of the neighbd. being also here assembled. Towards evening the Natives, getting tired & impatient at my non-appearance, sent me a Letter, written by 3 of the prin. Chiefs, in, apparently, a kindly tone,<sup>118</sup> but unfortunately for them I well-knew the stratagem, which they had laid to get me among them. Read Evening Prayers, upds. of 100 present. Retg. in the dusk to the Station, I found Te H. by the River side, awaitg. my coming that he might shake hands with me, at this crisis, a truly significant & friendly action; he did not however speak. During the evening I wrote & sent my answer to their Letter;<sup>119</sup> and,

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<sup>118</sup> WC: Letters from K. No.4.

<sup>119</sup> WC: my 3 answers No.5.

also, a request. to the Xn. Natives of other villages to disperse quietly in the mornng.

The receipt and readg. of my absolute refusal to appear among them caused great commotion among the discontented, who, loading me with abuse, vainly sought to discover who had informed me of their secret (?) determinations; Renata and Katene were indefatig. in stirring them up; the former proposing that they should take me by force, even if shut up in my Dg. Ho.—the latter inciting then to revenge for the degradation (?) they had recently suffd.. in my compelling the Porangahau Natives to make restitution to Mr. Alexr. &c &c.

18. Went to the Chapel & read Mg. Prayers, soon after which all the better disposed Natives returned to their homes; laughing loudly as they passed at “the sagacity of the whiteman!” Some of the discontented also left, vowing they wod. never again come to D. Service; while those who remained, proceeded to hatch further mischief. Renata bitterly upbraided them for their cowardice, & finally counselled them not to sell us any food, saying that if he caught any one bringing food to sell he wd. fight him & any one who took any part sd. be expelled also. He was also exceedingly angry with his bro. Noah Huke and with Apm. Powā (the assistant Teacher) for their going to fetch some valuable goods wh. had arrd. for me from Dixon and Co.—wh. goods I certainly expected they wod. pounce upon and dist. among themselves. Engd. in printing pp. 25, 26. H. Deaths. Evening, read prayers few present.

19. Read mg. and evg. Prayers; very few present. Heard, that the reason why T. so earnestly sought to keep me from going to Tangoio on the 10th. inst. was that the people there might the more readily be induced to join them here. Busy in opening some cases, wh. were wetted in Landg.—Evg. prepg. for tomorrow.

20. Sunday. This mg. just as we were going to famy. prayer, a nat. came from the village with a Letter. After prayers, it was given to me, but as I knew it to be from the disaffected party, I said I would not read it till the evening. Going at the usual hour to Church, we were hissed at as we walked along the path, L. being among them. The bellringer, who lives in the village, was not allowed to ring the bell, which we did however; and some were laid hold of, and their clothes torn off them while others were shut up in houses, to keep them from going to D. worship. Present 20, 19, 13 (including my own household of 12) several of whom, w. and ch., stole away from their husbands and fathers. L. held Service with the disaffected! none of whom came to ch. At noon I rang the Bell for School, only 13 males attended. Evg. I held Service, & aftds., being very feverish, bathed in the river. Retg. to our house I read the Letter recd. this mg,<sup>120</sup> and was astonished at its contents; I felt thankful I did not read it this mg, and that God had again delivered me. I consid. awhile, and wrote them an ansr,<sup>121</sup> tearing up their letter and enclosing it to them.

21. See Journal.—

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<sup>120</sup> WC: Letter from K.ma. No.6

<sup>121</sup> WC: My answer No.7. Note to H. & P. 8 their answer 9.

22. ditto. My feet and arms and sides very painful.

23–26. During the week engd. in instructg. my 5  
Candidates for Baptism; and in compositing and printing  
the Society Jubilee Letter. Received several letters of  
condolence from various quarters; see Elisha's  
Hirini's  
Te Awe's—

heathen chief at

Tangoio.

Heard of Karaitiana having been severely talked to by  
Puhara and Hapuku for his conduct. He sd. they had not  
done yet—that he was tired of hearing the bell so often  
and that P. and H. must not be alarmed at what they  
might hear hereafter. P. enraged ordered him to make  
haste and leave these parts, &c, &c.

27. Sunday. With diffy. I held the usual Services &  
Schools this day, being very unwell; cong. 57; and at  
male school 29. At the morn'g. Service I Baptized the 5  
persons whom I had been preparing & a few of the  
disaffected party were present at morning Service,  
among whom were Karaitiana and Katene; the latter  
sitting with his back towards me. Gave out at School a  
direction that those of the disaffected who returned were  
to be put down a step—those of the 1<sup>st</sup>. to the 2<sup>nd</sup>., and  
those of the 2<sup>nd</sup>. to the 3<sup>rd</sup>. class, &c.—

Feby. 1. The disaffected Natives, particularly Karaitiana,  
still talking largely of what they would do to me. I  
deemed it proper to write a letter to the Lieut. Govr.<sup>122</sup>—

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<sup>122</sup> WC: Letter to Governor. No. 11.



2-7. Visited Patangata & other villages inland, as had been previously arranged. Was exceedingly gratified at the kind feelg. reception I everywhere received. Every native m. w. and child, Xn. or Heathen, assembled to give me a most cheering welcome.—The nights were passed in a display of their indignant oratory against the disaffected.—I here learned the *truth* of the report (wh. my lads & others had heard but had concealed from me), namely, that the disaffected chiefs had agreed that if I attempted to Baptize, &c, I should be seized and bound up (pitote) like a pig; why they did not fulfil their vow, has yet to be explained.—

On retg. to the station, I found that the disaffected party was still bent on further mischief. Among other things which they last Sunday projected was, for R. and Kat. to go immy. to Auckland to fetch anor. Minister!! this they strove hard to carry, but Kat. steadfastly refused to go, upon wh. he got abused by Karaitiana.—What vexes them now is, the probability of my going to reside among some other neighbouring tribe, & thus they (as they say themselves) if they get no other Minister shall come to nothing.

10. Sunday. Held the usual Services & School, preaching in the mg. from 2 Tim. iv. 2-5; & in the evg. from 2 Cor. vi. 7, 8. Renata, Karaitiana, Paul Muri and Katene present, the latter sitting with his back towards me; R. often made remarks in an undertone which I did not catch.

See Journal, 11<sup>th</sup>.—

17. Lords day. Held the usual Services and School. Preached in the morning from Gen. xix. 9; in the evening from Gen. xxii. 1. Congn. 80. Te Moananui also, attended Service this day.

22<sup>nd</sup>. Received a note this day from Karaitiana,<sup>123</sup> against any N. Teachers from other places coming here to hold Service; wh. I briefly ansd.<sup>124</sup> In the evening I recd. Jno. Mason Takihi, his brother, he having twice written to me very proper Letters declaring his sorrow, &c., and as he was not an *active* opposer I, after having talked to him, made up matters with him.—

24. LORDS Day. Held the usual Services & School. Preached in the mg. from Gen. 27. 34; in evg. Eph. i. 13, 14. Cong. 122. Te Moananui and Paul Muri attended School this day, much to the vexation of all the other disaffd. ones. After mg. Service, L. said to Te Moanannui, “Na mou to kawau nei; *ko koe ano ko Ihau.*” Te M. replied, “Ko koe ranei; ko te tangata nana te putake o te pohehe.”

25. L. with his party left early this mg. for Manawatu;—their course being through the woods some miles to the right of the way,—none of the Xn. natives caring to speak a word to him. He told Te M. he should hahu & bring away thence the bones of Te Wanikau; Te M. made no reply; but on being urged to speak, at last, he said, “Mau ra tena mahi; kua mutu hoki ta matou.” Te Moananui also, with Brown Te Heihei left this mg. for

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<sup>123</sup> WC: Karaitiana No. 12.

<sup>124</sup> WC: My answ. No. 13.

the Thames. Abm. & Noah already seem quite happy,  
now that their little village is again become quiet.

Thus my dear Sir I have endeavored to give you a  
faithful outline of the major facts down to the present  
date. Surely we may with St. Paul exclaim—2. Cor. i. 3,  
10. I ought, perhaps, to have taken counsel of you ere I  
wrote to the Lt. Govr. Without doubt, I should have done  
so had you been nearer to me.—

I have not time at present to add anything more—being  
also quite weary with so much writing.

And am  
my dear Archdn.  
with every respect  
Yrs. mo. obly.  
W.

Colenso.

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1850 February 27: to CMS Secretaries<sup>125</sup>

Waitangi, Hawke's Bay  
Feby. 27 1850.

To  
The Secretaries  
C.M. House  
Salisbury Sq.  
London.

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<sup>125</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

My Dear Sirs,

By this opportunity I send you another (and only a small) portion of my Journal, from Octr. 27/48 to Feby. 16/49, inclusive. I very much regret my not being able to send you more at this time: but I have done what I could.

I enclose a copy of a Letter which I have just concluded to the Archdeacon of the District. From it you will learn somewhat of our situation & trials during the present year.

By next opportunity (D.V.) I will send you a Copy of the Appendix *translated*, together with Copies of my Letters to the Bishop & Lieut. Governor.

I am now about to leave the Station on my usual Autumnal Journey.

I have this day from an authentic source, heard, that another Scheme of the disaffected Natives is, to launch my boat & to carry me forcibly into it and send me adrift!—But our Trust is in *GOD*!

I have, I am happy to say, translated & printed your Jubilee Letter in the Native language. I only received a Copy of it in November last.

I have requested the Archdeacon when he goes to the Central Committee to pay £10.0.0, as our donation towards the Jubilee Fund.

With every respect, and craving an interest in your prayers.

I am,

My dear Sirs

Your most ob. servt.

William Colenso.

1850 June 24: to the CMS Secretaries<sup>126</sup>

Waitangi, Hawke's Bay,  
June 24, 1850.

Secretaries,  
C.M. House,  
London.

My dear Sirs,

1. My last short letter to you was in February of this year. With it I forwarded a portion of my Journal down to Feb. 16/49, and a copy of a letter which I had just sent to the Archdeacon.

2. I now send you another small portion of my Journal down to June 8/49; and a copy (translated) of the Appendix to my letter to the Archdeacon, and also a copy of my letter to the Bishop.

3. I returned on the 16<sup>th</sup>. of April from my usual autumnal tour throughout the District. At Wairarapa myself & nearly 200 native communicants (many of whom had assembled thither from a distance to partake of the LORD'S Supper) were greatly disappointed in the non-arrival of the Rev. Mr. Cole, who was absent with the Lt. Govr. at Taranaki; but of which we knew nothing till after our arrival at Wairarapa.

4. Nothing very particular among the natives has lately occurred in the neighbourhood. The disaffected party are

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<sup>126</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

*now* both (outwardly) quiet and inwardly vexed; so that I see but little of them.

5. On the 31<sup>st</sup>. ulto, at 6 p.m. a very severe shock of earthquake was felt, which made us all leave the reeling houses as quickly as possible; it was the most severe of any we have hitherto experienced, & lasted about 1½ minutes; we, [2] however, received no damage. On the 14<sup>th</sup>. inst. our Station was again inundated through the late heavy & almost continual rain, & we feared the worst as the mouth of the river was dammed up, but we were again providentially delivered from our fears. A large portion, however, of a new totara fence was torn up, and some timber & 6 goats carried away, and the whole place, including garden, transformed into a most miserable quag through *mud* & water. About 3 weeks since I had a public interview with the principal chief, Te Hapuku, and other chiefs, at his village, relative to my proposed removing to Waimarama; to this, however, he would not consent unless I purchased the site for which he modestly demanded £200! I am, therefore, still hedged in. His wish is, I know, to keep me by his side on account of medical & other collateral aids.

6. I have been, and still am, suffering much from Rheumatism which is increasing in the violence and duration of its attacks. Such is the loss of strength and mental depression attendant upon it, that I have been unfitted for almost everything. I believe that it is in a great measure to be attributed to the unhealthy low & wet spot on which we reside; to which, doubtless, our continual headaches also owe their origin.

7. I have not yet heard from the Lieut. Governor or the Bishop. But from the Archdeacon we have lately had a kind sympathising Letter, in which [3] he says (Vid. letter of April 6, 1850.) “I have just been reading your long account, and must express my entire satisfaction with the statement you have made, and my conviction of the hard measure dealt out towards you. ‘If when ye do well & suffer for it, ye take it patiently, this is acceptable unto GOD.’ I doubt not you will see hereafter that good will arise out of this evil. It seems clear that there was deep rooted evil in the heart of Leonard—this had begun to shew itself in the careless apathy of his conduct during your absence from home, and hence the necessity of his removal when amendment appeared to be hopeless,” We have also had similar letters from others of our brethren, particularly from Mr. Baker, (who, during his residence at Turanga in the Archdeacon’s absence, had ample opportunities of seeing and conversing with several Chiefs who went there from this neighbourhood), he says:— “Your public letter to the Archdeacon of Feb. 25 I have read very attentively.—I have grieved much over the events mentioned in that letter; they are of a very painful character. You have indeed been in the hot fire of persecution. The treatment you have received from your people exceeds all I have ever heard of in this country. A viler proceeding has not yet been known in N. Zealand. The source from whence this persecution has arisen is clearly traced to Leonard, your chief Teacher, & upon whom you appear to have bestowed greater attention than to any of the others; what base ingratitude! What a complete Judas he has proved himself to be! I can [4] very closely enter into your circumstances, knowing

your ardent zeal for their good, and only receiving in turn the abuse of those who ought to manifest the greatest sense of obligation". Leonard, the ex-teacher, is now at Manawatu, endeavouring to stir up some of his own tribe against me, and still threatens vehemently what he will yet do:—but our LORD lives & reigns.

8. There has been no little talk among the Settlers at Wairarapa, and the inhabitants of Wellington concerning the late ill-usage which I "The Natives' Friend" have received from them.—May I be allowed to request, for my family's satisfaction, that you will kindly grant the loan of the copy of my letter to the Archdeacon with its Appendix to my cousin,—the Rev. J.W. Colenso of Tharston Hall, Long Stratton, Norfolk?—And, should he draw upon you for £20 (Twenty pounds), please honor his draft and charge the same to my account.

9. I have not yet received any answer from you to my Letter of Decr./46.—I trust, I have still the confidence of the Comee. of the C.M. Society.

10. I hope to send you some more of my Journal by an early opportunity. And—desiring to be constantly remembered by you in your prayers—am, my dear sirs,  
with every respect,

Your mo. ob. servant,  
William Colenso.



Extract of a letter from the Bishop of New Zealand.<sup>127</sup>

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St. John's College,  
15 July 1850.

William Colenso  
Ch. Miss. Station,  
H. Bay.

My dear Mr. Colenso,

Your Letter of 23 February was more than 3 months on the road: and when I received it, it was too late to take any steps to assist you in the very unpleasant affair which your letter relates. I can only hope that it has pleased GOD to appease the tumult, and to bring back your people into their right mind. You will have received, I do not doubt, the advice & assistance of your Archdeacon, who is better able than I am to understand the cause of Native feeling which led to the outbreak. The occurrence is so unusual, I may say, so unexampled in the whole history of the Mission, that I am quite at a loss to account for it, especially as I have not heard any thing of it from Archdeacon Williams. You may perhaps find an opportunity of telling Renata & Katene, that this is not what I expected from them, and that if I thought that my Scholars would often act in this manner, I should break up the School tomorrow.”—

X X

“ I remain,

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<sup>127</sup> Hocken Library Ms Vol 63; ATL qMS 0491. p.295.

“ Your affectionate Friend &  
Father in Christ,”  
(Signed) G.A. N.Zealand

Translation.<sup>128</sup>

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This Letter was written at Port Nicholson, at the house of Governor Eyre, on the 22<sup>nd</sup> of June was it written, 1850.—

To Christian Takamoana, to Thompson Peka Peka, to Leonard Kawepo. O Sirs, Listen hither: this is a word of mine to you. My writing to you is not because I have heard of the ill-treatment which your Minister has received at your hands. O Sirs, listen hither, my sorrow is not a common sorrow, it is a very great sorrow indeed. Yes, indeed, that you did not esteem your Minister and allow him to remain in peace. You did not consider that a Minister's work is to do good, and this it is which induces them to settle down in the midst of the Natives.—Notwithstanding I have nothing now to say, because I consider that the ill treatment of your whiteman has been fully made up to him: that is, that new thoughts have arisen, good thoughts. That it is all over by this time, and that no such thing will take place again. That is all.

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<sup>128</sup> Hocken Library Ms Vol 63; ATL qMS 0491. p.296. “Translation by William Colenso”. Colenso also sent a copy in Māori (p.299).

From Governor Eyre,  
From the Governor of Port

Nicholson,

(Signed)

E. Eyre.

To Christian  
Takamoana & party  
Waitangi.

(Address Translation)<sup>129</sup>

O. H. M. S.

*Care of Revd. W. Colenso*

To Christian Takamoana  
To Thompson Peka Peka  
To Leonard Kawepo,  
Waitangi,  
Ahuriri.

Govt House  
Wellington  
22 June 1850

(True Translation  
Willm.  
Colenso.)

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<sup>129</sup> Hocken Library Ms Vol 63; ATL qMS 0491. p.298.

1850 July 24: to Puhara<sup>130</sup>

Waitangi, Wednesday night, July 24th 1850:—

To the Waretokopounamu, to Puhara.

O Sir, greeting to thee; here is thy letter come to me, and great is my grief at the erroneous talk in it; that is, at thy word, That I must pay for this Station. O Sir, at the first I declared, that I never would pay for this place; and, again, afterwards, often very often, even down to the present time I have reiterated the same words.—

Because, I cannot pay for it; this Station being a gift to the Church; and a gift is not a thing to be paid for. If thou wert a man belonging to the faith, I would speak thus unto thee, look at what was commonly done in former times;—(see Galatians iii. 15, in which Paul says,)— “Friends, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.”

Now, O friend, this was the practice in former times, and it is the same now. The covenant for this station was settled long ago, on the same day that it was written, otherwise I should never have been sent here by the Bishop.—So much for that. Here is another word to thee:—be not angry; be not surprised, at this my word; inasmuch as thou hast both mocked and vexed me.

Behold, O Sir, I give up those places inland, at Patangata & Ngawakatatara, I give them up entirely. It is I, Colenso, who say this to thee; doubtless thou dost well

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<sup>130</sup> ATL qMS-0488; appendix to Journals.

understand. Seek not far off for the reason; thou art the cause; that is— “a double tongue.” Behold, here is my messenger now going inland to carry this news. O Sir, great indeed is thy want of wisdom to write such words to me.

That is all of mine to thee,  
From me, from Colenso.

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1850 September 4: to Dixon & Co.<sup>131</sup>

Waitangi, H Bay, Sept 4/50

Mess D. & Co.

Gentlemen

My last Letter to you was dated Apl 30/50, wh. with enclosures—namely, the *first* of a Sett of Bills of Ex. for £100. & the *first* of a Sett of Bills of Ex. for £74.12.6, and, an order for sundry goods—I hope you will have safely received before this can possibly reach you.—

A small vessel for W. being at last! in our harbor affords me an oppory. of sending you Duplicates of the above mentioned Letter & Enclosures. Together with a small additional order, and the *first* of a Sett of Bills upon CMS. for £34.11.10 (Th. f. p. el. & t. p.) wh. I sincerely hope may speedily be recd.

Our usual little trading vessel having unforty. foundered, some time in June month, when (I lost all, whatever that

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<sup>131</sup> ATL 80-038 George Petersen papers: Colenso's rough copy.

all might be of Letters goods & papers, and when) all hands perished; is the reason why I have not had an oppory. for Wellington during the winter till now.—

I have just received 3 Record Papers & 1 Examiner dated Sept/49 from my friend Rev. R Cole—wh., I perceive fm. yr. hd. writing had been sent him by you, & for which I thank you much.

Since my last to you, we, in taking out the Brown paper wh. lay at the bottom of a box, found the 4 muslin Collars which had been missing.—

Some of the goods you last sent me—such as Type, &c—I have not yet opened, for lack of time.—

I would be obliged in your ascertaining if a complete Copy of Cook's Voyages, of the *large original Govt. edition*, (of course 2<sup>nd</sup>. hand), could be obtained; and the price. And, if under, or not above £3., to purchase it for me.—

Please also to let us know the *price* & sizes of the *gutta percha tubing*.—

We, this morning, received a small case of useful medicines, sent from C.M.S. perhaps shipped by you?— & for the timely arrival of wh. we are very thankful.

I requested you in my last to send me some of my goods in outfit chests—if you have not already done so—you may send the greater part of them in good large *Casks* as heretofore—as I can now dispose of some of the Casks to the Europeans engaged in salting pork for exportation.—

Is the suspensn. stove a useful art., & what will it burn?

In consigning the goods to Wellington there is no need to particularize the contents of every package—especially such

*[page(s) missing]*.

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1850 September 17: to Gunn<sup>132</sup>

Waitangi, Hawke's Bay, N. Zealand  
September 17<sup>th</sup> 1850.

My dear Sir

I once knew an old lady in Cornwall, who used continually to be saying, "My dear Child, it cant be helped, you are born under a malignant planet!" Now it is not to profess to you *my* belief in astrology that I preface my letter with the foregoing sentence, but merely to give you my own opinion of our unlucky correspondence, or rather, of that share of it which falls to myself. I have now before me *two* of your kind letters, dated, respectively, 5 Sepr./48, and 26 Augt./49, which, with Copies of the Tasmanian Journal, and a Letter from Mr. Gell (dated April 13/47!), reached me together on the 20<sup>th</sup>. Jany. last. *That* was a time of unusual bustle—I should rather say, *trial*—(a sad state of things which lasted some time, during which my life & property were in continual danger, being hourly threatened by a large body of the Natives living about me, who, finally, siezed my person and carrying me off, bruised me much,—the

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<sup>132</sup> ATL MS-Copy-Micro-0485-1.

sole cause, my putting down a Native Teacher who was unfit for his office!) during this time of trial, I was obliged to write to the Lt.-Govr., to inform him of my situation. And though I despatched a special messenger with my Letter, early in February an answer thereto only reached us here 4 days back—on the 31<sup>st</sup>. ult.! Mrs Colenso's *sister* was married at Auckland in March last, and, although the news was quickly despatched, we have only *now* received it! From my good Correspondent the Parson of Wellington, I have only heard once during this year—i.e. on the 31<sup>st</sup>. ult.—And all this I write that you may the better comprehend my isolated & out-of-the-world situation. For, alas! now-a-days, in these unique times, when every one not only grasps Time by the forelock, but actually leaves him a long way astern—thanks to the march of intellect—the Steam—the railways—the Montgolfiers<sup>133</sup>—and the electric-lightning-winged posts—I fear you will be half tempted to think, that I am trespassing upon your credulity, did I not thus bring forward a few such plain facts, and thrust them into your witness-box. And then again (for I have not yet done,) I have not been to Wellington since I last wrote you there; and, of our 4 little trading-vessels—one foundered with all hands, and a second went to pieces at Cape Turnagain, in the winter of /49, while the third, too surely following in the wake of her sisters, also foundered, with all her crew, in the beginning of this present winter; by which, too, I lost (as I now find) all my Letters and Papers, &c., which had been quietly accumulating for me at Wellington! And, though I might

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<sup>133</sup> The Montgolfier brothers first flew a hot air balloon in 1783.



give you some more, of the chapter of accidents and disagreeables, I will even now stop—or, I shall fill my sheet with anything but pleasant information. Now, is it at all unreasonable for me to think upon the exclamation of the old Cornish Lady? Seeing, too, that little wee things often lead one's mind to a most heterogenous association of bulky ideas. I just now carefully looked out at my window, and, on beholding the snow still lying on the mountains, I thought on Humboldt on Chimborazo; while the keen "Southerly" which has been blowing all day, with its usual accompaniments of blackness and darkness & cold, immediately took me to Ross' huge Antarctic Barrier of Ice, and the fearful collision of his two ships—a mental scene, at which my mind instinctively shudders.—

But I must rein in my wandering imagination, and endeavour to begin to write something that may, (through your kindness) pass for a Letter. But first I must thank you (which I see I have not yet done), for your two kind Letters and their Companions. And now, what shall I tell you in our way? Why, *first*, that I have been doing what I can during this past winter, in putting up plants—Marine & Terrine—for our friends, the 3 H's.—i.e. the Hookers and Harvey. Of *Phænogamous plants* I have but a few—about 200 lots; of *Crypts*. (mostly Lichens), about 600, and of *Algæ*, about 500 Lots—making, in all, about 1300 separate lots—of which, if *half* prove to be of Service, I shall be amply repaid. To Dr. Harvey, I have only sent specimens of *Algæ*, which, however, will cause the gross total to amount to nearly 2000 separate lots—all marked, & commented upon! A job which I have only just brought to a conclusion, which has

consumed all my spare time, and which I hope not to have to do again. I think, I must have told you, that I had received from the Doctor a copy of his splendid "*Neries*" (the 1<sup>st</sup>. part), in /47, and, in Jany./48, I promised him to do what I could for him. I hope his patience has not been quite exhausted in waiting so very long for the fulfilment of my promise, and even now (or, rather, when he gets the specimens, which are about to be shipped), he will find so many bad, half rotten & imperfect, that his opinion of me will not be improved, thereby. But I have done what I could; and, shall, I believe, henceforward be almost necessitated to give up the *work*—for such I now find it to be.—Quite enough, *alone*, fully to employ any one person. And, when I speak of giving it up—it is upon the principle of Dr. Johnson (as reported by Boswell), who would not taste wine, because, forsooth, if he commenced he would be sure to go right through;—and, so, I think, I must be content to relinquish my favorite pursuit, because, I have *not* time to do it *well*, and I cannot, for the life of me, be satisfied to do it badly. I have not, I confess, greatly cared to send off my boxes till now, as Dr. Joseph has been away visiting all nations:—one day we have him in Egypt—that land which has well been denominated "*the Mother of Sciences and the race of Gods*"—seriously contemplating the Pyramids, and there musing intently over the mighty dead;—and the next, rattling across the Arabian deserts like a true man-o'-war's man! Again, we have him steaming down the Red Sea—the cliffs of which, with Sinai towering above them, must necessarily have recalled him to grave soliloquy—and, anon, on Elephant-riding in the Himalayan Jungles!! I sincerely

hope he will reach his paternal roof in safety, and, being doubly moored (this time), get laid up in ordinary and in full pay for some few years at least. It is now about 12 years since I first had the honor of sending Sir William specimens of the N.Z. flora, and ever since I have been adding thereto; and I really do wish to know somewhat more of the Botany of this Country than the less than the tithe of a tithe of the same which has since then been published, and most of which I knew before. In so speaking, however, I do not include what the French have done; for, unfortunately (again! see how my “malignant planet” works!!) their publications I have never seen, although Dr. Jos. says he forwarded them to me. *Raoul's* I should much liked to have got, but as I have long ago clean forgot all the little French I once knew, I care not *to order* any work in that tongue.

