



# NEW ZEALAND NUMISMATIC JOURNAL

ROYAL NUMISMATIC SOCIETY  
OF NEW ZEALAND INCORPORATED  
P.O. BOX 23, WELLINGTON, N.Z.

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Illustrated above is the reverse of New Zealand crown piece 1935.

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## CENTENNIAL LINKS

The year just closed marks the centenary of major events in New Zealand — the first telegraph, the first railway, and the opening stages of the South Auckland Maori War along the bush-fringed Waikato River and beyond. Those were the days when transport along muddy tracks by bullock-wagon and dray was a sign of progress. In the homes of the settlers candles and oil lamps flickered early and late in an atmosphere of rest from hard work. Pockets and purses held little money — a few gold and silver coins of Great Britain, and penny and halfpenny copper tokens issued by traders in the absence of official coins. In our collections these metallic archives, together with the New Zealand medals issued for service in and around New Zealand from 1845 to 1847 and 1860 to 1866, give us intimate links with those who, a century ago, laid more firmly the foundation of the progress and comfort that many so lightly accept today.

## PORTRAITS IN METAL

The coin designers caught the influence of the painter, of the sculptor or of the gem-engraver. The noble coins of Alexander the Great for instance, gave a warm human interest to the cold pages of history. In the greatest age of Grecian splendour the art, as revealed on coins and on other great relics, attained its zenith and declined under the later Roman influence until, after the Roman Empire, it revived in a new but less splendid Gothic form from the fifth to the fifteenth century. The genius of the Greek artists, who designed the Roman coins, was not enkindled to please alien masters. These artists were not creative, but painstaking and exact in the portraiture of the emperors, and therefore were sound historians. And so, on these coins are preserved in an immortality of its own, the lineaments of the Imperial Caesars in a way no Suetonius could convey — we see the cold inscrutable face of Augustus, the coarseness of Vitellius, the plain soldier-type of Trajan and the intellectual and brooding features of Antoninus and of Marcus Aurelius. The evidence of coins on Roman history was of two kinds, firstly showing contemporary events and secondly illustrating the commemorative habit strong in the Roman race.—“The State Gazette.”

## JOHN F. KENNEDY – VALE

### Presidential and Russell Consular Seals

By Allan Sutherland

An official inaugural souvenir bronze portrait medal, issued to commemorate the inauguration of John F. Kennedy as 35th President of U.S.A., in 1961, has just been received by me as a gift from my friend Tom Mowery, 5315 Hodgson Road, St. Paul 12, Minn. The reverse shows the presidential seal, with an eagle as the central feature.

The slaying of President Kennedy was a shock to us all. Flags were flown at half-mast throughout New Zealand, and this was one of many indications of our sorrow, and our regard for the president and the people of U.S.A. A Kennedy Memorial Fund is currently being established in N.Z. by public donations to finance a scheme for closer educational and cultural ties between the two countries.

The earliest sustained contacts between primitive Maoris and Europeans were with American sailors on whaleships, and until 1849 U.S.A., Spanish and other silver dollars were officially accepted and rated in New Zealand.

The first seal used by the United States Consular Agency at Russell in New Zealand about 1840 was somewhat similar to the design of the eagle shown on the reverse of the Kennedy inaugural medal. Our U.S.A. Russell seal shows an eagle facing to its own right, with olive branches in its right talon as a symbol of peace, and arrows in the other talon. Above the eagle are eight stars only; in the current U.S.A. presidential seal 50 stars encircle the eagle to represent the states of the Union.

Early U.S.A. presidential inaugural medals showed the eagle facing its own left "in contrast to heraldic custom", and President Truman ordered that this be corrected. Now the eagle faces the right way, as on the U.S.A. silver dollars of the 1840's that were frequently used around New Zealand. Some of these were used by Maoris as pendants or ear adornments.

New Zealand shares a Pacific Ocean seaboard with U.S.A., and her people recall with gratitude that the U.S.A. servicemen, whites and negroes, and particularly the U.S.A. fleet prevented a possible Japanese invasion of New Zealand in 1942. Someone has said that New Zealand is now a European country with an Asiatic destiny. Maybe, but we look towards our destiny, and to the uncertain dictatorial East, with greater confidence when we know that geographically and culturally we have U.S.A. at our backs — a great and friendly country that shares with us the ties of kinship, language and ideals of our Motherland.

President John F. Kennedy, in his short term of office, enriched mankind by his ideals, and his example. These will be his greatest memorial.

## THE AMERICAN CIVIL WAR 1861-1865 and some New Zealand parallels

Compiled by Eric C. Price

Opportunity was taken in the centennial year of the outbreak of the war to set out a brief survey with particular attention to the issue of currency by both sides in the conflict (See *New Zealand Numismatic Journal* Vol 10 No. 5, p.p. 143-146.)

The present year marks the centenary of the war's two greatest events — the battle of Gettysburg from 1st to 3rd July, 1863, and the famous address by Abraham Lincoln on 19th November when part of the battlefield was consecrated as a National Cemetery.

In commemoration of the seventy-fifth anniversary of this battle the United States Congress in 1936 authorized the coinage of fifty cent pieces, from models prepared by Frank Vittor, a Philadelphian sculptor. As illustrated, the obverse depicts the heads of a Union and a Confederate soldier, and the reverse shows shields (representative of the two armies) separated by a bundle of rods containing a double bladed axe, the Roman fasces.

This decisive battle took place near the town of Gettysburg in Pennsylvania between the Confederate forces under General Robert E. Lee and the Federals under General George Meade, and marked the turning point of the war in favour of the North. The end came late in the afternoon on the third day with the failure of the now famous Pickett's Charge some thirty-six hours too late to ensure a certain break-through the Northern lines massed along what was known as Cemetery Ridge. By then both sides were in such a state of exhaustion that neither was in a position for further fighting. Victory for Lee would have enabled him to bring pressure on the Government in Washington to end the war in the South's favour. Even though he subsequently effected a masterly withdrawal of his forces, by this act he thereby acknowledged defeat of his objective. The army of Northern Virginia which he commanded, as did all other Confederate forces, thereafter pursued a policy of passive resistance. It was mainly due to Lee's generalship that eventual surrender was prolonged for nearly two years. This took place at Appotomax Courthouse, Virginia, on 9th April, 1865 when he surrendered his forces to General Ulysses S. Grant, the leader of the Northern Army. Within a few days the war had been brought to an end.

It is of more than passing interest to study some of the effects of the American Civil War and its relation to New Zealand. By 1863 the Great Cotton Famine, which resulted from this war devastated the Lancashire industry on which New Zealand depended for finished cotton goods. The acute stagnation in the industry was due to the blockade of the Confederate ports by the Federals, which meant that supplies to the outside world almost ceased. Though alternative sources of supply from India and Egypt were initiated, there was a vast reduction of output in Lancashire. To alleviate resultant distress in the industry huge sums were spent on relief. Even in New Zealand, subscription-lists were organized. At least one Provincial Government voted

several thousand pounds for the relief of distress in Lancashire, and, instead of distributing the money as charity, used it to assist selected migrants to Canterbury.

Another aspect of the civil war was that it led directly to the closure of Nelson's Dun Mountain Railway which had been opened on 3rd February, 1862 to work the deposits of chrome ore of a type essential to the process of colouring cotton goods. In time, with no demand for the chrome, all mining operations ceased, the plant and equipment incidental to the 13½ miles of railway being subsequently sold.

Remarkable as it may now seem, New Zealand was also engaged in a form of civil war at the same time as the United States, in what is generally known as the Maori Wars of the 1860's. At this stage it may be well to recall that in 1840, by the Treaty of Waitangi, the Maoris were given the rights of British subjects in return for acknowledging the sovereignty of Queen Victoria. Protection was also given to their tribal lands which could only be sold to the Crown. The theory of the Treaty had been that the natives should remain free to sell or retain their tribal lands. By the 1860's the pressure for land by the Europeans had virtually eroded the freedom of decision supposed to remain with the native tribes. Eventually trouble arose in Taranaki in 1859 because of a complicated dispute over a particular area of land and the question as to which tribal chief held the right of disposal to the Crown. War broke out in 1860, spreading in time to the Waikato where the Maori King movement was firmly established. The war dragged on and some distinctive military parallels with America emerged. Just as gun-boats were used on the Mississippi, so too were humble versions of them used on the Waikato for out-flanking fortified pas along the river banks. High noon for the power of the Waikato confederacy came in April, 1864. At the site of a fortified pa at Orakau a force of 300 Maori defenders including women and children, under the leadership of the great chief Rewi Maniapoto, resisted for three days the efforts of nearly five to six times their number of well equipped troops, under General Duncan Cameron, to dislodge the defenders. The reply of the Maoris to the call to surrender is now part of our historical tradition. "We will fight on for ever, for ever, for ever." In the late afternoon, also on the third day of operations, the entire force, now without water, with very little ammunition and regardless of casualties, charged out of the stockade.

Did something in this act express all the desperation and heroism of Pickett's famous charge?

Truce was eventually established with the surrender of the Maoris under Wiremu Tamehana. In the Waikato, the lands of the tribes which had rebelled were confiscated by the Crown. With their lands gone, many moved southward into a vast area in the middle of the North Island known as the King Country, into which no white man, at that time, ventured except in peril of his life. It was nearly twenty years later, following a formal peace, that the Government was invited to make a survey of the Maori King's territory. In 1892 blocks of land were acquired for settlement by the white man, and, after the turn of the century, unrestricted settlement of this area commenced, thus bringing to a close a troubled era which had retarded for so long the development of the North Island.

Just as this period of incursion into the lands of the Maoris had, in time, met with organized resistance, so too, in North America, the movement to the West by the white man had so often been opposed by the native inhabitants. The efforts of the redoubtable Sitting Bull, leader of the great Sioux Confederation against the forces of General George A. Custer, recalled much that happened in New Zealand.

Politically and socially it was only to be expected that in transferring a vertical section of Anglo-Saxon society from the United Kingdom to New Zealand many injustices should arise. As with America, settlement had tended to be formed in national groups, each jealous of its own rights and liberties. Thus in New Zealand, in time, a very strong separate local feeling had concentrated around the then capital Auckland. A cosmopolitan trading-post, it enjoyed all the advantages of the localised expenditure of the Government funds, including armed regiments maintained in the district. Wellington was the centre for the New Zealand Company and the Cook Strait Settlements. Not only did Wellington lose its faith in the New Zealand Company, but also old antagonisms with Auckland remained alive. Otago was the centre of a Scottish settlement tinged with strong sectarian exclusiveness and smouldering memories of homeland uprising of 1745 and the attendant retribution. It expressed the independent tradition derived from the disruption of the Established Church of Scotland in 1843 and the formation of the Free Kirk, as distinct from the Auld Kirk. Canterbury, so wise in the ways of earlier settlements, their triumphs and disasters, was a Church settlement in the true English tradition and expressed a more sophisticated local atmosphere than any other settlement. These conditions inevitably produced a narrow approach to the pressing problems of the day. The restrictive transport system, combined with the austere facts of economic life indelibly associated with a young country, did little to foster amity between settlements.

During New Zealand's first decade from the beginning of organized British rule in 1840, the country was controlled by a Governor from Auckland assisted by a Legislative Council. The Governor, in effect, received his instructions from the United Kingdom Government through the Colonial Office.

In 1846 an attempt by the British Government to introduce a New Zealand Constitution was thwarted by a Governor who relished a monopoly of power. Eventually, in 1852, the New Zealand Constitution Act (a British Statute) became a reality. In 1854 a New Zealand Parliament, with a Lower House representation and an Upper House of nominated senior legislators, with powers similar to those of the United Kingdom, was inaugurated. Previously, provision had been made in 1853 for the establishment of provincial boundaries and of subordinate local Governments, roughly similar to the system of county Government long established in England. The General Assembly for New Zealand met initially in Auckland on 24th May, 1854 but in 1865 the seat of Government was transferred to Wellington — a more central site.

