

Extracts from latest English Papers.

More particular accounts of the state of Belfast on Sunday are given this morning. It was stated, that the Rev. Hugh Hanna would again preach in the open air in the vicinity of the quays, and this having reached the ears of the magistrates, the necessary arrangements were made by them. At half-past one o'clock all the available police, constabulary and local, were marched to Donegal-quay, where they took up their position. An immense number of people, men, women, and boys, were on the spot, and as the hour wore on, the number increased until it amounted probably to 3,000 or 4,000, scattered about the quay in groups:—

At three o'clock the Rev. Mr. Hanna attempted to preach in the waste field near Prince's dock. His congregation was large. The Mayor remonstrated, and warned him of the consequences that might arise if he persisted in preaching. He refused to comply, and told the magistrates he would assert his constitutional right. He was encouraged to go on by his congregation, and while he was proceeding the magistrates directed the police to clear the ground. This the police effected without using any violence. Mr. Hanna then made his way to an enclosed yard, belonging to Mr. George Dunbar, and he was soon joined by another congregation, whom he at once commenced to address upon the rights of British subjects and the duties of the magistrates. He did not attempt to go on with any religious service, but ably directed his harangue to the subject of magisterial interference that day with his rights, and also to the propriety of the people around him separating and going quietly to their homes. While he was so proceeding the police were again ordered to disperse the people, who were at the time considerably excited, and they at once executed the order. The police marched in bodies along the quays for upwards of an hour after, preventing the people from collecting in numbers at any particular place, after which they proceeded to their barracks. There was no rioting at all during the evening. The magistrates, in directing the thoroughfares to be cleared, were acting, it is stated, under the orders which they had recently received from Dublin Castle. At 10 o'clock a. m. Mr. Matier preached at Donegal-quay to a small number of persons who had assembled to hear him. In the evening at 5 o'clock he again preached in Sandy-row.

TURKEY.—The result of the elections in Moldavia is now known. Out of eighty-seven elections, sixty-six have declared for the union, fifteen are neutral, and six only are anti-unionist. So much for the legality of the first elections, declared to be all the other way. The elections for Wallachia commenced on the 19th September, and terminated on the 29th.

The *Siècle* describes the conversion to Protestantism of a considerable number of the inhabitants of the Vienne, and praises the conduct observed by the Protestant clergyman in this circumstance. It says:—"Some few years ago there was not a single Protestant in Neuville, the chief town of the department of Vienne. In 1849 several inhabitants asked permission of the mayor to invite a Protestant clergyman to expound to them his doctrines—not that they were Protestants, but that they might decide on their future conduct. The mayor, like a prudent man, advised the petitioners to reflect well on their request; he did not wish to refuse them the practice of a right, but he, at the same time, wished to avoid the reproach of having advised them to act with rash haste. The advice of the mayor was followed; two years were passed in reflection, and in 1851 a deputation waited on the Protestant clergyman of Poitiers, and invited him to visit their town and expound to them the principles of the Protestant faith. This invitation was accepted, and the clergyman, accompanied by a colleague, held two conferences in Neuville, at which from 500 to 600 persons were present. After the second conference, the ministers, far from seeking to impose their faith on the inhabitants, declared that they would not return again to the town without a formal invitation. A written appeal to them was speedily covered with signatures, and at the third sitting a formal Protestant service was performed. Nearly 200 persons had freely embraced the Reformed faith.

The *Russian Medical Gazette* mentions that the late war entailed upon Russia the loss of 382 medical men.

The Church Times.

HALIFAX, SATURDAY, OCT. 10, 1857.

INDIA.

THE present condition of British India is the absorbing topic of interest throughout the civilized world. So far as general opinion goes in every nation, sympathy is attracted towards the heroism of the Anglo-Saxon character, displayed by the suffering victims of the savage ferocity which for a moment had gained an ascendant. Except in a very few

instances—Irish and French—there has been no hope expressed that Great Britain should lose her Eastern dominion, no desire evinced that the native population of India should regain the government of that vast territory. None can wonder at this. The dreadful scenes of which they have been the instigators and in which they have acted, are proof sufficient that they are unfit to be trusted with the lives and liberties of any portion of the human race, and that not too soon have the destinies of their country been committed to the keeping of a more righteous people. This fact alone after the present rebellious excitement shall have subsided, will help to consolidate the British dominion, and be the best proof that the future improvement of India, under the auspices of the greatest of civilized nations, cannot be interfered with, save at the risk of the complete demoralization of the large proportion of the human family exhibited by its immense population.

Like as in all oriental governments with which idolatry has been interwoven, the Hindoos have succumbed to the despotism of their rulers, and the sensuous character of their religion. The Indian people are degraded and brutalized; and the common event has happened, when the attempt has been made to elevate their moral character, and to imbue them with proper conceptions of their religious obligations—that they prefer their debasement to being led, however insensibly, into the path of public improvement, just government, and religious truth. Yet to do this is the manifest mission of Great Britain in India. Let us look for a moment over the world, and ask ourselves the question—Is it not so?—Or if not, where shall we look for another nation which has been so fitted in all respects by the Sovereign Ruler of the Universe to undertake so vast a design.

