

Rev. J. Kendall to Rev. S. Marsden.

Bay of Islands Feby 26. 1822

Rec'd Jan 25/23

(Duplicate)

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Dear Sir
Ack. Feb. 14/23

Com. Feb. 5/23

I fully 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, in every
part of the earth. Was I a Quaker, I should also
say, that it is an unlawful, or unchristian profession
that of a Gunsmith, and that Bartering for 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. When even Christians are under
the necessity of providing themselves with weapons
of war, & they pray for, & endeavour to obtain
Victory over their enemies, not indeed for their
gratification, but for their preservation. 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 and practice of selling muskets
and powder to the natives of New Zealand in preference
to savage weapons can only be supported & 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
latter 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 will mention
a case in point. A person who does not approve
of the disposal of muskets amongst the natives, and
for whom both you & I entertain, I am sure the
greatest respect, immediately on my return to
New Zealand enquired if there were no small butchets

amongst the Society's Stores on board the Westmoreland
advising that small hatchets sold so well amongst 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 it 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 that very account
that the cries of the innocent children whose
parents had been butchered by them did not
occur to you. I say not too much, when I assert,
that your observations & your feelings are not in
unison. There may be men in the world who could
view with pleasure a human body cut up
with a hatchet in preference to being dispatched
with a musket ball, but not Mr Marsden.
I am fully convinced that the people of New Zealand
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 medium of exchange 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 & suffered them a long time before I parted with a single musket. Had could I now part with dollars, pounds &c. as easy, I would never part with another.

Your argument respecting agriculture is indeed very plausible: but you ought either to have settled us here as free from the concerns of the world as the Moravian Missionaries 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 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 weakness have 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, towards their vanquished
 enemies? I beg leave once for all to observe, that
 we have nothing to do with the New Zealand way.
 There is not one of us, in my opinion, but may
 remain secure at New Zealand, and also may be useful.

For my own part, I have only one purpose in
 view. Here I live, & here I wish to die. I know
 I have infirmities and great ones, and also great
 sins 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 4th are such as I
 expected from you.

I cannot object to your answers contained in
 your 5th, 6th & 7th paragraphs.

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 this subject fairly before them and not hiding my meanings 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 Missionsaries bartering with Muskets &c. 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, ^{however,} which I must make with due respect to you. You seem to be more afraid of suffering in your good name and reputation respects the above questions, than you are of

desires of explaining the truth; putting it in
its true light, & clearing to your New Zealand
colleagues. Have you forgotten your own amendment
of my sentiment ["]that a Musket has a greater
["]tendency to give a civil feeling to the native ^{mind}
["]than the use of a savage weapon["]

The 75 £ worth of Fish Hooks were
equally divided between the two Settlements
as soon as I returned, ^{Mr Butler knew this,} - I have not acted
partially or selfishly, but fairly & kindly to
all the Missionaries in those matters.

I am glad, I have opened my mind freely
to you in my letter by the Westmead &
I thank you for your reply, altho' it is a sharp
one - I believe, that if I had always had you
with me at New Zealand we should have agreed
well - You would then have known my wants
& have cheerfully supplied them. Nor would my
misrepresentations, have occurred in which my name
has ever been brought into question respecting

those unpleas and whips which have wounded
your feelings so severely. I assure you, I cordially
esteem you for your pious & 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 & family. And my
Dear Sir

Your very Obedt Servt
Thos. Bladell

Rev. Amos A. Phelps
