as with the school the study of the language is making only slow progress. The bad thing is that the people talk as brokenly in their own language to us whites as we do. Consequently we only hear a few new words and even fewer new forms. We still have not yet learnt completely the conjugation. It is necessary that we go more than hitherto among the natives, which we can do now since there are three of us.

Brother Flierl now holds a meeting every Sunday with young and old men and women. In the beginning and at the end a verse each accompanied by the harmonium is sung, then Flierl tries to tell the natives the bible stories and shows biblical pictures to them to illustrate them. Several times quite a few blacks were here, and once, when the attendance was small one Sunday, a black man advised, we should announce the day before when it was Sunday so that the people would stay at home. The people listen attentively and once someone believes he has understood the matter he explains it to the other. On such occasions many a thing comes up which sounds funny to them, solen which gives rise to great laughter. In order to be able to teach the black something definite we have translated the first eight commandments as well as possible. As soon as we have acquired a stronger grasp of the language we will also translate biblical stories.

Source: Extract from Missionsblatt Neuendettelsau, August, 1888. Translated from the German by John Moses.

VIOLENCE: DOCUMENTS C119 to C130

C119 Casus Belli, New Britain, 1878

MONDAY, 8 APRIL 1878
This morning whilst I was sitting in the study skinning a bird a native came to the window and told me that four of the Teachers had been killed by the bush natives. We have often before heard similar reports but something in this impressed me with the conviction that it was true knowing as I did know they had decided to pay a visit inland. When we held our General Meeting a few weeks ago Sailasa told me that he had been up inland and had been kindly received by the Natives and that they all wished him to go again. He said that the great bulk of the people lived a very little distance inland on a fine level plain and that they were quite accessible from both sides of the promontory. He wished to go again and begged me to give him some beads etc. as presents to the chief for feeding them etc. I gave him the beads he asked for and told him that I also intended to go inland farther up the coast and hoped to get some good opening for the lotu also.

TUESDAY, 9 APRIL 1878
Today Ratu Zivai arrived bringing the confirmation of the report we had heard.

WEDNESDAY, 10 APRIL 1878
Very heavy rain all morning. Started as soon as it was over with Mr. Turner, carpenter, and Teachers in the boat. A hot sun with little or no wind made the passage very wearisome until we reached Cape Stephens when we got a very heavy downpour of rain which lasted for two or three hours until we reached Rakaul (or Ratavul) where we slept at the house of Mr. Brunow, one of Messrs. Godeffroy’s traders here. At this place we heard that one of the Teachers had escaped the first attack and had fought his way down to the beach where he was received by a Chief called Talili with whom all the Teachers had been on very friendly terms and with whom he had of course felt quite safe. The Chief gave him food and whilst he was eating it some of his people came from behind him and clubbed him. A lot of Nogai people who had been at the cannibal feast had passed through Rakaul that day and had told the tale.

THURSDAY, 11 APRIL 1878
Started early this morning for Kabakada about 6 miles distant from Rakaul. We soon landed and made our way to Sailasa’s house. It was very very sad indeed, to meet with the poor widows and to hear their piteous cries. “Twas little use trying them to speak any trite words of comfort and we could only sit silent with them, as sharers of their sorrow. We soon heard the many horrible accounts of their death which made our blood boil as we heard them and I could see by the compressed lips of the Teachers and their significant sullen silence that their feelings were so deeply moved that they were no longer masters of their passions. We were told that Talili, the reputed murderer, had actually come from his village on the previous night and proposed to Toromu the Chief of Kabakada to murder the women and children and burn the house ... that he was there is certain and that he actually proposed the murder is very probable. I soon found out that the Teachers were planning an expedition to Talili’s village that night and were determined to go without telling me of it for fear I would prevent it. The Fijians and Samoans had consulted together and were prepared to go and two of our party Mr. Turner and Mr. McGrath had agreed to accompany them. This action brought matters to a crisis and I was compelled to decide what course I would pursue and the decision I arrived at was to take the matter into my own hands and endeavour to punish the Natives of the very district where the massacre was perpetrated. I felt deeply the great responsibility I was assuming and I think it right now to state the position in which I was placed and the reasons which induced me to decide as I did.

There was first the fact that the Teachers themselves were actually preparing to go; that they said that life was no longer safe, nor was the mission work at all practicable if the murderers were allowed to go unpunished. I might of course have positively forbidden them to go and under such pressure they would probably have stayed but they would lose all hope and interest in their work and our work would only result in failure.
The few whites had also assured me that unless something was done their lives were no longer safe. They readily volunteered their help and urged immediate action.

Taleli had previously attempted the life of Mr. Hicks, a trader at Matupit, the cook of the John Caesar also had a very narrow escape from them and he very recently tried to capture Mr. . 's schooner. Since the murder also he had sent, so 'twas said, some very insulting messages to the Whites and had said that he was especially anxious to get me.

My own convictions also were that unless these murders were punished they would soon be followed by others. I felt that punishment was necessary not so much to revenge the deaths of the Native Minister and Teachers as to protect the lives of those who were left. I felt also it was not well to wait for the arrival of a Man of War for even if the Captain chose to interfere in the matter, which to say the least was doubtful I did not think they could do it as well or with as much effect as we could do it ourselves nor did I like the idea of our appearing in the eyes of the Natives to be entirely dependent on outside assistance for our protection or of having it said outside that we could only establish our Mission here by the aid of the guns of a ship of war. This may appear to many to be a very conceited opinion but I am certain that it is a correct one. When a ship of war is seen after any such crimes the perpetrators are at once on their guard and take to the hills where it is almost impossible to follow them, a few shells are fired and some houses burnt and this in the majority of instances is all that the most determined Captain can effect even if his instructions allow him to do so much. My plan on the contrary was to attack at once from both sides of the promontory whilst the event was quite recent and before the natives expected us to take any action. They thought only of punishment when a big ship came but we determined to start as soon as ever we could get ready and leaving all the coast towns alone to push on at once and surprise the natives in the very town where the Teachers were killed and where they never dreamed that a White man or a Teacher would dare to go again.

To say that I felt deeply the responsibility of my position is to say but little. I groaned under the weight of it and earnestly longed for some brother missionary to share it with me. During these past few months whilst nearly every one around us has been struck down with fever I have felt much our solitary position but it never came upon me with such force as now. I felt that I alone was answerable for it and that if we failed or if any more of the Teachers were killed on me alone would rest the blame. I knew that I had no precedent to guide me and that many good people whose opinions I respect and whose esteem I value would probably condemn my action as judged from their stand point. I considered also that I should probably be accused of trying to force Christianity by war on the people and that I must be quite prepared for some not very complimentary remarks on 'fighting missionaries' and also . . . All these things were fully considered and the conviction was forced upon me that we must endeavour to punish the murderers if only for the protection of our own lives. After arriving at the decision we determined to do it as speedily and as effectually as possible always bearing in mind that we must so act that our conduct would bear any judicial investigation which might take place.

