

on these islands, to be willing hastily to abandon them. It was evident, however, that the island was in a very unsettled state, and that there were prejudices against the missionaries which impaired their usefulness. Under these circumstances, we thought that if Messrs. Paton and Matheson would make this island their head quarters for a season, it would be a positive advantage to the cause. Our proposal was that the teachers should take charge of the mission premises, and carry on the work to the best of their ability, while the missionaries, having the *John Knox* at their disposal, might visit them often, and direct their labors. Their partial absence we hoped would cause the natives to value their presence more, and lead them to invite their return to the island. The Bishop of New Zealand, whom Mr. Inglis approvingly quotes, would not have dissented from this plan, for it would only be carrying out his own favourite idea of a floating mission, and his objection to our mission is that we risk too much. Had our advice been taken, the Tanna mission would probably not have been broken up, and we should have escaped many of the troubles which have since befallen us. To justify the course which Mr. Paton took in declining the advice given to him, Mr. Inglis adduces the case of Paul, who went from Cesarea to Jerusalem, in opposition to the views of his missionary brethren: he might have told us also, that the same apostle fled from Iconium to Lystra and Derbe, when he knew that there was a plot against him; and he no doubt did what was right in both cases. We wanted neither an obstinate resistance among a dark minded and irritable people against their expressed wishes, nor a disastrous flight; it was a middle course which we proposed, and we had scripture authority for this also. When Paul's enemies followed him to Berea, and stirred up the people against him, "the brethren sent away Paul to go as it were to sea; but *Silas and Timothy abode there still.*" It has always been a matter of regret to me, that Mr. Paton, who suffered so much for the Tannese, should have made such a smash up of the mission when he left there. Our venerable teacher Abraham told me, on his return to this island, that Miaki, the chief, wished a teacher to remain, expressed his belief that there was little or no danger to fear, and said that he was willing to go back to Tanna, if we thought it his duty to do so. It is no easy matter, however, to re-establish a mission after it has been broken up.

I am sorrow that Mr. Inglis speaks so lightly about what he calls the "frowns and censures" of the missionaries of the London Missionary Society. These islands were transferred to us by these brethren with the

understanding that our missions should be conducted according to the principles on which they act, as far as peculiar circumstances admit. Any serious departure from these I should regard as a breach of moral obligation. My missionary brother flatters himself that all is right, because no expression of disapproval of late events, either official or private, has come from that quarter. Some men would be inclined to regard this silence as ominous. I happen to know the views of many of the missionaries of the London Missionary Society about the *Curacoa's* visit to the New Hebrides, and there is but one feeling of deep and intense regret that our mission should have been identified with her doings. After what Mr. Inglis has written, I would be doing injustice to these brethren to withhold all information about their views. An excellent brother of that Society writes as follows; "We have all been deeply grieved on account of the sad, sad doings at Tanna last year. Oh! is it not deplorable that our missionary brethren should have involved themselves in proceedings so entirely alien to the spirit that should characterize us as the servants of Him who declared that He came not to destroy men's lives, but to save them? Nothing, I think, so deplorable has ever occurred in connection with our mission in these seas, and bitter will be the fruits for years to come. I was greatly rejoiced at the noble protest of your Church," &c. The *Curacoa's* doings do not appear to be regarded with much favor even by men of the world. It is true that the Admiralty have approved of Commodore Wiseman's punishment of the Tannese, under the impression, no doubt, that they have been guilty of atrocities, which have yet to be proved against them. A gentleman, however, who read the dispatch, says that the approval is of the most qualified nature. It expresses strong doubts as to the expediency of such a vigorous mode of dealing with a savage people, which may defeat rather than promote the security of European life and property among them. It wisely suggests that if white men cannot live safely on one island, they should just remove to another. An injunction is given also to those in Her Majesty's service to be more cautious about interfering with such matters in time to come. Another of H. M. Ships visited these islands shortly before my return, the Captain of which disapproves of the manner in which the Tannese have been dealt with. His views coincide with those of the missionaries of the London Missionary Society with whom he had previous intercourse. He says that whatever explanation may be given of that affair, it will always be regarded as a missionary war, and this he considers a contradiction in language. When one of