

proportion to our ability to supply this want was our responsibility, not merely to the Church, but to her great Master and Head. We could not in consistency and honesty say to those men who had been baptised and reared in the Church, and who never had left nor wished to leave her communion, "go and join some other Christian sect or denomination." They had a right to make their own choice, and they did so. We had a right to encourage them and grant them any measure of supplies within our power to give, and we humbly endeavored to do so according to the best of our ability. We trust that this is only the first fruits of a more bountiful harvest—that from time to time those privileges will increase among our friends in Cape Breton, and that while they strive to do their own share of the work, the Synod of Nova Scotia and the Presbytery of Pictou will not forget them. Sorry for the length of my communication—I remain,

Yours, &c,

A MEMBER OF THE DEPUTATION.

W. B., Sept. 1864.

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India.

In speaking of the great changes that have taken place, or will most surely take place, in India, we have not yet made mention of the hopes that all true Reformers entertain from the character of the new Governor—Sir John Lawrence—who, during the few months that he has been in office, has justified the anticipations of his warmest friends, and of the brilliancy and usefulness of whose future career there can be very little doubt. His appointment was most popular with all classes in Britain; and in India, the military and civil services, the press, and the natives, all received him with the utmost enthusiasm. The *Times'* correspondent writes:—"For once the papers are unanimous in bestowing praise, although they quarrel sharply as to which has the right to praise him the loudest. The appointment seems to be not less popular with the natives, who met him in a sort of Durbar first on Thursday last" (January 19th 1864). He did not lose a day after arriving in Calcutta. Searching supervision was made into every department; red tape was asked to give reasons; sinecurists were frightened into activity; and sanitary and social measures of great importance were originated. In the month of June he paid a visit to his old Province—the Punjaub—and at his first meeting with the Rajahs and Chiefs of the North West, addressed them in their own language to their unspeakable delight, as he was the first Governor General who had ever accomplished such a feat. "Rule your people for their good, not solely for your own," he said. "Be just; be liberal in your revenue administration. Spread education. Set the example in your own houses. Educate your

sons, and your sons will educate the people. Believe me, there is no man, rich or poor, Rajah or Ryot, who is not the better for knowledge." The consequence is that all over India an impulse is being given to Educational agencies and movements. While we would not be too sanguine of immediate results, there can be no doubt that what is most of all wanted in India is a stirring up of the dull, torpid, Hindoo mind. Information, free thought and inquiry, discussion, will all help to educate them to fitness for Christianity, and such means should therefore be hailed with satisfaction by every enlightened Christian. That such means are at work now in all quarters does not admit of doubt. The *Times'* correspondent, in speaking of an educational movement of some little importance now going on among the leading members of the Mohammedan faith in Calcutta, discusses the political aspect of the matter. "Whether," he says, "the work of educating the natives generally makes them more friendly to the British rule, is at the best very doubtful. Those who have many opportunities of observing the natives say, that the more we teach them, the more clever do they become in poisoning the minds of the ignorant portion of their countrymen against us. The Mohammedans, however, are acting quite independently of the Government. One of the magistrates, Moulvie Abdool Lateef, has been getting up a Literary Society, and it is attended by the oldest and most orthodox members of the sect. There were many fears to allay and many prejudices to study; but as the leader of the society is an irapproachable Mussulman, the others could scarcely see any great danger in attending the meetings at his house. Among the lectures given was one by Abdool Lateef himself, on the origin of newspapers; others were on electricity, the solar system, and agriculture. Moulvie Mahomed Abdool Rowoof read a paper on the 'English Constitution, and details of the form of English Government.' Another was upon the seclusion of native women, and on a subsequent evening the subject was 'The Lives of Copernicus and Sir Isaac Newton.' A very intelligent leader of the Mussulmans, Syud Ahmud, Principal Sudder Ameen of Ghazepore, delivered a speech in Persian, exhorting his countrymen to make themselves acquainted with the progress of knowledge and learning in the West. The speech has been translated by Syud Ahmud himself. His object in addressing them, he said, was nothing but patriotism—"May the lips that utter impudence be closed for ever!" He disclaimed any intention of wounding the feelings of his audience. We are all one, in spite of our seeming diversity. 'There is nothing between the lover and his mistress by which they can be regarded as two different beings. It is only by the lovers thinking themselves to be lovers instead of one love, that makes the supposed difference.' Hence,