By the early 1860's Provincial Governments had received considerable stimulus from the development of wool and gold production and widened their powers accordingly. It was in these

circumstances, that the Government of the country which in 1854 commenced on a non Federal Parliamentary basis tended to move gradually, as time went by, more to the type of a Federal system such as existed in the United States. However, the time came when the central Government, partly to restore its credit on the London money market, felt the need to curb the borrowing powers of the Provincial Governments. Ultimately, steps were taken to terminate the entire provincial system, much to the wrath of Otago and Auckland, the centres of local extremes of feeling. This was effected in 1876, but not without a great division in the community and much that was said at the time, gave expression to the great division of interests between the North and South Islands.

The stage was set for the threat of a civil war of a comedy-drama character from Otago and Auckland. Otago, so richly endowed with gold was even ready to achieve complete independence from the rest of New Zealand.

As Dr. A. H. McLintock has said in his *History of Otago*—

It seems apparent at that time thoughts of the American Civil War influenced the actions of many ultra-provincialists, some of whom, in the wilder moments of fantasy saw themselves the leaders of another Southern Confederacy.

Apparently many in the Deep South were ready to envisage their own confederacy at any cost. Separated from the North by the chilling waters of Cook Strait, they saw something more final in their isolation than the flowing Potomac could have offered their spiritual cousins in the United States.

There is reason to believe that wiser counsels prevailed and that no other great issue arose subsequently to cause such an upheaval in the community as befell the United States.

... ..

One hundred years later it is possible to see the implications of Gettysburg against a wider background of world events. Today, Americans are aware that the causes for which the war was fought have a new relevance and urgency. The war also assumes greater significance when compared with events in other countries where national independence has been achieved or demanded.

From an economic point of view the issue at Gettysburg was between two governments with separate currency systems of a highly inflationary nature. Because the South lost, their money has become merely a numismatic curiosity. Because the North won, the value of their money has evolved to be identified with the unity of a rich and powerful nation.

During the past two thousand years the obverse of a coin has often portrayed the leaders whose triumphs and defeats affected the course of history. The Gettysburg commemorative recalls the common soldier of the two armies and also, by implication, the five hundred thousand mothers who gave so much "that that nation might live." Its reverse symbolises the unity of a great people dedicated to an unfinished task and resolved "that this nation under God shall have a new birth of freedom."

Today the Gettysburg address contains an inspiration and challenge to evolve.



Lincoln's fifth draft, which represents his final judgment and is sometimes known as "The Standard Version" reads as follows:

Four score and seven years ago our Fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great Civil War, testing whether that Nation, or any Nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that War. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate — we can not consecrate — we can not hallow this ground. The brave men living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth."

ABRAHAM LINCOLN.

November 19th, 1863.

**ACKNOWLEDGMENTS.** The preparation of this article has been greatly assisted by the advice of Miss M. K. Steven, Mr. G. M. Miller, Mr. R. B. Lamb, and Mr. P. E. Kilbride of Christchurch, Mr. A. S. Fry, Wellington, Mr. Allan Sutherland, Auckland.

A relevant contemporary exhibit in the Canterbury Museum is illustrated in the JOURNAL. The writer is grateful to the Curator, Dr. R. S. Duff, for permission to photograph it.

The exhibit includes the Gettysburg Address and items of military and numismatic significance to the American Civil War. Its completion has been greatly helped by the contributions from Mr. L. J. Dale, Mr. Alan Barker, Mr. H. T. Sampson, of Christchurch; Mr. E. J. Arlow, Wellington; Mrs. Joyce Franke and Mr. Charles J. Affleck, U.S.A.



Gettysburg commemorative half dollar

Address delivered at the dedication of the  
Cemetery at Gettysburg.

Four score and seven years ago our fathers  
brought forth on this continent, a new na-  
tion, conceived in Liberty, and dedicated  
to the proposition that all men are crea-  
ted equal.

Now we are engaged in a great civil war,  
testing whether that nation, or any nation  
so conceived and so dedicated, can long  
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not have died in vain—that this nation,  
under God, shall have a new birth of free-  
dom—and that government of the people,  
by the people, for the people, shall not per-  
ish from the earth.

Abraham Lincoln.

November 19. 1863.



Display at Canterbury Museum

## NUMISMATICS AND EDUCATION

By popular demand the Adult School of Montclair New Jersey, the largest school in the State, is giving its second course in numismatics. After nine lectures the class will take a trip to the Museum of the American Numismatic Society. "The Numismatist," October, 1963.

## CANTERBURY BRANCH – 100th MEETING

The 100th meeting of the Canterbury branch of the society held in Christchurch on 14 September 1963 was well attended. A special exhibition of coins and medals was arranged. The President, Mr L. J. Dale, congratulated the branch on its progress, and presented the chairman of the branch (Miss M. K. Steven) with a framed group of New Zealand coins to mark the occasion. Three former presidents of the society attended, Captain G. T. Stagg, Mr James Berry (Wellington), and Mr Allan Sutherland (Auckland). The guest speaker, Mr Sutherland gave a talk on the personalities and achievements in the early years of the society, and also spoke of his research into the State seals of New Zealand.

## HOLLOWAY'S CURRENCY TOKENS

### Cures Cupidity and Currency

By Dr L. Gluckman, M.D., M.R.A.C.P., F.R.N.S.N.Z. Auckland

In 1857 copper penny and halfpenny currency tokens were introduced into New Zealand because the steady growth of internal trade in the Colony resulted in a gross shortage of money, especially small denominations. One of the first of these tokens was issued by a chemist in Dunedin, Wilson, and rather strangely another probably introduced in the same year was an imported token issued by the London patent medicine manufacturer, the self-styled Professor Holloway.

It is likely some of Holloway's tokens were purchased at a discount and introduced into New Zealand either from Australia or the United Kingdom, giving the importers a profit on the transaction. It is known Holloway frequented the docks drawing attention to his wares to both ship captains and passengers. It may even be he astutely sold his tokens on the wharves at a discount with the idea the purchaser would dispose of them profitably overseas. In this way both he and the purchaser could each make a profit. Be this as it may, it is an odd coincidence that two issues of tokens related to pharmacy were introduced into New Zealand about the same period of time, and these were the only tokens issued in New Zealand in relation to pharmacy. The Holloway token is by far the more common of the two.

There were both penny and halfpenny token issues dated 1857 and reissued dated 1858. There are several die variations. Each token has a portrait on the obverse of the austere, severe but impressive-looking professor facing to left. The reverse shows Hygeia, the daughter of Aesculapius, god of medicine, surrounded by her attributes, including a serpent, a symbol of healing. Hygeia was a goddess of health and the serpent is commonly used as a symbol of healing. The serpent is coiled caduceus style round a pillar from which a flame arises. Perhaps the flame symbolizes the light of life, a symbol of help or succour. The serpent is feeding from a bowl held by Hygeia. On ancient Roman and Greek coins portraying Aesculapius, it is not rare to see the snake feeding from a bowl or patera.

Hygeia is delightfully personified and it is a strange reflection that the only portrayal of any healing deity on a coin used in New Zealand has been on that of one who, today, would be regarded as a charlatan!

The title professor is self-styled. A professor is merely one who professes. He may profess any subject. It is not an infringement of the law to claim such a title, although it would be today an infringement of the law to use such a title if it was implied the user either healed or practised medicine. Holloway is sometimes referred to as Doctor Holloway, but I think this is just an assumption or careless usage by numismatists who equate the title professor and the healing implications on the token with the title doctor and assume Holloway was a medical practitioner.

Holloway had neither medical nor scientific education. He was a shrewd and successful business man. He made vast amounts

by exploiting human suffering, yet he was tinged with strong humanitarian motives and ultimately put his profits to effects that many a prince of commerce might well emulate.

Thomas Holloway was born at Devonport, then called Plymouth Dock, in 1800. He was kept at school until he was 16 years of age. Subsequently, with his mother and brother Henry, he kept a grocery and bakery shop in the Market Place, Penzance. His father had been a baker, after retiring from the Army. About 1828 Thomas moved to London. His occupational history in the next few years is by no means clear. However, he almost certainly had a commercial training, for in 1836 he established himself as a merchant and commercial agent.

One of his early business contacts was Felix Albinolo, who had migrated from Turin and settled in London. Albinolo was a seller of leeches. In those days blood-letting by the use of leeches was a commonly used treatment in many diseases. Albinolo may have been an apothecary. Anyway, he was the proprietor or perhaps the inventor and manufacturer of Albinolo's Ointment. This is otherwise known as St. Come et St. Damien ointment. St. Come, better known today as St. Cosmas, and St. Damien were both saints in the hierarchy of healing, and there can be no doubt the name of this ointment was shrewdly chosen, in terms of public appeal, and perhaps to create an illusion of theological approbation.

Both saints died about 303 A.D. They are generally considered the patron saints of medicine and were Arabian physicians who suffered martyrdom under Diocletian. Their sacred relics were taken to Rome; they are mentioned in the Canon of the Mass and their feast is on 27th September.

Holloway somehow introduced Albinolo to members of the staff of the then and now famous St. Thomas' Hospital. Albinolo's ointment was given a clinical trial and apparently considered useful. Holloway obtained testimonials for Albinolo as to the efficacy application and use of this ointment. The success of Albinolo's ointment probably suggested to Holloway there was an open field for similar preparations. Accordingly Holloway obtained the formula for a simple ointment and marketed it in 1837.

In 1838 advertisements for "Holloway's Family Ointment" began to appear in association with testimonials as to its efficacy certified by Herbert Mayo, Senior Surgeon to the Middlesex Hospital.

Within a short time Albinolo, in the same newspaper in which Holloway advertisements had appeared, alleged Mayo's letter had been given in association with his own ointment, the contents of which were secret. The inference is clearly that Holloway was acting dishonourably and was deliberately misusing the testimonial of another product. In 1839, Albinolo was committed to a debtors prison, and his allegations presumably remained unanswered. In the same year Thomas Holloway opened a patent medicine warehouse in the Strand. He began an extensive advertising campaign which can rarely have been surpassed in extent and appeal. He manufactured and marketed both an ointment and a pill.

His business must have prospered because in 1842 he spent £5,000 on advertising, in 1845 £10,000, in 1851 £20,000, in

1855 £30,000, in 1864 £40,000 and in 1882 £45,000 was similarly spent. In the latter years of his life his annual expenditure in advertising was about £50,000. His medications were advertised and sold in China, Turkey, India, Egypt and America. They were advertised in New Zealand by Bayfield, Lyttelton pioneer pharmacist, in 1857 as a panacea or cure all.

Where Holloway obtained the formula for his pills is not clear; one version is that it was from a recipe given to his mother by an old German woman and Holloway decided to exploit the formula in London. Against this lies the clear fact he marketed the ointment before the pills. It is unfortunate the costing of the products in terms of ingredients, manufacture, container and advertising cannot be ascertained. It is likely advertising composed a substantial portion of the final consumer cost.

In 1850 he successfully obtained an injunction against his brother Henry, who was now doing to his brother Thomas what the latter had earlier reputedly done to Albinolo, i.e., manufacturing products similar to his brother's and marketing them so as to be almost indistinguishable. What was apparently good enough for Thomas was not good enough for Henry. The facts are recorded in *Holloway v. Holloway*, Nov. 9th, 1850. The plaintiff, Thomas Holloway, had for some years made and sold pills and ointments at 244 Strand and had, as he stated in his affidavit, expended nearly £150,000 in making them known and establishing a connexion for the sale thereof.

