THE PROTECTOR
AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—PROV. XIV 34.

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WHAT'S THE NEWS?

Written by a young man, now deceased, who was regarded as insane on other than religious subjects.

Whene'er we meet, you always say,
What's the news? what's the news?
Prav what's the order of the day?
What's the news? what's the news?
Oh I have got good news to tell;
My Saviour has done all things well,
And triumphed over death and hell:
That's the news; that's the news!

The Lamb was slain on Calvary,
That's the news; that's the news!
To set a world of sinners free,
That's the news; that's the news!
'T was there his precious blood was shed;
But now he's risen from the dead:
That's the news; that's the news!

To heaven above the Conqueror 's gone,
That's the news; that's the news!
He's passed triumphant to the throne,
That's the news; that's the news!
And on that throne he will remain,
Until as Judge he comes again,
Attended by a dazzling train—
That's the news; that's the news!

His work's reviving all around,
That's the news; that's the news!
And many have redemption found,
That's the news; that's the news!
And since their soule have caught the flame
They shout hosanna to his name,
And all around they spread his fame:
That's the news; that's the news!

The Lord has pardoned all my sin,
That's the news; that's the news!
I feel the witness now within,
That's the news; that's the news!
And since he took my sins away,
And taught me how to watch and pray,
I'm happy now from day to day—
That's the news; that's the news!

And Christ the Lord can save you now,
That's the news; that's the news!
Your sinful hearts he can renew,
That's the news; that's the news!
This moment, if for sins you grieve,
This moment, if you do believe,
A full acquittal you'll receive—
That's the news; that's the news!

And then if any one should say
What's the news; what's the news?
O tell them you've began to pray,
That's the news; that's the news!
That you have joined the conquering band,
And now with joy, at God's command,
You're marching to the better land—
That's the news; that's the news!

THE SEPOY CONVERT AND THE AUTHORITIES.

We continue the above subject from our last issue, and now lay before our readers Mr. Fisher's narrative, taken from "Sketches of Christianity in Northern India:"

"There is nothing, in my humble opinion, more remarkable than the present tone of public feeling in India upon the subject of evangelizing the natives of the land, when compared with what I well remember it to have been two or three and twenty years ago. On my first arrival in this country, I was astonished, as I believe all strangers usually are under similar circumstances, to behold the reality, the living demonstration before my eyes, of the degraded state to which ignorance and superstition can and do reduce the human mind and morals. Most of us indeed have read awful, heart-rending accounts of the state of the unevangelized portions of the world, and perhaps we have with some difficulty persuaded ourselves to believe them, imagining that such accounts must be partial and exaggerated. But when such men as Dr. Claudius Buchanan and Henry Martyn published their testimony to what their eyes had seen and their ears had heard—(most minutely and eloquently described by the former of these two distinguished characters, in his 'Christian Researches')—it was impossible to withhold our implicit credence. I did myself believe! I read and inquired into many interesting particulars, and 'The Groans of India' induced in my heart corresponding feelings of pity. I was deeply impressed. The melancholy records came over my soul with affecting power. It was as if I had 'lifted up mine eyes to behold' the dark visions of Ezekiel unfolding the abominations which were so provoking to the Lord, or (as the angel said unto the prophet) 'greater abominations than these' in the chambers of imagery, and which brought down at last the execution of the curse of God on apostate Jerusalem. People at home would hardly believe what we may see, almost every day, at our very doors, 'every form of creeping things and of abominable beasts and all the idols (of the house of Israel) pourtrayed upon the walls round about'—'the places wherein the nations which we possess serve their gods under every green tree.' It so happened in the providence of God that Buchanan himself was frequently one of my home congregation, and I was therefore privileged to see much of him, and hear affecting confirmation of the authenticity of the accounts published by him, from his own lips. I readily believed in such authority, and yielded to the anxiety, which our frequent conversations induced, to visit this land of darkness, and to lend a helping hand (God enabling me so to do) to rescue from spiritual bondage and death these unhappy people. And now, after visiting and settling in the land, I am able to speak that I have known, and testify that which I have seen.