I determined in the first place to remove the women and children and gave orders to them to prepare to go with us to Duke of York. I then went up to see Bulilalai a noted chief in this part of the Island. He is very shy of any Whiteman going near him as he is accused of causing the murder of Jameson the trader at Kabai last year. I sent word however that I would go alone with one of our Teachers, but with no other Whiteman. I wished to secure his help if possible but if not at least to be certain that he would not oppose us. His offence has been in a great measure condoned by Messrs. Goddefroy's Agents Lere and I promised him that if he acted well in this case I would use my influence in his favour. We went inland some distance and after some precautions had been taken by the natives I was taken to a small house in the bush where the old chief was. I told him what I had come for and reminded him that Peni one of the murdered Teachers was under his protection and that he to some extent was answerable for him. He told me at once that he loved Peni, that all his people were sorrowing for him and finished by declaring that he fully intended to eat Taleli, the murderer. I felt quite certain that he would have no scruples about carrying out his intentions in that respect if Taleli fell into his hands but I told him that we could not allow cannibalism as 'twas not our custom to eat men and that we thought it wrong to do so. He looked at me in a way at once that seemed to express surprise at our conduct and pity for our folly but declared himself willing to help us telling me that though he was unable to go himself from sickness he would send his three sons in charge of his men. I then returned to the beach and arranged with To-Log-Log the chief with whom Peni lived, to help us. This he was very willing to do, especially as Bulilalai to whom he is tributary had agreed to join us. Slept at Mr Southwell's in the evening.

Source: Journal of Rev G. Brown, 1877-78, Mitchell Library, MS. A1686-13, entries as shown

C120 The Six Day War, New Britain, 1878

WEDNESDAY, 17 APRIL 1878
At Nodup. This morning we consulted together, and decided to attack from both sides next day. To make the matter clear I will try to describe the position of the village and the object we desired to accomplish. The villages are situated on a large promontory on the high land lying between Port Weber and Blanche Bay coming down almost to the extreme north coast of New Britain. The distance from Port Weber to Blanche Bay we estimated at about 15 miles and that from Na Waira to Blanche Bay at about 10 miles. Our plan was for the large party of the Whites and Teachers with some friendly Natives to start from near Keravia in Blanche Bay whilst two boats should go round to the other side about 30 miles distant to guard
the coast there and also to direct the friendly natives on that side. The party starting inland from Blanche Bay was placed under the leadership of Mr Hicks the trader at Matupit and consisted of Messrs. Hicks, Powell, Turner, McGrath, ten Fijian and four Samoan Teachers with a lot of native auxiliaries from Nodup and Matupit and Malakula. The party going round the North Coast was under my direction, and consisted of Mr Blohm, Mr Young, one Teacher myself and the two boats' crews with all the native auxiliaries on that side. The Blanche Bay party left at noon for Matupit and we started for our station at the same time. We reached Ratoul (Ratuvalu) about sunset and from there went on to Kabakadai to Mr Southwell's house. I then sent at once for To Log Log and gave him a lot of strips of white calico to bind round the head of every friendly native to prevent their being shot by any of our own party. Mr Blohm followed me to Kabakadai and soon afterwards Mr Anderson came up from the westward on his way to Duke of York. We quite expected a boat from the Johan Caesar one of Messrs. G. J. Griffith's ships lying about 12 miles away at Kabi (?) but none was sent. I was very tired indeed but could get but little sleep.

**THURSDAY, 18 APRIL 1878**

This morning we were away by daylight in the two boats. Called at Kabakadai, Sailasis sea (?) station and sent ashore some more strips of calico for them. On our way we heard that our native allies had been tampered with during the night, that Talili had sent Duwara (shell money), 2 pigs to Bululalai and that they had been accepted. We had therefore to act very cautiously and to guard against treachery on their part. As we neared Talili's house we saw that all Bululalai's men were coming along the beach with the Kabakadai people instead of going into the bush as they had agreed to do and this conduct increased our suspicions. We pulled near the beach and called out to them to burn Talili's house but this they did not attempt. We soon saw by the burning houses inland that the Blanche Bay party were successful and were working their way down to us as we then thought. A lot of canoes now came out and encircled us from sea ward so that our position was thus. We were lying off the beach in two boats, Mr Blohm and Mr Young in one, and teacher and myself in the other. The crews we had were not to be depended on at all in the event of any hard fighting. On the beach were about 500 natives professedly friendly to us but whose actions were most suspicious, refusing to go into the bush or to do any damage which might convict them with the other side thus confirming our suspicions that they had been bought over and were really against us. Behind us to seaward were some 40 canoes which we had several times warned away but without effect. Mr Blohm repeatedly pointed out the danger from these canoes and we at length determined to drive them away. We pulled out and two gave chase the native chief from... Mr Blohm's boat firing the first shot at them. All the canoes which turned east we left as we thought they belonged to friendly natives. The others we chased running one right on to the reef at Kabakadai and wounding two of the men. The people on shore followed the boats but stayed at Kabakadai when we turned back. We heard afterwards that they had been undecided how to act but our action in clearing the bay of canoes in so short a time decided them and they went into the bush and fought killing three of Talili's people the same night. We found that the canoe we had chased so far was one belonging to Ratoul a professedly friendly village and so we pulled down there and told Mr Brunnio, the trader there as we thought he might be in danger. I then paid for the damage done to the canoe and for the wounded natives also, much to their satisfaction. We then pulled back to Talili's place landed and burnt his house, a fine canoe, and then laid there all day just off the beach to await the bush party, thus showing that we were not afraid of him. On landing to burn the house we found that Bululalai's party had put dracena leaves on the house thus making it sacred and secure from damage by any of their natives so that our suspicion of them was quite correct. We remained until some time after sunset waiting for the rocket which the bush party was to send up but as we saw none we returned at night to Nodup.