Evidence was given that Henry manufactured pills and ointments; marketed these with instructions in such a way that the products in all ways compared with these of his brother except he introduced a small H before his name in such a way it would not likely be noticed. In connection with the question how would the defendant Henry advertise, evidence was given to the effect he had made a statement that his brother Thomas advertised enough for him at present.

The report includes the following facts concerning Thomas Holloway's products. The wrappers and pamphlets contained extravagant representations as to the universal and curative effects of these medicines.

The defence established the character of Thomas — "the Plaintiff has disentitled himself to the assistance of the Court, by the deceit he has attempted to practise on the Public. It is impossible to give credit to all the diseases in the world. He states that they have been recommended by the faculty, and passes himself off as a 'Professor', of which there is not the slightest proof."

The evidence was clearly that Henry Holloway's object was to sell his pills and ointments as those of his brother Thomas without chance of detection.

The Master of the Rolls, Lord Langdale, stated, "I think this is clear and as plainly avowed a fraud as ever I knew. I do not mean to say that I have any respect for this sort of medicine. I have none, but the law protects persons from fraudulent misrepresentations".

The impression given is that the Court had scant respect for the business practices of either Holloway. Holloway's success by 1850 is remarkable considering his difficulties in the late 1830's.

Holloway's first shop was in Broad Street, London. He soon became insolvent and found himself an inmate of Whitecross Street Prison. His debts were mainly due to newspaper proprietors for unpaid advertising. Ultimately he effected his release by arranging for the payment of a composition. (I)

After leaving prison he went into business in the Strand and lived over the shop. He worked long hours from 4 a.m. to 10 p.m. assisted only by his wife. Referring to this period of his life he is reputed to have said, "If I had then offered the business to anyone as a gift he would not have accepted it." Years later at the time of his death he employed a staff of about 100 at Holloway House, exclusive of outdoor salesmen and travellers.

He later shifted his business from the Strand to Oxford Street where he again lived over his shop. His premises at 244 The Strand were demolished to make room for the new Law Courts. When prosperous he resided at Sunninghill, in a very modest and unostentatious establishment. In his own life he was plain living, abstemious, modest and retiring and far from extravagant, but there was no question of economy in the development of his educational and charitable endowments. These involved him in well over £1,000,000 sterling. He had neither desire for title nor public prominence. He showed no interest in the acquisition of a baronetcy when he was ultimately approached regarding such a title. His humble quiet private life contrasts strongly with the extravagant munificence of his later years.

Holloway pills were compounded of aloes 36.15%, powdered ginger 36.15%, powdered jalap 12%, cambogia 12%, and hard soap 3.7%. They were coated. Aloes, jalap and cambogia are merely purgatives. Ginger causes eructation and relieves griping. The pill, then, is a laxative made of medications that had not stood the test of time, and at no stage had the values claimed for them. The formula of the ointment is more complex, but again there is little to justify the claims that were made for it. It contained lanoline, liquid paraffin, terebinth, yellow bees wax, cetaceum, oil of theobromine, amylmetacresol, rectified oleum picis and phenol. There is little scientifically to commend the formula of either ointment or pills.

A small ointment pot of white china in my possession is labelled "For the cure of inveterate Ulcers, Bad Legs, Sore Breasts, Sore Heads, Gout and Rheumatism." The pot bears a portrait of Hygea with a child leaning on a pillar with the appropriate motto "Never Despair." His ointment sold in containers at 1/1½d, 2/9, 4/6, 11/-, 22/-, and 33/-. The sale of larger jars makes it almost certain ointment was redispensed by the purchasers in smaller quantities, at a relatively higher cost.

It is my view with the 1/1½d and 2/9 pots the customer often took copper tokens as change. Those who bought larger quantities for resale probably purchased tokens at a discount at the same time. I have grave doubts as to the legality of his tokens. As far as I can ascertain the 19th Century token became illegal currency in England in 1817. Perhaps this is why Holloway tokens were exported in large numbers to Australia and New Zealand.

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(I) A composition is a legal term for the adjustment of a debt by some form of compensation agreed upon between the parties.

Another puzzle is they are all dated 1857 or 1858. Whether they were minted in other years using the same dies is an open question. In view of the large number of die variations this seems not unlikely. If he was forbidden to mint further tokens he may have successfully done so illicitly by continuing to predate them to the period prior to forbiddal, or he may have wished his tokens to convey the impression of age. This could make his business seem more impressive. However, this is speculative and the truth is not known. The tokens are so common and the die variations sufficiently variant to make it unlikely they were all coined in the years 1857 and 1858. The concept of several dies used in one year seems unlikely.

There is also the concept that Holloway tokens were not made to be used as such — they were merely an object given as a sort of symbolic ornament with each sample of the product sold. This certainly was not the case in New Zealand.

*The Lyttelton Times* of June 10th, 1857, advertised Holloway's Pills as the best known remedy in the world for "Acne, Asthma, Bilious Complaints, Blotches on the Skin, Bowel Complaints, Colics, Constipation of the Bowels, Consumption, Debility, Dropsy, Dysentery, Erysipelas, Rheumatism, Female Irregularities, Fevers of all Kinds, Fits, Gout, Headache, Indigestion, Inflammation, Jaundice, Liver Complaints, Lumbago, Piles, Retention of Urine, Scrofula, Sore Throats, Stone and Gravel, Secondary Symptoms, Tic Douloureux, Tumours, Ulcers, Venereal Affections, Worms of all Kinds, and Weakness from whatever cause." These extravagant claims were accepted by many and doubtless reflected in substantial sales of the product.

In 1860 he unsuccessfully attempted to introduce his preparations into France. The laws of France were in one respect then well in advance of their time in that they did not favour medications with a secret formula. His relationships with a Dr Sillon, whom he employed to introduce his products into France were unsatisfactory and ended in civil litigation.

It is said eventually the profits of his drug business reached £50,000 a year. Holloway is said to have amassed even greater wealth by shrewd speculation.

His reputation, however, was such that an offer to make grants of money to his native town was badly received by the municipal authorities. Acting on the advice of Lord Shaftesbury, he decided to build a sanatorium for the mentally ill of the lower middle class. This was built at Virginia Water. The sanatorium is described and illustrated in the *Illustrated London Times* of June 20th, 1865. It was built of red brick in the English Renaissance style. It was intended as an asylum or, in modern terms, a psychiatric hospital for patients of the middle classes of both sexes. By "middle class" was envisaged professional men, clerks, teachers, and governesses. Holloway felt some need to provide for these in a way suitable to their background. He did not feel the need to cater for the lower working classes as public asylums existed for these. The sanatorium was intended to accommodate 400 patients, both male and female, and only potentially-curable patients were to be admitted for no longer than 12 months. The hospital was intended to be self-supporting, a moderate charge being imposed on those able to pay.



There were over 600 rooms and every apartment is described as having its own bright cheerful artistic surroundings "so that the sanatorium must rank amongst the public buildings of the country famous for their decoration." The *Illustrated London Times* describes it: "All the internal arrangements of the sanatorium are planned for maintaining general health, for isolating special cases of disease, for enabling attendants to live unobtrusively close to their patients and for giving the patients an idea of freedom combined with active surveillance."

It was considered the interior decorations which were "beautiful, cheerful, ingenious and of immense variety" would have such a beneficial effect on the minds of patients. Such views were well in advance of mental hospital architecture and environment of the day and age. A large chapel was provided. The hospital was built on about 40 acres of land. The kitchen could provide food for some 500 at one sitting. The sanatorium was opened by the then Prince of Wales, later King Edward VII, in 1885.

In 1876 Holloway purchased 90 acres of land to form the Holloway College estate at Englefield Green in Surrey. The Royal Holloway College is now a school of the University of London. The cost of the College exceeded £400,000 to which in 1883 he added £300,000 to further endow it. It was opened by Queen Victoria, in 1886 and had 1000 rooms and a capacity for 250 students.

The Holloway College which is shown in the *Illustrated London News* on July 3rd, 1886, was intended as a memorial to his wife who had died some years earlier. Holloway intended that both this college and the sanatorium at Virginia Water should be the best of their type in the world and he did his best to ensure this. His endowments for these two projects exceeded £1,000,000 sterling. The college was then intended solely for women. The deed provides "the curriculum of the college shall not be such as to discourage students who desire a liberal education apart from the Greek and Latin languages, and proficiency in classics shall not entitle students to rewards of merit over others equally proficient in other branches of learning."

The professors were not to be tested for their religious opinions. The desire of the founder was that the religious teaching of the college should be free from sectarian influence and yet should be such as to impress forcibly in the minds of the students their individual responsibility and their duty to God.

The founder specially wished the college be more than a training college for "teachers and governesses". He provided 20 scholarships at £40 a year, each scholarship to be held for up to two years. He hoped the college would ultimately confer its own degrees.

The principal of the college was to be a lady. Physicians and surgeons were to reside in the college. Each student had her own bed room and sitting room.

The college had 85 acres of land. It was built in the French Renaissance style, had its own chapel, museum, music room, and art gallery, which contained pictures that had cost Holloway, who was a shrewd picture buyer, upwards of £90,000.

There were pictures by Constable, Millais and Frith. The most famous picture was Landseer's 'Man proposes and God Disposes'. Although the college was originally intended for women students only, recently it began to admit male students.

Holloway then was a man of paradoxes. His origins were far from humble, his education was reasonable for the day. How he entered the public medicine market is not clear. There are hints in the available evidence that this original formula was advertised using improper testimonials. Eventually after litigation with his brother he became enormously successful through advertising promotion.

That Holloway could have believed in the many claims of his wares seems dubious. That he was respected as a man also seems dubious in so far as his own hometown ultimately refused to accept donations from him. It is almost certain he was regarded by many of the educated as one who made enormous sums by playing upon fear of disease and suffering. Lord Langdale, in 1850, made his views on this subject very explicit.

Perhaps as he grew older he himself had feelings of guilt about his patent medicines. His vast philanthropic gifts may reflect an atonement of such guilt, and a wish to be accepted and have his name perpetuated. It may be this is why he endowed both hospital and college, the former to be a monument to him, the latter to be a memorial to his wife. His attention to religious freedom and the necessity for religious education, the provision of chapels, the emphasis on spirituality likewise suggests the expression of an inner guilt, perhaps the desire others should have purer motives than his own.

In his latter days Holloway seemed fundamentally concerned with helping mankind as a whole. In his earlier days his occupation was amassing wealth with no real concern for the sick individual. Holloway's later unostentatious life; his disinterest in a title all confirm a hypothesis that here was a man uneasy about how he amassed much of his wealth and guilty about accepting too many rewards for his deeds. Perhaps the fact Royalty was interested in both his projects was adequate social acceptance for him.

Shakespeare has written, "The evil that men do lives after them, the good is oft interred with their bones." This with certainty may be said of Holloway. Regardless of its sources and origins his wealth became diverted to the good of mankind; to the mentally ill and to the female student, then just emerging into social emancipation. No medical scientist can condone any form of treatment without adequate diagnosis in the light of knowledge of the day concerned. Nor can he condone the substantial advertising of what are known to be spurious claims to heal and alleviate suffering. Today advertisements such as Holloway's would certainly be illegal and refused by reputable newspapers. It may even be in those Victorian days patients died through self-diagnosis and self-medication when orthodox medicine may have saved them; indeed this is likely. The realisation that such had cost even one life could arouse substantial guilt in the person responsible. Sacrifice and service to charity have always helped atone for such guilt and this is probably the true motive behind Holloway's charitable endowments.

