the two principal streets of the city, but the houses of the poorer classes were mean, and thatched with straw.

It can be no matter for wonder that these vast treasures were coveted by the victorious Nadir, and that the Great Mogul and his effeminate Court should have been suddenly startled, in the midst of their pleasures, by the news that a Persian army was on the frontier. The detention of an ambassador gave a pretext for invasion. Having captured Candahar, Nadir invested the city of Cabul, which was bravely defended by a chief named Sherzih Khan. But his applications for aid were neglected by the Court of Delhi, and, after a month's siege, Cabul was taken by storm in June, 1738. The Persian army then advanced through mountainous passes between Cabul and Peshawur, and Nadir succeeded in bribing the warlike Affghan tribes to remain neutral. He thus conducted his forces in safety through those dangerous defiles, and captured Peshawur. Having surmounted this difficulty he led his army across the Indus at Attuck, by means of iron chains, to which inflated skins were made fast, and covered with planks, thus forming a bridge of boat.

The Court of the Mogul was at length thoroughly alarmed. A vast army of two hundred thousand men, under the joint command of Devran Khan and Nizam-ool-Moolk, (who hated each other the most cordially,) was collected outside the walls of the capital; and having been joined by Mahommed Shah in person, with a splendid court, they advanced to the plain of Kurnaul, about sixty miles north of Delhi.

Having crossed the Indus, Nadir Khan rested his army for a few days at Lehore, and then advanced towards the plain of Kurnaul. In twenty-eight months he had marched eighteen hundred and fifty miles, or more.

At the same time the Mogul was reinforced by Saadit Khan, a powerful omra, with twenty thousand men: but the vast assemblage of Indians, without discipline, valor, or unanimity, had little chance against the veterans of Nadir.

The engagement commenced by a party of six thousand Kurds, who began to pillage the baggage of Saadit Khan's division, on the extreme right of the Indian army. Devren Khan led his men up to strengthen Saadit, and Nadir advancing at the same time with a thousand chosen horse, the action became warm; but the Indians, by the judicious arrangement of the Persians, were also attacked in flank, their brigade of elephants was routed by the clever contrivance of placing stages full of blazing tow on the backs of camels, and a panic seized their army. In the thick of the fight, Devran Khan was mortally wounded, and fell back senseless on his elephant.

Night put an end to the strife, but only a small portion of the Indian right wing had been engaged, and the Great Mogul was desirous of renewing the battle on the following day. But the cowardly or treacherous counsel of Nizam-ool-Moolk prevailed, and the Emperor of India submitted to the terms of the rude conqueror.

Mahommed Shah, the following day, was conducted to Nadir's tent by the Persian vilier Tahmasp Khan, where he was received with courtesy, but upbraided for having given the conqueror the trouble to march so far to chastise him. The Mogul listened with silence and shame, and the next day the melancholy march to Delhi commenced.

The Great Mogul was attended by 12,000 Persians, followed by Nadir with the bulk of his army, and six days the disgraced monarch found himself a prisoner in his own capital. On the following morning Nadir Shah made his entry into the city, where every house was closed, and proceeded straight to the palace. Here the Indian Lords, with true oriental servility, vied with each other in obsequious flattery of their new master. Saadit Khan alone preferred a dose of poison.

Next day Tashmap sent some Persian cavalry to open the granaries, which caused the assemblage of a mob, and several Persians were killed. Nadir issued out of the palace to suppress the tumult, but moderation only increased the insolence of the cowardly Indians; and at length the fierce warrior's wrath was kindled. He ordered the whole city to be given up to pillage and massacre, and, drawing his sword, stationed himself on the roof of a mosque with three gilded domes near the centre of the city where he overlooked the work of destruction in grim and sullen silence. He had ordered that in any street where the dead body of a Persian was found, no soul should remain alive. Neither age or sex was spared, rivers of blood flowed through the streets, and every house, from the palace to the hovel, was filled with mourning.

At length the wretched emperor threw himself at Nadir's feet, and implored him to spare his people. The cruel conqueror answered that the Mogul's prayer was granted. He sheathed his sword and the massacre ceased. It had lasted from 8, a.m., to 3, p.m., and not less than 120,000 souls, or, according to another account, 200,000 had perished; while many women had suffered most infamous treatment before death put an end to their sufferings.

Next day—under threat of punishment—all persons were ordered to pursue their usual employments, and a festival celebrated the betrothal of Nadir's second son to a niece of the Great Mogul.

The etiquette of the Imperial Court required that the bridegroom should prove seven generations of noble ancestry. "Tell them," said Nadir, "that he is the son of Nadir, the son of the sword, the grandson of the sword, and so on for seventy instead of seven generations." The fallen monarch was satisfied with the nobility of this terrible pedigree.

