

BOOKS AND MAGAZINES.

Good Company.

Springfield, Mass.
"Good Company" maintains its good character in the current number.

Cassell's Family Magazine for January and February.

Toronto: J. P. Clougher.
Good and cheap.

Whittaker's Almanac for 1880.

Toronto: Jas. Bain & Son.
Exceedingly useful for reference. Its information is always brought down to the latest dates.

Scribner's Monthly.

New York: Scribner & Co.
In the March number of "Scribner" Dr. Holland editorially discusses "The Revision of the Scriptures" and "Industrial Education."

The Atlantic Monthly for March.

The "Atlantic Monthly" for March has a more than usually attractive bill of fare. We have often expressed our favourable opinion of this magazine and have seen no reason to change our opinion on its merits.

Bay's Own Paper, Jan., 1880.

London: Religious Tract Society. Toronto: William Warwick & Son.

We can add nothing to what we have already said in commendation of this publication. It is just the thing which a wise and considerate father would put into the hands of an active, intelligent and inquisitive boy.

The Leisure Hour and Sunday at Home for February.

The "Leisure Hour" and "Sunday at Home," for February, published by the Religious Tract Society, and re-issued for Canada by Wm. Warwick & Son, are attractive as usual, and useful and improving as they are attractive. We cordially wish them a wide circulation.

*The Oriental and Biblical Journal.**The American Antiquarian.*

Among new claimants in the magazine line for popular favour is a quarterly issue called "The Oriental and Biblical Journal." It is edited by Rev. Stephen D. Peet, of Clinton, Wisconsin, and published by Jameson & Morse, of Chicago. It seems in every respect a most excellent publication and one on which the publishers hope to improve. One great beauty about it is that the articles are short and quite within the compass of anyone's time. There is great variety in the subjects discussed, of which we select a few just at random: "Was the Jewish Religion Ethical?" "The Population of Jerusalem During the Siege of Titus," "Asiatic Origin of the Brazilians," "The Copper Age in Mexico." The whole magazine contains much that is both instructive and interesting. Another publication by the same firm and edited by the same reverend gentleman, is the "American Antiquarian," as it says itself, "a quarterly journal devoted to Early American History, Ethnology and Archaeology." To all who take an interest in the early history of this continent, and there should be many such, there can be no more useful companion than this journal. The second number of volume II. is in our hands and contains, among others, very interesting contributions on "The Mound Builders," by J. E. Stevenson; "Alaska and Its Inhabitants," by Rev. Sheldon Jackson; "The Antiquity of the Tobacco-Pipe in Europe," by Edwin A. Barber, etc.

The International Review, March, 1880.

The first article of this number of the "International" is on the "Treatment of the Insane." It gives a frightful account of how things are still managed in the Lunatic Asylums of the United States, and it advocates the entire abolition of the whole system of restraint as at once cruel, unnecessary and ineffectual. The amount of cruelty, injustice and brutality practised in the Asylums of the States, it says, is beyond all estimate, and nothing but a sweeping radical reform will meet the extent and enormity of the evil. The mystery which now constitutes the atmosphere of the asylums, the inaccessibility to the general public, and everything which makes it different from a general hospital for the diseased, ought, in the es-

timination of this writer, to be removed. He would have no superintendents with abnormal, nay almost absolute power which, if they please, they can use for the most unjust and oppressive purposes. He would have resident physicians, as in other hospitals, whose duty it would be to carry out the orders of a corps of visiting and consulting physicians and surgeons of known integrity and skill, and a warden to carry on the out-door work and look after the finances, etc. Whatever may be said of details, this at any rate is evident, that from all the experience of the past and from what is every now and then leaking out about the treatment of the insane in different countries, there cannot possibly be too sensitive and jealous a care continually maintained over the treatment of those unfortunates, or too strict a provision against anything approaching to absolute control being given to the medical superintendents and Government inspectors under the often mistaken idea that the general character of these officials is a sufficient guarantee that all will be, and must be, in accordance with justice and humanity. Dictatorship in lunatic asylums is no better than it is in other places; indeed it is often a great deal worse. The other articles are all interesting of their kind, especially that on the "Roman Catholic Question," by John Jay.