"Amongst the wonderful things which, on my arrival, first challenged my observation and amazement, I cannot forbear to mention *one* which I certainly was quite unprepared to behold. Of course I saw quite enough of the cruelty and the blood.* 'The dark places of the earth are full of the habitations of cruelty,' and I heard more than enough of the abominations, and the filth, and the disgusting habits of the people; but I was not prepared to hear of educated and polished Christian gentlemen manifesting the most perfect indifference to the scenes around them, nay, even adverse to all attempts to bring about a change; and, apparently intimidated themselves, actually striving to intimidate others from all interference with the degrading system which prevailed. And yet so it was. There was either this unaccountable indifference and apathy in beholding the whole scene, or there was the ominous warning, 'You had better not *meddle with the prejudices of the natives*;' and if you cannot join in the cry, "Great is Diana of the Ephesians!" at least be silent, or you "will be called in question for the uproar" that your interference will excite.' There was evidently a feeling prevailing, even on the minds of some of the enlightened rulers in the land, that a more dangerous means for alienating the affections of the people could scarcely be imagined, or one more likely to shake the stability of our rule, than to attempt to interfere with their religion, however wisely it might be done. A man, therefore, will be considered an enemy to Cæsar who shall dare to think or act for himself in this matter. So beware! I thank God heartily that those days are gone by, and, we trust, never to return. The childish and unreasonable apprehensions, which were once allowed to enfeeble and nearly paralyse every effort to do good, are now at rest. It is no longer considered perilous, and the dark forebodings are scarcely of any weight. We now may go fearlessly forward and proclaim our Eternal King, and yet not implicate our characters as enemies to the powers that be. We no longer apprehend, to use the strong language of Buchanan, 'that the poor infatuated wretches, who come to lay their bones within the precincts of Juggernaut, will mutiny, and take away our dominion. The consequence is far more likely to be, that the blessing of him that was ready to perish will rest upon us.' I believe that nearly all candid and liberal men are now convinced that they might as successfully attempt to restrain the flow of some mighty river to the ocean, or to arrest the spreading beams of the rising sun in the diffusion of daylight, as to stop the progress of evangelical truth through the world. The leaves has begun to work. The healing waters have begun to flow; already 'are the waters risen, waters to swim in, a river that cannot be passed over.' (Ezek. xlvii). Who shall say to the sun, 'stand thou still:' who shall say to the sea, 'hitherto only shall they come, and here shall thy proud waves be stayed!'

"I offer these few remarks in order to introduce to your notice, and that of your readers, a narrative of some interest, from the peculiar circumstances attending it, and which is not, I believe, very generally known, as I think it ought to be. At the time of its occurrence (now above seventeen years ago) there were still found some few alarmists who anticipated that rebellion, and civil war, and misery, were likely to follow forthwith all efforts to convert the people; and when a *high caste* Sepahee had embraced the Christian faith, the consequent discomfiture of our armies, and the overthrow of the British power in India, were prophetically foretold, as the sure consequence of so 'singular and unprecedented a circumstance.' The following narrative will illustrate the nature of these apprehensions, and, I should hope, will also tend to show how visionary and unfounded they are.

"In the month of December 1819, I was much surprised by the receipt of a letter, of which the following is an extract, from the Bishop of Calcutta, Dr. Middleton—

"'REV. AND DEAR SIR—You are, by this time, probably aware that some measure of public attention has been drawn to the subject of the conversion of a Brahmin, belonging to one of the regiments quartered at your station. It may be of importance that I should be fully acquainted with the particulars, and I cannot so properly apply to any one in such a case as to yourself. I shall therefore be glad to receive your statement as early as you can conveniently send it to me, &c.

"'I am, Rev. and dear Sir,
"'Your's very faithfully,
"'T. F. CALCUTTA.

"'29th *Nov.* 1819.'

"A few days after the receipt of this letter, which I acknowledge surprised me not a little, as I had never (previous to the Bishop's letter) heard a syllable upon the subject, I received through the brigade major (1st) a copy of a letter which had been written to Colonel Nicol (then the adjutant-general), in order that the same should be reported to the Marquis of Hastings, as commander-in-chief, and also (2d) copy of the orders which were issued in consequence of the major's report, to the following effect—

No. 1.

