

## Religious and Missionary Intelligence.

MISSIONS IN WESTERN AFRICA.  
(From the Wesleyan Missionary Notices, May, 1842.)

I. ASHANTEE MISSION.  
Auspicious commencement of the mission at Kumasi, the capital of Ashantee.

We had the pleasure of briefly announcing in our last Number the glad tidings of the safe arrival of the Rev. T. B. Freeman and the Rev. R. Brooking at the place of their destination, as received, indirectly, in Letters from the Rev. Messrs. Shipman and Watson. We have now the still higher gratification of publishing direct intelligence of the fact, and of some further very pleasing particulars, which reached us on the 4th of April. Aware of the deep and deserved interest which is felt, throughout the kingdom, by the friends of Africa, respecting this new and arduous Mission, we hasten to give it circulation. It will call forth, we are persuaded, devout thanksgivings to Almighty God for so favourable a commencement of this great enterprise of Christian Charity,—renewed prayers for the divine blessing upon the work itself, and upon the devoted men engaged in its prosecution,—and additional liberality in providing the large pecuniary means required for its permanent support.

Extract of a Letter from the Rev. T. B. Freeman, dated Kumasi, January 1st, 1842.

I am happy to inform you that our Mission in Kumasi is now fairly commenced. We left Cape-Coast on Saturday, November 6th, and arrived in Kumasi on Monday, December 13th. The very heavy rains we encountered, and the difficulty of getting the carriage up through the forest, where we were often obliged to stop and cut our way through the bushes, kept us longer on the road than we expected, on our departure from Cape-Coast; in addition to which, we were obliged to stop a fortnight on the road, to avoid a great "Custom" which unexpectedly (to us) took place in Kumasi.

On our arrival, the King received us in a very handsome manner, and continues to treat us with great kindness and attention. The carriage, notwithstanding the badness of the road, and the heavy rains, was presented to the King in excellent condition. His Majesty accepted of it in a very gracious manner; and he requests me to return his sincere thanks to the Wesleyan Missionary Society for such a valuable token of their friendship and good wishes. He also tendered his thanks to our numerous friends in England, for the other presents of various kinds which I have handed over to him; with all of which he seems very much pleased.

He is also much pleased with the Princes, (his Nephews,) and has provided us a large native dwelling, in which we are now residing all together; and shall continue so to do until we have erected a Mission-house, for which we are now preparing materials, &c.

We have obtained from the King permission to build a Mission-house; and he has promised to supply us with a piece of land for that purpose. I trust that, by the blessing of God, we shall soon be able to provide ourselves with a comfortable European dwelling. Windows were prepared at Cape-Coast before our departure; and are now being brought up. We have brought with us a supply of workmen,—sawyers, carpenters, &c.; and the former are now, under Mr. Brooking's directions, engaged in sawing African oak-boards for flooring, &c.

We have appointed regular hours for Divine Services; and they are well attended. Many of the Ashantees are always present. The people appear to be under no restraint whatever; and it is nothing unusual to see some of the King's household paying serious attention to the word of life. Thus all things promise well; and my most sanguine expectations are far more than realized.

Notwithstanding all this, I trust I can say with truth, that we are keenly alive to the difficult character of our Mission; and are aware of the position we occupy, of the dangers by which we are surrounded, and of the potent spiritual enemies with which we have to contend. We gaze with sorrow on the mighty bulwarks of Paganism which present themselves to our view; but we are neither discouraged nor alarmed. We pray for that

\* An Heathen Ceremony, so called, which usually lasts some time, and is conducted with extensive Human Sacrifices. [Ed.]

mighty faith, which "laughs at impossibilities," for more of that yearning pity for mankind, and that burning charity, which characterized our Lord and Master; that holy perseverance which never tires; that indomitable patience which no crosses, no checks, no reverses, can overcome; that Christian hardihood which stands as the beaten anvil to the stroke, and that implicit reliance on the gracious Providence of God, which will strengthen us for all duties and for all trials. For this we pray; and for this we beg an interest in your prayers, and the prayers of the Christian public.

Should nothing unexpectedly occur to detain me, I think of leaving for the Coast in ten days or a fortnight, to close up the business of the Mission for the year. On my arrival on the Coast, Mr. Watson will proceed to join Mr. Brooking in Kumasi, and I shall, by the blessing of God, pay them a visit as soon as I have seen our important Stations on the Coast occupied by a reinforcement from you.

Our society in Kumasi, consisting of some of the workmen connected with the Mission, and a few other Fantees, and strangers, will already amount to about eighteen or twenty persons. Thus the nucleus of a Christian Church in Kumasi is already formed; for which we feel thankful to God.

