

but the native evaded the blow. The latter then threw a piece of iron at the white man which struck him on the head, and the wound inflicted was so severe that he died soon after." The man who was killed is reported to have treated the natives with much harshness, and he was obliged to flee from Erromanga only a few weeks before for shooting a native of that island. Capt. Vernon of H. M. S. *Cordelia* visited the islands soon after, and upon enquiry in the case dismissed it. His opinion evidently was that the deed was a justifiable homicide. He said in my hearing that if white men treated natives so they must abide by the consequences. The last case of violence was an assault on an Aneiteum teacher.—A stone was one day thrown at him by a heathen native. He was in a decline at the time, and the blow received may have accelerated his death. The chiefs of the village to which the offender belonged seized him, tied him hand and foot, which is a disgraceful punishment among natives, and then sent for Mr. Paton to come and see what they had done. They asked the missionary if the punishment inflicted were sufficient, or if they should increase it. He expressed himself satisfied, gave the man some good advice, and either requested that he should be released, or released him with his own hands. These are the murders charged against the people of Port Resolution—the first committed more than twenty years ago—the second disposed of by a British officer—and the third punished by the native authorities. Had a full statement of these cases, especially the two latter, been given, no British Commander would have risked his reputation, perhaps something more, by interfering with matters already settled. There has been no white man killed at or around Port Resolution, so far as I am aware, (except the case already noticed,) from the time that Capt. Cook visited that place in 1794 until the arrival of the *Curacoa* in 1865. The story of twenty or thirty Europeans being killed and eaten by the natives within the last few years, which I heard both in Scotland and Australia, and which reconciled the minds of many excellent people to late events, is a cruel fiction.

The last charge against the Tannese is the destruction of Mr. Paton's property. This occurred during a civil war among the natives. The residence of Mr. Paton on Tanna had nothing to do with that war. The friends and enemies of the mission were united on opposite sides. It so happened that the mission premises were on the borders of two districts which is the usual fighting ground of the natives. Our teachers affirm that when war was inevitable, the chief Miaki went to Mr. Paton, told him that their enemies were coming to fight

them, and advised him to leave his premises, and offered also to remove his property to a place of safety; but he would not consent, as he thought the natives intended to steal. The chief's warning soon proved to be true, for war broke out, and Mr. Paton was obliged to leave his house, which was afterwards broken into and his property stolen, with the exception of a portion saved by the teachers and natives, and afterwards brought to this island. Mr. Paton says that he has no recollection of the chief's warning to him, but it is quite possible that many things may have escaped his memory amidst accumulated trials, when he expected every hour to be his last. I may state here that Nauka, the present chief of Port Resolution, went after night, at personal risk, and nailed up Mr. Paton's house after he left to save his property, and the latter is now aware of this fact. This man is one of the chiefs whose district was laid waste by the *Curacoa*. He was punished for the destruction of property which he made every effort to save. This is one of the dark features connected with that memorable visit. I regret, for the sake of our character as christian missionaries, that so much has been said about the loss of property on Tanna, which after all was not a very serious affair. It would be much better for the churches engaged in the mission to give aid, when worldly losses occur, rather than have so uncongenial a subject so much obtruded on public notice. I may just add that the late Mr. Johnston, one of our missionaries, had only been a few months on the islands when he died. He had not been long dead when his widow lost her outfit, and nearly all that belonged to her, by a destructive fire on this island, the work of an incendiary. In her case complaint might have been excusable, but no person in or out of the mission ever heard the language of murmuring from her lips. She took joyfully the spoiling of her goods; and so little was said about the matter, that few friends of the mission seem to know or remember any thing about it. This is the true spirit of the christian missionary.

These are the crimes for which the Tannese were punished; and most persons looking at the ignorance, deep degradation, and misery of the natives, will be inclined to say that missionaries, instead of calling for vengeance on them, would only be following the example of Christ and of his inspired apostles, had they said, "forgive them for they know not what they do."

I regret that Mr. Inglis should have misunderstood Mr. Copeland and myself, when we proposed the removal of Mr. Paton from Tanna for a time. We never intended the suspension of the mission, but the reverse. I know too much about the anxieties, dangers, and trials of opening up new stations