"'*To the Adjutant-General of the Army.*

'May I request you will do me the honour to report to His Excellency the Commander-in-Chief a most singular and unprecedented circumstance that has lately occurred in the corps under my command, viz. the conversion of a Naick named Prabhu Din Pundah, from the Hindoo to the Christian religion. He was baptized by the Rev. Mr. F——, on the evening of the 20th, and that without my privity or consent. As the 1st battalion of the 25th regiment N. I. is composed chiefly of the highest caste of Brahmins, this event has filled them with the greatest consternation; and in its consequences may prove injurious to the corps, particularly in its recruiting department, the prejudices of the natives being such, that men of high caste will be averse to enter it, under a supposition that means were to be employed to convert them. The Naick Prabhu Din Pundah was a high-caste Brahmin, and much esteemed in the corps until the late event.

"'I have the honour, &c.
"'M. B. *Com.* 1*st Bat.* 25*th N. I.*'

"With the above was received No. 2.

"'*To the Adjutant-General of the Army.*

"'SIR—I am directed by the most noble the Governor-General in Council to acknowledge the receipt of your letter of the 12th instant, transmitting a copy of a letter from, &c., respecting the conversion of Prabhu Din, a high-caste Brahmin and Naick in that corps, to the Christian religion, and his baptism by the Rev. Mr. F——, a regular military chaplain on this establishment, without any previous information having been afforded to the battalion.

"'2. With reference to the feeling of consternation which Major B—— describes to have been created by this occurrence among the men under his command, and to the very dangerous consequences which might be experienced were this procedure of Mr. F——'s supposed to be coupled with the official duties of the situation to which he has been appointed by Government, his Lordship in Council is disposed to view the matter in the most serious light, and feels extremely anxious to be satisfied in regard to the means which have been used to induce the individual in question to embrace the Christian faith.

"'3. In order that all the circumstances of the case may be brought fully to the knowledge of the Government, the Governor-General in Council has desired me to request that His Excellency the Commander-in-Chief will cause a special Committee to be convened at Meerut, to investigate and report most fully upon all the circumstances referred to in Major B——'s letter, which may tend to throw light either upon the origin or progress of the conversion of Prabhu Din Pundah to Christianity.

"'4. His Lordship in Council considers it also necessary that the Committee should be particularly instructed to inquire and report whether any and what measures have been adopted in that cantonment, which may in any way be considered to interfere with the religious prejudices of the native soldiery, in view to their conversion, by the employment of native or other emissaries, in frequenting the lines of corps, or residing for such purposes within the limits of the military cantonments.

"'5. In conclusion, I am instructed to request that His Excellency the Commander-in-Chief will direct the removal of Naick Prabhu Din Pundah from the 1st battalion of the 25th N. I., causing a promotion to be made in his room, his pay and allowances to be drawn for by the brigade-major at M——, where he is to remain until the pleasure of Government, after the proceedings of the Committee, now ordered, shall be made known on this singular and unprecedented case.

"'I am, &c.
"'W. C.,
'(True copy.)' "'*Sec. to Gov. Mil. Dept.*'

"The following is my reply to the Bishop—

"'My Lord—having had the honour to receive your Lordship's communication respecting the conversion and subsequent baptism of Matthew Prabhu Din, Naick, in the 25th regiment, N. I., I beg leave, in cheerful compliance with your Lordship's request for full information upon the subject, to state the following particulars. Could I, however, have imagined it possible that Major B. had written so intemperate a record of this open transaction, I must have felt it an incumbent duty to address your Lordship long ago; but as that gentleman assured me, in reply to a note of mine, written in consequence of your Lordship's letter, that "he had merely 'related the fact' in compliance with what he felt to be his duty," and gave me no intimation of his having proffered any alarming prophetic conjectures of his own, I could not anticipate consequences of an unpleasant nature, and therefore did not think it necessary to trouble you upon the subject.

"'I believe your Lordship is already fully aware, that since my residence at M——, I have had abundant occasion to observe a strong spirit of inquiry prevalent amongst many of the natives as to the nature of the Christian religion. Unsolicited, and, I may say, wholly unsought on my part (as my time was fully occupied by my large European flock) numbers, both of Mahommedans and Hindoos, frequently visit my house for the purpose of begging, if they cannot afford to purchase, our Scriptures in the native languages; or to inquire into the meaning of the different passages which awaken their curiosity or excite their feelings. The interesting result has been a certain degree of intimacy between us, and, in some instances, the ultimate conversion, baptism, and consistent Christian deportment of those who have joined themselves to our Church. One of these men, whose uprightness and abilities qualify him for the office, is employed by me to conduct this little church under my own eye and direction, which he does with zeal and considerable talent. During his absence on occasional Missionary labour amongst the Saadhs (to whom he is particulary acceptable) my Moonshee Mooneef,* who is also one of our Christian congregation, takes his place.

