

designation of revealed, and that one only true revelation, Christianity! And the conductors of Christian institutions may now, as heretofore, thoroughly indoctrinate their pupils in the momentous principles of the immortal works of Butler and Paley; while the pupils will heartily engage in the study of these, since they know that, apart from their own intrinsic value, they will henceforward be found of substantive value in the examinations for university honors.

After all these and other improvements had been carried, mostly by majorities in the Sub-Committee of Arts, they had to pass the ordeal of the general or combined Committee of all the faculties. And considering that this large Committee consisted of men representing all classes and shades of opinion in the native and European communities, it was not without serious apprehension that the touchstone of such an ordeal was anticipated. But when the day of trial came, our revised and improved report was allowed to pass unchallenged. The ordeal having been successfully passed, the report had still to obtain the approbation of the Governor General in Council. After many anxieties and fears, we were at length privileged, by God's blessing, to hail the confirmation, the final and irrevocable ratification, in March last, of all that we had done, by the Supreme Government. This sealing ordinance sets forth, that, "The subject being entirely optional, and consideration being had for the studies pursued in affiliated institutions, in some of which theology will hold a prominent place, the Governor General in Council cordially agrees in the decision to which the Committee have come, in admitting the evidences of revealed religion as contained in Butler's Analogy and Paley's Evidences, as one of the subjects which a candidate for honours in the mental and moral sciences may select for examination." [Editorial Note.—The recent mutiny in India will prevent this scheme from being carried out at present; but the noble stand which has been taken in favour of Christianity reflects honor upon the Committee and the Government, at a time so critical in Indian affairs.

V. INDIAN NAMES.

The name Sepoy, is derived by Bishop Heber, from "sip," the bow and arrow, which were originally in almost universal use by the native soldiers of India in offensive warfare. "Poor" or "pore," which is used to make the termination of so many Indian cities and settlements, signifies town. Thus Nagpore means the Town of Serpents—a definition, by the way, sufficiently appropriate when we reflect on the treacherous character of the Sepoys by whom it was so garrisoned. "Abad" and "patam" also signify town; Hyderabad being Hyder's Town, and Seringapatam—from Seringa, a name of the god Vishnoo—being the town of Seringa. Allahabad, from "Allah," God, and "abad," abode, means the abode of God; that city being the capital of Agra, the chief school of the Brahmins, and much resorted to by pilgrims. Punjab is the country of the Five Rivers, and Jaub is applied to a part of a country between two rivers. "Dawk," means post or mail courier; "Bungalow," residence; "Ghat," a landing place; "Jemadar," sergeant; "Havildar," corporal; "Soubadar," subaltern; "Tulwar," sabre; "Ferigee," European; "Kaffir," infidel; "Saib," master; "Tope," a clump of trees; "Dacoit," a robber.

VI. NOBLE CHRISTIAN MARTYR IN INDIA.

The following is an extract from a letter from an officer in the East India Company's service: We have rarely read anything so touchingly noble and beautiful as the conduct of the boy martyr:—

"When the wretched 6th Regiment mutinied at Allahabad and murdered their officers, an ensign, only 16 years of age, who was left for dead among the rest, escaped in the darkness to a neighbouring ravine. Here he found a stream, the waters of which sustained his life for four days and nights. Although desperately wounded, he contrived to raise himself into a tree during the night for protection from wild beasts. Poor boy! he had a high commission to fulfil before death released him from his sufferings.

On the 5th day he was discovered, and dragged by the brutal Sepoys before one of their leaders to have the little life left in him extinguished. There he found another prisoner, a Christian catechist, formerly a Mahomedan, whom the Sepoys were endeavouring to torment and terrify into a recantation.

The firmness of the native was giving way as he knelt amid his persecutors, with no human sympathy to support him. The boy officer, after anxiously watching him for a short time, cried out, "Oh, my friend, come what may, do not deny the Lord Jesus!"

"Just at this moment the alarm of a sudden attack by the gallant Colonel Neill with his Madras Fusileers caused the instant flight of the murderous fanatics. The catechist's life was saved. He turned to bless the boy whose faith had strengthened his faltering spirit. But the young martyr had passed beyond all reach of human cruelty. He had entered into rest."

