

street, the native soldiers drew up on one side, and gave us a parting recognition, and we then proceeded on our journey.

"From the records, your Lordship will, I am sure, perceive that the reception given me by the King of Ashanti, and the nature of my intercourse with him during my stay in his capital, were of the most gratifying description, and that his conduct from first to last, tended to show his strong desire to honour me as the representative of Her Majesty, and to cultivate the friendship of Her Majesty's Government.

"When assured of my intention to visit him, he sent orders for the clearing of the way from Kumasi to Proh, a distance of about one hundred miles, that I might travel with the greater ease; and although the Chiefs resident on or near the path were all in Kumasi, as I advanced along the road, I was saluted by a party of men firing muskets, at the entrance of almost every village on the path; and on our departure from Kumasi, one of the members of his family, attended by a small party of men, was sent to accompany me, not only to the Proh, the boundary of the Ashanti dominions, but quite down to the castle.

"The Chiefs were also very attentive and respectful in all their conduct towards me; there was scarcely a day during my stay in Kumasi that I did not receive from some of them presents of sheep, fowls, eggs, yams, or plantains. I mention these little circumstances because I consider them strong indications of the good state of public feeling towards me as Her Majesty's representative.

"I think your Lordship will be pleased with the King's remarks in reference to human sacrifices; surely there are the strongest reasons to hope, that with his conviction that on this subject especially the eyes of Her Majesty's Government are steadily fixed upon him, his influence will be brought favourably to bear upon the present suppression and final abolition of this sanguinary custom.

COTEMPORARY OPINIONS.

(From the London Watchman.)

The Character and Operations of the Modern Missionary Societies.—Concluded

We regard with the deepest interest the operations of those Societies which have for their object the conversion of the Jews. Whatever difference of opinion may exist among Christians regarding their restoration to political importance, all must be of one mind as to the duty of making known to them the Gospel—"that through our mercy they also may obtain mercy." The Jewish Intelligence of the London Society for Promoting Christianity among the Jews we have always read—and in predecessor, the Jewish Expositor, was the delight of our boyish days, in our early studies of Hebrew. This Society was established in 1808, and has awakened the attention of Christians in all parts of the world to the Scriptural duty of preaching to the Jews. Similar societies have been formed on the continent of Europe and America, some of which, especially those of Berlin and Posen, have been zealous and efficient in the work. Throughout all Germany, individuals have been raised up to care for, and administer to, the wants of Israelites who are seeking the truth. This Society has also translated the New Testament into Hebrew and Jewish, and published a German edition in Rabbinic characters, so that the Jews can now read the Gospel in languages which they understand. The January number of the Jewish Intelligence opens with a letter from Dr. Goussier, the Anglican Bishop of Jerusalem, dated Cairo, where the good Bishop afterwards suffered a dangerous illness. The oppressed state of the Jews in Kurdistan under the Turkish Government is well described by Mr. SERNICUS. The Jews in Austria are next noticed; then the Jews in France. The number is further enriched by Missionary intelligence from Jerusalem, from Cairo, from Rome, from Warsaw, and other parts of Poland, from Prussia, Russia, Holland, Turkey, Persia, and England.

The BRITISH SOCIETY for the propagation of the gospel among the Jews is of recent establishment. It is chiefly supported by the contributions of Christians who do not conform to the Anglican Episcopal Church. The Jews of London, and of other large towns in England,—of Germany, Spain, and Barbary,—have had the benefit of its evangelical labours.

The ESTABLISHED CHURCH OF SCOTLAND and the FREE CHURCH OF SCOTLAND have distinguished themselves by their zealous endeavours for the conversion of the Jews; but their interesting operations have been much disturbed, and to a great extent suspended by the wars in Hungary, and the revolutionary state of Europe. It is a pleasing sign of the times that so much has been attempted in behalf of the Jews: it is encouraging to know that these exertions have not been in vain; but

that more Jews have embraced the profession of Christianity, within the last few years, than in any one century since the age of the Apostles.

