

from a due regard to all the parties concerned, than embrace the opportunity thus publicly to give to the ungracious and unmerited slander, the most decided and unequivocal denial.

At the same time, it is a matter of unfeigned regret that such an individual, bearing the sacred character, should cherish a state of heart which would dispose him to calumniate, first to the Home Government, and then to the world at large, a body of Missionary Ministers, in avowed fraternalism with himself, who are peacefully engaged in the duties of their momentous vocation. They must themselves be perfectly unconscious of having given the reverend gentleman any extenuating occasion of the impotent and gratuitous endeavour to do them injury, by so relentless a sacrifice of their character on the flaming altar of his fond political predilections.

On the point at issue, they can confidently and cheerfully appeal to the Colonists in general, and especially to their beloved people throughout the Province, among whom your Journal so widely circulates. They know all, and well do they know, that the *Wesleyan Methodist Ministers of Lower Canada* have not identified themselves with any "opposition to the policy of the Governor General."

We are thankful to have such good grounds for the persuasion, that our respected brethren in the ministry are deeply conscious they have a higher and a nobler calling than that of lending themselves to objects, however laudable, which nevertheless are merely connected with the politics "of this world, and of the princes of this world, which come to nought." They pray that the honoured officers of their Most Gracious Queen, and their fellow-citizens around them, may be divinely directed in these important matters to lay a good foundation for public virtue and happiness by the adoption of those principles of personal character and public policy "which are according to godliness." But as ministers of the Gospel they would not feel justified in intermeddling with any public questions, unless the interests of "SCRIPTURAL HOLINESS" and the salvation of the souls of men were absolutely concerned and involved.

In any such an event, I hope indeed the Wesleyan Ministers of Canada would not be insensible to their commanding duty as the moral watchmen of the beloved Israel committed to their care, and for whom it behoves them to watch as they that must give account.

Yours respectfully,
A MEMBER OF THE DISTRICT.

TO THE EDITOR OF THE WESLEYAN.

REV. SIR,—I perceive in the *Wesleyan* of the 15th inst. a "literary notice," very properly condemning "Combe's Constitution of Man," as a work, "infidel in its tendency;" the main design, however, of the notice is evidently to bring the science of phrenology into disrepute.

Without being an apologist for "The Constitution of Man," permit me to observe:

1. That there are many objectionable passages in the book in question, and at the same time many, on which a meaning may be put, which it is hoped Mr. Combe never intended.

2. That phrenology is not responsible for the croneous theological opinions which any of its advocates may hold, no more than is christianity, for the pernicious doctrines, and heterodox notions, which were taught and held by many of its defenders in all ages.

3. That in order to prove the principles of phrenology false, (if they are so,) it would be more proper to attack the science itself, than the religious opinions of any man, or body of men, unless it can be proved, that such opinions are the legitimate offspring of phrenology.

Permit me further to say, that so far as the "Constitution of Man" agrees with phrenology, so far it is correct, scripturally correct, and the reverse; where it is not borne out by phrenology, it is wrong; that is, so far as mental philosophy, and Christian ethics are concerned. In proof of this, I may adduce the first paragraph quoted in the *Wesleyan*, viz:

"Man's corruption consists in the tendency to abuse, his faculties; and not in any inherent viciousness attributable to his nature itself."

Here are two propositions manifestly at variance with each other. The first is in unison, with phrenology, sound philosophy and scripture

—the other is opposed to all these—they are as follows:

1st. "Man's corruption consists in the tendency to abuse his faculties."

2d. "Man's corruption consists not in any inherent viciousness attributable to his nature itself."

In the first it is admitted that man is corrupt, and that this corruption consists in a tendency to abuse his faculties, the question now arises, whence this tendency? Reason, religion, phrenology, all reply it is the result of an inherent viciousness, attributable to his nature itself—not certainly to his organization, for then there could be no virtue in the world.

I might lengthen this communication, but I dare not trespass on your valuable columns;—I hope I have proved, that although the writer of the "notice," may have shown, that Mr. Combe is in error, phrenology is not at variance with revelation, and consequently not associated with infidelity.

Phrenology is no fanciful theory, it is the result of patient investigation and close observation. A science that has been reared to its present position by the severest rules of inductive philosophy,—gives the only intelligent and rational account of the phenomena of mind,—draws the line of demarcation between the brute and the man,—shows the reason of such endless variety in the human character,—and when it becomes better known, it may be made to throw light on many passages of scripture now obscure, while it may furnish another and new argument for the truth of revelation.

I am, Sir,
Your obedient servant,
J. H.

To meet the wishes of our respected correspondent, we have inserted the above letter. Our views, however, of the "Constitution of Man" and of Phrenology, are unaltered. Further notice of the subject we deem unnecessary.—EDITOR.