"'Part of the daily occupations of this little party of native converts is to read the Scriptures in their own apartments, which is an old convenient upper room over one of the gateways of the city of M——. Of course this room is free of access to every voluntary visitor. Their congregation of hearers varies much in numerical strength—sometimes six or seven, old and young men, at other times twice the number. Among the occasional visitors at this place, the soldier in question frequently made his appearance, and ultimately requested to be introduced to me. His visits to me, in consequence, were very frequent, and the decided change of his opinions, and, I trust, of his heart, marked and satisfactory. I found he had been long laboring under the deep conviction of the worthlessness and wickedness of his heathen ignorance and idolatry, even for nine years. He kept these thoughts much to himself, preferring to wait the "convenient opportunity," but the convictions of his heart became stronger and stronger until he went with his regiment to the Isle of France. There he used to watch for opportunities to steal into the Christian church, and comfort himself by thinking to worship the Christian's God in spirit, though ignorant of the meaning of the language, or of the terms of devotion which were in use, and could only comfort his sorrowful heart with the conscious reflection that "*the Christian's God* knew his heart." He earnestly longed to meet with some one who should be competent to instruct him what he must do to be saved. Yet many depressing fears of consequences, both of a temporal and spiritual nature, frequently discouraged him. At last, he made up his mind that, if ever opportunity should offer itself to speak to a clergyman, he would unfold the state of his soul, let the consequences be what they might. He gave a very affecting account of his state of mind during the remainder of his stay at the Mauritius, and in his voyage back to Calcutta. A furlough being granted to the soldiers who had distinguished themselves, *Pradu Din* went to his native village, and after spending a little time with his relations there, he was not contented merely to display the medal upon his breast, but unfolded his whole mind, and his fixed resolution to embrace Christianity. At first they endeavoured to dissuade him, but, finding him immoveable, desisted, and parted from him with *many* tears, his mother exclaiming, as he left her, "You have changed your faith and lost your caste, and say you have found the true God. Beware, you *never change again*!" He rejoined the regiment at Cawnpore, which happened almost immediately to be moved to the station of M——. His first inquiry was, "Who is the chaplain, and does he teach my brethren?" He was told of the little upper chamber where the native Christians met together, and went to see them. "I felt at once," said he, "when I saw the nature of their employment, and heard their words, I said, *Jesus Christ has heard my prayer! God's mercy has brought me here.*" His frequent visits were soon observed by the Brahmins of his corps, and, when they became apprised of his intention to become a Christian, they manifested extreme sorrow to him, and strove to convince him of what they thought his folly, and by kind remonstrances to shake his purpose. They enlarged on the perilous consequences which would surely follow—the irremediable loss of his high and honourable caste, the rejection of all intercourse, in future, with his numerous and dear friends, *the certain displeasure of the Government*, who would assuredly disgrace and dismiss him for becoming a Christian; thus that he would lose every thing dear to him in life, and finally life itself, for who would give him *khana peena?*† His reply was uniformly the same: "Jesus Christ will be my friend: He is the friend of all who trust Him: and as to caste, there is none so high as the Christian caste. It is more honourable than all, for Christians are the people of the true God: He is their Father. My becoming a Christian cannot make me a bad soldier, and I see no reason to believe that Government will cast me off any more than any other of the non-commissioned officers—for instance, the sergeant-major, or the quarter-master sergeant, or the drummers, all of whom are Christians; and why should they punish me unless I commit some fault?"

"* Mooneef was baptized by Mr. Corrie. I grieve to say that some years after this he awfully apostatised. Yet he was a man of *apparently* great heart-experience as well as head knowledge, if an opinion could have been grounded upon his remarkable capability to talk well and scriptarally. But 'wine and strong drink' were his ruin. He was one of the *innumerable* instances I have met with of the *almost* hopeless professions of penitence. Mooncef died, shortly after his leaving me, a *drunkard*.

