THE

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THE SOUTH CEYLON WESLEYAN MISSION.

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THE Church has always received her call to labour, after the SPIRIT had anointed and qualified her for exertion. "Here am I; send me," was only uttered when the live coal from off the altar had touched the prophet's lips. The command to conquer the world for Jesus, was purposely united to another: "Tarry ye, until ye be endued with power from on high." The same law was obeyed in the revival and reformation of the eighteenth century. The churches of Wesley and Whitefield were themselves filled with the holy flame before they began the era of modern missionary toil; and all the grand movements which cluster round the closing years of the last century and the opening of this age, were the direct fruits of the spiritual power which rested on the churches of Britian.

No onec an feel surprise that the Rev. Thomas COKE, LL. D., should have led the way in founding our Asian Mission; he was the only man in the Methodist Church, at that day, who could have made such a venture; and the honour rested quite naturally upon the veteran who had crossed the Atlantic Ocean eighteen times upon missionary errands and duties.

He had, moreover. been consecrated a Bishop, by the greatest man of his age; and was fitted, too, by scholarship and wealth to undertake this enterprise. He never lived to see an eastern land, for his bright spirit escaped from its cabin to the paradise of God, as the vessel entered the regions of the rising sun. The six young ministers who took up his work, began their careers in Ceylon; five arrived at Point-de-Galle, from Bombay, on the 29th of June, 1814, the other joining them in this Island, shortly afterwards. They decided their stations by ballot, at Galle, and each brother instantly accepted his appointment as that assigned to him by the Great Head of His Church. Benjamin Clough, at Galle; George Erskine, at Matura; William Martin Harvard, on his arrival, at Colombo; William Ault at Batticaloa; James Lynch, and Thomas Hall Squance, at Jaffna; were eminently suited for their positions, and we doubt whether any one of them could have changed his circuit, without loss to himself, and injury to the mission cause. "The lot is cast into the lap; but the whole disposing thereof is of the Lord;" never was this so wonderfully fulfilled, as in the stations given to our earliest eastern missionaries. We have to follow the course of the first "three mighties," and that of their succesors, as they engaged in their conflict with atheism, ignorance, and evil. Each station then occupied has a history of its own, and bears a bright name on our scroll. The sweet courtesies of life came quite naturally from the handsome and saintly man who opened our Colomho Mission. Brave, generous, painstaking, yet fervent in spirit, the Galle minister had a remarkable divine seal upon his labour. Living himself in the enjoyment of "fellowship with God," the Matura missionary soon diffused a winsome attractiveness, which struck even the demon-worshipping populace with admiration. The work thus commenced has steadily grown; and some startling conversions gladdened the hearts of our msisionary fathers. This paper is to be a history of the last twenty years of our South Ceylon Mission; but we cannot separate that period from the forty-four years

which preceded it, any more than we can divide the leaf from its stem, or the tree from its root.

For above forty years, successive bands of missionaries studied, taught, and preached, among the people, and the full record of their labours is only known to Him, by whom they were commissioned to toil. But we first recognize our obligations to those noble men, whose exertions were never in vain, or grudgingly given to the cause. During the past twenty years, this Mission has passed through four distinct, yet interwoven periods, each having special features of interest, and each revealing signs of progress.

The first epoch was one of bitter *controversy* with the Buddhists, which broke upon our native churches like a typhoon in its fury and desolation. The second was one of *discipline*, coeval with the first, yet carried on within the Church, in purifying and strengthening our members. Then came the glowing and glorious years of *revival*, when the spirit of conviction, renewal, and blessing, carried on His highest and most enduring work. After these eras, the churches were ready for their new exertions, in *extension*, to carry the message of peace into distant and needy centres of Ceylon.

Christianity is the only religion which dare assert its claims upon every human being, and in all lands; and those who place the word of God higher than the dicta of men, are alone able to meet or conquer false systems of faith. Human invention and aspiration have never produced a more attractive and subtle creed, than that ascribed to Gótama Buddha.

The monastic order was established in Ceylon, long before the Redeemer of man was born at Bethlehem; tradition declares that Buddha himself visited Lanka thrice; and do not millions believe, that some holes in the rock, encircled like a horse-shoe with chuman, represent the footprint of the sage? Kings, queens, princes, nobles, and even emperors, have accepted the tenets of Buddhism, and bowed to the image of their teacher. Age after age, this faith has been received by successive generations of Singhalese: and monuments yield their

testimony to its influence. The yellow-robed friars shewed no alarm, whena new race of men arrived from the West, to teach the Christian religion: for they felt secure in their hold upon the people. Had not the Portuguese and Dutch ruled in Ceylon, from A.D. 1505 to 1796? But their laws, customs, and teachings, had made no abiding impression upon the crowds who worshipped in the wiharas, and took the precepts of Gótama. Moreover, had not the Brahminical faith once been dominant on the throne, in the temple, and among the tribes of Lanka? But instead of being destroyed by the Vedic rites, Buddhism patronized, permitted, and then subdued them. Thus, while Buddha occupied the central position, Vishnu, Siva, Ganesha, and one of the demon tribe, Kataragama, were allowed their shrines, as supporters of the atheistic philosopher. Nay, even the demon priests, charmers, and astrologers flourished, unrebuked and unhindered by the professors of Buddhism.

Sometimes the missionaries heard of individual protests and vexations, as one after another forsook the idols, to worship in the Church; but no real opposition was shewn to their operations by the Buddhists during the first ten years. Every mission had been tried and hindered, by the loose and insincere pretensions of the people to be christians, when they still remained atheists and demon-worshippers. Nothing could exceed the self-complacency with which buddhists acknowledged that christianity was a very good religion, while they fed the mendicant priest of Gótama, and trembled before the profane exorcist.

But these days of compromise and hypocrisy were soon ended, when our brave missionary, Benjamin Clough, published in the year 1826, a large sheet, giving some "Reasons why I am NOT a Buddhist." That bold defiance of the ancient and mighty system awakened the priesthood, and excited the whole Colombo district; but the first daring protest was soon followed by other tracts and pamphlets, all tending to keep alive the spirit of enquiry. Gradually the priests and the people began to perceive, that this religion wsa

one with whieh no truce could be made, but that they would need all their skill, if its progress was to be stayed. That conviction really began the controversy. And it was soon developed into an unmistakable opposition, in various forms. But the greatest era of aggression was yet to come. We will let the Rev. R. Spence Hardy tell us, in his own striking sentences, of our princely scholar, the Rev. Daniel John Gogerly, and his assault on the godless philosophy of Gótama. "Mr. Gogerly, through a period of years, was seen poring over the ola leaf, with some learned priest at his side, whom he puzzled by the intricacy of the questions he asked, or the doubts that he threw out, relative to some point that had never been disputed, but which, when passing through his penetrating mind, seemed to assume an entirely new aspect.