VII. A FRENCH TESTIMONY TO THE ENGLISH IN INDIA.

In an article on the late events in India the *Constitutionnel* pays the following tribute to the noble qualities there displayed by our un-

fortunate countrymen:—"If anything could soften the bitterness inspired by the sad news from India, it is assuredly the spectacle presented by the gallant men who have fallen victims to this rebellion. The dignity of the British character and the admirable strength of the Anglo-Saxon race, which has performed so great a part in the history of the world, shine forth with splendour. Among the officers of the revolted regiments there were many young men who, by their youth and inexperience, may have contributed to the events which swept them away; but they have wiped away all faults by the firmness, free from any ostentation, they exhibited in late events. We have described more than one deed of heroism worthy the admiration of posterity. In the midst of torments and on the brink of the grave they have displayed the modest courage which characterizes in our days the man ennobled by the influence of Christian civilization. The cruelty of the murderers has only been equaled by the courage of the victims. A nation which loses such sons must doubtless bewail their martyrdom, but it has the right to be proud of them."

Educational Intelligence.

BRITISH AND FOREIGN.

—EDUCATION OF THE NATIVES IN INDIA.—INTRODUCTION OF THE IRISH NATIONAL BOOKS.—A memorial has been presented to the Bombay Government, by the native inhabitants of Bombay, regarding the class books used in regimental schools. It is signed by about 1,000 principal Hindoo, Parsee, and Mahomedan inhabitants of Bombay. The petitioners allege that ever since the formation of the Native Education Society, in 1823-24, government had on many occasions pledged itself to the principle of religious neutrality in all its acts relating to the diffusion of education amongst the natives; and, moreover, not to allow the introduction of religious books and religious instruction in schools established under its sanction or countenance. But now the class books authorised to be used in the school department of the Elphinstone Institution, and in government schools throughout the Presidency, are those edited and published in Great Britain, by Dr. J. M. McCulloch and Messrs. W. and R. Chambers, and these books abound in lessons founded on the Old and New Testaments, in which the natives do not believe, and doctrines such as Original Sin—the Fall of Man—the Atonement—the Miraculous Conception—the Crucifixion—the Miraculous Ascension—Sabbath Observance—Prophecy—Christian Miracles—Vicarious Sacrifice—Christian Salvation—the Trinity—the Mosaic Law—the Christian dispensation, &c. The memorialists believe that the introduction of these books is calculated to undermine the faith of native children, and is contrary to the rules of the Elphinstone Institution, the wishes of the government, and the feelings of those natives who have subscribed largely to educational institutions. The Government of Bombay state in reply, that these books were not introduced by the government but by the late Board of Education; that the "deficiency" in educational books of Chambers and McCulloch's publications had been reported by the Director of Public Instruction; and to supply the "defects" the Irish commissioners' series of books was to be introduced. The request of the memorialists has been complied with, and books only of a purely secular character will, in future be employed in the public schools.

—UNIVERSITY OF GLASGOW.—Professor Henry Rogers, of the United States, has been appointed to the Natural History Chair in the Glasgow University, vacant by the demise of Dr. William Couper.

—OXFORD UNIVERSITY AND ROMAN CATHOLICS.—At Oxford, the recent changes in the University regulations have been taken advantage of by several Roman Catholics, who are now pursuing their studies in that ancient seat of learning. At Lincoln College, we believe, there is now at least one Roman Catholic undergraduate, and he is not only excused from "chapel" and allowed to attend mass daily at St. Clement's, but we are even informed that communications have passed between his Roman Catholic pastor and the head of his college as to the regularity of his attendance. —*Weekly Register.*

CANADA.

—UNIVERSITY OF MCGILL COLLEGE, MONTREAL.—At a late meeting of the Governors of McGill College, the Rev. Mr. Cornish, B. A., of London University, was appointed to the chair of Classical Literature, and Mr. Johnson, a Graduate of Trinity College, Dublin, to the chair of Mathematics and Natural Philosophy. Both gentlemen produced the high-