

Copy. Rev. T. Kendall to Rev. J. Marsden July 26. 1822

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Dear Sir
Ack. Aug. 31/22 to Mr. Marsden.

I freely agree with you in the opinion that the
Evangelization of the New Zealanders will not be accomplished
by carnal weapons. War and Bloodshed are also much to
be deplored, and will be so by every pious Christian, wherever
such evils exist on the earth. Now I a Quaker, I should also
say, that the profession, or trade of a Gunsmith is an
unlawful or unchristian one, and that bartering with muskets
or selling them any where, is incompatible with the principles
of the Christian Religion. But we are fallen men, living in a
fallen world: and we well know that men, as they are tempted
by the Devil, and under his dominion, do take delight in
tormenting and destroying each other. Hence even Christians
are under the necessity of providing themselves with weapons of
war. And they pray for victory and endeavour to obtain
it over their enemies, not indeed for their gratification
but for their preservation, and they are also led to embrace
every fair opportunity of extending their rising power.
Why will you not argue fairly? I confess I am not
a little surprised that you should as agent for this mission
take a view only of that side of the question, in debate,
in which all good men must agree with you, and at the
same time remain perfectly silent on the other side, where
the propriety & piety of selling muskets and powder to the
natives of New Zealand in preference to savage weapons, can
only be supported and justified. Namely "Weapons of war"
being almost the only medium of exchange at present
between Englishmen and New Zealanders, it therefore must
be desirable to dispose of such weapons, if any, in our
necessary bartering intercourse, if we barter at all, amongst

"the letter as one of a merciful nature." If those, who would
after mature deliberation, allow muskets, are inconsistent;
those whose fine feelings, would not allow them, are much
more so. I can mention a case in point. A person here
who does not approve of the disposal of muskets among
the natives, and for whom both you and I entertain, I am
sure, the greatest respect, immediately on my return to
New Zealand, enquired, if there were no small hatchets among
the Society Stores on board the Westmoreland, adding, "that
small hatchets sold so well among the natives, that it
would be desirable to write for a large quantity in order
that we might be well supplied." Now these hatchets are
all of them used by the natives as weapons of war. We
all of us know this to be a fact. You know it to be
a fact yourself. But as these hatchets are not used
as weapons of war by the English, I suppose it was on
the same account, that you did not hear the cries of the
innocent children whose parents had been butchered by
them, did not occur to you, as distinctly, as those whose
parents had been shot. I say not too much, when I
assert, that your observations and your tender feelings
are not in unison. There may be men in the world who
could view with pleasure a human body cut up and
mangled with a hatchet, in preference to being dispatched
with a musket ball, but not Mr. Marsden. I am
fully convinced that the New Zealanders will be in a
savage state so long as they use savage weapons; and altho'
Muskets will not, convert them to Christianity, yet I
believe they may on certain occasions use them even
after they become Christians. It is only as we part with
merciful weapons in preference to savage ones, and this as a
recompense for the needful property and services we

require, that we have been led to part with them at all. My own conduct will bear me out, that I suffered many privations and suffered them a long time before I parted with a single musket. And could I now part with Dollars, pounds, or as easy I would never part with another.

Your argument respecting agriculture is indeed very plausible. But in the above considerations you ought either to have settled the Missions as you see from the concerns of the world as the African Missions are, or otherwise you ought not to have blamed us for making use of, as well as other men, the usual articles of exchange in order to encourage it.

The people at and near the Bay of Islands are bent upon subduing the natives of the whole northern Island. How can we help this? We do not persuade the people to go to war! It is perhaps an act of Providence and a mercy that we are under the protection of so strong a party of natives. We should in the event of their being weak have probably been subdued with them. Do you think that the natives at a distance are less inclined to war, or that they are less cruel than those around us ~~are~~ towards their vanquished enemies. I beg leave me for all to observe, that we have nothing to do with the New Zealand Wars. There is not one of us in my opinion, but may remain secure at New Zealand, & also may be useful. For my own part, I have only one purpose in contemplation, namely. Here I do persevere, and here I wish to die. I know I have infirmities and great ones, & great sins too to be sorry for, but God is not to blame, and as far as he enables me to go on in his service, I am happy to say, I find that to be delightful.

I generally agree with you in your replies to my letter as stated in your 1st 2nd & 3rd Paragraphs.

The sentiments expressed in the 11th as such as I expected from
I cannot object to your answers contained in your 5th 6th
and 7th Paragraphs. And can only add with respect to
the Mechanics that they have not much troubled me.
I never had the use of a Carpenter more than 6 Days
previous to repairing the School house. I then had 10 Days
from Fairburn 5 Days. I now want a Church &
after that a dwelling house, but who am I to look
to to build them? I must depend upon you. I do
not think you can fairly accuse me of impatience respecting
the mechanics.

I conclude, by repeating my former observation, that I
do really and truly desire to obey and act cordially with the
Society, and I object to any insinuation which may lead
the Society to think I desire to act otherwise. You are
greatly mistaken if you suspect, that I want to treat
either the Society or yourself disrespectfully. The Society
I am persuaded will not finally blame me for bringing
the subject fairly before them, and not hiding my measures
from their view. I think I have said all that can be
said either in excuse for, or as to the expediency of the
conduct of the Missionaries in bartering with muskets &
powder among the Natives. The Society have a right
to condemn me, and my colleagues, if they think we
have done wrong, for we are their servants. There is
one observation which I must however make to you. You
seem to be more afraid of suffering in your good
name and reputation respecting the above Question, than
you are desirous of explaining the truth, putting the matter
in its ~~own~~ ^{proper} light, and leaving to your New Zealand
Colleagues. Have you forgotten, already, your own

amendment of my answer to the Commissioner, namely,
 "A musket has a greater tendency to give a civil feeling
 to a native mind than the use of a savage weapon."

The 75 L worth of Fish Hooks were equally divided
 between the two settlements as soon as I returned home.
Mr Butler knew this. I have not acted partially or
 selfishly, but fairly and kindly to all the Missionaries
 in those matters.

I am now glad I opened my mind freely to you
 in my letter by the Westmailand. & I thank you for
 your reply, altho' it is a sharp one. I believe if
 I had always had you with me at New Zealand we
 should have agreed very well. You would then have
 known my wants & would have cheerfully supplied
 them. Nor would any misrepresentations have occurred
 in which my name has ever been brought into question
 respecting those unpleasant transactions which have
 wounded your feelings so severely. I assure you I
 cordially esteem you for your pious and disinterested
 services in the cause of our common Lord, and I fervently
 pray that it may please God to confer the richest
 blessings upon yourself and family. And am Dear
 Yours very obed. Serv^t

Thos. Kendall

Rev. Mr. Kendall

Rev. J. Wendell to Mr
Rev. S. Mayden.

Rev. J. Wendell
to
Rev. S. Mayden

Copy of a letter to
Rev. Sam. Mayden
Dated Feb. 26. 1822.

Feb. 26. 1822

J. W.