"These questions were put, and doubts expressed, not for the purpose of exposing religious error, but to find out what were the real teachings of the system, as to its principal specuations and tenets. The priests were flattered rather than lotherwise by the interest he took in their literature, and were ready to render him all the assistance he required.

"When he first propounded his discoveries relative to personal identity, moral retribution, and the non-existence or non-continuance of the same agent after death, he was assailed by nearly every Pali scholar in the Island, and his conclusions were denied *in toto*. But he calmly defended his position by numerous quotations from their most authoritative writings; and the grand spectacle was presented, of a student from the West, alone and unaided, taking the professors of the most transcendental of all systems, into the midst of its deepest mysteries, and explaining them with a clearness and force that had not been seen for ages, and revealing to its most profound investigators, and most learned expositors, that they were utterly wrong in their estimate of some of its most essential principles, until there was not a priest of any note in the Island, who denied the conclusions to which he had come.

"In the year 1849, there was a rumour that Mr. Gogerly

was about to break his long silence, and no little consternation was thereby caused among the priests. But when his work came out, it was only a pamphlet, and in outward appearance, not much unlike many others that had preceded it. Its title *Kristiyâni Pragnyapti*, or Christian Institutes, seemed to intimate that it was rather for the instruction of christians than an attack on buddhism. But it was soon discovered that it was no common-place production, thrown off with a dash by a rapid thinker, to be easily refuted, and then to pass into oblivion for ever.

"Its importance is well seen in the fact, that there is now scarcely a single publication issued from the buddhist press, in which there is not some notice of it. It was here that he first brought prominently forward the discovery he had made previously, that the words of Buddha, when logically carried out, not only lead to the conclusion that there is no infinite, eternal, and self-existent being in the universe, no being whatever who exists from everlasting to everlasting, but that there is nothing about man, except the abstract merit or demerit of his actions, that will continue to exist, after the breaking-up at death of the elements of which he is composed.

"The Tathágata does not say in so many words, that there is no God; but he lays down premises, and enters upon arguments, that, if true, render the existence of an Almighty God, an eternal Creator, an impossibility. There is no evidence that the theistic idea ever entered into his mind. There is no position in his system in which God can be placed: it includes all existences, but is complete without either a Creator or a soul."

The controversy raised by this book was ten years in reaching its climax; but in 1859 there was united action on the buddhistic side, and a determined assault was made upon the Bible by the priests and partisans of Gótama. This movement turned attention from the godless system of philosophy, so terribly injured by the pelting logic of the *Pragnyapti*; but it *was no answer* to that withering exposure of atheism contained in those seventy-two pages of Mr. Gogerly. A few

miror matters were carped at, and ridiculed; but the arguments of the *Prangnyapti* have never been touched; and they remain still, a mighty, unanswered protest against the soulless teachings of buddhism.

For at least five years, the whole of South Ceylon was deeply moved by this strife. Pamphlets were issued from the printing offices of Colombo and Galle, established and controlled by the buddhist priests; lectures were delivered in Colombo, Galle, and villages around, against the Christian religion, thousands of excited Singhalese cried "Sádu" bravo! to the most revolting blasphemies ever uttered by man or demon, "against the Lord, and against His Anointed." Far away in the jungles of Ceylon, the writer found these tracts of the priests, and people ready to argue against the Bible. The Wesleyan Mission Press published constant replies to these attacks upon our faith; and a monthly Magazine was commenced in July, 1862, called *The Banner of Truth*, edited by the Rev. David de Silva, a Wesleyan native minister, and the life-long pupil of Mr. Gogerly. The Christian Vernacular Education Society took a noble position in this movement, by printing 5,000 copies of the *Pragnyapti*; and a number of excellent replies to buddhist objections were issued by the Religious Tract Society.

One of the most thrilling scenes of this period, was that of a meeting in the old bungalow on the Galle Face, Colombo. The priests had challenged one of the statements of the *Pragnyapti*, relative to the hesitation of Buddha to preach his doctrines, because the people would not understand them. The priests declared they could "prove that the quotation said to be made," in the *Pragnyapti*, "fromt he *Maha-waga*," a sacred book of buddhism, "was not in that book, and asserting, that in no buddhist work of authority was there anything about the alleged assertion of Buddha, or the thrice-repeated request of Sahampati." Full notice was given of this gathering, and on the appointed day, "the priests were requested to be present at it, and substantiate their charges

against the *Pragnyapti*. No priest came; but Mr. David de Silva, in a speech that occupied nearly two hours in the delivery, addressed the persons assembled," proving, that in one Sutra, or discourse' "there are no fewer than forty-nine instances in which the request of Sahampati is said to have been repeated three times."

With this era of hostility and bitterness from the Buddhists there was joined one of discipline and division in our native churches. For centuries there had been a mere profession of christianity, by successive generations of the Singhalese people. The cause of this insincerity was the union of government service with an adherence to the christian faith, by the Portuguese and Dutch Governments. Thus, employments in official life, and favour with the ruling powers, were looked upon as inseparable from certain christian rites and formulas. Hence the fashionable course was, belong to the "Government Religion," and submit to baptism, or receive the Lord's Supper, while utterly destitute of regard for the religion of Jesus. Every Mission in Southern Ceylon had this perverted view te combat, and throughout each native church this old virus still lurked and worked its evil course Explanations were given by the missionaries, and accepted by their various agents ; protests were publicly read in the congregations, by teachers, visitors, and other workers in their stations; even solemn oaths were taken in Jehovah's name by paid members of the mission staff; yet, after all, the fatal, malaria remained in our churches, destroying and marring true christian growth.

But with the Controversy came the solution of our problem; the people were compelled to shew their real sentiments, when every village became a centre of blasphemy and hatred, such as our century has seldom seen. The mighty cry which once rang through Israel was heard in our eastern church, and "who is on the Lord's side?" flew like an electric shock into companies of professing christians, scattering the fearful and insincere. Then we found that the buddhists had done for us

what we could never have accomplished for ourselves; and we could "discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." We did not mind our reduced congregations and diminished returns; our hearts did not tremble when whole families shrunk away into the darkness, leaving but two or three loyal worshippers, where a hundred had assembled in the holy place. Some of our members knew the meaning of those words: "a man's foes shall be they of his own household," and they proved, too, that He who led the Hebrew youths through the fire, was still able to save, deliver, and bless those who were faithful to God.

