

her Indian Empire, is a problem that passing events make difficult of solution.

### III. THE EAST INDIAN EMPIRE.

A Parliamentary return just published, on the motion of Colonel Sykes, M.P., gives the following statistical details of our empire in East India:—It would appear that our empire in India is formed of British and native States. The British States are in India under the government of five distinct authorities. The Governor General of India in Council exercises authority over those portions of the territory known as the Punjab, the Cis-Sutlej States, Oude, Nagpore, Pegu, and what are known as the Tenasserim Provinces—those lying on the eastern coast of the Bay of Bengal, together with the Eastern States settlements of Penang, Singapore, and Malacca. The whole of these form a territory of 246,050 square miles in extent, and contain a population of 23,255,000. The Lieutenant Governor of Bengal is charged with the administration of the divisions of Patna, Bhaugulpore, Monohedabad, Dacca, Jessore, Sunderbunds, Chittagong, Cuttack, Assam, the South-west frontier, and Arracan; the extent of country is 222,609 square miles, and the population is 41,212,000. The Lieutenant Governor of the North-western provinces has under his administration Delhi, Meerut, Rohilcund, Agra, Allahabad, Benares, and several non-regulation provinces, the names of which are unfortunately too familiar with our readers in conjunction with the present mutiny, such as Jansi, Ajmere, Jubbelpore, and others. The area of the division, including the North-western States, is 105,726 square miles, and the population 33,216,000. The government of Madras comprises a territory of 132,090 square miles, and contains a population of 22,437,000. Included within it are such districts in the south and eastern portions of the continent as Masulipatani, Arcot, Coimbatore, Malabar, Trichinopoly, Tanjore, and others—names associated with our earliest possessions in the country, and the scenes of the exploits of Clive and the extortions of Hastings. The Bombay Presidency on the western coast of Hindostan extends over an area of 131,544 miles, upon which there is a population of Mohammedans, Parsees, Jews, Christians, wild tribes, Hindoos, and others, of 11,790,000. Then come the native states. Those which are not under the direct, but are within the limits of the political supremacy of the East India Company in Bengal, comprise a population of 38,702,000, occupying an extent of territory of 515,533 square miles. In Madras, the states of a smaller description occupy 51,082 square miles, and contain 5,213,671 inhabitants; and in Bombay the extent is 60,575 miles, and the population 4,460,370. Then there are some small foreign States, French and Portuguese, which together number something over half a million of inhabitants. The empire of India, then, under the government of the East India Company, or under treaty with it, consists of the following:—

#### BRITISH STATES:—

	Square miles.	Population.
Under the Governor General of India in Council .....	246,050	23,255,000
Under the Lieutenant Governor of Bengal .....	221,969	40,853,000
Under the Lieutenant Governor of the North-Western Provinces....	105,759	33,655,000
Under the Madras Government. . .	132,090	22,437,000
Under the Bombay Government....	131,544	11,790,000

Total of British States .....

#### NATIVE STATES:—

Presidency of Bengal.....	615,533	38,702,000
“ Madras.....	51,802	5,113,000
“ Bombay.....	60,575	4,460,000

Grand total of the area and population of the Indian Empire. 1,465,322 .... 180,365,000

### IV. REV. DR. DUFF ON THE NEW INDIAN UNIVERSITIES.

The universities are to be three in number; namely, those of Calcutta, Madras, and Bombay. With regard to their general form, government, and functions, the London University has been chosen as their model—full scope, at the same time, being allowed for any desirable or necessary variation in points of detail. Each university, accordingly, is designed to consist of a Chancellor, Vice-Chancellor, and Fellows, who will constitute a Senate; and its primary function will be to confer degrees upon all qualified candidates from any of the institutions which may be enumerated on the foundation of the university. The institutions to be thus enumerated will comprise all those which, after due inquiry, may be pronounced capable of supplying a sufficiently high order of instruction in the different branches of art and science, in which university degrees will be accorded. They will be officially recognised as “affiliated institutions.” These may be under the management of persons of every variety of religious

persuasion. The degrees are to be given in four great departments, namely, medicine, law, civil engineering, and arts, or literature and the sciences; and the subjects for enumeration are to be so selected as to include the best portions of the different schemes of study pursued at the affiliated institutions; and the members or fellows of the university are to be so chosen as to give to all those who represent the different systems of education which will be carried on in the affiliated institutions, a fair voice in the Senate.