A confidence like this cannot but inspire hope through all the present gloom. There can be no doubt that the truth will at length work its way amongst the resisting mass of Indian life. It may be that this dangerous outbreak will not be the last, or its partial success for a while may make the reconquest of India a work of time, and a difficult achievement. Yet it will be done, and in its progress will be the germ of future improvement, and of the new formation of character. The old generations that witnessed the great success of the British arms and the subjugation of the mightiest princes of India, have given place to a new one whose presumption has been fostered by assigning them an equality with European skill and energy, to which they were in nowise entitled. Brahminism and Mahomedanism have been honored before the religion of the conquerors, which has been left to assert its supremacy by Christian suasion, and which until lately has been barely tolerated. One advantage will be gained by the suppression of the rebellion, if the rulers of India are true to themselves. They will take care that Christianity shall have free course—that no impediment shall be offered to its practice or its converts—that caste shall not stand in the way of its exercise—or Mussulman fanaticism restrain its operation. When the Hindu begins seriously to consider that his own ignorance and incapacity are the natural results of an erroneous system of moral and religious government—and his mind impelled by example and precept in the right direction, acknowledges, that he who has no true conception of his Maker, can have no proper knowledge of His works, he will then know that all those wonderful achievements in art and science which so astonish him, are but the genuine fruits of Christianity, as effect follow cause. The light thus afforded will work a reformation as surprising as it will be quick and general. When this takes place and not till then, it may be expected that Great Britain will be called upon to deliver up her trust, with the reward as a nation, of him who with his talents gained other ten to his lord, and was deemed a good and faithful servant.

LATEST NEWS.

The news from England by the Steamship *Niagara* is not unfavorable. There are indications that the rebellious Sepoys are becoming as dangerous to their own countrymen as they were to the defenceless prisoners and wives and children of the Europeans. The people of Delhi are not to be envied in their change of government. There are other indications that there is among them a deficiency of some necessary descriptions of warlike material—that altho they have plenty of powder they are badly off for shot—and altho their muskets have percussion locks, that for want of caps they will be more useless in the hands of the ignorant Hindu, than the old Brown Bess. These are minor difficulties now, but may tell against the insurgents as time goes on. The superiority of the greased cartridges also, which will kill further even than the match-

lock, practically exemplified by General Havelock, who won a battle with them at a distance of some hundred yards, must have rather put the rebels out of conceit of their Brahminical prejudices. It would appear also, that notwithstanding their European discipline, they are easily beaten by Europeans in every encounter, and even by Sikhs, and loyal Sepoys, when led by Europeans. This will tend to revive in their minds, the notion but recently exploded by the wisdom of the Indian Government, that the English are invincible. Upon the whole the moral impression is favorable—altho the situation at Lucknow, depending as by our present advice it does, upon the diversion of General Havelock on the one side and Colonel Nicholson on the other, is somewhat precarious. There however, they will no doubt hold their own until the arrival of the reinforcements. Lord Elgin, rather Quixotically—but withal, as the veritable Knight of La Mancha often did—doing some good in his wrongheadedness, has led a reinforcement to Calcutta. His Lordship, it is asserted, entertains an idea that the Sepoys, rebellious in India would be loyal in China. We presume that no one will envy Her Majesty's Commissioner their leadership, if he desire to try the experiment, of taking them there. It might also have been expected from Lord Elgin, that he would have entertained some feelings of compassion for the wives and daughters and babies of the Chivamen. The British residents in China do not cordially approve of Lord Elgin's desertion.

The Berlin Conferences of the Evangelical Alliance commenced on the 8th September. Great importance is attached to this meeting as tending to encourage the Reformed faith throughout the world. We have not space this week to refer more particularly to its proceedings, which have been as harmonious as it was possible to be with the dissimilarity of language, spoken, and views entertained by the various systems of faith which are represented there. The King of Prussia and his Court, have all along taken a warm interest in this Evangelical Alliance, and has been present at several of its meetings. The Conference closed on Thursday, the 17th ult.

New Zealand is to be constituted into a separate ecclesiastical province, with Bishop Selwyn as its Metropolitan. Three new sees are to be erected in addition to Christchurch. Wellington and Nelson we mentioned before. A third will be Tauranga, an exclusively Maori district, to be placed under Archdeacon William Williams.

CONSECRATION OF RIGHT REV. DR. CROXON.

The steamer which arrived at Halifax just at the time when Bishop Cronyn sailed from this port for England, brought intelligence of the appointment by the Archbishop of Canterbury of a Commission, consisting of the Bishops of Canada, to proceed with his consecration, which was communicated in the *Church Times*. We now copy the paragraph below, which is credited to the *Quebec Gazette*, and which includes the Bishop of Nova Scotia in the commission, from the *Church Witness* of St. John. The arrangement is a very good one, and will tend to consolidate the independence and interests of the Provincial Church, which ought to have its own Metropolitan—and when Synods are established in each of the Dioceses in British North America, its own General Convention, after the manner of the Church in the U. States, Halifax admirably situated for intercommunication with Canada with England and the United States, should be the metropolitan See—as with the great railroad communication with Canada, in existence, it would also have superior claims to being the Capital of all British America.

"The consent of Her Majesty's Government to the appointment of Dr. Cronyn, has been transmitted to the Bishop of Toronto and the Governor-General, and with it a Commission from the Archbishop of Canterbury, in his capacity of Metropolitan, authorizing the Bishops of Toronto, Montreal, Quebec, and Nova Scotia, to proceed with Dr. Cronyn's consecration. The ceremony, according to the *London Morning Chronicle*, will take place at Toronto."—*Quebec Gazette*.

At a public meeting held at Maitland on the 2nd October, an Address was presented to Charles W. Fairbanks, Esq., complimenting his successful exertions for improving the navigation of the Shubenacadie, as evinced by the arrival at Maitland from the Dartmouth Lakes of the Steamer *Avery*. Mr. Fairbanks in his reply alluded in most flattering terms to the conduct of Dr. Avery and the Directors of the Inland Navigation Company, without whose assistance he could never have accomplished an Inland Steam Communication between the Basin of Minas and the Harbour of Halifax.

The Hon. James W. Johnston and daughter, came passengers in the R. M. Steamship *Niagara*, from Liverpool.