With that time of trial and tumult outside the church, there was another test applied within; and we resolved to keep our rules more strictly, only retaining on the registers those who obeyed our laws and fulfilled their vows. Wilful and continued neglect of the class-meeting; open or secret submission to heathen ceremonies, in the family, the field, or the store; weak and unworthy yieldings to worldliness and bad custom in the marriage feasts; and any compromise with things directly unchristian: all such violations against purity and usefulness were banished from our churches, homes, and toil. Through this severe discipline no circuit passed unscathed. Year after year our membership was reduced, and our circle of adherents lessened; offence was given in hundreds of cases by one act of faithfulness in reproving sin; and what our native ministers endured during those years of manly, brave, yet gentle protests against evil and inconsistency, will only be told, in that day, when the secrets of all hearts are known. But after such a grand, united, bold resistance on the part of our Singhalese pastors, let the charge of cowardice NEVER AGAIN BE HEARD OR ACCEPTED AGAINST THEM. The ministers who carried their banners through that campaign were true successors of those who stood up in the Jewish Council, saying, "We ought to obey God, rather than men." No oriental converts would have made that stand, year after

year, in the cities, villages, and hamlets of South Ceylon, unless they had the same power resting upon them, which sent the martyrs to the rack, and upheld the confessors in the flame. Hard, indeed, was their lot, when assailed by the bitterest social persecution, and the most malignant misrepresentation; but it was borne, willingly and well, for the Master's sake, and for the good of that Church wherein they had themselves found the love of Jesus.

The result of all this trouble, discipline, and controversy was, that while we returned 1,736 members of our Church in January 1862, these were reduced to 1,171 in three years, with a corresponding decrease in our congregations also. It really seemed as though we had been forsaken and forgotten by Him whose cause we had sustained, and whose honour we had endeavoured to uphold. Satan and man united to hinder, depreciate, or destroy our work; and every force was used which could bear against our progress.

INDIAN SKETCHES.

BY J. L. DEWAR.

AMRITSAR AND LAHORE.

THE town of Amritsar is on the line of railway between Delhi and Lahore, and a visit to it is a pleasant break in the long journey. It is a thriving place, with an extensive trade, and its merchants have shown great enterprise; dealing largely with Central Asia on the one hand, and Manchester on the other. As a mission field it is noted as being the first station opened in the Panjab by the Church of England.

To the sight-seer, however, its chief point of interest is its Golden Temple, which is situated in the centre of the town, and to get to it, you have to pass through crowded bazaars, and

narrow streets. It is partly covered with gilt copper, is built at the side of a sacred tank, called the Fount of Immortality, and is reached by flights of steps, which descend from a kind of public square. At the end of the sixteenth century, Ram Das the fourth guru of the Sikhs took up his quarters there, and is said to have had the wonderful patience to have sat for a life-time. Be this, however, as it may, the long residence of Ram Das has hallowed the spot, and in the eyes of the Sikhs, its sacredness is traceable to their departed spiritual guide. The golden temple of Amritsar is to that people what Mecca is to the Mahomedan, or Jerusalem to the Christian. About a century ago, a fanatical Afghan conquerer, fearful of the progress which the Sikhs were making towards a national existence, struck a blow at that people, by blowing u pthe shrine with gunpowder, filling up the tank, and polluting the whole place with the blood of slanghtered cattle. After this barbarous act was completed, and the Afghan had retired to Kabul, the shrine and tank were restored to their pristine glory, and the Mahomedan over-throw became the object of ambition for which every true Sikh was prepared to fight and die. Close to the Golden Temple there is another shrine, where the rites of initiation to the Sikh nation, is performed by all true members of that people. There are but few Sikh temples in India, for it does not appear that the founder of the Sikh religion deemed them necessary, and Runjeet Singh, from pride rather than piety, despoiled the mausoleum of the Emperor Jehangir at Lahore, to build and beautify the temple at Amritsar. It is not an idol temple, neither is it a mosque; reading from their holy book—the "Granth," according to one authority, and the "Grunt" according to another—and prayer is all that these monotheists do. They hold their temple to be very holy, and as shoe leather would defile it, that peculiarity prevented our entering the place. When we were going down the steps from the public square towards the tank, a policeman who was on duty there, took us before a notice posted by the authorities,

wherein in was stated, that your shoes must be taken off before entering the place, and if you thought that an indignity, you were to restrain your curiosity. We took a glance at the tank, around which on that cold day we would have had to walk on our stockings, and decided at once, to restrain our curiosity and keep our shoes on. There was a grin on the policeman's face as we turned back, and one of a different kind on our own: still, the view of the temple from the public square, as it lay glittering at our feet, and lighting up the dark waters of the tank, fully rewarded any trouble to which we had been.

As our train did not leave until late in the evening, we tried to pass part of the time driving through the bazaars, but there is such a sameness in all of them, that ere long the ride became tiresome in the extreme. We left the bazaars for the public gardens, but as they were of no great size they did not detain us long, so we were back at the station with several hours to spare. Hanging about waiting for a train, is as sore a trial to one's patience as can be conceived, and this more especially when every piece of furniture in the waiting-room had been modelled with the evident view of making visitors as uncomfortable as possible. The couches and chairs at the Amritsar station cannot be recalled to memory, without a keen remembrance of bodily twists and aches. That an ayah was attached to the lady's waiting-room, and a "bearer" to the gentleman's, only made one's discomfort more complete, for it gave an appearance of luxury, while a common necessity of life—an easy seat—was no where to be found. There was a good refreshment room at the station, and when taking afternoon tea there, the person in charge—an Irish woman, "fat, fair, and forty" at any rate—"blarneyed" us to a considerable extent. Almost before we were aware we were deep in her confidence; had heard from her all the exemplary qualities of her late husband; the particulars of his death; the widow's wail of desolation; her anxiety for her family's welfare; and had in turn spoken such words of comfort as were in our power. When leaving—having also dined

there—we asked how much we had to pay? The widow looked at us with tears in her eyes and a woe-begone expression in her face, and named just *double rates*. Our comforting assurances to the widow, that no doubt she would be provided for, flashed back upon our mind, so we handed over a currency note, and retired without a murmur or even counting the change. At Jeypore, a few days after, we met some friends, and in conversation we found that while at Amritsar, they also had been in the widow's confidence, and in a similar way had largely replenished her cruse of oil.