REV. JOHN B. MOWAT, M.A.

The Rev. Professor Mowat, who occupies the chair of Oriental Languages, Biblical Criticism and Church History, and is likewise Registrar of Queen's University, is not only, like Principal Grant, a Canadian, but a Kingstonian also. He was born in the Limestone City in 1825, and received his education chiefly at Queen's University, in which he graduated in 1845. He went to Scotland in 1846 and was a student at the University of Edinburgh during the sessions of 1846-7 and 1847-8.

Returning to Canada a licentiate for the Ministry, he acted as assistant to the Rev. Dr. Machar, in St. Andrew's Church, from the year 1848 to 1850, when he was ordained minister of St. Andrew's Church at Niagara, and continued to labour there with much acceptance, until, to the great regret of his congregation, he was appointed to his present chair in Queen's University, which it is hoped he may long continue to adorn, not only by his professional ability and his accurate scholarship, but also by the manifold graces of his Christian character.

All who know Professor Mowat know that he is what all true scholars and teachers must be—an indefatigable worker. In the steady pursuit of knowledge, that he may communicate it to others,—he knows no "rest and be thankful." His own studies are pursued with unremitting assiduity, that his prelections may be more interesting and useful to his students; and he does not think the labour of a lifetime too much to give to the great subjects which it is his privilege to teach. But in Christian work also, no less than in scholarship, Professor Mowat is an indefatigable worker. His ordinary allowance of Sabbath work is three services. His voice as a preacher is a familiar one in most of the pulpits of Kingston, for his valuable services are freely given, wherever needed, without any reference to denominational lines or boundaries. His catholic spirit and the respect universally accorded to his Christian character make him one of the uniting forces in the community.

But while first and pre-eminently "a lover of good men," by whatever name they may be called, Professor Mowat is also an attached member of his own branch of the Christian Church. Two of the Presbyterian congregations of this city have, more particularly, been laid under deep obligation to him for his acceptable pastoral ministrations during vacancies, or while the pastor was laid aside by illness; and these services, while frequently entailing no small self-denial on himself, have always been rendered with an ungrudging cheerfulness which greatly enhanced their value.

It seems hardly necessary to add that Professor Mowat is a most loyal son of his *Alma Mater*. His profound interest in all that concerns her, and his unwearied devotion to her interests are animating forces in all his College work, both as Professor and Registrar, and afford fresh proof, if fresh proof were needed, of the importance of educating Canadian young men for positions in Canadian Universities, and of selecting—where that is practicable—the graduates of a University, to fill and adorn her professional chairs. —*Queen's College Journal.*

MISSIONARY INTELLIGENCE.

INDIA.

By the latest accounts from Darjeeling five additional converts had been baptized.

ON the 27th of Nov., 1879, the Rev. Archibald Turnbull, B.D., was ordained by the Established Presbytery of Edinburgh as a missionary to Darjeeling, India, and on the 18th Dec., the Rev. W. T. Sutherland was ordained by the Presbytery of Aberdeen for the same work, as Mr. Turnbull's colleague. Besides this, two additional lay agents have been appointed, viz.: Mr. Wm. Fish, M.A., as English Professor in the Institution at Calcutta, and Mr. Charles Paterson, who is to take charge of educational work at Vellore, in the Madras Presidency. These gentlemen sailed for their destination in January, and are now at their different posts of duty.

