

parish more to his liking, and clearly shows the value of this down to earth human experience after the more cloistered life of Cambridge.⁶

It was while at Freshwater that Whytehead received the invitation to accompany Selwyn to New Zealand as Bishop's Chaplain. For some time he had seriously pondered the possibility of offering for missionary work, and several letters allude to his consideration of this question. He had already declined a colonial chaplaincy and headmastership at the Cape of Good Hope, as well as a post in the new and controversial Bishopric of Jerusalem. Furthermore, a letter of 12 July 1841 to the Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel, reveals his strong interest in a vacant professorship in Bishop's College, Calcutta—although he expressed misgivings regarding his health as 'by no means the best', especially his eyesight.⁷ In expressing his admiration for the S.P.G. missions, 'especially for the spirit of order and discipline in which they are conducted', he might indeed have opened the way for his recruitment for the New Zealand field, since at that time Bishop Selwyn would have been in regular contact with Hawkins who was secretary not only of the S.P.G., but also of the Colonial Bishoprics Fund. It is also conceivable that the friendship and patronage of Lord Powis had brought Selwyn and Whytehead together as indicated in the following letter written late in the same year:

My dear — —: . . . In two, or at the most three weeks, I expect to sail from England as chaplain to the Bishop of New Zealand. The call was such as I could not hesitate to obey, that of a Christian Bishop going forth on a most noble mission, and asking me to go with him and help him. Lord P — [Powis] had written to — [Clive] (as the Bishop told me) to empower him to offer me the living which Selwyn by his appointment had vacated: and it seems remarkable how God has knit us for these many years together, taking as we did almost exactly the same degree, fellows of the same college, tutors to the same pupil [Clive], presented with the same living, and now going forth on the same mission. . . . We shall seem in New Zealand as in some far chantry of a vast cathedral, while you in England are worshipping in the choir, but all the while the same mighty roof of the Church Catholic is over our heads as over yours. . . .⁸

So it was that Whytehead took leave of his family and friends, expressing in most letters the premonition that they would not meet again 'in this world'. He had suffered from asthma and other respiratory difficulties since a child, and it is likely that the damp conditions on shipboard exacerbated his condition. The *Tomatin* left Plymouth with the Bishop's party on Boxing Day, 1841. Shortly after its arrival in Sydney an acute coughing spasm in which he ruptured a blood vessel, forced Whytehead to remain there to recuperate after the rest of the party had proceeded to the Bay of Islands. Consumptive symptoms had already been diagnosed, and