**FRIDAY, 19 APRIL 1878**

Left Nodup about 8 A.M.—called near Cape Stephens for water. After leaving there we met the boats of Mr Anderson and John—the Portuguese trader. They told us of Bululalai's party having killed the three men and that they were now fully committed to our side. Called at Ratoul and heard from Mr Brunnio a report that one of the teachers, Perewa, had escaped to the beach when they were first attacked but had been killed by Talili whilst he was drinking some water he had given him. We intended to call again at Talili's place for some food but one of our crew had received a stone wrapped up in a certain leaf which our natives said was a friendly warning to him not to go on shore there as there was danger. Old Dick said, 'That stone all the same as letter. You look at letter, he talk to you. We look at that stone and leaf, he talk to us. He say you no go ashore, you stop belong boat.'

We kept in for Kabakadai and slept again at Mr Southwell's. Heard many reports about the success of the bush party from Blanche Bay.

**SATURDAY, 20 APRIL 1878**

We left Mr Southwell's station early this morning and pulled along the beach to Talili's place. There were crowds of natives on the beach, all very friendly now and all very anxious to pillage some of Talili's bananas, in fact they came for nothing else. We did not go in the bush but a large party of natives and two or three traders did and burned some of the houses. One of the natives got speared as he was stealing some cocoa nuts thus proving that Talili's men were not very far away.

As we were having dinner on the beach I got a note from Mr Powell written from Blanche Bay telling me that they had returned there instead of coming down on to the beach on this side as proposed. We were glad enough to hear from him that they had been very successful and that no one on our side was hurt. As there was nothing to detain us on that side of the Island we started at once to heat up to Ratavul and then walked overland to the head of Blanche Bay, got a canoe there and were soon at Matupit, glad enough indeed to see all our party safe and well though not yet recovered from the fatigue of their expedition.

They started from the island of Matupit soon after midnight on Wednesday night, landed on the shore of the mainland before dawn, Prayer was then made by the Teacher and with the first of daylight they started. All the natives had strict orders against cannibalism or any mutilation of the dead and also against killing any women or children. It was soon found that they were on the right track as some of the Natives called out they would pay diwara (cowrie shell money) to atone for the murder. There are no large towns here but every family has its own little enclosure. The houses are not large and in most
instances are merely small huts which can be put up in a day or two. All that were seen were burnt and about 20 of the murderers were killed that day. Amongst the number of killed were two or three women who could not be distinguished as such at the distance. The Natives themselves however have very little compassion on women and state that they are worse cannibals than the men and that they are always the worst in urging on a fight and in mutilating the dead afterwards. This I fully believe. The sea side of the range is very steep, and in many places the party had actually to climb. On the top is a fine level plateau of open country dotted over with clumps of trees and cocoa nuts. The Natives were quite unprepared for us, no traps were dug and with the exception of a short stand made by some of them at noon they never attempted any united resistance. They had felt themselves safe in their inland position and were surprised and frightened at the rapidity of our movements and the power of our weapons. Some of the stones from their slings came with very great force about the heads of our party, but the return bullets soon convinced the natives that they stood no chance against a musket or rifle and they soon cleared out. All slept in the bush that night, another proof to the bushmen that they were now dealing with a different people to their own coast natives, who would never dream of staying inland all night.

Next morning, Friday, they were all early astir and attacked and burnt some other towns further inland and more to the eastward of those burnt the previous day, after which they returned to the beach and burnt a large town called Keravia as they were clearly proved to be implicated in the affair. All then returned to Matupit. The estimated number killed and wounded was 60 but it was very difficult to ascertain this with certainty.

**SUNDAY, 21 APRIL 1878**

At Matupit all day. I sent out for the bones of the murdered teachers and got several belonging to Sailas and Timote. We consulted about what course we ought now to pursue. Many of us thought that quite enough had been done but it was shown clearly that though the natives who had suffered were implicated in the murders and the cannibalism, yet the town where the men were actually killed had as yet escaped. We decided to visit that town on Tuesday and in the meantime to send messages to three of the coast towns who had been concerned in the cannibalism but not in the murder that they must pay each 30 fathoms of shell money. This was a very trivial amount to ask but we meant it simply to shew that we held all participants in the affair to be guilty. Two of the towns sent the money on Monday.

**MONDAY, 22 APRIL 1878**

Still resting at Matupit and waiting for the boats.

**TUESDAY, 23 APRIL 1878**

This morning we embarked all the Natives we could in the boats, others went round in canoes so that we had quite a fleet with us. We reached the coast between Keravia and Diawaoon at sunrise. Diawaoon was the town which did not pay yesterday for their cannibalism so I sent down a canoe demanding the payment at once. They sent word back that they would send it as soon as they could get it from the bush. We then prepared to go inland again and our people were soon on their way up whilst Mr Blohm, Mr Hicks, Young and myself took charge of the boats and the shore party. We watched our people climbing up the steep sides of the coast range and could then trace their progress for some hours by the smoke of burning huts. As we knew they were then in the very town where our poor men were murdered I confess that I felt well pleased to see that such swift retribution had followed that barbarous act. As we were sitting on the beach I received a message from Keravia, the large beach town burnt on Friday, asking me to go up as they resolved to pay for peace. We at once went up and I received a present of Bananas, Cocoa Nuts, Betel Nut etc. and a roll of Diawara (Shell money) of about 50 fathoms. I assured them that we never wished to fight, reminded them of how often they had stolen from us and the teachers and how many other ways had annoyed us, but we had never resented it or tried to injure them. I told them we fought now because our lives were in danger and not merely to revenge the teachers. They acknowledged the truth of all I said and said, "Tis true, 'tis true, we began it not you." I accepted their offering, gave them a little present in return and told them we would make a formal peace according to their own customs in a few days. Some of our people now began to return from the hills. Three little children were brought in by our friendly natives who had been abandoned by their mothers. I at once claimed these and gave them in charge of the Keravia chief paying him to return them to their mothers and telling him I would expect to see them next time I came and would hold him responsible. Whilst sitting here I sent two more canoes down to Diawaoon asking for the promised payment but got no satisfaction at all. This town planned an attack upon three of our teachers last year when I was in Sydney and apparently it was quite an accident which prevented the plan from succeeding. About 4 p.m. we started in our boats with a long trail of canoes behind us hoping that Diawaoon would pay when they saw us but they were all in the bush and Diawaoon soon shared the fate of Keravia. These people lost several of their people, nearly all their houses and more than 1000 fathoms of Diawara from not paying a nominal fine of 100 fathoms after being five times specially warned in three days. We were very anxious here about some of our party who had gone some distance inland and did not return until long after dark when we were anxiously waiting for them. They brought a woman they had taken prisoner whom the teacher Aminio brought to save her life. She told us on our way home that Diawaoon had a whole body (that of Silas the Native Minister) as their share. This quite confirmed our opinion that it was Silas' bones we had got from that town. The remainder of our party from inland found us here bringing with them more bones and charred with fire which they had taken out of the town they burnt. They also got some other articles belonging to the poor fellows as we are quite certain that we have made no mistake. We got back to Matupit about 9 p.m.