Tahmasp Khan, the Persian vizier, was commissioned to inspect the collection of the treasure to be extorted from the court and people of Delhi. The contributions were exacted from high and low, with the utmost vigor; no cruelties were left unpractised; and at length an enormous sum was amassed. The jewels taken from the Mogul himself and all his nobles, amounted to forty-two million five hundred thousand pounds—the famous peacock throne being valued at eleven millions two hundred and fifty thousand pounds. Gold and silver plate, melted into large ingots, came to thirty-seven millions five hundred thousand pounds; and other spoils, consisting of rich furniture, cannon, and warlike stores, brought the amount of the spoils up to the gigantic sum of eighty-seven million five hundred thousand pounds. Another account gives it at seventy million pounds; and the lowest estimate is considerably above thirty millions.

This wholesale spoilation gives some idea of the splendor of the Court of Delhi previous to the ruinous invasion of the Persians.

Before leaving Delhi, Nadir Shah replaced the crown on the head of the Great Mogul with his own hand, and gave him a long lecture on the government of India, concluding with these alarming words: "If necessary, I can be with you, myself, in forty days from Candahar. Never reckon me far off."

On the fourth of May, seventeen hundred and thirty-nine, the conqueror mustered his army in the gardens of Shalimar, on the north side of Delhi, with a vast train of camels, horses, and elephants laden with the spoils, and the following day he commenced the march towards Persia.

It is estimated that, besides the treasure taken away, the Indians lost thirty million pounds by damage done to houses burnt and fields laid waste. At least two hundred thousand human beings perished in this terrible visitation; forty thousand between Peshawur and Kurnaul; one hundred and ten thousand in the massacre, and fifty thousand by a famine caused by the ravages of the invaders.

It would have been well, for the fame of the once mighty family of Timour, if Mahommed Shah had fallen, sword in hand, at Kurnaul, instead of lingering on a disgraced existence in his ruined capital. His pitiable descendants rank lower and lower and lower, first in the power of Affghans and Mahrattas, then as pensioners of the British government; and now the representative of the mighty Timour, the accomplished Shah Rokh, the brave and learned Baber, and the magnificient Aurungzebe, has become the miserable puppet of that gang of inhuman miscreants who await their doom in the city of Delhi.

Nadir Shah returned to Persia with his vast treasure, and deposited it at the castle of Kelat, close to the place of his birth, and Meshed, the capital of his native province of Khorassan, became his capital. But the robbery of the riches of Delhi proved a curse to him. From the time of his return, he became avaricious, and so unjust and cruel that his tyranny at length became intolerable.

In the year seventeen hundred and forty-seven, he encamped his army on the plains of Sulan Meydan, about a day's journey northwest of Meshed; where he meditated, with the assistance of his Uzbeg and Toorkman forces, the massacre of all the Persians whose fidelity he suspected.

But the plot was overheard, and recoiled upon himself. At dead of night an officer, named Saleh Beg, passed the guard, and, having discovered Nadir's tent, cut him with a sabre while asleep. The tyrant sprang up; but in retiring from the tent, he tripped over the cords, and Saleh gave him a mortal wound.

"Spare me," he cried, "and I will forgive you all!"

The assassin answered:

"You have not shown any mercy, and therefore merit none."

His head was sent to his nephew Ali-Kooh; but the courier lost it on the road, and, to screen his negligence, substituted that of some other man. The body was burned at Meshed, under a small tomb with a garden planted around it; but the founder of the present reigning dynasty of Persia, whose family had been persecuted by the mighty conqueror, desecrated his tomb, destroyed the garden, dug up his body, and placed his bones under the steps of the throne at Teheran, that all who passed might trample on them. Over his grave at Meshed, some industrious peasant has planted a crop of turnips.—*Household Words.*

INDIAN NAMES.

(*From the Homeward Mail.*)

For the use of purely English readers, who may be unacquainted with Indian words, we subjoin a brief glossary of the most common Indian vocables which are now of daily occurrence in the newspapers:—

P. shows that the word is Persian; Port., Portuguese; H., Hindustani; M., Marathi; Ar., Arabic; T., Tartar; Tam., Tamil; and S., Sanscrit.

Ab or *aub*, P., water; used in composition as *Punjaub*, five waters, *i. e.*, watered by five rivers. *Dooab*, district between two rivers.

Abad, P., inhabited; in composition, a town, as Hyderabad, city of Hyder, Allahabad, urbs Dei.

Ata, H. (prop. a.a,) flour, meal, the principal food of Hindus.

Ayah, Port., a nurse; now used for a female attendant on a lady.

Baba, T., a father: a child; used as a term of endearment or respect.

Baba log, T. S., children; the preceding word and *log* from S. *lok*, people.

Baboo, a Hindu title, answering to our esquire.