I hope that “*Sp. Filicum*” has not died a natural death. I have long ago received the iv. part which completes the 1<sup>st</sup>. vol. The “*Icones*” has, doubtless, ceased to be; and the “*London Journal of Botany*” is, I suppose, merged into the “*Kew Garden Miscellany*”. My English friends have been very kind—and I have had lots of Books sent me—among which, “Strickland on the *Dodo*”—“*Ralfs on the Desmideæ*”—“Hooker’s *Rhododendrons*”, and splendid “*Century of Orchidaceous Plants*”, have greatly interested me. From Reeves I have heard nothing, ditto returned. I have also had a letter from another new correspondent of Botl. fame—*Ralfs*; accompanied, too, with a whole lot of specimens of the English Flora in very excellent state. Would that I could immediately reply thereto as I ought, but this I cannot *now* do. For, although I know that there are several Collectors—

Scotch, French, and German—here, all busily engaged, I will still hope, that Hooker will, ere long, resuscitate all those long-buried New Zealanders—and *then* I shall gladly remember you, & Ralfs, and one or two others, to the utmost stretch of my means. I have recently written to my agents, to send me, *Acharius Lichenographia Universalis*, & Hooker's *B. Flora*, & some other similar works. I have been much pleased with an *Enumeration of N. American Lichens*, by Tuckerman, which has reached me. Have you ever seen any of the Scientific Publications of the American Exploring Expedition, which, under Com. Wilkes, was in these seas about 12 years ago? I have seen the *Ethnographical* part—a ponderous 4to. vol., and have, in fact, ordered it, and I should greatly like to get hold of their *Botany* if it has been published. In my present lot to Sir William there is not very much of novelty among the *phænogamous* plants; the principal ones comprise—another handsome *Pittosporum*, 2 fine *Gaultheriæ*, another *Dracophyllum*, a little *Liliaceous* plant—a perfect gem!—a few more *Orchideæ*, a couple of *Veronicæ*, perhaps another *Podocarpus*, ditto *Fagus*, ditto *Suttonia*, ditto *Coriaria*, ditto *Elæocarpus*, and a curious climbing umbelliferous plant, possibly an *Angelica*:—and, also, of the larger *Crypts*.—a Fern or two, but of nothing will I now speak positively. In *Lichens*, and the smaller *Algæ*, I trust much will be found both new & interesting.

I have, also, procured a couple of the ancient and all but quite extinct N. Zealand *rat*; which, until just now (and notwithstanding all my endeavours, backed, too, by large rewards,) I never saw. It is, without doubt, a true *mus*—smaller than our English black rat (*mus rattus*), and not

unlike it. This little animal once inhabited the plains & *Fagus* forests of N. Zealand, in countless thousands, and was both the common food & great delicacy of the Natives—and already it is all but quite classed among the things which were. I have, also, a *Bat*—which I believe to belong to the genus *Vespertilio*, at all events widely (*generically*) distinct from the species mentioned by Gray, in Dieffenbach's N.Z., vol. ii. p.296. This little creature I kept "alive" a whole month, and was not a little amused with its habits. And, among other novelties, I have discovered another & very distinct species of *Vegetable Caterpillar*, of which, however, I have only hitherto detected 2 specimens. It differs widely in general appearance from *Sphæria Robertsii*, and is somewhat thus.

Some fine specimens of *Aseroe*, and of that other nearly allied genus, *Ileodictya*, of which I have a new & very large species, which I call, *I. laticostæ*, and which, when fully evolved, forms a living mat of nearly 18 inches in girth!—

You enquire after an *Apteryx*.—How delighted should I be to succeed in getting you one. Three years ago, Owen expressed a similar wish, & I have repeatedly tried but failed. Yet here they still are in the mountain forest, though, doubtless, fast hastening towards extinction.

I saw a live one in its wild state two years ago in the dense woods of the interior; I saw it clearly, and watched its movements for some time without being at all perceived by the creature. It moved quickly along,—much like a hen when running after a fly. On seeing me

it quickly dived into the untrodden recesses of the forest. Two live ones were lately taken by the “Acheron” steamer to Sydney, where they died; these were obtained at the Bay of Islands—where, also, I once got three at one time; the largest & finest of which I dare say you have seen as I gave it to Lady Franklin; the second I gave to Mr. Taylor; and the third (a small one, and which I believe to be a distinct sp.) to one of the Government Officers, on the arrival of the Govr. Since then I have not been able to obtain another, although I have offered a great price for one. The fact is—the younger Natives do not know *how* to take them, and the elder ones having but few wants and these fully supplied, do not care to do so. Further, they can only be captured by night, and the dog must be well trained to be of service; consequently, my hopes of getting any specimens are but faint.

With regard to the Moa (*Dinornis*), after which you also enquire, I candidly confess I have not cared to do much, because so very much has recently been done by others, who are not only far better qualified for such research, and have more time for it, but who also reside, or visit, the very “diggings” of the Moa.—Witness, Mantell’s account, to which you refer. I should much like to see his paper; and, also, my paper *as republished* by Owen in the “*Annals of Nat. History*”, in August/44, (mentioned by Owen himself, in his splendid 4to. memoir on the *Dinornis & Palapteryx*). I saw an extract from Mantell’s paper, (or rather, I think, this was by the *junior* Mantell,) published in one of our Wellington Papers, in which I was gratified in finding him express strongly his belief concerning the truth of my deductions as to the age in which the *Dinornis* lived. That such a bird *now* exists! or

had existed during the occupancy of these Islands by the present race of Aborigines, is, to me, most fallacious. I have, during my residence here, obtained a few bones of these birds—some, too, of very large size, larger, I almost think, than any which have been described by Owen,—but I have never yet found time to examine & compare them. But really, now that the Natives have such a preposterous idea concerning the transcendent value of every-thing after which a European enquires—which is sure to be connected in their minds with gold—that it is a very difficult matter to get them to procure any specimen, however trivial or common.—

You have, indeed, some lovely *Algæ* on your shores, and I dare still to hope, that ere long we shall be reciprocating delight over our exchange of specimens. Yet ours are not perhaps very beautiful—they may be curious—and cannot fail of proving interesting.—

I think I saw in some Paper, brief mention made of a *new* Scientific Society having sprung up among you. What is it? Is it a *Phoenix*; arising from the ashes of its sire, of which it will not be ashamed, and which it is gloriously to surpass? or, is it a kind of *anti*-association? Seeing that our Colonies may almost be termed, the very prolific hot-bed of opposition.—

From an English Paper I gather that Mr. Gell is *there*, and exerting himself in his Vocation. I suppose he will, in due time, return to you again. What he must think of my not answering his long and friendly Letter of /47 (only now however received), I cannot divine:—I hope he is endowed richly with that never-failing blessing—*Charity*. If you correspond, and should you write again



to him, just mention, the 3 whole years which his Letter took to crawl from Tasmania to Cape Kidnapper; how it wholly escaped kidnapping by the way is a mystery.—

You speak of being “£100. out of pocket in publishing the Tasmanian Journal.”—How is this? Why not call upon the Members to bear their respective shares therein? Poor though I am, yet cheerfully shall pay my proportion be it what it may. Let me know, when you next write this way, and I will transmit it.—

Well, now, I must indeed conclude. I trust the *length* of this Letter will bear ample testimony to my *good will* towards you—my time being my greatest valuable. And hoping to hear from you, at your convenience, and fully intending, one day, to make you ample amends for all.—

Believe me always,

Most sincerely yours

William Colenso.

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1850 October 21: to McLean<sup>134</sup>

Church Mission Station.

Waitangi,

Octr. 21. 1850.

Sir

Having just returned from visiting my northernmost villages, and understanding from some Natives that Te Hapuku and the Chiefs are gone to the Waipukurau with

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<sup>134</sup> ATL Object #1020915 from MS-Papers-0032-0221.



the intention of meeting you there: and hearing also that you have already been some time in the Manawatu District, and thinking that you may probably require a few little necessities—such as Tea, Sugar, Bread, &c.—I write this, to beg you *not* to allow yourself to want any thing of that kind, and to request you without delay to send freely to us, assuring you, that we will gladly do all that we can to make your present bush life comfortable.—

We do not know whether it is your intention to come on quite so far North as the Mission Station; but, should you come into our immediate neighbourhood, we must regret that, under existing circumstances we have it not in our power to offer you a residence during your stay in these parts. Let not this, however, we beg, deter you from making every application to us for whatever you may need, and which we may be able to supply—and to which—should you reach our vicinity, we shall be truly happy to add from the produce of our little dairy.

I am, Sir,

Yours very sincerely

William Colenso

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1850 October 30: to the CMS Secretaries<sup>135</sup>

Waitangi, Hawke's Bay,  
New Zealand, October, 30, 1850.

Secretaries,  
C.M. House,  
London.

My dear Sirs,

1. My last letter was written on the 24th. of June; with which I sent a portion of my Journal down to June 8/49, and a (translated) copy of the appendix of my letter to the Archdeacon of the District.—

2. I now gladly avail myself of an opportunity of transmitting you (via Wellington) another portion of my Journal down to Jany. 16/50: together with a copy of a letter from Lieut. Govr. Eyre to the disaffected natives of this place.

3. I am both thankful and happy to be able to say that I am once more at peace with my late turbulent neighbours. Having had good reason for believing them to be pretty well humbled for their conduct, I called a public meeting at the Station on the 2<sup>nd</sup>. of August, and fully made up matters with all those residing near us. Two, however of the ringleaders, (Leonard Kawepo & Christian Takamoana) were absent at Manawatu, from which place they have not yet returned; and another of them,—Katene te Kori—(whose behaviour was so extremely unkind, and of whom I had heard no subsequent good report) I particularly excepted for some

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<sup>135</sup> Hocken Library Ms Vol 63; ATL qMS 0491.

time longer. Those chiefs have now had a humbling which will do them good: the chief Tareha especially (who made himself so very conspicuous) having been severely visited. At the commencement of the outbreak he lost his eldest daughter, and during the winter his 2 remaining children followed her; about the same time his beloved wife was also brought down very low; and he himself is only just recovering from a dangerous illness—with which he was suddenly attacked shortly after our peace had been made. Seldom, indeed, in these latter days has the powerful arid retributive arm of the LORD been more clearly and speedily manifested for the deliverance and re-establishing of his servants,<sup>136</sup> and for the rebuking of the proud thoughts of the Heathen, than on the present occasion! they themselves being judges And I could not but think, when the great chief Tareha was brought to me in a helpless state by his tribe to beg my instant aid, (and I, constantly attending upon him in Christian Talamoana's house in the pa, which I now entered for the *first* time since my being seized and carried thither as a slave, and held so tightly by him who was now stretched at my feet, was made the means under God of restoring him from the brink of the grave,<sup>137</sup>) that a glorious opportunity was now afforded me to shew those blessed fruits of our Christian Faith, which even the veriest slave of the tribe could not but in some measure appreciate! & that a great moral victory had been indeed gained! “Thanks be unto God who always causeth us triumph in Christ.”—

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<sup>136</sup> WC: 2 Thess. i. 6

<sup>137</sup> WC: Matt.v. 44, 45: Rom. xii. 19–21.

4. I have subsequently received a very penitential note from Katene te Kori, and have also seen & had some conversation with him, and cannot but believe him to be really sorry for his share in the matter. I have not yet, however, restored him deeming it advisable to allow him to remain until the Archdeacon shall pay us his annual visit in the summer and for him to admonish and raise him. This I have also told him, and he has expressed his willing assent thereto.—

5. One reason I had for not making earlier peace with them was my not having heard from either the Bishop or the Lieut. Governor. On the 31<sup>st</sup>. of August, (just a month after we had finally adjusted matters) I received a letter from the Lieut. Governor<sup>138</sup> addressed to them, which I delivered, and at their request, publicly read to them on the morning of the 2<sup>nd</sup>. September, immediately after school. A note from the Bishop in answer to my letter of the 23<sup>rd</sup>. February only recently reached me on the 30<sup>th</sup>. ulto. From which I extract that portion of his Lordship's communication relating to the matter in question,<sup>139</sup> which I also enclose for your Information:—  
“St, John's College, 15 July, 1850, My dear Mr. Colenso, Your letter of the 23rd. February was more than 3 months on the road, and when I received it, it was too late to take any steps to assist you in the very unpleasant affair which your letter relates. I can only hope that it has pleased God to appease the tumult, and to bring back your people into their right mind. You will have received, I do not doubt, the advice & assistance of

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<sup>138</sup> WC: Vide, copy of Lieut.-Govr's Letter, & translation, enclosed.

<sup>139</sup> WC: Vide, extract from Bishop of New Zealand's note, enclosed.

your Archdeacon, who is better able than I am to understand the course of native feeling which led to the outbreak. The occurrence is so unusual, I may say, so unexampled, in the whole history of the Mission that I am quite at a loss to account for it, especially as I have not heard anything of it from Archdeacon Williams. You may, perhaps, find an opportunity of telling Renata and Katene that this is not what I expected from them, and, that if I thought that my Scholars would often act in this manner, I should break up the school tomorrow”.

6. And now, upon a calm review of the whole affair, I am constrained to acknowledge that I have been taught 2 great lessons, which I hope may be of use; namely,—that the Christian’s duty in the most perilous times is *to be still and see the salvation of the Lord*; and, that I erred in seeking to an “arm of flesh”. In so doing I certainly departed widely from my usual course, and sincerely hope I shall never do the like again. It was indeed a fortunate, or, rather, a providential circumstance, that I never mentioned to the natives of my having written to the Governor, seeing my application met with such an uncommon delay, and brought from him such a mild notice. I am also right glad that I did not wait the arrival of either the Governor’s or the Bishop’s letter, as, in so doing, I should have been greatly disappointed.

7. Since the date of my last I have again endeavoured to secure a suitable site for a Mission Station, and had very nearly, in fact, *quite* succeeded; and had even commenced making out the necessary writings. (Having arranged to give 2 horses—or, rather, £40 wherewith to purchase them—and 6 cows, value £60 for a piece of

land on the banks of the river Tukituki, situate between the villages of Ngawakatatara and Patangata, about 20 miles S.W. from the present Station, and containing, perhaps, from 2 to 300 acres; not all, however, being good land, or even useful as a Mission Station save from its natural situation.) But, just as all things were necessary, the Heathen (or worse, the semi-papist) chief, Puhara, made a demand (for the fiftieth t time) to be *paid* for our having resided on this present muddy spot! considerably and respectfully stating that 2 horses and 2 cows (£60!) would be the very minimum he could take for his 10 acres of swampy flat!! Knowing the utter impossibility of our coming to terms (as I had often declared I would never, from principle, pay a needle for what had been freely given by them to the C.M.S., and for which they had received far more than a tenfold value in medicine & food)—I throw up the whole affair. I was induced to offer to *purchase* a suitable site for a Station,—from having already suffered so much through coming to reside on ground which is unpaid for (and which *I will never do again*); & from *knowing* that I could not get one without paying for it;—and from the increasingly rapid occupation of all the country round about us by settlers (for sheep and cattle stations) for which they pay high rents,—£40—£60 per ann.!! And I was inclined to take that quantity (or even more if I thought I could peaceably and lawfully<sup>140</sup> retain possession of it), on account of several Xn. natives (the

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<sup>140</sup> WC: I use this term “*lawfully*” here in the sense in which it is used by the Colonial Government; and *not* in what I consider to be its true & legitimate sense.

jewels of this flock) of the middle and lower ranks, who, in consequence of their lands being either let or sold by their principal chiefs, and they themselves greatly persecuted, and, moreover, wishing to dwell quietly, away from the bustle & turmoil of their noisy and money-loving neighbours,—much want a home. I am again, however, hedged in, and see no prospect whatever of an opening. But this, too, will doubtless be overruled for good. Perhaps before this can possibly reach you, the whole of the surrounding country will have changed lords, as the Government Land Agent is now at Manawatu buying up that district, and his arrival in this neighbourhood is by the chiefs daily expected. Should this take place, it will have a most important bearing upon the destiny of these tribes. Without doubt their temporal welfare will be (apparently) bettered, but their spiritual welfare will be greatly endangered; and, in all probability, the Faith of the majority will be scattered to the winds.

8. Notwithstanding the many serious and altogether new obstacles with which our work has had to contend during the year, especially in this neighbourhood, a decided progress has been made. Thirty-three adults, principally natives of this vicinity, have been baptized; and a very nice little chapel (with glass windows, door, pulpit and reading-desk) has been erected and *finished* at Te Rotoatara. Among the adults lately baptized is the dear old man, To Motu; formerly (and until very lately) the heathen Priest of Te Hapuku, and the principal “sacred” man of the district. Of the native sacerdotal rank very few indeed now remain among us,—and about half those are also candidates for baptism; while the others, though

they still keep back, cease to perform their heathen rites, even when asked to do so; thus virtually consigning them “to the moles & bats”. Te Motu was baptized with several others at the opening of Te Rotoatara Chapel in July last, when he received the name of Melchisedec.

9. My annual Teachers’ School was held, as usual, last month; when 16 teachers & monitors attended from all parts of the district. I had, for some time, almost feared that I should not be able to hold any school, in consequence of the state of the principal natives about me; but in this too, God, “always wont to give more than either we desire or deserve” graciously opened a way for us, and my teachers, though summoned very late, attended to their day. One of them, Richard Taki (an indefatigable & trusty native of many years standing in the church and of service in the mission—a stranger in these parts) had just gone on foot (for the *fifth* time!) from his Station in Palliser Bay to Wellington (a distance there and back of a 100 heavy miles) upon matters connected with the boarded chapel building at his village. Upon his return to his hone & family he immediately left them again for the Mission Station, in order to attend the Teachers’ School;—reaching this place in time but with sadly swelled and painful feet, which affliction he had to endure nearly the whole of his stay, but which never kept him from attending daily morning and evening prayers and school. By the time he got back to Palliser Bay (after the fortnights’ school), he would have travelled nearly 500 miles in 7 weeks, over such a country as this District! entirely for the purposes of the Mission. The only remuneration he got, (if such it may be called), being a few garments for himself his



wife and 5 children; costing the C.M.S. the sum of £1.13.2—which, also, included his *share* of payment for a twelvemonth's steady and heavy service! Surely the pitiful pittances, of *late* years doled out to your valuable native teachers in *these parts*, deserve on your part a serious & generous re-consideration.

10. We have just received the *bare* information from the Rev. R.Cole of the separation by you of Archdeacon Henry Williams from the C.M.S. Not knowing the reason which may have induced you to take such a serious step, we await rather anxiously the arrival of further information on the matter.

11. I hope, ere long, to be enabled to send you another portion of my Journal.

And, begging you to remember us without ceasing always in all your prayers,

I am,

My dear sirs,

Your very obedient servant,  
William Colenso.

[1] Waitangi Station,  
*Heretaunga District.*

Report for 11 Months ending Novr. 30, 1850.

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During the past 11 months I have been engaged as follows:—on the LORD’S day, in holding Divine Service twice, and in Catechizing and Teaching in the Schools.—

On the week days, in attending to the Adult Male School—in Instructing and Examining the Candidates for Baptism and the LORD’S Supper—in holding Bible and Teacher’s Classes—in visiting the Sick, and dispensing Medicine—in Translating & printing Tracts—in Binding Native’s Old Testaments and Prayer-books—in settling dispute, &c., &c.,—and in attending to the many Secular duties of the Station.—

On the 11<sup>th</sup>. of January I left the Station on a visit to the Natives of Tangoio, Petani, and Warerangi; and returned on the 16<sup>th</sup>. of that month.—

On the 2<sup>nd</sup>. of February I left the Station on a visit to the Natives of Kohinurakau, Ngawakatatara, & Patangata; and returned on the 7<sup>th</sup>. following.—

On the 2<sup>nd</sup> of March I left the Station on a general visit throughout the district; and returned on the 16<sup>th</sup>. April.—

On the 9<sup>th</sup>. of May I left the Station on a visit to the Natives of Tangoio, Petani; and returned on the 20<sup>th</sup>. following.—

On the 17<sup>th</sup>. of June I again left the Station on a visit to those villages, Tangoio & Petani, and returned on the 22<sup>nd</sup>. of that month.—

On the 5<sup>th</sup>. July I left the Station on a visit to Waimarama, Kohinurakau, Ngawakatatara, Patangata, & Te Rotoatara, and returned on the 17<sup>th</sup>. of that month.—

On the 2<sup>nd</sup>. of October I left the Station on a visit to Petani, Tarawera, and Tangoio; & returned on the 14<sup>th</sup>. of that month.

On the 15<sup>th</sup>. of November I left the Station on a visit to all the villages lying between the Station and Cape Turnagain, [2] and returned on the 30<sup>th</sup> of the same month.—

Total number of days absent from the Station visiting Natives, 118. (Occasional visits to Natives within one day's journey from the Station are not herein enumerated.).

The number of Baptisms performed in the District during those 11 months, is,—Men 21, Women 20, children 62;—Total, 103.

The number of marriages performed, 37.

The increase of Communicants, 45.

The number of candidates for Baptism is still on the increase; a few more of the heathen having come over during the year.—At present I have the Names of upwards of 200 Candidates enclosed on my Books.—

Three chapels have been erected during the year;—namely at Ngaawapurua, Tarawera, and Te Rotoatara. At these two last-mentioned villages there had not hitherto been any separate building for Divine Worship. The one

erected at Te Rotoatara is a nearly executed and *finished* building, having glazed windows, a porch, door, pulpit, & reading-desk.

The boarded Chapel at Wairarapa is now, I hope, very nearly finished; it would have been quite so long ago, but it was unfortunately blown down during the early part of last winter, when the outside work was nearly completed. The Natives have already paid (in Cash) £68.13.0. to the Europeans whom they engaged to put it up; and they have £66.0.0 more to pay on its completion.—

Mrs. Colenso has attended, as hitherto, to the Daily female and Infant School; but the general attendance (both in this and the Adult Male School), save on Sundays and Mondays is of a very irregular kind. Several persons have, notwithstanding, learned to read and write during the year; and not a few young Men have acquired a pretty decent [3] knowledge of the Simple rules of Arithmetic as far as Division.

The Station Congregations and Schools fell off considerably during the first six months of the year, owing to the outrageous proceedings of my principal ex-teacher Leonard (aided by some ill-disposed Chiefs,) whom I had been obliged to remove from his office. And not only so, but my person and property was daily subjected to insult and threats of violence from them, insomuch that I deemed it proper to acquaint the Lieut-Governor of the state of things about us. The LORD, however, mercifully kept us during this season of trial, & delivered us from our enemies and false friends in His own good time. Early in August I, believing them to be

sufficiently humbled, made peace with all those residing near us; since which they have all behaved very quietly & orderly towards us, and regularly attend Divine Services & School as before; while our Congregations on the LORD'S day have been increased.—

On the 2<sup>nd</sup>. of September my annual Teacher's School commenced, and continued daily until the 14<sup>th</sup>. inclusive. Sixteen Teachers & Monitors being present from all parts of the District. This year we were engaged, in the mornings, upon the following Chapters of the N. Testament, John I, Rom. III, IV, XIV, 1 Cor. I, II, III, Heb. XII, and Matt. VII, and, in the afternoons, in Arithmetic.—

Throughout the year several of the *first* class Native Teachers have visited the more distant villages.—

During my late absence (in which I went as far S. as Cape Turnagain,) a Popish Priest (who has been expelled from Te Wairoa by the Native Chiefs of that place, and who subsequently resided at Turanga,) suddenly and unexpectedly arrived here, and was instantly received by [4] the Heathen Chief Puhara, (some of whose relatives profess to be Papists,) from whom the P. Priest immediately purchased a site for a residence, paying him £30. for the same. The place which he has bought is about 2 miles from the Mission Station, and near to Puhara's and Te Hapuku's villages. From this now encamped enemy I may expect much attempted annoyance.—

The state of the Natives throughout the District is much the same as when I last reported thereupon. They are certainly more careless towards spiritual things than they

were; the raising of food, and the scraping of flax for sale, and the acquiring of Horses and Money occupying pretty nearly all their time and thoughts. From certain indications which present themselves on every side, I can not but believe, that a state of reaction is at hand, and that things must yet be worse before they can be better. The LORD's foundation is, however, sure; He knoweth them that are His; and he will assuredly deliver them to his praise & honor & glory!

