

amalgamate the two races, it is bringing on that crisis very rapidly. I don't feel sure, that a war of extermination may not grow out of it. Anyhow it is a very serious matter, and the *least* important part of it is this, that it may cause the recall of the Governor, misunderstandings at home as to the attitude of the Church of England people, and misconceptions as to the actual relations between the natives of this country and the English people. It *may* be the commencement of a course of real injustice to the native race.

Bishop Patteson takes the missionaries' line and deplores the attitude of the settlers towards the Maori. He observes that they understand little of their way of life or their language. 'They don't contemplate the New Zealander ever becoming entitled to the privilege of the English citizen, though they take good care to let him feel that he is the subject of the white man's sovereign.'¹⁷ Personal anecdotes give another and human dimension to the facts of the situation as he sees them:

'Now,' said a man to me yesterday 'all their savage passions will be aroused.' 'Yes' said I quietly 'on *both sides*.' Whereupon our eyes met and I looked him steadily in the face till he saw my meaning and held his tongue.¹⁸

However, from the beginning Patteson is concerned at the effect of the clergy's stand. He sounds a warning that their attitude could engender the feeling that they forgot their duty as subjects of the Queen in their defence of Maori rights ('and with some reason owing to the wrong-headedness of some of the clergy'). He is critical of Archdeacon Hadfield's action in withholding letters from Wiremu Kingi who sought his intercession with the Governor to prevent the Waitara purchase and observes:

One person has acted wrongly no doubt. Archd. Hadfield. He was in actual communication with his old friend Wm. Kingi, and suppressed information that was in his possession; in this way. He for 20 years and more has been a quasi Dictator in the South on all Maori questions; he had, I believe, passed his word (as it were) to Wm. Kingi that he could not be disturbed in the quiet rights which he enjoyed at Taranaki (according to Maori comprehension of rights, customs etc). Now that the Governor has taken a part contrary to that which Archd. H. assured his friends must be taken, he (the Archd.) is so excessively angry that he cannot speak or write temperately on the matter.¹⁹

Patteson does not see this as sufficient reason for not communicating with the Governor and furthermore predicts only the possibility of great mischief in Hadfield's insistence upon printing a pamphlet.²⁰

... His object is not now to offer advice—it is too late—it is simply a repudiation of any share in 'such gross injustice'—a severe con-