Bag, P. (prop, *bagh*), a garden. *Kadysia bagh* is the name of a garden spoken of in letters from Delhi. It is just outside the walls.

Bahadoor, P., brave; a common title of respect added to the names of military officers and others.

Bakree Eed, Ar., (prop. *bakari 'Id*), a festival held by Muslims on the 9th of the 12th month, in honour of Abraham's offering up Ishmael (not Isaac, as we say). From *bakar*, an ox; *'Id*, festival.

Bamba, H., a well. This word occurs in the plans of Delhi.

Bang, P., an intoxicating potion made from hemp.

Bazar, an exchange or market-place.

Beebe, H., a lady.

Beynm, T., a princess, or lady of high rank.

Bhaee, S., a brother; a comrade.

Beestee, P. (prop. *bihishti*), a water-carrier. Literally an inhabitant of *bihisht*, or Paradise, from the pleasantness of the occupation in such a climate as India.

Bobachee, T., (prop. *bdwarchi*), a cook.

Budgerow, S., (prop. *bajrad*), a travelling boat of a larger kind.

Bud mash, P. Ar., (prop. *bad ma'ash*), a rogue; a villain. From *bad*, bad; and *m'ash*, subsistence.

Bud zat, P. Ar., a bad character. From *bad*, bad; and *zait*, essence.

Bungalow, H., (prop. *bangla*), a thatched house; any house.

Burkandaz, Ar. P., a matlockman. From *bark*, lightning; *andaz*, throwing.

Chalo, S., come on; used in the phrase *chalo mera bhaee*, "come on comrade; come on boys."

Cherry, Tam., (prop. *cheri*), a termination meaning village, but now often applied to towns, as Pondicherry.

Chit, H., (prop. *chitei*), a note; a letter.

Chor, S., a thief.

Chupatties, P., (prop. *chapati*), a thin cake of unleavened bread.

Coolie T (prop. *kuli*), a porter or carrier.

Cutcherry H. (prop. *Kachari*), a court of justice; a civilian's office.

Dak or *Dauk*, H. (prop. *dak*), a post or post-office; also a relay of horses or bearers.

Decoit, H. (prop. *dakait*), a robber; a gang-robber.

Dewan, a prime minister, sometimes an agent.

Doab, P., a country between two rivers.

Dost, P., a friend.

Dour, S. (prop. *daur*), a foray; a raid.

Durwazah, P., a door; the gate of a city.

Eed, Ar. (prop. *'Id*), a festival.

Enam, Ab. (prop. *in 'dm*), a gift; land granted in free tenure.

Feringhee, corruption of Frank; a European.

Fuqueer, Ar. (prop. *fakir*), a mendicant devotee; one who has taken a vow of poverty.

Ghazee, A.R. (prop. *ghazi*), a Muslim who fights against infidels; a true believer who takes part in a holy war.

Golundauze, P. (prop. *gol andaz*), literally, ball-thrower; a native artilleryman.

Gujar, H., a tribe in the N. W. Provinces, who profess to be the descendants of Rajpoots by women of inferior castes. They are now engaged in agriculture, but were formerly robbers and plunderers, and still retain a propensity to their old habits.

Havaldar, Ar. P., a native officer, corresponding to our serjeant.

Jehad, Ar., a holy war.

Jemadar, Ar. P., a native officer, corresponding to our ensign or lieutenant.

Jhageerdar, P. (prop. *jagirdar*), the holder of land granted for services.

Jheel, H., a shallow lake.

Jut, or *Jaut*, a race of industrious and hardy cultivators, whose original seat is said to have been Ghazni, but who are now found in great numbers in the N. W. Provinces, particularly at Bhurtpore (Bharatpur).

Kotwal, P., the chief officer of police in a city or town.

Lattee and *Lath*, S. (prop. *lath* or *lathi*), a pillar, a club.

Logue, S. (prop. *log*), people: as *baba log*, children; *Sahib, log*, English gentleman; *gora log*, Europeans; fair people.

Lotah, H. (prop. *lota*), a small pot, generally of metal.

Mohurrum, Ar. (prop. *Muharram*), literally sacred; name of the first Muhammadan month; the fast held on the 10th of that month, in memory of the death of Husain the younger son of Alf, and grandson of Muhammad, who was slain on that day at Karbala, in *Irak*, in the 46th year of the Hijrah.

Mundee, H. (prop. *mandi*), a market-place.

Musjid, Ar., a mosque. *Jumma Musjid* (prop. *Jum'aah masjid*), a cathedral mosque.

Naigue or *Naig*, S. (prop. *Naik*), a native officer, corresponding to our corporal.

Nallah or *Nullah*, H. (prop. *nala*), a brook; a watercourse; the channel of a torrent.