Lahore is the chief city of the Panjab, and in January the weather there was very cold; fires being the rule both in sitting-rooms and bed-rooms. When we went to church, there was as much coughing, nose blowing, and as many ulsters, mufflers, shawls, furs, and cold feet, as would have done credit to any church at home in winter. All night and all day a strong wind from the north had been blowing, and a dust storm was the result.

While it was at its height we started for the Shalimar gardens. The House of Joy of Shah Jehan. The wind bit to the bone, and the fine dust covered us—imperceptibly it is true, but nevertheless surely. Glancing across the fields we saw the trees standing out in a shadowy way, as if looking at them in a snow-storm. Carriages past with people wrapped up in all the comforts of the far north. Everybody looked depressed, and the warm fire-side had more charms than sight seeing. All along the road to the gardens, there were tombs covered with glazed tiles—square buildings with a dome roof—all more or less in a ruinous condition. Whose they were or when they were built we could not learn. As it was the fashion for the Mogul Emperors to build tombs, in all probability their tastes were copied; and the memory of the loved, and great were honoured in this way. When the gate-way of the House of Joy was reached, it was a pleasure to enter, and get out of the dusty wind-swept road. The gardens are enclosed within high walls; are filled with all kinds of fruit

trees; have innumerable walks in which to saunter; and leafy glades for resting in. They are laid out in three terraces, one above the other, right down the centre of which is a broad water-course filled with fountains. From one level to another the water trickles over marble walls, in which are crevices for lamps of coloured glass, to illuminate, and beautify the falling spray. There are broad marble walks; marble water-ways in which gold, and silver fish swim; marble pavilions for resting in; and the marble couch of Shah Jehan on which he used to recline. At a quiet end of the gardens are hot and cold baths, which were used by the Emperor and his favourite wives; elaborately carved in some cases, while in others the size and depth made one envious. The gardens are now a favourite resort of the natives and are much appreciated. In the hot summer it must be a charming retreat; and one can fancy how its original owner enjoyed its murmuring waters; its cool shades; its luscious fruits; its refreshing baths; and its seclusion and retirement. So beautiful was the place that we quite envied the taste of the man who called it into existence.

In the centre of Lahore is the great Padshah mosque built by Aurungzebe, and in the forts is the palace of Runjeet Singh. Two Afghan prisoners were confined in the palace when we applied for admission, and consequently we could not get in. Elsewhere there are also to be seen the foundations of an Anglican Cathedral, commenced some fifteen years ago. All the money then collected did not complete the foundations, and although several efforts have since been made to continue the work, they have been of such a spasmodic and weakly nature as to result in only a fresh course or two of stones being laid. Lately the Lahore Cathedral has been again before the public, and strong efforts have been made to have its erection pushed on, but we are not aware with what success. The congregation worships at present in a tomb, said to have been erected to a Mahomedan slave-girl who was murdered.

Some miles from Lahore, reached by a broad well-shaded road, is the Shah Durah or mausoleum of the Emperor Jehangir. It is situated in a spacious garden, where the perfume of the flowers, and the shadow of the orange groves are grateful to the visitor. Although the Sikhs used this tomb as a quarry when building the Golden Temple of Amritsar; the marble glories of that shrine having been stolen from the Emperor's resting-place, yet, in spite of all, it remains a marvellous work. The inscriptions on the building in mosaic, are of the most elaborate workmanship; and the pierced marble screens, which at a little distance look like lace or gauze, are a wonder of patience, and a triumph of art. It has cool corridors; floors inlaid with marble and agate; and in the block of marble above the grave of the dead Emperor is written the haughty sentence, "Jehangir conquerer of the world." Leaving the architectural glories of the mausoleum above, you descend into the vault where the true tomb is; and the proud boasting of the inlaid mosaic is forgotten, and the pathos of life replaces it, as you stand before a plain grave in which lies all that was mortal of the illustrious Mogul. Jehangir's favourite queen Noor Jehan—Light of the World—is also buried there, and with the story of their love as told by the native historians we will close this paper.*

It was from Tartary, that Noor Jehan's father and mother came, to seek employment in the court of Akbar. They were of high descent but miserably poor, so much so, that when they turned their back upon their native land, save a sorry steed, and a little money, they had nought else in the world. When they reached the borders of the great desert, which separates Tartary from Hindustan, their means were quite exhausted, and as there was little hope of finding any succour in the barren waste before them, their out-look was dreary enough; to return meant misery, to proceed seemed courting death,

* We are indebted for our facts to an article on the "History of Noor Jehan," published in 1818, in the V. volume of *The Asiatic Journal.*

yet the known was so hopeless, that they elected to push on, and trust to circumstances. To add to their troubles a child was born and they as plodded wearily over the vast waste,—the ailing mother on the horse, and the father carrying the child, walking on foot,—the presence of the little one brought no joy. Wasted with fatigue and fasting the father at last gave in; he could carry the infant no further, and amid much grief it was abandoned, both parents hoping that some passing travellers might see it and take pity on it. The poor mother watched with wistful eyes the tree at whose roots the little one had been laid, and when distance at length made it indistinguishable, in an agony of grief she threw herself from off the horse, crying "my child, my child," and vainly strove to return to it, but could not, for her strength was gone. Full of pity the husband agreed to go back to the spot and bring the child, and when he reached it, he was just in time to save his offspring from being devoured by a snake. The joy of the mother on receiving her babe unhurt, was greatly enhanced by the appearance of some travellers, who kindly took the unfortunates under their care, and brought them safely to Lahore. In that city they had friends, through whose influence the father soon got employment at the court of Akbar, where ere long by his diligence, and great ability he rose to the highest position, and has a place in history, as Itmad-ud-Daulah—high treasurer of the empire. His daughter who had been born in the desert, was so beautiful that she was called Mher-ul-Nissa—the sum of women—and to fit her for the high rank she was destined to hold, her education was so watched, that ere she reached womanhood, she was mistress of all the arts and graces of the age. On one occasion Itmad-ud-Daulah gave a great entertainment, to which Jehangir—then known as Selim—the prince royal, was invited, and when all except the principal guests had retired, and wine had been brought in, the veiled ladies of the household according to custom came in to be introduced. Mher-ul-Nissa was ambitious, and had determined in her

heart to win the prince. An opportunity offering for conversation with him, she so charmed him with her wit; plagued him with her sarcasms; and delighted him with her graceful ways, that he became her bound captive. Later in the evening she was asked to dance, and when amid the plaudits of all present, she dropped her veil as if by accident; assumed confusion; and turned her blushing face towards the prince, the conquest was more than complete. The prince determind to have her for his wife, but unfortunately she was already betrothed to a renowned Turkoman noble, and the Emperor Akbar would not offend so worthy a chief, even for the sake of giving his son the woman he loved. Eventually she married.

