

quently warned him, that he would by his recklessness provoke the natives to kill him. He had shot one or two natives on Erromanga, and he was in the habit of firing at the natives of Tanna. He met his death as follows:—he was in charge of a trading station at Port Resolution. A chief had gone into his premises to procure a light to kindle his fire. The white man ordered the chief to go out of the yard; the chief was in no haste to be gone. The man pulled down his musket and threatened to shoot him; the piece missed fire: the chief took a piece of iron and threw it at the man. It struck him on the head; he fell to the ground and died in a few hours."

What becomes, then, of Mr. Paton's story, which we are surprised to find Mr. I. repeating, that the people of Port Resolution count up on their fingers the number of white men that they have killed, a story which in Australia assumes the definite shape of twenty being killed and eaten at that place alone.

But in order to a correct view of the matter we must consider the treatment that natives have been receiving from white men. Mr. Inglis complains of our statements on this point. We only gave the view of all the missionaries who have been any time in the South Seas, including himself. At the time of the last murder of a white man on Tanna in 1858, he joined Mr. Geddie in a representation to the Captain of the *Iris*, not regarding the natives, but, as he says, "to redress those evils to which they are exposed from foreign influence." He wrote further: "It would be wrong to say that white men are *always* the first aggressors. The natives are dark-minded, degraded savages, accustomed to attach no value to human life; and if they see any chance of acquiring some tempting property they will without hesitation kill foreigners to secure its possession. But still, bad as they are, the treatment they receive is often still worse.

"I have been distinctly told by one who ought to know—one at present connected with the sandal wood trade—that for every white man killed by the natives, there are fifty natives killed by the whites. Now while I

am disposed to look on this statement as hyperbolic, yet after making every allowance for some looseness of expression, there is certainly as much truth in such an expression, as clearly indicates the side on which the preponderance of wrong-doing exists."

We respect officers of the British navy as well as Mr. Inglis does. We never applied to them the passage, "They that take the sword," &c. Nor was it quoted from the beginning to the end of our article. But we think it sad, that a high-minded British officer should, as in this case, be led by imperfect or incorrect information into a false position. From Commodore Wiseman's reply to the letter of thanks to the missionaries, it appears plain, that he was punishing murders of British subjects committed by the people of Port Resolution. Had he had before him, instead of the Australian story of twenty white men killed and eaten, the truth as now admitted, that no white man had been murdered among any of the tribes round that Bay, does any man believe that any commander in the British service would have adopted the course he did?

There being then no loss of life at Port Resolution, or even on the whole island of Tanna, to justify the *Curacoa's* proceedings, we are astonished to find Mr. Inglis attempting to hold the people of Port Resolution answerable, not only for deeds of blood committed by other tribes on the island, but even for those of the natives of Erromanga as well.

People at a distance who are ignorant of the state of matters in the South Seas, are apt to confound the natives of different islands, as if they were one people. But Mr. I. knows well that the people of Tanna and Erromanga are as distinct in government and language as any two nations of Europe—that they are even of a different race, and that they are on such terms that a person landing from the one island on the other is in danger of being killed and eaten. To hold the one people answerable for the crimes of the other, and punish them for them, because the one people influences the other, and a blow struck at the innocent will have a powerful effect on others, we