

ative Evangelists, who, for the sake of the Lord Jesus, have hazarded their lives among them, has not failed to contrive, even to the darkest minds and hardest hearts, an influence tending to lighten and subdue: while the repeated visits of the Missionary ship have given status and influence to these devoted men. Beyond these, the early efforts of the white Missionaries who have settled on these islands, to acquire the language, to translate the Holy Scriptures, and to make known intelligibly to the people the blessed object of their mission—have powerfully contributed to facilitate the progress of that happy change which is no less wonderful than it is delightful. But, above all, the spirit of God has been vouchsafed in an unusual measure to his devoted servants; and as they have prophesied in name, the dry bones of the valley have been quickened, and a living people has arisen to serve and honor the Deemer.—*Miss. Mag., June, 1859.*

## OLD CALABAR.

### VISITS TO THE VILLAGES OF THE KWA COUNTRY.

*Revels.*—The Rev. A. Robb made the following jottings from his journal.—*Lord's Day, 6th November.*—Went in the morning to the villages called Big Kwa town and Little Kwa. The Kwa people are making a great noise, or, as it is generally called, devil, for their queen, who died some time ago. The office of queen was hereditary among these people, and is said to extend among other trifles, as, for instance, in the Kodop or Orodop country. This queen is said to have been a despotic ruler—whatever she ordered was done; whatever she wanted she got. It is not likely that she had it in her power to do much harm, even if so; for, unless backed up by something weightier than the force of custom, she could not have levied heavy contributions among her subjects. I understand that she had her own calabash, and work in her own farm, like other black women; and have heard a Kodop man speak contemptuously of the Akin or Akin queen as compared with the ruler of the Kwa people. It seems that this royal office is now extinct; and, probably,

the Akin people will come to manage matters more and more as they do in Efik. The King of Benin—that country so famous in the history of early discovery in Africa—is now only a shadow of what he was, in power and splendour, in the palmy days of the Benin kingdom. And so, perhaps, the Akin royalty was the last meagre shade of something that was once powerful and dreaded.

The ikpu revels are carried on daily during the period of its continuance. And although this was the Lord's day, and the people knew that the God of heaven forbade such things, they abated nothing of their "excess of riot." About thirty full-grown men were capering in the market-place to the sound of various drums and tinkling instruments, shouting and brandishing naked swords, or other cutting weapons of native manufacture, and firing a musket at intervals. One big man—who on other occasions seems really a decent man—was conspicuous in the group from his well-fleshed figure, his air of supreme enjoyment and self-complacency, and the flaps of white and black cow's skin with the hair on it with which his legs and arms were adorned. The crowd was looking on with great delight; and the missionary had less chance of a hearing among these revellers than one would have in the streets of Edinburgh when the Queen is passing in state. —Went on to Akim, another Kwa village about two miles farther, and had a small meeting in the headman's house. The evil influences of the revellings are felt yonder also. Went back to the big town and called at several yards. In one, found a young man with his wife and several children, who showed more than usual interest in what was said. The woman was busy at her needle, which was better than to gaze at the scene going on in the market-place. The young man had an Efik book, and to show what he knew, began to spell; but it disturbed one's gravity a little to see the seriousness with which he went to work, with the book upside down. However, it was somewhat refreshing to see one listen with even a little attention. Another party, bent on something very different, seemed to be much annoyed at having his attention called to the fact that this was the day of God, and that this God