Time passed; Akbar died; and Jehangir was Emperor; but he had not forgotten "the sun of women," and determined yet to gain her. Her husband, Shere Afghan, was renowned for his courage and strength, and when invited to Jehangir's court, he came thinking no evil. The Emperor knew that as long as her husband lived there was little hope of possessing himself of Shere Afghan's wife, so he schemed to accomplish his death, and had no difficulty in finding ready tools to carry out his purpose. An opportunity did not immediately occur, however, and at a great tiger hunt the fame of Shere Afghan for strength and bravery rose to its highest height. A man-eating tiger of great size, was committing dread havoc, and the brute having been marked down, Jehangir and his Court went out to slanghter it. The beaters had surrounded the place, and when the enraged animal was seen lashing its tail about in fury, and roaring angrily, the Emperor looking round on his nobility, asked, "Who among you will advance singly and attack it?" For a little all hung back, then one or two of them stepped forward and offered themselves for the dangerous work. Shere Afghan, however, said, "To attack an animal with weapons is both unmanly and unfair. God has given to man limbs and sinews as well as to tigers; he has added reason to the former to conduct his strength." The nobles objected, "that all men were inferior to the tiger in strength, and that he could be overcome only with steel."

"I will convince you of your mistake," replied Shere Afghan, and throwing aside his shield and sword, he asked permission of the Emperor to advance. Jehangir inwardly rejoicing at the fool-hardiness of the man still tried to dissuade him, but after some discussion with a seeming reluctance granted his request. The fight was an unequal one, but notwithstanding, Shere Afghan, sadly wounded and torn, survived, and the tiger was slain.

While the brave Turkoman was recovering from his wounds plots were being matured to compass his death. As soon as he was strong enough he came to pay his respects to the Emperor, and an attempt was made to get an elephant to crush him to death in the narrow streets, but failed. Forty assassins attacked him in his house sometime later, but an old man, among them touched with remorse gave him warning and he was able to defend himself. He now retired from Court, with the purpose of living quietly at his old house at Burdwan, but his enemy had long hands, and Jehangir found in the Subadar of Bengal a willing tool to work out his designs. Shere Afghan was publicly insulted in the streets of Burdwan and when resenting it, a street fight was got up, in which he was killed—falling with six balls in him. When he saw that his end had come he turned his face towards Mecca, threw dust on his head, as there was no water for ablution, and quietly awaited his end. When Mher-ul-Nissa heard of the death of her brave husband, she was quite unconcerned, alleging that in so doing she was really following the wishes of her late husband; but Jehangir was filled with shame and remorse and made a vow—which, however, he forgot to keep—never again to see the lady for whose sake he had played such a dastardly part. In time, the Emperor took "the sun of women" for his wife—she was then middle-aged,—raised her to the title of Empress Noor Jehan—Light of the world—and ruled the empire of India jointly with her for many years. When she was proclaimed Empress, it became known that the dearest wish of her former husband had been attained, for by giving an Empress to India, he knew that the memory of his wonderful exploits would never be forgotten.

EDUCATIONAL LEGISLATION.

BY THE REV. ROBERT TEBB.

THE subject of Education has for some time occupied public attention, and the appointment of a Sub-Committee of the Legislative Council to enquire into, and report on, the Revised Code, will much increase the interest in this important matter. I should like in this paper to notice briefly the alleged reasons for the proposed changes, and trace the causes which have combined in the appointment of this Sub-Committee. Though there is undoubtedly a wide difference of opinion on the snbject, and criticism must therefore be sometimes adverse, yet opposing views do not for a moment imply a doubt as to sincerity of motive. I am sure both Director and Managers are conscientious in this matter, and the united desire is to develope a scheme which shall place the blessing of education as efficiently as possible within the reach of all classes. On the Director assuming charge of the Department of Public Instruction, on his arrival in the Island on the 2nd February, 1878, according to his report things were in considerable confusion, Government Schools needed regulation, and the inspection agency re-organizing.

Having provided for these matters the Director felt it his duty to undertake "the important task of issuing a code of rules and regulations for Grant-in Aid schools, to take the place of the provisional, which has been in force since the system was introduced into Ceylon." As to the necessity for this revised code there will be difference of opinion. So far as appears in evidence, the provisional regulations very fairly answered their purpose, and probably some slight modification might have been made without much friction. I think very careful consideration should be given, an urgent necessity for the change shewn, and the feelings of managers consulted, before any alteration is made in the contract which Government has made with managers in reference to Grant-in-Aid

Schools. It should be remembered that managers placed originally their schools under government inspection, on the distinct undertaking, "that the grant of aid should be clogged with as few conditions as practicable, and with as little interference as possible with the management of the school." As it requires two to make a bargain, and one has no right to act independent of the other, it seems to me that the Government cannot justly impose new conditions, or claim the right of further interference, without the consent of Managers, unless faith is arbitrarily broken with them.