Nana, M., a grandfather; a term of respect. The title given to Dhundu Pant, the adopted son of the Peshwa, and son of Chimusjf, his brother.

Nuddee, S. (prop. *nadi*), a river.

Nuwab, Ar., (prop. *Nuwab*), a viceroy, lit. viceroys, being plural of *naib*, viceregent; a nabob.

Peon, P., a messenger; a foot attendant.

Poorbee, S., eastern. A term applied to the Bengal sipahis by Sikhs and others.

Pore or *Poor*, S. town; used chiefly in compos., as Bhurtpore, or Bharatpur, the town of Bharata.

Pultun, H., corrupt form of battalion.

Puttun, S. (prop. *pattanam*,) a town, chiefly in compos., as Shri Ranga Patanam; Seringapatam, city of the divine Vishnu; it is the name given to Azimabad, and corrupted by Europeans to Patna.

Rajpoot, a Hindoo of the military tribe or order.

Rissalah, Ar. (prop. *risalah*,) a troop of horse.

Rohillas, Ar., a people settled to the east of the Doab of the Ganges. They are originally, as the name implies, from Afghanistan, and now inhabit the districts of Bijnour, Moradabad, Bareilly, and Rampur.

Ryot, a peasant.

Saheb, Ar., (prop. *sahib*,) a lord; a gentleman.

Shahzaddah, P., prince; son of a king.

Sowar, P., a horseman; a trooper.

Subahdar, Ar., a native officer; corresponding to our chaplain.

Subzee mundee, P.H., (prop. *subzi mandi*,) a market for vegetables. Name of the spot so often taken and retaken by our troops before Delhi.

Tuppal, H, (prop. *tappal*,) a packet of letters; the post.

Zumeendar, P. (prop. *zaminddar*,) landholder; landed proprietors.

The Austrian Convents.—By degrees all the convents in Austria will be reformed, and if their inmates should object to the strict discipline which was observed by the founders of their respective orders, they will be secularised. In one of his pastoral letters to the Austrian clergy his holiness expressed his expectation that the rich convents in Austria would contribute largely towards the maintenance of the papal chair; but the Austrian monks refused to part with their money, and thereby incurred the displeasure of the "follower of Christ." If the Austrians cannot be induced to submit to the strict discipline which is to be introduced into the convents, Bavarian, Belgian, Westphalian, Italian, and Spanish monks will be imported, and they will naturally have no right to object to the export of Austrian cash to Rome.—*Times' correspondent.*

The Protector & Christian Witness

WEDNESDAY, NOVEMBER 11, 1857.

DAY OF HUMILIATION AND PRAYER.

We are glad to observe that Friday next, the 13th instant, has been appointed by His Excellency the Lieutenant Governor to be kept as a day of solemn fast, humiliation and prayer in this Colony.

This is as it should be, for we form a part of that Empire which has been raised up in the Providence of God to be a blessing to the earth, and is now suffering from some of those chastisements which its own shortcomings and misdoings have brought upon it.

We trust that the loyal and Christian inhabitants of this Island will observe, in a fitting and becoming manner, the day thus publicly set apart for a religious purpose, and show, by their readiness to obey the call made upon them, that they are fully alive to the importance of the occasion which has thus solemnly called them together.

We have much to bring to remembrance when assembled before God in our respective places of worship on the coming Friday, and much to present before Him who is the hearer and answerer of prayer. It strikes us that, on this occasion, we are called on, not only to acknowledge and confess our own sins, personal and provisional, but also the sins of our rulers, which have been, to a very great extent, instrumental in bringing down upon our country the present calamities—causing many homes to be desolate, and many hearts to be wrung with bitter agony.

We have to admit that the chastisements which we have received, by reason of our national sins, are not greater than we have deserved, and to pray that He who has seen fit to send them would, in his own good time, take them away, and make us the better for having endured them.

We have, with shame and confusion of face, to acknowledge that our rulers have been disloyal to their God,—have connived at idolatry and superstition,—have discountenanced Christianity and made the very profession of faith in Christ a bar to all future advancement in life, and thus helped, in no small degree, to train up a race of infidels, and to bring Christianity into contempt.

We have to cry to the God of Heaven and Earth that He would "not deal with us after our sins, nor reward us after our iniquities," and that He would be pleased, having withdrawn his chastening hand, to grant a blessing on our arms for the suppression of anarchy and rebellion, and for the restoration of tranquility and order.

We have to pray that the present disasters might be overruled for good, and that what now appears dark may eventuate in opening up a wide and effectual door for the furtherance of the Gospel of Christ, and the overthrow of all those anti-Christian systems of religion which now flood that populous yet benighted land.

We have to ask that God would, in his mercy, cause this outbreak of heathenism—this showing forth of the bitter yet natural fruits of idolatry, to at length open the eyes of our civil and military rulers to the evil of their past acts, and cause them, for the future, to keep clear of all guilty compacts with sin, and all unhallowed compliances with the practises of a debasing superstition.