**C121 Making the Peace, New Britain, 1878**

**WEDNESDAY, 24 APRIL 1878**

Today we left Port Hunter as I decided to do no more at present. We have taught the natives a lesson they will not soon forget. They have lost as nearly as we can tell about...
90 or 100 killed and wounded besides their loss of houses and shell money. Not a single one of our party received a scratch though Setaliti was only rescued from death by the timely help of Amosa.

We got to Port Hunter about 8 p.m. the natives yelling and shouting their songs of triumph all the time when we were nearly home. The old shout when they had got a body to eat was given but they had none with them wherewith to regale their friends. Twas strange to hear their old cannibal cry under such circumstances and so deprived of its old meaning. Ut-Ah ne ah ne ah and then a loud prolonged cry, half song, half shout.

(Thursday 25 April, 1878 no entry.)

FRIDAY, 26 APRIL 1878

This morning early we saw a vessel to the northward of the port which we soon made out to be the long expected Elie belonging to Messrs. Hernsheim and Co. we went on board in the afternoon and saw Captain Schmidt and his wife. She has had a long passage of nearly seven months from Hamburg.

(Saturday 27 April, 1878 no entry.)

SUNDAY, 28 APRIL 1878

Preached here. 'What I say unto all, Watch'.

MONDAY, 29 APRIL 1878

Busy preparing for journey to the north side of New Britain.

TUESDAY, 30 APRIL 1878

Left Port Hunter after breakfast. Called at ship. Heavy rains most of the way over. Reached Nodup after sunset.

WEDNESDAY, 1 MAY 1878

Started early this morning from Nodup. Called at Rata- vul then on to Kabakadai. Saw Natu Levai and a great crowd going along the beach with him. At night Mr. Wood went on to Kabai with the boat and Johanne's boat to buy taro. I did not go but stayed at Southwells. Sent £3 to Mr. Jennings (as) payment for his goats. At Nodup I paid Tolituru, Jobula and Tekorupa for their help in the war.

THURSDAY, 2 MAY 1878

Today I made To Log Log a present for his help. This chief was the only one who committed an act of cannibalism during the fight. Poor Peni was his teacher and lived on his premises. They were very great friends and To Log Log sincerely mourned for him. The first man they brought down to the beach and they cooked and ate him in Peni's house. Had I been in the neighbourhood I could have prevented it but I was on the other side of the Island then.

In the evening I sent up an positive message to Bullalai that he must decide at once whose friend he would be. If he wished to join us he must do so in reality, if not then he must take his stand with Taleli. He sent back a message at once professing the greatest friendship for me and engaging to fight Taleli immediately.

FRIDAY, 3 MAY 1878

Left Kabakadai and slept at Nodup. Sent word to the chiefs in Blanche Bay that I would visit them the next week and would call to account all who had been levying blackmail in my name.

SATURDAY, 4 MAY 1878

Left Nodup and reached home again.

Sunday 5 May 1878  No entry.
Monday 6 May 1878  No entry.
Tuesday 7 May 1878  No entry.

WEDNESDAY, 8 MAY 1878

Left Port Hunter this morning for the purpose of making peace with all the towns in Blanche Bay. Called at Palakiu and shot a few pigeons on our way. Reached Kinininugan about 8 p.m.

THURSDAY, 9 MAY 1878

At Kinininugan all day. I did a little shooting but did not have much success. Then Ami and I skinned whilst the others went out shooting. Tried to make friendship between the two chiefs here, To Warawakai and To...who have been at enmity.

FRIDAY, 10 MAY 1878

Left Kinininugan, called at Uwalian (or Guwalian) and slept at Kalaua. I was much pleased with this station. Anasa is a widower, his wife having died here whilst I was in Sydney but his house and grounds are by far the cleanest and kept in better order than any other I have seen.

SATURDAY, 11 MAY 1878

Left Kalaua early, pulled down to Baravon but could not get to see the chiefs so left word that we could call again in the evening. Then went on to Diwawon and landed at one end of the town. No natives to be seen. We sent up a friendly chief to them but they were all very frightened of treachery. I was determined to see them and convince them of our desire to be friends so we sat for several hours on the beach waiting for them and sending messages urging them to come. Our crew and others urged me to go but I refused and still waited until at last they came. Two of the chiefs brought Diwaru (shell money) as payment and begged me to make friends. I spoke to them very kindly, explained our position fully and made them well pleased and satisfied of our good will towards them by accepting their Diwaru and giving them good present in return.

We then went to Keravia where we found a great many people waiting for us. The first thing shown to me was one of the babies I had saved. The chief brought it and showed that he had looked after it well. I much fear that some baby will cause me the loss of many beads and other articles of value here as I see plainly that I am expected to make presents to it every time I see it.

Amongst the crowd was one of the chiefs from the town where Sailsi and the teachers were killed. He had sent down Diwaru and prayed to be forgiven so they sent up to him to come down to meet me. Poor fellow, I am sure he never spent such an anxious hour in his life as he did that day. He was surrounded by Keravia natives ostensibly his friends but he knew that they were nearly as frightened as he was and that they were no protection at all to him. I sat down just in front of him as I wished to gain his confidence and to make him feel that we really forgave the past. At first he evidently wished that I would choose a seat a little farther away but afterwards he got more at ease though he still watched every movement and once he was evidently preparing for a run when startled by one of our party who rose rather suddenly to his feet. I accepted his present and those of other chiefs and in accordance with their custom made them a return present as a proof of our good will. I then rose and spoke to them all reviewing our conduct from the commencement of the Mission and reminding them of our many acts of kindness to them and assured them that we fully forgave the past and wished to be good friends with them all. They assented to all I said, expressed sorrow at what was done and begged to have a teacher stationed with them, to which I agreed. I then tried to get from the bush chief the particulars of the murder but soon found that I could not depend on what he said and that it would not be wise to press my inquiries just then as it would only arouse his fears. They counted the names of 47 who were killed or
died of wounds in their district. We then left for Diwaswone again and called at the end of the town opposite to that with which we made peace in the morning. Here we found the chief and his people waiting for us with their present of food and shell money. We accepted it, gave the usual return present and started for Raluana where we arrived soon after dark.

