and these men have nearly all died, and I will be clearer if I briefly state in beginning some axioms guiding the Claudian proceedings.

1. All animals & plants have a \( \text{abstract} \)
2. If a Claudian take the life of either plant or animal, the animal is released, I thought usually at one iniquity, feeding a fresh home in a new ever-reversing succession of both vegetable & animal life yet, under certain conditions, at the hidden will or direction of Allah's arrangements for the administration of the world. Hence directly the goodness of mankind, these animal, but material in their own constitution or desires may be seen by higher compulsion, used as punishment to men.

This compulsion may be exercised by Allah or Allah's delegates (unknown but presumed to exist) or by powerful evil influences (or even plant) by the devil as we pleased (say) equally mysterious & continuous, but presumed also to exist. If Allah is directing affairs, the wizard is powerless, but
of the phrase "principle of evil" (for it
is not a material devil with
human form that is referred to)
is creating the trouble. The
wizard, by his charms can
play thequinsey.

Ghere is the greatest
difference between the religious
thought of the Melanesians and that
of the European section: centuries
of intercourse has not modified
in the slightest degree on either
side. The Melanesians hold that
by Thay (Blei) the laws of the
Supreme God, otherwise immutable
respects punishment. For wrong
doing can be averted & turned
aside upon Thay being appealed
to for help by the repentant.

The Melanesians held that
Allah's gird could not be
altered & without Eastern pataquam
accepted ill-fortune, as if Allah
sent it, as being to be endured
with no trace of mitigation.

If only the wizard possessed the
knowledge of the various remedies &
charms, and that unites the wizard
dealt with, by instruction. The power is
a dayman, these remedies lost their
value, in the latter case.