We have, in a word, to humble ourselves under the mighty hand of God, that in due time he may exalt us, to ask the pardon of all our sins, whether personal, provincial or national, and to entreat that He would give us the victory over all our enemies—who are the enemies of his beloved Son, and cause all things, whether done by our instrumentality or that of others, to show forth his own glory.

We would suggest that collections be taken up in the several churches on behalf of the Indian sufferers, and handed over to the General Fund; and would pray that our services on the coming day of humiliation may be such as will be accepted of God, and give proof that we are a God-fearing and a God-worshipping people.

THE FAST DAY IN GREAT BRITAIN.

The 7th of last month was appointed by Her Gracious Majesty to be kept as a Day of Solemn Fast, Humiliation and Prayer, throughout the United Kingdom, in consequence of the general outbreak in India, and the fearful massacres that have lately taken place in that unhappy country. We are glad to perceive that the whole nation (with the exception of one denomination) religiously observed it, and that the day, thus publicly set apart, was kept throughout the entire land as a solemn day of national humiliation. We may reasonably expect a blessing from on high to rest upon the land where we find that Protestants of all denominations have, in the most solemn manner, prostrated themselves before the God of the whole earth, and sent up to Him their devout and earnest supplications.

Appropriate sermons were preached in almost all the churches, and the congregations generally were unusually large and attentive. Collections also were taken up in aid of the sufferers.

The English papers are filled with notices of the services and sermons delivered on the occasion. The *Record* thus alludes to the manner in which the day was observed in London:—

"The Day of Humiliation yesterday appears, so far as we are informed, to have been observed with very gratifying solemnity. The shops in the metropolis were closed, business suspended, and the restless week-day bustle of the great city hushed into a quietude at least as great as that which ordinarily marks a London Sunday. The churches were well filled with devout and attentive congregations, who entered with deep feeling into the very appropriate and pathetic service provided for the day. The whole structure of this service was above the average of such compositions, simple and earnest in tone, devotional in spirit, scriptural in expression, and comprehensive in object. The practical earnestness with which it touched the great questions which are filling our hearts and exercising our heads, and the admirable adaptation of the special lessons and Psalms to the occasion, reflect much credit on those by whom it was compiled. It is no small compliment to the service that in one of the principal Independent chapels of London it was used in full, being incorporated into the usual service of the place. The fervent unanimity with which the assembled worshippers in our churches responded with the hearty Amen showed how deeply it touched their feelings, and how vividly the whole Indian calamity has taught our people to call on God for help and a blessing. The same spirit appears to have pervaded the sermons of the day. We observe in them that the preachers, instead of dwelling at length upon general truths, however great and necessary, appear in the great majority of cases to have made the especial lessons, taught by this especial calamity, the great theme of their discourses.

"We heartly rejoice at this, because we see in it the pledge of that sound and deep-seated public opinion upon Indian matters to which we must mainly look, under God, for the adoption of a wiser and more Christian course of policy, and the avoidance of those sins which have drawn down upon us the just displeasure of the Most High."

The London *Times*, in urging the use of all legitimate means for the conversion of the Hindoos, says:

"There can be no doubt that the object for which we ought to consider ourselves to hold India is the future Christianity and civilization of the people. * * * * The Gospel and the enlightened morality of modern times alike forbid us to use force, and the sun must roll back to the East again before we can recall to life the old theory of persecution which effected such wonders of conversion in the middle ages. * * * * It must be allowed, we think, that for a long time we took undue advantage of the necessity we were under of leaving the Hindoos unrestricted in their religion, positively to encourage and flatter them in it. Those were mercantile days, in which the only idea of India was that of a source of revenue. The nation was stupidly afraid of interfering even with the most inhuman customs—with the Suttee system, with the Juggernaut self-immolations. Nothing was to be touched for fear lest the whole native population should rise up against us on the suspicion that we were going to overthrow their religion. This was a gross abuse of the principle of toleration, of which we are now reaping the fruit in the fastidious touchiness with which the Sepoys resent the slightest and most unintentional interference with a minute detail of ritual. We flattered them so long that now the least thing is felt as a grievance. That was one great abuse. Another was the state of English society in India for a long period. It is quite true we have improved on both these heads, but the effect of a long period of cowardly policy and social license is not easily removed.

"We may hope, however, now, in spite of the cloud at present over our heads, for better things. Our line is clear with respect to India, and made more clear by experience. We must not force our religion upon them, but we must at any rate show them that we think our religion true and theirs false. This is the very first step in the conversion of a people, and yet, up to a comparatively recent period, this was hardly done; indeed, it seemed as if we aimed at producing the very contrary impression upon the Hindoo mind, as if we wanted the popular impression to be that we were indifferent on the subject. The future of India is hidden from us, and a veil is before our eyes. All we know is, that great causes, and causes which have a bearing upon religion, are now in operation in the East."

