

CLEANINGS FROM ENGLISH PAPERS.

The following are the most interesting observations upon the contemptible ravings of certain Sepoy journals in Ireland. We are only stating the simple truth when we say that the people of this country can, with a perfectly good conscience, afford to disregard the ravings of a small and contemptible section of the Irish press. The men of "forty-eight" are at their dirty work again; and who can be surprised that the heroes of that memorable year, the patriots who supposed to assert the independence of their country by copious discharges of vitriol and other practices in strange conformity with the laws of civilized warfare, should now glory over the murder—and worse than murder—of defenseless women, and the wholesale slaughter of innocent children? We say nothing, of that noble and cosmopolitan spirit of freedom which approves of treason everywhere. The Englishman in Bengal, to the apprehension of these writers, stands precisely in the same position as the Saxon in Ireland; and the Bengal Sepoys are only carrying out the same principle of retributive justice which influenced the conspirators of "forty-eight," when they shot and murdered their officers under circumstances of the most aggravated ingratitude and cruelty. The Irish patriots, the principles and practices of these Irish patriots were out short in the sabbage garden of Ballingarry, and they now only repeat forth in the shape of expressions of British delight, "at the tortures and humiliations inflicted upon Europeans in Bengal." One organ of this party has not only the folly, but the wickedness, to publish this gross and palpable falsehood. Throughout the length and breadth of the land there is not an opinion amongst the Irish people, that the English illiberalists should be hunted out of India; and, as every mail arrives from the East, there rises from the heart of Ireland a prayer, that not alone in India, but in Ireland, honest men may come forth by their own again! The Irish people are neither cowardly traitors nor tiger monkeys of the species in which these scribbles would include (of course, with themselves) all their fellow countrymen. The Irish people are loyal, patriotic and humane, and they have never been known to pour out their best blood in the service of England; and we are firmly convinced that Roman Catholics and Protestants, notwithstanding the venomous and rabid insinuations of the Morning newspapers, will flock in thousands to swell the strength of the militia and the regular army of this country. To stop the pen of these ready and illiberal writers by any State prosecution would be to have with ourselves a very important and important matter which is in reality beneath notice, because beneath contempt. But when individuals living in a Christian country can be found to palliate the atrocities of such writers, it is not only a disgrace, but a justifiable cause for the crimes which have been committed by the Mahometan and Hindoo missionaries, on the ground that "the Indian Government suffered Protestant missionaries to settle in Bengal," and that the British Government would appear to us, but for our previous experience of these people, to be an unjust and positive insanity. The Ultramarines should show the whole of this insurrection, but in its cause, to the Protestants of England, cannot of course excite a moment's surprise. This journal states—"Whereas had the Sepoys been Roman Catholics, in turning towards the defence of the truth, towards the propagation of real civilization, that ardent energy with which they are distinguished, would have achieved a conquest for Jesus Christ of those immense countries, which are still desolated by paganism, at the same time that she would have assumed to Europe long years of peace and prosperity." The Roman Catholics of Goa, for instance, are, no doubt, model Christians, staunch champions of the truth, and examples of real civilization. But on the other hand, we have no wish to enter into a controversy with the Ultramarines, who, by the power, would end all argumentation by a convenient *quo pro deo*. But what we have some few writers in Ireland, and this journal, and the *Univers*, rejoicing in the supposed defence of British rule, and glorifying over atrocities which have not been exceeded in enormity by anything which is to be found in the annals of Irish history, or in the history of the Inquisition, the journals of the *Univers*, and the *Univers* of the United States, have, with extraordinary unanimity, expressed confidence in the ability of England to quell this insurrection, and to restore upon a firmer basis than ever British rule in Hindostan. At the same time, the following just and sensible remarks of the *Debate*:—"The Sepoys may massacre their officers in their beds—may murder the women after subjecting them to the most cruel tortures, and may even cut off their heads, but they catch them on the point of the bayonet—for we believe them capable of all these abominations—but we do not admit that they can resist Europeans when in any force, and we believe that the British army, which is now in the English army, they will be seen betraying and selling each other for money." To the attack of the Ultramarines, *Univers* upon the Protestantism of England, we reply by referring to the noble martyr, who entered into his rest with the confession upon his lips of that faith "which maketh not ashamed," and to the ravings of the same author, who lately made in New York, to the world-wide ears of the late German Legion, to prevent the imaginary recruitment of United States citizens for the war in India.

