

it is the duty of all to study the common good; so reasoned the speaker. If these Mohammedan gentlemen can make their countrymen, who are now always on the lookout for conspiracies, understand that their interests and those of the Government are 'one', we shall have some cause to congratulate them on the usefulness of their society."

The same writer elsewhere expresses doubt as to whether European education has a radical influence on the Hindoo mind, and it seems to us that all the facts of the case go to prove that when the education has been a 'godless' one, the mere external life of the natives has been touched: and that very little more has been done than to make them cleverer and more polished rogues than they would have been if left to themselves. The writer's statements are interesting as giving us glimpses into the real state of matters, and we see the fermentings of Hindoo social life. He says—"It is curious to watch the changes that are passing over native opinion in this country, in relation to social and religious subjects. Politics the great body of the people concern themselves very little about, more particularly in Bengal. England rules—it is well. If any fresh conqueror came and ruled, it would be equally well. If the innermost feelings of the Bengalees could be sifted, it would probably be found that they bear us neither violent love nor excessive hate, but are intent upon making as much as possible out of each individual Englishman with whom they come in contact, and leaving the rest to fate. Where it conforms to their interests, or adds to their comforts, they fall in very readily with English ways. The rich Hindoo tries to engraft the Paris fashions upon his Oriental costume. He endeavors to get a bulldog, and learns to drive a tandem. The poorer classes study physic or the law, and enter into competition with their English rivals. At the Bar they cannot do much; indeed, the Calcutta Bar is at present a waste of mediocrity, and the reluctance of English barristers to try their fortunes in a country the climate of which may kill them, throws the business into the hands of a few men who make fabulous fortunes in a very few years. Whether education does much more than touch the external life of the natives is doubted by the men who are best competent to form an opinion on the subject. The curious sect which has sprung up of late years, and which calls itself the Brahmo Somaj, is one of the most remarkable signs of the times, and ere long I propose to offer you some information regarding it. That its principle is one of pure Theism is well known, and the missionaries as a rule rejoice in its wonderful progress, because they believe that it is paving the way to the higher and nobler faith. The merely mental progress of the people may be gauged by their press—a press which is in itself an anomaly, looking like some orna-

ment of civilization stuck on to the uncouth nakedness of heathendom. Like Paley's savage who found the watch, the native writer does not understand the motive power of the press, nor how it should be exercised, nor to what use it should be guided. There are, of course, two or three journals which have definite opinions; but generally the papers are full of quibulous complainings. The Bishop of Calcutta has just begun a course of lectures to the natives upon theological questions. One of the native journals, which has probably known English about a twelvemonth, takes Dr. Cotton to task, tells him his lecture was 'anything but original and far from satisfactory,' that 'there was not anything like philosophy, not even a semblance of it, throughout.' As to Christianity, what that can do for mankind, says the writer, 'England and France, the focus of civilization, with their artful sharpers, &c., will give witness to.' These people soon break loose from their teachers and cast dirt at them. Sometimes, however, and with excellent effect, they turn their attention to the defects of their own social laws and customs. Many of them urge that their widows should be allowed, and even encouraged, to remarry; and one has written an elaborate pamphlet to explain the cause of the weakness of Bengalees."

"The Lord reigneth; let the earth rejoice." He will bring order and beauty out of the moral and social chaos. One thing is evident, however, and that is, that the work of the Christian Church is not done—that we dare not fold our arms and become spectators, and that if we are "the salt of the earth," we should seek to permeate the whole mass with our savour.

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The twenty-third session of this institution was to have opened on the 5th of the present month. The Theological Classes commence on Wednesday, the second day of November. At a late meeting of the Board of Trustees, says the *Presbyterian*, "a very important movement was initiated for the endowment of a new Professorship in the Theological Faculty, in commemoration of the late Principal, whose devoted zeal in behalf of the University, involving as it did many personal sacrifices on his part, is considered worthy of some such useful and enduring memorial. Communications from his friends in Scotland were submitted to the Board, expressing a desire to have his name connected with the University in perpetual remembrance, and offering a cordial co-operation for that purpose. A committee appointed to consider the matter reported in favor of the institution of a memorial chair in the Theological Faculty, with which as Primarius Professor of Divinity Dr. Leitch's labors were specially connect-