The *Christian Times*, in speaking of the manner in which idolatry was encouraged and Christianity discountenanced, says:—

"It is true that between England and India there is no doubtful question; but by those who have ruled India, to Him to whom all rulers must render an account there is a sad account to be returned. The Government—whether that Government be the Board of Directors or the Board of Control it matters not—whether the Cabinet or the East India Company, makes no difference whatever—the Government of India has provoked the unanimous condemnation of all impartial and independent men.—All that could be done to discourage Christianity has been done. In those Sepoy regiments there does not seem to have been a single native Christian.—Nay, any Sepoy professing Christianity would have been instantly dismissed, because the profession would have been offensive to his comrades, and any one presuming to attempt the conversion of a Sepoy would have been dealt with as a sower of disaffection in the native army. Yet no small portion of that native army has murdered its Christian officers, and raised the furious cry of "Death to the Christians!" This is all that comes of ignoring Christianity; this is the bitter, deadly fruit of treating Christianity, in the sight of a heathen and Mohammedan army, as a system to be depressed and disavowed. The Governor-General and Council were committing a gross impolicy and a monstrous self-degradation by this conduct, persisted in for a hundred years by their predecessors, but they were also guilty of a sin, and in that sin all England shared, by connivance, or by the feebleness of its remonstrance at the best, and at length the day of retribution has come upon us. The natives in general could not be shut out from some degree of Christian influence, although the convert lost caste, and was thrown on the charity of those who converted him, and therefore missionaries could manage to pursue their arduous and expensive enterprise, at once encountering the coldness of Government, and in the people far more than the ordinary resistance of unbelief; but their perseverance was not altogether unrewarded, and wherever their schools and churches were established, there heathen hostility relented, and was disarmed to some extent. But where Christianity durst not enter, because the Christian rulers of the country systematically forbade its entrance, there it was that this dire mutiny arose, having for its declared object the extinction of Christianity in India. The dishonourable tale is now published from our pulpits, and never more will be forgotten."

Thus have we some of the leading journals of the day speaking in a manner that gives us strong grounds of hope that the calamities which have fallen on our countrymen in the East will be overruled for good; and that the future policy of our Indian government will be consistent with the religious character of a Christian state, and be of such a nature as may bring down the blessing and not the judgment of God upon the land.

NEWS BY THE ENGLISH MAIL.

Financial matters are still the most interesting portion of the news. In London, on Wednesday, the 21st, the funds showed undiminished firmness, at a slight advance over Tuesday's rates on the Stock Exchange. Money was in good supply at 5 to 5½ per cent. on Government securities, and at the Bank and discount market there was an absence of pressure. The *Times'* city article, dated Wednesday evening says, the advance in the Bank rate to 8 per cent. seems greatly to have checked the exportation of gold to New York.

The *Arago*, from Southampton, to-day, has taken out £30,000 from France, but only £7,500 from England, while the total by the *City of Baltimore*, from Liverpool, is only £8,200. It was intended to send £20,000 by the latter vessel, but the Bank movement caused the principal portion to be countermanded. The quantity of goods being forwarded is very small, and this fact will tend to improve the American Exchanges.

On Thursday, the 22d, the funds exhibited great steadiness, closing at a slight advance.—The Times says, the money market is exceedingly quiet, and owing to the absence of any important failures, and the signs of general stability among the leading manufacturing and shipping firms throughout the country, a very satisfactory feeling is observable. Uncertainty still prevails as to the probable necessity of any further upward movement on the part of the Bank, but the question will perhaps be solved before the lapse of another week.

The demand was comparatively moderate both at the Bank and out of doors; numerous suspensions continue to be announced on the continent, especially among manufacturing firms in Germany.

The Bank of England had thrown out some American Bills known or supposed to be connected with intended shipments of specie to the United States.

Lord Macaulay has been elected High Steward of Cambridge. The papers continue to publish lengthy speeches by prominent men on the affairs of India. Amongst others, the Duke of Cambridge addressed the citizens of Sheffield on the occasion of laying the foundation stone for the Crimean monument. He urged stern justice to the mutineers, and stated that the recruiting was progressing in a perfectly incredible manner. Mr. Gladstone spoke upon the Educational question at Liverpool. He said he looked upon patronage as the curse and plague of the country, and hoped for the day when nearly every office will be held up in the face of the country as the prize of best candidates.