Several persons of all ages have died during the year. A few of whom (and 2 in particular, Priscilla, the wife of Isaac Pakitara, a Monitor of Te Rotoatara, and Caleb Te Hiaro, the venerable old Chief of the sequestered village of Te Hawera,) have borne a good testimony in their last hours, and thus encouraged their otherwise desponding relatives to persevere.—

I have again attempted to remove from our present unhealthy to a more eligible situation, and had very nearly succeeded in doing so; (although I should have had to pay a large sum, almost £100, in order to enter peaceably thereupon,) when our all but completed arrangements were suddenly broken up, through the rapaciousness [5] of the Native Chiefs. Though disappointed, and again, for a season, hedged in; I have little or no *anxiety* concerning our removal.—And this principally from the fact of the Natives being so exceedingly scattered, and of their awaiting the arrival of the Government Land-Agent to sell him some large blocks of their Land; so that it is difficult (if not unadvisable) to determine at present, what spot may eventually prove to be a suitable one for a Mission

Station.—As I can scarcely conceive a more monstrous and useless anomaly, than that of a Missionary residing by Choice in or near Colonial Settlements. I have long ago committed the matter of our removal to the LORD, and dare believe that He will guide us in this matter also.—

My own and Mrs. Colenso's health, as well as that of our 2 children, had been & is much the same as mentioned in last year's report. We have, in common with our Mission Brethren throughout the world, our daily work & trials & infirmities, with very much both without and within to depress us and to try our faith; but we daily prove the ready help of our covenant GOD, who enables us to persevere, and who is ever abundantly better towards us than all our fearful hopes could ever anticipate or desire.—

William

Colenso

Waitangi,  
Decr. 2, 1850.

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1850 December 30: to McLean<sup>141</sup>

Mission Station  
Waitangi  
Decr. 30 1850

My dear Sir

We send you a few loose cherries, a little wine, milk & Butter, and a Cake, & would that they were both larger & better.—

We should have sent to you on Thursday or Friday last, but we have been, all hands, laid up with Influenza—several of my household (now 20 in no.!) are still unwell.—

We hope you are well—& beg you will *not fail to send to us* for whatever you may want which we can supply. And with compliments to Mr. Reed, I am

(for self & Mrs Colenso)

Yours very truly

W. Colenso

P.S. I write in a very great hurry—but add, by way of postscript,—our hearty wish of a happy New Year to you both. W.C.

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<sup>141</sup> ATL Object #1004371 from MS-Papers-0032-0222.



Date? to McLean<sup>142</sup>

Mission Station  
Waitangi

Thursday 2 p.m.  
Donl. McLean Esq.  
&c &c

My dear Sir

Your kind note & accompaniments have just reached me.—I thank you much for all—but can scarcely reply to your note just now. I was yesterday aftn. siezed with a violent headache, which, spite of medicine, still continues, so that I scarcely know what I am doing.—

We send you some milk & apples—the 4 or 5 *red* ones are fathered, & may be nearly ripe, being summer fruit.

We regret, however, that you should have deprived yourself of the ale—as it is of great service to you, whether at Ahuriri (without good water), or travelling: if I thought you would not be offended at my doing so—I would return it to you by your Natives.

I hope to write you again in a day or two—when I will return your paper & Mr. Morgan's letter.—

And I also hope to send 3 or 4 packages to Ahuriri on Tuesday next for Wellington per Rose.

Excuse this my dear Sir  
& Believe me  
Yours sincerely  
W. Colenso

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<sup>142</sup> ATL Object #1013059 from MS-Papers-0032-0222.

Date? to McLean<sup>143</sup>

Tuesday noon

D. McLean Esq

&c &c

My dear Sir,

I am indeed much obliged to you for your kind forwarding my letters &c by your lad.—

But I have not any particular news—save that Gov. Grey & Lady were at Port Nicholson, and Archd. Williams had sailed from England. Archd. Hadfield too had a severe fall from his horse but was better.

I now send you a native almanac—I have but 100 for the whole Dist!

We send you a little Milk and would send you an Apple Pie, but, alas! we have no Lard nor Butter wherewith to make the Crust. This Mrs Colenso regrets. Would you like any *green* apples for cooking? i.e. the *thinnings* of the Trees.—

The day you left a *taua* of ducks—11 in number—gobbled up *all* the remaining gooseberries!

You will further oblige me in letting me know the day on which the Rose sails. I have hopes of being in time for the ship for England; although Cole says I must *not* be behind Feby. 1<sup>st</sup>.—

Pray excuse this, and

Believe me

Ever yours truly

W. Colenso

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<sup>143</sup> ATL Object #1023490 from MS-Papers-0032-0222.

P.S. *The* “Black Cow” has been driven out nearly 10 times from the natives’ kumara & potatoes for which she seems to have taken quite a fancy. I have *heard* shooting her proposed. W.C.

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Date? to McLean<sup>144</sup>

Thursday mornng.

D. McLean Esq  
&c &c

My dear Sir

I am doomed to be ever in a hurry! Your kind note of yesterday arrived by water just as your *after* messenger did by land!! I, therefore, could not answer it.

I now send you a couple (or rather 3) notes, for Wairoa & Turanga, which I venture to burden you with. I hope you will have a pleasant journey. I suppose you will still find me at home (home?), on your return. The Baptism is to take place on Feby. 9.

We ask each other (*vainly*) what can we do for you for your journey? I am quite tired writing. You can tell Mr. Hamlin much of Ahuriri and Waitangi news.—

Believe me ever  
Very faithfully yours  
W. Colenso.

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<sup>144</sup> ATL Object #1013935 from MS-Papers-0032-0222.

Date? to McLean<sup>145</sup>

Waitangi  
Saturday 1 p.m.

Dear Mr. McLean

I have just received your note with the printed form to be filled up.—

The “form” appears to me to be an uncommonly curious one (to say the least of it),—in your accompanying note you speak of the “*European* population”—the form has a column headed “Race”—& another headed “sex”!! after the European *name* of the person!!

As I do not know how many head of cattle there are, ditto goats—I am obliged to leave the filling it up until Monday—the live stock being absent & my lads at Ahuriri, getting the goods which came by “Rose.”—

Of course it is *utterly impossible* that I could fill up a sheet for Mr. Hamlin—I do not even know the no. of his family.

Had we known that you were still at Ahuriri, we should have sent you a basket of Lettuces.

Believe me  
very truly yours  
W. Colenso.

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<sup>145</sup> ATL Object #1024763 from MS-Papers-0032-0222.

Date? to McLean<sup>146</sup>

Monday morning

D. McLean Esq.

Dear Mr McLean

I send you with as little delay as possible the “Form,”  
filled in to the best of my ability.— — —

I regret your not having received any Papers, especially  
as I myself am in the same predicament. I have received  
a lot of goods (from England & Wellington), but the *odd*  
*one* (a “Parcel”—as per Bill of Lading,) has not come to  
hand—and this, doubtless, contains both Letters &  
papers: should it yet be found, & there are Papers within  
I will send them to you immediately.—

We send you a basket of Lettuces (in their leaves to keep  
them fresh & cool) & would we had something better.—

I write in haste

Yours sincerely

W. Colenso

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<sup>146</sup> ATL Object #1024145 from MS-Papers-0032-0222.

1851 January 21: to McLean<sup>147</sup>

Tuesday Morning  
21<sup>st</sup> [January] 1851.

My dear Sir

In a world of hurry I hasten to send off my packages, so as to ensure *their* going. I hope they will reach Ahuriri, & Wellington too, safely & *dry*.— I cannot now send a single Letter, but I hope to do so this morning or tomorrow morning.—I am happy to get rid of these, & hope to be in time with my Letters. By the bye did you intend your Messengers to reach Wellington in time for the “Ld. W. Bentinck”? He certainly will not do so, in starting hence “tomorrow or Thursday.”—that is if she is to sail by the 1<sup>st</sup>. of Feby.—

Pray excuse this  
Ever sincerely yours  
W. Colenso

Please tell Mr. Aukatele, that I will write to him tomorrow.

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<sup>147</sup> ATL Object #1005773 from MS-Papers-0032-0021.

1851 January 22: to Owen<sup>148</sup>

Waitangi, Hawkes Bay  
N. Zealand,  
Jany. 22, 1851.

Prof. Owen  
&c &c &c  
Royal Coll. Surgeons,  
London.

My dear Sir

I have this day sent off some packages of Botanical specimens for Sir W.J. Hooker, and have enclosed therein a small bottle containing specimens of (alas!) *all* the known terrestrial mammals of this country!—viz. 2 specimens of the N.Z. rat and 1 ditto of the *N. Zealand Bat*;—which I do myself the honor and pleasure of sending to you, and hope they may be not altogether undesirable.—

For upwards of 15 years have I (in all my wanderings), diligently sought for a true N. Zealand Rat, but have never until now been so fortunate as to procure one, although I had offered large rewards for any that should be brought me. A short time back, however, I was unexpectedly delighted with some, which were dug out of their burrows in the grassy plains of this neighbourhood. Two of them were alive, and them I kept several weeks, in a common wire rat cage; during which period I had ample opportunities of observing their habits, &c.—They appeared to be very inoffensive

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<sup>148</sup> ATL Micro-Ms-Coll-20-2274.

creatures, remaining all day in the centre of their grass bed, only eating by night, when they preferred maize to any other food, and seldom uttering a sound, which, when they did, was only a small squeak.

I think you will find this animal to possess all the characters of a true *Mus*; and in fact, approximating (outwardly) very near to one of our common British species. I have, therefore named it *Mus Novæ Zelandiæ*; which name I should wish it to retain, if, on further examination, it should be found (as I suspect) to belong to that genus.—

The other (dead) specimens, turned bad in the solution, (yours, “No.II,”) and I was obliged to throw them away.—

The *Bat*, I got, also, alive, and kept it so upwards of 6 weeks. It amused us much with its tortuous flights when taken out to be fed at evenings in our parlour; as well as with its peculiar mode of eating—which is well described by Daniell, in a note appended to (Bennett’s) “White’s History of Selbourne,” Lett. xi. p50; and which is equally true concerning this species. It preferred the liver of a fowl, and, above all, the large “blue bottle” fly (*Musca* —); it would, also, drink a little milk; but on the whole, took a very small quantity of food.—It invariably shunned the light, both natural & artificial; and hung suspended, all day and night, by its hind paws, generally clinging by one only.—

I have not a description of *Forster’s Bat*, (*Vespertilio tuberculatus*, G. Forster;—Gray’s List of Mammalia, Dieffenbach’s N. Zealand, vol. ii, p.181,) but that species



is there stated by Gray to be “Yellowish brown, &c,” which does not accord with *this* species. Nor can I reconcile it with a species of *Vespertilionidæ*, which Gray summarily describes at p. 296 of that volume; and which he states to be a “*new genus, (Myrtreina),*” and, yet to be identical with Forster’s *V. tuberculosus*: in this Gray evidently confounds the 2 species.

I believe that there are several species of Bats in this country; and that *this*, which (from its ear, &c,) I think will prove to be a true *Vespertilio*, will make, with Gray’s and Forster’s, a third distinct species.—

Forster’s Bat (*V. tuberculatus*), was discovered by him at Dusky Bay, where, I have lately learned, a species of Bat is now found, inhabiting the deserted subterranean holes of the “*Mutton-birds*”;—possibly a species of *Procellaria* or some other nearly allied congener.—

This species now sent is, when alive, of a fine glossy black-brown color, fur rather long. From hollow trees, in the low lands, near the Mission Station.—

I, also, send you 4 Bat-skins, from the hilly country in the interior. These I lately obtained from a Native who had preserved them for me; and, though in a bad state, yet (as they have the jaws & ears & forepaws attached, I send them also. I think these may also prove to be distinct, at least from the one in the solution.

I have recently received a small lot of *Moa (Dinornis?)* bones of large size and in excellent preservation. But, being the *first* I have been able to procure for a very long period, (in fact, *all* that I have gained since I sent you my last,) and believing, (from report,) that you and others

must by this time have been pretty well stocked, through the exertion of Mantell (*fil.*) and other Collectors,—I do not now send them. Nor can I do more than passingly advert to them, through want of time just now—they are, however, among the largest I have yet seen.—

I sent you, some time ago, portions of the jaws of a Seal? (*Phoca leptorix?*) I hope you received them; although they were scarcely worth your notice. Should you particularly wish a perfect skull of that animal, I think I might, some day or other, be able to get you one.

Believe me. My dear Sir,  
very faithfully yours,  
William Colenso.

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1851 February 27:  
to the European traders at Ahuriri<sup>149</sup>

Ch. Miss. Station,  
Waitangi, Feby. 27/51.

Sir

The bearer of this note is a young Chief of rank, who has for some time been a regular attendant upon Christian Instruction as a Candidate for Baptism.

He was to have been Baptized with his mother and sisters, at the large Adult Baptism which took place here

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<sup>149</sup> ATL qMS-0489; appendix to Journals.

on the 9th. inst. They, however, were admitted while he was excluded.—

This I did, in consequence of my having heard of his having sold you some flax shortly before, which flax he wilfully wetted on his way to your place, in order to increase its weight.

He has since been to me several times, seemingly penitent for his error, and begging to be again received as a Candidate for Baptism. This, however, I have positively refused to do, unless he first makes you full recompense for the injury done; which he has willingly agreed to.

I, therefore, write you this note; which he will take, and which will explain his errand. And, I should be obliged to you in your informing me, as to your being satisfied in the matter.

and am,  
Sir,  
very truly yours,  
William Colenso

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1851 March 13: to Eyre<sup>150</sup>

Church Mission Station,  
Waitangi, Hawke's Bay, March 13/51.

To His Excellency  
Lt. Govr. Eyre,  
Wellington

Sir,

I have the honor to acknowledge the receipt of a packet from Your Excellency, containing, a copy of a Letter written to some chiefs of this neighbourhood, dated, June 22/50,—a copy of a Government Gazette, No. 18, dated, Sept. 21/50,—and an exceedingly kind note of sympathy with Mrs. Colenso and myself from Your Excellency; which packet I received some time in November last.

I should have long ago thanked you, Sir, for your Letter to the disaffected Chiefs, and for your kind notice of us in the midst of your numerous and important duties, had I not hoped to have been able (in conformity with Your Excellency's intimation) to suggest a plan, by which we might be for the future free from similar annoyances to those to which we already been so often subjected during our residence here.—And such I may yet have in my power to lay before Your Excellency.—

From the winter of the year 1846,—in which the floors of our house, which are raised nearly 3 feet from the ground, (the house itself being erected on the most elevated spot,) were 9 inches under water from the overflowing of the neighbouring rivers,—from that

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<sup>150</sup> ATL qMS-0489; appendix to Journals.

period I have on several occasions attempted to remove to a more eligible site, and have been as often thwarted through the jealousy of the principal Chiefs, who sometimes assented and subsequently refused to allow me to remove, and at other times demanded upwards of £100. for a small spot of ground whereon to build a house; to which exorbitant demand however, I had very nearly, through necessity, last winter settled; but, hearing of the expected visit of Mr. McLean to purchase if possible a tract of Land from them, I considered it far better, and ultimately safer, to break off my engagement & to wait awhile, (although in so doing we should again in all probability be exposed to much inconvenience & loss,)—that I might know how the Chiefs would act;—what Land they would sell & what retain, & where permanently settle. As well as to obtain if possible, the site we needed from the Government, and so be delivered from very much annoyance. And herein the Government will indeed have it in their power to help us much; provided, that, in those tracts of Land which now are or may be offered to Mr. McLean, there shall be found a spot every way suitable for a Mission Station; that is, according to my views. A place, possessing wood and water, and land fit for agricultural purposes, where Natives can quietly dwell without either annoying or being annoyed by the expected incoming Settlers. And, perhaps, should such a place every way suitable not be found in those blocks which are or may be offered to Mr. McLean, the Government would be pleased to allow and approve of my selecting a spot fit for such a Station; which could also be purchased by their agent (if

approved of by him) from the Chiefs, & then transferred to me for the foregoing purposes.

I am happy, Sir, to be able to state, that those Native Chiefs who were last year so turbulent, are, at present, dwelling very quietly. With the major part of them I had made peace, sometimes before the arrival of Your Excellency's Letter to them; which, however, has been of no small service.—

I have the honor to be,  
Sir,—  
Your Excellency's most obedient  
Servant,  
William Colenso.

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1851 March 14: to Eyre<sup>151</sup>

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

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<sup>151</sup> ATL qMS-0489; appendix to Journals. Annotated "Copy of a *private* Letter to Lieut. Governor Eyre: which is now made here in consequence of his having shewn the same to the Bishop."

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 despised 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 Chistian 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 tomahawk, 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 forbear.—

If you please, my dear Sir, make my very best respects to  
your Lady—and, Believe me,

Ever faithfully yours,  
William Colenso.

(True copy.)

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1851 March 26: to McLean<sup>152</sup>

Manawarakau  
Wednesday, noon,  
March 26/51

My dear Mr McLean

Your very friendly note of Thursday last duly reached  
me—and I came to this place fully expecting to find you  
*here*, or that you had preceded me—in both, however, I  
am disappointed.—

At present I can only thank you for your kind wishes,  
&c.—I fear, however, that the prospect of my *continuing*  
in this country is daily getting fainter—a short time will,  
however, decide. I firmly believe that things are rapidly  
altering for the worse in the district (as well as in  
others),—and I cannot remain to see the utter spoliation  
of my flock without having it in my power to do them  
the *least* service. Much however will depend on *yourself*,  
while you retain your present situation.—

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<sup>152</sup> ATL Object #1014823 from MS-Papers-0032-0221.

Since we last met I have heard much—a tithe of which I cannot write.—But 2 things I may mention, as these appear to be beyond question,—first, that you have in some measure departed from the original expressed intention, of taking only those lands which were waste, & then from the *rightful* owners only; and, of standing by the *poor* Xn. man, to preserve him from being beaten and brow-beaten by the Heathen Chiefs—and, second, that you told Hupata (when defending his right to his own, & declaring that he would not part with his land, he having several children)—that he, as being only *one* had no right to stand against the wishes of the majority!—

These things I have plainly and faithfully written—they have already wonderfully operated against you (they may, I allow, be false),—and, although I have done what I could to allay the angry feeling—I can not but express to you that I have some ugly doubts which I could wish to be fully & for ever rid of.

Were I not friendly, & Xtianly attached to you I should not write as I now do. And I hope you will forgive my blunt and rude way of expressing myself. — — — —

— — — — —  
*This*, is one of those places I once thought of as a somewhat desirable place for a residence—it is isolated & in many respects suitable.—

Mrs Colenso will gladly do what she can for you. Do call.—

A Dieu my dear Mr McLean—my heart is full.—  
Believe me

Ever truly yours  
W Colenso.

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1851 April: to McLean<sup>153</sup>

Rev. W. Colenso

Waitangi  
Monday mornng.

D. McLean Esq.,  
&c &c &c

My dear Sir

Mrs Colenso gladly avails herself of an opportunity to send you a little Butter—to which I add a few nuts—having nothing better of fruit kind to offer.—

There are however a few bottles of gooseberry & elder wine remaining which are wholly at *your* service.

I saw a *Brig* off on Saturday which (at first) I took for the Govt. Brig—but afterwards supposed to be a whaling one.

I suppose you heard of my “Maumauhaere-noa” to Molangiangi: whence I returned on Friday 4 a.m.

I should like to know when you may be coming this way—that I may be at home when you call.

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<sup>153</sup> ATL Object #1014696 from MS-Papers-0032-0222.

I should have told you, that the 2 vols. of “Mitchell’s Travels in Australia,” which you so kindly lent me, are still here.

There is a young scamp of a Chief belonging to Ngatihineuru Tribe, but who chiefly resides at Tangoio, called Mohi Tarapuhi, of whom you should know something.—As, (in addition to his having taken a *second* wife,) he has very recently taken away from her husband the mother of his 2<sup>nd</sup>. wife! with whom he is boldly cohabiting: relying upon our forbearance & his nuinga.—

Believe me  
Yours truly  
W. Colenso.

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1851 April 14: to St Hill<sup>154</sup>

Pahawa, April 14, 1851.

To H. St. Hill, Esqr.,  
Chief Police Magistrate,  
Wellington.

Sir,

I write to inform you, that, on Saturday last, the 12th. inst., Between the hours of 11 and 12 in the forenoon, when on my way hither from the village of Waraurangi, and near Ngapihao, a point of land about 5 miles from

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<sup>154</sup> ATL qMS-0489; appendix to Journals.

this place, I, travelling quietly along the public path, (and being about a quarter of a mile ahead of my Native baggage bearers,) perceived a white man hastening through the fern about 200 yards before me; but, as I thought, going in a sloping direction towards the sea, I, at first, took little notice of him. On seeing him, however, suddenly incline towards my back, or side, I looked again, and saw he had a double-barrelled gun in his hand, which he held either cocked or half-cocked as if about to bring to his shoulder. Upon this, turning towards him, I stood still; in a moment he was close to me. He appeared to be very much excited, and abruptly demanded, "Is that your dog?"—I replied, "Yes; my dog is here with me." He quickly rejoined, "Tie it up, or I must shoot it;" at the same time lifting his gun. I, standing before my dog, immediately replied, "Indeed, I shall not tie it up; because we are going quietly along in the public road." "Then," he exclaimed, "I must shoot it;" again lifting his gun. I said, "If you do, be assured, I will seize you and take you to Wellington." He answered, "I can't help it, I must shoot it; for such are my orders, Sir.—We have lost more than 200 sheep." I replied, "If you saw my dog actually on your sheep, even then it would be quite time enough to speak thus." He again remarked, "I must obey my orders, Sir." I asked him, "Who is your master?" He replied, "Mr. Wilson." "Where is he?" I asked. "He is gone up the hill"; was his reply. We had now walked on a little way together in the road, when I said to him, "Give my compliments to your master, Mr. Wilson, and tell him, that I shall report this matter to the Governor." He replied, "Yes, Sir."—"Be sure," I said, "that you tell him." "Yes, Sir; I wont

forget;" was his reply. Walking slowly onwards a short distance, my Natives overtook me, and we went on together. We had scarcely, however, got a half-a-mile further, before another white man, in very wretched attire, suddenly emerged from some bushes into the pathway & making towards us, and holding his musket, cocked, or, half-cocked, to the "ready," called out to me (being the foremost of the party, "Tie up your dog, or I must shoot it!" "No;" I replied, "I shall not tie him up; we are going quietly along in the way." "Then I must shoot it;" he exclaimed, lifting his musket. I said, "Surely it is quite time enough for you to threaten, when you see any injury done to your sheep." "Yes, Sir; yes, Sir;" he quickly rejoined, "he is going along quiet enough now to be sure."—On hearing, however, that the sheep run had poisoned baits, I got my dog tied, and led, and so escaped any further molestation.—

On remarking, afterwards, to Te Wereta (the chief of Waurangi) who had accompanied me, but who had gone on before on horseback; he said, "I te tohe ano ahau kit e pakeha, kia kaua e haere ake ki a koe me te tupara, mea ana, Nau ano to kuri, he kuri pai, he kuri haere noa; a, hore rawa ia kia rongo."—

The Name by which the Natives call the first man is "Taare": the second is known by the name of "Tamati."—

My dog is a little sheep-dog, one of Mr. Guthrie's breed, exceedingly docile & harmless and attached to me. I think, that I have scarcely any need to add, that, in all my many journeyings during several years up and down through Wairarapa and by the coast, no injury whatever



has at any time been done by my dog to anyone's sheep; and, that it is morally impossible that I could ever allow my dog, doing such a thing.

During this very journey and only a fortnight ago, in passing over Messrs. Northwood and Tiffen's Station at Tuingara, this same dog got poisoned, and I fortunately discovered it just in time to save his life by the aid of a powerful emetic which I happened to have with me. And, on a former occasion, my dog very narrowly escaped the same fate, and in passing over their Station at Wairarapa, being then barely saved through an emetic furnished by Mr. Tiffen.

The whole of what I have herein written, I can conscientiously swear to. I could not, however, swear, that I stood in bodily fear of the man; but I can safely swear, that I fully believed he would shoot my dog, and, if he had done so, no one can say what the ultimate consequences might not have been;—perhaps loss of human life.

I now make this complaint to you, Sir, in the form of an Information against Mr. Wilson and his two men acting under his orders.—For, I confess that I can scarcely see any difference between my being accosted in England by a highwayman with loaded pistols demanding my money—and my being here, on a lonely shore threatened by an armed man with the destruction of my property.—And, will therefore thank you to inform me, how I should further act in this matter.

I intend finally leaving the valley of Wairarapa on Monday the 5th. of May next; and, though I should

greatly regret to have to go now to Wellington (seeing, that all my days for the various villages throughout this district have long been fixed—as you will find by the enclosed [printed] paper, and I have moreover only my bush dress with me;)—Yet, rather than defeat the putting a stop to such proceedings,—which I cannot but think (from my own case, as well as from the numerous similar complaints which have been made to me from time to time by the Natives,) is highly needful for the future peace of the colony—I would consent to do so, believing that by bringing this matter before you, Sir, I shall eventually be found to have been acting for the Public good.—

I am, Sir  
Your very obedient Servant,  
William Colenso.

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1851 August 1: to McLean<sup>155</sup>

Ch. Miss. Station,  
Waitangi,  
August 1, 1851.

My dear Sir,

In a prodigious hurry I scribble you a few sentences:—

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<sup>155</sup> ATL Object #1011726 from MS-Papers-0032-0221.

—To *thank you* for your excessively kind note, and all its accompaniments, which I found at Ngaawapurua, on the Saturday after you had left.

—To express my great regret that you should have deprived yourself of what you certainly needed far beyond myself—and

—To tell you, that I have little or nothing to say—being *still* on the tip-toe of expectation of getting some Letters, &c, per “*Rose*”, now due.

