## INDIA.

We lay before our readers some further communications from the seat of war, taken from the letters of Missionaries in connection with the "Church Missionary Society," and from other sources.

### CALCUTTA.

(*From the Rev. G. G. Cuthbert—July* 20.)

"Some persons fear that the present troubles of this country will seriously obstruct Missionary labour, and, further, will seriously diminish Missionary zeal and interest at home. Lord Ellenborough has already (as the last mail informs us) tried to raise a cry about "interfering with the prejudices, religion, &c., of the natives."

"Lord Canning, to whom he gives undue credit for showing an interest in the conversion of the natives, by subscribing to Missionary Societies, has kept as much aloof from any thing of the kind as any of his late predecessors; and is even now so terribly afraid of the appearance of feeling any regard, even for native Christians, as to request that addresses from such, expressive of sympathy, and offering aid in the present emergency, may not be presented to him officially, lest he should have to give an official acknowledgment of them, though those of Hindus and Mussulmans have been received and acknowledged most freely and most gratefully, little as they are really worth.*

"But the universal cry here is, that Government have brought all this trouble on themselves and on us, not by "interfering with the religious prejudices," &c., according to the cant of the irreligious, but by petting and pandering to those prejudices, with an inconsistency so great and glaring, that it has partly made the thinking natives despise them, and partly prompted the less reflecting to suspect some deep design, cloaked, in a manner they can well understand, under this outward appearance of indifference, to what, on every principle of reason and consistency, the Government ought to count sacred and important.

"Thus it has happened that the unthinking were the more easily made the dupes of designing men, who, for evil purposes, got up the cry, "Your caste and your religion are attacked by the Government." At all events, we find the Government, who have always paraded their indifference, if not decided opposition, to the spread of Christianity amongst the people, and their respect for the peoples' silly and wicked superstitions—we find them accused of a mean design to attack those superstitions, and advance Christianity by a dirty and miserable trick.

"This ought to be instructive; the more so when we find that there is *no special animosity whatever shown against Missionaries*, who have always honestly and boldly set themselves against those superstitions, and, in the spirit of love, laboured to induce the people to abandon them, and embrace the gospel. I mentioned, in my last, one or two facts illustrative of this. Mr. Reuther, who is here now, has supplied another. When he and his family, with some other persons, were escaping from Jaunpur to Benares in a boat, they were stopped at a village, where a multitude of people assembled to gaze at them, and decide what should be done with them. One man, a Mussulman, recognised Mr. Reuther, and cried out, "There is the padre who preaches about the gospel on the Jaunpur bridge." This was a cry which might well be expected to excite the rage of a fanatical people, if they were much inflamed against Missionaries and their doings. But, to Mr. Reuther's thankfulness, *no one took up the cry;* though he must have been well known to many present, as he had been preaching in that very village. He retired into the boat, and, after some time, they were allowed to go on. Again, in the present disorganized state of every thing about Benares, the authorities have found it impossible to procure supplies enough for the troops and others in the station, and have actually been obliged to avail themselves of the aid of a Missionary. Mr. Leupolt goes out into the villages of the surrounding country, and induces the people to send in wheat and cattle, which the Government authorities had endeavoured in vain to procure. It reminds one of things that are told of Swartz, in South India, in former days.

"It is also to be remembered that the classes which have had the chief hand in getting up the present rebellion, are the very classes that have been scarcely touched by Missionary labours. The sepoys have always been most carefully shielded by the Government from any attempt to enlighten or convert them by Missionaries; and the Mussulmans have been very slightly and scantily indeed made the objects of Missionary exertion as yet, in most parts of India. The idea, therefore, of this revolt having arisen in *any degree* from Missionary interference or Missionary *proceedings* is utterly groundless and absurd.

"As to the present proceedings of the Government here, while they seem to indicate attention to the crisis, and activity in adopting measures of repression, they do not appear to be much more conciliatory than before, and do not indicate that former errors have been repented of and abandoned. Lord Canning has positively declined sanctioning, by public authority, a day of general humiliation and prayer. Our good bishop, however, has of himself, called all British India to their knees on the 24th inst., as you will doubtless see by his sermon, and which will reach you by this mail. There have been many meetings for prayer, and much fervent supplication offered up, in private and in families, for the Divine mercy to overrule the great and terrible events for good, and to preserve his people in the midst of them.