His organisation however, continued to function throughout his life making patent medicines and it is likely his guilt was never quite strong enough to conquer his cupidity. He may have rationalised that the result justified the means. Be this as it may, Holloway is a paradox interesting socially as well as numismatically. His adoption of the goddess of healing, Hygeia, daughter of the god Aesculapius and commercialising this is of course a parody and travesty of the total ethics of healing and the Hippocratic oath which begins, "I swear by Apollo, Aesculapius and Hygeia."

Holloway although not bound by the Hippocratic Oath should not have commercialised the personification of the goddess of healing. The commercialisation of ethical and moral concepts is indefensible.

Interestingly Holloway is referred to in later years as Mr Thomas Holloway; there is no mention of the title professor.

This title had been adopted early in his career for business reasons and in later years the possessor had little if any special regard for it and may have even had a sense of shame and guilt about it and a wish to drop it, but long use and much advertising, including his tokens, made this difficult.

For centuries the enquiry has been made, "Does the end justify the means?" In our day we have another question raised by theological philosophers, "Should money raised by amoral, improper or evil means be accepted for spiritual or charitable purposes?" This is an age-old theme and the life of Thomas Holloway can well be considered within such frame of reference.

Holloway died of bronchitis or bronchopneumonia in 1883. He took a keen interest in his patent medicine industry until the last. He left over £500,000 to his wife's sister who was the sole legatee.

Today a few ointment and pill jars and an abundance of tokens are all that remain of his vast commercial enterprise. Numismatically the tokens provide a fertile field for discussion, speculation and argument. It would be interesting but is unfortunately impossible to assess the direct and indirect good to mankind from his two great endowments. It may well be practically and socially the end justified the means. Whether this is so morally, ethically and theologically is another matter.



Holloway penny and half-penny tokens were used in New Zealand for more than 20 years

## CAPTAIN COOK MEDALS

Reprinted from duplicated report of meeting of Society on  
12 December, 1938.

A paper on "CAPTAIN COOK MEDALS" by Mr Allan Sutherland, F.R.N.S., was read on his behalf by Sir James Elliott (President). He said—Chronologically the name of the Dutch explorer Tasman, has pride of place in New Zealand history as the discoverer of the country in 1642, but the name of the English explorer, Captain Cook, occupies a larger niche in the recorded history of New Zealand because of the far-seeing, thorough and persistent nature of his exploratory work, which was undoubtedly the spearhead of British colonial expansion in the Pacific. To Captain Cook every horizon beckoned, and each of his voyages of discovery is an epic to be marvelled at even today when considered in terms of the time at sea under sail, the hard "tack" on which the crew subsisted, and the comparative smallness of the craft which voyaged the then uncharted seas. As a fearless explorer Captain Cook probably had no equal in his own time. It was due to his dominating personality, and the able assistance rendered by his chief officers that he was able to achieve so much. His fearlessness cost him his life, but not before his work was largely completed, and it was left to succeeding generations to take advantage of his great work.

The first medallic link between Great Britain and New Zealand was, very appropriately, forged by Captain James Cook, who in 1772 arranged with the approval of the Lords of the Admiralty, to strike a number of copper medals, 43mm. in diameter bearing on the obverse side a portrait of King George III, and on the reverse two sailing ships, the "Resolution" and the "Adventure" with which he was to undertake his second voyage of discovery around the world. In the exergue the following words appear, "Sailed from England, March MDCCLXXII." Actually the expedition did not leave England until July, 1772, as it was found necessary at the last minute to carry out extensive alterations to the "Resolution". Captain Cook was in command of "Resolution" and Captain Tobias Furneaux of the "Adventure".

Captain Cook and his official advisers were far-seeing in establishing proof of discovery of new lands by leaving behind enduring evidence. In his Journal, Captain Cook wrote:

"These medals were to be given to the natives of new-discovered countries and left there as testimonies of our being the first discoverers."

Captain Cook distributed a limited number of these medals to Maori Chiefs who were urged to wear them around their necks as a mark of favour from a "great white chief." The real object of the distribution, however, was to leave behind him enduring proof of his visit. Dr. McNab, in his work "Murihiku," states that these medals were distributed in two places only in New Zealand — at Dusky Sound and at Queen Charlotte Sound. Five specimens have so far been discovered in New Zealand, and three others have been found in the Pacific Islands at Tahiti, Raratea and the New Hebrides respectively. One specimen now in the Turnbull Library was found at Pelorus

Sound in an old go-ashore or three-legged pot which had been uncovered by an unusually high tide. Another specimen was found at Murdering Beach, Dunedin, and a further specimen on the banks of the Wairau River, Marlborough. Bronze, silver, brass and billon specimens are known. A bronze specimen is in the writer's collection.

Cook was born at Marton, Yorkshire, in 1728. He discovered Hawaii in 1778, and was slain at Kealakekua Bay of February 14th, 1779. On this spot, now United States territory, a monument was erected by the British Government. On the 150th anniversary of his discovery of Hawaii in 1928, the United States Government issued a silver half-dollar to commemorate the event. A portrait of Cook appears on this half-dollar.

A Royal Empire League's memorial outside the Admiralty, London, records Cook's exploits thus:

"Circumnavigator of the globe, explorer of the Pacific Ocean, he laid the foundations of the British Empire in Australia and New Zealand, charted the shores of Newfoundland, and traversed the ocean gates of Canada both East and West."

In 1784 the Royal Society, of which Cook had been elected a member on his return from his second voyage in 1775, issued a medal in memory of the great explorer. Sir Joseph Banks, the President of the Royal Society, forwarded a specimen in gold to Cook's widow; other copies in gold, silver and bronze were distributed among the subscribers to the fund raised for providing the medal.

Cook medals were described in detail (see Vol. II, pages 73 to 76 of cyclostyled reports of Society).

Cook's name has been perpetuated in place names in New Zealand, and the highest mountain carries his name. In Christchurch there is a statue of Cook, and in St. Kilda Gardens, Melbourne, there is an excellent bronze statue depicting this great voyager, compass in hand, gazing over the sea he explored.

Discussing the medals distributed by Captain Cook during his voyages, Mr Johannes Andersen said that Cook did not specifically say where he distributed the medals, and it was not known if all or only some were distributed. Cook recorded that on 23rd August, 1773, at Oaiti-piha Bay (Vai-te-piha) he had an interview with Prince Waheatoua (Vehiatua): he gave the Prince a present consisting of "a shirt, a sheet, a broad axe, spike-nails, knives, looking glasses, medals, beads, etc." Cook did not indicate how many of the medals were given but the two subsequently acquired from the natives there by the Spaniards were taken to Lima by Don Cayetano de Langard, Commander of the Spanish frigate "El Aguila." Another was obtained at Tahiti by the French expedition in the "Coquille" and a fourth by Dillon, of the brig "Calder" at Port Resolution, in Tanna, New Hebrides. Dillon was the Irish captain who discovered the first genuine clues as to the fate of the unfortunate French explorer, La Perouse. In New Zealand, medals were distributed at Wellington Heads as well as Dusky Sound and Queen Charlotte Sounds. Five specimens had been found in New Zealand, the first at Murdering Beach, Otago, in 1863. The second was found in 1896 by Mr T. D. McManaway, Garns Bay, Pelorus Sound, and was the gilt specimen in the Alexander Turnbull Library. The third was found by Mr Hood in a bay at Otanarua, and was later owned by James

Jackson, of Tory Channel. The fourth was found in Tuna Bay, in the south-west arm of Pelorus Sound, by Thomas Henderson. The fifth, in the possession of A. H. Hillman, Gisborne, was said to have been found "about Kartigi." Matthew Boulton was the designer.

Mr Andersen added that various enquiries had been made at Turnbull Library by people claiming to be descendants of Captain Cook. Few knew that there was another explorer of the same period named Cooke. Descent from the great Cook was doubtful, as all his children died young, and not one of them was ever married. Neither fact deterred claimants. Cook's first child, James, was born on 17th October, 1763. He lived for 30 years. He followed his father in the Navy and, in 1793, was promoted to Commander. While lying at Poole, Dorsetshire, he was appointed to the command of the "Spitfire", sloop-of-war. On 24th January, 1794, he received his letters and orders to take command forthwith. He started in an open boat, manned by sailors returning from leave, to sail from Poole to Portsmouth. It was afternoon when he set out; the boat was rather crowded; there was a strong ebb tide and fresh wind, and darkness soon fell. He never reached his ship. What happened will probably never be known. His dead body, with a wound in the head, and stripped of all money and valuables, was found on the beach at the back of the Isle of Wight; the boat also was found, broken up, but no trace of any of the crew. Cook's other children were, Nathaniel, born 14th Dec., 1764, and died at 16 years of age, going down on board the "Thunderer" in a hurricane off Jamaica; Elizabeth, born 1767, died 1771; Joseph, born 1768, died same year; George, born 1772, died same year; and Hugh, born 1776, died 1793. As all the children died in comparative infancy, the chance of issue was slender — yet there were people who had taken the slender chance.

*Footnote: In 1963 four Cook medals were presented to the Alexander Turnbull Library, Wellington, by Mr James Berry, Wellington, and these are illustrated at pages 33 and 34 of the New Zealand Numismatic Journal Vol. II No. 37.*

## OUR SOCIETY IN RETROSPECT

At the 100th meeting of the Canterbury Branch of the Society, held at Canterbury Museum Hall on 14 September, 1963, Mr Allan Sutherland gave a short address on "The Society in Retrospect". He paid a tribute to the founder of the Canterbury Branch (Mr. L. J. Dale, currently president of the society) and other Canterbury members who assisted in the work of the branch. Miss M. K. Steven occupied the chair and welcomed guests and members.

Mr Sutherland said that the New Zealand Numismatic Society (later Royal) was formed on 20 July, 1931, at a time of financial depression, the second in two decades, and perhaps the worst depressions that New Zealand was likely to experience. The second depression forced the Government, in 1931 and again

in 1933, to vary the rate of exchange, and these changes resulted in much smuggling out of Imperial silver coins to make a profit on the exchange. The Government was compelled to adopt a distinctive domestic coinage for New Zealand, in place of that of the Motherland. The society offered views on decimal coinage and coin designs, and the Government appointed representatives of the society on its coinage advisory committees. From the outset, therefore, the society has advised the Government on coinage and medal matters, and the result has been a happy one, expert advice given gratis to the Government and appropriate recognition given to the society.

Mr Sutherland said that his attraction to numismatics stemmed from a school-boy interest in a Roman coin, and other coins, given to him from the effects of an elder brother, Thomas, killed in war. After collecting coins for about ten years Mr Sutherland said he decided to share his interest with others, and advertised in the four main cities for support in forming a society. Sixteen others welcomed the move, and seven numismatists attended the inaugural meeting on 20 July, 1931. Soon there were 100 members of the society. Twelve of the original seventeen members had passed away.

The birthplace of the society was at the Alexander Turnbull Library, Wellington, a library given by a man who was himself a numismatist. Unfortunately Turnbull's coins and collection of New Zealand tokens were sold in London. Many modern numismatic works had been added to the society's library, housed in the Turnbull Library, and the Gilbertson Memorial collection of Greek coins was housed there. Outwardly the library had not changed, but within modernity and comfort replaced the mellow restfulness that gave distinction to the original library. The former booklined room on the ground floor, where the society was formed and met for many years, was changed to a stock room. The new meeting place was a low-ceilinged room on the third floor where the gold titles of book treasures still shone through glass doors, but that room could not revive in him memories of some of the brilliant gatherings of the society in the spacious room on the ground floor.

Speaking about foundation members Mr Sutherland said: "My first tributes are to the late Rev. D. C. Bates, former Government Meteorologist and an ardent numismatist, and also to the late Johannes C. Andersen, then Chief Librarian who gave the society a home, first from a sense of loyalty to Turnbull who had been a numismatist, and then because of his own interest in the subject. At that time the late Lindsay Buick, ex-M.P. and author, worked in an attic in the library, aloof from Johannes.