I reached the Station (by forced marches) by the end of May. I made haste to meet Mr. Grace, who arrived here the next day, and who remained a week, or more.—

My “mate” detained me 12 days at one place—and, through travelling long before I ought I made it worse, insomuch that I thought it would end badly, and cost me a journey (or, voyage) to your town.—It has only *just* healed—for which I am thankful.—

About 10 days ago, Karaitiana, and a Mrs. Valentine Smith, suddenly appeared here. They came just in time: the weather, which, had been for 6 weeks remarkably fine, suddenly changing to wet which still continues.—

During the last 9 days we have been *twice* flooded—the first time severely so—garden, kitchen and back-rooms, deeply under water. Natives dogs, cats, &c. &c. in wakamahau and sitting room. Fortunately the river opened itself a new mouth, & we received a benefit—water leaving, mud remaining. And *since*, owing to the very heavy rain, we have been again, and are still, half submerged.—

The Natives are rather clamorous about our immediate removal.—

I feel myself in a strait.—

All pretty quiet around: Hapuku at Te Waipukurau, erecting a house for *you*.

Several deaths at Tangoio—among others the pakeha “Reino”—rather suddenly.

Mr. Val. Smith has taken a part of Karaitiana’s house in the neighbouring *pa*.

You, who know our situation, &c., can tell *all* who may be strolling Ahuriri-wards—that any supply in the way of *kai*, which the Station may afford, they shall ever be *fully* and *gladly* welcome to: but *Lodgings* and *Time* I have *not* for any one.

It is well not to be disappointed.—

Two days back I returned from Tangoio; and tomorrow I leave for a fortnight. When I rest another fortnight (i.e. cease travelling; rest is *not* here)—September is wholly occupied, accordg. to arrangement:—ditto, October.—

Yesterday we had 2 *severe* shocks of Earthq.—the first one, at ½ past 2 p.m., which made us all run out into the rain; I think this was the longest in duration that we have yet experienced. The second, happened at 20 m. past 9 p.m., and, both coming in one day, made us fear the worst.—

2 vessels *in* together from P.N.—“Phœbe” and “Twins”—several horses have arrived since you left.

I think I shall be quite ready to buy a *few* acres of land from the Govt.—immediately after you have settled with the Chiefs.—

Mrs. Colenso is not, I am sorry to say, very well; owing to a severe cold. The Children are much as usual. The Kai-tuhituhi of this rheumatic, and going-out to get more so.—

And so the wheel revolves.—

Believe me, My dear Mr. McLean,  
Very sincerely yours,  
William Colenso.

P.S. I have lately heard (from Whites) of the Small Pox having arrived in N.Z., & now committing fearful ravages at E. Cape. Pray get me some *vaccine virus*, that I may do all I can for the infants and others here who are not vaccinated. I have at different times vaccinated a large number, but there are still hundreds who have not been done. If you can, pray get it from two sources; & send immediate. It is a national good, & one which I am willing to perform *gratis*. W.C.

Date? to McLean<sup>156</sup>

Tuesday Mornng.  
Porangahau

My dear Mr. McLean

It occurred to me last night, that, while a probability existed of the Chiefs being unwilling to consent to my going to Manawarakau, they would not be so greatly

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<sup>156</sup> ATL Object #1017333 from MS-Papers-0032-0222.

unfavorable to my going *to Waimarama*. Seeing too, that this had been agreed to publicly by *them before the Archdn.* & myself, & had only been set aside on the score of £100. being demanded by Hapuku.—Now I think—on reconsidering the matter—that, in many respects, W.marama is preferable to M.rakau—I should be much more *central* to those at N. & W. of me.—And this spot you can boldly speak on without any fear of arousing unnecessary suspicions—as they now know *I* cannot legally purchase their land. If you could see that little glen (which Mrs Colenso has seen) & purchase it for me—10 acres of it, as a Missy. Station—& the remr.—no large qy.—I would *purchase* immediately of the Government. I feel almost sure this could be done directly—it has *natural* boundaries & “*no mistake.*”

Please confer with Mrs Colenso on the matter, & if you can settle it, do so.

Ever yrs truly  
W. Colenso.

P.S. Hapuku’s demanding £100 was merely a pretext to break *his word*, hoping to keep me by him: the glen can be of no use to any European settler.

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1851 September 8: to McLean<sup>157</sup>

Mission Station,  
Waitangi,  
Sept. 8 1851.

My dear Mr McLean

Although I have more than both hands full—I cannot allow the “Rose” to return to your Town without a line of congratulation from me upon the late auspicious event of your marriage—of which your note of the 27<sup>th</sup>, & Mr Cole’s letter of the 28<sup>th</sup> ulto., informed us two days ago.—

We wish you every blessing which the Bounteous Giver of all good may have in store for you—and that you may have grace supplied to enable you to bear & forebear.—

By next vessel, I suppose I shall have to write to my old friend Mr Cole in a similar strain. You mention the *intended* Mrs Cole as having “*lately* arrived in the Colony”—I hope (may I be allowed to say,) that he is not in too great a hurry.—

And then you mention Dr. Sinclair, as having “*often* enquired for me, & requested to be remembered, &c.”—By this, I infer, that you are a friend of his, & therefore, I may (also) be allowed to ask you to enquire of the Doctor, whether he received the letters which I did myself the honor of writing him—namely, in July/45, & again in January/48,—as well as a packet, containing copies of my little publications,—as I have *never* received any acknowledgement of the same.—

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<sup>157</sup> ATL Object #1010050 from MS-Papers-0032-0021.

I thank you much for your very kind & early offer of a home when I may visit Wellington—but, (lest you may possibly become offended hereafter,) allow me to say, that I must continue to do as I have hitherto done—travel *snail* fashion—carry my house with me.

I must venture to suppose, that some of my few friends, to whom I had mooted the subject of my migrating to the interior of the Australian provinces, will think that I had a kind of foreknowledge of the *gold* of those regions! Be that as it may, I can not but believe, that had I *gone* thither, many would have said that *such* was my purpose. I have, however, fully set aside that mission, perhaps for ever.

In thinking over our *last* conversation, at Porangahau, relative to Waimarama & thence to the Cape as a desirable N. Reserve, I have, I think, concluded upon *not* moving in that direction—mainly upon the belief, that I should be *alone*, or nearly so.—For, even as you said, the Natives will assuredly be near to the Whites. *For them*, therefore, I have decided to endeavour to get upon the Tukituki R., (*or*, the nearer R. Ngaruroro,)—and, if possible, at or near Patangata—perhaps the piece of ground which I had nearly obtained in the autumn of last year (1850). This spot has been again spoken of to me by Te Hapuku & others—and, as it adjoins your boundary, it could be very well added thereunto for this *specific purpose*. Karaitiana, & the other Chiefs of these nearer sub-tribes, *wish* me to locate myself upon a piece of ground about 2 miles or more from this, & nearly opposite to the village of Tanenuiorangi, upon the R, Ngaruroro—which is, I confess, desirable enough for a



station, only, as they were going to have their own “Taone” there, they could not well allow more than 4 or 5 acres for a Mission Station.—

I intend, however, to get the matter *settled* upon your arrival hither—unless the Govt. should be pleased to put any obstacle in the way—i.e. should not see proper to consent thereto. For I intend *never* again to dwell upon land which is not *bona fide* my own purchase, so as not to be disturbed any more, having had so much trouble that way.—

I hope you will have full powers to do what may be required in the matter: seeing, too, that I wrote His Excellency the Lieut. Governor upon the subject last summer.—But I will tell you more when I see you.—

I send you a note & a parcel, which we have received for you since my last.—

All local news, I dare say you will get from Mr. Parks.—

My annual teachers’ School is now in hand—so that I am closely worked: this will be over in a fortnight—when I shall be able to breathe again.—And make my Northern visits as arranged.—

Should you see your friend Mr. Taylor, gently tell him, that he is a letter in my debt:—ditto, Archd. Hadfield, & Rev. S. Williams.

Our garden is beginning to shew signs of returning life—cheering token of the paternal love of God, and of His truth, & of the sureness of our Resurrection.—

Mrs Colenso is pretty well—ditto Fanny—Latty very so—myself tolerable. I am sure that Mrs. Colenso would

wish to unite with me in kind respects to your good lady  
& yourself—I am

My dear Mr. McLean  
Yours sincerely, W. Colenso.

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1851 December 13: to McLean<sup>158</sup>

Waitangi,  
Decr 13/51

My dear Mr. McLean

Enclosed is a paper which I will thank you to lay before  
the Governor at yr. earliest convenience—

It is written in a hurry.

I hope you will *not do any thing* towards causing the  
Priests to remain where they are, until my paper has been  
laid before the Governor.—

I enclose some Letters which reached me yesterday  
*against* the proposed transfer of some more land: I  
recommend them to your consideration.—

I also enclose your little a/c—as requested; I believe it to  
be correct. Mrs Colenso has some vague remembrance  
of some silver being paid to you on your former visit,  
and of some arrangement about it; (either in the cheque  
for £14. or otherwise) but does not know exactly.

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<sup>158</sup> ATL Object #1019517 from MS-Papers-0032-0221.

Don't forget your Code of Laws—and a note from inland. If you could so arrange that some one of the Natives who may accompany you should return with your note to me, & *conduct me* upon your track—it would be so much the better.—

You know I have a long walk today before me—which will excuse this.

Believe me

Ever yours

W. Colenso

Waitangi

13 December 1851.

*Certain reasons against the granting of the request of the French Roman Catholic Priests to be located here at Heretaunga in the immediate vicinity of the Church of England Mission Station.*

Respectfully submitted for the consideration of His Excellency the Governor in Chief.

That the Church of England Mission Station at Waitangi was commenced by myself in the year 1844.

(I had, also, the year before laboured among these tribes; and during the year previous—1842 Archdn. W. Williams and the Revd. W. C. Dunckley had also visited them; and the Bishop had also passed through and, at the pressing desire of the Chiefs had promised to send them a Minister).

That the only piece of ground which could then be obtained with their unanimous consent has subsequently proved to be utterly unfit for the purpose.

That notwithstanding upwards of £250 has been (necessarily) expended upon the same.

That in the winter of the Year 1846, the floors of our house although raised nearly 3 feet from the ground (and the house itself on the highest elevation) were 9 inches under water.

That every winter we have been more or less inundated. That from that period (1846) I have diligently sought a suitable place to remove to having been greatly urged thereto by the Committee of Missionaries as well as by the Archdeacon of the district.

That all places which from time to time I had chosen, I have not been allowed to occupy partly owing to the jealousy of the Chiefs, partly to the exorbitant sum (£100 and upwards) demanded for a site for a house and partly to my consideration for the proclamation of His Excellency and the (then) expected coming of Mr. McLean and also to my not knowing where the natives would concentrate themselves when they should have transferred a portion of their Lands to the Government.

That some time before Mr. McLean's first arrival here (in Decr./50) the Native chiefs had (partly at my suggestion) quite arranged among themselves the boundaries of the blocks of land which they intended to offer to him for the Government and had also selected a spot (about 2 miles from Waitangi) upon which to commence a township for themselves.

That an offer had been repeatedly made to me by the Chief proprietors for a piece of ground for a Mission Station close to their proposed township.

That in the end of November of last year (1850) while I was absent visiting the Natives on the coast a French Priest suddenly arrived here (he having been recently expelled from Te Wairoa) and proceeded immediately to purchase a piece of land situated very near to the proposed township from the Heathen Chief Puhara.

That Puhara is the only Chief on this side of the Ahuriri and his little party the only natives (with the addition of 2 old persons at Waimarama and 1 at Manawarakau) amounting scarcely to 30 in all including infants who profess to uphold the Roman Catholic mode of worship.

That there is no prospect of the French Priests increasing the number of their proselytes in these parts unless some of the natives in connection with the Church of England mission should go over to them which however has never yet happened in this District.

That according to the Returns laid before the last Committee of Missionaries of this district our Congregations averaged 2205 the number of Baptisms performed during my residence amounted to 1314 of whom 751 are communicants we have also 27 chapels some of which are fine Native buildings.

That according to a return of the Native Population of this district which I sent to the Native Secretary at Auckland in June 1849 the number was 2700 of which however more than an eighth have since died.

That Puhara is not a Principal Proprietor of this ground the titles thereto of the Chiefs running thus.

1st. Karaitiana

2nd Tariha

3rd Te Hira te Oha

4th Te Waka te Kawatini

5th Puhara

That the majority of the Chiefs proprietors are wholly against the selling of any portion of their land to the French Priests and refuses to cooperate with Puhara in the matter.

That the Chief Te Hapuku has no claim to the land in question neither in fact has he even asserted that he has.

That if the French priests should become located on the spot in question it would be a highly injudicious step for me (on the part of the Church Missionary Society) to accept of the offered site near the proposed Native township as in the event of my going to the Western side of the same the French Priests premises would immediately adjoin mine.

That while I am very willing to remove further inland if I could but prevail upon these natives or the majority of them to accompany me, there is not another place equally suitable for a Mission Station and Native township upon the whole of this low ground.

That in the event of my not removing to the offered site adjoining the proposed Native township it is highly probable that the said township will not flourish.

I might also mention the state in which we found these tribes as contrasted with their present altered condition—the ill-usage which both Mrs. Colenso and myself have repeatedly received from them during the long period in which they were slowly advancing to what they are now—the many censurable attempts of the French Priests to disturb the peace and confidence of our people and ourselves not only here but also at Te Wairoa and at Turanga (plain demonstrations of the antagonistic principle) their constantly urging the Natives to come and take up the price for the piece of ground in defiance of both, the Colonial laws and of Mr. McLean's intimation to them and the long looking on of the Native Chiefs to see whether the word of the Governor (as repeated by Mr. McLean & hitherto looked up to by themselves and inculcated by myself) shall stand or whether it must fall before the word of those French Priests.

This *last* remark was only *yesterday* uttered afresh to me in a powerful speech, by the principal proprietor Karaitiana. I might reasonably enough urge all these and many other such matters against their request being granted but I am conscious of having already I fear trespassed upon His Excellency's valuable time.

William Colenso  
Church of England Missionary

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1852 January 15: to Dixon & Co.<sup>159</sup>

Waitangi, H Bay January  
15/52

Messrs. Dixon & Co.

Gentlemen

An oppory. at last offering for Wellington I am enabled to send you the Duplicate of my order of the 26 Novr. last, together with a second of each of 3 Setts of Bills therein mentioned amtg. to £150.19 (-----)

To which amount of money to my credit I now add, the first of a Sett of Bills on CMS. for £38.6.6 (-----), and the follg. order—which I will thank you to get executed as speedily as possible.—

*Order.*—

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Please let all the goods be of *good* qualy., & as near to order as possible—as the white settlers are beginning to flow into this District, any such little Books as you formerly sent will now be of service. I have distributed nearly all those you so kindly furnished.

Since my last to you I have recd. yours of June 24/51, notifying your receipt of mine enclosing the Bill for £34.11.10.—From your remarks in that Letter of yours, I

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<sup>159</sup> ATL 80-038 George Petersen papers: Colenso's rough copy.



hope soon to receive the goods therein alluded to. The newspapers mentioned have not come to hand. In future address to care of B. & H.

There is still a Letter of mine to you unnoticed, dated Novr. 7/50—

I am greatly afraid that I shall never be able to do any thing with “*Deane’s Mill*” & *Dressg. Machine*. We have spent no little time over it, but up to the present can make nothing of it.—I must, howr., try again.—

Be sure to remember me with some reviews Lity. Gazettes, only “8d. ea” &c &c.

We are very busy preparing to receive the Bp., who is to be here next week—so that I have scarcely time to write.

Let me have a line fm. you on receipt of this. I close in haste.

Believe me, ever sincerely yrs  
W.C.

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1852 February 2: to Hadfield<sup>160</sup>

Church Mission Station  
Waitangi, Feby. 2, 1852.

My dear Mr. Archdeacon,

I only returned to my Stn. on the evening of the 31st. ulto., from accompanying the Bishop of New Zealand on his journey to Te Wairoa.

In the course of our conversation his Lordship informed me, that you had felt much, some remarks of mine (as published by the C.M.S. in their Report for 1848–49, ) which seemed to bear upon the Natives of your District.—

I cannot tell you how grieved I am, that I should have been the unhappy means of causing you pain.

I now hasten to do all that I can towards removing from your mind all such ideas as, that I then intended to reflect, or, that I then at all reflected on the Natives resident in your Missionary District; or, that, in writing as I then did, I stepped at all beyond my proper sphere of assigned duties.

For which purpose I enclose two papers; one, (no. i) being the copy of an official Note with which the Archdeacon of this District honoured me; and one, (no. ii) an extract from my Journal; which has long since been sent to the CMS., and which (with other similar entries made during that journey,) gave rise to the remarks in question.

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<sup>160</sup> ATL qMS-0489; appendix to Journals.

Of course, my dear Mr. Archdeacon, you will understand me to assume, that (in case the strong language used by me in my Report, is fully borne out by equally powerful facts narrated in my Journal,) the only cause of uneasiness lies in my having (seemingly) reported upon Natives not belonging to my charge.

This assumption of mine is, I suppose, placed beyond all doubt, from the bare fact of even stronger language than mine having been used by the Rev. R. Taylor, when speaking of some Natives of those very Tribes, and of the same localities as those mentioned by me. And which statement of Mr. Taylor appears the more suitable for me here to notice, not only from its having also been published by the CMS. in their Report for that year, but on the very opposite page to that on which my (censorable?) remarks are given!

If I conjecture aright, the Rev. S. Williams had not, at the period mentioned in the extract from my Journal, then arrived to reside at Otaki; and you yourself were both confined to your bed and very weak, so as to preclude your even knowing the real state of some of (I believe) the most careless of those Native Tribes.—

It may be that I have generally taken too gloomy a view of the Moral and Religious state of the Natives. I know, that, in so doing I differ widely from many of my brethren. Be this however as it may, two things, I hope, will be fully allowed me;—first, That I have always in my Journals endeavoured to give a faithful uncoloured statement of facts; and, second, That I am not altogether ignorant of the Native Character.—

I have the honor to be,  
my dear Mr. Archdeacon,  
Your very obedient Servant,  
William Colenso. (True copy.)

Enclosure, No. i. (copy.)

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Archdeaconry of Waiapu with provisional charge of  
Archdeaconry of Kapiti.

Mr. Colenso's Circuit, twice in the year, in the spring  
and autumn quarters.

Including Wairarapa and the valley of the Hutt.—

(signed) G.A. N Zealand.

True copy, W. Williams.

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Enclosure, No. ii.

Extracted from Journal,—Octr. 30th., and 31st. to  
“corrupt good manners.” And, also, Novr. 4th. to “we  
know them not now.”

Adding, (in the margin,)—“Vide, if required, my Letter  
to the Lt. Govr., dated March 15/48, pars. 10, 12, for  
more full information on this distressing subject. I  
mention this, here, because the truth of these facts was  
then strictly enquired into. W.C.

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1852 March 3: to the CMS Secretaries<sup>161</sup>

Church Mission Station,  
Waitangi, Hawke's Bay, N. Zealand.  
March 3, 1852.

Secretaries,  
C.M. House,  
London.

My dear Sirs,

1. My last letter to you was (I think) dated October 30/50; since which, however, I have sent you two portions of my Journal—one, in January, 1851, containing my Journal down to May 11/50, with a copy of my report for that year (1850),—and one in September. 1851, containing my Journal down to March 12/51,—all which, I hope have long ago safely reached your hands.

2. I had hoped to have sent you some more or my Journal, as well as to have written to you fully before this; but want of time has hindered my doing the former, and my not having heard from you respecting my two letters of Decr./46, and Feby./49. prevents my fulfilling the latter.

3. I only returned from my exceedingly heavy mountain journey (Patea), on Sunday morning last, the 29<sup>th</sup>. ulto. (To which place I have been *twice* within 5 months, owing to the sad state of things, which existed there.) And have to commence, according to appointment, my

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<sup>161</sup> ATL qMS-0492. Hocken MS vol 63.

usual long autumnal journey to Wairarapa, &c., next week.—

4. I write, at this time, principally to inform you of the Bishop having very recently visited us; and to enclose a copy of my Report for the last Year; as well as a copy of a memorandum concerning the two Roman Catholic priests who reside near us, which (after a conversation held with Mr. McLean, the Government Land Agent, and with his concurrence,) I wrote for the Governor's consideration.

5. On the 3rd or January last, I most unexpectedly received a packet from the Bishop, containing printed notices informing us that he intended to be here to hold a Confirmation on Sunday the 25<sup>th</sup> of that month. The packet, however, had been despatched in November, and,—though our time for preparation was exceedingly short, and at a bad season or the Year (owing to the potatoe crops not being ripe, and the natives engaged in cutting their wheat),—we exerted ourselves so as to be ready against his coming. The Bishop arrived here, via Manawatu, on Saturday afternoon the 24<sup>th</sup>. of January, (on Sunday morning administered the Lord's Supper to 40 selected and previously confirmed Natives,) and on Monday evening confirmed 229 persons. On Tuesday morning he publicly restored our ex-teacher Leonard Te Kawepo, and left for Te Wairoa. On Wednesday morning he confirmed 19 more (aged) persons at Tangoio; and on Thursday at noon we parted at Waikari,—whither I had accompanied him. He evidently suffered much from his heavy walk against time from Manawatu; fortunately I had been enabled to obtain him

horses & a canoe to assist him, both in coming to and going from the Station; so that, when he left me at Waikari, he appeared to be very much better than when he arrived at the Station.

6. During his short stay one of the two R. Catholic Priests who live near us wrote him a long letter of accusation against myself & Rev. J. Hamlin, and our people,—which letter the bishop answered from Te Wairoa, in a manner which has pleased me not a little.

7. The Bishop expressed himself gratified with the alteration which has taken place among these Natives since he last saw them.—But, upon this head he will, I dare say, write you fully. Among other important matters which he mentioned, he wished me to prepare for Priest's Orders; to this, however, I am not inclined, owing, in great measure, to my growing opinion, that *I have not the confidence of the C.M. Society.*—

8. For, during my seven years residence here, devoted as I have been to your service,—and exposed as I have been to numerous (and almost unprecedented) assaults—from the Natives, the Settlers, and the Government,—and, also, referring, from time to time to you, respecting matters between myself and the Local Committee—(of all which you have had, long ago, full & reiterated accounts,) you have never communicated with me *once*!

9. Such, I cannot but think, would not have been the case had I been filling but a very low position under the smallest of the Colonial Governments.

10. Your recent painful decision in the case of the oldest Missionary in New Zealand—and the one to whom

(notwithstanding his failings) you, *and all*, (and none more than the Government,) are the most indebted—strengthens me in my opinion.—

11. The last year—or, rather, 16 months, (from the time we first heard of our old Pastor being openly “Gazetted” in the Colonial Papers to the exultation of our numerous enemies,) has been a most particularly painful period to me (and to many more). I cannot tell you a tithe of what I have felt, and still feel. I cannot venture to write you upon the subject. For, “out of the abundance of the heart the mouth speaketh,” and the hand writeth; and I know that “in multiloquio non deerit peccatum”;<sup>162</sup> still, I dare not be altogether silent. Under these circumstances I cannot perhaps do better than give you an extract from a friendly yet confidential letter, which I wrote to our Archdeacon on his leaving N. Zealand, and which, I think, he has subsequently received in England; “I assure you, (and it is with highly painful feelings that I write it,) that I have not that confidence in the Society which I had, and it may, ere long, grow to a separation. You know somewhat of my situation: I am all but friendless, and that *for* the C.M.S.—namely, in carrying-out to the letter—rather, to my utmost ability—those principles which were their delight, and which they valiantly upheld, careless alike of the frowns or the smiles of the titled and honoured of the world. On the one side, I have the Government and Settlers more or less against me; on the other side, I have many of the worldly and evil-disposed Natives, the whalers, and the Papists; while behind, those on whom I relied are fast altering—the

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<sup>162</sup> Proverbs 10: 19: “There is always a lie in too much talk”.



C.M.S. If, as you truly say, the C.M.S. will not defend their Servants from the men of the world; then, I had better cease to occupy a situation, which, sooner, or later, must bring my disgraceful dismissal. I firmly believe that a Missionary cannot any longer serve his Society than so long as he has their full and entire confidence. I am but a poor man, but the C.M.S. *should* believe my words *before* those of a Governor, or a Minister of State—even when backed by the influential and imposing authority of the Queen herself. If not, then the sooner we part the better. I am getting old,—*prematurely* old—in the Society’s service; and, if the end is to be, my being thrown aside for any and every thing which man may consider to be erroneous, the sooner I look out for a shelter from the storm the better.—For I am in an enemy’s land, and I have *nothing* to fall back upon.”—

12. Yes, my dear Sirs,—with my present belief and under present existing circumstances,—of the two—to take Priest’s Orders, or, to retire upon a small allowance, I would prefer the latter; if, in so doing, I should both meet with your approval, (for I still consider myself the property of the Church,) and see a *fit* person in Priest’s Orders sent here to take charge of this people. As, in retiring from Public life I should spend the remainder of my days quietly, (at least, comparatively so,) and be able to educate in a plain way our 2 children (one 8, and the other 6 years of age,) *who cannot yet speak English*.

