

devotees, F. W. Faber and T. F. Knox who were amongst his closest friends, and who followed Newman and Henry Manning into communion with the Roman Catholic Church in late 1845. Whytehead also had family links with the older High Church party through the Churton family.<sup>28</sup> But irrespective of the strength of such Anglo-Catholic influences Thomas Whytehead enjoyed the continuing confidence of more moderate churchmen like 'Soapy Sam' Wilberforce his clerical neighbour on the Isle of Wight, and later Bishop of Oxford, and the future Dean of Chester and biblical commentator J. S. Howson who was of more broadly evangelical persuasion. Thomas's elder brother Robert Whytehead, a staunch evangelical in doctrine, noted in his private journal that, on his brother's farewell visit in November 1841, Thomas 'disavowed some High Church doctrines about sin after baptism, &c.', and brought him much delight 'with his zeal and piety'.<sup>29</sup> As Howson was later to comment, it was elegance rather than force which typified Whytehead's theological approach, a characteristic which seems to have given him the capacity to hold friendships across doctrinal lines of division. But could this eirenic attitude prevail with the Church Missionary Society in New Zealand?

Whytehead's Tractarian connexions had given grounds for fears on the part of the C.M.S. in the Bay of Islands that he was 'a genuine emanation from Dr Pusey himself!'<sup>30</sup> But Whytehead's theological breadth, personal spirituality, and respect for the scriptures soon dispelled their partisan scepticism. The ageing catechist Richard Davis who was prepared for ordination by Whytehead thought that if all examining chaplains were 'so scriptural as Mr Whytehead' the church's ministry would be in much better shape. Mrs Selwyn commented:

[Davis] was old enough to have been Mr. Whytehead's father I used to think it a beautiful sight to see the grey headed man hanging on the words of his far younger teacher, & looking up to him with such reverence, the old man full of health and vigour, the young man sinking into the grave.<sup>31</sup>

The last work to be taken up by Whytehead was the translation of Bishop Ken's 'Evening Hymn' into the Maori language, a task which he began in mid-January. That it gave him some difficulty is indicated by the disparity between an early draft amongst his manuscript papers, and the final printed version in the Turnbull Library.<sup>32</sup> The Maori particles gave him particular trouble and he readily confessed the imperfect grasp he had of the Maori tongue. With the assistance of James Davis he was, however, able to complete the hymn, *He Himene mo te Ahiahi*, and heard it sung outside his sick-room window by the mission Maoris before he died. It was, he wrote, a 'legacy when I could do no more for them' <sup>33</sup>