The Director in reporting the results of the year as affecting aided schools, says, "these results have coincided with the determination of the Department to see that the regulations provided for the management of Grant-in-Aid schools were, if not at once strictly enforced, at least not disregarded without explanation." As every Manager in presenting children for examination must have signed a declaration "that the conditions laid down had been strictly complied with," I am utterly unable to understand the above determination. As a Manager of a number of Grant-in-Aid schools, I have never disregarded any of the Government regulations, but have endeavoured conscientiously to comply with the whole of them. Whatever may have been in the mind of the Director, the effect of the words on managers cannot but give pain. Without any reference to managers, or official consultation with them, the Director, in December, 1879, laid upon the table of the Legislative Council a document entitled "Revised Code for aided schools, with explanatory memorandum." There was much excitement caused by this code, as it was stated by some who ought to have known the facts, to be in harmony with the view of the Executive Council, and the sanction of the Legislative Council was not necessary, so that the code would be acted upon in the examinations for 1880. As, however, the Director sent out a circular to managers inviting suggestions, and as in his report for last year he calls the above quoted document, a '*draft* of the code,' the excitement caused

by its publication was unnecessary. I cannot think, however, that this was the best mode of obtaining suggestions. To criticise a formal document laid before the Legislative Council, and which on the face of it seems to have official sanction, is one thing. To offer the benefit of your experience to one who is anxious to promote the interests of a work which is nearest your heart, is another, and much easier. I can answer at all events for my brother Wesleyan Missionaries. The anxious consultation on the Code last February, was attended with this depressing difficulty, that in every suggestion we felt we were acting in opposition to the firm conviction of the Director, with whom we wished to live on the most amicable terms. The result of our deliberations was embodied in a memorial sent to the Director, and afterwards published in the March number of the "*Ceylon Friend.*" That this memorial was duly received, is evident from the reference made to it in the last report, and I hope is included among the many valuable suggestions the Director acknowledges to have received from managers. In consequence of these suggestions various modifications of the code were adoptod, and embodied in shall I say, another '*draft*' of the Revised Code. There is no intimation in this document which was laid on the table of the Legislative Council, at the commencement of the present session, that it is considered a *draft* of the code, and that its provisions are under review. It seems to me that a valuable opportunity for explaining difficulties, and probably for arriving at some satisfactory agreement, was lost, between the publication of the draft code in 1879, and the opening of the present session of the Legislative Council. No reply to the suggestions has been received, and in most cases imagination alone can supply what the Director considers a sufficient answer to them. It has been stated such a reply has been furnished to Government concerning every objection which has been made to the code.

This, then, was the unsatisfactory state of affairs at the commencement of the present session of the Council. The draft code had become the Revised Code, and though it contained

many provisions which experienced men considered very injurious to the cause of Primary Education, it was evidently intended to pass it through the Legislative Conncil without further alteration. Those, therefore, whose interests were imperilled, and who as Managers of many aided schools considered their suggestions entitled to greater deference, were reluctantly compelled to petition the Legislative Council. The petition was unanimously supported by the unofficial members, and on a division, by a majority of one vote, the Revised Code was referred to a Sub-committee of the Council for enquiry and report. This account shews under what great disadvantages the managers of aided schools have had to represent their interests. The radical changes proposed, are without a word of consultation with managers, embodied in a Revised Code, and the only opportunity presented, was permission to send suggestions to the Director after the code had been formally laid on the table of the Legislative Council for acceptance. The Director then, in his discretion, makes some modifications, but to the most important requests does not even afford answer, but by presenting the code, a second time, sends the managers as petitioners before the Legislative Council. Then again when the matter is brought before the Legislative Council, the Managers are placed in a very unfair position. The force of Government is employed to pass the Revised Code. The Lieutenant Governor moves, in a speech which I will allude to speedily, "that it is expedient that the Educational Grant for the year 1881, shall be made in accordance with the provisions of the Revised Code for aided schools prepared by the Director of Public Instruction." The Lieutenant Governor probably is not aware, that the petitioning Managers are completely in the dark as to the replies the Director may have made to their former objections, for he asks that in a Committee of the whole Council the Director may be heard, not only to answer any questions Honourable members may wish to put, but, also, the objections urged in the petition, the whole of which he is believed to be fully prepared to answer.

A more unreasonable proposition surely was never made. Thanks to the Honourable the Government Agent, Western Province, the Treasurer, and the six unofficial members, the absent unrepresented managers were not tried and condemned. The Lieutenant Governor, I am sure, has a friendly heart to mission education, he re-echoes SIR WILLIAM GREGORY'S remark that the missionaries had worked with a considerable absence of ostentation, and further testifies as the representative of Government, "that they had done their work in a spirit of noble emulation, and with a considerable amount of self denial." He further adds, that the education given had on the whole been of a very efficient kind. The Honourable Gentleman had no wish to mislead, and yet the speech seems in a manager's point of view to be very one-sided. The Grant-in Aid system (1.) had grown rapidly; (2.) the vote had increased more in proportion than the attendance; (3) the increased grant had operated almost solely for the furtherance of denominational schools; and (4.) there were "one or two points on which an educational department and missionary bodies can hardly always run in parallel lines:" therefore he moved the adoption of the Revised Code. Now in my point of view, each reason urged seems to tell in favour of Grant-in-Aid schools. Let us see how (1.) that the system had grown rapidly, can scarcely be urged as a reason for change. The Lieutenant Governor shewed that in 1870, there were 223 Grant-in-Aid schools, and in 1880, 814. That the attendance and amount of grant had increased proportionately. Now on the supposition that this increase was entirely owing to the Grant-in-aid system, it would only have afforded matter for mutual congratulation, but the Lieutenant Governor should have informed the Council, that in 1870, the Government was beseeching managers to accept the Grant-in-aid system, and that then, and for some years afterwards, there was considerable suspicion that undue interference in the management would be the result of accepting Government aid.

It was only in 1874 that the managers fairly committed

their schools to inspection, and since then the annual increase has varied from 67 to 33, an average of only 47 schools. The Grant-in-aid system is very slowly reaching the minimum number considered necessary in 1868-9 to meet the pressing needs of the population. (2.) That the vote had increased more in proportion than the attendance, is a direct proof in favour of aided schools. The children having mastered the elements, are now presented in higher standards, which of course are paid on a more liberal scale. (3.) That the increased grant had operated almost solely in favour of denominational schools, is a clear proof that the amount paid by Government is so small that it does not pay for maintenance. 24 private schools in 1871 have become 23 in 1879. These schools, be it known, are mostly in populous places where fees can be readily collected. In there a single private school in any sparsely populated, and otherwise neglected district? But the climax of the speech is clearly on (4.) what then are these diverse points? It naturally occurs to the mind, that as aided schools cost Government less than a third of the amount paid for the support of Government schools, this must be the chief difference; or that the management in the former case is more systematic, and efficient, than Government can make theirs. No, these differences are not mentioned. The chief point of policy shewing this difference is, to repress or rather to discourage, what are called, "weak or feeble schools.' This may be a duty or otherwise according to circumstances."