13. Do not, however, for a moment suppose, that, in proposing—or, rather, barely mentioning—such a thing as retiring from Active Service, I have any such thing in

view as Farming, or any money-getting occupation: for all such matters I feel myself altogether disinclined and utterly incompetent.—

14. Your allowance (strange as it may seem,) will *not* enable us to give our children a plain education; for, £40 per ann. is demanded for *boarders*, which, with the many incidentals peculiar to a new country, would amount to £100 per ann. for our two children; to meet which you allow us £20 for each child:—More than enough in some cases—where Missionaries reside in or near towns,—yet, in our case, the very reverse. Further, in a letter which I have just received from the local, committee at Turanga, they inform me, that I have “overcharged in my account £20.”—in putting down, as hitherto, £40. for the two children; thus reducing the sum to £20., which is what I have been allowed (erroneously, I still hope,) for this Year.—

15. You may, my dear Sirs, answer this by saying,—“Send them to England & we will educate them.”—And (while I have my doubts whether such a step is quite in accordance with the Divine will,) I readily acknowledge that such would be in many cases,—(e.g., a numerous offspring,—an unhealthy climate,—one not subject to British rule,—no Schools in the country,—children not likely to return,—etc.,) a boon, for which, as one of your old Missionary Servants, I would gratefully thank you;—still, it does not, in my opinion, meet our case.—

16. Further: *there must be an immediate reconsideration of the allowance for Travelling expenses* (not to say of that for *Native Teachers*,) in *this* (Waitangi) District. It cannot be supposed, as the Bishop himself remarked,

that Natives will work for you for less than they get from every one else. The Government—the Surveyors—and the Settlers would more than employ every spare hand, and their pay now is 2/- per diem. Hitherto my baggage-bearers, etc., have scarcely received more than 6d. a day; so that nothing is more clear than that my Travelling Expenses will not be less than £60.—£70. per ann., unless my Journies are made fewer, or shorter—and even then the Sum will amount to nearly £50. per ann.—The same reasoning also applies to the *Native Teachers*; these cannot be any longer expected to give up their time & wear out their few clothes and bodies for little or nothing,—while their people are (comparatively) abounding. To insist upon their doing so, is, to place them in a most dangerous temptation, which will finally be most injurious to our cause.—

17. I wish you would write me—as I have endeavoured to write you—plainly and with candour. I may, perhaps, have erred in speaking too warmly; which may possibly be construed into a sad want of courtesy; such, however, is very far from being intentional on my part. I have, I believe, served you faithfully & devotedly for 18 years, and the Searcher of hearts knows, that if I had ever any preeminent wish, it was, to serve you in the Mission field until the hour of my release.—

18. I also enclose a Copy of “Return No.1”, (as I know not whether you have copies sent you,) by which you will know the amount you are still indebted to me upon this Station. This sum, be it observed, is independent of the Sum for Medicines, Tools, Nails, Iron, Glass, etc., (as per account rendered in 1846,) with which your

Native converts have been benefitted and your numerous Chapels built & rebuilt.—

19. In conclusion—and, especially as I suppose that this will find our Archdn. still with you—I once more venture to express a hope, that you will not only notice but reply fully to this Letter; and so do much towards enlightening & easing my mind upon more than one subject mentioned herein.—

I am,  
my dear Sirs,  
Yours very truly,  
William Colenso.

[1] Waitangi Station; Ahuriri District.

E. Coast of New Zealand

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Report for 12 months, ending December 1<sup>st</sup>. 1851.

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During the past year I have been engaged as follows:—  
on the Lord's day, in holding Divine Service twice, and  
in Catechizing and Teaching in the Schools.—On the  
week-days, in attending to the Adult Male Schools; in  
Instructing & Examining the Candidates for Baptism and  
the LORD'S Supper; in holding Bible and Teachers'  
Classes, in visiting the Sick, and dispensing Medicine; in  
Translating & Printing Tracts; in Settling Disputes, &c.,  
&c.,—and in attending to the many Secular duties of the  
Station.—

On the 20<sup>th</sup>. December, 1850, I left the Station on a visit to the Natives of Petani & Tangoio; and returned (late at night) on the 24<sup>th</sup>. of that month.—

On the 1<sup>st</sup>. of March I again left the Station, on a visit to the Natives of those (& neighbouring) villages, and returned on the 10<sup>th</sup> of that month.—

On the 21<sup>st</sup>. of March, I left the Station, on a general visit to the villages throughout this District, and returned on the 28<sup>th</sup>. of May.—

On the 2<sup>nd</sup>. of June I left the Station, on a visit to the of Natives of Petani & Tangoio, to exhort and instruct them preparatory to their receiving the LORD'S Supper, and returned on the 5<sup>th</sup>. of that month.—

On the 26<sup>th</sup>. of July I again visited those villages and Natives, returning to the Station on the 30<sup>th</sup>. of that month.—

On the 6<sup>th</sup>. of August I left the Station, on a visit to the of Natives of Waimarama, Kohinurakau , Ngawakatatara, and Patangata; and returned on the 12<sup>th</sup>. of that month.—

On the 27<sup>th</sup>. of September, I visited the Natives of Tangoio and Petani, and returned to the Station on the 2<sup>nd</sup>. of October.—

On the 13<sup>th</sup>. of October I left the Station, on a visit to the natives of the interior (Patea District) and returned on the 1<sup>st</sup>. of November.— [2]

On the 9<sup>th</sup>. of November I again visited Tangoio, &c., & returned to the Station on the 13<sup>th</sup>.—

Total number of days absent from Station visiting Natives, 131. (occasional visits to Natives, within one day's journey from the Station, are not herein enumerated.)

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The number of Baptisms performed in this District, during the present year is, Men, 79, Women, 88, Children, 81, total 248.—

The number of marriages performed, 12.—

The number of persons admitted for the first time to the Holy Communion, 40.

Although 45 persons of both sexes have been received as Communicants during the year, which with 706, (as per last year's Return) makes a total of 751, only 297 have actually partaken of the LORD'S Supper. Of the remainder, 48 have been suspended for misconduct, (36 at Wairarapa, and 12 at the Station) while the majority have not had the opportunity afforded them of partaking. There has, also, been an increase of Communicants at Manawatu, during the year; (as by arrangement made between Archdeacon Hadfield & myself, the converts there, do now,—after four years patient, though fruitless waiting for an opportunity—partake with his flock at Moutoa, near the mouth of that river,) but I do not know the number of those who have recently been for the first time, admitted—perhaps 20, additional.—

The number of Candidates for Baptism is still on the increase; a few more of the Heathen having come over during the year. Of late however, there has been no meeting of Candidates living in the neighbourhood of the

Station and Ahuriri harbour, owing to their very unsettled state and excessive worldliness.—

The Mission Station Congregation and Schools, at this time last year and in the beginning of this year, averaged 160—*now* they are considerably under half that number; and such is also, I regret to say, the case generally in the Native Villages.—

Three Chapels have been erected during the year; namely at [3] Mataikona, Waipupu, and Turanganui. At these two last mentioned villages, there had not hitherto been any place set apart for Divine worship. The new one at Mataikona, is the second which the Natives of that place have erected, the former one (built in 1843) having fallen. The Chapel at Turanganui (Wairarapa) is wholly of timber, and erected by European workmen at the Native expense; toward which, upwards of £100, in cash, has been already paid. Both the patience and faith of the Subscribers have been sorely tried during the erection of this building, it having been blown down *twice*—each time when nearly finished! a circumstance in great measure owing to the carelessness of the builders.—

Mrs. Colenso has attended, as hitherto, to the daily female and Infant School; but, the general attendance, (both in this and the adult male School,) save on Sundays & Mondays, is very irregular. Several have, notwithstanding, learned to read, write, & cypher (in the more simple rules) during the year.—

My Annual Teachers' School, commenced on the 1<sup>st</sup>. of September, and continued, daily, until the 13<sup>th</sup>. (inclusive) of that month. Sixteen Teachers & Monitors

were present from all parts of this District, of whom seven were from Wairarapa & Manawatu. This year we were engaged upon S. Pauls Epistle to the Hebrews; devoting, also, an hour and a half every afternoon to figures.

During the year several of the first class Teachers have been actively employed in visiting the more distant villages.—

Several Natives of both sexes and of all ages, have died during the year, particularly in the Wairarapa valley. A few of them have, I firmly trust, departed in the Faith; leaving a testimony behind them to the power of the Truth, which will not easily be forgotten, and which cannot be gainsaid.

The Popish Priest who, last year, came to reside in the neighbourhood of the Mission Station, has, lately been joined by another! Hitherto, however, they have not only not succeeded in making proselytes, but have lost some of the few who did belong to them, who have voluntarily come over to the Truth.— [4]

In December 1850, the Government Agent for purchasing Native Lands (Mr. McLean,) visited these parts, and remained in the neighbourhood (with a Surveying party,) until the end of April, 1851. When having purchased 2 large blocks of Land for the Government, he returned to Wellington. He arrived here, again, in October last; and paid, in gold, to the Natives, the first instalment for the Land, viz.:—£1800 at Te Waipukurau, on the 4<sup>th</sup>., and £1000, at Ahuriri, on the 18<sup>th</sup>. ulto. He is now at Mohaka, (in Revd. J. Hamlin's



District,) there to pay another first instalment of £200, for a third block which he has purchased in that locality. These several purchases—amounting, in all, to £7100 are to be paid for in 4 instalments, viz.,—one in each year, until the whole is paid. The present great decrease in our Congregations & Schools, and the general unsettled and careless state of the Natives towards Spiritual things, is, therefore, easily accounted for; and, I confess, that I fear, *the worst is yet to come*.

Never, until the present year, have these tribes been in possession of so much current worldly riches!—especially of wheat and Money. Would that they knew how to use them, or, that they would be advised in doing so! The contrary, however, is the case. Last Autumn, they every where had a fine crop of wheat, which they most impatiently disposed for horses, to which purpose, also, by far the greater number of those who have received a share of money for their alienated Lands have wilfully squandered it—giving so much as £40, £45, and even £60. for a horse! Upwards of 50 horses have been bought into this neighbourhood during the last six months; some of which have already died; one native has, also, been killed, and several others more or less injured by falling from their horses. I almost fear to state the hundreds of bushels of wheat, which they raised and sold last autumn lest it should be thought improbable:—especially when the short time which has elapsed since I first procured them seed wheat from Auckland and the great distance many of them have to bring it to the market, is considerable. Yet, should their present crops succeed as well, (and they are now looking very promising,) they will surpass those of last year by

10-fold!—And all, I fear, [5] or nearly so, will, also, be hastily got rid of for horses. At present the Natives are in many places, almost starving—and that with their idolised horses before their eyes, and gold in their pockets! We have assisted several who were very greatly in want, (including our best Native Teachers, and Chiefs of the highest rank,) with Potatoes and Wheat for food. So that, what, to the Colonists, and to others at a distance, may appear to be a sure indication of prosperity, and a rapid advancement in civilization, is, to *me*, quite the contrary, and fills me with concern for this poor deluded people.—

The *only* European-built dwelling at present at Ahuriri, has lately been “licensed” as a bush Public house! And this has already drawn aside several Natives. In consequence of the altered state of things, and the gloomy prospect which surrounds me, I have deemed it necessary to give public notice and warning to the Baptized Natives and Communicants, as to how I shall act in admitting persons to the Communion; which I have also printed and circulated throughout the District.

I ought not, perhaps, wholly to omit mentioning, that—in consequence of a Sermon which I preached here, on Tim. v. 8, a short time before the payment of the first instalment—a few days ago, I received a Love-sign, each, from 5 individuals, communicants, towards a fund for purchasing some simple stores for the sick. The conduct of *one* of these persons, (the Native Teacher of the Station, Noah Huke,) deserves to be more particularly remembered; as, from his not being immediately concerned in the Sale of those Lands lately

transferred to the Government, he had only received *that one* Sovereign, which he so willingly gave for such a good purpose.—And I have good reason to know, that he had not received any other money for the year, (save a pound, which I paid him in May last, for repairing the Verandah of our house,) and that he is, also, now almost in want of food himself, as well of several household articles.

I have not yet been enabled to obtain a site, eligible, in every respect, for a Mission Station. The Governor has (verbally) offered me the [6] choice of selection from the blocks of Land which have lately been purchased for the Government; but one very great drawback is, the distance of the suitable spots thereon from the Native villages; not again to mention certain reasons mentioned in my last Report. I may, however, very soon have it in my power to make a choice; and in due time, a removal.—

My own and Mrs. Colenso's general health, as well as that of our two children, has been, and is, much the same as mentioned in the two last years' Reports—not particularly good, nor yet seriously ill.—

Notwithstanding, there have been many days throughout the past year, when, from headache, or rheumatism, or influenza, or some general, but undefinable, indisposition, we have scarcely been fit for anything.—

But this, I have long felt assured, is owing to the unhealthiness of our Station. Our gracious GOD has, however, again mercifully brought us to the close of another year's residence here, and we would dare to believe, that notwithstanding our manifold infirmities,

daily short-comings, and utter unworthiness, HE will  
ever be with us, even unto the end.—

William Colenso

Waitangi,  
Decr. 3/51.

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1852 March 4: to William Williams<sup>163</sup>

Waitangi, March 4/52.

To Ven. Archd. W. Williams,  
&c. &c.  
London.

Containing a few remarks upon the new version  
of the New Zealand Prayer Book.

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<sup>163</sup> Williams may never have received this, which Colenso copied to the CMS, adding, “The foregoing I sent as addressed, but under open cover to yourselves at the C.M. House, not knowing whether it would find Archd. Williams still in England. On the outside I wrote a memorandum, that, if the Archdeacon should have left England, the Secretaries would read the enclosure. As I have not since heard from Archdn. Williams, and as I consider the subject of great importance, I now make you a copy of it; to which I have added the marginal notes.—I have subsequently observed other errors of a similar nature. In my accompanying Letter to Mr. Archdn. Williams, I said, “Be, at all events, very sure not to omit the Articles in the forthcoming version. They are left out in the Bishop’s (or, C K.S.’s.) version (after being in print, & Circulation upwards of 10 years), and the office for the Ordaining of Deacons substituted. W.C. Waitangi, October, 1853.”

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1st. The novel ending of nearly all our Prayers & Collects:—where, for “*through Jesus Christ our LORD,*” we have, “*ko Ihu Karaiti te matou Ariki.*” Literally, and meaning no more, not even by implication, (as you know) than, “*Jesus Christ is our Lord.*”! Without having so much as its being Native usage to recommend it. So wretchedly unmeaning and forged, that *lower* we cannot go.—

2nd. The expressions in the Apostle’s Creed:—“*Conceived by the Holy Ghost*”—rendered, “*I wakatangatia te Wairua Tapu.*”—i.e. *Made man* by the Holy Ghost. The same words are used in the Nicene Creed for a different matter,—for, if there be a difference (and there surely is,) between “*Incaruate by the Holy Ghost*”—and, “*was made man;*” there is still a *greater* difference between the latter and “*Conceived by the Holy Ghost.*” Yet, as the two Creeds are now (in the *new* version) the *same word* is used.—

I wish to guard against any approach to an ancient Socinian error,—i.e. of *one* part of Christ being framed by the Spirit, &c, by which He became the Son of GOD.—We must not forget the great truth— “The Son is of the Father alone, *not made, nor created,* but begotten:—Man, *of the substance of his mother:*—conceived by the Holy Ghost.” Again, though Christ was conceived by the Holy Ghost, yet the Holy Ghost *did not conceive* Him, but said unto the Virgin, “*Thou shalt conceive, &c.*” The word, “*conceived,*” is *not* so translated in any of the = places, in the O. and N.T.—It is not the great & holy Truth of “the Word” being “made

flesh,” and becoming “Man,” that I oppose, but the paraphrastic translation, and unnecessary addition to the Apostolic Symbol. Does it not, also, disagree with the = place in the Athanasian Creed?

3rd. Expressions in the Baptismal service:—

α. In the first prayer & = places:— “I te Iriiringa o Ihu Karaiti.... ki te awa o Horano, I wakatapua e koe te wai hei horoinga wakawairua mo te kino”:—and in the prayer before the naming the Child, and = places:— “Wakatupua tenei wai hei hormone *wakawairua* i te harai”:—

The term “*mystical*” (by which I understand, Sacramental,) is here translated as if it were quite synonymous with “*spiritual*.” Just, if I mistake not, one of the very errors of a certain party, so ably exposed by Dr. Bayford, &c. I observe, that the word “*mystical*” is omitted altogether before “*union*,” in the first exhortation in the Marriage Service; while “*mystery*,” in the next to last Prayer, is, as it was, “*hei mea ngaro*”; which is, without doubt, its proper meaning. Again, in the same Prayer, the words, “*spiritual* marriage,” are rightly translated, “*Marematanga wakawairua*.”

β. In the second Prayer, and = places, the word “*spiritual*” (sp. regeneration,) is entirely left out! and without it, it seems, as if the “washing with water” only is what was intended.—

γ. The unnecessary addition to the express words of Baptism:— “E—, *tenei* ahau te iriiri nei i a koe, *i runga* &c.” “*Tenei*”—here, or now, is wholly additional, & quite unnecessary. “*Irunga*”—is not, (I believe,)

anything like what is meant by εἰς (into). Had it been ἐπὶ (upon)—as “ἐπὶ κεφαλῇ,” or, ἐπὶ τῷ ἁκζοῖ” or ἐπὶ στόματος δύο,” (Matt. xviii. 16,) this rendering, barbarous as it sounds, might be retained. *But*, if the *rule* concerning εἰς—(i.e. “when ever it is used, a motion into is implied,”—Grk. Gram. p.191,)—is correct; and, if it means here, an objective admission into the Covenant of Redemption—a putting on of Christ, (*vid.* Baptismal Service, Adults, concluding address. Gal. iii. 27, where “i runga” could *not* be used: 1 Cor. x. 2, &c.) then “*i runga*” must be rejected. It has been said, that this word contains the Sacramental declaration; and that it is parallel with “τούτο ἐστίν” in the other Sacrament.—

4th. The interpolated word “*nei*,” in the giving the Sacramental Bread. It accords *not* with, “*which was given for thee*”—i.e. on the Cross; but, rather means, *just now*. (“*Nei*, here, in sight;”—*vide*, your own Dicty.) Be cautious here, my dear friend, especially, too, as the verb “*tuku*” may be interpreted, to offer, to present, to exhibit, and even to offers in sacrifice to immolate; by which a host of error may creep in.—

5th. the expression in the Catechism respecting the Sacraments:— “He mea nui enei *e pa ai nga tangata ki te ora*”:—i.e. “great things these, by (or through) which men obtain life.” This is *very much* stronger than the original— “generally necessary to salvation.”—

6th. In the absolution in the Visitation Service:— “No te mea kua tukua mai *e ia tona mana ki a hau*”; far beyond a literal translation & highly unscriptural & dangerous. It is one thing to say, “By his authority committed to me I absolve, &c.”; and, “*Because his ‘mana’ has been given*

*by him* to me I absolve.”—This word, “*mana*,” is the noun used in Matt. xxviii. 18.<sup>164</sup> There is also, I think, much difference between the two words,—(ἐξουσία) power, and (δυναμις) authority; they are used together in Luke ix. 1, & Rev. xiii. 2, consequently they are *not* synonymous. At all events, I would *not* use the *same* noun; *certainly not with* the poss. pron., “*tona*”—his; as, according to the analogy of the Native language,—

*tona mana*, his influence,<sup>165</sup>

*tona ora*, his life,

*tona tapu*, his sanctity,

being “*tuku*”—yielded up,<sup>166</sup> gone, he has none left.<sup>167</sup>

7th. The first words in the Ordering of Deacons:—“E te Matua o te Hahi”:—*The Father of the Church!!* a most unnecessary addition, directly opposed to Matt. xxiii. 9. This title belongs to *no man*; *it is GOD’S*, and His only.

Now I have *not* closely examined a *single* entire portion of the new version of the Pr. Book. These portions I accidentally noticed; *all* of them, save the 1st. & 2nd., since I commenced my Letter. Doubtless there are others.

William Colenso.

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<sup>164</sup> WC: And in chs. ix. 8, & x. 1, (New Vers.,) for ἐξουσία.

<sup>165</sup> WC: Vide, Mr. Williams’ own Dictionary, in loc.

<sup>166</sup> WC: See, Matt. xxvii. 50. Luke xxiii. 46. John xix. 20, &c.

<sup>167</sup> WC: “*kua tukua a mai e ia na mana ki a hau*”—would be the very sentence which a young chief would use, on his arriving at maturity, to indicate, that his father now had none; accordg. to N.Z. usage.



N.B. Throughout the whole of these incorrect renderings, two under currents (so to speak) are to be noticed; the one (as in 1 & 2,) depreciating Christ, the other (as in 3–7,) exalting ceremonies and persons.—W.C.

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1852 March 4: to Dixon & Co.<sup>168</sup>

Waitangi, Hawkes Bay  
N.Z., March 4/52

Messrs. Dixon & Co.

My dear Sirs

I last wrote to you on the 15<sup>th</sup>. Jany.—a copy of wh. Letter & order I now enclose, together with the *second* of a Sett of Bills of Ex. for £38.6.6—the *first* having been forwarded in that Letter.—

Last week the goods (8 packages) shipped by you per “*Maori*” arrived here, together with 2 Letters or rather Invoice & Duplicate (1<sup>st</sup>. & 11<sup>th</sup>. Sepr./51), & 2 Papers. The goods were in good condition (save the doz. moleskin Trowsers), but, as usual, incomplete, & some *not* according to order.—

First—things ordered, but not sent:—

1lb. spirits Hartshorn  
1 packet Broad’s perfume &c  
2 lbs chalk  
2 prs cork *soles*, straights, self.

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<sup>168</sup> ATL 80-038 George Petersen papers: Colenso’s rough copy.

5 Fur Tippetts

1 pr Gutta percha Boots

1 London Pharmacopæa, *last ed.*

1 2<sup>nd</sup>. vol. of H. Brit. Flora—*last ed.*

1 Fries Lichenog. Univ. *or* — —

1 McBrides Lectures on D.—*last ed.*

1 rm *yellow* Letter paper

1 gr. wicks, for my little study Lamp, fine cotton,  $\frac{15}{16}$  in. diam.

&c &c

*Second*—things *sent*, but not ordered

2 pair Boots lined with cork

1 ————— g. percha

5 little Boas!

1 ream *blue* Letter paper

1 gross solar Lamp wicks—large & coarse

It is true, you briefly state (in reference to the Books)

“the works omitted are either reprinting or not to be had”—but this statement, allow me to say (& I would do so in the most courteous manner,) is far too general. 1<sup>st</sup>.

Bec. the very papers of the day advertise some of those very works—& 2<sup>nd</sup>. from the very fact of their being standard ones, they must be either always on sale, *or* very speedily re-published.

I am, in all my little orders, to write both perspicaciously & in a plain hand. I am not aware of my having generally written for articles wh. can give an agent extra trouble; or, if so, that I should refuse or hesitate to pay for so doing. But, it does seem as if every order I send is sure *not* to be fulfilled, and my enquiries not worthy your notice.

In my Letter of Apl./50, I made several enquiries—respecting Musical Boxes, Iron pots—Felt Carpetting—Book-bags (n.—100), &c.,—& a particular commission respecting Mr. Berdoe, &c &c—all of wh. have been passed unnoticed by.—

In my Letter of Sept/50—I also requested to know the qualities & uses of the “suspension stove,” and the price of gutta percha tubing; *also*, to have all the Books ordered sent—but, my enquiries have not been noticed, & request not attended to.—

The Book wh. came (you say) from a Bookseller at the w. end, & wh. you suppd. to be from Sir W.J.H., & perhaps one of those ordered—proved to be a vol. of Alford’s Grk. Test. from my Cousin.—

In all *such* suppository cases you had better open the parcel & ascertain.

All that have not been sent—throughout the last 3 or 4 orders—you can still send; but what shall I say with reference to these 5 “*Boas*”!! These are utterly useless to us; they have also cost upwards of £5.0.0. I think *you* should request them to be returned, or to be sent to Wellgn. & there disposed of on your account. Had a Cornish tradesman made such a blunder, what a chuckling triumph it woud. have been for you Londoners! You must allow this remark, when you consider that this error is *not* the first of its kind, & that *we are the sufferers in every sense*. I cannot tell you how very greatly the Ladies for whom they were ordered are disappointed.

There is also a little error in your Seedsman's Bill—he charges for "*12 extra S. Ranunculus 2/6*" but there is not one—nor the shadow of one in the lot. I have thrice gone over every packet of seeds.

I can easily understand why there should be in every order an error in judgment—on both sides—but I cannot comprehend why a thing ordered in a plain way is not sent—or, why a simple business question asked is not simply ansd.—I must not howr. omit to thank you for the Copy of Cook's Voyages, it is in excellent condition, & appears to be perfect; this is quite an acquisition. Would that the other Books had come with it.—

In my last orders,—2 of which are still to come,—*I numbered every lot*—This I did, for your sake, & I have to beg that in your future invoices do the same, & so, *either send* every lot as ordered or give me your remark thereon under its no.

We have sometimes conjectured that it is, perhaps, owing to my not having sent you enough money with my order—that certain articles ordered from time to time have not been sent; I therefore now enclose the first of a Sett of Bills on CMS. for F. P— (£50) which, with (£150.19.0, & £38.6.6 =) £189.5.6, already sent in my 2 last Letters, will I hope fully enable you to do so.—

I do not now care to send you any additional order, (although there are several things which we should like to have,)—save

1. a plain Blue Cloth cloak with fur collar for myself—price, under £3.3.0; the fur to be of *dark* color.—

2. an extra fur Collar for ditto (as the fur soon becomes shabby).
3. a large fine Blanket shawl—chequered; for my own use in the Bush. The Bishop has one, wh. he finds to be of more service than a cloak.
4. a Black cap for myself (size 7¼)—a useful, light, ventilating, & not unbecoming article;—or, you may send 2—each of diff. pattern &c
5. a Black Hat for myself—size 7¼—not above 20/- —light, soft, &c
6. a palisse of scarlet pelisse cloth trimmed with fur, for a little boy of 2 (say 3) years of age, to be made loose.
7. 4 doz. youths' striped stoutest cotton shirts—
8. 12 pounds Best Tapioca—
9. 2 Tinplate candle moulds, size 6's.—8, or so in a mould.
10. a map, or sett of maps, of stars of the Southern Hemisphere, and Mrs Colenso wishes to know the price of a small still: complete, for Herbs.

I will, however, venture to request you again to send me in addition those things herein enumerated as being omitted,—excluding the Fur Tippetts & Boots; which I had marked x. Also, send me all Books not hitherto sent.