"Colonel, the Rev. D. C. Bates was an ex-padre of the Boer War, and he had many tales to tell of South Africa. With his ecclesiastical training he had more than a passing interest in Tiberius, Constantine the Great, and King Henry VIII. His quotations, not alway Biblical, were of lively interest to us all.

"In the days before radio, Rev. D. C. Bates, in his official capacity, sent coded telegrams to all post offices — four letter words such as 'dove', 'dart', 'dodo', etc., which, when decoded for public noticeboards, would tell of storms to come and weather that would be wet, or dry. Display boards showing his weather

reports were often the meeting places for the exchange of local news. Mrs Bates, reputedly, had her own means of foretelling weather — her corns.

“Rev. D. C. Bates had a silver decadrahm of Syracuse, depicting a four-horse chariot, a design said to have been the most beautiful of the early Greek coins. When he showed his Roman coins he enjoyed telling tales of Romans who poisoned or stabbed their way to promotion, and this review of old Rome was a good background for the erudite and patterned carpet of Roman history that was to be laid before us later, by Professor, Sir John Rankine Browne, who also became president.

“Another leading foundation member was Sir John Hanham, Bt., then ADC to Governor-General Lord Bledisloe. Sir John and I were of an age, and with his legal training I found him most helpful in preparing the draft rules. He advanced our studies in the English hammered series in which he specialised. After he returned to England he corresponded with me, and his sudden death, while walking along a road near his Dorset home, was a sad loss to his many New Zealand friends. He was introduced to our society by Dr. (later Sir James) Elliott, surgeon, perhaps one of the most colourful of the early presidents. Dr. Elliott was the son of Rev. J. Kennedy Elliott, an outstanding Presbyterian Minister in Wellington, whose benevolence and ability won him an honoured place in Wellington history. His son, Sir James, was interested in the broad field of history, and his book *The Sword and the Scalpel* is well known. He contributed papers on service medals, and was interested in colonial currency and tokens. Lady Elliott was our 100th member.

“Johannes C. Andersen, mentioned earlier, helped us from the outset. The historic content of numismatics soon drew him into active participation in our studies of native currencies and colonial currency. The State Museum in Copenhagen has been enriched by New Zealand specimens contributed by Johannes.

“E. Gilbertson, former coroner in Wellington, and his brother C. Gilbertson of Invercargill, were valuable original members. They were sons of an English banker who was in Constantinople when sheiks arrived with a small hoard of antique Greek gold coins hidden under their robes, and the Gilbertsons inherited some of these coins. The coins had been purchased and smuggled out of Turkey. The British Museum made up four cabinets of Greek electrotypes, by Head, and these, with some of the duplicated original gold coins from the hoard, were shared with two other museums, while the Gilbertsons received the fourth cabinet of coins and electrotypes. Mr E. Gilbertson consulted me before making his will in which he made clear his intention to bequeath the collection to the Dominion Museum, as the nominal owner, provided the collection was housed in the Turnbull Library while our society met there. In our incorporated rules all our books, medals, and coins are to be held in trust by the Turnbull Library, in the event of a recess.

“Miss U. Tewesley was the only Government paid numismatist in the country, and when the Dominion Museum, Wellington, was sited behind Parliament House, now site of Broadcasting House, she frequently asked me to call to help to identify



coins. This instructed me, and others, in the process. Once she put aside 'fruit tree labels' for me to see before she discarded them. They were valuable Nelson zinc coins of the 1840's that had been saved by Alexander Hamilton, Director, but not labelled. I am pleased to have helped to save those specimens, and I wondered how often similar specimens would be 'saved again' through absence of labels.

"H. H. Asher was a wireless operator who lived at the boardinghouse where I lived, was conveniently elected first hon. treasurer, and I became first hon. secretary, a post I held, off and on, for 18 years. 'Peter' Asher was the son of Dr. Asher, Minister of religion, Napier.

"S. P. Ward, Bank of New Zealand, Wellington, served on the council and later as hon. auditor, and gave good service to the society for a long period.

"H. R. Ford, Wellington, was a dapper Englishman with a discriminating eye for gold coins in perfect condition, and although he has long since died, his specimens sparkle in other collections, and recall their one-time owner.

"Max Hugo was a steady collector, but he did not attend meetings and remained, to me, a valued name on our roll.

"The late J. C. Entrican, merchant of Auckland, was a long-time collector of New Zealand books, coins and medals. As a one-time Presbyterian Sunday-school superintendent he did not mind redeeming 'dud' copper coins and tokens for current cash — even adults put penny tokens in church plates in his day — and when J. C. Entrican visited Wellington, usually annually for synod business, he invariably called on me in **Hansard Room** where we exchanged ideas on numismatics. His collection was given to the Auckland War Memorial Museum. It is a worthy reminder of a studious Scottish merchant-numismatist whose pride in the history of his adopted country was paramount.

"The late Willi Fels, Dunedin, one-time chairman of directors of H.B. and D.I.C., was one of our wealthiest members, and perhaps the most discriminating. He could afford to buy many ancient coin and other treasures. Sometimes he bought them close to where they were unearthed. He travelled a great deal. The Willi Fels Wing of the Otago Museum was built with his gifts of money, and he stocked much of that wing with his own specimens, also as gifts. Maori artifacts, and particularly greenstone treasures, will always give distinction to the Otago Museum, and keep fresh the name of Willi Fels.

"Colonel F. Waite also gave early coins to Otago Museum — coins that he and others found during Great War II, in the Middle East. I have a few glass coins from Egypt given by him to me when he was a M.L.C.

"Fels was a Jew, and he was catholic in his interests, for he specialised in all antique fields. I have in my collection some portrait coins of the Popes brought back from Rome by Fels to me. He was a keen advocate of decimal coinage.

"E. K. Cameron, now of Hawera, accountant, was interested in the New Zealand field, and he proudly told me that he acquired the sword of General Sir Duncan Cameron, leader of Imperial Troops in New Zealand, 1861-65, mainly during the Maori War. Presumably E.K. was a descendant. The General clashed with Governor Grey and resigned in 1865.

"O. Harding, a Springston member, was an interesting correspondent. He died a few years ago.

"These, then, were the seventeen men who helped to found our society which has grown to such good proportions. We have been fortunate that the calibre of our later members has been well maintained and this has enriched the work of our society.

"About four months after the foundation of our society the Governor-General, Lord Bledisloe, was our guest speaker. Lady Bledisloe accompanied him, with his ADC, and the brilliance of that gathering in the attractive downstairs meeting room at Turnbull Library will not be forgotten by those privileged to attend — nor will the interesting address which showed that Lord Bledisloe grew up with the influence of Roman coins and relics around him. His home site was a hospitium of Roman times. After rain rabbits and beavers were often helpful in unearthing Roman coins and these are now in the Bledisloe museum at Lydney, Gloucestershire. There Maori artifacts, silver and gold trowels, and our society's silver Bledisloe-Waitangi medal are to be seen cheek by jowl with Roman coins and other treasures, reflecting Lord Bledisloe's interests which stretched from Rome to New Zealand via Hadrian's Wall and all points south!

"Since our society was formed we have witnessed the passing of precious-metal money in New Zealand. This was in 1947. This reflects a world-wide trend toward coins with little or no inherent value. What is value? The first National City Bank of New York states that apart from some of the South American currencies which are noted for their instability, the depreciation of the £NZ is higher than in most of the major nations aiming at stable currencies. In the past decade £100 N.Z. fell to £73 in purchasing power.

"Erosion in the value of £1 in U.K. (taken as 20s. in 1946) shows that it fell in purchasing power to 12s. in the period 1946-1957. The fall in the N.Z. £1 in purchasing power is estimated at 3.1 per cent a year. Historically we are interested in these changes, and economically we are bound up in their toils. Pensioners and those on fixed incomes ask 'Whither?'.

"In conclusion I express pleasure in again meeting you in this historical museum, which reflects the facets of the researches of many great New Zealand citizens and scientists including the 'H-group', Haast, Hector, Hutton Hochstetter, topped off by our Dr. Roger Duff whose archaeological discoveries and books have opened the first major chapters in human history of New Zealand. Christchurch interests me, too, as the adopted home of James Edward Fitzgerald first Premier, then called Chief Minister, who gave quality to the first New Zealand Parliament, and who greatly influenced its progress to freedom and progress."

The meeting concluded with a buffet supper.

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Money cannot give you everything. It can give you a house but not a home, medicine but not health, luxuries but not culture, books but not brains.

## HOLLAND AND BUTLER TOKENS : HOW I GAINED MY MEDAL

Mr Harry Robinson, of Auckland, gives the following biographical details of Holland and Butler who issued copper currency tokens from Victoria Street, Auckland, and he also includes Mr Holland's account of army life near Papakura and Galloway Redoubt a century ago:

John Lorraine Holland was born at Brixtonfields, Leicester, England, on 17 May, 1839, was 19 when he left England and on arrival in New Zealand worked for Phillipps, painters' suppliers, later Messrs Phillipps and Impey. His business was at 28-30 Victoria Street, now occupied by Industrial Machinery and also Photographers' Suppliers (Mr Tomlinson) I met the third son Alfred Ernest, aged 91, who was born in a cottage in Victoria Street. He remembers as a young man, playing with the Holland and Butler tokens made in Australia. His father formed a partnership with Butler but retired at 40 years of age. He had to return to hold the business together. Later his elder son Chris took over and Butler retired.

In conversation I discovered that Mr Holland had fought in the Maori War with the Auckland Rifle Volunteers. Mr Chris, who is a Field Officer at the R.S.A. was kind enough to show me the medal that his grandfather had, also a veteran's badge and an interesting handwritten description of how he won his medal, as follows:

Early in the summer of 1863 I was one of a detachment of the Auckland Rifle Volunteers, in conjunction with other corps, to relieve the garrison at the Galloway Redoubt, situate on the southern Wairoa, and distant 25 miles from Auckland. This redoubt was built on a high plateau about 300 yards from the river bank, and commanded the main road and wooden traffic bridge over the river.

I had already gained some experience of campaigning, having been stationed for a month at the Papakura Redoubt, during which time we experienced exceptionally hard times; being winter season it rained almost incessantly; packed sixteen or eighteen in a regulation military bell tent, living on the roughest of fare, three nights out of the seven on either guard or piquet duty, in the roughest and muddiest of country roads, on the stormiest of winter nights, having to sleep on damp fern, with the rain dripping through the tent, a loaded Enfield rifle across ones arms, could not, by the utmost stretch of imagination be considered a picnic, yet this represents but a fragment of the troubles we had to endure. Cold — what surprises me is that I ever got warm again!

It was a lovely summer morning when the detachment boarded H.M. Colonial gunboat "Sandfly" and steamed away for the mouth of the Wairoa, where the detachment was to land, and march the remaining seven miles to the redoubt. I was told off as one of the guard to accompany the gunboat up the river with the baggage. Arrived at the redoubt, tents erected, and rations served out, we at once settled down to benefit by past experience, we raised enough funds among comrades in our

tent to lay in a fifty pound bag of flour, raisins, currants, jam and other ingredients with which we more or less successfully, concocted sundry luxuries to supplement our otherwise meagre fare. Our duties at Galloway redoubt were light, and consisted mainly in guard and escort duties, and fatigue parties for cutting and carrying firewood, cooking and cleaning camp, there were no piquet duties as the whole country being thickly wooded, all were confined within the redoubt after nightfall.

After about a fortnight, rumours were constantly reaching the camp that rebel natives were in the neighbourhood and were about to make an attack, men were warned not to venture too far from the redoubt, and guards to be extra vigilant.