I am glad to say, that all the accounts I receive concerning our societies on the Coast are of a most encouraging description. The fields, on every hand, are white already unto the harvest. Labourers are sent, but some of them soon either fall in the field, or return disabled to their native land. "How mysterious are thy judgements, O Lord!"—yet thou art full of mercy and compassion, and wiltest the salvation of an apostate world.

Can anything be done for the inquirers after Christian knowledge on the banks of the Gaboon? As I very much need a change, I will not fail to go down thither in some vessel, shortly after my arrival on the Coast, and send you a report respecting them. It would not take me many weeks to accomplish this.

As early as possible after my arrival on the Coast, I will forward to you copious extracts from my Journal.

I am glad to say, that my colleagues are all enjoying better health than they have done for many months.

P. S. I will, by the earliest opportunity, send a report respecting the implements of husbandry kindly furnished for the Natives at Doomsassie, by the African Civilization Society.

Extract of another Letter from the Rev. T. B. Freeman, dated Kumasi, January 1st, 1842.

President Maclean spoke to me, soon after my arrival from England, on the importance of sending a Teacher or two to Agoona, a large district in Fantee, at the back of Winnobah. Just before I left for Kumasi, I requested Mr. De Graft to visit it. I am happy to say he has done so, and has been very kindly received by the people; and they are anxious to have Teachers as soon as we can send them a supply.—Mr. De Graft has sent me some very interesting extracts from his Journal, which I will forward to you, with my own Journal of my second visit to Kumasi, as early as possible after my arrival on the Coast.

### II. SIERRA-LEONE.

EMIGRATION OF NATIVES FROM THAT COLONY TO BADAGRY, IN THE INTERIOR OF AFRICA.

In our Number for December, 1841, pp. 609—611, we reported what we ventured to characterize as "events full of significance and of promise," in reference to the recent Emigration, from Sierra Leone into the interior, of a number of Africans,—liberated from foreign slave-ships by British Cruisers, taken to Sierra Leone, and there brought to know, and some of them to experience, the truths and blessings of Christianity." They are gone "into a distant part of that Continent, from which they were originally torn by the hand of violence, and have spontaneously returned to their native Tribes, carrying with them the precious pearl of the Gospel." The Letter of one of these Emigrants, James Fergusson, countersigned by "WARRARU, the Governor of Badagry," containing a most touching application for the labours of a Wesleyan Missionary among them, was given at length. We have reason to know, that these Communications; and the consequent

determination of our Committee to make speedy arrangements for a case so novel and so affecting, have excited no ordinary interest among some of the best friends of Africa, and of the Negro Race; of which the kind Donation of the Right Hon. Stephen Lushington, D.C.L., &c., towards this special object, has furnished one example, which the Committee received with peculiar gratification. We now present to our readers with great satisfaction, a more recent Letter from Mr. Dove; and respectfully call attention to its contents, in connexion with the Documents concerning Badagry which we laid before them in the "Notices" for December.

Extract of a Letter from the Rev. Thomas Dove, dated Freetown, Sierra-Leone, Western Africa, November 21th, 1841.

The liberated Africans have no desire to leave their native soil of Africa. Hundreds have already left our colony for Badagry, (once a noted place for the Slave-Trade,) and hundreds more are on the tip-toe. They are begging us to send a Missionary with them to Badagry. The Akus have purchased two prize vessels, (captured slavers,) and they are just about to purchase a third. Most of these bold, enterprising men are useful members of our society. They have taken down elementary school-books, slates, Bibles, and Testaments, for the purpose of making a beginning in that heathen land. There will doubtless be a communication kept up between Sierra-Leone and Badagry. Our members are continually crying, "Come over and help us;" and they are giving practical and demonstrable proof, that their religion is of the genuine cast; for they are in earnest about the salvation of their fellow-men. As they know the state of our funds, they are determined to honour God with their substance, by giving to him the first-fruits of all their increase. The liberated Africans have commenced a subscription among themselves, to enable the Committee to send Missionaries to their own, their native land. One has given seven guineas, another five guineas, some two, and others one. I find they have raised already nearly the sum of £75; but this is only the beginning. God is evidently about to furnish poor Africans with the means of helping themselves, as well as the funds of the Wesleyan Missionary Society. This fund is altogether distinct from the Missionary subscriptions received annually from European merchants and others. Our income from this source will, I hope, this year exceed One Hundred Pounds. We have also raised upwards of £120 towards the purchase of a printing press, type, &c., which will be of immense service to our Mission in this colony. Thank the Lord, Sierra-Leone has not yet proved to be a failure! The great Head of the church is evidently preparing and qualifying young Natives here for extensive usefulness. An Institution would be a most delightful thing, as it would prepare our choice young men to use to the best advantage the talents which the Lord hath given to them. Our children are the hope of the church. Our schools are really like so many nurseries for heaven. Blessed be God, our societies, in almost every place, are in a state of growing prosperity!