### MADRAS.

(*Rev. P. S. Royston—August* 13.)

"Thursday morning next (20th), has been set apart for a special service of humiliation and prayer, with reference to the awful events in Bengal and the north-west. Through God's mercy, we have hitherto been kept from actual danger, and all precautions have been taken to suppress any insurrection, should it rise."

### BENARES.

(*Rev. C. B. Leupolt—June* 20.)

"A very curious case took place at Bahureh, near Gharwa. A fire broke out. A Mussulman of renown, stated that he would read an incantation, so that the fire should not touch the rajah's property, but the Sahibs, *i. e.* ours. He read the incantation. The fire broke out on our side; but, instead of burning our houses, a spark overleaped six of our houses and set fire to the house of the man who read the incantation; thence it seized the rajah's property, and further, burnt ten more of the houses belonging to the rajah's people. We and ours were spared. The poor conjuror dared not then show his face. Our property was saved, under Providence, by a large tiled house, likewise ours. The people at Bahureh think the whole a miracle."

"*July* 4—We have reopened our school, and I have recommenced my Urdu and Hindu classes. Our Christians are in a new spirit, and full of hope that a new era opens for them; and really it would seem so, for general employment is thrown open to them, whilst the Brahmin and the Rajput is shut out. I gave notes to several of our people, and they received instantly employ. It is now their business to show that they are the Lord's people.

"My spare hours are given to the commissariat department. As I have been so long in Benares, and know all the resources of the country around us, I can aid our friends, and I think it is our duty to aid them.

"Solomon has been made Jemadar, at a salary of twelve rupees, and the privilege of appointing all the men under him. Fugitive Christians come in from all sides, and I am glad we can provide for them, so as to enable every one to earn his bread, and have something to spare. In our village our people have formed a committee, and opened a subscription for supplying the fugitives with food and clothes, till they can provide for themselves. Yesterday morning came three from Cawnpur, or rather four, and last night four more from Futtehpul; but they all came nearly naked."

"*July* 14—I received a note to have all our able-bodied men made gunners. "I have strongly advised Timothy to go back to Azimgurh and open school. He will do so; it tends greatly to tranquillize the people, for if they see the boys go to school, they take it for granted that the palaver is over."

"*July* 15—There is not one single native soldier to be trusted; and it is curious that those very men whom Government were most careful to exclude from the sound of the gospel, have risen against them; but the movement is no doubt of Mohammedan origin. The Mohammedans hate us cordially. They hate Christ deeply and inveterately, and would gladly dethrone him could they but do so, and they hate all his people likewise. The Lord reigneth. Would to God Government would in future adopt a different policy. Would to God they would come forward, like Christian men, and tell the people, we wish you to be Christians; but only if you embrace Christianity, with your heart and of your own accord; and then place the Bible in the hands of the people, to convince them that preaching is the only way authorized by Christ to make the people Christians. Had Government done so from the beginning they would have been saved the present disturbances; at least the enemy would not have been able to make use of such lies as they propagated among the people. The outbreak would have come, for it would not be difficult to show that the Mohammedans had laid their plans for years.

"A wicked hand intended to set fire to the Mission bungalow; the piece of bamboo, containing matches and other combustible matter, was found in the grass roof in good time to prevent the misfortune it was intended for. So we have much reason to be thankful for the kind preservation of our gracious God and Father."

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We introduce some weighty remarks from the pen of Lieutenant-Colonel J. H. Macdonald, in a letter published in the *Times* of September 11:—

"The more clearly the true source of the calamity is revealed, the more distinctly will it also be seen that the outcry raised on the intelligence first reaching us against Missionary effort, as having contributed to the movement, is perfectly groundless. There are certain individuals, who, opposed to Christianity, in their own hearts, are even ready to charge against it all the abominations that have ever been committed by the wickedness of man. Men who can see no difference between the Divine tenets of Christianity, and those of the followers of the false prophet, and the gross idolatries of the Brahminical code—and I have known such—are ever ready to condemn Missionary effort on any pretence. But all those who have closely watched the feelings of the natives towards the Missionaries and their work, know well that their prominent characteristic is one of perfect indifference. In the immediate sphere of their labours, they are generally regarded with much respect; and to show the influence often gained by them among the people, I may mention the fact, that one of our Missionaries at Benares, had, by the last accounts from that place, been applied to by the authorities there to use that influence in obtaining supplies, on the Commissariat failing to procure them.

