

even to murder some young men should they forsake heathenism. His arrival on the Mission grounds caused some stir among the young men. Some were for despatching him at once, some for trying him, while a third party, no doubt through a mean and cowardly spirit, *seemed to be* quite in love with him. I say *seemed to be*, for I believe they cordially hated him; yet they made as much preparation in the way of food, and paid as much attention to him, as though he were their best friend and the greatest chief on the island. I confess my own sympathies were with the former party, and were it not that I am a Missionary, I fear his chance of returning on his own feet would have been but small: for the question really comes to this—Is it or is it not sinful to allow such a man to go at large, or is such a case creditable to the power and authority of Great Britain? Of course the people of Britain are the proper judges, and before them it should be placed for decision, which, in brief, is simply the following:—

THE FACTS OF THE CASE.

1st. That on the 20th of May, 1861, two natives of Erromanga, *Nakuvi* and *Uvanyakuema*, murdered, by means of a tomahawk, the Rev. George N. Gordon, a native of Prince Edward Island, and his wife, a native of London, missionaries, stationed for some years at Dillon's Bay, Erromanga.

2nd. That these two murderers of British subjects are still living and going about at large, and that the former, viz., *Nakuvi*, has more than once of late come very close to the Mission house door, hatchet in hand.

3rd. That by using a little tact—which may be gathered from the example of Capt. James Cook, the sandal-wood traders, or the semi-slavers who frequent these seas—the murderers may, I think, be apprehended, without shedding a drop of blood, either native or British, or, if you will, without firing a single gun,—but possibly it may be requisite to expend £10 or £20 for the end in view.

4th. That some short time after the murder was committed, a kind of petition on the subject was presented to the Governor of New South Wales, but for some reason or other not easily comprehended no attempt has yet been made to apprehend the murderers, and this in the face of the fact that since the event in question occurred several British men-of-war have passed this island, and that on the alleged understanding of protecting British subjects.

5th. That the presence of the murderers on the island is a source of insecurity to the present Missionaries, and the continued opposition of these cruel men to the spread of the Gospel, a serious drawback to that

great cause of Christianity; but that is not the point I wish more particularly to bring before your notice, but, simply, *is it or is it not* the custom of Britain to allow murderers of her subjects to go free, or is it in accordance with British law to let murderers go unpunished?

But on the other hand, amid this gloom, darkness and discouragements, there was at least some ray of hope, if not something like actual progress. The attendance at school—but especially on Sabbath—increased considerably during the absence of the vessel. *Atulo Mackie*, one of our young men, told me that his chief is favourable to the Gospel, and declared that he wished a man-of-war would come and kill one half of the Erromangans, to see if the other half would believe the Gospel.

On 27th January a youth—*Nampunari*, by name—arrived here from the neighbourhood of Bunkil. From his manner and looks I judged something must be wrong, and by degrees learned that he made his escape to the Mission station unnoticed by his heathen friends. On the following day two messengers made their appearance here, in order to bring him back to his relatives, but all their attempts have, as yet, signally failed. The youth still clings to the Mission, and takes pleasure now in assisting Mrs. McN. in the kitchen. *Nantung*, another youth from the same quarter, has acted very much in the same way: and very recently a third, and son of the principal chief of that district, has joined his friends here. They all attend school, and are seemingly quite pleased with the change they have made. Two of these youths, and eight more Erromangans, accompanied us to Aneityum at the general meeting time. They were very kindly treated by the Aneityumese and Mr. Inglis, at whose station the meeting was held. I think the visit has done some good already. On their return they were loud in their praises of Aneityum—plenty of food, large Church, and no war.

DEATH OF OPPOSERS.

On the 29th of June my *charitable* friend, Warrace Taki, died. Two days before that event he sent to me for a little rice, which I was very glad to send him. It may seem a strange coincidence—if there be any strange coincidents in the good Providence of God—that in November, 1865, *Kouviwi*, the murderer of Williams, tried hard to get Warrace Rangari, the chief of *Safu* (two miles to the eastward) to join him in order to accomplish the death of Mr. Gordon. In the following July, 1866, he died of an arrow shot.—About the New Year Warrace Taki tried hard to get other chiefs to join him in order to kill me, and on the 29th of June last he ceased to live. Warrace Rangari,