

to-morrow. On the morrow, Tuesday, we acted as on the Monday, and about mid-day a large number of heathen arrived, and were very keen to barter with us. I allowed a few to come into the house, who appeared to me rather pleasant, jolly fellows. After their departure we asked if all was over now? but the reply was as gloomy as ever,—"Oh no, the main body and the great big chief was sure to be here to-morrow. Well, on Wednesday morning they did make their appearance, a large band indeed, with a thoughtful middle-aged man as their chief, by name *Umas Nator*, from *Noras* or *South River*. He was led into the house to see me, according to instructions. I soon got him seated on a chair, and explained to him our object for remaining on their island, and the difference between missionaries and the traders. He listened with very great attention to what I said, but his subjects were getting very impatient outside, crowding about the doors and windows, and declaring they would go and leave the chief if he did not come out. After showing him through the house I presented him with a small hatchet, and half promised to visit his land. I have for a long time been anxious to visit *Noras*, and hope we may get the *Dayspring* to do so this year. *Umas Nator* was not many minutes away when another chief and his relatives were ushered in. This was a very old man from *Uninapang*. I got him seated on the rocking chair, which greatly astonished him. After speaking to them in the same strain, and dealing with them after the same fashion, we parted on very friendly terms,—and thus ended our interview with our would-be murderers. But whether they had really anything bad in view, or mere curiosity to see us, or a desire to barter, which induced them to visit us, I have not yet been able definitely to ascertain. The murderers of *Fletcher* who visited us on the Monday morning, looked suspicious and soured against white men.

I might write you more; but these will do as specimens, for I must not weary you.

Very cordially yours,

JAS. MCNAIR.

### Short Sketches of New Hebridean Manners and Customs.

BY H. ROBERTSON.

#### No. II.

In my last I mentioned I would give brief sketches of the manners and customs of the natives of the New Hebrides. The few facts I beg leave to send to the *RECORD* for the month, refer to the *Aneiteumese* only.

No native will tell you his own name.—Their names have, for the most part, a bad

meaning. Any native can trace the foot prints of any other native in the sand where there may be the foot prints of one hundred other natives. When a husband leaves home he seldom thinks of telling his wife. Whenever night overtakes you in the bush you are sure of a warm reception, but quite different from the warm reception you would most likely have received some twenty years ago. No native would think of charging you for your supper, bed and breakfast, when on a journey. You are expected to eat all the food set before you, or carry it home with you. You must not offer a native a portion of his own food back. The natives eat but one meal in the day, but you must understand they commence as soon as they rise in the morning, and continue their meal till bed-time. They prepare their twenty-four hours meal at sunset. Seldom indeed will a native refuse any article in his possession if another native expresses a wish to have it; generally you find the natives most obliging, though in many of them, self rules supreme. To some of them you become strongly attached, whilst there are others 'tis impossible to love.

The natives are very attentive to each other in sickness. To a native's mind a great sufferer must be a great sinner. In sickness the poor sufferer is frequently visited by such comforters as poor *Job* had.—Speaking of the death of a wicked man they say, "he is very dead," but of a good man that "he sleeps"—*Et umjegaia*.

I must come abruptly to a close.

Yours, very sincerely,

H. A. ROBERTSON.

To Rev. P. G. McGregor.

## News of the Church.

### Presbytery of Pictou.

The Presbytery of Pictou met on the 26th October, Little Harbor Church, for the induction of the Rev Mr Maxwell into the pastoral charge of the congregations of Little Harbor and Fisher's Grant, and was constituted by the Rev Dr Bayne, moderator, *pro tem*.

The Rev J. D. Murray preached an appropriate sermon from 1 Cor 11 7. The Rev Dr Bayne narrated the steps taken to procure the call, put the questions of the formula to Mr. Maxwell, which he satisfactorily answered, offered the induction prayer, whereby he, Mr Maxwell, was inducted into the pastoral charge of this congregation, gave him the right hand of fellowship, as did also the members of Presbytery, and thereafter addressed him on suitable terms.