**SUNDAY, 12 MAY 1878**

This morning we had a service at Raluana and then started for Uwalian as I wished to select a site for the teacher’s house. We walked about two miles inland and I examined the proposed site and fully approved of it. We then held a service with the people. Here I received a message from some towns in the bush telling me that they wished to pay as they also had taken part in the cannibalism. We had never heard of these people being engaged in the affair but they seem to have heard of us and are troubled in their minds. I sent a friendly message to them and promised to pay them a friendly visit soon. We slept at Kiningunun.

**MONDAY, 13 MAY 1878**

Just before dawn we reached Palakunye as we wished to shoot a few pigeons before going home. This we easily did as the Island is full of them. I also got 12 small birds, three of which at all events are new to me. We reached home just at sunset. Did not feel very well but managed to skin two of the birds and to put carbolic acid in the others to preserve them.

As I have now made peace with the greater number of the towns with which we fought or rather which we punished I may just say a little about the effect of our action. This I am certain is most beneficial and in this opinion all the foreigners concur. I am certain that our Mission here stands better with the natives than it did before and that we are in a better position to do them good. They respect us now as they never before did and as they all acknowledge the justice of our cause in punishing the perpetrators of the murders they bear us no ill will. This lesson will not soon be forgotten by the tribes here. It was sharp, short and decisive and had its due effect on them. They say, ‘twas an earthquake not a fight’. I could locate teachers with perfect safety now in the very towns which suffered the most and they would be well received. We have had several proofs since, both from New Ireland and the other places that other lives would have been lost if no action had been taken by us about these murders. On looking back now and considering quietly and calmly the past events I honestly believe that the plan I adopted was the best and was in fact the only which could have saved the Mission and many of our lives. ’tis true that many lives have been lost but the present and future good of thousands will far outbalance that. I am well pleased also that we did it ourselves and that no man of war was here to help. A ship of war would no doubt intimidate the natives and might perhaps be able to punish them, but after the vessel left the effect would soon pass away.

This has been no unprovoked shooting of natives nor was it anything like an attempt to force a way into their country by force of arms. They murdered the teacher whilst friendly with them and whilst knowing them to be ‘men of peace’ and ours was an honourably conducted war to save our own lives and to prevent a recurrence of any such barbarities. There is not a native in the group who does not acknowledge that we did right and that no other resource was left us. We made peace with all but Taliit in a few days and as I said before we stand in a better position now than we did before.

Source: Journal of Rev. G. Brown, 1877-78, Mitchell Library, MS., No. A 1686-13, entries as shown

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**C122 The Rev. George Brown Is Thanked by Other European Settlers, New Britain, 1878**

We the undersigned traders and foreign residents, residing in New Britain and Duke of York Group, desire to express our thanks and approval of your energetic and prompt action with regard to the cold blooded and unprovoked murder of the native Fijian Minister and Teachers by the natives of the interior of New Britain.

We desire at the same time to express our sincere conviction that but for your prompt action in this matter, the lives, neither of Traders nor Missionaries, would have been safe in any part of these Groups and it was acting under this conviction we gladly rendered you every assistance in our power.

We would also state, that we have had ample proof, since, of the good effect produced by your action, not only on the murderers themselves, and the participants in the horrible cannibalism resulting therefrom but also in the generally improved conduct of all the surrounding tribes.

We therefore again express our conviction that your action is fully justified not only by the sad cause which gave rise to it, but also by the beneficial results which are so apparent to us all.

Signed:
Mate, Granville A. Wood
Collector, George Turner
Trader for T. Godeffroy, William Hicks X (his mark)
Trader for Herrnschein Co., Charles E. Young
James McGrath.

Source: Correspondence and Papers of the Rev. George Brown, Vol. 1, Mitchell Library, MSS., letter, to George Brown, dated at Duke of York Island, May 28th, 1878

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**C123 The Rev. George Brown Defends his Actions, New Britain, 1878**

The attack was simply made in self defence and only those who actually took part in the murders and were openly preparing to commit further outrages were attacked. The charred bones of the murdered men were found in the villages and the natives themselves on asking again for our friendship the day after the expedition repeatedly declared
that we had acted properly and that they alone had acted wrongly. They voluntarily brought us presents of their native money and food and begged to be forgiven. We accepted their presents, gave them other presents in return, assured them of our desire to live in peace and in about ten days from the massacre the whole affair was over and not a single native in the Group has ever questioned the justice or propriety of our actions. We live on the most friendly terms with them and teachers are located in the principal towns and are well received by the people.

Source: Correspondence and Papers of the Rev George Brown, Vol. 1, Mitchell Library, MSS., letter, George Brown to Commodore Wilson, 9 September 1878, para. 6

C124 The Australasian Wesleyan Methodist Missionary Society Board Deliberates, Sydney, 1878

The Meeting was called to enable the General Secretary to submit for its consideration a letter from the Rev. Geo. Brown dated 26 June.

The Gen. Secretary stated that Mr. McGrath a passenger by the "Johan Caesar" who was able to give some additional information on the subject of Mr. Brown’s letter was in attendance. He also submitted a document signed by the white residents of New Britain conveying the opinion which the signatories held of Mr. Brown's action.

After reading Mr. Brown’s letter and the communication from the European residents, Mr. McGrath, who went with Mr. Brown to New Britain and was on the expedition, was called in, and stated substantially as follows:-

That information concerning the massacre of the teachers by the interior tribes of New Britain spread rapidly through the islands and immediately produced an altered and hostile demeanour on the part of the Natives towards the Mission. The widely prevailing impression that the Missionaries were peaceable and defenceless and might be maltreated with impunity seems confirmed by the sad news of the massacre. The facts given in support of the statement were:

1. That immediately the news reached the Duke of York Island, on which Mr. Brown resided, a number of natives hitherto supposed to be friendly appeared on the Mission premises making insolent and menacing demands for property which had to be complied with.

2. That a chief of one of the towns of New Ireland, an island distant about twenty five or thirty miles from the scene of the massacre, on receipt of the intelligence, forcibly dragged away from her home the wife of the teacher who was stationed in the town and taking her to his own hut, detained her two or three days and gave her up to her husband only when he heard of the measures taken by the missionaries and white residents for their defence.

3. That Talili, a chief of New Britain, who is supposed to have been the instigator of the massacre immediately went to the town where the murdered teachers had resided for the purpose of killing their widows and children but was prevented from accomplishing his design by the presence of some Europeans in the place.

4. Talili further sent notice to the towns of New Britain in which teachers were resident that he should make war on them unless they killed their teachers.

5. Talili also sent a threatening message to Mr. Brown to the effect that he intended to eat him, and that he had his taro ready.

