

in the general lamentation.

I looked anxiously around for the poor widow but she was not there. Being told she had gone inland, I hastened to a house where I hoped to find her and use some means for her safety. The search was vain. I returned to the place of weeping; there she sat. I said, "this woman must not be strangled." Several women joined me and said, "Oh no don't let her be strangled." I commenced leading her away, but immediately several young men, her relatives, seized her and attempted to lead her in the opposite direction. The women appeared to be assisting me, and the confusion became so great that they all fell together against a small hut and knocked it down. Again the poor woman was seized and now all the men took to their clubs. Some seemed determined to prevent the dreadful deed, and others still more determined on its accomplishment. A relation of the poor woman's pushed me aside and held up his club in a threatening attitude, and by this time another of her relatives, a powerful young man named *Mankari*, had seized her by the neck and commenced strangling her therewith. The proper instrument had been taken off her neck. (When a woman is married a cord is put on her neck and usually never removed until death. If her husband dies before her she is strangled with it.) I made an attempt to interrupt the murderer but he endeavored to kick me, and gave a push with one hand, while he held his victim with the other. Meanwhile several were standing around with uplifted clubs, and one especially behind me, ready to prevent effectually any interference on my part. I called aloud for the chief to come and forbid it, but in vain, and I must stand aside and allow the fearful scene to proceed, the particulars of which are too shocking to describe. The woman who pretended to join me in forbidding the death of this poor woman, held down her arms and legs while she was being murdered, and, when the deed was done, commenced their awful lamentation. After the wretched murderer had held his victim sufficiently long for life

to be extinct, the chief came forward and made an harangue forbidding it, at the same time casting a look at me to see whether I observed him. The murderer understood too well this piece of palpable hypocrisy to let go his victim. He called for a strangling cord but one not being at hand, a strip of bark was brought him, which he drew tightly around the woman's neck and then left her. He seemed unmoved and perfectly satisfied with the result of the affair.

I could not however allow the opportunity to pass without making some effort to awaken his dormant conscience. I therefore gave him a very sharp reproof, which he endeavored to evade by saying that the deed was not bad in their estimation. I warned him of his sin and consequent exposure to endless ruin. He evidently felt stung by the reproof and threatened to kill me, taking up his club and approaching to intimidate me. I took a firm stand and told him I was not afraid, repeating also what I had said of his sinfulness and danger. He laid down his club and shortly withdrew. Oh that he may find no peace till he apply to that blood which cleanseth from all sin!

The Board of Foreign Missions in their sixth annual Report, in 1850, thus sum up the state of matters in Aneityum.

"Still savage heathenism extensively prevails. Still the horrid cruelties of pagan darkness are fearfully practised. Still women are strangled on the death of their husbands, and enemies slain in war are greedily devoured by the victors, and shipwrecked mariners, in some instances, have recently furnished a favorite repast to the unnatural appetites of native cannibals."

ANEITYUM "NOW."

In bright contrast to the foregoing darkness with its horrid cruelty which, on one occasion a few months later, attempted to burn the mission premises with the missionaries in them, we have pleasure in presenting correspondence from Rev. Joseph Annand.