The Daily News makes an important announcement. It understands that the French Government have decided upon rescinding the prohibition against the export of corn and flour from France; to this step they are impelled in consequence of strong remonstrances from the agricultural districts. One likely effect of the measure, according to the Daily News will be to precipitate the fall of prices in the English corn market, which are already depressed by the high rate of interest, coupled with accounts from America. The Daily News has also another article of news which is interesting—that the East India Company are about to make some large remittances of silver to India, and that they have already effected insurances to the amount of at least two hundred thousand pounds. The policy now inaugurated by the East India Company will tend to aggravate the drain of silver at a time when it has already acquired very inconvenient proportions.

The Rival Empresses.—It is said that the cause of the Empress of Russia's sudden resolution to appear at Stuttgardt, after it being understood by the French court that her Majesty's ill-health precluded such visit, originated in nothing less than jealousy. It appears, say the gossips, that the Czar paid extraordinary attentions to a Princess Dolgoroki, a lady of great beauty, and this coming to the Czarina's ears, she determined to make her appearance and not to lose sight of her husband until they returned to St. Petersburg.

Jerusalem.—The latest accounts from Jerusalem are of the 15th ultimo. They state that the ceremony of placing the portrait of the Emperor Napoleon in the Convent of the Holy Sepulchre has just taken place with considerable pomp. The portrait was conveyed in procession from the house of the consul to its place of destination, attended by the *employees* of the consulate and a number of pilgrims now at Jerusalem. Prayers were afterwards offered up in the chapel for the imperial family, and in the evening there was a display of fireworks from the terrace of the convent.

INDIA.

(*From Willmer's European Times, Oct. 17.*)

The last news from India, if not positvely cheering, shows at least that we have seen the worst of the formidable outbreak which has convulsed the British empire for months past through its length and breadth. The tide is now turning. The Sepoys, unable to make any sensible impression upon our rule when British India was denuded of troops, and the Governor-General paralysed by the suddeness of the movement, now begin to feel that retributive justice will speedily overtake them, for every day brings additional reinforcements to Calcutta and Bombay, and the British army in India is sufficiently strong by this time to act on the offensive, and sweep the rebels from every point where they have entrenched themselves; and by the end of next month, our force will be overwhelming. Anxiety as to the ultimate result need, therefore, no longer be entertained. The worst that can possibly happen is over, and every subsequent mail will merely record the ease with which the insurgents have been captured, and the severity which has overtaken the perpetrators of the recent atrocities.

A glance at the events since the breaking out of the mutiny establishes one conclusion, namely, that the native soldiery, looked at in the character of warriors, are beneath contempt. They are great at assassination, great at shooting down their officers, at murdering helpless women and children, rapacious for plunder, cunning to a degree, and unrivalled for their power in plotting in secret. But, with regard to high soldierly qualities, for example, to personal bravery, to military tactics, to powers of endurance, to indomitable perseverance in the pursuit of a purpose, they are the veriest cravens that ever donned the martial costume or pulled a trigger. The ease with which they have been defeated in every engagement, even when they outnumbered their foe in the proportion of twenty to one, proves that they are as cowardly as they are treacherous. It is ever so with savages; they lack the nobler instincts of human nature, and what the Roman hero said of the barbarians of his day, may, with equal truth, be said by every British soldier who has come in contact with the Sepoys—"I could on fair ground beat forty of them!" It was hardly to be expected that men so debased as to commit the crimes of which these miscreants have been guilty would find a leader in advance of themselves. The only general worthy of the appellation, who has yet appeared in their ranks, is Nena Sahib, a monster, at the mention of whose name every civilised mind revolts. This atrocious wretch is well qualified for the post to which he has been called; and dreading the retributive justice which his offences against humanity and the laws of war have provoked, he has, it is said, compelled his body guard to promise to take his life, rather than he should fall into the hands of the British authorities.

The news by this arrival, although gratifying, as we have stated is rather of a negative than a positive character. Hitherto, the fidelity of the Bombay and Madras armies has been sorely tempted, and with their sympathies in favor of the insurgents, they would ere this have displayed their feelings if they had believed that success was probable. The very fact that their allegiance, under very trying circumstances, has remained unshaken, with one or two trifling exceptions, when things with us were at the worst, is the best assurance that it is not likely to be disturbed now that the horizon is clearing, and the dark clouds which preceded the storm are broken and fast dispersing. These Presidencies, a few months back, were the subject of much deep and anxious care; and if the revolt had extended to them simultaneously with that which appeared in Bengal, the area of the rebellion would have been immensely extended, and our capacity to put it down would have been much more severely tested. As we declared at the time, the turning point would be the adhesion or the revolt of the native troops in Bombay and Madras, and as the moral epidemic has swept over, without contaminating, in any preceptible degree, the Asiatic soldiery there, the worst that could have happened has been spared us. No doubt we should have met the emergency, had it arisen, as we have met all others—in a spirit of determination becoming the occasion; but it is providential that the necessity has not occurred. Our power to deal with and to crush the rebellion in other quarters will thus be more concentrated.