After long and anxious deliberation the board resolves that:-

A letter from Rev. George Brown dated June 26th communicating the intelligence that on April last Rev. Sailasa Nau-

kudi, and Peni Luvu, Livai Nabaro and Timoci, had been treacherously murdered and eaten by the natives of the interior of New Britain, and that he with the assistance of others had adopted measures for the prevention of further outrages, having been read, and Mr. McGrath having been heard:— That I. It has heard with feelings of the deepest sorrow of the cruel and unprovoked murder of the brethren above named by the natives of New Britain while visiting the people of the interior. It expresses its deep sympathy with the missionary and his native helpers whose sense of duty leads them to risk their lives by continuing to reside among the barbarous people and pray that God will graciously extend to them His protection that they may be kept from further outrage and harm.

II. That suitable arrangements be made as early as possible to convey to their own land the widows and children of our murdered brethren and that Mr. Brown be requested to make proper provision for their comfort until they can reach their homes.

III. As to the measures taken to prevent further outrage; that inasmuch as it appears from the evidence now before the Board that immediately after the massacre the natives of the different islands began to take advantage of the supposed weakness of the mission party—(1) that numbers of the natives assembled at Mr Brown's residence and demanded property which had to be given up to them, (2) That a chief of New Ireland, hitherto friendly, dragged away the wife of the teacher to his own hut and detained her for a period of two or three days, (3) That Talili, the instigator of the murder, took steps to effect the further murder of the widows and children of the slaughtered teachers; also that he notified to the town of New Britain where teachers resided, that war would be made upon them unless they killed their teachers; and likewise sent a message to Mr Brown threatening to eat him—this meeting expresses its deepest sympathy with the Rev George Brown in the very perplexing, painful and dangerous position in which he was placed; but at the same time it deeply regrets that no other course seemed to him to be open, which would ensure the safety of himself and of the large number of persons belonging to the mission party of whom he was regarded as the protector.

Source: Methodist Church of Australasia: Department of Overseas Missions Papers, Mitchell Library, MSS., Australasian Wesleyan Methodist Missionary Society, Mission Board Minutes, February, 1865 to April, 1880, Mitchell Library, MS. Meth. O.M. 1; entry for 16 September, 1878, pp. 358-362
C125  The Rev. George Brown Is Given Some Advice. Sydney, 1878

Your letter of June 26th giving information of the massacre is to hand and as you may suppose has affected us very much. We all grieve for the loss of our faithful teachers but all are profoundly affected by the destruction of life caused by the expeditions. You quite expect that the course you adopted will be condemned by many—this is the case—and as the whole becomes known here at home, a greater number will condemn it. I had to detain the Wesley so as to give to the Board the opportunity of hearing your letter and taking any action it might deem desirable. A meeting was held this afternoon, Ben. Danks was present and will be able to give you his version of what passed. Attendance was larger. Very different views were expressed. As to your action—let me say that McGrath was present to answer questions and to give some information. Some expressed approval of the measures you adopted and seemed quite ready to express approval by resolution—others again decidedly disapproved—and thought it would have been much better if you had abandoned the mission and retired with all your men than to have shed blood. They said some strong things about the blot upon the mission which many years would not expunge and the danger of rancour and retaliation by the natives. I don’t however, think that those Brethren would like to hand in a resolution expressing their disapproval of the course you took.

The great majority of the meeting however took a decidedly middle course—they could not agree to condemn, neither could they agree to approve. They sympathised most deeply with you in YOUR perplexing, painful and dangerous position. They took note from Mr McGrath’s testimony as well as from your letter, of the attitude of the people in New Ireland and Duke of York as well AS IN New Britain—but they deeply regretted that no other course seemed to you to be open to ensure the safety of yourself and mission party. I do not think any of the Board could point to any course by which safety might be secured other than that you adopted. But to some it did not seem clear that there was no other way open. Some did seem to think you might for a time have withdrawn all your men to Duke of York where you could defend yourselves. But I for one found that was not practical. The resolution asserting this to be the Board’s opinion, which I was to convey to you as I now do.

Will you allow me to say that I hope you will be able to strengthen yourselves in the most favourable part of your District. I suppose the Duke of York people have the greatest advantages. Would it not be wise to bend great and special effort there, that you may get a strong centre? Should any trouble similar to what has just afflicted you again arise, you would find the advantage of this course.

Is it a wise policy to attempt at first to cover so much ground? At present until your agents are a little more experienced, and better qualified, would it not be advisable to keep them nearer together and nearer to you? I think you should consider this. While anxious to extend don’t risk too much. Time is really necessary.


C126  Relationships between Europeans and Natives, New Britain, 1880

Mr Brown is not easy about the Blanche Bay affair. He seems to think that our church has not done its duty towards him and that many of our leading men look coldly upon the affair. I try to comfort him as much as I can but I must be careful in what I say as I shall doubtless be appealed to sooner or later as to the effects of that expedition upon the native mind, and our mission generally. Humanly speaking, or to put it another way, as far as I can see at present, no evil has resulted to our Mission from Mr Brown’s action, and I am inclined to think that we have less insolence and less personal trouble to encounter today than if the action had not been taken, but whether Christianity will spread any the quicker on that account I cannot tell as yet, and no man is, in my opinion, able to decide that question. As I said to Mr Brown the other day, so I am sometimes inclined to think it will turn out, viz. that when he has left the Mission and the natives know he will not come back again, the spell of his presence will be removed and they will break out again. There is no doubt that all these natives look upon Mr Brown alone as the instrument of their punishment. All the other white men count nothing in the affair, neither do our teachers, it is all Mr Brown, and courtly homage is paid to him—in native fashion—whereas I and another would be passed by in silence. I am further of opinion—as I told Mr Brown—that if he had been here, Talili would never have burnt that teacher’s house which it burnt during his absence, and for which act H.M.S. Renard punished him. I do not wish to be drawn into the matter and hope I will not be called upon to record my opinion. Mr Brown I believe intends to bring the matter up at the next General Conference. This much to you on this painful matter in private. In apparent results, all is right and well at present—but the principle of the thing is another matter, and let all men be guided each by his own conscience and sense of duty and the general laws of our holy religion. Mr Brown’s position was a fearful one and I pray God I may never occupy the like. No missionary ought to be here alone. Two heads and two sympathetic hearts are necessary here as the heads of this Mission. To be left alone here is a grave responsibility not to be lightly incurred and which the Mission Committee ought to be slow to impose on any man, be he ever so capable.

