

selfishness reigns among the heathen, and keeps a large portion of them in complete barbarism, while it has retarded the progress of social improvement among the rest, who with the natural advantages they possess, such as the nations of the Low, had the spirit of *Christianity* pervading among them, might ere now have reached the heights of civilization and humanity. Some people, not quite true themselves, perhaps, from this mean spirit, will contend against me that it is necessary to social improvement. They will say, that it is by every man trying his best to advance himself and bring forward his family, that society makes progress. Very true, say I, provided they be willing each one to let others do the same, and especially if they will help one another forward. But the selfishness of the heathen is manifested differently, not in vigorous lawful efforts to improve themselves, and generous honest emulation with others, but in trying to keep others down and to rise on their ruins. They are jealous of each other, and hate to see another excel in any respect, in wealth, learning, or goodness. They are afraid of each other, and distrust each other to a degree you can hardly conceive. I see it frequently illustrated here, and have heard fearful illustrations of it in the past history of Calabar. If one attains to superiority, the efforts of all others are to break him down, and his efforts are to keep them down. If one sees another possess any thing beyond him, if he cannot obtain it from him fairly, he will try to get it by any means; and if he cannot succeed therein, he will try some way to destroy it, so that the other may not enjoy it. The grandfather of the present King Eyo has attained to superiority, was nearly ruined by his rivals wresting an Ego law against him for some trifling matter, such as adorning one of his children with small bells, which they alleged infringed an Ego law. Had he succeeded, they would have taken all his property from him. But he resisted, offering war rather. A great part of his riches, consisting of iron bars, he threw into the river rather than to the hands of his enemies. He succeeded in expelling one of his opponents. Yet still, had to reconcile this matter by offering another sacrifice, and the blood should run from the palmer house to the sea, in a gutter of a mile, and feasting the country on the flesh of the man beasts, with an necessary concomitants. The present King Eyo is more enlightened, and though by no means free from selfishness, pursues a wiser and more honourable course. He does not aim at crushing rivals, indeed he has none. He is so far ahead of all others that he can afford to let them follow at a distance. But he is aware of the feeling that rivals, and is careful not to provoke it, for he has told me they would poison him.

Thus it is that throughout all Africa, the people and kings keep themselves and each other down, for ever plotting against each other, brother against brother. They have no contentment with their own condition, and no desire for the welfare of others. Thus it is that there are so many slaves and so few free people in Africa, that it is so easy for a freeman to become a slave, and so hard for a slave to become a freeman.

There is in this country an established custom, which has the force of law, whenever any individual piece of property, or any person here, is lost, or otherwise spoiled, anything belonging to another person, he must replace it, or pay whatever price the owner puts on it. The replacing of it is the difficulty. To repair it will not do, to provide another a good. The identical thing, as it stood before it was injured, must be restored; at least it may be required. Reasonable people may demand only that they get one in all respects the same. No payment will satisfy. If restitution be made, the man who has done the damage may be held a slave for life, and his children become slaves after him in consequence. It may be a cloth torn, or even a tobacco pipe broken. For so trifling an accident as either of these, which perhaps could not be helped and cannot be remedied, a man and his family may be reduced to slavery, and sold from hand to hand, till they are at last cast tumbled on the shores of South America or the West Indies. I am not aware, indeed, of such things having taken place here, at least since I came. Perhaps in its utmost rigor it could not take place in Calabar, as things now stand, but the custom has not wholly ceased in other parts of the country, and has the law been annulled here. In consequence of its existence, King Eyo keeps a treasure-house containing pieces of every description of cloth that he will, or ever has been, worn in this country, and perhaps also of other things in common use. Old and rare patterns or fabrics, used in the days of his father and grand-father, are in his treasure-chests. This is one source of his power. Whoever is in distress for a particular description of cloth applies to him, and if served in what he wants, and can nowhere else procure, becomes, not indeed his slave in the common sense of the term, but obliged to him in a way which cannot be cancelled, and thereby subservient to him ever after, and at his command.

It is amazing for what trifling causes persons may be reduced to slavery, absolute marketable slaves, in this wretched Africa. There are three acknowledged legitimate modes of making slaves. *Commerce*, debtors, and persons of war may be enslaved and sold. It was so of old in the days of Moses. You remember our Lord's reticence to selling me, and their families for debt, in one of his parables. But the stealing of men was forbidden, and even here it is reckoned dishonest and disgraceful. Yet it is continually practised, and those who buy slaves, knowing quite well that they most probably are stolen, never inquire how they have been obtained. Even the three ways acknowledged as legitimate, are most shockingly perverted and abused, in order to reduce the people to slavery. False accusations are easily made against the weak, and easily proved by the strong, to condemn the helpless to death, and then reduce the penalty to slavery. Claims of debt are easily raised, especially against children on the death of their father, and easily enforced, when the children may be obliged to sell themselves to some rich neighbour, in order to obtain the

means of paying the debt. Even relatives, who should be the protectors of the orphan, often become their worst oppressors, making their hands over them. Luring, snatching on the weak settlements are occasionally being made, with the view of capturing the boys and girls for the slave market. The foreign slave trade nourishes and stimulates all this horrid and desolating system, and seems even to legalize it.

