

where misapprehension and misrepresentation are so easy, to have escaped censure from these two quarters, is about as much praise as we could reasonably have expected.

But to come to the facts of the case. It is made to appear in the *Record*, that the main, if not the sole, cause of the *Curacoa's* doings on Tanna, was to take revenge for the loss of some trumpery property belonging to Mr. Paton. Is this true? I aver that it is not: property is valuable on the New Hebrides, even the most trumpery kind of it; but we do not value it at a price so high as is asserted in the *Record*. In order to understand the merits of the case, various considerations must be taken into account. In order to comprehend our position, in order to estimate the criminality of the natives, and the necessity of inflicting some punishment, it is necessary to take into account the history of these islands, the customs of the natives, the position occupied by those punished, and the treatment they have received both from missionaries and men of war. Tanna and Erromanga have had a history peculiarly their own for the last quarter of a century; unparalleled, I believe, in the South Seas. For treachery, cruelty, and murder, they are become proverbial. It is of no use, for the sake of criminating others, to palliate the conduct of the natives. It is of little use to say that they killed Williams and Harris by mistake, and that they were grieved for it afterwards. Kaniamui, the murderer of Williams, is still alive, and is considered both by Mr. Gordon and the traders, as one of the most designing and dangerous men on the island, an instigator of all kinds of mischief. To say that the death of the Gordons was "the result of ignorance and the misrepresentations of white men," is a very incorrect statement: indeed that mode of indiscriminately charging all white men, as being the cause of all outrages on these islands, is not only unjust to the natives, but very injurious to the mission. About two years ago I saw the murderer of Mr. Gordon, and a more impudent, a worse looking fellow, I have perhaps never seen; a man apparently fit for any thing. When less was known of the natives these views might have been accepted; but now they are quite untenable. And it is certainly much better to look the character of the natives fairly in the face, and prepare ourselves accordingly, than allow ourselves to be deceived, where so much evidence is lying before us.

In no island in the Pacific, so far as I know, have four missionaries been killed by the natives, except on Erromanga. On Tanna the results have not been so tragical; but in no island in these seas, so far as I remember, has a mission been twice broken

up, and the missionaries made to flee for their lives, except on Tanna. First Messrs. Turner and Nisbet with their wives were driven away from Port Resolution; subsequently one of the teachers left by them was murdered there; a party from Port Resolution caused the murder of the Samoan teachers on Fotuna about the same time. Two men from Port Resolution killed one of our Aneiteum teachers on Aniwa, and left a second apparently dead. A chief of Port Resolution killed one of our Aneiteum teachers living with Mr. Paton; at least he abused him so that he died of his wounds. It is well known that Mr. Johnston's life was attempted, and it is believed by many that his death was caused by the shock his nervous system received on that occasion. You wrote me at the time to the effect, that you looked upon Mr. Johnston as being as much a martyr, as if he had fallen beneath the club of the savage. But be that as it may, murder was attempted. It is also well known that various attempts were made on Mr. Paton's life; and that, finally, to save his life he had to flee from the island. Mr. and Mrs. Matheson had to do the same, and the hardships they endured in their flight hurried them both to their graves. I say nothing of a white man who was killed by a chief of Port Resolution in 1857, or of two other white men, the one killed and the other seriously wounded at Aniwa, at the instigation of Port Resolution natives. I confine myself to the mission; because I know that the conduct of all connected with it was peaceful; although I heard of no outrage committed by those white men at Port Resolution.

So much for life; and now as regards property; it was not simply a few things belonging to Mr. Paton that were lost; two mission stations of nearly four years standing were broken up, containing buildings erected at considerable expense to the mission, and very great labour to the missionaries and teachers; besides a considerable amount of both mission property and private property belonging to the missionaries; and to obtain possession of which was probably a chief cause of many of the outrages that were committed. At least it is now known that on Fate the chief with whom they were living killed the Rarotongan teachers, or caused them to be killed, to obtain possession of the contents of their boxes.

But to understand the state of things at Port Resolution, it is necessary also to know that the present residents there, virtually serve themselves heirs to all the murders and acts of violence committed there for the last twenty-five years, both on Tanna and Erromanga. It is said, they count on their fingers the number of people