

WESLEYAN MISSIONS.

ASHANTEE—Africa.

(Governor Winniett's Despatch—Concluded.)

Oct. 9th.—At 8 A. M. we reached Karsi; and, after breakfast, prepared for our entry into the capital. Here I was waited on by the King's messengers, who were sent to conduct us into the town.

At noon we proceeded in full preparation for our entry; and at a distance of about a mile from the town, a party of messengers, with gold-handled swords of office, arrived with the King's compliments.

After halting for a short time, we proceeded to the entrance of the first street, and then formed in order of procession. After a brief delay of about twenty minutes, during which a large party of the King's soldiers fired a salute about one hundred yards distant from us, we moved on to the market place, where the King and his Chiefs were seated under their large umbrellas, according to the custom of the country on the reception of strangers of distinction. They, with their numerous Captains and attendants, occupied three sides of a large square, and formed a continuous line of heads, extending about six hundred yards, and about ten yards in depth.

After we had passed along about three fourths of the line, we found the King surrounded by about twenty officers of his household, and a large number of messengers, with their gold-handled swords and canes of office. Several very large umbrellas, some consisting of silk velvet of different colours, shaded him and his suite from the rays of the sun. The King's chair was richly decorated with gold; and the display of golden ornaments about his own person and those of his suite was most magnificent.

The King of Ashantee is about six feet high, stout, and strong built, and appears to be about fifty-two to fifty-six years of age. He is a man of mild and pleasing countenance, and quite free from any of those shades of native ferocity which are so disgusting to the taste and feelings of an European.

We occupied about an hour in moving in procession from under the banyan-tree, where we had rested on entering the town, over a space of about a mile and a half in length, to the end of the line formed for our reception; after which we proceeded to an eligible situation in an open space at some distance from the market-place, and there took our seats, according to the etiquette of the country, to receive the complimentary salute of the King and his Chiefs in return. At 3, 15 P. M. they commenced moving parties, in procession, and occupied the ground before us from five to ten deep, until 6 P. M., a period of two hours and three quarters.

The King was preceded by many of the officers of his household, and his messengers with the gold-handled swords, &c., and other officers of the household followed him: some of his favourites wives also passed in procession.

When the King came opposite me he approached me, and I took him cordially by the hand.

After the King other Chiefs, and a large body of troops, passed in due order, and at 6 P. M. the ceremony closed.

During the whole of the day the greatest excitement prevailed in the town, the population of which was swelled by strangers called in by the King, or detained after the close of the recent Yam-Custom, on account of my visit, from the usual amount of about twenty-five thousand to upwards of eighty thousand.

Immediately after the procession had closed, we repaired to the Wesleyan Mission-house, where we found comfortable arrangements made by the Rev. Mr. Hilliard, the Missionary resident in Kumasi, for convenient quarters during our stay.

Greatly as I had been interested with the manner in which the King received us, the appearance of such a vast number of uncivilized men under such entire control, the new style of building exhibited, and its pretty contrast with the ever fresh and pleasing green of the banyan trees, I was equally interested and excited at the appearance of the Wesleyan Mission-house, a neat cottage, built chiefly with the teak or edoom wood of the country, containing on the second floor, a large hall and two airy bed-rooms, entirely surrounded by a spacious verandah; and, on the first floor, a store-room and a small chapel or preaching-room; in the front, looking into one of the finest and most open streets in the town, is a little garden, planted with orange, lime, bread-fruit, and fig-trees. (The two latter having been recently introduced from the coast,) and behind the house, a spacious court-yard, planted with the sour-sep-tree, and surrounded by rooms consisting of servants' and workmen's apartments, so simply constructed, and yet so spacious, as to afford room, without any inconvenience, for quarters for the whole of the men consisting of the guard of honour.

As I sat down in the airy spacious hall in cool of the evening, after all the toil and excitement of the day, and contemplated this little European establishment, planted in the midst of barbarism, two hundred miles into the interior of Africa, exhibiting to thousands of untutored

Pagans the comforts and conveniences of civilized life and the worship of the true God, I could not but think deeply and feelingly on the great triumph thus achieved by Christianity and civilization.

October 11th, Wednesday.—Felt desirous to enter into business with the King, but found that he was bound to attend to some superstitious observances, which hindered him from gratifying my wish to see me.

October 12th, Thursday.—Sent Her Majesty's presents over to the King, for which he was much pleased; and for which he requested me to return his sincere thanks.

October 14th, Saturday.—At 11 A. M. I went to the palace, attended by the Rev. Messrs. Freeman and Hilliard, to pay a short visit to the King. We found him in one of the court-yards of the palace, attended by the officers of his household, and shaded by some umbrellas; we entered into no business on this occasion; he expressed his delight at seeing an English Governor in his capital, and his gratification at the receipt of the handsome present which Her Majesty had sent him, for which he begged through me, to return to Her Majesty his best thanks. During the interview, he expressed a wish that I could spend forty days with him; and on my observing that I could not possibly make so long a stay, he seemed very anxious that I should delay my departure to the latest hour that I could consistently with my convenience. He seemed deeply interested in my comfort and welfare, and also in that of the gentlemen accompanying me.

