

the first opportunity. The former of these men was a teacher on Erromanga for three years, knows the language, and was much esteemed by the natives. One of them will join Mana and open a station on the north side of the island, and the other will remain with Joe at the Bay. We fondly hope that the labour expended on Erromanga has not been in vain, and that the good seed which has been sown, though dormant for a time may yet spring up bringing forth fruit to the glory of God. The prospects on Erromanga have seldom been more encouraging than at the present time. Were it not for the presence of that man Range on the island missionaries might settle there with I believe less than the ordinary risks on that group. He would not interfere directly with a missionary himself, but in the event of any new calamity sweeping over the island, he might still be able to influence a dark hearted, superstitious and impulsive people to deeds of violence, though his influence in this respect is much diminished, for many of the natives are now convinced that the missionary was not the cause of their trials. The christian party on Erromanga have met with the man who killed Mr. Gordon, and examined him as to his motives for such a deed. He says that the idea of injuring the missionary did not occur to him until Range told the natives that he was the cause of the disease which was destroying them and also the murderer of their chiefs. When he heard this he resolved on revenge. The statements of this man are confirmed by the uniform testimony of his own countrymen. I have conversed with natives of Erromanga from different parts of the island about the massacre of our friends, and I have never heard them ascribe it to any other cause than the words of Range. The disaster which has befallen the mission has in some quarters been ascribed solely to Mr. Gordon's denunciations of divine vengeance against the natives for their sins. It is quite probable that in some instances his preaching may have had an irritating influence on the natives, and inclined them more readily to believe the words of Range, but this is the most that can be said about it. I have been assured by natives on whom I can rely that Mr. Gordon's preaching would never have provoked the disaster which has befallen the mission. I may mention here that I have procured the hatchet with which Mrs. Gordon was killed, and have the promise of the one also with which he was killed.—These are sad memorials, but I thought they would be valued at home.

#### WHO IS RANGE.

You may wish to know something about Range whose name has become so painfully identified with the Erromanga mission. He is a very small man, with black hair, dark

piercing eyes, and skin the same colour as that of the Micmac tribe. The absence of whiskers and beard gives him a boyish appearance, and he might be mistaken for a half grown Nova Scotia Indian.—There is nothing repulsive in his appearance, but he has the heart of a demon. The first that I heard of him was on New Caledonia where he lived among the natives as one of themselves. A schooner called the *Rover's Bride* belonging to a sandal wood establishment on this island visited the part of New Caledonia where he lived. It is said that he instigated or aided a plot to capture the vessel, which happily failed, but she had a narrow escape. Some time after another vessel in the same employ succeeded in getting Range on board and brought him a prisoner to this island. I supposed of course that he would have been given up to justice, but was surprised to see him soon after in the employ of his captors. It was in the days of heathenism when Range landed on Aneiteum and he soon succeeded in getting a native woman to live with him, who in course of time became a mother. It is said that Range wished to have the child murdered, but the heathen mother would not consent, and the consequence was a quarrel which ended in a separation. The woman left the unnatural father and took the child with her. She has since died, but the child is now a boy about 10 years old, and attends Mrs. Johnston's orphan school. After leaving this island Range went to Erromanga, and his career there has been one of blood and crime.

#### A TREACHEROUS CHIEF.

In connection with the death of Mr. and Mrs. Gordon I will take this opportunity to correct a mistake which has appeared in print. It has been stated that Kauiaui the man who killed Mr. Williams attended as a mourner, the funeral of our friend.—His mourning however was feigned, and intended to avert suspicion against himself. He was one of the parties who planned the massacre with the Bunkhill people. The christian party on Erromanga have always laid the responsibility of the said event on him, though the deed was executed by others. The missionary lived in his district, and it would have been equivalent to a declaration of war against himself for the people of another tribe to interfere with the mission party without his consent. The man who killed Mr. Gordon has also implicated him in the affair. He no doubt encouraged the massacre under the impression that christianity was the cause of the prevailing sickness and mortality on the island. We have good reason to believe that he received his inspirations on the subject from Range with whom he was on most familiar terms at the time. He was friendly to the mission