

he added: "When our slaves run away, and the Akkua Kuna people will not give them back to us, what must we do?" The Sabbath they were willing to keep, the abiding and yoke could not be given up. The seventh, eighth, and ninth commandments were very good, but as for a gentleman keeping only one wife, it would be time enough to talk about that when King Eyo and all Calabar agreed to it.

The Onnui Chief rejoicing over the Growth and Education of his Son.—Hogan was late of coming on board. He had been detained by Onnui taking his son and him into a private room, which he locked.—Then he said that he was very glad to see us come to Onnui, and glad to see his son grow such a fine big boy, and to hear that he attended school, and that he was so happy, and that he wished him always to do so. Had his son been at home with him, he could not have grown and improved so much. Somebody would have killed him, rather than let him come up so fine. Because he like King Eyo's ways, he gave his son to Eyo with him, and he wish his son to learn King Eyo's ways, and be a good boy. This, though said in secret, was doubtless designed to be reported to King Eyo openly.

Good Prospects for Missionary Operations.—I have enjoyed this excursion very much on several accounts, and expect that, by the Divine blessing, it will in various ways do good. It has served to spread the name and authority of the Lord into a region where they were never known, and to prepare the way for future and more extensive missionary enterprises. We have not only been acquainted with this heathen land of nations, and with the people inhabiting its banks, and have seen a fine country more rich and habitable than that we occupy. The country does not so proceed inland, generally undulating, with frequent ranges of hills, at *Abidjougou*, *Ilu*, *Luang*, *Onnui*, and beyond as far as we could see. We went up in two days, towing and sailing eight hours the first, and ten the second day, exclusive of stoppages, and came down in one day and a-half, rowing alone sixteen or seventeen hours. We ascertained that the distance between Onnui and *Uret*, was not more than half a day's walk, probably somewhere about twelve miles.—*L. P. Miss. Record.*

MURDER OF INFANTS AT OLD CALABAR.—Mr. Waddell says (25th October, 1851): "We had a few days ago, a large, and I am persuaded confidential meeting, on board one of the ships with all the native chiefs, for abolishing the horrid custom of infanticide which prevails here in the case of twins, when the poor infants are destroyed, and the mother punished, as if she had committed some great crime. We have spoken against it individually, as often as it occurred, and at other times too, but all in vain. Lately a case which occurred at Duke Town coming to our knowledge, the ship captains, supercargoes, and surgeons, united with the missionaries in calling a general meeting of all the chiefs, in order to induce them to abolish this old devilish fashion. Some sided with us, but the most part went against us. King Eyo, as usual, was disposed to concur in our views, and promised to take some steps for reformation; but was hampered by his country connections. The Duke Town centre in general spoke against any change, but there is a party in Creek Town favourable to the desired improvement, and the demonstration we have made will strengthen it. The ship captains all acted well on the occasion, unitedly and heartily; and the voice of that meeting will sound over the country.—*Jur. Miss. Mag.*

NAVIGATORS' ISLANDS.

I am grateful to be able to state, notwithstanding the hindrances with which we have had to contend, we have been enabled to send the date of the last Report (September 1810), to those from the press the books of *Leviathan*, *Numbers*, and *Deuteronomy*, 70 copies each, two numbers of the "Reporter," 1090 each, two *Almanacs*, and 200 of a large double-side school card, beside a few minor publications. These books have not met with so considerable or rapid a demand as former issues, owing in a large measure, to the lamentable diversion of the people's minds at this time, and also to the greater attraction of an edition of the *New Testament* recently received from England. It is pleasing to witness the eagerness displayed by many to obtain copies of this neatly-printed work, evidencing, as we trust it really does, an increasing interest in this portion of the Divine word.

In 1848 we sent a revised translation of the entire *New Testament* in the Samson language to England, to be printed by the British and Foreign Bible Society. The manuscript reached England in 1849, and that noble Society forthwith printed and forwarded to us an edition of 15,000 copies of this precious portion of the word of God, which reached us in safety in June last. For the promptness with which the Bible Society undertook to print for us so large an edition, and the despatch with which they completed and forwarded it to us, as well as for the superior style as regards the quality of the paper and the beauty of the type and workmanship in which the whole is executed, we return our warmest thanks. This beautiful edition is highly prized by a large proportion of the natives, who are eager to purchase copies which are sold to them at a price just sufficient to cover expenses. Already 2300 copies have been disposed of; and but for the disastrous war, which has driven so many of the people from their lands, and deprived them, and many besides, of the means of purchasing, three times that number might have been sold. Though things on these islands are at present dark, we hope that, in the merciful providence of God, the war, with its attendant evils, will soon be brought

to a close, and that we shall be able, though in a period much longer than we anticipated when we went the innocent to England, to dispose of the whole edition of this precious volume.