In some cases, the mission schools classed as weak are the only places for instruction in otherwise entirely neglected districts. Mission schools have as a rule been established in destitute localities long before Government turned attention to them. These schools need assistance not suppression. But supposing this is a duty, Government in proportion to schools, maintains as many 'weak' schools as the missionary societies. According to a prepared return, Government has 124 such schools out of 372, while the aided schools are only 201 out of a total of 814. Surely this is a point of agreement at least, with

a slight preference in favour of grant schools. A number of safe-guards against the multiplication of small and feeble schools, are noticed, as existing in England, which are assumed to be wanting in Ceylon. Here, the Lieutenant Governor states, a school building costs little or nothing. My experience does not confirm this statement. Since my appointment to Galle in 1878, I have been concerned in the building of six schools, at a cost in round numbers, for the building itself, exclusive of site or furnishing, of Rs. 760, Rs. 225, Rs. 270, Rs. 3,923, Rs. 320, and Rs. 150, respectively; and I have at present two others in course of erection, to cost Rs. 300, and Rs. 150, and another for which Rs. 300, has been collected, but the erection is delayed owing to a difficulty about the site. In most of these places religious worship is regularly conducted, but yet the requirements of the school supplied the cause for erection, and with the exception of two or three of them, these schools will I believe all be classed as feeble sehools under the Revised Code. In other words the duty of government will be to repress and discourage them. The second safe-guard wanting in Ceylon, is, that in many cases the Grant-in-Aid covers the total expense of the school. This is a remark frequently made, that Government pays an undue proportion in aided schools. The Director in his last Report, ventured this suggestion about the Wesleyan Schools in the North, and laid himself open to correction from the Rev. E. Rigg. If the remark could be maintained, two strange questions would require answer, (1) why do not private schools multiply and flourish under such liberality, as it is acknowleged they do not? (2) Why do Government schools cost three times the amount which is found sufficient in aided schools? The reason for a seeming small cost in some schools, has been mentioned repeatedly, viz: Ministers and Catechists frequently take regular school work, but no portion of their salary is charged to school expenses. From the last Report of the Wesleyan Mission in South Ceylon, the expenditure for educational agencies was Rs. 39,722. 60, and the receipts are, for school fees and local donations, Rs. 13,245. 53. Grants from

Missionary Committee in England, Rs. 14,146 79; Government Grants, said in some cases to cover total expense, only Rs. 12,330 28.

Then as a third safe-guard said to be wanting in Ceylon, the presence of a very strong rivalry among the various denominations is mentioned. This element is certainly not wanting in England, but in Ceylon there is in most places a total absence of it. The Protestant denominations, excluding the S. P. G. Mission, work in uninterrupted harmony. At all events since the Grant-in-aid system was commenced I have never experienced the least difficulty with my brother Missionaries of other societies. The most discreditable instance of opposition I have ever seen, was in connection with a station now under my care. At Belligam, Mr. Lyle, representing the S. P. G. Mission, caused a building for a new girls' school to be erected within a few feet of the building used by the girls' school of the Wesleyan Mission; 40 of the girls under the inducement of receiving some English instruction, left the latter school for the institution a few feet distant, and yet Government encouraged this 'strong rivalry' by giving Mr. Lyle a Grant-in-Aid for his school.

The only other point mentioned in which Government and Mission school management is different, is as regards Anglo-Vernacular teaching. If there is fault here, the blame is equally divided. The Lieutenant Governor said "as regards Anglo-Vernacular schools, I do not blame the missionary bodies, because the Government has been as great a sinner as anybody else."

The attempt at Legislation on the Revised Code so far has scarcely been satisfactory. I am unwilling to think that there is opposition, or even dislike to Grant-in-Aid schools; but I am convinced that changes, if necessary, could have been effected without much difficulty, had sympathy and consideration been shewn to the unenviable position in which Managers of aided schools are placed. The appointment of the Sub-Committee of Council has been rendered necessary, through the inability of Managers to obtain a fair representation of their views. It

is sincerely hoped that time will be given for full enquiry, and that the report, when presented to the Legislative Council, will lead to the adoption of such regulations, so that the Grant-in-Aid shall be clogged with as few conditions as practicable, and with as little interference as possible with the management of the schools. I have already exceeded the limits I prescribed myself, on commencing this paper, or I should have been glad of an opportunity to point out a few hindrances in the way of obtaining this result in addition to those mentioned in the petition. I will only mention these. Too much of what the Americans call 'one-man-power' is apparent throughout. I think the Director should be assisted by a Council of advice when dealing with such complicated matters as 'Grant-in-Aid' education. Too much is left to the discretion of the Inspectors, not only as regards their proper functions as judges of results in secular instruction, but chiefly as regards buildings, &c., See for instance under section 28, where the report of an Inspector (and I suppose that word includes Sub, and Assistant Sub-Inspector) is sufficient to impose a heavy penalty on a school. That officer being both complainant and judge. I consider the regulations as affecting teachers open to very serious question, but the subject is too extensive and important for consideration now.

Educational Notes.

AN Educational Conference, in accordance with a suggestion in the *Ceylon Observer*, representing the Protestant Missionary Societies, was held at the Wesleyan Mission House, Colpetty, on Friday and Saturday, October 15th and 16th, for the purpose of discussing the Revised Code, and petitioning the Legislative Council, against the retention of the objectionable clauses. Those clauses have formed the subject of frequent comment in the *Friend*. A perfect unanimity of opinion prevailed throughout the Conference. It was agreed that the working of the obnoxious clauses, especially the one

referring to "average attendances," would have a most disastrous effect on Primary Education. As the Resolutions have been published in all the local newspapers, it will not be necessary to reproduce them here.

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The following is a Resolution of the Conference not sent to the Council, on account of its private nature:—

Minute of a Proposition carried at the Meeting of an Educational Conference, held at Colombo, October 15th, and 16th, 1880.

That in view of the Remarks of the Director of Public Instruction,—page 16 C, Section 44, of the Report for 1879—it is the opinion of this Conference, that Managers, in furnishing the Department with returns in accordance with Clause 17 of the Revised Code, should include, in addition to the ordinary expenses at present charged, a certain value for the services rendered by Missionaries and Ministers in management and teaching, together with travelling expenses, to be entered as a separate item on both sides, as Receipts and payments.

JAMES NICHOLSON, *Chairman*,
ARTHUR SHIPHAM, *Secretary*.

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This resolution refers to a very fallacious argument which the Director founds on some figures taken from the Annual Report of the Wesleyan Mission in North Ceylon. A moment's consideration ought to have shewn the Director, with his experience of the expense of Government Schools, as given in his Report for instance, that it would take nearly four times the sum given by Government to support the schools belonging to the Mission in North Ceylon.