The Scottish Missions of both Churches are very extensive in the colonies, but their most remarkable work is in India. Dr. DUFF has visited Lahore from Calcutta, and is understood to be on his way to this country, having concerted a plan with the authorities for the instruction of the inhabitants of our newly acquired possessions in the Punjab. The Rev. Dr. WILSON, of Bombay, is pursuing his Missionary labours, and those researches into literature, science, and antiquities, for which his comprehensive and energetic mind is so admirably fitted. He has recently published a curious treatise on the aboriginal inhabitants of India, in which he has enumerated, at least, twenty savage races but little known, resident in or near the island of Bombay. Amongst these several are interesting:—

The WAKATAS were first met with in the year 1534. They were found in great numbers round the Portuguese settlement of Damaun, and in the solitary places adjoining. Their hair is black and lank; their bodies are smeared with oil and perfumes; their appearance is wild and savage. They have no connection with the Brahmans, and know nothing of the Hindu religion. Their villages are never permanent, and they have no fixed abiding place or trace of a home: they move about the jungles as fancy, caprice, or necessity requires. When they need what they cannot procure in the woods, they cut a few bamboos, bring them for sale, and purchase with the price all that is desired. WAGHIA, the lord of tigers, is the only deity they recognize or worship. He is represented by a stone smeared with red lead and ghee. He has offerings of chickens and broken cocoa-nuts made to him. They have scarcely any conception of a hereafter. They are not without intelligence, and seem not unwilling to learn.

The KATONS are principally found in the Northern Konkan. They have no settlements of their own, but live as outcasts, near the villages. They eat almost any thing, excepting the brown-faced monkey, which they believe to have a human soul; rats, lizards, and snakes, are among the commonest of their dainties. They are as debased and improvident as they are rude and ignorant.—They are nearly all drunkards, and will pawn the last rag they possess for intoxicating liquor. They are said to be given to robbery and plunder; and the reports of their magical powers spreads alarm amongst the native population. Like the Wagalas, they know nothing of a future state, and scarcely have anything deserving the name of worship.—The deities of both are spirits of evil.

The NAGAKADAS are chiefly found in Coozart. They are a source of much terror and annoyance to all around them, and are hunted down, lanced, or shot, wherever they can be reached.—They worship, like the Wagalas, the god of tigers, and, in addition, a female deity, who is believed to destroy all who neglect or desert her. The parent, or eldest son, is the priest of each family. Unlimited polygamy is indulged in. They have no education whatever, and are much given to drink.

The KOLS, or KULLS, tribes consist of betwixt twenty and thirty castes; they are supposed to be above ten thousand of them dwelling in the island of Bombay. They are some steps above the other aborigines in civilization. Their religion is a corrupt variety of Hinduism, and they seem as little discriminating in their spiritual, as the Katodis are in their bodily food. They are a strong, robust, and turbulent race, much addicted to plunder.

One of the most successful Missions in India is the remarkable one of the German or BASLE Missionaries on the coast of Malabar. This Mission was established fourteen years ago; there are ten principal stations, and twenty-four devoted Missionaries, whom the Lord is greatly encouraging in their work of preaching the Gospel, and educating the people. Upwards of eighteen thousand copies, (£1,500) have been recently contributed to the funds of the Mission by the Christian public in the south and west of India.

But the most perfect specimen of a Missionary Church is presented by the UNITED BRETHREN, commonly called MORAVIANS. This Church was formed about sixty years before the reformation, out of the wreck of the Bohemian Church, which had escaped into Moravia after the martyrdom of John Huss. Their Missions in the West Indies were begun in 1732, in Greenland in 1733, in North America in 1734, in Surinam in 1735, and in South Africa in 1736. Their Missionary vessel, the Harmony, has completed her eightieth annual voyage to the coasts of Labrador, with supplies for the labourers in those forbidding re-

gions; and the number of converts on the Mission stations far exceeds that of the members of the home community.

An incentive to further exertion may be found in the proceedings of the ROMISH PROPAGANDISTS. Their financial affairs are thus stated in that most valuable periodical, the Missionary Register.—Total receipts for the year 1848, £112,700 17s. 1d., which, with a Balance from excess of Receipts over Disbursements in the account for the year 1847, of £17,465 6s. 7d., making a Total of £130,165 12s. 5d. Of this sum, £16,485 11s. 3d. have been expended on Missions in Europe; £31,702 7s. 11d. on Missions in Asia; £11,956 19s. 3d. on Missions in Africa; £25,112 7s. 10d. on Missions in America; £16,803 3s. 11d. on Missions in Oceania (the Islands of the Pacific.)

In the Times newspaper of January 30th, we find the following startling account of the celebration of Epiphany at Rome:—

"The Giornale di Roma gives an account of the celebration of the Epiphany in the college of the Propaganda. Masses were celebrated in all the various rites admitted by the Catholic Church, and speeches delivered in 47 languages by the members of the Propaganda. The following is a list of the languages spoken on this occasion:—Latin, Hebrew, Armenian, Samaritan, Chaldean, Arabic, Syrian, Italian, Turkish, Georgian, Persian, Kurd, Hindostanee, Birman, Cingalese, Tamil, French, ancient and modern Greek, Spanish, Portuguese, Catalanian, English, Irish, Erse, Gaelic, Dutch, Illyrian, Russian, Polish, Hungarian, Albanese, Bulgarian, Walachian, German, Rhetian, Coptic, Angolan, Ethiopic, Amharic, Congonian, Maltese, Sicilian, Paraguan, ancient and modern Chinese."