Issues of life and death may hang upon his discretion
At any moment and by a simple false step our Mission may be involved in ruin. The people are beginning to know their power and they no longer quietly take all the white man may be pleased to do to them. Guns, powder, balls, are eagerly sought after and are becoming as numerous as spears were before. Native wars are becoming less numerous and the people are coming more united. While their quickness is being aroused by the ever increasing quantity of trade given by competing traders to them in exchange for their articles of barter. No one knows what becomes of all the trade. If a native buys, or has given to him, a whole roll of cloth, he never wears it but simply hoards it up, like a miser does his money, and craves for more. This miserly spirit is bad, and when they think themselves as strong as the white man, may lead to bad results as it has in the Solomon Islands where missionary efforts—though misdirected—have been going forward for the past 30 years. I have no fear for the lives of our missionaries or teachers who may reside here, but the character and disposition of those sent will depend, in no small degree, the success or otherwise of our Mission. A man given to grumbling or finding fault with the natives even when they are not what he would desire them or ought to be, will never succeed. A smile must be where human nature says give him a kick and were it very often so richly deserved. I know of no mission field which would so test the staying power of our church as this. Yet I have confidence that in the end the Gospel will triumph over darkness and that the grace of God will be found equal to this task as it many other parts of the world. If I had this confidence I could not remain here. If I thought that Christ had exempted this place from participation in the blessings of the kingdom of grace I could not sustain the continued trial of bad health and hope deferred, and the thousand other occurrences which tend to continually depress our spirits and damp His faith.


C127 A Naval Officer's Report on the Six-Day War, 1879

In obedience to your orders to make a full inquiry respecting the action taken by the Rev George Brown in carrying war against the natives of New Britain in April, 1878, I have the honor to make the following report:

In consequence of the time that has elapsed since the event, most of the white population who could have thrown any light on the subject have either left or died.

I have however obtained the evidence of two respectable white men, Mr Powell, late master of the Ketch, 'Star of the East', and Mr Southwell, (a native of Boston, U.S.), the latter trading for the German firm of Messrs. Godeffroy at Kabakadai at the time of the massacre, also seven Fijian and Samoan teachers.

From Mr Powell's evidence I gather that Mr Brown previous to taking action endeavoured to obtain some apology from the natives but failing in that he returned to Port Hunter, and there assembled all the available white residents to obtain from them their views on what seemed to him a most serious crisis.

The council thus called together represented all the various interests of the islands, both English and German, and all urged Mr Brown to take immediate steps to suppress the impending rising of which they seemed assured; this evidence is borne out by Ratu Levai a Fijian Chief, and missionary teacher, who was in New Britain at the time of the murders, and who in virtue of his rank as chief was called to the council of war.

Mr Southwell (who evidently was the means of saving the unfortunate wives of the murdered men from being eaten) had nothing to do with the Expedition being at Kabakadai, New Britain, the whole time, his evidence therefore is most important; he considers that had no steps been taken to revenge the murder of the teachers, no white man's life would have been safe; he is also of opinion that it would have been impossible to have left the matter till the arrival of a 'man of war' and in this Mr Powell agrees.

There is a difference of opinion between these two witnesses as to whether the Duke of York natives would have followed those of New Britain, Mr Powell considering they would and Mr Southwell being of a contrary opinion.

Most of the native teachers are of Mr Powell's opinion, Aminio Bale stating that the Rev Brown's wife was threatened and his (Aminio's) wife had a spear pointed at her.

In reviewing the evidence it did not appear to me that the Rev Brown did on his own responsibility make war on the New Britain people, that the action taken was by the united voices of those persons who were best able to judge of the circumstances of the case. Several of whom had been a considerable time in the islands and knew thoroughly the native character. The question now arises whether the Rev Brown in his capacity as clergyman and missionary should have been present in the attack. This I think may be answered by the fact that the disturbance had commenced by the killing and eating of his teachers, and that the excitement of the natives in consequence placed the lives of the white men and the other native teachers in jeopardy, so that the Rev Brown could not fail to be present in order to give the full weight of his authority to the proceedings. He however, appears to have spent most of the time on the beach trying to bring the natives of some of the other districts to reason and was not personally in any of the places where most of the natives were killed. I therefore think Mr Brown having regard for the safety of those people entrusted to his care, could hardly have acted otherwise than he did.

With respect to the mission and the manner in which it is at present conducted I am of opinion that it will be a continued source of quarrel with the aborigines for the following reasons:

1. The Samoan and Fijian teachers are mostly ignorant of the language of those they are supposed to teach.
2. Their habits (with the exception of wearing some
Church-State Cooperation

3. Their conduct towards the natives is most overbearing, this more especially applies to the Samoans.

4. The Aborigines look upon them as being of the same race as themselves, and will not be dictated to by them.

5. The chiefs make a large profit by carrying trade to the bush tribes, and whenever they see the teachers trying to push inland they think it is for the purpose of taking the trade out of their hands.

C128 Church-State Cooperation in Peace Keeping, New Britain, 1879

TUESDAY, 12 AUGUST 1879

I have had a little trouble since I last wrote in my journal, neither can I say that I am altogether clear of hasty conduct in the matter of the house burning by Talili.

If I have done anything which my Heavenly Father cannot approve I humbly seek His forgiveness, and ask Him to guide me in the future. I think I ought rather to write: make me more willing to be guided by His counsel and less by personal feeling or strength of human understanding. God is always good but I do not yield to the guiding hand as I ought to do. What should I be like if that hand were withdrawn altogether.

Captain Richards of H.M.S. Renard asked me to accompany him to Kabakadai when he knew that I was going there to investigate the report of Talili's evil doings. The Renard was going down the New Britain coast to the scene of Mr Powell's loss and narrow escape, and would reach as far as Kabakadai for the first day's journey. I accepted the offer and went on board on Thursday but the wind not being strong enough we lay there at Makada all that day. On Friday morning we started with a nice breeze and in the afternoon reached our anchorage. I went ashore and began to make enquiries about Talili's conduct.

Mesati told me that Talili was behaving very badly indeed. He had not only burnt the house but had threatened to take our lives. Ratu Levai and Mesati had been to see him about his bad conduct but he denied all connection with the burning of the house, but at last he admitted to having burned it. He had told Mesati that he intended to kill and eat Mr Brown, myself, Mesati and Ratu Levai and then he would be satisfied.

Mesati further informed me that one Sunday after service at Talili's place he was followed by a man who warned him not to go there again as Talili and a few others intended to kill and eat him. Again Talili informed Mesati that he had counted all our teachers. I suppose he meant by that, that he knew exactly how many men into the field if it came to a fight between us. He further stated that when Jameson was murdered a Man-of-War came and all that it did was to sit down in front of the scene of the murder for a few days and then went away again, and then by way of comment added that if he killed any of us and a Man-of-War came it would do the same thing and nothing whatever would be done to him.