† Maintenance. [*To be continued*

"Soon after my arrival, there happened to be one of the Hindoo processions marching through the streets of Calcutta. A devotee was at their head, crowned with garlands of flowers, with an iron spike thrust through his tongue, and an iron rod sharpened to a point, with which the poor wretch had pierced the fleshy part of his arm, and, as he danced along, he kept sawing the iron backwards and forwards, the blood spouting from the wound profusely. I did not follow the crowd, but doubtless he must have soon fainted, or probably died."

From the Dublin Christian Examiner.

SEPOYISM IN IRELAND.

On the occasion of the Public Meeting at the Mansion-House, on Friday last, Sept. 25, in order to raise a fund for the relief of the sufferers in India, more than one of the speakers took occasion to denounce, in the strongest terms of reprobation and horror, the placards signed "An Irish Sepoy," which have been posted up in this city, and in some of the provincial and country towns, congratulating the Irish upon the success of the Sepoys, and exhorting them not to enlist against a body of justly-indignant natives, who had only dealt with England as she deserved.

The Meeting was a very large and influential one, and the deepest and most benevolent interest seemed to be generally felt, and was most generously expressed, by those who attended it. But the most remarkable feature in the day's proceedings was, perhaps, that not one Roman-catholic priest or bishop appeared in the room; nor, as far as the subscription lists have been already published, does the name of one Roman priest or bishop appear as a contributor to the fund.

We confess we should have been somewhat surprised if it had been otherwise. "As in water face answereth unto face," disasters, either actual or apprehended, to England in general, and Protestantism in particular, have always lighted up a glow in the countenance of the Church of Rome, which never fails of a faithful reflection in the vulgar, fanatical, seditious, and sanguinary press inlisted in her degrading services. Accordingly, since ever these frightful and wholesale massacres, this unparallald carnage, these diabolical butcheries on the part of the Sepoy, have begun in India, the Roman priests and journals, foreign and domestic, have uplifted their triumphant pæans, as if Nena Sahib were another Gregory the Nouth, and the blood-crimsoned Cawnpore, with its pitsfull of mangled women and infants, an *auto da-fe*.

The patriotism of the Church of Rome is concentrated in one simple idea—hatred of England; just as her religion is condensed into one formulary—detestation of the Scriptures. With a sagacity which savours of the depths from which it emanated, she has learned that the way to hold men tight is, to leave the rein loose. And so by conniving at some sins, mitigating others, sanctioning more, and at all times and seasons conferring, when required, a mock absolution for all, she becomes, in fact, the conscience-keeper of her miserable and infatuated dupe; with whom the most perfect contempt of God's Word and Commandments becomes as nothing, when, as Dr. Cullen informs him, the sin is "the custom of the place;" while, if the offence were, even in the eyes of the Church of Rome, ever so heinous or grievous, the sinner, absolved by the priest, becomes instantaneously, to quote Dr. Cullen again, "as bright and beautiful as an angel of light."

How the Church of Rome should stand affected towards a country and a creed, which must needs contemplate her accumulated absurdities and impieties with mingled pity and scorn, can be easily understood. And so with the disposition and desire of a Caligula, in her imbecile dotage, sighing for the days when she subverted thrones, and trampled on the necks of kings, the Church of Rome can only give utterance to the bitter and cruel longings which she has not the courage to attempt, nor the power to effect, and we hear her aspirations in the placard of "The Irish Sepoy;" in the editorial columns of the Roman journals; in the coarse indecency and ribaldrous infidelity of the Roman magazines, and in the truculent rhapsodies of her itinerant clerics, who, proving too intolerable and intolerant even for the Romish pulpits, contrive to make a livlihood by the sale of "Letters" to men in office, and "Lectures upon India," and upon everything; vended on Sundays, with "the holy beads" and "scapulars," at all the chappel doors!

