

the neighbouring islands. The Institution may be made self-supporting, so far as food is concerned; but for the clothing of our young men, and all school apparatus, we must appeal to the generosity of our friends at home. Books, paper, pens, pencils, ink, large maps, prints of objects, globes, all the apparatus of infant and juvenile schools, would be of great importance to us, in carrying out the objects of our Institution.

As a general rule, such is the weakness of moral character displayed by all new christianized natives, that for native teachers to be located on islands alone, especially where they come in contact with Europeans of the class they are usually to be met with on these islands, they effect but little good; but under the direction, and especially under the eye of a missionary, they can be made very serviceable. Native teachers from this island would be much safer on the surrounding islands—would be much less exposed to sickness—would much sooner acquire the language, and consequently would be much more useful than native teachers from Samoa and Raratonga. Natives would also come more readily to an Institution on this island, than go to Samoa or New Zealand. We are in hopes that when missionaries are appointed to the other islands of this group, we shall be able to furnish them with a staff of valuable native auxiliaries.

The reputed unhealthy character of this group was to my mind one of the most formidable obstacles to missionary work among these islands; but since I came to reside on this island my fears on this head have been greatly lessened. Mrs. Inglis and I have both enjoyed good health since we came here. Mr. Geddie, who looked very ill when I saw him two years ago, is now quiet healthy and vigorous. We are endeavoring to ascertain and deal with all the removable causes of sickness; and by attending to the situation, construction, and ventilation of our houses, and taking all precautions against sickness, to protect ourselves from the effects of the climate during the hot and unhealthy season of the year, and we hope that by the blessing of God these may be successful.

We here occupy the most advanced post of the army of Christ in this direction. The regions beyond are all in darkness. Between us and China there is not, so far as we know, a single missionary. Satan reigns uncontrolled. Darkness covers the lands, and gross darkness the people. But the neighboring islands are to a great extent open; the field is no way pre-occupied, there is no jostling with societies. Popery for the time being has retired; and European intercourse is still limited. But how long this favorable state of things may continue we know not. How long these openings may remain we cannot say. Other societies may step in, and jostling, so unfavorable to missionary operations, may ensue. Popery, never more active than at this moment, and hovering on our borders, may return. Our contiguity to the Australian gold fields will doubtless bring us into contact with a portion of the worst class of European society.—The Pacific will be traversed with steamers and merchant vessels, and we lie here in the high way to Australia, California, and China. It is of the utmost importance both for the natives and foreigners that these islands should be christianized with the least possible delay. Above and beyond all they have immortal spirits to be saved or lost. They are all but by sin, and can be saved only by grace.

Dear Brethren, lend your ear to the Macedonian cry, "Come over and help us," that comes to you over the wide expanse of waters, and is echoed louder and louder by every wave, till it reaches your far distant shores. Your church has every encouragement to sustain and redouble her efforts. The Redeemer has owned in no small degree your efforts to extend his kingdom. Could you see the change on this island your heart would rejoice. At the sight of your able christian brethren you would "thank God and take courage." Your zeal hath already provoked many. The Bishop of New Zealand has repeatedly quoted the example of your church, and the self-denying labours of your missionary, as one argument among others, to stimulate the members of his church in New Zealand and Australia, to undertake missionary operations among these Papuan tribes: and the result of his appeals in Sydney was the raising of a thousand pounds to purchase a missionary vessel for him, in which to visit the islands in the Western Pacific, and the first missionaries that he carried to these islands in this vessel were Mrs. Inglis and myself.

It shall be our earnest prayer, and our endeavor, so far as the Lord by his grace may enable us, to make Aneiteum a second Iona; that from our Institution, the light of divine truth—in books and teachers—may go forth to enlighten and instruct the whole of these Hebrides, and if possible to be reflected and re-reflected in the dark regions beyond, till it gleam on the wall of China.

Friends of the perishing heathen! Do let your prayers rise up to the throne of divine grace on our behalf, and on behalf of these dark regions. "Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." Let the produce of your farms, your manufactures, and your merchandise, be holiness to the Lord. Let the sanctified ambition of your generous, noble minded youth be directed to this field of missionary operations. Is not there a voice from the Council in Heaven, saying, "Whom shall I send, and who will go for us?"—Is there no young prophet ready to answer, "Here am I, send me." Do search out and send us men of tried piety, prudence, and holy burning zeal. Oh! that the time may soon come, when by the blessing of God upon wisely directed and well sustained efforts: these isles shall all wait for his law. The multitudes of these isles shall rejoice, and all these Ethiopians shall stretch out their hands unto God.

I am, Rev. and Dear Sir,

Yours in the fellowship of the Gospel,

JOHN INGLIS.