There is another little matter to which I wish to draw yr. attention—namely, that made up wearing apparel (as well as prints, &c, &c,) sold at Wellington & other places are made purposely for the N.Z. market. All their

shirts—of various kinds—are wider & longer than yours (though not so good, or so well made),—Trowsers large & comfortable in the seat, & small in the legs—whereas yours are just the contrary; & then as to color, &c. Pray my dear Sirs, bear this in mind, as you have a large order altogether now to execute, & I have several things lying-by of little use *here*. Be very sure that you never again send me any of those Trowsers which open *down the front*—we actually abominate them; & oppose their being used by our Natives as much as possible.—Write me immy. on receipt of this

Believe me yours sincerely  
W Colenso

The wh. shirts just arrived (“no 500” I think) are most particularly small.

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1852 April 3: to McLean<sup>169</sup>

Wairarapa, April 3/52.

Dear Mr. McLean,

Your kind note of Feb. 5 duly reached the Mission Station, but being myself absent at Patea, &c., (a second time! this season.) I did not get it until my return; when, there being no opportunity for Wellington, and I only at home for a few days, I brought it with me, intending to

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<sup>169</sup> ATL Object #1010567 from MS-Papers-0032-0021.

answer it during my journey hither, as I expected to meet Mr. Hadfield in the valley.—

As I have not any desire to become a Land holder, save for my own residence or use, and as I have not the most distant intention of ever moving farther South, and as (as you state) Scrip will not be received in exchange for Land about us at Ahuriri, I must consequently give up all thoughts about obtaining any—and am really sorry that I have given you so much trouble on my account—at the same time, thanking you heartily for having so kindly interested yourself on my behalf in this matter.—

Your pencilled note, written (I believe) from Te Waipukurau, I also received—and, some time in January I visited Hawea. I did not go very far in, as I did not like the aspect of the country thereabouts.—

I have also called on Mr. Park, who very kindly shewed me his Map, &c., but as I neither know how, or when, the suburban land of the Ahuriri *City!* will be offered, (nor size of allotments, nor price) and as the want of firewood in all that locality is a great drawback to a person selecting thereabouts, (unless he had some specific object in view), I am still at a loss how to act.

I think it is likely, I may go upon some of the Native ground (unbought) in order to be near them, and out of the way of others. It is high time that I should do something in the matter.—

I have also to thank you for the Newspapers—sent and promised—and shall always welcome a note from *you*, whenever you may have time and inclination n to write.

Mrs. Colenso was well when I left—ditto, the children who often speak of you, & of your travelling together so far as Te Pokonao, & of your horse, &c.—And I am very sure that Mrs. Colenso would wish me to remember her kindly to Mrs. McLean & to yourself did she know of my now writing—and

Believe me,  
Dear Mr. McLean,  
Yours sincerely,  
William Colenso.

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1852 September 7: to Selwyn<sup>170</sup>

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1852 October 12: to the CMS Secretaries<sup>171</sup>

Church Mission Station,  
Waitangi, Hawkes Bay,  
New Zealand, October 12, 1852.

My dear Sirs,

My last to you was dated, March 3, 1852; which, with enclosures, I trust you have safely received.—

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<sup>170</sup> ATL qMS-0492. Hocken MS vol 63. Enclosure No. 1 in Colenso's letter to the CMS Secretaries of 13 December 1852 (below). Selwyn's reply is Enclosure No. 2.

<sup>171</sup> ATL qMS-0492. Hocken MS vol 63.



For some time past (down to the present hour) I have exerted myself in copying out a portion of my Journal; upwards of a 100 pages of which I now send you via Wellington, by a little vessel going thither; and hope to send you more shortly.—

I also enclose a copy of a correspondence which I have recently had with one of the Popish Priests of this place. This man has very recently left this neighbourhood, (it is said) for Wanganui—to trouble Mr. Taylor & his flock. It is the same person who, two years ago, gave both Archdn. W. Williams and Mr. Hamlin so much annoyance. He returned no answer to my Letter.

I have not time at present to write any more; And, if I had, I could not use it so as to send by this opportunity—as the vessel sails directly.—

The Rev. J.S. Grace was here in August, and I assisted him to administer the LORD'S Supper at 6 villages (including the Station); the total number of Communicants being above 350, of whom nearly 100 were new. There would have been a much greater number, had I chosen to admit *all* those Communicants who are still unconfirmed; this, however, I did not think proper to do; at least, not at *this* time.—

In July last I obtained a grant of Land for a Mission Station from the Chiefs, Proprietors. This piece of Land, which may measure 100 acres, is nearly a day's journey inland (S.W.) from this, and near to the lake and village of the Rotoatara. It contains both wood (timber) & water; and is, I think, eligibly situated, both as regards the resident Missionary and the Natives. The deed of gift has

been made out and signed in the clearest and most open manner, without a single dissentient voice; & from the number & rank of the persons (proprietors) engaged in making the transfer, I cannot but believe, that a demand for payment (such as we have often been tried with here) will never be made.—

The Native tribes about me are all tolerably quiet *at present*, preparing for the return of the Government Land Agent to pay them their 2<sup>nd</sup>. instalment. Two Magistrates have just been appointed for this neighbourhood: one, being Mr. Alexander, whose name has been more than once noticed in my Journal; the other is a stranger.—

My own health is pretty good, save a pain in my chest, (which has been almost constant and, I think, increasing, during the last 3 or 4 months, and which every sermon I preach makes me feel anew,) and my right shoulder, which I strained through a fall received in travelling in the summer, and which still pains me considerably at times.

I am,

My dear Sirs

William Colenso.

[1] Copy of a letter written to Rev<sup>d</sup>. J. Lamplie; P. Priest in answer to his dated 17 May 1852.—<sup>172</sup>

“Waitangi, Sunday night, May 23<sup>rd</sup>. 1852.

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<sup>172</sup> p.347. His name was “Lampila”. Thanks to Felicity St George for translations from the French (footnotes).

To  
Rev. J. Lampilie,  
&c., &c., &c.,  
Pa Kowhai.

“Sir,

“Your note of the 17<sup>th</sup>. instant I duly received and should have replied to it instantly had I not been very much engaged, and had it not, also been written in French.—For, it is now more than 20 years since I used that language; and I recollect telling Monsr. Reignier, your coadjutor, that, through long disuse, I had quite forgotten the little I once knew.—

Notwithstanding, I have endeavoured to comprehend your meaning:—should I, however have been so unfortunate to misunderstand you, I pray you to impute it to any thing save design on my part.—

First, Sir, allow me to express my very great surprise at receiving any note at all from you; when I consider, that you have ever spoken of me as a “*heretic*”, and that it is but a very short time since you wrote a long letter of accusations against me to my Bishop! That surprise, however, has now been completely surpassed when I read;— “J’ignore, monsieur, le dessin que vous avez en de m’envoyer certain livre pour vous venger d’une indirect et innocente, alterque qui n’a pas même été provoqué per noci”!!<sup>173</sup>—Admirable, monsieur!—Surely you have altogether forgotten the fact of your having

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<sup>173</sup> “Sir, I do not know what design you have in sending me a certain book to avenge yourself in an indirect and innocent way, *and otherwise* which has not even been provoked by us.”

sent me, by the young Chief Cranmer Te Nahu, a Roman Catholic Newspaper, containing an account of some of the Clergy of the English Church, one of whom was an “Archbishop,” (!!!) who had lately gone over to your party? Against the name of the “Archbishop” you had written the word “pikopa” on the margin of the newspaper: telling also, the young Chief,—that if I dared to contradict the statement you would immediately call for a public “Committee” to put me down as a liar. Hence it was, that I, in return, sent you one of the Reports of our Missionary Society, (which I happened to have at hand), that you might also [2] know, that whilst some had left us to join you, others had also left you to join us.—

You inform me, Sir, of “une centaine de l’école d’Oxford, et une soixantaine de l’école de Cambridge,”<sup>174</sup> as having joined the Romish Church:—and then you add, “ou l’on voit clairement que c’est *l’œuvre du ciel*.”<sup>175</sup> (!!!) This, however, is *not* to me quite conclusive: the leap is far too prodigious. (And here, I might, I think, very appropriately use one of your own sentences,— “Car——il y a un peu de distance, à moins que vous ayez la faculté de marier ensemble de chose opposée.”<sup>176</sup>—But,) Allow me to ask, Have you forgotten how Elias in ancient times complained,— “*Ego relictus sum solus*”?—that out of the little band of 12 chosen Apostles, one became an Apostate?—that, of

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<sup>174</sup> “about 100 from Oxford, and about 60 from Cambridge.”

<sup>175</sup> “where one sees clearly that it is *the work of heaven*.”

<sup>176</sup> “For——there is a little distance, even if you have the ability of marrying together opposite things.”

those who for a season followed our Saviour Christ, “*multi discipulorum ejus abierunt retro: et jam non cum illo ambulabant*”?—that, holy S. Paul prophesied to the Church at Ephesus, “*ex vobis ipsis exurgent viri loquentes perversa, ut abducant discipulos post se*”?—and complained, (at the close of his long and laborious life,) “*aversi sunt a me omnes qui in Asia sunt;*” and, “*omnes me dereliquerunt*”?—And, that, in later times, it was (almost proverbially,) said; that the whole world (i.e. the church) was against Athanasius, and he alone against the world? Of all such persons whatsoever, or how many soever they may be, it may be very truly said, (in the words of the holy Apostle S. John,)—“*Ex nobis prodierunt, sed non erant ex nobis*”

—But allow me, Sir, to enquire, whether you really hold; that such goings over to any party are to be taken as the proof of that party holding the truth? If so, it is, to say the least of it, a novel one: such an one as was never once dreamed of in the primitive ages, no, not even by the Church’s [3] greatest enemies.—When, in your own country, several bishops and priests of your church,—among whom I may just mention ; Talleyrand, Bishop of Aulun; De Savines of Viviers; De Jarante of Orleans; Gobel, Bishop of Lydda and afterwards of Paris, Miroudet of Babylon, Gay Vernon, Lindet, Lalande, Lequin, Chabol, Massieu, Marolles, Torné, Pellalier, Thibault, Minée, Henruidin, Huguët, Lefessier, Panisset, &c. &c.,—when these men sent in to the Convention their letters of Orders, mitres, and Episcopal ornaments, and declared, that there ought to be no worship but that of reason, liberty and equality,—was this an indication of the truth—“*l’œuvre du ciel*”? Truth, Sir, eternal

immutable Truth, is always the same, whether crowded around by innumerable hosts , or, whether standing solitary and unregarded.—

Further:—you state,— “ou je trouverais mille conversions de protestant au catholicisme, contre un de nôtre fait protestant.”<sup>177</sup>—Such may have been the case; Yet, allow me, Sir, to doubt it. Be this as it may, one thing is certain; for we (you and I) have it here in this country before our eyes;—that it is a very easy matter for you to make a Romanist of either a Heathen or a nominal Protestant.—A few words and a few drops of water from you, and, lo! the matter is accomplished, the Heathen is made a Roman-Catholic!!—

—But, Sir, when you speak, as you often do of your enormous numbers, has it, never occurred to you, that our Saviour spoke of His Church as a “*pusillus grex*”?—And of a “*angusta porta, et arcta via est, quæ ducit ad vitam; et pauci sunt, qui inveniunt eam*”?—And, that, the “*lata porta; et spæteosa via est, quæ ducit ad perditionem, et multi sunt qui intrant peream*”?—

Again: you say in your Note,— “Vous avez pensé sans doute que j’étais étranger à l’enseignement des protestants.”<sup>178</sup>—I would, from my heart, that you really knew the doctrines of “Protestants”; you would then cease speaking [4] of them as “*Heretics*.”—For, what is Heresy? (In the words of an ancient Bishop:)— “*Est enim hæresis destitutio salutis, abjectio gratiæ Dei*

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<sup>177</sup> “where I will find 1000 conversions from protestant to Catholicism, against one of ours turned protestant.”

<sup>178</sup> “Doubtless you thought I was a stranger to protestant teaching.”

*discessio a corpore et spirita Christi.*”—And, in the words of a modern Divine, Heresy is the *pertinacious* denial of some truth *certainly* revealed. Do not forget, that the Apostle Paul was also charged with “*heresy*”; by those, too, who considered themselves as being alone the church of GOD. Let us never forget his reply—

“*Confiteor autem hoc tibi, quod secundam sectam quam dicunt hæresim, sic deservio Patri Deo meo, credens omnibus quæ in lege et prophetio Scripta sunt: spem habens in Deum, &c.*” I earnestly desire that you, Sir, would consider (however briefly,) the teaching of the English Church:—She gives the word of the living GOD, of Christ, and of His holy Apostles, *unadulterated* to her children: from the Book *alone*, as from a perennial fount, she draws all truths necessary to be received: she holds (as precious jewels) the 3 great and ancient symbols of the Christian Church; which, as a faithful keeper and witness, she preserves pure, and transmits to succeeding generations.—*How then, Sir, can she be heretical?* or, *How can anyone of her Ministers, so acting be a Heretic?* On the contrary, *we, her sons, hate Heresy; we hold the ancient rules of the Catholic Fathers, as good against all Heretics,—* “*id esse verum, quodcunque primum: id esse adulterum, quodcunque posterius*”: and “*quod ubique, quod semper, quod ab omnibus*” By GOD’S grace, Sir, with Augustine, I ever hope to say, “*errare possum, hæreticus nescire nolo.*”

There are, also, some sentences in your note which I do not clearly understand; such as,— “*je vous priorai, quand vous vendrez me donner quelque chose qui combatte la Religion Catholique, de ne pas vous appuyer*

sur les armes de Calviniste, &c.”<sup>179</sup>—and again, “Si vous voulez vous battre contradictoirement à coup de livre de [5] controverse, je vous en donnerai dix contre un, où vous trouverez refuter, &c.”<sup>180</sup>—If, by these words, you desire to convey a challenge to me, to dispute with you upon the novel dogmas of the Romish Creed, I am quite ready to do so. Only, Sir, remember your own words;—let it be, “*d’une manière aussi solide que légitime.*”<sup>181</sup>

I pass by, as unworthy of my present notice, your constant assumption of the name of “*Catholic*”. The very meaning of the word being quite sufficient to expose the fallacy—for, how can a part be equal to the whole?—

Our blessed Saviour, Christ, warns his disciples, saying, “*Videte, ne quis vos seducat; multum enim venient in nomine meo, dicentes, Ego sum Christus; et multos seducent.*— — *Surgent enim pseudochristi et pseudoprophetæ et dabunt signa magna et prodigia; ita ut in errorem inducantur (si fieri potest) etiam electi.*”—S. Paul in like manner, cautions the Collossian Church with, “*Videte ne quis vos decipiat per philosophiam; et inanem fallaciam, secundum traditionem hominum, secundum elementa mundi, et non secundum Christum.*”—and again, “*Nemo vos seducat volens in humililate, et religione angelorum quæ non vidit*

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<sup>179</sup> “I beseech you, when you come to give me something which combats the Catholic Religion, not to lean on Calvinist arms, &c.”

<sup>180</sup> “If you want to beat yourself contradictorily with a book of controversy, I will give you ten to one, where you will find to refute, &c.”

<sup>181</sup> “In a manner as solid as it is legitimate.”



*ambulans, frustra inflatus sensu carnis suæ.*”—S. John tells the churches, “*Nilote omni spiritu credere, sed probate spirititus si ex Des sint: quoniam multi pseudoprophetae exierunt in mundum.*”—And, Jude exhorts them, saying, “*deprecans supercertari semel traditæ sanctis fidei.*” But, how is this to be done? Truly, even as our Saviour and Exemplar Christ fought the father of all heresies, with the “*gladium spiritus, quod est verbum Dei.*” It was from this armoury alone (of the Scriptures), that the holy Catholic Fathers contended against the heretics of old. Augustine (in his controversy with Polilian, the Donatist,) thus writes.—“*Ne, inquit, audiantur internos hæc verba, Ego dico, aut Tu dicis: sic potuis dicamus, Hæc dicit [6] Dominus. Ibi quarramus culesiam: ibi disculiamus caudam nostrum.*” Thus also speaks Jerome “*Omniæ, inquit, caquæ abague testimonio Scriptorum quasi tradite ab Apostolis asseruntur percutiuntum gladio Dei.*” Thus, also, writes Ambrose to the Emperor Gratian,— “*Interrogentur, inquit Scripturæ, interrogentur Apostoli, interrogentur Prophetæ, interrogentur Christus.*” And, as I have this day read the words of the Holy Apostle S. Peter (whose words are highly suitable here) in the Epistle for the day, (which Epistle is, I believe, also read this day in your own Church,)— “*Liquis loquitur, quasi sermones Dei: si quis ministrat, tanquam ex virtute, quam administrat Deus: ut in omnibus honorificetur Deus per Jesum Christum: cui est gloria it imperium in sæcula sæculorum: Amen.*”—

If then; we meet to dispute, *let it be to elicit Truth.* Let this be our method,— “*Si quis loquitur, quasi sermones*

*Dei*” Let this be our aim, “*ut in omnibus honorificetur Deus per Jesum Christum.*”—

We have the words of our Saviour Christ; we have the writings of the holy Apostles and Prophets;— “*ex quibus,*” (to use the words of an ancient Confessor,) “*et omnis veritas, et doctrinæ Catholicæ probari possit, et omnis hæresis refutari.*”—(2 Tim. III. 15–17)

I have now, Sir, answered your note, and that more largely than I originally intended. In so doing I have given you the whole of my Sunday evening and night—my only truly leisure time. Should you choose to write to me again, I will thank you to do so in the New Zealand tongue, (which will be, without doubt, a reciprocal benefit,) in which I will also respond.—

Believe me,

Sir.

Your sincere well wisher,

William Colenso,

Missionary, of the Church of England.

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1852 October 14: to Morris<sup>182</sup>

Waitangi,  
October 14<sup>th</sup>. 1852.

Mr. William Morris  
Waikokopua.

My dear Sir,

For some time past I have been thinking of writing you a few lines; and, I believe, that I told one of your Natives (whom I happened to see at Tangoio) as much in the winter.—Mr. Grace, when he was here, also mentioned your name; and, after him, my brother-in-law, Mr. John Fairburn; and now, this day, your old assistant Angus McQuarrie having called, and said, that he was going your way next week, I eagerly lay hold of this opportunity to send you a few lines.—

I had heard of your doing well where you now are, having had some luck in the sperm whale way, and I was very glad to hear of it. Not that I think you will ever become *rich*, that is, as the term is generally used; yet a contented mind is riches; and to *this*, I do not think you are a stranger. I had also heard of your being about to come this way again, to return to your old quarters at Rangaika; and, while I felt glad in one respect, I felt sorry in another; for I feared, that you would not do much here in the whaling way.—

I had also heard of your having opened a Public house; but as this may be false I will not say anything more about it, only, that I would rather you should follow

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<sup>182</sup> ATL MS-Papers-7497.

*anything* else than grog-selling. I am sure *you* won't be angry with *me* for my blunt way of speaking.—

Well, and what shall I tell you? why what you have already heard—that a great portion of this country has changed owners since you left, although its appearance is nearly the same. And, before long, I suppose much more of the Land will be sold; for I believe the Natives here will act, much as children with a box of gingerbread,—a bit today, and a word *heoi ano*:<sup>183</sup> and then a bit more tomorrow with the usual *heoi ano*: and so on until all is gone; and then — — what then?—

Why, *when all is gone*, (if there should be any Natives left,) the Natives will know the *value* of *time*, and of *money*,—and be much more steadily industrious and less independent than they are now.—

Your old friends—Moananui, and the other chiefs are all living, and much the same as ever: They have now plenty of *taonga*, but I question whether they or their people are greatly the better for a large portion of it. With all their property,—their horses—and their *gold* (for this Land),—they still beg tobacco, and (through their own improvidence) often want a meal!

I had, in the winter, thought, that everything was settled, and that I had nothing to do but to put up a house as quickly as possible on the spot of Land which I had got in near to Te Rotoatara. I had engaged Mr. Edwards to saw timber, and so on; but now, all is stopped again.—It

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<sup>183</sup> *heoi ano* = there is no more.

is not unlikely, but that I may leave this neighbourhood for good, ere long.—

My garden is now in pretty good order; if I can supply you with any thing—seeds, roots, shrubs, flowers, or trees—in the proper season, I shall be glad to do so.

Both myself and Mrs Colenso feel greatly obliged to you for your kind and prompt attention to her brother on his way hither. I dare say you may have seen our two dear children in their way to Auckland. *We feel their loss very much; our house seems quite lonely without them.*—

Mr Kier is, I believe, doing well; he is living on the Rangitikei River, and not very far from its mouth, upon his *own* land. I believe that he bought 200 acres there.

I suppose, that we shall have Mr. Williams back again soon; I think, that we shall *all* be glad to see him. It is now nearly 8 years since I landed here! how fast the time has rushed by! what a large piece this is out of a man's life! How much nearer we both are *to our last day*—and to *the* great day of account. I often think, what a sad, what a poor account *I* have to give;—what a blessing it is, to know, that we have a merciful Judge, who is both Saviour and Friend. May you and I be enabled to *value Him more*;—&, seeing that we have an *open* door before us, even Jesus Christ, may we both be enabled to *enter there*.

I hope to look out a little book or two for your Son, (supposing that he may be able to read English,)—which however may do for you both.—

We are beginning to want a little oil; what I am now burning I brought from the Bay of Islands! If you have

any good, and the Cooper can bring me a little I should be glad to get some. I can pay you either in cash, or order payable at Turanga or Wellington or Auckland.

Once more then I bid you Farewell!—May God ever protect & bless you. Believe me,

very sincerely yours,

W.

Colenso.

P.S. Should you ever get a little *ambergrease*, I would thank you to remember me with a *small* bit.—W.C.

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1852 December 4: to the CMS Secretaries<sup>184</sup>

Church Mission Station,  
Waitangi, N.Z.,  
December 4, 1852.

My dear Sirs,

A little cutter-boat being now about to sail from Ahuriri for Wellington, allows me an opportunity of writing you a few lines, just to inform you of the present sad situation of myself & *my flock*.

On Monday morning last, the 29th. ulto. the Rev. J. Hamlin most unexpectedly arrived here from his Station, bringing me a packet from the Bishop of New Zealand, containing his definitive judgment against me,—inhibiting me from performing any ministerial duty,—

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<sup>184</sup> ATL qMS-0492. Hocken MS vol 63.

revoking his Licence,—and closing with no hopes of a reversal of his Sentence!—

This unwise step,—this most harsh most hurried judgement of the Bishop's—not only as far as regards myself (that is the *least* of the matter), but as it regards my flock, whose very remaining together is now imperilled,—has been pronounced by my “spiritual father and Ordinary” in consequence of a voluntary confession which I had made to him of an error I had committed nearly 2 years ago.—

My letter to the Bishop was marked “Private,” and written (as I firmly believed,) in accordance with the Exhortation in our Communion Service and the concluding sentence of the cxiii Canon of our Church,—and, above all, the copious & repeated directions contained in the New Testament concerning all such sad matters.—My “spiritual father & friend” has, however, not only pronounced his hasty & severe judgement against me, but has also broken Confidence in giving my Letter into the hands of 5 Clergymen; all of whom, had I been present, or cognizant, I should have challenged, as being prejudiced against me. His own 3 peculiar clergymen on account of their Tractarian views; & Messrs. Kissling and Burrows—the former, from my often having denounced his incessant German habit of smoking tobacco and his dwelling *in* a Colonial town, while the latter, (who was formerly my intimate friend,) has, for some reason best known to himself, ceased from even noticing my Letters ever since I left the Bay of Islands. The Bishop too, as my “Judge”, has not allowed me to speak in my own defence; for, in my letter I had

said, that there were many things which I could tell him, which might be urged in my favor;—these, however, he cared not to hear. His Lordship also wrote to Mr. Hamlin, to “advise me, as a friend, to leave Ahuriri immediately!” Had I received such unhappy advice I need scarcely tell you, that your flock here would have been for ever gone from, at least, the outward communion of the Church of England.—

But, to return:—On recovering a little from my surprise, (I had just returned from our Chapel with a wedding party, having, the day previous, had a larger congregation than usual,)—I informed Mr. Hamlin, that I would fulfil that part of my Ordination vow & *obey the Bishop*, but that the consequences would rest with him. Mr. Hamlin also told me, that the Bishop had written to Archdn. Hadfield to send Mr. S. Williams here to take charge of the Station. This information was the only gleam of light afforded us. Mr. Hamlin having fulfilled his unwelcome mission, wished to return quietly in a day or two; but I insisted upon *his declaring* the Bishop’s judgement to as many of my Native Teachers & Christian Chiefs as I could collect to see him. To this he, at length, assented: so I exerted myself: and, though my messengers and they (the Teachers & Chiefs) travelling all night, they arrived here from the nearer villages by Wednesday noon, when in the afternoon, the sad & most unwelcome tidings was by Mr. Hamlin publicly made known.—

I will not attempt to pourtray their state on hearing it. We fell on the ground & wept together. I endeavored to pacify—1<sup>st</sup>. by example; declaring I should assent



(though never never *consent*) to the Bishop's order; and, 2<sup>nd</sup>. by leading them to consider the near approach of a useful minister in Mr. S. Williams.