While all who possess a spark of Christian feeling and sympathy are looking aghast and horror-stricken at the recent atrocities in India, where putting the casualties of war out of the question, it is calculated that three thousand have been massacred, with unheard-of barbarities, up to the present time; we ought not to forget, even if the Church of Rome would allow us, that we are in the midst of equally destructive elements here. At the risk of a painful recital—but it is important for our purpose to make the quotation—we extract the following, all proved upon oath at the time, from Sir William Temple's (Master of the Rolls, and one of his Majesty's Privy Council in Ireland) "History of the Irish Rebellion," 1641-3:—

"Others they Buried alive, a Manner of Death they used to several *British*, in several Places: And at *Clewins* within the County of *Fermanagh*, there were Seventeen Persons, having been Hanged till they were half Dead, cast together into a Pit, and being covered over with a little Earth, lay pitifully, sending out most Lamentable Groans for a good time after. Some were Deadly Wounded and so Hang'd upon Tentor-Hooks. Some had Ropes put about their Necks, and so drawn through the Water; some had Withs, and so drawn up and down through Woods and Bogs; others were Hanged up and taken down, and Hanged up again several times, and all to make them confess their Money, which as soon as they had told, they then Dispatched them out of the Way. Others were Hanged up by the Arms, and with many Slashes and Cuts they made the Experiment with their Swords how many Blows an *Englishman* would endure before he Died. Some had their Bellies ript up, and so left with their Bowels running about their Heels. But this Horrid kind of Cruelty was Principally reserved by these inhuman Monsters for Women, whose Sex they neither pittyed nor spared. Hanging up several Women many of them great with Child, whose Bellies they riped up as they hung, and so let the little Infants fall out; a Course they ordinarly took with such as they found in that sad Condition. And sometime they gave their Children to Swine; Some the Dogs Eat; and some taken alive out of their Mothers Bellies, they cast into Ditches. And for Sucking Children, and others of a Riper age, some had their Brains knockt out; others were trampled under Foot to Death.

"Some they cut in Gobbets and Pieces, others they ript up alive; some were found in the Fields, Sucking the Breasts of their Murdered Mothers; others lay Stifled in Vaults and Cellars; Others Starved in Caves, crying out to their Mothers rather to send them out to be killed by the Rebels, than to suffer them to Starve there.

"Multitudes of Men, Women, and Children, were found Drowned, cast into Ditches, Boggs, and Turff-Pits; the Ordinary Sepulchurs of the *British* Nation. Thousands Died of Cold and Want in all Parts of the Country, being neither permitted to depart, nor relieved where they were enforced to stay."—pp. 90-94.

"Multitudes of Men, Women, and Children, put into a House, and as they were Burning some Children that made an Escape out of the Flames were taken by some Rebels who stood by, cut them in Pieces with Sythes, and so cast them into the Fire again."—p. 98.

We cannot go into the more minute details in this volume—it would be impossible to print them. Suffice it to say, that the Sepoy has commited nothing in the way of diabolical barbarity in India which has not its counter-part in the conduct of the Roman-catholic rebel in Ireland:—

"We shall find (says Sir W. Temple) in the *Roman* Story, during the several cruel Contestations betwixt *Marius* and *Sylla*, when their Factions Followers filled the whole City of *Rome* with Streams of Blood, strange and most incomparable Passages of Friendship; one exposing himself to all manner of Dangers for the preservation of his Friend of a contrary Faction; Servants willingly sacrificing themselves to save the lives of their beloved Masters. But here on the contrary, what open Violations of all the Bonds of Humanity and Friendship? No Contracts, no Promises observed; Quarters given in the most solemn manner with the greatest Oaths and severest Execrations, under Hand and Seal, suddenly broken. The *Irish* landlords making a prey of their *English* tenants; the *Irish* servants betraying their *English* masters; and every one esteeming any Act wherein they could declare their Hatred and Malice most against any of the *British* nation, as Gallant and truly Meritorious."—p 106.

It may be said, this is all true, but these were barbarous times, and similar things cannot be anticipated now. Those who suppose so, we may say understand very little of what they speak about. The Church of Rome of to-day is the Church of Rome of 1641, just as she is of the centuries that preceded it. There is the same hatred of England and Protestant truth—the same intolerance of a free Government and a pure and Scriptural creed. The Roman-catholic who believes in the infallibility of his Church, or his priest, or the Pope, and that the extirpation of heresy is a virtue and an obligation, will be the Sepoy in Ireland, as opportunity may afford, just as the Sepoy who believes in the apotheosis of Mahommed has acted the Roman-catholic of 1641, in India in 1857.