A word of advice in closing this article. Those who interrupt or disturb Missionary operations give evidence that they are not like the children of ISAAC— they do not know what Israel ought to do; they are not men who have understanding of the times—and let us hope that the reverse of the description in the latter clause may also prove correct—that all their brethren will not be at their commandment.

FAMILY CIRCLE.

Important Truths.

Knowledge should be free as the air, and pure as water.

The highest knowledge we can possess is nothing more than the shortest and clearest road to truth.

If you are ignorant, and know it, a silent tongue is safe.

The pleasures of an exalted mind are like the morning air, pure and invigorating.

The principal men in the State should be men of principle.

Without content we shall find it almost as difficult to please others as ourselves.

Labour is one of three great evils; irksomeness, vice, and poverty.

Providence can raise the meaneast, or humble the mightiest; it is therefore absurd for the one to despair, or the other to presume.

Every day is a little life, and our whole life but a day repeated.

Hasty conclusions are the mark of a fool. Teach a child to be merciful, and it will be charitable.

How much less trouble it costs a well-disposed mind to pardon, than to revenge.

Tell not all you know; do not all you can; believe not all you hear; spend not all you have.

It is religion only, that presents us with the true anatomy of grief, or the true principle of resignation.

A clear conscience is the best law, and temperance the best physic.

Fortune.

Young persons, very young ones, sometimes ask, "Do we not see ignorant men grow rich and flourish, and obtain a larger share of the good things of the world than the educated and enlightened?" Occasionally we do; but the exception does not shake the rule. There is such a thing as tumbling up stairs. But this is an exception; the general rule is to tumble down them. I heard of a man lately who offered some painted sparrows for sale as canaries, and the trick succeeded; but no one could hope to give such a trade a fixity of tenure. We have been told of a merchant who shipped a consignment of warming pans for the West Indies, and made money by the same, the sagacity of his agent having disposed of them as sugar lads for him; but the experiment was never repeated. Mazaepa, by an ingenious device of cruelty, was chained on his wild horse to be borne through all the agonies of torture, to a slow and lingering

death, and was carried to a crown on his strong and manly forehead; but the usual road to power and dominion has never found a surer since. And even so, though the uneducated, by some chance or accident, do not unfrequently succeed better in worldly matters than the educated, still you may depend upon it, that, in the long run, ignorance is about the worst merchandise which a man can carry to market with him. Generally speaking, the ignorant man has to lean upon the crutches of extraneous support, whilst the educated man is self-dependent and self-sustaining. The one confides in the miserie and self-hedge of opportunity; the other waits for opportunity's flood tide to ebb on to success, if not to eminence.—Speech of the Rev. J. Aspinall, at Lancaster.

What is Prejudice?

Prejudice is the contrast of judgment, since it anticipates reflection. It has often been acknowledged that precipitation of thought, as well as speech, entails very fatal consequences; and that a man who, through life, can wisely steer clear of the double inconvencience, deserves the appellation of happy. He thinks and thinks again, before he lets his tongue mingle in the flow of conversation, and consults his inmost self ere he ventures to decide. He has also learned by experience that Nature has her mask, Science its obscurities, the World its artifices, and Merit its enemies; and, he consequently never determines, without having first deep-searched into the matter. He lifts the veil that enfolds each object, and discovers that it would be madness to judge too harshly and at first sight.

What would the result be, if we trusted to our eyes only? Why, the sun would be pronounced to turn around the earth, instead of the latter encircling the orb of day.

The prejudices of a single mind can easily be destroyed; but when they have been reduced into systems, and found their way into social circles formed to accredit them, there is no remedy.

A Soft Head.

A gay young fellow, of a deistical turn, travelling in a stage coach to London, forced his attendants upon the company by attempting to ridicule the Scriptures. Among other things he made himself merry with the story of David and Goliath, strongly urging the improbability of a youth like David being able to throw a stone with sufficient force to sink it in the giant's forehead. On this he appealed to the company, and in particular to an elderly Quaker who sat in one of the corners of the carriage. "Indeed, friend," replied he, "I do not think it impossible, if the Philistine's head was as soft as thine is."

