

John Telford, the second person involved in the publication, had crossed to New South Wales a few weeks earlier. Ten years before, in 1844, he had been appointed mission printer in successor to Colenso, serving for some four years before a lengthy visit to England in 1848. Dogged by ill health he was posted on his return the following year as a lay worker to assist Taylor at Wanganui and spent much time at Pipiriki. However the climate of Wanganui and the living conditions at Putiki were unsuitable and he was back in Auckland in 1853 when he met Grace.

Telford, as he later explained, agreed to assist only with the translation of the circular and with some reluctance, after 'repeated visits and representations of the author made me loath to give him offence by a refusal'. He explained his unwillingness to assist not only on grounds of health but, somewhat curiously, for the reason that although 'the object appeared to be good' it was but a temporal one and not entirely 'within the limits of missionary action'.²³ He confirmed that the circular had not been printed on the mission press but by an Auckland printer in the ordinary course of business. Grace had paid for the printing and had taken all the copies, giving Telford 'a few of them, but with the exception of two or three which I sent . . . to a friend in Wanganui . . . I circulated none'.

Wynyard considered Telford's explanation 'rather evasive'. What he stated was 'all very well' but Grace was still the author and Telford had arranged the printing. That it was not printed by the C.M.S. was now 'of little moment' as it was never supposed for a moment that other missionaries named 'had anything to say to it'.²⁴ Had Wynyard seen the letter which the catechist wrote a week or so later to one Charles Graham, his doubts about Telford's good faith would hardly have diminished. The reason, as Telford saw it, for the ruthless impatience of the Auckland politicians was the expected demise of the Maori race 'by the friends of the *Southern Cross*'. It was no wonder that the circular, 'simple and honest though it be should have given offence to these men'. Telford compared Grey, whose image as a friend of the Maori was as yet unshaken, with Wynyard—'feeble-minded, unfit for his situation'.²⁵

The Provincial Council, meanwhile sat in mid-November to hear the evidence of Hugh Carleton and others on aspects of the land purchase question as well as the Grace circular. Before interviewing the printer John Richardson it questioned Philip Kunst, managing printer of the *Southern Cross* and William Wilson of the *New Zealander*. Kunst declined to be drawn on the identity of the printer but merely suggested that the type had been cast in Sydney—'All the Printers in Auckland have similar type . . .'. Wilson also could not say where it was printed but thought that it was set in type held by St John's College; he had compared the type