Let any one take a brief and candid review of what has been going on in that country for the last quarter of a century, even up to the present, and let him compare his experience with what Sir W. Temple states in the work already quoted—p. 71, Edit. A.D. 1716

"I purpose now to declare how those great Instruments of Mischief, that were the Supreme Conductors of this Wicked design, mov'd forwards so successfully in the beginning, towards the Accomplishment of their long intended Extirpation of all the *British* and Protestants out of the Kingdom. I find two sorts of Persons who did most eminently appear in laying those main Fundamentals whereupon their Bloody Superstructerers were afterwards easily reared up: And these were such of the Popish Lawyers as were Natives of the Kingdom, and those of the Popish Clergy of several Degrees and Orders. For the first, they had in Regard of their knowledge in the Laws of the Land, very great Reputation and trust, they now begun to stand up like great Patriots for the Vindication of the Liberties of the Subjects, and redress of their pretended Grievances, and having by their bold appearing therein; made a great Party in the House of Commons, here then Sitting, some of them did there Magisterially obtrude, as undoubted Maxims of Law, the Pernicious Speculations of their own Brain, which though plainly discerned to be full of virulency, and tending to Sedition, yet so strangely were many of the Protestants and well meaning Men in the House blinded with an Apprehension of ease and Redress, and so stupified at their bold Accusations of the Government, as most thought not fit, others durst not stand up to Contradict their fond Assertions; so what they spoke was received with great Acclamation and much Applause by most of the Protestan-Members of the House; many of which under Specious pretences of publick Zeal to this Country, they had inveigled into their Party."—p. 71.

Who does not read here precisely what led to the fatal Act of 1829?

Again Sir W. Temple says, p, 73:—

Now for the Jesuits, Priests, Fryers, and all the rest of the Viperous Fraternity belonging to the Holy Orders; who, as I said, had a Main part to Act, and have not failed with great Assiduity and diligence to discharge the same; They lost no time, but most Dexterously applied themselves in all Parts of the Country to lay such other Dangerous Impressions in the Minds, as well of the Meaner Sort as of the Chief Gentlemen as might make them ready to take Fire upon the First Occasion. And when this Plot was so surely, as they thought, laid as it could not well fail, and the Day once prefixt for Execution, they did in their publick Devotions, the good success of a great Design, much tending to the Prosperity of the Kingdom, and the Advancement of the Catholick Cause. And for the facilitating of the Work, and Stirring up the People with greater Animosity and Cruelty to put it on at the time perfixed, they loudly in all Places declaimed against the Protestants, telling the People that they were Hereticks, and not to be suffered any longer to Live among them; that it was no more Sin to kill an *Englishman*, than to kill a Dog; and that it was a most Mortal and unpardonable Sin to relieve or protect any of them. *Then also they represented with much Acrimony the severe Courses taken by the Parliament in England for the surpressing the Romish Religion in all parts of the Kingdom, and utter Extirpation of all Professors of it.* They told the people that in *England* they had caused the Queens Priest to be hanged before her own Face, and that they held Her Majesty in her own Person under a most severe Discipline: That the same cruel Laws against Popery were here ordered to be put suddenly in Execution; and a Design secretly laid for bringing and Seizing upon the Principle Noblemen and Gentlemen in *Ireland* upon the 23rd of *November* next ensuing, and so to make a General Massacre of all that would not desert their Religion and presently become Protestants."—pp. 73, 74.

We have marked a passage in the preceding extract with italics, because precisely similar attempts are being made at present by the Roman priesthood, to persuade those of her communion that the Government of their day have this same object in view, and are taking the most unjust and unscrupulous measures to accomplish it. We need not inform our readers that this very charge is one of the most prominent and specious pretences put forth by the Sepoy, for his merciless endeavour to extirpate the religion which he was taught, or affected to believe, aimed at the subvertion of his own. We wish we could say that these allegations were true. We do not believe that either Ireland or India would be as they are likely to be, if our statesmen had uniformly set themselves, in the way of God's own appointment, to the evangelisation of the Romanist and the Mahommedan. We firmly believe, that if we had had truly and decidedly Christian rulers, who had looked upon the glory of God and the dissemination of the Gospel as the grand end and aim of Government policy and of national exertion, we should not have the pages of Irish and Indian history dyed with sanguinary successes of those to whom these words apply so truly and so terribly—"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a lier, and the father of it."