A SAD STORY.

A few days ago, there arrived in our camp, guided as an Affghan, one of the many unhappy victims of the late atrocities. The young wife of a warlike officer, gentle and fair, had taken refuge, with her three children, in the cellar of a house, in the town of Peshawar, which was the scene of the late outbreak of the mutiny. The husband of both of them were absent from Delhi. Of her babies, the eldest was only four years old; and she told how patiently they lay till night, sniffling their noses in her bosom; and how, when morning came, she heard the footsteps of men in that above and around her, and the tramp of feet on the staircase of her hiding place. A pattern-dow fell out on the strand, and she fell to the earth, holding in her arms a dying infant, pierced through by the same bullet which had ploughed its way through her own side. Faint with the loss of blood, she lay long listless; at last, in baby tones she well knew, she heard her little ones murmur, "We will come and die with mamma," and their tiny hands tenderly clasped her dropping head, as she had often before nursed them; but as they crept round her, a savage seized her eldest-born—the little thirdly needed so sharp and heavy a sword—now, and the halting voice was hushed for ever. She was one yet left here. Unconsciously she had pressed closer to the bleeding mother's bosom, whose glowing eyes were riveted on this last. Again the stroke descended—not fatal yet. For six long hours, "water, water!" father and father yet, till the little mutilated face was washed at last. A murmur had expired her, and when night closed in, and when all was quiet once more in that sorry place, he came, like the good Samaritan, and poured oil on her wounds and laid her on a bed, and carried her to his home. The woman of his house tended her, and fed and clothed her as one of themselves. Slowly strength came again, and the stream of life flowed, not all bitter, for she hoped that her children had been taken from her, her husband might still be living, and she hopes on, and refuses to believe she is utterly bereft. She tells of pains in the city—of the discouragement of Sepoys at their uniform ill success. At length the women of the house obtained leave on a holy festival to go to a tomb and pray; and veiled as a Moslem, she passed the gates in their company—She had an able companion in the shape of an Affghan ally, one of whom was paid freely to and from the city. It was planned that at dark one of these should come to the mosque and guide her to her camp. They left it together. Twice she was nearly discovered by patrols, but in every narrow way they found themselves outside one of our pickets. At first she was taken for a spy, but soon overcame all difficulties, and was received by the one lady of our force—a refugee like herself.

PROTESTANTS IN RUSSIA.—There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The stronghold of Protestantism is in the Province of Finland, with a population of 1,550,000, all of whom belong to the Lutheran Church, with the exception of 65,000 members of the Greek Church; and in three Baltic provinces, Estland, Livonia, and Courland, where the German language still prevails.

SALAMETER.—The little of this pernicious article is possible about forty per cent; every particle taken into the stomach is injurious to the natural functions. This has been proved beyond doubt by careful tests among chemists.

MISSIONARY COURAGE.

In this day of trouble and rebuke, when the hearts of all amongst us (save those who seem fast feeling) are burning with sorrow and indignation at the awful scenes enacted in North-west India—scenes which call for a just and fearful retribution at the hands of a God who is ever ready to punish the guilty, and to reward the just. It is interesting to some of our readers to be informed of an instance of calm and Christian courage such as would not have disgraced the earliest ages of the faith. We refer to the conduct of the chief catechist and others in the service of the Church Missionary Society at Jabalpur, in the Bengal presidency, an important city, garrisoned by the detached 53rd Regiment Bengal N. L., with a garrison of some thousands of the most infamous characters in India—such as Dacoits and Thugs—as immured. In a letter dated July 4, the chief catechist writes:—"You will be happy to hear that we have not been at all interrupted in our blessed work. We are going out, and have been willing crowds to listen to our Gospel message, and I hear the natives rejoice well. We do not allow ourselves to be frightened as many other Europeans are, but are at our posts. I have seen a man who was the great prize of being able to cast all my care and sorrow upon Him who said: 'I will be with you and care for you.' His peace and comfort no one can take away from us. . . . Last Sunday we had 100 persons in a street line from Jabalpur, but 350, I should suppose, by the road, where the Europeans are safe in the fort, and the 21st and 42nd B. N. L. garrisoned fearfully, so much so that the latter have been ordered to the entrenchments by the former, and we are anxiously looking out for news. They have been fired upon, and eight English artillerists. We have going out on living God of command, and must trust only in Him."