"To attribute to them the present terrible revolt is therefore perfectly puerile. In the words of the Koolin Frahmin, to your Calcutta correspondent, 'An old Indian,' it is 'mere nonsense.' And this is still more evident, from the fact that the rebellion is confined to those very men who have been most exempt from Missionary effort.

"That some of the more rabid fanatics among both Mohammedans and Brahmins are madly opposed to the dissemination of truth, and especially the truth of Christianity, no one will deny. All light is hateful to them, because it exposes their debasing idolatry, and condemns their conduct; and as this is especially the effect of the light of Christianity they must hate it. But if we believe in its powers to benefit mankind, if we acknowledge the Bible to be a revelation from God to man, shall we, as a Christian nation, prove such cowardly traitors to the truth as to put an end to the circulation of the word of God, and to the efforts of the legitimate Missionary among our benighted fellow-subjects, because the agents of darkness, the priests of superstition and idolatry, cry out, as of old, "Away with him!" God forbid! We, as the Christian rulers and guardians over that people, have a plain command to obey, and a sacred duty to perform; and, let the timid and the infidel say what they may, woe be unto us if we prove disobedient and unfaithful!"

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The following remarks are by the Revd. Dr. Marsh, a Clergyman in his 85th year, at a meeting in England, in reference to India. He has been 64 years in the Ministry. We give the article on account of its refutation of the senseless charge against the Missionary, as being the cause of the insurrection.

"Alas! I fear we are not free from guilt in our Indian concerns, in not giving christianity proper countenance. Through that expediency, which is very short sighted wisdom, we have countenanced idolatry and discountenanced christianity. As christians, it was right to give the utmost liberty of conscience to those who differed from us. But to call on our soldiers to fire a *feu de joie* in favor of the Host, or to give anything like direct encouragement to that debasing idol Juggernaut, was contrary to our principles and our duty. Military discipline might require the dismissal of officers who refused, but christianity required that no such order should have been given.

And is it possible, except by some one who secretly or openly hate Christianity, to charge Christian missions with the present awful mutiny, when it is a known and public fact that we were not allowed to give a tract or a bible, or to send a missionary among the very men who have led this mutiny. If by any means a sepoy was led to a profession of Christianity he could no longer rise in his military or civil rank. Missionaries the cause of this Mutiny! The missionaries have been more respected by the mutineers than any men, excepting when, in their mad rage they have murdered one here and there, not as missionaries, but as Europeans. The mutiny is a war of Brahmins *against Britain*—a war of Mohammedans *against Christians*—a war to restore *rule and government to the Mohammedan dynasty.* Therefore, "down with the Brahmins" is the natural cry of Britons. And yet, as Christians, our prayers will ascend for them in the language of our inimitable Liturgy, "That it may please Thee to lead into the way of truth, all such as have erred and been deceived." "That it may please Thee to give them true repentance, to forgive all their sins, negligences and ignorance, and to endue them with the grace of Thy Holy Spirit, to amend their lives according to Thy Holy Word." For lives of the known murderers, neither Judaism nor Christianity would teach us to plead. The former condemns the murderer to death. The latter has declared that such men as these murderers in the East are "natural brute beasts, made to be taken and destroyed," 2 Peter ii. 12. For the friends and relatives of sufferers murdered by such monsters, your prayers will ascend. For the preservation of all who remain of our countrymen, countrywomen, and their children, your prayers will ascend. For our brave soldiers going forth to battle, your prayers will ascend. For the mutiny to be subdued, your prayers will ascend. For the great and acknowledged evil to be overruled, in the marvellous providence of God, for even a wider and more effectual preaching of Christianity, your prayers will ascend.