Ours is a happy toil. Here we have everything to encourage us, except the unhealthiness of the climate; and even this only serves to make us think more of heaven than we do of earth. Since the death of my dear wife, my heart seems quite weaned from the world. While I live, may I preach Christ crucified, and consecrate my all to Him,

"To whom my more than all is due!" We hope soon to see our brethren, lately appointed to labour here.

### MISSIONS IN CEYLON.

(From the Wesleyan Missionary Notices, May, 1842.)  
PROGRESS OF CHRISTIANITY AMONG THE VEDAHS, OR "WILD MEN OF THE JUNGLE."

We have again the pleasure of conveying to our Readers some recent intelligence concerning this interesting portion of the work in which the Society has been led to engage. It is favourable and encouraging. In order rightly to appreciate the character of this intelligence, our friends should peruse the Letters from Mr. Scott, dated Batticaloa, September 9th, and October 29th, 1840, January 7th, and April 8th, 1841, inserted in our "Notices" for November, 1841, pp. 594—597, and especially one da-

ted July 20th, 1841, inserted at pp. 66, 67, of our Number for April, 1842, just published,—as well as the Postscript of the "Notices for November, 1841," and Mr. Crowther's reference to the same subject, at page 17 of our Number for February last. The Letter which we publish in the present Number will be read with much satisfaction by all who have marked the rise and progress of this good work; particularly, if they will refer to a very affecting "Account of the Veddahs," by the Rev. Joseph Roberts, which appeared in our "Notices" for January, 1843, page 9; but which we here re-print, for the greater convenience of consultation, and for the sake of those who do not possess our earlier Volumes. It is as follows:—

In the interior of Ceylon, a race of wild and independent savages are found, who have never been subjected either to the native Cinghaloes or the European Government, nor indeed, in their present state, do they appear capable of civil government at all. Dr. Davey, in his account of Ceylon, mentions this degraded body of people, and we have received some notice of them in the following letter from the Rev. Joseph Roberts:—

In the course of my journey to Trincomalee in the month of January last, I only saw one Vedah; the reason for this, I suppose, was, that the waters being much out near the coast, they had retired farther than they usually do to the interior. But on my return to Batticaloa I met with nine of these wretched sons of Adam, three men, four women, and two boys. They were exceedingly shy; and, had it not been for an old Vedah, who informed me he had several times seen Europeans before, they would have been altogether inaccessible. Without any hesitation he accompanied me to the shed where I had to spend the night, and seemed much gratified with the attentions he received. After some conversation, I inquired if he had any family; he replied in the affirmative. Where are they? "In the jungle." Here I observed he was a little discomposed, but his fears were soon silenced. I wish you would bring your family here. "They will not come." Why? "They have never seen a white man; they are much afraid; and besides this they are at a great distance." But after using many persuasions, and the promise of a gift, he set off into the jungle with a promise soon to return.

After the lapse of a considerable time, I heard some loud shrieks, apparently made by persons in great distress. On inquiring of the coolies as to the cause of the noise, they said the Vedah was bringing his family, and they were much afraid. I immediately went into the jungle in the direction of the noise; but the poor distracted creatures no sooner saw me than they gave a dreadful scream, and again rushed into the thicket. The Vedah said I must remain in the hovel, or they would never come near; upon my promising to remain in the place, he set off again after his distracted family. For a considerable time I heard him call aloud in the forest without receiving any reply; at last they answered, and begged he would not take them again; he answered, that they would not receive any harm, and that the great man had promised to give them some good thing. At last they consented to come, on condition that he walked first, and that they were allowed to remain at a distance.

I, of course, remained in the Bungalow, and the family, consisting of the father, mother, son, and daughter, stood before me. A short time after this, another family made its appearance, who had probably heard the noise. They, however, on seeing some of their tribe so near, appeared less timid, and joined themselves, though not without caution, to the group. I have often heard it asserted that they have a language of their own; differing materially from Malabar or Singhaloes. I called the old man, and asked him what language they used; he replied, "Singhaloes and Tamul." Have you no other? "No." But in what language were those people conversing? "Singhaloes." I found, upon examination, it was nothing more than corrupted Singhaloes, which my boy in the first instance could not understand. I suppose the difference does not amount to more than that which exists betwixt the dialects of the northern and southern counties of Britain.

Their Tamul was equally barbarous. They pronounced it very short, and made one word serve for many purposes. But thinking they still might have a language