A few mornings after the above warnings, I and a number of comrades being off duty entered on a jumping competition, fixing two upright stakes in the ground, we placed a light sapling across these raising it after each successful competition, unfortunately when taking my leap another competitor started at the same time and pushing me a little to one side, my pants caught on the stake, and in a moment the rent was in arrear. Here was a pretty fix, as on the march we had to carry all our belongings, my wardrobe was not quite up to Queen Street standard — in fact, it was my only pair. Reaching my hand behind I gathered the pants together and made for the tent in the redoubt, where I obtained needle and thread.

About five hundred yards from the redoubt, through an opening in the bush, was a little church, which in peaceful times was used by the scattered settlers for Sunday worship. It occurred to me that in the rear of this peaceful edifice, I might, undisturbed, execute repairs, so seating myself on a fallen log I soon had these in hand, when pop! bang! I thought those fellows were down by the river again, pigeon shooting, notwithstanding the repeated warnings not to straggle from the redoubt, and that they'll get a strong reprimand. Getting in the last stitch I looked round the corner of the church across the river towards the settlers' stockade, and to the right, in the rear of McNicol's house, and there was a large clearing with the stumps of forest trees still standing, here I noticed a number of dark forms flitting to and fro and continuous puffs of smoke from behind the stumps. I recognised at once that this was not pigeon shooting, but rebel natives who had started their attack on the block-house on the other side of the river. Just then the bugles sounded the assembly and without waiting for the order of my going, I tucked my pants under my arm and went for the redoubt, making excellent time, when I had covered about half the distance it suddenly occurred to me that my attire scarcely did me credit as a member of Her Majesty's Colonial Forces, in fact, I might easily have been taken for a rebel Maori and shot on sight, so I slipped behind a bush and climbing into my renovated pantaloons, continued my race for the redoubt; I found, on arrival, that every man had taken up his allotted position and a detachment was being made up to go to the relief of the stockade. I was too late for this, but watched the men go down the road and across the bridge, and climb the rising ground on the other side. They cheered as they reached the top. Not a Maori was in sight. The Maoris had seen the detachment leave the redoubt

and had retired to the dense bush in rear, where it would have been the height of rashness to follow them.

Next morning I joined an expedition under Col. Lyons. Assembling two hours before daylight, we marched four miles higher up the river, to the native village of Otau, where the rebel natives had taken up quarters. Reaching the locality it was found that the river was running too strong for the detachment to cross so we were commanded to extend in skirmishing order along the river bank and to lie quiet till peep-o-day. As soon as it was sufficiently light, we discovered that the village consisted of the ordinary native raupo whares in a clearing about one hundred yards from the opposite bank of the river. Dense bush formed a semi-circular rampart round the clearing and this sloped up towards the bush from the river bank. No sooner was there light sufficient to distinguish the whares, distant about two hundred yards from our line, than the word was passed along to prepare to fire a volley. Next minute the word came, there was no hesitation, every man's finger was on the trigger and without compunction he pulled at once, the result was evidently a great surprise and shock to the rebels; those who could rushed hurriedly from their whares making for the bush in rear, where they sheltered behind the large timber and opened fire on us with no other result than to bring twenty or more Enfield rifle bullets in response to every puff of smoke which appeared on the margin of the bush.

After a couple of hours of desultory firing, finding nothing further could be done from our present position, we were fallen in and marched along the bank of the river towards the redoubt, the rebels following under cover on the opposite bank keeping up an ineffective fusillade.

On our return we visited a settler's house where a party of our men returning from escort duty an evening or two before, had attacked a party of rebels caught pillaging. It was thought all had made their escape, but we came across one rebel who had received a bullet through his heart; I and a comrade under the late Sergeant Gatland were told off to bury the body. While preparing for this, I noticed that the cartridge box, still strapped to the body was of very primitive character, consisting of a piece of rough sawn timber about twelve inches long by two and a half inches thick curved to fit the body; a number of auger holes were bored in this at regular intervals and a common strap nailed to each end made it complete — But if the case was of a primitive nature, what shall I say of its contents which consisted of eight or ten cartridges, these on examination were found to be composed of powder, newspaper, fine twine and in place of leaden bullets, copper coins cut up into small triangular pieces; these cartridges were taken out and handed to those standing round, I taking two. This discovery, at the time, created some sensation, as an indication that the rebel natives were getting short of ammunition, and the story getting abroad, went the round of both Colonial and English papers. I have always regretted I did not hand the cartridges and case over to our museum. As it was I carried the cartridges in my waistcoat pocket until they fell to pieces.

On reaching the redoubt, we were all in good trim to enjoy the breakfast awaiting us. After breakfast I joined another ex-

pedition, the object being to cross the river by the bridge and to reach the rebel village by a circuitous route through the bush. After a long march, during which, we came across a freshly slaughtered bullock, off which the rebels had evidently breakfasted, we came in sight of the native huts at Otau, getting into some formation we rushed them, not a Maori to be found, but plenty of evidence of the terrible effects of our volley of the early morning — I have always understood that the rebels acknowledged to losing eleven of their number, if so, they managed to get them all away. Being baulked at Otau it was decided after some consultation between the officer in command and the settler-guides to make for another native village some six or seven miles further on. This village consisted as usual of a number of raupo whares, and was situated on a piece of flat land at the foot of a densely wooded range of hills; the rebels had evidently received warning of our approach as there were signs of a hurried retreat to the adjacent bush. While investigating amongst the whares I noticed on the other side of a small watercourse a whare having a number of loose boards placed in front of the entrance, so I and a comrade stepped over the creek for further investigation. On removing a board or two we were somewhat startled to hear a faint voice calling out "topek, topek" (tobacco), entering we discovered the voice emanated from an old Maori woman, who was squatting on her haunches at the farther end of the whare. She proved to be totally blind, and in her wretched and forlorn condition all she seemed to care for was the comfort of a pipe of tobacco. We did all we could to satisfy her craving. Alongside her was a vessel containing a few cooked potatoes. It was evident that the retreat of the rebels had been so hurried that they would not be burdened with this decrepit old woman. No doubt some of them were not far away as the food she had was quite fresh.

Quite a number of young pigs were found wandering at large about this village and some of the comrades of my tent were fortunate enough to catch and kill a nice plump one, happy visions of roast pork and crackling cheered our weary homewards way, visions alas much modified ere our arrival back in camp. Tying piggy's feet together with flax we slung him on a pole cut from the adjacent bush, two comrades at each end shouldered the pole and started with the detachment on the return journey to the redoubt, but alas and alack, they had to cross some swampy ground by the way and the might of the porker would have buried eight men, so there was nothing for it but to shorten ballast. This was done, and ultimately we reached camp with but a portion of the hind quarters, thoroughly tired with the long tramp.

Though we were never fortunate enough to get to close quarters with this body of rebels, who invaded the Wairoa district, we followed so closely on their heels that they soon quitted the neighbourhood, troubling the settlers no more. The village of Otau, from which we first ousted the rebels, and surrounding native lands were confiscated by the Government, and are now the scene of many prosperous farms.

A few years ago I revisited the locality in company with an old veteran of the City Company, John Mullins, at that time a prosperous farmer in the district. Traces of the old Galloway

Redoubt were distinctly visible and still standing was the little bush church, behind which I effected the repairs to the damaged pantaloons, and from which I so hurriedly started, pantless, on my retreat to the redoubt.

—M. L. HOLLAND.

Mr Holland was the recipient of a Maori War pension of £3 a month until he died in 1917.

## N. B. SPENCER HONOURED

Among the first honorary degrees conferred by the Auckland University was a Doctor of Laws conferred on N. B. Spencer, a valued member of our society. Before the degree was conferred by the chancellor, Sir Douglas Robb, the University's public orator, Professor E. M. Blaiklock recited the grounds on which the degree was offered, as follows:

"In Mr Norman Spencer it had been the university's good fortune to retain the regard of one of its own students for over half a century, a regard mingled with understanding and expressed with most notable generosity.

"Seeking to equip the university for the needs of a rapidly expanding city, Mr Spencer made possible the establishment of a chair of town planning four years before the official date. The department will increasingly influence the shape and pattern of the city, and beauty, convenience, and comfort in our urban environment will be a memorial to a generous patron," said Professor Blaiklock.

"A man of law by learning and experience, Mr Spencer demonstrates that culture and those qualities which such study and training evoke in a character by nature disciplined and unselfish a sense of community and social service and a responsible stewardship of material things."

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## ROYAL NUMISMATIC SOCIETY OF N.Z. INC.

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\* Denotes Fellow of Royal Numismatic Society of New Zealand.

Notice has been given that the rules be changed as follow:

**Rule 13.** Delete after "Vice-Presidents" the words "(not exceeding four in number)".

Add after "Patron" "and Vice Presidents".

Add after "Honorary Editor" "and Honorary Associate Editors".

Delete from "Notice of all such" . . . to . . . "of such office shall be invalid.", and substitute "Ten members resident in New Zealand may call for a postal ballot, provided written notice is given to the Hon. Secretary, Box 23, Wellington, 15 days before the annual general meeting. Such postal ballots shall be confined to members resident in New Zealand, and shall be conducted as the Council may decide, provided the closing time and date of such postal ballot shall be the date of the annual general meeting at 8 p.m."

Member Wayne Palmer of Utica, USA won first prize at a recent Frankfort Numismatic Convention for his display of a complete set of New Zealand coins, embellished with New Zealand symbols including fern leaves and Maori motifs.

## ANNUAL GENERAL MEETING

The next **annual general meeting** of the Royal Numismatic Society of N.Z. Incorporated will be held at Alexander Turnbull Library, Bowen Street, Wellington, on Monday, 29 June, 1964, at 7.30 p.m.

Nominations are invited for all offices. Nominations will close 30 days before the date of the meeting and should be addressed to Hon. Secretary, Royal Numismatic Society of New Zealand Inc., Box 23, Wellington, N.Z.

L. J. DALE, President,

(Mrs) E. RANGER, Hon Secretary.

### MEETINGS — DATES ADVANCED MARCH AND OCTOBER

Meetings of the Society are held at Alexander Turnbull Library, Bowen Street, Wellington, from 7.30 p.m. to 10 p.m. **on the last Monday in each month from February to November inclusive.**

Easter Monday falls on Monday, 30 March, 1964, and the meeting date will be changed to **Monday, 6 April**; similarly Labour Day falls on 26 October and the date of the meeting will be **Monday, 2 November, 1964.**



## ROMULUS AND REMUS

### A medical evaluation of a myth

By Dr. L. Gluckman,  
M.D., M.R.A.C.P., F.R.N.S.N.Z.

A common motif on Roman coins is the reproduction of a she-wolf suckling Romulus and Remus, reputed founders of Rome. This portrayal is obviously of mythological historical and numismatic interest, but it has an unusual and unsuspected interest from the physician's viewpoint.

In the ancient world, fantasy was often accepted as a truth. Romulus and Remus were believed to be foundlings, the product of a human and a divine union. Popular belief had it that they were found and suckled by a she-wolf. The claim that children have been reared by wolves is of some interest as to whether the phenomenon is mythical or factual.

Saxo Grammaticus, a Danish historian of the twelfth century speaks of a bear that carried off and maintained a child in his den for some time. Gould and Pyle in their *Anomalies and Curiosities of Medicine*, published in 1896, review the subject of children carried off and reared by wolves. Most of the accounts derive from India. Oswald is quoted from *Zoological Sketches*, Philadelphia, 1883, regarding two instances: "A trooper sent by a native Governor . . . was passing along the bank of a river . . . when he saw a large female wolf leave her den, followed by three whelps and a little boy. The boy went on all fours, and when the trooper tried to catch him he ran as fast as the whelps, and kept up with the old one. They all entered the den, but were dug out by the people, and the boy was secured. He struggled hard to rush into every hole or gully they came near. When he saw a grown up person he became alarmed, but tried to fly at children and bite them. He rejected cooked meat with disgust, but delighted in raw flesh and bones, putting them under his paws like a dog."