Their feeling oratory flowed till dark. To the proposal of Mr. Hamlin, to remove me hence;—they repeatedly expressed their great indignation.—“What” said they, “if Neho (myself) had died naturally wouldst thou and thy Bishop come here to remove his body? and now that he is dead (Ministerially), cut down by thee and thy Bishop, will you attempt to remove him?—No: no.—Leave his body here that we may daily look at him,—still our father, still our friend,—whom, thou sayest, we can no longer hear.”— —

Fortunately Mr. Hamlin left at a *very early* hour on the ensuing morning, unnoticed; or, I fear, from what I have since seen & heard, he might not have got away so safely. It being the ancient & superstitious custom of the New Zealanders to kill or greatly abuse the messengers of bad tidings.—

Ever since the Natives have been in a state of the greatest excitement. Fresh parties are continually arriving to condole, etc., after their fashion: and it requires much tact & firmness on my part, and all my belief in, & submission to, Episcopacy, to keep the flock within anything like proper bounds. They have tried to induce me, at least to continue to attend to the duties of the Ministry until Mr. Williams shall arrive, but without any success on their part. I have promised to instruct *privately* the Teachers and others; and have declared, that I shall always go to Church to hear & pray with them. They, however, say, (and I partly believe it,) that if

Mr. Williams does not come *soon*, they shall all be scattered.

I cannot, however, write you any more at this time. In fact, I fear I am too late for this boat, and I have to send this 7 miles to the harbour. I write you now, my dear Sirs, chiefly *to beg you, to defer answering the Bishop's communications to you* respecting me until you shall have received my explanatory letter, which (D.V.) will follow this at an early date; I hope, within a fortnight, if an opportunity should offer.

I have indeed erred, erred greatly; but I dare believe, that my most gracious Lord and Master, the Bishop of Souls, hath long ago forgiven me the iniquity of my sin.

Praying you to remember both me & *my flock* in your prayers,  
I am,  
my dear Sirs,  
Yours truly though unworthily,  
in much affliction,  
William Colenso.

Secretaries,  
C.M.House, London.

P. S. I had almost forgotten to say, that Major Straith's *valued* letter of January 31st. (for which I thank him much,) only came to hand a short time ago; having slumbered 3–4 months in Mr. Cole's study at Wellington! I sent you a large packet of my Journal about 6 weeks ago. W.C.

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1852 December 13: to the CMS Secretaries<sup>185</sup>

The Secretaries,  
Church Mission House,  
Salisbury Square,  
London

Church Mission Station,  
Waitangi, Hawke's Bay,  
Dec 13. 1852.

My dear Sirs,

1. I wrote to you a hurried letter on the 4<sup>th</sup> instant, which if it reaches you before this, will in a measure prepare you for my present melancholy communication.

2. This Letter will be almost wholly written with especial reference to a Letter of mine to the Bishop of New Zealand, dated September 7, 1852,<sup>186</sup> and the Bishop's Sentence, dated Novr. 9,<sup>187</sup> 1852, and his accompanying Letter to me, dated Novr. 11, 1852.<sup>188</sup>

3. Before however this can possibly reach you, I shall have entered on the 20<sup>th</sup>. year of my Service and Correspondence with the C.M. Society (and never until now have I experienced difficulty in communicating with you. Much of the recent past appears to me to be more of an ugly dream than a reality; and even now,

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<sup>185</sup> ATL qMS-0492. Hocken MS vol 63.

<sup>186</sup> WC: vide, enclosure No.1.

<sup>187</sup> WC: vide, enclosure No.2.

<sup>188</sup> WC: vide, enclosure No.3.

there are times when I can scarcely bring myself to believe in its truth. I have necessarily a great deal to say; which, had the Bishop thought proper to take another (and, as I still believe, a more suitable and Scriptural and truly Christian) course, had better never been made known, at least to the world. I did believe, at the time of writing to the Bishop, that he would (at all events) *hear* [2] what I still had to say, (as alluded to in par. 19 of my letter to him,) when I should willingly have told him, in the privacy of Confession, all that I must now write, and more besides. Notwithstanding, my dear Sirs, I firmly hope, that you will give every Christian consideration to what I am now about to record; and, that you will also find, that the contents of my present Letter is not intended as an extenuation of evil; but on the contrary, to shew, how that evil came to be committed:—it may also serve as a warning to others, who, like myself, may be zealously-active & full of the best of intentions, and yet to whom Satan may also come in the guise of an Angel of Light.—*I have indeed sinned: I have trespassed greatly: I want—I wanted—no one to tell me this.* GOD, the Holy Ghost, in mercy, *soon* shewed my great error; and often indeed, have I bitterly confessed it before my gracious and loving Father, through whose unchangeable love & mercy I am still alive, still upheld, and still hoping, that, through His “exceeding abundant grace”, great good shall yet come out of this, to me, sore evil.

4. I had thought when in the year 1832–3, I was first brought to the saving knowledge of GOD in Christ, that I had then sounded the gloomy and comfortless depths of repentance; but I have since found that there were still depths unfathomed. [3] But, that GOD who was with his

erring servants, David and Jonah, when in the very “belly of hell”, and even then loved them, has also been with me under similar circumstances:—and, although the Candle of the LORD shines not upon me *now* as it once did, still His promise is equally sure, and I am stayed upon His faithful word which *cannot fail*. I looked (foolishly, perhaps) to my “loving” ecclesiastical “father and friend,” for counsel and Christian rebuke seasoned with love, but on my going to him with “Father, I have sinned, &c.” I met with worse than a stern repulse from his door—Was it from my father himself, the spontaneous and genuine feelings of his own heart towards his lost but *returned* son? or was it through the statements of his elder children, that he so severely acted towards me?—I now turn to you, to whom I should have turned before; only I considered, that my Journal (though rudely written) and Reports, and much collateral evidence, all testifying to my being still actively and profitably engaged as far as the Natives were concerned, were ever my best testimonies with you, especially if (when you should hear of the failings and sins of your servant,) such could also have been stopped by a word in my favor from my “loving father & friend”, who had so lately been here among us. [4] In this however I have been sadly disappointed.—“Brethren,” says the Apostle, “if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

5. I recollect well the year 1833, when I was in London, in the office of the Society’s Printer, Mr Watts. He had been previously speaking to me about going to N. Zealand, when one day he suddenly and publicly

exclaimed (after his manner,)— “But, Colenso, the men and women go about naked in New Zealand; however will you, a youth, manage when you get among them?” “GOD can keep me, Sir,” was my reply. “Very true, very true,” he immediately rejoined, “I will tell Mr. Pratt and Mr. Coates that.”—Yes and GOD *did* keep me throughout ten years of active service as a bachelor in your employ.—

6. In the following year (1834) I landed in N. Zealand; both young and a stranger. I was stationed at Paihia, where the two resident Missionaries had very large families (upwards of 20 Children between them!) and (as you well know) the majority of the Missionaries, at the other stations had large families also. I soon saw, that a family in a heathen land was unavoidably a heavy charge both to the parents and to the Society, and a most serious obstacle to *active* Missionary work.<sup>189</sup> I concluded, therefore, both to live alone and to remain unmarried, although [5] in so doing I should greatly increase both my labor and the difficulties of my situation. In those days, when the Gospel had scarcely made any advance in this Country, I once happened to advocate a young Missionary’s marrying the converted daughter of a powerful & influential Chief (an opinion which I have subsequently heard as having been espoused by Mr. Coates and by some writers on New Zealand,) for which unorthodox innovation I had to endure the laugh (not to say the hostility) of several of the Mission. I thus lived a single life for several years, without a stain upon my moral character—although in the full vigour of youth &

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<sup>189</sup> WC: Vide, my Letter of Jany. 24/ 40, par. 4.

health, and surrounded by temptation, and where powerful solicitations to evil from without were not wanting. In the year 1840, I wrote a Letter<sup>190</sup> to the Society requesting to be allowed permission to visit England in about 2 years from that time (before which period I should also have finished printing the whole Prayer Book, the New Testament having been printed some time before); a principal object I had then in view was that of looking for a suitable partner. To that application, I received (in the following year,) the following answer,<sup>191</sup>—“That as his return to this Country would in the present circumstances of the Mission, and especially with reference to his sphere of labour, be attended with serious inconvenience and disadvantage, they (the Comtee. of Corresp.) recommended a reconsideration of his application to return [6] home.” This of course (acting from that *one* principle with which I left England and from which I have never departed—of living only for the *Cause*,) decided me. I should, however, also tell you, that about the time of my receiving the above-mentioned answer from the Society, *three* of the Missionaries daughters were considered marriageable; to one of whom (or, rather, to her father,) I applied on the subject of marriage, and was by *him* refused. Still continuing to make my situation a matter of prayer, and believing from the strong wishes of the C.M.S., that I should finally be settled with the Press as its Superintendent, and

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<sup>190</sup> WC: Vide, my letter of Jan'y 24/40 par. 15.

<sup>191</sup> WC: Vide, Resol. 3., of Commee. of Correspondence., Decr 8/40; as contained in P. Letter of December 19/40.

consequently remain in the Bay of Islands, and, also, be admitted to (perhaps) Deacon's Orders,<sup>192</sup> I greatly wished to remove the loneliness of my home, and have done with daily domestic cares, which, up to that period (nearly 8 years) had not been even once attended to by any female hand. Consequently I, in April 1842, wrote a letter to the Rev. Maunsell,<sup>193</sup> respecting a *second* of the three marriageable females above referred to— (a young woman whom I had not seen for several years,) and his answer again determined me. I soon after addressed both Mr. Fairburn and (through him) his daughter, in a similar manner and almost immediately received the consent of both.—At the close of the year I visited Mr. Fairburn's house, and as I then expected to be soon called by the Bishop to [7] enter upon a course of study at the Waimate preparatory to Orders, my marriage with his daughter was spoken as likely to take place *after* my Ordination. In a letter however which I received from the Bishop in March 1843,<sup>194</sup> he wished me to go to Waimate *married*, to which I assented; stating however, it was my wish to have gone thither *unmarried*.<sup>195</sup> Accordingly, I again visited Mr. Fairburn's, in the following month, when we were married (unfortunately, shall I say?) at his house, on the 27<sup>th</sup> of April.—

7. Up to this time I had never been by any one of our Mission told the cause why Mr. Fairburn had been

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<sup>192</sup> WC: Vide, my Letter to Rev. T. Veres, of Sept.17/41, par. 3.

<sup>193</sup> WC: Vide, Enclosure No. 4.

<sup>194</sup> WC: Vide, enclosure No.5.

<sup>195</sup> WC: Vide, enclosure No.6.



disconnected from our Society. I had always been opposed to the large purchasing of Land by the Missionaries, and had often spoken against it; hence it was that I ever stood in any thing but a favourable light with them, and consequently, gained but little information concerning passing events in the Mission, which were common enough in themselves. I had hitherto believed that the cause of Mr. Fairburn's disconnection was his large purchases of Land: but it was only *after* I had procured the Marriage License and upon the very eve of our marriage, that I knew for certain what I have often wished I had either known earlier, or never, never known.—I could not help remarking it as a curious circumstance, that the Minister only used an abbreviated [8] portion of the Marriage Service;—in particular, merely asked, “Wilt thou have this woman to be thy wife?” (stopping *there*). I do not mention this as either impugning the legality of our marriage, or of our mutual Contract, far from it;—such however was the case.<sup>196</sup>—

8. On the 1<sup>st</sup> day of February 1844 (while I was absent in these parts) our first child was born. In September, in that year I was admitted to Deacon's Orders. In December, I (having completed all arrangements and at

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<sup>196</sup> WC: [In pencil in the margin] In draft of Letter but *not* sent—  
“Oh! what a night was that to me, the night previous to our marriage! I once packed up my little carpet bag, intending to leave unobserved in the darkness—but, as I could only get to Auckland (where I knew there was no vessel for the Bay of Islands) I abandoned that thought, & hoping agt. hope—and turning a deaf ear to my secret convictions—I remained, & the next day we were married! W.C.

last got a vessel to take us to Hawke's Bay) left the Bay of Islands in her, and on the 16<sup>th</sup> joined Mrs. Colenso at her father's house, whither she had gone before with our child. In May & June 1845, I was brought very low indeed with a violent fever, and no medical (nor, in fact, any human) aid at hand; and long before I was strong enough to walk I was *obliged* to escort Mrs. Colenso (both of us on foot) to Poverty Bay, Archdn. W. Williams', that she might have some needful assistance at the time of her Confinement, which took place on the 23<sup>rd</sup> of September, when our second child was born. Leaving Mrs. Colenso at Turanga I returned after only a day or two of resting there, to the Station at Waitangi, and there on throughout the whole District (then travelled over by me *twice* a year); from which I had only returned to the Station on the 4<sup>th</sup> of December, having hastened back to prepare for the Bishop's expected visit.—On my arrival I found two letters awaiting me: one, from Mrs. W. Williams upbraiding me severely for *not* remaining with Mrs. Colenso, [9] at either her former or present confinement, (when, on both occasions, I was unavoidably absent on prescribed duty,)—and one from Mrs. Colenso informing me, that Mrs. Williams had made her promise not to return until she was fetched by myself in person; and, that she, Mrs. Colenso, hoped that there would never such another occasion happen, as, if so, she, for her part, had made up her mind that the fault should not be hers. (This was with reference to having more children, a subject upon which we had conversed, and both of us plainly saw, that situated as we were, here in this wild district, a young and increasing family would be a very serious drawback

to our usefulness.) At this time the Bishop was on his way hither from Wellington, so I wrote to Mrs Colenso, stating that fetch her in person I could not, at least, not till after my Summer travelling was over, and that as to the other particular, I fully agreed with her, and only hoped we could both keep to our declared convictions.— In January, 1846, I accompanied the Bishop on his way to Te Wairoa, and met Mrs. Colenso at Waikare, who had been brought thus far by Mr. Hamlin. On our return to our Station we occupied separate rooms, and continued to do so to the present. At first, things went on pretty well, (but never very well,<sup>197</sup> for our domestic troubles had commenced early when we were at Te Waimate) but before a year had elapsed there was a great increase of dissension, jarring and discontent at Te Waitangi Station. [10] I will not, my dear Sirs, attempt to give you even an outline of our domestic miseries; let it suffice to say, that I, who had long been a constant sufferer from Chronic Rheumatism,—a disorder, which, as every medical man knows, as well as the poor patient, tries a person's temper greatly,—and who, notwithstanding, had very much and heavy travelling,—and the continual and harassing conduct of these (then) wild natives to endure, receiving plenty of disagreeable language and behaviour from Mrs. Colenso, and of

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<sup>197</sup> WC: *Note*. A reference to my Journal of this date will abundantly shew the many new and anomalous trials which we were then daily subjected; & which the still mysterious death of Jane Wanau, (a young woman of these parts, whom I had brought from the Bay, and who died suddenly in our house on the night of the 29th. March,) contributed not a little to the increase. For, owing to that, we could get no Domestic help whatever.

prompt kindness unembittered by a single word from our Native Girl Rebecca, (whom we had brought away with us from the Waimate,) got insensibly not only to esteem but to love the latter, which affection was mutual, until in an evil moment, and without any prearrangement, we had (as I stated in my Letter to the Bishop,) carnal knowledge of each other.— —We had all left the Waimate together in 1844, and not until long after the birth of the child in 1851, had I ever received a single unkind word or look from our girl Rebecca. Although but very young when she first came with us, it mattered not, whatever I might require, by day or by night, in rain or in shine, Rebecca was always ready to do her best for me; and from the circumstances of our being for several years with only much smaller girls in our house, she was necessarily often called upon. Is it then to be wondered at, that, under all circumstances, I became attached to her? or, that in an unguarded moment [11] I fell? Others more highly favored than I have been have sinned even as I—even when they had the great advantage of loving wives, and friends, and company, to act as bars against such evils. The Scripture saith, “Woe to him that is alone when he falleth, for he hath not another to help him up”:—this I have proved by experience. However, *I have sinned*; I have transgressed. Yet, as with Augustine, I will say,<sup>198</sup>— “He who, called by Thee, hath avoided the evils which he hears me confessing, should not deride me a poor patient healed by the physician, since he himself is indebted to the same Benefactor for his health, or, to speak more properly, for his being afflicted with a

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<sup>198</sup> WC: Milner’s History of the Church of Christ, vol. ii, p.122.

less degree of sickness.<sup>199</sup>——Who is there, LORD, that is perfectly temperate? Whoever he be let him magnify Thy Name. But I am not he, I am a sinful man. However, I magnify Thy Name, and He who overcame the world, and numbers me among the weak members of His body, intercedes for my sins.”——

9. And here I should in all fairness state, that, while I have thus plainly written concerning Mrs. Colenso, she has several good qualifications, which rightly used would be of great value in a Country like this.—But, unfortunately for us, we married without knowing much of each other; without that species of love which is as essential as piety to true happiness between man and wife; and I, in requesting to have my lot among the wildest and least known Tribes, little thought but that such would [12] be quite agreeable to Mrs. Colenso,—even more so than if she had been born in England.—Let my sad fall and unhappy state and prospects be a loud and useful warning to all the young men in your Institution at Islington, and to all others who may offer themselves for the Holy Office of a Missionary—to be very sure that they have real partners altogether helpmeets in those whom they may seek to make their wives; let them have mutual love for each other, and love for the Mission work too, as well as piety.—Let them, when seeking a wife, read and study Cecil’s admirable chapter “on the Marriage of Christian Ministers.”<sup>200</sup>——But, after all, they are not likely to sin as I have; for it makes a wonderful difference—the

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<sup>199</sup> WC: Idem, p.166.

<sup>200</sup> WC: Vide, his “*Remains*” edited by Pratt.

choosing of a wife in England and leaving home and coming out together, and the taking one (out of *two*) here in the Colony, whose family and friends and whole circle of acquaintance are in this Land but not among the Natives.—

10. Very shortly after the birth of the child (which happened in May, 1851,) Mrs. Colenso's suspicions were aroused; and, on her repeated enquiry, she soon got the whole of the unwelcome truth from the mother. This she quickly communicated to the whole household, consisting, at that time, of six girls besides Rebecca. It was not however publicly known until February last, as mentioned by me in my letter to the Bishop. One of the greatest of mercies has been the continual deliverance of both the helpless infant and the mother (who, for a very [13] long time, subsequent to the birth of her child, was subject to epileptic fits,) from all physical evil. Which should, I think, be attributed either to the ministry of Angels, or to GOD's graciously hearing Intercessory Prayer, or both.

11. And here I should perhaps inform you, that during the whole of this long period I never omitted my *private* devotional duties; I regularly read the Holy Scriptures on my knees night and morning, and prayed (privately) thrice a day as before. Many indeed have been the bitter seasons and sleepless nights which I have had! Many a strong temptation to give up both reading the word of GOD and prayer! The 51<sup>st</sup> and other penitential Psalms have been frequently used by me as prayers with an intenseness of feeling which few can know.—While the vii of Romans (a chapter which I had often studied) I

have been made experimentally to understand. From books I have found little solace (always excepting the blessed Word of GOD),—save from Luther on the Galatians, Adam’s private thoughts, Bunyan’s Grace abounding, Augustine’s Confessions, Bp. Hall’s Contemplations, Goode on the better Covenant, Hodge on the Romans, with some portions from Mr Henry’s Commentary, and Mr Jowett’s little works. My Public duties you will know something of from my Journal, and I have, and do bless GOD, that HE ever kept me hard and steady at work. In the worst of my sinning and repenting I was regular in them, attending [14] to the preparation of my Sermons for the LORD’S day, &c., &c., as before,—and I am sure (paradoxical though it may seem,) that my unworthy instrumentality in His work was being blessed by Him, down to the very (evil) day of my suspension.—

12. It was during the last winter that I came to the conclusion to inform the Bishop of my situation. I should have made it known at an earlier period, had Archdn. Williams been here among us. Could I, however, have foreseen that the Bishop would have acted in such a precipitate manner, I should have hesitated in acquainting him of the matter. I did suppose, that it was quite possible that the Bishop might *ultimately* suspend me; but even then I believed, that he would *first* hear all I had to say, and be quite provided with a substitute to fill my place. In confiding in him as I did, I acted (as I believed) in accordance with the concluding paragraph in the first exhortation or Warning before the Holy Communion, as well as with the latter part of the cxiii Canon, which states,—“Provided always, that if any

man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever [15] any crime or offence so committed to his trust or secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity.—It never once occurred to me, that the Bishop would (or, could) make my private and confidential Letter, (I was about to write, Confession,) immediately upon the receipt of the same, the ground of public proceedings against me. I thought, (foolishly perhaps,) that something was due to my former long tried character in perilous times—to my having ever decidedly opposed all immoralities and sins of that very nature as that one through which I had fallen—to my long and active Service—and to, the voice of the Church *here*, my flock.—I was prepared for his coming hither, and, perhaps, investigating the matter on the spot, hearing what the Christian Natives of the district might have to say, and I was also prepared to do all that I could towards reparation. I would willingly have confessed my error publicly before the Church, and submitted to a public rebuke from my Superior, which, I believe, would equally have answered the ends of justice, and have been far more suitable to the welfare of this flock, and the exigencies of the Mission, than the present course (however strictly legal) which the Bishop has adopted.—Bp. Hall truly remarks,— “As GOD makes a difference



betwixt chastisements of His own & punishments of strange children, so must wise governors learn to [16] distinguish of sins and judgements according to circumstances.”<sup>201</sup>

13. But, (and I must be allowed in my exigency to state this,) I never have been at any time a favorite of the Bishop. In 1844, on leaving Te Waimate, (directly after our Ordination,) I told the Bishop, “that my conscience told me, I had no favour to thank him for.” This I again reminded him of, when here, in 1846; and again, on this last visit, a year ago. My conflicts with him, when at Te Waimate, concerning a Sentence of mine (an *unfortunate* one, it should seem,) which occurs in a Letter I wrote, in May 1841, to the Bishop of Sydney, (and which, although he never even acknowledged the receipt of it, he had shewn to the Bishop of New Zealand when on his way hither,) which sentence was as follows:—To your Lordship, under *GOD*, do I now look for that which may enable me to serve the LORD lawfully & faithfully, in that situation to which I believe HE has called me,—in which HE has permitted me, unworthy as I am, to labour nearly 7 years, and in which HE has blessed me and made me, I trust, in some measure a blessing to others. I seek not, my Lord, a new employ. No: but only a lawful continuance of that which has ever been not only my occupation but my delight.”— And, also upon Baptismal Regeneration, and my utter and decided opposition to both Popery and Tractarianism and the new Scheme of dissevering the Church *here* from the mother Church of

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<sup>201</sup> WC: *Vide*, “*Contemplations*,” vol.1, “The Birth & Breeding of Moses.”

England,—have, long ago, made me a marked man. The Bishop, on his last [17] visit, (when he came here late on the Saturday evening and left early on the Tuesday morning, not dining on any day of his stay, and having only an hour or two—i.e. from xi. p.m. on the Monday to iii. a.m. on the Tuesday in which we could privately converse together, & he accused me, *first* of having written to the C.M.S. against him! And, *second*, of unduly aspiring after the Priesthood! I felt very indignant upon both charges; and we had a long and furious conversation concerning them. The former I indignantly denied; and, on my pressing him for the proof, he assigned a letter which he had received from Mr. Veres, (some 5 or 6 years back,) in which reference was made to something I had communicated to Mr. Veres relative to the Ordination in 1844, and at that time!! I acknowledged to my having written to Mr. Veres a concise statement of facts relative to myself, but again denied my having done so against him.—To the latter charge I replied, by falling on my knees before him, and telling him, with tears, that this was now the *second* time he had charged me with unduly seeking the Priesthood, (the former occasion was at Wellington some years ago,) but so far from it, that I had all but quite made a vow never to take Priests' Orders: which unexpected declaration of mine seemed to move him.—We, subsequently, travelled from this place to Waikari together; on the way, and at that place, he told me; *first* that he was much gratified with the state of my Natives; and *second*, that if I wished to leave the Diocese he would [18] give me suitable letters dimissory (I forget the proper Latin term he gave them,) to the Bishop of

any other Diocese I should wish to go to. I afterwards thought much upon this latter statement, as to what was meant by it, but I did not, and do not, even now, understand it.—But why should *I* now mention these things? I have sinned; I have *justly* given the Bishop cause to act against me according to the strictness of Ecclesiastical Law; he has so acted and I must bear it.

14. In writing to you, my dear Sirs, this long and melancholy letter, I have but little hope that, even supposing you to be so inclined, you would succeed in getting the Bishop to reverse his sentence. Still I have a hope, however slender, resting mainly upon your long and much more perfect knowledge of me, and, also, upon a sentence which occurs in the accompanying Letter of the Bishop, where he speaks of a possibility of the Church's reversal of its sentence and restoration, as "depending in great measure upon the Society in England, who in a former case of a far more venial kind, have hardly been persuaded to allow their first sentence of absolute separation to be reversed." I do not know the case here referred to by the Bishop, unless it be that of Mr. Spencer, but, while I willingly allow that *his* case was a "far more venial" one (if there really is any such distinction in sin before GOD); still, it occurred immediately upon his entering on his work, and, without his having [19] a long and laborious service in the mission field, and a known & recorded decided abhorrence to those very sins, to plead somewhat in his favour.