Africa needs a sweeping, all-throwing judgment from God, to break it all up, and prepare it for new arrangements and better institutions. The foreign slave trade, though most destructive to the permanent and best interests of the people, has not been a judgment, in the ordinary sense of the word, on those remaining in the country. To them it has been a profitable trade, though, not every other unlawful trade, cursed and self-destructive in its operations. They need something to make them feel and know that every slave is a soul who perishes in the earth. Africa has a great deal of unbroken land, a thousands of miles. It is just what was to the days of Abraham, Isaac, and Jacob. Millions of acres of unoccupied land could be obtained from Africa quite as well. They are all stereotyped here. This continent seems to have undergone none of the political and social changes which have altered the whole human work of society in Europe, and greatly modified that of Asia. Excepting only the continual degradation and demoralization produced by its perpetration, it is the same as it must have been in the earliest period of its history. It is still in a primitive condition.—*Jur. Miss. Magazine*

#### Calabar continued

##### Extracts from the United Presbyterian Missionary Record

In our last number we gave an account of the voyage which the Rev. Messrs. Waddeu and Loomie made to Omuu, a town on the Cross River, about 100 miles above Duke Town—the infinitely reception which they experienced at Iju on their way up—of their visits to the King and chiefs of Omuu—and of some of the curious things which they saw in that inland town. We give in this Number the concluding part of the narrative.

*Preaching in the King's House at Omuu.*—We went forward to King Eyo's house, where we did not find any larger company than we had in the morning. We waited while the old man sent to call in more. A few came, and Mr. Loomie proceeded to address them, expounding the ten commandments, and then asking known Jesus Christ the Saviour of sinners. The chiefs requested that we would come again next morning, and all then sat all over again what things God liked, and what he did not like them to do, and they would tell us what things they could agree to, and what not, and so far as they could they would be willing to bind themselves by oath to keep God's law. This was communicated to Hogan in a private conversation, and when he related it to me, he seemed very big about it, and said it was the best he had ever heard the king speak, and said it would be all the same as when man-of-war come to Calabar, and all gentlemen put hand to book to put away some bad fashion, and do things better. We were not quite so taken with the proposal as my interpreter, but were pleased to see his zealous desire for a reformation there. Of course we agreed to come again next morning and preach to them. As to our binding them by oath or treaty in any course of conduct, we could say nothing yet. We did not think that they were prepared to do so in good faith on their part. The old gentleman called for rum. A deacon and glass were brought. The latter was filled by a servant with great formality, and then carried out by the old chief into another room, probably to be poured out to some of his sacred things—his *jujus*. On his return, he had the glass filled again, and drank it. It went round the other chiefs, and then was sent to us. The refusal of all our parts to drink it excited great astonishment. King Eyo urged us greatly not to taste it, but we only put it on one side, but all in vain. Then he rebuked us why we should make it, and bring it to sell to them, if it was too bad for ourselves to drink. We answered that we had nothing to do with the making or selling of it. We would rather it were out of the world. He then turned on Hogan—why should he bring it here to trade for King Eyo, since he deemed it bad to drink it? He replied that when he sold it for King Eyo, it was not his palmer, but now he was with us he could refuse it for himself, as he never drank it. They had prepared a house for us ashore, but we preferred to sleep in the boat.

*The heathen not willing to leave their idols and their evil customs.*—Thursday morning, we went ashore early, having been promised a meeting in Ananyum's yard, as well as in the king's, both of whom promised to have plenty of people to hear us, and both of whom disappointed us in that respect. There were a few, however, to whom Mr. Goldie and I afterwards declared the commandment of God, pressing on them His supreme authority, and their accountability to Him, the folly and heinousness of their *jujus* system, as not merely contrary to all right reason, but to His express command, and a devilish substitution for the divine Saviour, the Son of God. The deceptions of their abiding were exposed, all war and fighting, human sacrifices, poison ordeal, and infanticide, condemned, while we urged on them peace with all their neighbours, and a speedy reformation of all bad country fashions. These things we insisted on with the assurance, that though God had in a manner winked at the times past of their ignorance, he would overlook them no more, having sent his word and his teachers into this country, he now commanded all men everywhere to repent, as he would soon come in judgment on all wicked nations. The old gentleman replied, that they were willing to stop all war, if all countries would agree to be at peace with them, but