Man's Abilities.

No man knows what he can do till he is fully resolved to do whatever he can. When men have thought themselves obligated to do about any business in good earnest, they have done that which their indolence made them suppose impossible. There are several abilities unknown to the possessor, which he hid in the mind, for want of an occasion to call them forth.

Stephen is a funny little fellow. He asked his father if the soldiers were all blacksmiths. "No; why?" said Pappa. "Cos they're always drilling and filing!"

Good Fruit.

"Do you know me?" asked a well looking young man of a zealous and influential teetotaler. "I do not," was the reply. "Oh! I know and shall ever remember you," said the young man; "I once was a dealer in strong drink, and I hated you, but I knew I was wrong, and have given up the bad business, and I am, I hope, truly reformed. I have been looking out for to thank you for the tracts and good advice you gave me, and to beg of you to accept this pair of shells as a token of my gratitude."—Cornwall and Devon Temperance Journal.

CORRESPONDENCE.

Original Matter is particularly requested for this paper such as Local Intelligence—Biographies—Notices of the Introduction, Use, and Progress of Methodism in Circuits, Revivals, and remarkable Conversations—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Narratives of striking characters—Interesting anecdotes—Descriptions of natural scenery—Essays on any prominent feature of Methodism, &c. &c. Articles, as a general rule, should be short and pithy; as a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

LETTERS UPON EDUCATION, NO. 2.

MR. E. STORR.

While it has seemed to be required of you, by the exigencies of the times, to de-

vote so much space in your paper to a report of Legislative action upon the educational questions, and to discussions arising therefrom, I have been reluctant to press my letter, number two, upon your notice; and, although I now place it before you, I wish you to understand that I shall feel perfectly satisfied with any exercise of your official prerogative which your wisdom editorial may demand—let it be delayed until it is convenient to publish it, or let it be suppressed altogether.

The first of the series of propositions given at the end of my former letter was:—That proper provision should be made by the Body Politic to secure the privilege of a rightly conducted education for every youth in the community; and this shall constitute the subject of the present communication.

Education may be understood to include all the training which an individual receives from his birth, until, upon his arrival at the age of manhood, he is allowed to claim all the rights, and required to undertake all the duties of citizenship. As the word is most commonly employed, however, it includes only such formal instruction and systematic discipline as are usually sought in scholastic establishments. In this more common or popular signification the term will be employed in these letters.

The object of a rightly planned educational course, is to aid the pupil in his preparation for the privileges, responsibilities, and labours of his career on earth—its aim is to send him forth strong for the accomplishment of life's high purposes. The doctrine of the proposition carried out, then, to what, I conceive to be its legitimate extent, amounts to this;—it is the duty of the Legislature, acting for society, to make such arrangements as will ensure the establishment and maintenance of a sufficient number of different classes of institutions, to afford the privilege to all the youth of the country to qualify themselves to be respectable, useful citizens in the different positions to which they severally may be, by talent, inclination, or other guiding influences, naturally led.

Its truth might, doubtless, in the present state of the public opinion, be safely assumed without any formal argumentation in its support.—The popular feeling is certainly in its favour, being embodied in a voice which most emphatically demands that the responsibility of society in this respect should be suitably regarded in the Legislative action upon the subject. But, as in carrying out the doctrine in detail, or in making arrangements to meet its requisitions, some perplexing differences of opinion arise, creating serious practical difficulties, the importance of the work should be clearly seen, and constantly remembered, so that all concerned may be stimulated to make the exertions necessary to surmount these difficulties, and carry on the educational enterprise triumphantly.

A few additional remarks upon this point will, therefore, be made. The importance to society of a good general system of education, well designed in all its departments, can scarcely be over-estimated. Society is a business partnership; the success of the concern must depend upon the character of the several partners. Every child who may live a few short years longer in the province will have to be received and recognized as an authorized active member of the company.

Who needs to be reminded that the respectability and prosperity of every business company must be affected for good or evil, by such additional partners?—How important, then, that the young who are hastening forward in life to claim admission, should have the best possible preparation for the business before them,—that they should have every facility for the acquisition of knowledge, and most favourable opportunities for the cultivation of all their talents. Every partner should take a lively interest in those who are so soon to be connected with them, all should be anxious to have these candidates well trained, and properly prepared for respectability and usefulness before the time arrives when they must be allowed to take part in the transactions of the company.

The God of the families and nations of the earth gave intimation of the law he had ordained when He sanctioned, as an emanation of truth, the declaration,—that a