The second instance was in the Presidency of Bengal in 1843 when a Hindu child was carried off by a wolf. About a year later a wolf, followed by several cubs and a child on all fours, was observed not far from the site of the child's disappearance. After a chase the child was captured or recognised because of a scar on his knee. This boy would eat nothing but raw flesh, could never be taught to speak, made several attempts to regain his freedom and finally escaped.

The journal *Lancet* of 1888 discusses the question of wolves nurturing small children. Six cases are cited of boys who have been rescued from the maternal attentions of wolves. In all these cases certain features recur — the children eat raw meat, speak in grunts, have callouses on the elbows and knees from walking on all fours, and are filthy and asocial in habit.

The most recent account is that given by Zingg in 1942. Two native children in India were taken from a wolf's den. When rescued they progressed on all fours, like animals. They consumed raw meat, drank by lapping water, speech was absent,

and at night the children howled like wolves. One girl lived for several years. Although after much training she learned to walk upright she always ran on all fours. She acquired a meagre vocabulary of thirty or forty words but never learned to speak in sentences.

This well-documented case, observed in modern times, shows the effect of environment on human beings reared in isolation by animals. The observations on the limited physical, mental and emotional developments in mentioned cases make it impossible scientifically that Romulus and Remus reared by a wolf, could ever have attained the substantial intellectual and organisational status of city founders some historians accord them. The wolf-child has nothing to show, excepting its outward form, that it is human. Its limited language of logical reasoning processes could never subserve the functions of human leadership.

*The Jungle Books* of Rudyard Kipling are fabulous stories, perhaps inspired by accounts of wolf-children heard by that author, and elaborated on a fictional level.

The theory behind the wolf-child, how it is kidnapped and adopted as an animal substitute is worthy of mention. The theory is a she-wolf with a recent litter of cubs goes in search of food. She pounces on a child and takes it back to her cave. The child is deposited among the cubs. If it is fortunate enough not to be killed and devoured immediately — if the cubs are sated or have not yet developed a carnivorous instinct they may lick the child or play with it. There is a theory that the oil with which the Hindu babies are anointed is pleasant for the cubs to lick. Somehow or other the child becomes tainted with the odour of the cubs and identified with them. At this stage the mother wolf will not molest it. The hungry infant follows the cubs and suckles the mother. Once this happens the foster mother guards and protects the child as if it were her own.

Through history and literature the wolf is a symbol of ferocity, not of kindness. The wolf is feared, not loved. The common wolf, *Canis Lupus* is of fierce disposition. In many cultures, diverse in space and time, the wolf is noted for cunning, ferocity and cruelty. In Holy Writ the wolf is an emblem of treachery, e.g. "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves" — Matthew, VII, 15. "Behold I send you a sheep in the midst of wolves" — Matthew X, 16. "But the hireling, and he that is not the shepherd, whose own sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth and scattereth the sheep" — John X, 12. "I know that after my departure ravening wolves will enter in among you, not sparing the flock" — Acts XX, 29. St. Ambrose believed the wolf was not only the murderer of the body but also of the soul. In classical literature the wolf is the eternal symbol of ferocity and inordinate evil and over-powering lust.

Giambattista della Porta, a physician of the 16th Century, describes how in his day the peasants in the Kingdom of Naples fastened a wolf's head with wide gaping jaws over the door to keep away devils and witches. Eating the flesh of the wolf protected from fraud and molestations by evil spirits. Roast

wolf-flesh was also a cure for major depressive illnesses. Evil kept away greater evil.

A wolf's intestine and skin swallowed was believed to relieve colic, and a wolf's genitals, consumed, were an aphrodisiac.

Only rarely is the wolf associated with good fortune. In Ireland a fang tooth set in silver was worn as a talisman and a similar custom existed in Germany.

The final medical interest in the wolf lies in the subject of lycanthropy. The term is derived from the Greek *lukos* or wolf, *anthropos* or man. Herodotus tells how when in Scythia he heard of a race of people who, for a time once a year, changed themselves into wolves. Although the local inhabitants swore to this, Herodotus would not accept their account.

The changing of man to wolf was accepted by middle age theologians as a reasonable manifestation of Satanism or demonism. The subject is discussed at length in many dissertations on Demonology. The Medieval lycanthrope was a sorcerer or Satanist, who among other things in his ritual, practised human cannibalism. Many confessed to their crimes and were executed as a result. The changing of man or woman into beasts then was an accepted power of witches and supernatural evil forces. Could the woman who suckled Romulus and Remus have been considered a lycanthrope? Nowhere then in literature or medieval folk belief is the wolf given attributes of a humanitarian type.

The question may be asked then, how did the legend of Romulus and Remus being suckled by a wolf arise? There are many legends of the origin. Some of Greek origin are historically late, and connect Romulus with Aeneas and the Trojans. The Roman legend is preserved by Livy. Procas, King of Alba, having died left two sons Numitor and Amulius. Amulius usurped the throne from his elder brother Numitor who returned without much fuss to private life. Amulius, however, feared revenge and to safeguard his future had the son of Numitor assassinated and his daughter, known as Ilia or Rhea or Silvia, made a priestess of Vesta, vowed to eternal chastity. One day, however, while Silvia was at a well in a sacred grove an eclipse of the sun occurred. At the same time as this event a wolf appeared and frightened Silvia who ran into a cave where Mars overpowered her, promising her a glorious offspring. Silvia was ultimately delivered of twins, but alas her former lover, Mars, forsook her. Her uncle, Amulius, had her condemned and executed. To terminate the succession he also ordered that her two children be drowned. However, after the children were placed in the river in their cradle, divine influences resulted in its drifting ashore near the foot of the Palatine Hill. A she-wolf which had come to drink found the two children. A woodpecker, which like the wolf was sacred to Mars, helped look after their needs and brought them food when the milk of the wolf failed. Faustulus, a shepherd to Amulius, witnessed this event, and took the children home to his wife Acca Laurentia who reared them till manhood.

Eventually Faustulus disclosed to the twins their origin and they slew Amulius and restored their grandfather Numitor to the throne. Ultimately they founded a new city on the banks

of the Tiber. There was some dispute over the site and name. Romulus had his city built on the Palatine Hill and the new city was called Roma. Remus built his on Aventine. Ultimately Romulus had Remus murdered. This resulted in the infliction of a plague on Rome. The oracle was consulted and the manes, or soul of Remus, was appeased by the introduction of the Remuria.

The original populace of Rome comprised exiles, thieves and run-away slaves. The only thing lacking was women. Romulus overcame this difficulty by holding games and seizing the daughters of his guests, the Sabines and Latins. The result was war but the unhappy captive Sabine women interposed themselves between the two armies and the Romans and Sabines united. After his death Romulus was deified as Quirinus. This version of the life of Romulus is that usually given to school children who are taught in summary that for a considerable period, Romulus and Remus were reared by a she-wolf.

A more probable account is that given by Lactantius, in *De falsa religione*, I.20, which explains logically the belief that Romulus and Remus were suckled by a wolf. Acca Laurentia, the wife of Faustulus the shepherd who found the children, was a prostitute nicknamed lupa or she-wolf because of her shameless and well known anti-social behaviour. She suckled Romulus. It became known he was suckled by Lupa and as a result the legend arose that Romulus founder of Rome was suckled by a she-wolf. The use of the word "she-wolf" is then symbolic and allusional, not factual. Acca Laurentia may perhaps be considered a symbolic lycanthrope, a she-wolf by temperament if not by anatomy.

In the light of the habits of the wolf, and the nature of the wolf-child this version by Lactantius is much more credible and more likely than the more common legend.

The observations of medicine render the myth incredible in that normal social development is unknown or unrecorded in those children nurtured by wolves. Folklore does not attribute humanity to the wolf. It is perhaps coincidental modern observations exist on the subject of the wolf-child.

No doubt as in many other societies certain values accrued to giving Romulus and Remus divine ancestry, and no doubt these values were exploited and the myth perpetuated.

In the view of the writer the version of Lactantius as to the children's upbringing, if they are accepted as historical personalities, is a reasonable account. The faulty identification of a nickname LUPA in association with perhaps political, social and theological expediency has resulted in a legend which is usually accepted by the uncritical as factual. As has been noted in many primitive societies and societies early in evolution magical explanations are accepted as fact and this is undoubtedly the case with the common legend of Romulus and Remus being suckled by a wolf.

## MEMBERS' SPECIALTIES AND WANTS

The following schedule will be repeated in every issue of the Journal unless cancelled or alterations authorised by the member concerned. All members have the right to ask for their names to be included. A small charge is made for each line for each issue.

**ALLEN, H. DON, 7534 Wiseman Ave., Montreal 15, Canada.**

Specialty—Bank note issues especially Commonwealth countries.

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**FOWLER, F. J., 4 Cambridge St., Tawa, Wellington.**

Specialty—Coins of Pacific Countries.

**FREED, A. J., 28 Abbott St., Ngaio, Wellington.**

Specialty—Coins generally.

**GASCOIGNE, A. W., 16 Brecon Rd., Stratford, N.Z.**

Wants—William IV half sov. small head 1834, also Crown piece proof or pattern 1831.

**GIBSON, J. L., R.R.I. Fort Erie, Ontario, Canada.**

Specialty—Commemorative coins, British Maundy sets, foreign proof sets.

**GOURLAY, E. S., F.R.N.S.N.Z., 124 Nile St., Nelson.**

Specialty—Hammered English silver and gold coins, from Ancient British to Charles II—also wants to buy same.

**GRAYDON, J. R. C., Conoor School R.D.1., Dannevirke.**

Medals—British Campaign Medals and Decorations.

**HARCOURT, David, 31 Central Tce., Kelburn, Wellington.**

Wants—Correspondence with Canadian collectors who wish to exchange Canadian dollars and halves for N.Z. coins.

**HEYWOOD, H., Central Fire Station, Esk St., Invercargill.**

Specialty—Miniature British Orders, War Service Medals and Decorations.

**HORWOOD, W. E., F.R.N.S.N.Z., 6 Highbury Rd., Wellington.**

Specialty—English and Roman Coins.

**HUGHAN, H. G., F.R.N.S.N.Z., P.O. Box 48, Carterton, N.Z.**

Specialty—World Gold Coinage, and Coins of the Realm.

**HUNT, C. G., King's Bldgs., Victoria St., Hamilton, N.Z.**

Specialty—Historic N.Z. Coins and Medallions.

**JEFFERY, F. J., Coins of the World, Melksham, Wilts, England.**

£45 paid Waitangi Crown, BV. For Sale: All types English coins. Send for list in dollars or sterling. Send dollar for Elizabeth II set farthings BV.

**KIRKWOOD, James, 4484 Douse Ave., Cleveland 27, Ohio, U.S.A.**

Wants—Notes of British Commonwealth.

**KOONCE, William D., 699 Barranjaey Rd., Avalon Beach, N.S.W., Australia, until August 1st, 1964, then 4269 Fair Ave., North Hollywood.**

Specialty—Australian, N.Z. and U.S.A. coins, token, paper money and Orders and Medals. Correspondence invited.

**LOWNDES, R. D., 4a Sultan St., Ellerslie, Auckland.**

Specialty—Modern foreign coins (no notes). Wants—Korean and Ethiopian coins.

**LYNCH, M. A. C., 10 Atherton Rd., Epsom, Auckland.**

Specialty—N.Z. tokens and coins, also interesting Foreign.