October 15th, Sunday.—At 7, 30 A. M. divine service was performed by the Rev. Mr. Hilliard. Our congregation consisted of the troops, many of our hammock-men and servants, and some of the natives of Kumasi. I was pleased with the steady attention observed by the people.

At 2 P. M. messengers came from the King, to inform me that he was preparing to send me a present; and to avoid confusion by the entrance of too many persons on the Mission-premises on the Sabbath, I went out and took my seat under the shade of some banyan trees in the street, near the Mission-house.

Shortly after we had taken our seats, a party of linguists and messengers arrived, with the King's compliments, and with a request that I would, for myself and suite, accept of a most bountiful present of various provisions.

This magnificent present was brought to me by five hundred and fifty men, every one of whom had some share in the work of coasting. These were accompanied by several officers of the King's household and their retinue, amounting to not less than three hundred men; about eight hundred and fifty men were employed in presenting to me this token of the King's good-will.

October 19th, Thursday.—At 3 P. M. I went to the palace attended by Captain Powell and the Rev. Messrs. Freeman and Hilliard, to have an interview with the King, for the transaction of business.

On our arrival we found the King seated in one of the squares of the palace, surrounded by many chiefs and officers of his household. We soon entered into conversation; and I told him that my visit was one of pure friendship, for the purpose of promoting good intelligence between him and her Majesty's Government. On this head I made many remarks, with which he seemed much pleased; and expressed his great satisfaction at the kind feelings manifested by her Majesty in authorizing me to visit, and in sending him so valuable a present as that which had been delivered to him. Another subject which occupied us for some little time was, the best means of communication between his and my Governments; and I embraced the opportunity of thanking him for the kind protection which he had afforded the Christian Missionaries who had visited his country, and also of expressing my hopes that he would still continue to do so. The interview lasted about an hour.

October 20th, Friday.—At 3 P. M. the King paid me a visit at his Missionary-house, attended by the officers of his household, and many of his children. He stopped with us about an hour, during which time we sat in the front verandah of the house, and conversed in a very unrestrained manner. During this unrestrained conversation, the King inquired how many Queens had at different periods occupied the British throne; the age of Her present Majesty; and whether the Prince of Wales was the heir to the Crown.

When the King took his departure, he seemed greatly pleased with his visit.

October 21st, Saturday.—At 4 P. M. the King came into the street in which the Mission-house is situated, and took his seat on the opposite side of the street, immediately before the house, to drink palm-wine. He was, as usual, attended by many of the officers and people of his household.

When I was informed that this act on the part of the King was a kind token of respect to me, I went down and sat near him, and ordered the hand to play a few tunes, by way of returning the compliment. He came to the street in the beautiful little phaeton presented to him by the Wesleyan Missionary Society in 1841; and

I was pleased to observe, from the excellent condition of the phaeton, the great care which he has taken of so valuable and appropriate a present.

During this singular visit on the part of the King, the street was occupied by from five to six thousand of his people; and though this number of persons in a street of no great length, may appear large, yet there was plenty of room for them, for the street must be nearly two hundred yards in width.

October 22d, Sunday.—Attended divine service in the morning at seven.

At eight the King sent us an invitation to dine with him in the afternoon; but thinking that such a step on our part would lead to much confusion on the Sabbath-day, and produce a bad effect on the minds of the people, we declined the invitation, explaining our reasons for so doing.

October 24th, Tuesday.—At 8 P. M. the King sent messengers to the Mission-house, to acquaint me that he had returned to town, and to request that we would go down to the palace, and spend an hour with him: to this I readily consented, and was much gratified, on my arrival at the palace, to find him almost alone, and quite disposed for friendly conversation. Osei Kujoi, the heir apparent to the throne, and three or four of the King's principal linguists, were the only persons present.

We immediately entered into conversation; and, after briefly adverting to the kindly feelings of Her Majesty's Government towards him, I embraced the favourable opportunity thus offered for speaking to him on the subject of human sacrifices. I told him of the anxious desire on the part of Her Majesty, that these sanguinary rites should be abolished, and begged his serious attention to a question so important to the cause of humanity.

In answer to these remarks, he inquired whether I had seen any instance of human sacrifice taking place since I had entered his dominions. I certainly had not seen or heard of any, and therefore expressed myself to that effect; and he then observed, that although human sacrifices were the custom of his forefathers, he was reducing their number and extent in his kingdom, and that the wishes of Her Majesty should not be forgotten. He then adverted to the refugee Assins, who took shelter under the British flag in 1826, and observed, that as permanent peace was now established and confirmed by my coming up to pay him so friendly a visit, he hoped I would allow some of the Assins to come up to Kumasi, and visit him; and that, should any of them wish to return and settle under his government, I would consent to their doing so. Matters relative to the Wesleyan Mission in Kumasi were then referred to, and I was much gratified to find how completely the Mission had secured his confidence and esteem.

After conversing with the King for nearly an hour, we returned to the Mission-house, greatly delighted with all the pleasing circumstances of the day.