Some doubt seems to have existed in the mind of the Lieut. Governor, as to the accuracy of the figures in the petition which refer to the schools that would have to be closed under the average attendance clause. Their correctness or incorrectness may be easily ascertained by examining the lists given in

the Director's Report, and ticking off all schools which fall below the average attendance required in the New Code.

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In the course of the short discussion in Council, the Lieut. Governor, to use a homely phrase "let the cat out of the bag." It is the intention of Government to close 50 schools at least. This admission should be read in connection with the remarks in the Director's Report on objections to the average attendance clause, contained in the March number of the *Friend*. From those remarks, as one of the Conference Resolutions points out, it might naturally be inferred that it was the intention of Government to apply the C. school provisions to *all* such schools as failed to meet the requirements of A. and B. We trust the Sub-Committee will bear in mind that in many places it must be such schools as would *have to be closed under that clause, or no education* at all, unless the Director adds to the Code a scheme for compulsory education which would compel the children to go great distances.

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We congratulate the Conference and the friends of Education generally, on the appointment of the Sub-Committee of Council to examine into the Revised Code, and report to Government. The discussion, which resulted in the appointment of the Sub-Committee, showed a strong feeling in Council that the Revised Code, does not indicate the best method of administering the Grant, in the interests of Public Instruction, though the predominant idea seemed to be that the Code wanted clearness. The Sub-Committee has power to examine witnesses, and take evidence, and if it avails itself of that power, taking evidence both written, and oral, it will be as good as the Commission which we suggested last month, and less expensive. We are satisfied that the Honourable gentlemen on the Committee will deal with the question on its own merits, without any partiality for a favourite theory of the Government.

The last Report of the Public Instruction Department is a model report in the full information which it gives as to the work of the Department. It is fortunate that we have such a Report to refer to at this time, and we would commend to the attention of the Council Sub-Committee, the instructive comparisons of Government expenditure on Government, and Grant-in-aid schools.

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For many years we have been pressing the claims of Elementary Science Education on the Department. We have explained in the pages of the *Friend*, that this teaching should not be classified under what is usually called, "Higher Education," that this knowledge of common things, which is the same thing as Elementary Science, should be provided for in the Code, and as far as possible applied to all Middle Schools whether English or Vernacular. We feel sure that this method of making teaching in such schools more practical will commend itself to merchants, planters, and practical men generally. Such teaching will not tend to make boys forsake the paddy fields, but will probably give them a greater interest in all agricultural and industrial employment.

It seems to us that the Government has began its Science teaching at the wrong end. It is spending a large sum of money over a handful of boys in the Academy, the sons of Native and Burgher Gentlemen, which would be spent to very much better purpose, would reach hundreds of boys of the class which needs it most, if it were brought into the Grant-in-aid Code under the system of payment by results, and if some little encouragement were offered for the production of the necessary books. We acknowledge that the provision for Specific subjects in High Schools is a step in this direction, but it should be brought down to Middle Schools to be of any service in the villages.

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An esteemed contributor has pointed out what seems to have been an omission on the part of the Conference, and to which we hope it is not too late to call the attention of the Sub-Committee. It is with reference to Vernacular teaching

in English schools. How it came to be omitted by the Conference, we cannot say, but we believe every member of the Conference to be strongly of opinion that the paragraph on English teaching in Vernacular schools should apply to the Vernacular in English schools. And we think they would not hesitate to go further, and say that, in the interests of the Vernacular, passes should be allowed in all the standards.

Local Church News.

Kalutara. On Sunday, October 3rd, the English Anniversary Services of the Kalutara Circuit, were held in the Chapel, when two eloquent and instructive discourses, were given by J. T. BLAZE, Esq. M.A., Barrister-at-Law. In the morning the preacher took for his subject, the "Closing Scene of Stephen's Life," and in the evening, the "Living Sacrifice." The chapel was well attended, and the collections were better than those of last year.

At the Missionary meeting held the evening following, the chair was occupied by L. F. LIESCHING, Esq, Fiscal, Western Province, who delivered a truly Protestant and Catholic speech. The meeting was also addressed by the Rev. JAMES NICHOLSON, and Mr. JOHN THOMAS BLAZE.

At this station a new school bungalow has been erected, for the use of the girls who have been taught by the minister of the circuit, for the last 7 or 8 years. He thankfully reports that in spite of efforts at "Crimping" the school is well sustained. The Band of Hope Society, has had quite a new accession of members, and the juveniles seem to be quite interested at the meetings held. The Weekly Bible Class, where the American Berean Leaves are in use, is another pleasing feature of the work. The young folks feel pleased, and quite interested, in searching into the written word, and the readiness with which they look up the references betokens good, and it is to be hoped, that the entrance of God's Word will give light unto their souls.

Notes of the Month.

The Reconciliation of Church Parties There is a favourite conceit among the clergy—one which they, "roll as a sweet morsel under their tongue,"—that the existence of dissent is attributable to the higher standard of acquirement which Episcopalians insist upon exacting for their clergymen, and which is unacceptable to the "lower middle class," from which the ranks of Nonconformity are said to be well-nigh exclusively recruited. The Council of the Home Reunion Society, offered £25 for a prize essay, and the product is a practical joke upon these lines. The "scheme of reconciliation," propounded by Mr. MOWBRAY, the original founder of the society, is thus summarised in one of the Church newspapers:—"To confer Episcopal Orders on three or four leading Wesleyan ministers, who shall act as suffragans of the bishops in whose dioceses their episcopal functions are to be exercised, one to have a seat in the Upper House, and the others seats in the Lower House of Convocation in their respective province. Ministers desiring to receive Ordination are not to be required to pass any theological or educational examination. They are to be under the direction of the Conference, as at present, and the connexional property is to be vested in trustees, half nominated by Convocation, and half by the Conference, &c., &c.." In the same spirit, another writes:—"Many of us would be glad to absorb the Dissenting bodies, on the understanding that they should be congregations within the Church. This, it seems, may not be. Our bishops say that they can ordain any number of Nonconformist ministers. Let them be bold, and lower their qualification, and so appropriate to us what is best among the teachers, while the taught are at full liberty to come to us in detail." The idea is somewhat ludicrous in view of the patent fact, at which a friendly critic quietly hints:—"There must be two contracting parties to such an arrangement, and at present one of them"—the Nonconformist party—"*makes no sign*," of any desire for such absorption.—*Nonconformist and Independent.*