

in a line towards the stream with the spot where Mr Harris was struck, and in a line towards the sea with the place where Mr Williams fell.

But the most striking and permanent memento of that sad day is a great flat block of coral on the road up the hill, about a gunshot from the place where Mr. Williams fell. There the natives took the body, laid it down, and cut three marks in the stone to preserve the remembrance of its size. The one mark indicates the length of the head and trunk, and the other the lower extremities. A native lay down on the spot, and, laying on his right side, with his knees somewhat bent, said that was how it was measured.

When the "Candem" hove in sight on that morning of the 20th November, 1839, the Erromangans thought it was a sandal-wooding party returned who had but recently killed a number of their people, and plundered plantations. They were the more confirmed in this impression from the fact that the boat pulled in to the very place where that party had landed before, and erected some huts.—That morning they had all ready heaps of yams and taro, for a feast which was to take place close by up the river; could not bear the thought of their being stolen by the white men, and determined to try and prevent their landing, or, if they did land, to attack them if they attempted to go up the river to the place where the yams and taro were. They sent the women and children out of the way, and hid themselves in the bush, but especially off the road leading up along the western bank of the stream. Whenever Mr Harris made up there, and had reached the spot where I have planted the palm-tree, the shell blew. Kauiau rushed out with his party, and commenced the attack. Five out of the seven who were present at the massacre are dead. The people were not united in the affair; some were for it, and some against it. Hence the remark of Captain Morgan: "They made signals for us to go away." But the principal thing, on that sad day, which melted their hearts with pity, was, they say, "the man in the boat, who stood, and wrung his hands, and wept." And that, I suppose, was good Captain Morgan.

After surveying these scenes, so full of affecting recollections, we went off to the vessel, and took Kauiau with us. We got him down into the cabin; and as this is the first time he has ventured to go below, it proves that he has now entire confidence in us. We exchanged presents also. We gave him a trifle, and he and his people brought off to the ship forty yams, twenty head of taro, and three bunches of bananas—the first present which the missionary vessel has ever had from Erromanga, and the murderer of John Williams. On showing Kauiau all over the ship, we stood before Mr Williams's portrait in the saloon, and told him *that* was the missionary he killed. He gazed with intense interest; said he thought he could recognize the full face and the stout body, and was earnest in leading up to it some others who were with him, and explaining what it meant. Kauiau is still a heathen comparatively; but let us hope that he may soon take a stand on the side of Christ. Mr. Gordon says that Ouallo is a more hopeful character, and seems to be deeply grieved, as he thinks of his having had a hand in killing "a man of God."

In March last, three white men, and two natives of Vate, belonging to sandal-wooding establishment at Dillon's Bay, were killed by the Erromangans. So far as we could learn, the affair originated in a dispute about a native woman. The white men were mainly to blame. "They brought it upon themselves," was the remark of Captain Edwards, in whose employ the unhappy men were, and he, very properly, did not allow any attempt at retaliation. As Mr. Gordon's position is distinctly understood by the natives, this melancholy affair did not involve him. While the white men were fortifying their premises down on the shore, firing off their guns to intimidate, and in constant dread of an attack from the natives, Mr. and Mrs. Gordon were safe in their cottage up the hill among the natives, without either fort or fire-arms.

While at Erromanga, our attention was called to a somewhat questionable system of acquiring native labour, which is now extensively practised. The sandal-wooders cannot get the Erromangans to work as they wish, and therefore remove thither natives of the adjacent islands to work for them. We saw upwards of thirty natives of Vate, and were told that there were as many more in the bush