**McCLEW, J. M., P.O. Box 9363, Newmarket, S.E.**

Specialty—English and British coinage.

**McNAUGHT, C. M., P.O. Box 166, Wellington.**

Stamps and coins including U.S.A. and Canadian dollars. N.Z. and Australian commemorative coins and early English silver coins, especially crowns.

**MADDEN, I. B., M.A., F.R.N.S., F.S.A. (Scot.), Rosslea, 11 Mt. Hobson Rd., Remuera, Auckland.**

Specialty: English-Irish silver coins.

Member American Numismatic Assn., Numismatic Society of South Australia, Historical Assn. (London); Vice-Pres. (and Publications Chairman) of Auckland Historical Society, and a foundation Councillor Heraldry Society (N.Z. Branch) Inc.

Extensive historical, heraldic and genealogical interests.

**MALUSCHNIG, K. E., 7 Harold St., Kelburn, Wellington.**

Specialty—Gold Coins.

**MENZIES, C. E., 30 Old Mill Rd., Grey Lynn, Auckland.**

Specialty—Coins generally.

**MOORHEAD, David P., 39 Wells Rd., Beaumaris, Vic., Aust.**

Specialty—Australian Colonial and Commonwealth Currencies, Australian tokens and commemorative medals, also U.S.A. silver dollars.

Wants—To purchase or exchange as above.

- OCHSNER, John G., P.O. Box 566, Levittown, N.J., United States of North America.**  
Purchase and trade—World silver and minor coins, 19th and 20th Century.
- POLASCHEK, SERGEANT A. J., 24 Queree St., Waiouru Camp, N.Z.**  
Specialty—Medals—British and Foreign.
- PROWSE, A. E., 17 Charles St., Upper Hutt, N.Z.**  
Wants—British and Nazi war medals, also ribbons of all countries.
- REMICK, J. H., C.P. 742 Haute Ville, Quebec, P.Q., Canada.**  
Wants—Gold, silver and copper coins of British Commonwealth.
- ROBINSON, H., P.O. Box 5189, Auckland.**  
Wanted N.Z. tradesmen's tokens, church tokens, and all or any material listed or not listed in the *Numismatic History of N.Z.* by Allan Sutherland. Have exchange material or will buy.
- ROUFFIGNAC, J. K. de, 84a Nelson St., Petone, Wellington.**  
Specialty—Medals and gold coins.
- RUTHERFORD, R., 11 Princess Street, Newtown, Wellington.**  
Wants—Overseas coin pen friends.
- SADD, A. A., 15 Marne St., Palmerston North.**  
Specialty—Roman coins.
- SCHLATHER, Chris C., LL.B., 3,500 Halliday Ave., St. Louis 18, Missouri, U.S.A.**  
Wanted—Pre-1900 East Asian, Oceania and African coins, American and Australian territorial gold.
- SCOTT, J. F., Dentist, Dannevirke.**  
Specialty—Gold coins and crowns—exchange or buy.
- SILCOCK, R. B., 21 Rothsay Rd., Ngaio, Wellington.**  
British and Colonial campaign medals and decorations.
- SIMPSON, A. J., 252 Graham's Rd., Bryndwr, Christchurch.**  
Specialty—British regal copper coins.  
Wants—Queen Anne fathing and copper issues of William III and William and Mary.
- SINCLAIR, Master John, 94 Happy Valley Rd., Wellington.**  
Wants—Overseas pen friends for exchanging coins.
- SQUIRES, Trevor, c/o Fielden Taylor Hostel, 166 Taranaki St., Wellington.**  
Early farthings. Correspondence welcomed.
- STAGG, Capt. G. T., F.R.N.S.N.Z., R.N.Z.A. Army Hq., Box 99, Wellington.**  
Medals of all kinds—Specialty: Long Service Awards, also information on same.
- STUTTER,, Gary, 18 Princess St., Newtown, Wellington.**  
Mainly coins of Canada and Australia.
- TANDY, J. G., 83 Beauchamp St., Karori, Wellington.**  
Specialty—British coins.
- TAYLOR, M. M., 7 Forsyth St., St. Andrews, Hamilton, N.Z.**  
Specialty—Crown sized coins of the world.
- WILLIAMS, Jim, 1350-0 St., Anchorage, Alaska, U.S.A.**  
Specialty—U.S. and Canadian coins.

## DR. L. K. GLUCKMAN HONOURED

Recently the University of Otago conferred the degree of M.D. on Dr. L. K. Gluckman, of Auckland, who is Vice-President of our society. Recently, too, his wife, Ann, was awarded M.Sc., with honours in geography, by the University of Auckland. She has four children ranging from six to 14 years, the eldest being Peter, one of the "Quiz Kids" heard on Radio 1ZB on one evening every week. He and one of his brothers take an interest in numismatics, and both have read short papers before the Auckland Numismatic Society.

Dr. Gluckman was recently made a Fellow of the Royal Numismatic Society of N.Z. The only other medical practitioner given that honour was the late Sir James Elliott of Wellington.

Currently Dr. Gluckman is doing research into the use of money as a diagnostic aid to disease in Polynesia, and as a means of treatment of disease — an analogy with the Royal healing by touch in England. He would appreciate any historical or current data anyone might have. His address is 102 Symonds St., Auckland, C.1., N.Z.

## DECIMAL COINAGE

"I have experienced the decimalisation of two currencies—first in Iraq in the early 1930's and then again in Cyprus in 1955. In each case the existing system was relatively unwieldy, and in each case decimalisation was generally accepted within a few days."—E. M. in "A Medical Bulletin," April 1963.

## WALL STREET AND LOMBARD STREET

Wall Street in New York City was so named because it was the street along the north wall or rampart hastily erected by the Dutch to protect New Amsterdam against the attacks of the English.

Lombard Street, in London, England, recalls a Teutonic tribe of "Long Beards" who invaded Italy in 568, and settled in the Po Valley. Their descendants, the Lombards, had a marked aptitude for banking, and soon the name came to be applied to bankers generally.

**WITTMAN, Major, E. E., 481 Iola St., Aurora 8, Colo., U.S.A.**

Wants—Crowns of the world, American coins. Will buy or have some Australian and N.Z. tokens to trade.

**WOOLWAY, Hal, 1025 Palms Blvd., Venice, Calif., U.S.A.**

Specialty—Paper money of the world. Military Scrip, also world coinage type sets and date series (major).

Wanted—Correspondence, exchange want lists, buy duplicates of yours that I need—numismatic booklets. Please write first.

**WYNESS-MITCHELL, K. J., F.R.N.S., 1 Canning St., Gore, N.Z.**

Specialty—War medals, decorations, and awards.

Wants—Above in good condition, also Service Ribbons.



## NEW ZEALAND COIN DIES

By Allan Sutherland

In the 31 years since the first New Zealand coins were issued the portraits of three monarchs have been shown on our coins, George V, George VI King-Emperor, and George VI King, also Queen Elizabeth II. In the 1948 portrait of King George VI the hair and the ear appear to have been redesigned lower in the head, but this could have been brought about in the process of preparing working dies. In 1956, however, the Queen's portrait was slightly changed — details were sharpened, and on what was formerly described as "the bare shoulder" a line appears. Australian coins appeared with the bare shoulder after 1956.

New master tools were not made for all denominations immediately, so that specimens made from the first dies of the portrait of the Queen may be found with dates later than 1956. Specimens reported with the first die are 1956 threepences, 1957 sixpences, 1956 halfpennies, and 1956 pennies.

The reverse designs have not been changed except for the need to change dates and to replace worn-out punches and in the process some minor changes have been made. One noticeable change has been the redesigning of the kiwi on the 1947 cupro-nickel coins which now show a kiwi with a "flat-top" back, and two angular "straights" towards the tail.

Details of the changes of the dies on the reverses are as follow:—

**PENNY AND HALFPENNY.** Some 1956 halfpennies and pennies have been found with first die, bare shoulder.

**THREEPENCE:** From 1933 to 1936 stops on either side of the date are square; from 1937 the initials K G (designer) have been added; from 1937 to 1939 the stops are almost lozenge-shaped; from 1940 the right-hand top is square, and the left-hand stop is lozenge-shaped; from 1941 to 1946 both stops are longer and lozenge-shaped; from 1947 to 1948 the stops are of the same shape, but smaller; from 1950 to 1951 the stops are square; from 1952 to 1962 the stops are lozenge-shaped and longer. From 1955 the edge beads are wider apart.

**SIXPENCE:** In 1947 the beads are wider apart; in 1956 the beading on edge is wider, and the design smaller; in 1957 and following years the beading is smaller.

**SHILLING:** From 1940 to 1949 the base of the taiaha held by the Maori varies. In 1940 the left limb of N points to left; in 1943 the figures of the date are wider apart, and base of taiaha points to the centre of 4; in 1944 and following years the date figures are smaller, and the base of the taiaha is halfway between the two former positions.

**TWO SHILLINGS:** From 1933 the initials of the designer KG have been moved upwards towards the horizontal line on which the kiwi stands. In 1947 the rim is thicker and the kiwi redesigned, the kiwi's back is more angular in three straights; also there are five hairs under the head instead of four. The initials KG are higher and closer to horizon line, and still closer to line in 1948.

**HALF CROWN:** In 1947 the cupro-nickel half crowns have a wider edge and the central design appears to be smaller; in 1951 the design appears to be smaller still and the date is further from the edge.

The die changes were reported by Messrs B. S. Berry, R. J. Taylor, B. W. C. Forster, J. A. Brook, J. Duncan and the writer. Commenting on the summary Julian A. Brook states:

There are three newly-found varieties not mentioned in the summary. One, found by my wife Lorraine, is that there have been a few 1946 florins found with the flat back kiwi which was used from 1947 on. Obviously the design was changed at a very late stage of 1946, as the majority of the florins of 1946 have the round back. I have found six such specimens of the flat back kiwi. This variety was the subject of an article by me in the November 1963 "Mintmark".

The second variety concerns the 1942 threepence, and was first noted in Invercargill. The width of the date differs, a wide date appearing in a small number of specimens. The difference is quite marked in the width between the 4 and the 2 of the date. This was first noted two or three months ago, and I have found three wider date specimens out of some 60 to 70 examined.

Lastly, there is a variety of the 1942 florin (a scarce date). Out of some 40 specimens examined, I have found one specimen in which the top loop of the 2 is further away from the transverse of the 4 than with the usual specimen.

I would say the two varieties mentioned of 1942 coins have resulted from new dies being prepared and the figures being punched in slightly different places.

I have no doubt that there are lots more of undiscovered varieties of N.Z. coins, and that it only needs time for them to be found.

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## OBITUARY

Dr Harold Mattingly, C.B.E., died in England on 26 January. *The Times* London states that "he was one of the most eminent and distinguished numismatists of all time." No greater tribute could have been paid to him. His most important work was his monumental five-volume work on the coins of the Roman Empire. When he retired from the British Museum staff London, in 1947, a portrait medal was issued in his honour. He was a Fellow of our Society, and he made many friends in New Zealand, particularly when he was visiting professor of classics at Otago University in 1954.

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## SUBSCRIPTIONS OVERDUE

Members who have not paid their subscription, 10s, for current year are reminded that the next financial year commences on 1 June, when another 10s will become due. To save extra work by Hon. Treasurer members are asked to remit £1 to bring their membership up to date. If payments are made in advance full details will be shown on receipt. The Hon. Treasurer is required to place before the Council the names of all members whose subscriptions are one year or more overdue. In order to avoid having your name placed on the overdue list, or even omitted from the roll of members, please remit overdue subscriptions without delay to Hon. Treasurer, Royal Numismatic Society Inc. P.O. Box 23, Wellington.

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