The military operations of which we have an account by this mail are confined to an attempt by the mutineers at Delhi to intercept the siege-train on its way to assault that city; but as in all other instances, the result was a heavy loss of men and guns on the part of the enemy. Major Eyre, we learn had again defeated the mutineers from Dinapore, and General Outram was advancing from Allahabad to Cawnpore; but it is said at the same time that the Oude insurgents were threatening Allahabad and Benares.

It was currently believed when the last mails left that Sir James Outram would be able to effect a junction with General Havelock at Cawnpore about the middle of the current month,—perhaps sooner, and that they would then proceed to the relief of Lucknow. With respect to the garrison at the last named place, it is gratifying to know that in a sortie it defeated the besiegers, and was enabled thereby to obtain a supply of provisions from the neighbouring districts, and there is every reasonable hope that it will be able to hold out until the troops marching to its relief have arrived. The "ninth victory" of Havelock figures prominently in the despatches by this arrival, but this victory is not altogether new, for we had an inkling of it by the previous mail. Nevertheless, the English public have followed the fortunes of this distinguished soldier with more than ordinary interest. The difficulties which he has surmounted, the odds to which he has been opposed, and the hardships which he and his brave little band of heroes have so nobly endured may be compared favourably with any military exploits of ancient or modern times.

Now that fortune begins to smile on our arms, the future of India is largely discussed in every quarter. "Sweet are the uses of adversity." This fearful visitation cannot fail to do good hereafter. The institutions of British Hindostan must be placed on a basis which will prevent outbreaks so sudden and so murderous. Everyone is now willing to admit that our rule hitherto has been a failure—that we pampered and petted the sepoys until they were ripe for revolt; and that our trust in their sincerity made us blind to the manifestations of treachery and ingratitude which abounded on all sides. Parliament and the people of England, if they wish to retain India, must act in a very different spirit hereafter.

The congress of Birmingham, of which Lord Brougham is the chairman, for the promotion of social science, is now sitting, and is attracting considerable attention, notwithstanding the almost complete absorption of the public mind in the affairs of India. Lord Brougham delivered the inaugural address, which was a wonderful effort of mind, considering the speaker's advanced years. The presidency of the law and jurisprudence section has fallen to Lord John Russell, the education department is aptly confided to Sir John Pakington, the subject of public health to Lord Stanley, and the section relative to punishment and reformation to Mr. M. D. Hill, the popular Recorder for the Borough. All these topics have been ably handled, and although there is little that is positively new which can be advanced under the respective heads, the intelligence of the nation can hardly fail to be raised by the facts which have been evolved and the reasoning upon them. The most practical subject of all, the public health, was treated in a large and comprehensive spirit by Lord Stanley, who proved the material connection between sanitary reform and the longevity of the masses. With the great increase of sedentary employments in these days, the necessity for pure air and pure water becomes the more apparent, unless we wish to see the present race of Englishmen degenerating from the robust proportions of their forefathers. That influences are at work injurious to the physical stamina of the people is evidenced by the fact that the standard of height for young men entering the army had to be twice if not three times reduced during the war with Russia, and it was only the other day that the House Guards were obliged to lower the scale, so as to press into the service as many as were otherwise suitable. "A dwindled and sickly population," it has been well observed, "cannot bear the burden of empire, or fulfil the mission of colonisation. One remedy against the degeneracy is to be found in the knowledge that wards off preventible disease. Sanitary science averts disease, medical science relieves it. Both are indispenseible, but of the two, the first is, in a national point of view, the most valuable." An attempt has been made in a very influential organ to throw ridicule on this Birmingham Congress, but happily without much effect. The movers have been compared to Eastern sages with long beards, "who sit for a certain time round the four quarters of a room, when it is supposed that as a matter of course some great truth will be elicited, some valuable maxim laid down for the guidance of mankind, some signal addition made to the science of morals, or politics, or religion." The reply to this is simple—if the Eastern sages with the long beards employed their time as rationally, and rose to the height of great moral and pyhsical truths as nobly as this Congress of statesmen and philosophers at Bermingham, the world would be improved, and could not be injured by their sitting within "the four sides of the room"

The Steamer Pacific.—The Paris *Moniteur* publishes a note, written with pencil in English, and enclosed in a glass bottle found on the 14th of September on the shore of the Melon, department of Finisterre: "Steam ship Pacific, Eldridge, commander; Smith, passenger. The steam-ship Pacific ran between two icebergs, all hands lost, on the first of April, 1856; just going down, 2 p.m." The word April is written over a word effaced; for the author of the note had first commenced with a capital M, as if about to write March.

NOVEMBER 11

NEWS OF THE

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