October 26th, Thursday.—At 7 A. M. we visited the King, to take our leave of him previous to our departure. On our arrival at the palace, we found the King ready to receive us at this early hour.

The interview was quite private, and that of Tuesday evening; and the same persons were also in attendance on him. I again adverted to human sacrifices, and expressed my satisfaction at the remarks he had made on the subject during our last interview. He then observed, that the number of human sacrifices made in Kumasi had thus been made to spoil his name. He wished me to understand that human sacrifices were not so numerous in Kumasi as they had been represented, and expressed a hope that mere reports relative to such a subject, flying about the country, would not be listened to; and he then observed, "I remember that, when I was a little boy, I heard that the English came to the coast of Africa with their ships, for cargoes of slaves, for the purpose of taking them to their own country and eating them; but I have long since known that the report was false; and so it will be proved in reference to many reports which have gone forth against me." I answered that I believed him; and that I hoped he would not forget that, in every life that he saved from sacrifice, he would be considered as conferring a favour upon the Queen of England and the British nation.

After conversing with him thus in the most unrestrained manner for about half an hour, we took our leave of him by shaking him cordially by the hand, and then returned to the Mission-house.

At 8 A. M. we took breakfast, and at 9 30 A. M. started for Cape-Coast. Some of the officers of the King's household conducted us from the Mission-house to the extreme end of the street leading to Cape-Coast, preceded by a large body of native soldiers firing a salute as they advanced. As we passed the palace, the King was seated under a large umbrella, on the flat roof of the old stone house built in the time of Osei Tutu Yamma, and under the direction of Dupuis, to see us pass, and bid me a last farewell; and Osei sat Kijoo was at the palace for the same purpose.

When we reached the extreme end of the

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 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. Gosav, 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. SHERNSCHUS. 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 any one century since the one of the Apostles. The Scottish Missions of both Churches are extensive in the colonies, but their most valuable work is in India. Dr. DUFF has returned here from Calcutta, and is understood to be on his way to this country, having concerted with the authorities for the instruction of the converts of our newly acquired possessions in the East. The Rev. Dr. WILSON, of Bombay, is pursuing his Missionary labours, and those into literature, science, and antiquities, his comprehensive and energetic mind is admirably fitted. He has recently published a treatise on the aboriginal inhabitants of India, which he has enumerated, at least, two hundred and little known, resident in or near the races of Bombay. Amongst these several nations are—

The WARJAS were first met with in 1831. They were found in great numbers in the Portuguese settlement of Damão, and in the Portuguese places adjoining their habitations; their bodies are smeared with oil, and their hair is matted; their appearance is wild and ferocious; they have no connection with the Brahmans, and know nothing of the Hindu religion. They are never permanent, and they have no abiding place or trace of a home; they are the jungles as fancy, caprice, or necessity. When they need what they cannot procure in their own woods, they cut a few bamboos, bring them to the shore, and purchase with the price all that they require. WAGHIA, the lord of tigers, is the deity they recognize or worship. He is represented by a stone smeared with red lead and ghee, and offerings of chickens and broken coconuts are made to him. They have scarcely any intellect, and are not without cunning, but seem not unwilling to learn.

The KATODIS are principally found in the Konkan. They have no settlements, but live as outcasts, near the villages, and do almost any thing, excepting the work of the monkey, which they believe to be the work of the gods; rats, lizards, and snakes, are commonest of their deities. They are ignorant and improvident as they are rude and ignorant. They are nearly all drunkards, and when they are sober they possess for intoxicating liquors are said to be given to robbery and murder. The reputation of their magical powers is amongst the native population. Like the other tribes they know nothing of a future state, and have nothing deserving the name of religion. The deities of both are spirits of evil.

The NAGAKADEAS are chiefly found in the Konkan. They are a source of much terror to all around them, and are believed to be a race of giants, and are killed, or shot, wherever they can be found. They worship, like the Warjals, the sun, and, in addition, a female deity, who is believed to be the goddess of the sea. The eldest son, or the priest of the tribe, is the priest of the tribe. Unlimited polygamy is indulged in, and education whatever, and are uneducated.

The KOLI, or KULI, tribes consist of twenty and thirty castes; there are above ten thousand of them dwelling in the Konkan. They are some steps above the aborigines in civilization. Their rude variety of Hinduism, and their discriminating in their spiritual, as in their bodily food. They are a fierce and turbulent race, much addicted to robbery and murder.

One of the most successful Missions is the remarkable one of the German Missionaries on the coast of Malabar. It was established fourteen years ago; its principal stations, and twenty-four stations, whom the Lord is greatly blessing in their work of preaching the Gospel to the people. Upwards of eight hundred, (£1,500) have been received to the funds of the Mission by the Government in the south and west of India.

But the most perfect specimen of a Church is presented by the Unitarian community called MORAVIANS. They were formed about sixty years before the wreck of the Bohemian Mission had escaped into Moravia after the John Huss. Their Missions in the West were begun in 1722, in Greenland, North America in 1734, in Surinam in South America in 1736. Their Mission in the East, the Harmony, has completed an annual voyage to the coasts of Africa for the labourers in those