

protection against theft or disease, &c., and were almost identical with *fetish* as practised on the west coast of Africa. The materials employed, after they had been consecrated by various magical rites, were generally a calabash or gourd containing pieces of rag, cats' teeth, parrots' feathers, toads' feet, egg-shells, fish bones, snakes' teeth, lizards' tails, and such like. These were hung on trees in the gardens, or attached to the doors of the parties against whom the spells were directed. Terror and dismay immediately seized the individual who first beheld this array of well-known rubbish for the practice of obeism, and when he regarded himself as the victim, he would frequently give himself up to a feeling of fear and despondency, and pine away till he died, from the influence of imagination, if poison was not secretly administered through the agency of the obei-man to hasten his death, which it is feared was often the case. We have sometimes known a whole village or estate, where the gospel had been but recently introduced, thrown into confusion by the discovery of obei-matter, and it has required our utmost influence to induce the people to resume their work and attendance on divine worship. In proportion as the people become spiritually enlightened these superstitious notions lost their influence, and died away.