15. Should you, however, be inclined to deem it both prudent and necessary wholly to agree with the Sentence

of the Bishop, *I pray you, my dear Sirs, do not cut me off entirely from among the number of your Servants.* If I cannot be allowed any longer to serve you in that situation in which I have hitherto delighted to serve you, and in which I believe many a poor soul has been blessed, allow me to do so in some lower, in some more quiet more private one, where I may yet have opportunities of serving the Cause to which I long ago devoted myself.—For I would rather be a doorkeeper in the house of my GOD, then dwell in the tents of wickedness. I have (allow me to say,) served you zealously to the utmost of my capacity throughout a long period—and this, I think, you will again readily grant.—Do not, then, turn me quite away, for I have few or no earthly friends, especially in N. Zealand. Neither have I any means of subsistence, even supposing I had the inclination to go into the world, with the unjust steward I may truly say— “dig, I cannot; to beg, I am ashamed.” If you cannot conscientiously allow me to remain in *full* connexion with you, as heretofore, allow me at least to remain in this “temporary house,” (seeing that I have obtained for you a new and better site, and that I have expended upon this as you have long [20] ago known, so much money and labor,<sup>202</sup>) with a *small* allowance from you just to keep me from want. Let the place of my sin be the place of my exile. Of course I could not make this request, if it were ever intended to continue this spot as a Mission Station.—And even in case of my removing, it would be some time before I could get up a house into

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<sup>202</sup> WC: *Vide* Letters, &c., CMS, Decr. 31/46; Feby. 28/49; and “Return, No.5,” in Enclosure, No.7.

which I could go with all my goods—including Printing and Binding materiel, Carpenter's, and Turner's tools, &c., &c. And there is not a single hut large enough any where in this neighbourhood. Our two dear Children are (happily) gone to Auckland, (whither their mother is about to follow them in a few weeks,) and I dare believe that you would not refuse to pay for their Education, (which you would, I believe, allow if I were naturally dead,) and, also, to continue the small sum of £10. pr. ann. to my dear and aged and sorrowing parents; which with a small allowance (say £20 pr. ann.) to, myself, I would endeavor to be content with, and serve you and the Cause in which (notwithstanding my grievous sin) my heart alone is, until my hour of release. I can still serve you in many ways, inferior only to the one grand work of *preaching* the Gospel. My little Press, rightly used, may yet be a great engine for good amongst this people.—In the Bible Classes & Native Teachers' Schools, where I have always been at home, I may still be of Service. My little practical knowledge of medicine, and of the suitable treatment required by Native race when ailing, and my great influence with the [21] Native Chiefs, who are still without the pale of the Church, may all be advantageously used in your behalf, and I know, that by *my remaining among them*, even in a lower capacity, I shall effectively keep them from joining the Papists:—For many of my poor flock love me greatly, and loudly lament the severity of the Bishop. It must, however, be plainly understood, that while willing to help (*if required*) the resident Missionary, I should not like to be under his control or supervision.—

16. In the beginning of this letter I have ventured to express my hope, that GOD, who is wonderful in working, will yet bring good out of this evil. And this, I think, I may truly say HE has already done—at least as far as I am concerned—blessed be His holy Name for it! The LORD, who seeth not as man seeth, often works by contraries. It is His alone prerogative to bring good out of evil—to make even the wrath of man to praise Him—to circumvent even Satan himself the great master of all artifice—and to divide his spoils.—And all this in order to hide pride from man, to teach man to know himself to be, even when at his very best estate but vanity:—a poor proud Sinner! Saved indeed, in and by the LORD, but still impotent to good. Needing every moment the strong, and not left losing hold of his Creator's Redeeming to preserve him from falling in to hell.—Upon this subject I feel as if I could write a volume of my own experience. If I have been taught in some defile [22] to know and abhor myself—to know and value my Saviour—to cease from man and to glory alone in the LORD—shall I not be thankful for such teaching; however dear to flesh and blood the purchase may have been? Naturally of a warm sanguine temperament—too close a follower of St Peter in his forward and erring zeal—too readily lifted up with the gracious successes which the LORD had given me in everything I put my hands to—what needed I more than to be made humble and kept so; that I might know myself. And what way was there better calculated to that end than the way the LORD has chosen? Not that I make Him the author of Sin; no: I abhor the thought. The evil is my own; the good is alone of GOD. St Paul tells us, that it was by GOD considered needful that he should

have “a thorn in his flesh, the messenger of Satan to buffet him.”—Doubtless some severe humiliating trial, or failing, tending to humble spiritual pride even in an Apostle—and such an Apostle too, whose home was heaven, whose all was Christ, who longed to depart & be with Him! How much more than was such a grievous visitation needful for myself, who am still but a poor half-awakened earthly-minded sinner!! Oh yes! there was much to which Satan could lead me, there to dwell and contemplate, (as Nebuchadnezzar viewed his Babylon,) until Christ and my need of Him, and my own nothingness and sinfulness, should be obscured in the vainglorious shew. Satan well knew my weak side. He knew how to order [23] his devices. Was it a small matter for me, alone, to have printed the N. Testament and the P. Book (perhaps, the first and only complete edition of the New Covenant and the Prayer Book of the Church of England yet printed in the Southern Hemisphere,)—and so to have supplied every corner of this Land with the Word of GOD and the form of sound words?—for me to have been the first (perhaps the only one) to travel throughout the whole length of this Island (from Cape Palliser to Cape Maria Van Diemen,) and to preach Christ in every village?—to have been continually opposed by whole armies of aliens—Papist, Infidel, Heathen, Herodians, Legalists,—not a few, too, of whom, have been backed with power, native & foreign—and yet to overcome them all?—to see all my little works undertaken for my Saviour’s Cause both owned and prospering?—my tracts against the Papists, and all Will-worship, my little Catechisms and Hymns, &c., &c., all of Service and blessed?—to have even the

great and fierce *Heathen* Chiefs of the Southern parts of this Island afraid of my influence & power?—and quietly obeying me, in so much that this District is said, by the Government Officers, to be in the best order of any? and, further still, to have letter on letter, and *long* ones too, from some of the first Scientific men in England and on the Continent, including some of the Peers of Great Britain, full of praise on matters of natural Science, & asking for my help? But, I'll say no more as all these [24] things have a wonderful tendency to exalt the fleshly mind, and to give low and even contemptible views of Christ and of His work, especially among ignorant Heathens. But, blessed be GOD! in the midst of *all*, I have never become weary in well-doing—I have not relaxed my onerous labours—I have not taken that ease which the flesh too often agreed with Satan in saying, I was entitled to. It is true that I have sinned; I have drunk that bitter cup, but GOD, who is wondrous in working, has made my own sin to be my corrector—my poison to be my medicament. The viper has been made a plaster: it has been the great means of weaning me entirely from the love of praise and worldly honors;—of keeping me at my work; of making me lowly in my own eyes, and especially before my GOD; and of causing me the better to bear and sympathize with the infirmities of my own people (2 Cor. I. 3,4,6.). And, further: who can tell the great use which may yet be made of my fall amongst this people; who, though hitherto simple in their faith, (notwithstanding their former superstitious heathen notions which still cling to them respecting the sanctity of their priests,) are, especially just now, in danger of being led away from the truth of the Gospel, through the



bold assertions of the Popish Priests on the one hand, and the sly schemes of the Tractarians on the other, concerning the peculiar Sanctity and distinctness of the Clergy; who, in so doing, usurp the powers of our *one* and *only Priest* and *Mediator*, Jesus Christ.— [25]

17. If there is any one thing more than another which gives me uneasiness just now it is, the anxiety I have lest my unfortunate error should be a means of injuring you in any way—whether at home, in your funds—or, abroad in your infant Churches.—*Here, in this district*, I humbly hope the injury will be neither great nor lasting. Up to the present hour the Popish Priest have not been able to gain over a single Native; in which, I know, he is wonderfully disappointed. Another cause of sorrow to me is Major Straith's kind Christian Letter of January 31. For, abounding as it does in love & Consolation and encouragement and esteem from you all, I feel that I little deserve it; and, I fear, that when this sad information shall reach you, the unwelcome blow will be so much more severe as it was unexpected. I am sure that I shall feel both anxious and unhappy until I hear how you are able to bear up under this most sad sad affair.

18. It would be a very easy matter for me to get all the Native Teachers of the District and the Christian Natives generally to petition you in my behalf, but such a proceeding I dislike and utterly disown. Although cut clean off from all Ministerial duty, I shall still afford them all the help that lies in my power as a private Christian—until, at least, I hear from you, which I hope will be at no very distant period. [26] In the meanwhile I intend (D.V.) to be occupied in writing up my Journal,

and with my little Printing-press and Book-binding, and so finish my little Books long ago begun,—one of which (the Happy deaths of Converts of various nations,) has reached the 96 page.

19. I did not intend (neither would it perhaps be proper for me just now,) to remark upon either the Bishop's Sentence or his accompanying Letter. Still I ought not to close this without stating that there are certain things therein which I cannot agree in, and others that are widely at variance with my own belief & teaching.—For instance:—in the preamble to his sentence, and again in the body of that document, he has stated that I “have confessed myself to be guilty of the sin of *adultery*”:—which, however, I assuredly have not. Such *may* be a proper term for it according to Canonists, notwithstanding I myself cannot conscientiously consent to allow as much. But, after all, it matters little, whether it is called a criminal connexion, or concubinage, or adultery. Sin is ever sin under whatever guise it may be concealed. All are alike crimes; although the moral consequences attendant upon the confession of each vary greatly in different lands and at different times.—Again the whole tenor of his accompanying Letter (as it seems to me) is more in accordance with the doctrine of Novatian and that of the modern Puseyites, than with that of our Church. Repentance and Forgiveness are a long way off in the misty region of [27] Doubt, scarcely perceptible to mortal ken; while the Church—whose duty it is to preach the Gospel to all poor Sinners—in which we have Forgiveness of Sins secured to us upon our repentance,—is spoken of as not daring to pardon! S. John, however speaks differently— “If we confess our

sins, He is faithful & just to foregive us our sins and to cleanse us from all unrighteousness". Yes: the act of forgiveness is completed before we approach the throne of grace. Our blessed Saviour would not have taught us whenever we pray to ask for forgiveness if such was not as readily obtained. Neither would our Church have taught us concerning GOD, as being "always more ready to hear than we to pray, and wont to give more than either we desired or deserved," if such a case could have been supposed as that of a poor sinner asking in vain for mercy. For, as Bp. Pearson (writing on this article of our Creed,) says— "So long as guilt remaineth on the soul of man, so long is he in the condition of the devils.— —We are always subject to offend, and so long as we can offend, so long we may apply ourselves unto GOD by repentance and be renewed by his Grace & pardoned by His mercy.—There is no voice like that— 'Thy sins are forgiven thee'. This is GOD's goodness, this is man's happiness." GOD's gracious Covenant with us is *mercy to unrighteousness*.—And that not only once, but continually:—not only before we are brought to acknowledge by ourselves and of GOD in Christ, but *after*, when we daily need His mercy as [28] much as ever. Yea, then it is, that HE *much more* remembers the word of His grace; much more bears with the sinful infirmities of his Children, now that Sin is the grief and plague of the renewed mind.——"There is no condemnation to them that are in Christ Jesus".— "Their sins & iniquities will I remember no more."— "Now where remission of these is there is no more offering for Sin". *There needs no more for GOD is already satisfied*. The justification of the believer is *not* an imperfect

work—justified to day and condemned again by GOD tomorrow. An immediate pardon awaits every Believer who has fallen into sin, even the grossest kind, upon his penitential acknowledgment thereof. Suffer he may, as much as it shall please his Heavenly Father, but condemned he is not, die eternally he shall not, for Christ hath died for him. Oh! how differently another Bishop (Leighton, writing upon the xxxii Ps.,) speaks.— “The gracious readiness of the Father of Mercies to grant pardon is so much the more evident, as on the first word of confession that he uttered, or rather the first purpose that he formed in his mind, immediately the pardon, the full and free pardon, came down signed as in the Court of Heavens. I said, I will confess, & thou foregavest. O admirable clemency! It requires nothing but that the offender should plead guilty, and this not that it may more freely punish, but more liberally forgive.— He freely offers peace and favours to those who have deserted him, when they return to his obedience; he runs forth to meet them, and to receive them with a most [29] affectionate embrace; and having to importunately entreated our return, will not despise those who are treading back with prayers and leave the fatal path which their folly had chosen.”——

20. Before I close I should, perhaps, tell you, to prevent misconception, that the young woman Rebecca, (who, I informed the Bishop, in my letter to him, had returned again to us to dwell,) has again, of her own free will, gone back, with the young man to whom she has been some time married, to the Native villages inland, there to reside.—

21. I enclose a copy of my Annual Report, and other yearly Papers,<sup>203</sup> which I have (as usual) just made out and transmitted to the local district Commee.—These papers I have always, *every year*, made out after this manner, and have forwarded to the E.D. Commee.

And now, my dear Sirs, I must conclude. Do not, I pray, judge severely my present Letter, written, as it has been, under much affliction. Remember me—your Servant in bonds—in your prayers; and, may the Great Head of the Church and Bishop of souls guide you in considering my unfortunate case.

And believe me,  
my dear sirs,  
faithfully, though unworthily  
Yours  
William Colenso.

[1] *Enclosure No.1*

Copy of a Letter to the Bishop of New Zealand.

Waitangi, Hawke's Bay  
September 7, 1852

The Right Reverend  
The Lord Bishop of New Zealand

*Private*

My Lord,

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<sup>203</sup> WC: *Vide*, enclosures, No.7.

1. I am most unwilling to cause your Lordship any pain, especially at such a time as that of your return from a long and dangerous and trying voyage, (knowing, too, as I do, of the many peculiar cares & trials, which you have to bear,) but my situation is, alas! such, that I have no alternative left me.—And I would rather, for many reasons, that your Lordship should hear the unlooked for and dire tidings directly from me, than from others of the Mission, or from uncertain report.

2. A few words, my Lord, will suffice to inform you of my having sadly deviated from the path of morality:—I have had connexion with a young Native woman, by whom a child has been born.

3. The young woman, Rebecca, we brought with us from Te Waimate: the child was born in May, /51, and is, consequently, now 16 months old.

4. The whole matter was fully disclosed by her to Mrs. Colenso, and assented to by me, almost immediately after the birth of the Child. It was not, however, publicly mentioned by the mother, until some time after your Lordship left us. I believe it was kept (by her) so long secret, out of affection for me.

5. I have never at any time, nor to any one, from first to last, enjoined silence, nor have I given any intimation that way.

6. Owing to the repeated and serious illness [2] of the mother, the child was weaned at the early age of 6 months; from which hour Mrs. Colenso has brought it up, shewing it great kindness.—

7. In the month of February last, the mother was determined to leave us, and to go to reside at Patangata; when, because I would not give up the child, to be taken thither, she, out of revenge, disclosed the whole matter.

8. At the Native villages she remained till May, when she again returned to our house; where she at present dwells.

9. Hitherto a few only of the Natives have fully believed her statements, and, although I have preserved a guarded manner in reference to the subject, I have never in any way denied the truth of the same.

10. The ill report, with no small addition, has been common talk during the last six months. The 2 R. Catholic Priests, and the foreigners generally have done all they can to spread it, and to make it (if possible) worse than it really is.

11. I had never intended to conceal the matter, in fact, *I could not have done so*. I did, I confess, think that it would be better made known at some future period, than during the past year.—Perhaps, in this I, also, erred.

12. I believe, that if your Lordship in your last visit here could have prolonged your stay I should have made you then acquainted with the matter: or, if my Archdeacon had been at his Station or had come here last month instead of the Rev. Mr. Grace (perfect stranger), I should have informed him of it.

13. The sudden and wholly unexpected arrival [3] here of Mr. John Fairburn, on the night of the 4<sup>th</sup> inst., (who leaves us in a few days on his return,) affords me an opportunity of putting in practice what I had already

determined upon—namely, to acquaint your Lordship of the whole affair.

14. I have but one prevailing desire concerning this matter, which is, to make the fullest possible reparation in my power to the Church for my error.

15. My sin has long ago been *felt* by my own conscience and by me repeatedly made known to GOD, to whom I have offend bitterly confessed it. I dare, however, to hope, that it will be found among my many other grievous yet pardoned errors.

16. I am of opinion, that it would be well shortly to assemble several of the Native Teachers and Chiefs, and before them to own to the general truth of the report,—namely, as far as to my having had connection with Rebecca, and the birth of the child,—and to inform them, that I have written to you, my Bishop, who sent me hither, concerning the matter, and that I shall quietly await your judgment. I am not, however, quite certain that I shall so act; for as I am at a great distance from your Lordship, and as I only wish the Church's welfare, I must, in this, be guided by circumstances.—I did think of ceasing forthwith from every active duty; but, upon reflection, I considered that such a proceeding would be improper.

17. I intend, however to send immediately a notification of a similar nature to Archdeacon Hadfield and to the Rev. Messrs. Cole & Hamlin. [4]

18. I do not think, that the step I am now considering, namely, the assembling of the Native Teachers and Chiefs, and my acknowledging to the general truth of the



report,—will be productive of any serious evil to the Church *here*; and that because it has already been so long talked of; as well as from their general attachment to me, which, I believe, will, in great measure, still remain.

19. It is not, my Lord, fitting, that I should now say any thing in my own favor, for I have erred, & that grievously. Notwithstanding, however, I venture to think that I could tell your Lordship a few things, which would inform you as to how I, who never before was guilty of the same crime, came to commit such a deed, and which might, perhaps be urged in extenuation.—

20. Whatever decision your Lordship may be pleased to come to concerning me, I trust to be enabled not only to bear but to agree in. Should you deem it necessary to deprive me entirely, I hope you will be able to send a Minister in Priest's orders hither, to look after this portion of your flock.

21. It has, more than once occurred to me (during the past year), to dis sever myself from the C.M.S., as well as to resign my Deacon's Office; but upon mature consideration, I have been (and am) loath to do so, and that from principle:—even as I stated (when writing upon another subject,) in a letter to the C.M.S. in February last, that,—“I still considered myself to be the property of the Church.” For, unworthy though I am, [5] I quite believe with Hooker, that “they who have once received this power, may not think to put it off and on like a cloak.— Suspensions may stop, and degradations utterly cut off the use or exercise of power before given: but *voluntarily* it is not in the power of

man to separate and pull asunder what GOD by His authority coupleth.” (Book V. xxvii.3.)

22. As a matter of course I cannot at present form any plan as to my own future movement, neither would it be proper for me to think of doing so, as such must, in a great measure, depend upon your Lordship’s decision respecting me. Thus much, however, I may perhaps, at present say, that I have not the least desire to remove from this neighbourhood.

23. In consequence of my having a very short time in which to prepare and write this (to me) important letter, and having my time and thoughts fully occupied withal, I fear it will not be written so clearly as it ought to be.

24. I must beg to be allowed to leave your Lordship the communicating of the unwelcome contents of this letter to both the Parent and Central Committees.

25. Should anything happen to me, before I can possibly hear from your Lordship, I pray you, my Lord, to look kindly upon all my children; for I have (notwithstanding my error) served both the C.M.S. and the Church zealously and faithfully. [6]

26. And now, my Lord, in conclusion, allow me to hope for your attentive consideration of the whole case.—My prayer is, and shall be, that you may be entirely guided in your judgment by Him— “unto whom all hearts be open, all desires known, and from whom no secrets are hid,” to do *that alone* which shall be for the advancement of His glory, the good of His church, and the welfare of this people: for I have this confidence in

you that, if I must deem myself little worthy of great things, you will not deem me worthy of utter ruin.—

And am,  
My Lord,  
Your unworthy servant & Deacon,  
William Colenso.

[1] Enclosure No.2  
Registered,  
Novr. 11, 1852.”  
(signed)  
“C.J. Abraham,  
Depy. Registrar.”

George Augustus by Divine Permission Bishop of New Zealand.

To the Reverend William Colenso, Missionary Deacon of the District of Ahuriri.

Whereas in a letter dated September 7<sup>th</sup>, 1852, you have confessed yourself to be guilty of the sin of adultery and have submitted yourself to my Episcopal judgment,

And whereas your letter was formally examined by a Commission of five Clergymen:—

viz:— The Rev. G.A. Kissling  
Rev. J. F. Lloyd,  
Rev. C.J. Abraham,  
Rev. R. Burrows,  
Rev. F Thatcher,

held at Auckland on the 8<sup>th</sup> November 1852.

And whereas M<sup>r</sup>. John Fairburn being called upon to give evidence before the said Commission confirmed the statement contained in your letter.

And whereas the said Commission in a Report of their proceedings given under their hands and seals have certified that there is prima facie grounds for instituting further proceedings in the matter aforesaid.

We therefore in remembrance of the charge which we received at our Consecration, to be so merciful as not to be remiss; so [2] to minister discipline as not to forget mercy, have carefully weighed and considered both your letter and the Report of the Commissioners, and thereupon do pronounce this our definitive sentence.—

“That the Reverend William Colenso Missionary Deacon of Ahuriri in our Diocese of New Zealand, having been found guilty of the sin of adultery upon his own confession confirmed by evidence taken by a Commission appointed under our hand & seal, and having willingly submitted himself to our Episcopal judgment, we do hereby inhibit the said William Colenso from ministering henceforth in the Holy Office of a Deacon, and do hereby straitly enjoin him on no account to continue to conduct Public Worship or to administer the Sacrament of Baptism, but to walk humbly with GOD, and in the sight of all men.

“And we do hereby revoke the licence granted to Rev. William Colenso as Missionary Deacon of the District of Ahuriri.

“Witness our hand & seal this ninth day of November in the year of our LORD, one thousand eight hundred and fifty two.

(Signed)

G.A. N.Zealand

*Enclosure No.3*

Auckland

11 November, 1852

“The Bishop of New Zealand sorrowing as a spiritual father over his lost son, sends the enclosed sentence; and would gladly have accompanied it with words expressive of hope, that when the LORD has brought forth the fruits of repentance in the Sinner’s heart, the Church will reverse its sentence and restore the penitent; but this will depend in great measure upon the Society in England, who, in a former case of a far more venial kind, have hardly been persuaded to allow their first sentence of absolute separation to be reversed.

“May the Saviour of Sinners, in the exercise of His own absolute prerogative of mercy, be more lenient in His Sentence, than His Church dares to be.

“To William Colenso,  
with the sorrowful prayers of his Father  
in the ministry of Christ Jesus,

(signed)

G.A. N. Zealand.

(True Copy W.C.)

[1] *Enclosure No.4*  
“*Vide ut nulli dicas*”<sup>204</sup>

Paihia, April 4, 1842

My dear friend,

In an old letter of yours, you kindly say,— “I think a meet partner would be of great benefit to you in many ways—where shall we find one? I believe a man might travel to England and back again and not find one near so worthy of that name as the intelligent and laborious copier of my Exodus.”

—For some time past I have been obliged to think pretty much as you express yourself in the former part of my quotation.—And the object of this *private* dispatch is, to enquire of you some *particular* relative to the person of whom you speak. I called (as you doubtless know) at her *father’s house*, & remained 2 nights; unfortunately, however, the young lady herself was at Auckland, and as there could not possibly be any excuse for my prolonging my stay at *that* place, I was obliged to leave without seeing her, and consequently, without in any way judging for myself.

I would believe, that I need not say much to you, as to the qualifications which I, *as a Missionary*, should wish to have in a partner.—Nor should a reason exist for my beseeching you not to allow your better judgment to be led astray either through esteem for the person in question, or, a desire to see settled the writer of this. My future happiness [2] here, aye, and usefulness too,

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<sup>204</sup> “see, that no one might say.”

depends, in a measure on your faithful answer. I cannot go down again, just now, to that neighbourhood, there being no excuse to offer for my so doing.—

I have, I trust, long ago devoted myself to Christ's Cause, for better for worse; if He will be pleased to accept and employ me, till death. So, that, (however platonic it may seem, when considered together with a love affair,) Christ must be with me *primary*—at all times. Hence the actual need for a *helpmeet* for me being also devoted, or willing to devote herself, to the same blessed service.—

Have you reason to believe the person of whom we speak to be a practical believer in the LORD Jesus Christ?

Do you know her to profess a *desire* and an aptitude for Missionary work—in teaching children & females,—in Schools, and as Enquirers?

What do you suppose to be her disposition? How do you suppose her to be inclined towards gay or worldly company?—(I ask this, as, when I was at Manukau she was at Auckland.)

Are you aware of her having any bodily infirmity?

Have you heard of her affections being pre-engaged?

These, my brother, are some of the questions I would solemnly propound to you for your [3] consideration. I do it with prayer. I write you as a Minister of Christ, and as a married Missionary on this to me serious subject. Allow me then to ask you, to consider this well, and to write me, in answer, as soon as you have done so. And may GOD, our own GOD, direct you in that matter.—As a

matter of course this communication must be strictly private.—”

Believe me ever,  
My dear friend,  
Yours most sincerely,  
William Colenso

The Rev. R Maunsell,  
Waikato Heads.  
(True Copy, W.C.)

*Enclosure No.5*

The Waimate, March 17, 1843.

Dear Sir,

I am very much obliged to you for the interleaved Testament which will be of great use to me in collecting remarks for a Revision of the present version.—

With regards to your future plans, I should recommend you come to the Waimate as soon after Easter as you can, and to make arrangements for spending at least half a year in the College. If you would prefer coming as a married man, I have no doubt that we can make arrangements for Mrs Colenso's reception. And she will be of great assistance in the revision of the New Testament. In fact I should very much prefer this arrangement, as I have already told you that my short visit at Maraetai would prepare me to be glad of any opportunity of extending my acquaintance with her. Our



College arrangements contemplate the reception of Ladies as well as Gentlemen; which, I believe, will assist in giving a tone to our Society which could not otherwise be attained.— —

Believe me,

Your very faithful Friend,

(signed)

G.A. N. Zealand

Mr. Colenso

Paihia

(True copy, W.C.)

*Enclosure No.6*

Paihia, March 22<sup>nd</sup>, 1843

The Right Revd.

The Bishop of New Zealand.

My Lord,

—— “It was not, my Lord, my intention, in the event of your Lordship’s permitting me to reside at the Waimate College for a season, to marry before I went thither; believing I might be the better able to devote my time to what your Lordship might be pleased to require me to do, in going single. Since, however, your Lordship has been pleased to intimate your wish,—particularly, too, if Miss Fairburn’s knowledge of the Native tongue may be at all serviceable in so holy a cause—I will lose no time in getting married and removing to the Waimate, although I fear that with all possible expedition, I shall

not be able to be at the Waimate until a month after  
Easter.”

I am

My Lord,  
Your Lordships ob. Servant  
W. Colenso

(True Copy W.C.)

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