We are progressing as fast as circumstances will allow, with the translation and printing of the Old Testament. The operation of our Press has been greatly hindered by the war, but we are happy to be able to record, notwithstanding the difficulties with which we have had to contend, that we have printed and put into the hands of the people the book of *Psalm* and the *Pentateuch*. Several other portions are ready for the press.—*Samson Reporter*, January, 1851.

THE INHABITANTS OF ANCIETUM

BY THE REV. JOHN EVANS.

Superstitions.—On these subjects our knowledge is limited. The persons most qualified to give us information are sacred men, devoted to the service of the *Natamasse*, and knowing as they do, that we have come among them to establish Christianity on the ruins of heathenism, it is no wonder if they manifest a reserve towards us.—Nevertheless we have been able to collect some objects of interest.

Every day confirms the facts that these islanders are the slaves of a most degrading superstitions system; whatever attention is paid by them to other things, all is regarded as inferior and subservient to the claims of their religion. If a man plants his vineyard, or goes in his canoe to fish, or undertakes a journey, or celebrates a feast, offerings are presented to his object of worship, and his abid is implored. On their system of religion, every other pursuit is in a measure dependent, and the zeal and devotion which they manifest in reference to their superstitions make them a pattern to persons who enjoy the light and privileges of the gospel.

In the religious system of this people, there is much complexity and confusion, as well as much that is childish. Scarcely any trace of ancient truth can be recognised amidst the obscurity that envelopes their superstitions dogmas. A diabolical ghost has settled upon them, and it may truly be said that they "sit in darkness and in the shadow of death."

Sacred Objects.—Natamasse.—The objects of worship are *Natamasse*, inanimate objects, and living creatures. The chief nam-mass of Ancietum is *Neugerrin*. He is not the creator of Ancietum, to him at least is ascribed the credit of finding it. The tradition is that he went out to fish, went something attached itself to his hook, and then he pulled until his island came up. After this he formed men, who were progenitors of the present race. The supremacy of this deity is acknowledged throughout the island, and such are their feelings of reverence and dread that the natives tremble to mention his name. Next in rank to *Neugerrin* comes a variety of *Natamasse* who though inferior to him are invested with attributes to which mortals have not any claim. They are supposed to take their part with *Neugerrin* in the production of various things. One is said to be the maker of pigs, another of fish, another of coconuts, another of taro, another of bananas, &c. As nearly as I can learn, every division of the island has natamasse of this class. The following are the names of some which belong to the district of the island in which I reside.—*Purallagui*, *Mutugitini*, *Amonnecloze*, *Nienek*, &c. Besides the above classes, there are other natamasse still, of inferior rank, who are nameless as well as numberless. If I mistake not, they are more numerous than the inhabitants themselves. I have never yet met with a native of Ancietum who could enumerate all their deities.

Idols of Wood and Stone.—The second class of objects regarded with religious veneration are idols, made of either stone or wood. Idols of stone are very numerous, many of them may be seen in the sacred groves. The stone is unshewn, and generally of a round or oval shape, with a smooth surface. Those which I have examined appear to have a small chip broken off as a place of ingress and egress for the spirits who are supposed to inhabit them. I have not yet learnt to distinguish between a common and sacred stone, or by what process they become invested with their character of sanctity. Idols of wood are less common than those of stone, and I have only seen two since my arrival on the island. They were the large posts which supported the roof of a house built on the festooning ground, in this district where I live.—There was a girdle of leaves tied round the middle of each post with fine black cinet, and a snail of white native tape, the ends of which reached to the ground.—Our chief, who gave me permission to go into the house and examine them, told me they were *natum* on the *natamasse* (the image or representations of the *natamasse*). How consummate the folly and impurity of these beings, the islanders, to give to "stocks and stones" that homage which is due to God alone. Their conduct is a confirmation of the apostle's words, "professing themselves to be wise they became fools, and changed the glory of the incorruptible God in an image made like to corruptible man, and to birds and four footed beasts and creeping things.—*Mis. Reg.*

EXPULSION OF FREE CHURCH MISSIONARIES FROM HUNGARY.

Three missionaries of the Free Church, laboring in Hungary have been summarily dismissed by the Austrian Government. On Friday, February 7th, a deputation of the Free Church, accompanied with deputations from the Protestant Alliance, and from the Scottish Reformation