RELIGIOUS INTELLIGENCE.

MISSIONARY ANNIVERSARY.

QUEBEC.—The Anniversary Sermons of our Branch Wesleyan Methodist Missionary Society, were preached on Sunday, the 11th ultimo, by the Rev. R. L. Lusher, from Montreal. The public meeting was held on the following Monday evening. The Rev. Mr. Harvard was called to the Chair. An excellent Report was read by the Rev. Mr. Selly—the Meeting was subsequently addressed by P. Langlois, Esq.—Messrs. Fisher, McLeod, Campbell, Ray, Carwell and the Rev. Mr. Lusher. The weather was unfavourable, the attendance, however, at all the services was respectable, and the amount of contributions rather more than at the previous Anniversary.

HUMAN SACRIFICES AMONG THE KHOONDS, IN INDIA.

THESE sacrifices are usually offered to "Thada Dehta," or the Earth, represented as a Bird. These bloody rites were discovered by the British Authorities in the country. One of them thus describes the horrid practice, in a report to Government:—

I made a gross mistake, in thinking these people are not Idolaters:—they are worse even than the Hindoos, for they offer human sacrifices to their deities. The principal one is a peacock with three heads. From all I can learn, it would appear that the Molekoos (Chieftains) of the different Mootahs (Districts) take it by turns to offer a human sacrifice annually, to ensure prolific crops; but an offering is frequently made at other times, to avert or remove an evil. A spot being cleared in the immediate vicinity of a village, a girl, the most common sacrifice, is put to death by the blow of an axe. The body is then removed to the village; in the centre of which, a peacock, carved in wood, with three heads, is placed on the top of a long pole, over which the blood of the victim is sprinkled. The body is then divided into as many parts as there are villages in the Mootah: each of these parts is again divided, so as to give a portion to each family; and these they again divide into the smallest possible pieces,

which they bury in their houses or around their fields. The Molekoos frequently have a child, sometimes children, purchased, or taken in their marauding expeditions in the low country, to bring up for this express purpose: they treat them with kindness, perhaps for years, till they are required for an offering: the more full-grown and perfect, the better: a male, though less common, is preferred.

Other ceremonies attending this cruel practice are thus described:—

When the appointed day arrives, the Khoonds assemble from all parts of the country, dressed in their finery; some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel; beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon, the presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground; and then, standing erect, the living sacrifice suffers the unutterable torture (humanity shudders at the recital) of having the flesh cut off from his bones in small pieces by the knives of the savage crowd, who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

Captain Campbell writes from Goomsur, on the 25th February, 1838:—

In my late expedition among the wild Khoonds of Goomsur, I have received no less than 103 children of various ages, who were intended for sacrifice by these barbarians. These children are now at Head-quarters, and form a most interesting groupe—happy, such as were aware of their situation, in having escaped the fate which awaited them.

We have been told much of the mildness and harmlessness and morality of the natives of India; so that some, bearing the Christian name, have gone so far as to declare openly that it was a work of supererogation to introduce Christianity among them. So true is it, that the God of this world hath blinded the minds of them that believe not. But wisdom is justified of all her children. The more the real state of the natives of India has been brought to light, the more emphatically true has that declaration of Holy Writ been found—*The dark places of the earth are full of the habitations of cruelty.*

How long, O Lord, holy and true, how long shall it be, ere the blessed period arrives, when the bloody rites of superstition and idolatry shall cease for ever, and the blessed Kingdom of Christ be established, which is RIGHTEOUSNESS AND PEACE! Oh stir up the hearts of Thy people to cry mightily unto Thee, and to give Thee no rest until Thou shalt give unto Him the heathen for His inheritance, and the uttermost parts of the earth for his possession!—*Missionary Register.*

RELIGIOUS STATISTICS.—The following information, collected with much trouble by the committee of the Society for the Propagation of the Gospel in Foreign parts, is extremely important:

Christians,	260,000,000
Jews,	4,000,000
Mahometans,	96,000,000
Idolators of all sorts,	500,000,000

Total population of the world, 860,000,000
The above statement is copied from the *London Watchman*. We think there is some mistake, and that the total population of the World is more than is here stated. The probability is that the number of Mahometans is greatly underrated.—*Ed. Wes.*

BAPTIST AFRICAN MISSION.—The Rev. Mr. Clark, formerly of Jericho, in Jamaica, and Dr. Prince, formerly of that Island, have lately embarked on an expedition to the Western coast of Africa, with a view to the institution of a mission in that part of the world, under the auspices of the Baptist Missionary Society.

MARRIED.

At St. Johns, N. B. on the 28th October, by the Rev. William Temple, the Rev. Stephen Bamford, to Miss Abigail Kirk, eldest daughter of Mr. Abdiel Kirk, Musical Professor.