A later letter has been published in the *Times*, signed "W. C. E." It is from Major Eskew, Political Agent at Jabalpur, and writes to the Standard in London, that the Europeans have taken refuge in his house, which has been fortified and provisioned as well as their limited means admitted. May God save them from the atrocities of Delhi, Calcutta, and other places. It may be interesting to mention that the Rev. Edward C. Stuart, is about to return by the Overland Mail of October 4th to this important and dangerous post, after a few months absence, and we are anxious that the contrary to the contrary, instead of adopting measures against the intended peace-breakers, appeals to the Ministers of the Gospel to desert from preaching; and still more where, submitting to intimidation, forcible arrests, and persecutions, and call for the peaceful bearers of the Gospel as the cause of riots, he is guilty of a dereliction of duty and a sin—he is in fact fleeing in the future, and does what manifestly tends to destroy the faith of the people which the United Kingdom owes all its greatness.

A supplement to the *Fort St. George Gazette* of the 17th July publishes the following address to Lord Harris, Governor of Fort St. George, from the Hindoo and Mahometan inhabitants of Madras. Some hundred signatures are affixed to it:—"To the Right Hon. Lord Harris, Governor of Fort Saint George."

"We, the Hindoo and Mahometan inhabitants of Madras, in address to you, in the name of the present critical juncture of affairs in Bengal and the North West, where the Bengal army is added to the guilt of mutiny and rebellion the unsuppressed and indiscriminate murder of the innocent, and the still more heinous and unprovoked defenceless European women and children, we are words strong enough to convey the feelings which are inspired by the frightful atrocities which have been committed. We are not a people of an ordinary nature, and we are not a people of an ordinary mind; but we have the fullest confidence that the alarm occasioned among the Bengal soldiery by the introduction of the British troops, and the perfect tranquility that reigns at the intention of Government are concerned, and that neither an infringement of the laws of caste, nor an outrage to religious feelings, had ever for one moment been contemplated; and we are convinced that the British Government will be put forth, either at either side, to take part in or abetted the unheard of barbarities of the rebel troops have been subjected to the condign punishment of the State on the spot."

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THE BELFAST RIOTS.

Belfast is now as quiet as a nest of bees. Open air preaching is carried on in various parts of the city. There is but one opinion among true Protestants as to the folly of allowing a mob to have its way. The following Resolutions of the Committee of the Scottish Reformation Society (kindly forwarded to us by the Secretary) express the mind of the great majority of British Protestants:—"The Scottish Reformation Society, regarding the attempt to suppress the preaching of the Gospel in the open air at Belfast, in defiance of the riotous proceedings of a Popish mob, as one breach of the Divine injunction to preach the Gospel to every creature; an invasion of the constitutional rights of the people of this free empire; and an encouragement to further incursions on liberty, and to fresh breaches of the peace: And further, being of opinion that this country is now in a crisis, when Romish aggression may either be prevented by salutary determination or advanced by unworthy pusillanimity—deems it to be a duty to publish the following Resolutions:—

First.—That the liberty of expressing opinion, by word or writing, if it be not treasonable or blasphemous, and excepted—The liberty of preaching the Gospel, whether in a house or under the canopy of heaven, is essential to the British constitution, so long as no trespass is made on private property, or any undue interference with the rights of the magistracy.

Second.—That open air preaching is not only in accordance with the example of our Lord himself, but affords a most powerful means of getting at the hearts and consciences of the people, and of so calculating to promote the religious, moral, and social good of the masses of the population.

Third.—That Popery has always been the enemy of civil and religious liberty, and has put down all free expression of opinion in opposition to her own principles, and especially her moral, and social good of the masses of the population.