## OLD CALABAR.

### NOTICES OF OLD TOWN STATION.

The Rev. S. Edgerley, who superintends this station, and who visits Qua Town and some of the Qua villages, meets with many difficulties in the prosecution of his work, arising from the extremely superstitious disposition of the king, Old Willie Tom, and from the ignorant, willful, and degraded character of the people. Much of their time is occupied in the observance of heathen customs, and in the celebration of their noisy funeral rites, whilst there frequently occur scenes of cruelty and murder. The temper of the missionary is also tried by those from the mission house, and by the falsehood and duplicity of the natives. Lying and bloodshed seem to be ever associated in the conduct of those who are under the dominion of the evil one. We submit the following notices, taken from Mr. Edgerley's journal.—

*Worshipping Parrots.*—I discovered that the Qua people worship parrots, as do also many of the Calabar people. A woman was carrying a copper rod past the palaver house, on which were tied some parrot's feathers about the centre; she looked frightened, and I asked what was the matter. My boy told me that she was praying to parrot to "give her long life, and not let her be sick." To all my remarks on the absurdity and wickedness of praying to parrots, my auditors seemed incredulous, and all admitted that they prayed to parrots. Amongst them was an Abi-idiung man.

*Old Willie's Juju Man.*—In coming back from a Qua village, I met, in Old Town market place, Willie's "Doctor," as he terms him, a person dressed in a large thickly-made netted bag of grass work, enveloping every part of his body from the crown of his head to the ground, which its ample folds were made to sweep; walking with slow and measured steps, and swaying to and fro his arms, though enveloped; the whole surmounted with a rudely carved and blackened goat's head, with hideous red glaring eyes. He was a disgusting and, to the natives, a frightful looking object. I was quite grieved to see it. One of Willie's sons was superintending, with a great Egbo whip in his hand, the perambulations of this fearful being. The natives who by the merest chance look at it, believe that they will die, and if met with at the time, get a severe flogging, or have to pay an amount of coppers. Some time ago we were instructing a few children in our v. ranlah, where a Fernando P'o girl was sitting, and as the "Doctor" presented himself in the market-place, which we can see from our house, they all fell down on their faces, as is usual, about her feet in terror. The girl unacquainted with the superstitious customs of the place, and fancying that they were paying adoration to her, said with much indignation, "Come, come, no come worship me." Our house boys looked at it on this occasion however, undismayed, and one fine little fellow, Alanca Okpa, a Qua boy who can read the word of God, laughed outright, which much displeased Willie's son, who said angrily, "You live for white man's house, you no sally Calabar fashion again."

*Willie Tom's Juju Insulted.*—Willie Tom and several of his people were cleaning the sides of the brook which runs through a grove of palm trees at the bottom of our hill out to the river. At the part where our road from thence crosses by a rustic bridge, our boys take water every morning for house use. It appears that Willie was putting the depositary of his ukpong soul in order at the source of the stream—an enclosure of a few square yards, surrounded by green matting or rush, suspended by lines or ropes, which screen from observation. In this sacred repository they were making a sacrifice to Anansa, the god of Old Town, and perceiving our two boys he ordered them away from taking water. Our Qua boy Abanga, whose mind is now disabled of the superstitions of his country folks, persisted in taking the water. This gave Willie great offence, who sent messengers three times to the Queen of Qua, demanding that she would either punish the boy or remove him from the mission house, and it was only when Mr. Edgerley had visited Qua and explained matters to her satisfaction, that she declined to accede to Willie's demand. It is in this, and many other ways, the missionary adds, that their Egbo laws and various superstitions fetter the minds of our youth in Calabar, so that the first dawn of light and inquiry is quenched at the outset. The children in my school hold down their heads and appear sullenly to fortify their minds against conviction; such is the terror with which the Calabar customs inspire them, and the powerful influence which the adults exercise over them, that I sometimes almost despair of doing any good amongst them.

*Horrible Atrocities, 15th March, 1853.*—A case of horrible barbarity and murder has come to our knowledge. Willie Tom has been sick at his plantation, with one of his sons, for some time past, and it appears that in consulting with the Abi-idiung, *Aarabony Ataka*, that deceiver charged the "freemason" or witchcraft, the alleged cause of Willie's illness, upon a nephew and two of his nieces. The consequence was that his attendants, his slaves and free people, demanded, in their usual parasitical way, that their heads should be cut off. The younger woman, in a most affecting manner, clasped him in agony and implored him by all the ties of consanguinity to save her life. He relented so far as to change the mode of punishment to the taking of chop nut, which ordeal was administered to the three unfortunate persons, with the additional outrage that they were all denuded of their scanty covering of cloth.—The two young women had pounded chop nut, also stuffed into their eyes and other parts of their body, and the man, independently of these enormities, was mutilated in a manner which cannot be described. And when death closed their sufferings, they were dragged away into the bush as unworthy of burial. I think I have never heard of a case of