Shortly after my arrival at Calcutta, a communication from the Government Home Secretary surprised me with the announcement that Lord Canning had been pleased to appoint me a member of the Committee for preparing a scheme for the Indian universities.

It were vain to attempt to furnish even the most meagre epitome of the earnest and prolonged discussions at our Committee meetings. Passing over a number of minor improvements, let me note two or three, in which the Christian public at home, and especially the friends of Missions, ought to feel interested.

*First:* To the learned languages of the East and West, any one of which the candidate for degrees may select for himself, Hebrew was added; and portions of the Old-Testament Scriptures will annually be announced in the Government “Gazette” as subjects of examination for any who may choose the Hebrew. Is not this distinct and formal recognition of the Hebrew and the Hebrew Scriptures in the scheme of our Indian universities to be hailed by all sincere Christians?

*Secondly:* In ancient history, besides that of Greece and Rome, the history of the Jews, from their origin to the destruction of Jerusalem, was eventually added, as imperative on the part of all candidates for degrees, whether from Hindu, Mohammedan, Government, or Missionary institutions. Now, the history of the Jews is only another name for the whole Bible history, with additions before and after the time of Christ. May we not hail this as a new triumph for the truth of God? The students of Missionary and other Christian institutions will peruse the wondrous narrative in the pure and undefiled volume of God’s own word. The students of other institutions must either do the same, or turn to the larger works of history extracted from these sacred oracles. Even in the latter case, the earnest student cannot but constantly refer to the Divine original. And thus, in future years, will the minds of the most talented of our Indian youth, throughout the three presidencies, be constrained to come in contact, not merely with the historic facts of the Bible, but with the vitalizing principles and truths of which these are the tangible embodiment. And if Missionaries everywhere take advantage of this new necessity, which will be increasingly felt as the scheme comes into full operation, there is no saying to what extent their assistance may be sought by ingenuous youth from all educational institutions; nor to what extent a new field may thus be opened up for pure and direct Missionary exertions.

*Thirdly:* In modern history, it was resolved that attention should not be confined to the purely civil, political, or constitutional, but should extend to the great moral and religious, changes which have inaugurated successive eras in modern civilisation. As connected with languages and history, the subject of comparative grammar and philology, with ethnography, has been introduced.

*Fourthly:* In mental and moral philosophy the object was, on the one hand, to exclude from the prescribed curriculum, as far as possible, all one-sided or positively heterodox treatises; and, on the other hand, to name, as approved text-books, the wholesome writings of Payne, Wayland, and Abercromby, or any other similar works, embracing all the soundest and best-ascertained conclusions of ethical and mental inquirers of the true Baconian school.

*Fifthly:* To one other subject only, involving difficulties still greater than any of the preceding, shall I now advert; namely, the evidences of revealed religion. As to the doctrines, it was felt by all that it would not do, in our very peculiar circumstances, to introduce them into a scheme of examination for university honours in the arts. But the case seemed different with respect to evidences. As regards these, it was strenuously contended, in behalf of Missionary and other Christian institutions in which they are elaborately taught, that a competent knowledge of these ought to be held as an equivalent for a competent knowledge of some other branch of acknowledged utility taught in non-Christian institutions. After long and reiterated discussions it was decided, by a majority of votes, that, in the department of the mental and moral sciences, five subjects should be compulsory upon all students who choose to seek for the higher degrees, namely, logic, the philosophy of rhetoric, natural theology, moral philosophy, and mental philosophy; and that a sixth must be selected by each student, at his own option, from the following, namely, the philosophy of the inductive sciences, the elements of jurisprudence, the philosophy of education, or, the evidences of revealed religion, as contained in Butler’s Analogy and Paley’s Evidences. The importance of such a concession, in connexion with our Indian universities, must at once be obvious to all. Here one religion, and one only, is recognised as entitled to the