Fourth.—That whereas in Popish countries Rome accomplishes this object by the authority of the Civil Magistrate, she aims at the same result in this country by means of her priests, and by the use of her own principles, and especially her moral, and social good of the masses of the population.

Fifth.—That wherever the Magistrate, on being threatened with forcible resistance to the contrary, or advanced, instead of adopting measures against the intended peace-breakers, appeals to the Ministers of the Gospel to desert from preaching; and still more where, submitting to intimidation, forcible arrests, and persecutions, and call for the peaceful bearers of the Gospel as the cause of riots, he is guilty of a dereliction of duty and a sin—he is in fact fleeing in the future, and does what manifestly tends to destroy the faith of the people which the United Kingdom owes all its greatness.

Sixth.—That it is of the last moment to the country, that Christians and Christian ministers should be resolved and firm in maintaining the best principles of civil and religious liberty, embodied in these resolutions, ever remembering also that it is not enough to proclaim them, if at the same time they are practically compromised, but that it is at once their duty and true policy to set them out, as the Reformers did, notwithstanding any trouble or persecution that may be consequent thereon.

We hope our readers will see that much contained in the above Resolutions is worthy of careful consideration in the longitude of other places—as well as that of Turkey.

RELIGIOUS FREEDOM IN TURKEY.

A correspondent has sent us a statement which tends to prove the good faith of the Turkish Government in carrying out the religious liberty guaranteed both to Christians and Mohammedans. A Turkish and his wife and child have been baptised by the American missionary, Dr. Hamelin, with the name of "Freeman." It appears that on the 3d inst., two officers of the Porte, in the office of Hamelin, after previous notice, to investigate the case of the Freeman family, converted from Mohammedanism to Christianity. Dr. Hamelin at first demurred, but a strict examination took place. The account adds, "It is the will of the Turkish Government, and it has become the established law of the empire, that every subject without any exception shall enjoy entire religious freedom. The Mussulman is now as free to become a Christian as the Christian is free to become a Mussulman." Two days previously Dr. Hamelin married a young Protestant Armenian to a Turkish lady who had been baptised in Malta.

REV. MR. CAIRD, OF ENROL, PREACHING BEFORE HER MAJESTY.—On Sabbath last Mr. CaIRD preached in the Church of Her Majesty the Queen, the Prince Consort, the Princess Royal, the Earl of Clarence, the Royal suite, the Duchess of Kent and other persons of rank were present. The sermon was on the subject of "The Christian's duty to his Majesty the Sovereign, and it has become the established law of the empire, that every subject without any exception shall enjoy entire religious freedom. The Mussulman is now as free to become a Christian as the Christian is free to become a Mussulman." Two days previously Dr. Hamelin married a young Protestant Armenian to a Turkish lady who had been baptised in Malta.

THE REV. JOHN STUART'S SERMON BEFORE THE QUEEN.—We rejoice to learn that the ministerial services of this rev. gentleman, who last Sabbath officiated in the Church of Her Majesty, the Queen, the Prince Consort, the Princess Royal, the Earl of Clarence, the Royal suite, the Duchess of Kent and other persons of rank were present. The sermon was on the subject of "The Christian's duty to his Majesty the Sovereign, and it has become the established law of the empire, that every subject without any exception shall enjoy entire religious freedom. The Mussulman is now as free to become a Christian as the Christian is free to become a Mussulman." Two days previously Dr. Hamelin married a young Protestant Armenian to a Turkish lady who had been baptised in Malta.

ANOTHER VERSION.—The *Weekly Register*, a Roman Catholic journal, makes the following announcement:—"We are authorised to state, that, in accordance with the decrees of the last Synod of Westminster, which have lately been returned from Rome with the approbation of the Holy See, the Cardinal Archbishop of Westminster has entrusted the preparation of a corrected version, in English, of Holy Scripture, to the care of Dr. Newman."

RESUME.—Many of the mills and factories in New England are now resuming work, among them the Union Manufacturing Company of Norwalk, Connecticut, the Chicopee (Massachusetts) Mills, the Rolling and Nail Mills, and the Massachusetts Mills at Fall River. The American Print Works at Fall River, it is believed, will also soon commence running.