We take the following interesting account of a Bengalee Christian conference and love feast, from the "Free Church of Scotland Missionary Record":

When our first missionary went out to Bengal half a century ago, there were not twenty Bengalee Christians in Calcutta. Twelve years afterwards he gave a love feast to five hundred. Now the Rev. K. S. Macdonald sends home a striking narrative of a Missionary Conference of upwards of a thousand highly educated, catholic-minded Christian natives, who closed their discussions by a love-feast in Dr. Duff's old residence in Cornwallis square, which had been temporarily vacated by our missionaries to allow of its undergoing much-needed repairs. Writing on the 30th of October last, Mr. Macdonald reports:

"Yesterday the house was used for a novel purpose. During the last eight days the native Christian community have held a great united unsectarian conference, somewhat like your Midway or Perth conference, only a greater variety of questions were discussed, in very different circumstances, from very different points of view, and by very different speakers. The conference was also peripatetic. It held sessions in the London Mission chapel at Howanipore in the south, and in our Free Church chapel in the north end of the town, as well as in premises belonging to the Church of England and the Baptist Missionary Societies in places intervening. On one day they had the Lord's supper, and on the last they had both a 'love feast' and a procession through the native quarter of the town. Close on one thousand sat down to the feast, which was laid out on the floors of the mission house. Curry, rice, looches, curds, water, and pawn were distributed liberally, in a truly primitive Bengalee style. The whole party, consisting of men and boys only, squatted every one on his mat spread on the floor. The viands were served on plaited leaves and in little earthenware vessels of the most primitive manufacture. Dr. Duff's house had never such a large assemblage of guests within its walls. There was here ocular demonstration that the little one had become a thousand. The procession started from the door, after prayer by a Bengalee brother invoking the leadership of the Great Captain. The venerable Krishna Mohun Bannerjee, LL.D., whose disquisitions on Sanscrit literature are regarded as authorities, not only in India but among European and American savants, walked by the side of our youthful Professor Kali Churn Bannerjee, who has become one of the most popular orators of the day. Some half-dozen European missionaries also joined. Bengalee hymns were sung to popular Hindoo tunes by two bands, walking respectively at the head and rear of the procession. The company was very mixed,—rich and poor, learned and ignorant, high and low, had sat down together to the same food. And now they walked together promiscuously along streets, some dusty and others muddy, without any attempt at order or arrangement,—ministers, lawyers, professors, pleaders, teachers, Government officers, writers, independent gentlemen, mission agents, preachers, catechists, Scripture-readers, superintendents elbowing with the poorest of the flock, their subordinates in office, or the objects of their charity,—all filled with the same enthusiasm, and ever ready to answer the 'Huri Bole' of the Hindoo with the 'Joy, Jesus, joy!' which translates into 'Victory, Jesus, victory!' The burden of one of their hymns was sung with great power and effect: 'We shall intoxicate all Bengal with the love of Jesus.'"

An attempt has been recently made in both Western and Eastern India to give a new impulse to what is called Vedic religion, by the Theosophic Society of Pandits and American Pantheists. The Missionary Conference has accordingly asked Mr. K. S. Macdonald to prepare a paper on the subject from the evangelical point of view, answering those who put the Vedic dreams against Christianity.

The "Calcutta Gazette," published by the Bengal Government the day before the mail left, contained the Lieutenant-Governor's review of the official Report on Public Instruction. It says: "The Free Church Institution attained considerable success in the M.A. examination." This M.A. class was taught by Mr. Fyfe before his departure for Scotland, and by Mr. Macdonald. Our Institution has this winter sent up thirty-seven students to the matriculation, and thirty-nine to the First Arts, or 'little-go' examinations of the Calcutta University. The numbers for the M.A. and B.A. examinations will be reported hereafter.

From the same official review we learn that 1639 women and girls were under Christian instruction in the Zenanas or Zenana schools of Calcutta and the neighbourhood. The inspectress is Mrs. Monomohini Wheeler, the daughter of Dr. Duff's second convert, and married to a Church of England missionary. She reports most favourably on the Bengalee teachers trained in the Free Church Orphanage and Normal School, and on their work under the Zenana Association at Barrackpore. One of them is a daughter of the late Rev. Behari Lal Singh."