I went on board again and made the captain aware of the circumstances of the case. He then asked me what he could do for me. I asked time to consider about it and promised to let him know my mind the next morning. I had no scruples about asking him his assistance or protection on behalf of my teachers or myself as I looked for protection from him, in my present situation, as I would to the government in a civilized land.

After much thought I resolved to let the captain do just as he thought right. I told him that if he thought fit to punish Talili's insolence I would not interfere as seeing that he was here it would never do for him to go away without showing him that we might look to our ships of war for protection. My reasons for acting thus were as follows—

1. The house belonging to one of our teachers was burned down by Talili and if the Man-of-War went away without taking action in the matter, he might go a step further and do as he threatened, i.e. take someone's life.

2. Mesati was quietly warned not to visit Talili's place as he intended to kill and eat him.

3. Talili has been purchasing a large stock of Snider Rifle cartridges to suit his breach loading Snider Rifle, which, was I hear, a present from a German firm here. While purchasing them he told the captain of the Alice S.S. that he expected a fight soon with the missionaries.

4. His contempt for the Man-of-War required to be suppressed for if this notion once gets amongst the natives, i.e. that the war ships are afraid of them, no life would be safe.

5. As stated above I had a right as a British subject to claim the protection of my country, both for my life and the property entrusted to my care.

I told the captain my decision, and he at once told me that he saw no other course open to him but to punish them for what they had done. I then asked that no blood should be shed, only property destroyed.

About eight o'clock on Saturday morning two boats put off from the Renard and under the guidance of Mr Powell went ashore and burnt two houses, also cut down about 100 banana trees. Mr Lieutenant Tippings fired a war rocket far inland in the direction of Talili's inland town and which I afterwards learned went a little to one side of the town knocking down a cocoa nut tree and burning much grass. They then returned to the ship and all was quiet again. The Renard left on Sunday morning.

I did not go near the place on Saturday or Sunday as I thought I would let the matter rest.

On Monday morning early, I started to visit Talili. I found him in his banana patch not far from the shore. I got him on board and asked him why he burned down the house. He denied all knowledge of it and refused to give any compensation for it, saying that the Malakuna people had made a fire in the grass and it (the fire) had run along the ground and set fire to the house. This I knew to be a lie and told him so. After much trouble and doubt as to whether he
would pay he gave me ten fathoms of Dewara, one pig and some bananas, also promising to rebuild the house.

I do not think that this plan of exacting payment from the natives is a good one. By so doing we place ourselves on a level with them when we ought to show them how much better it is to forgive. I am afraid after what has been done if we do not make up our minds to fight we must suffer a great deal, but in the end we must conquer, for Christ, must reign wherever the principles of the Gospel are set forth either in example or word. With God's help I will not fight neither will I again exact payment for anything these people may do, but try to suffer patiently in the name and for the sake of my Lord who suffered and gave His life for me.

I left Ratu Levai and Christiana with Mesati to look after the place with orders to send across to me if anything went wrong. My trust is in God and I hope that all will yet be well.

Source: Methodist Church Papers, Rev. B. Danks; Daily Journal, New Britain, 1878-1882, Mitchell Library, MS. Meth. Ch. 616, listed at A5015; entry for 12 August 1879, pp. 72-6

C129  War and Rumours of War, New Britain, 1880

The sky seems suffraged with war and rumours of war are continually uttering their thunder in our ears giving us much uneasiness in mind and causing us to long for the arrival of the Wesley so that we might have companionship in our troubles.

This morning Aminio returned from Kabakada whither he had gone for the purpose of taking Manasa back to his appointment. He brings news of a most distressing kind. The natives of Ratavul and Kabakada have been fighting for some time past. Bullali's son has been carrying on a war with some other place and he has had several of the enemies' dead cut up and distributed among several tribes so that they might hold cannibal feasts in their respective villages.

Tailli has not rebuilt the house which he burnt down. I don't know what will be the end of this yet. Moreover he is fighting Malakuna. May God give me wisdom to act aright towards this man.

One of the white traders of Matupit has been getting into trouble with the natives. It appears that this man—Charles Cooke—gave a native 1 1/2 sticks of Tobacco for Copra about 50 lbs. weight. Of course the native was much displeased about the matter and wished to get his Copra back again. Cooke told this man to leave the ground. He did not go. Cooke then shot him in the thigh with small shot.

The friends of the man attacked Cooke's house and made matters so hot for Cooke that he had to run to Hernsheim's steamer for safety. I am much afraid that these men will bring us all into trouble yet by their evil ways.

Source: Methodist Church Papers, Rev. B. Danks; Daily Journal, New Britain, 1878-1882, Mitchell Library, MS. Meth. Ch. 616, listed at A5015; entry for 8 January, 1880, pp. 152-3

C130  Peace Keeping in the Gazelle Peninsula, 1886

I get on admirably with the natives. I rule them virtually from Cape Gazelle up to our place and far in the interior. I have had some very bad scrimages with them a few times but always licked them fearfully with my Bouka boys (of which I have 150) and the consequence is that all the surrounding districts are now at peace. Mr. Bevan was astonished to find that he could land his labourers anywhere on the beach and that they would walk unmolested to their homes through different districts. 3 years ago when they were recruited they did not dare to show themselves out of their own district—Mrs. Parkinson and I off and on go as far as the big mountains far inland and do not even dream of taking arms with us.

I have had a very busy time of it lately. The Albatross went to Kobraia and Kabakada to lick the natives. The first day they sent 20 men on shore to ketch [sic] Taboringa the old sinner in Kobraia. They actually went inland and surrounded him in his house but did not dare to take him on account of the thousands of natives that in the meantime had surrounded them. The next day they landed 60 men and went inland from Kabakada. The natives of course on the day before had got to the conclusion that the sailors were afraid and therefore now attacked them violently in very great force but were repulsed with heavy losses. The detachment however found it advisable to go back. Now the Captain began to shell them and told them to pay a heavy fine which they declined. At this stage I was sent for and asked my opinion which I gave and then I went alone inland and had a talk with the natives. Mr. Danks also wanted to go but he thought better of it and returned after a few miles. I was looked at with very black looks but I soon satisfied them that I had come to talk with them about terms. They however flatly refused to pay the fine and the Albatross in consequence yesterday after coaling in Matupi has gone back to shell them. This is quite foolish as they do not care 10 pins about being shelled, they just go inland and wait until the war vessel has spent its fury. All their property is brought far inland and in the village in the interior all the women are sheltered.