FIRST SACK OF DELHI.

In a wretched little tent, which was pitched near the fortress of Kelat, in the Persian Province of Khorassan, a poor woman gave birth to a son who was named Nadir Kooli, or the slave of the Almighty, in 1688. The child's father earned his livelihood by making sheep skin coats for the peasants, and Nadir was brought up as a shepherd, until the age of 13, when his father died.

An ass and a camel were his only patrimony, and he kept his mother by gathering sticks in the woods and carrying them to market.

In 1704, a marauding band of Tookermans carried himself and his mother away into slavery. The latter died; but young Nadir escaped after four years of servitude, and having stolen a flock of sheep, fled into the mountains of Khorassan, and adopted the life of a robber. His reputation for daring and bravery soon spread abroad over the country. In 1714, he received the command of a large force from the governor of his native province, with which he repulsed an invasion of the Tookermans.

At this time Persia was groaning under the yoke of the conquering Affghans, and the rightful Shah was a fugitive in the mountains which border on the southern coast of the Caspian sea.

The intrepid robber chief, therefore, offered his services to his unfortunate sovereign, and received the command of his armies. He now displayed extraordinrry ability, and in two years had conquered the Affghans in several hard-fought battles, thus completely ridding Persia from foreign invasion. Shah Tashmap was restored the throne, with the powerful Nadir as general of his armies. But the ambition of the robber could never rest satisfied with the position of a subject. In 1732 he dethroned the Shah, and in 1736 he was proclaimed sovereign of Persia by a vast assemblage of chiefs on the plains of Mogan, near the shores of the Caspian.

This extraordinary man was rude and illiterate, but possessed a magical influence over the soldiers, and an intuitive instinct which seemed to point out to him the moment for action. He was six feet high, round shoulders, and large expressive eyes fixed under a broad expanse of forehead. His voice was thundering, and a terrible battle-axe was his favorite weapon.

Having defeated the Turks, and put down every attempt at revolt amongst the restless tribes of the mountains of Persia, Nadir Shah turned an eye of longing cupidity on the rich but now almost powerless Indian empire.

The Empire of the Moguls in India, which had been founded by the brave but learned Baber, most charming of autobiographers, had risen to the height of its splendor during the reign of Aurungzebe, who died in 1707, and at the time of Nadir's rise was sunk to the lowest ebb of degradation. Mahommed Shah, the reigning Great Mogul, passed his time in sensual pleasures in the palace of Delhi, while the Mahratta tribes plundered his southern frontier, and the Sikhs and Rohillas assumed virtual independence in the north and west. One of the great omras, or lords, who enjoyed the title of Nizamool-Moolk (regulator of the State), governed the important province of the Deccan; while the Devran Khan, the chief adviser of the Mogul, exposed his pusillanimous weakness by bribing the Mahrattas with large sums to desist from their incursions.

The rich and splendid city of Delhi, the centre of all this pitiable weakness, was founded by the Mogul Shah Jehan, in the year 1631, on the west side of the river Jamma, in the midst of a fertile plain. The palace, surrounded by a wall thirty feet high, of reddish stone, is built along the banks of the river, with gardens planted with orange groves and apricot trees, surrounding it. The Dewan-i-khass, or hall of audience, was the chief pride of the palace, and an inscription proclaimed "If there be an elysium on earth it is this—this is it!" In its palmy days it contained the famous throne which stood on six legs of massive gold set with rubies, emeralds, and diamonds, while golden peacocks covered with precious stones and pearls formed its canopy. The ceiling of this superb hall consisted of satin canopies, and the walls were hung with gold. Here the great Mogul, surrounded by omras in gorgeous dresses, gave audiences to governors and ambassadors. On these state occasions he was attired in white satin covered with gold embroidery, a turban of cloth of gold surmounted by the figure of a heron whose feet were covered with large diamonds, and a collar of enormous pearls.

The other chambers of the palace were no less magnificent, and the vaults were filled with countless treasure. The houses of the rich and luxurious omras beautified