MEMORIAL GIFT BY HER MAJESTY TO THE ENDOWMENT SCHEME.—Her Majesty the Queen has contributed the sum of £500 towards the Endowment Scheme of the Established Church.—*Montrose Standard of Scotland.*

THE FIRST ARABIC NEWSPAPER.—A weekly newspaper is about to be established in Beirut. It will be the first ever issued in Syria, and will be in the Arabic language, and supported and conducted entirely by natives.

MUSIC IN SCHOOLS.—Among the items of estimates for the support of the public schools in New York, is the sum of \$9000 for pianos for boys' grammar schools.

HOLLOWAY'S PILLS as a remedy for Dyspepsia.—No one who has seen the effect of Holloway's Pills in cases of dyspepsia, can be in doubt as to their value. The patient who has suffered from it for years, who is weak, nervous, and who has long ceased to hope for relief, may be radically cured by a course of the powerful, wholesome and aperient. Innumerable instances of this kind, in Quebec and Montreal alone, are on record.

The Protector & Christian Witness WEDNESDAY, DECEMBER 2, 1857.

FEMALE EDUCATION AND FEMALE INSTITUTIONS.

To enjoy a sound religious education is a most precious privilege, and our dearest-bought Protestant heritage; to guard and foster its interests, as well as raise our warning voice against any attempt to encroach on this, our birth-right, we regard our special duty; while, at the same time, it is our peculiar delight to encourage and commend every wise and praiseworthy effort to advance this noble work, which disseminates its roots into all our interests—social, political and eternal. Treating of this comprehensive subject, we are always to be regarded as acting within the sphere of our vocation. In order faithfully to discharge this self-imposed task, we must fearlessly, again and again, expose every species of education of a doubtful and suspicious nature.

Our attention has again been drawn to "Convent Education," by advertisements special invitations to "liberal-minded Protestants," and a response thereto by the seductive and alluring policy of other journalists.

We, therefore, deem it our right, not less than our duty, to scrutinize the assumed claims of said institution on our countenance and support. The public are in every way entitled to ask—Who are these educators? Whence have they come? What is the character of the instruction offered and expected? And, in answer to these inquiries, we shall endeavor to answer as briefly as possible.

Who are they? We are told that they are "the sisters of the congregation of Notre Dame"—alas, the congregation of our lady or mistress. We ask, whose lady or mistress? There is no reply, and no explanation. To whom had their early or advanced studies been entrusted? This, so important to us to know, is shrouded in midnight darkness.

Whence are they come? Doubtless from convent to convent. Hence we are entitled to learn something of the character of these retreats. To this, history affords a ready explanation. Witness the testimony of Pope Gregory in the early part of the fifteenth century, a picture to which we refer in our columns, even in its Latinized form, much less in a translation.

Such are curious for further authorities may find more than enough in Gieseler's Church History, vol. iv, p. 151. And how deplorably immoral was their general character when Napoleon burst open their prison doors, Protestant, Papist, and Infidel alike, were admitted to their study, and their hearts were now to suppose that their general character improved? Not the remotest. We rather have the concurring testimony of one now and again who counted themselves happy to have escaped. Human nature under the influence and contagion of an unhealthy atmosphere, invariably degenerates. No doubt these abodes, moreover, under the meridian sun-light of Protestant communities, may assume an outward mask, and be far in advance in external appearance. There is sufficient policy in that quarter to conform to times and circumstances to decoy the unwary. It were needless, with any prospect of success, to present the most objectionable aspect of these abodes, which, when visited by the officers of the moral sentiments and tastes. Yet they are not the less to be shunned on this very account. We assert, then, that there are "serious grounds of alarm," and that just in proportion as these wily instructors are represented as such harmless things, and their instructions as by no means unsuited to promote the general education of the young, we doubt these abodes, moreover, under the meridian sun-light of Protestant communities, may assume an outward mask, and be far in advance in external appearance. There is sufficient policy in that quarter to conform to times and circumstances to decoy the unwary. It were needless, with any prospect of success, to present the most objectionable aspect of these abodes, which, when visited by the officers of the moral sentiments and tastes. Yet they are not the less to be shunned on this very account. 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