You will pardon me for speaking with peculiar feeling on the subject of India; as my father fought the battles of his country there, in the last century; my uncle was Chief of Patna; and two of my brothers are lying in their graves there. And at the present moment, I have there a dear young grand daughter, who had been for some time past living with her beloved relative Sir Henry Lawrence, that wise, that valiant, that Christian man, whose fall is a loss to his country, and whose upright and noble character and wide-spread benevolence, made him a blessing to the world. But, instead of being discouraged by all that has passed and is passing in the East, Christians, aid in every way you can, our missionary cause; by your contributions, by your influence, as well as by your prayers. And when you have done what you could in the cause of your Redeemer you will feel, I trust, as a good man felt, who said "When I come to die, I shall have my greatest grief and my greatest joy. My greatest grief, that I have done so little for the Lord Jesus; my greatest joy, that the Lord Jesus has done so much for me." This be our humility, this be our faith; so shall we be blessed in ourselves and a blessing even to others, and we may rejoice in the prospect of that day, when "the whole earth shall be filled with Immanuel's glory." Amen and Amen.

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SAFETY IN SUCIDE.—An officer who writes from Jubbalpore, on the 5th of August, says: "At Segowlia the 12th Irregular Cavalry mutinied. They shot their commanding officer, his wife, and child, and burnt alive their doctor, with his wife and child, in their own bungalow. At Futteyghur the wife and child of Mr. Tucker, being about to fall into the hands of another rebellious set, she called to her husband to shoot her at once. He did so, his child also and then himself. A Major Robertson has also shot his wife and children and himself, under similar circumstances. This is a new and melancholy feature in the tragedies."

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Above a hundred Austrian officers have offered to take service in the English army in India.

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INTER OCEANIC CANAL.—Commodore Paulding who has been engaged in an exploration of the Isthmus between Aspinwall and Panama, to ascertain the practicability of constructing a ship-canal between the Atlantic and Pacific Oceans, has reported the results of his observations to the Navy Department. He says that no serious obstacle exists but that the great difficulty would be to procure labourers. The length of the proposed route is 45¾ miles, and it is estimated that the cost will not exceed $80,000,000.

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*Holloway's Ointment and Pills.*—Glandular swellings in the throat, neuralgia, tic doloreux, rheumatism, gout, lumbago, and other diseases affecting the glands, muscles, and nerves of sensation, are permanently eradicated by the persevering application of this healing, anti-febrile, pain-destroying preparation. Irritating eruptions, running sores, open wounds, burns, scalds, the bites of venomous insects or reptiles, and in short, all the varieties of superficial inflammation, soon lose their angry and painful character when treated with Holloway's Ointment. The Pills have never yet been administered in dyspepsia, liver complaint, or disorders of the bowels, without producing the desired results.

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To all who suffer from *Weakness and Debility*, we say, try the Oxygenated Bitters—a medicine which contains no Alcohol, and has cured the worst cases of Dyspepsia, Asthma, and all derangements of the stomach.

## ROMISH ULTRAMONTANISTS AND SEPOY SYMPATHISERS.

ROME "POLITICALLY DANGEROUS."

An influential English journal has the following remarks on the character of the Church of Rome, which merit a careful perusal:—

When the great Conservative leader in the House of Lords denounced the Church of Rome as "religiously corrupt and politically dangerous," he expressed in a few sententious words the innate hereditary feeling common to the vast majority of all ranks and classes of genuine Englishmen. As regards the "religious corruptions" of Rome, those principles of toleration and religious liberty which of late years have, as we are rejoiced to believe, made so much progress amongst us, tended very much to tame down the rancorous antagonism which in less tolerant days these "corruptions" were wont to excite; but as regards "the political dangers" involved in the Romish system—the disloyalty and anti-patriotism inseparable from the most qualified submission to the arrogant claims of the Roman Pontiff—on this point the old hereditary feeling which led, centuries ago, to England setting the combinations of Popish Europe at defiance, and drove a Popish king from his throne—this feeling, thank God, is still as strong, as pungent, as energetic as ever. All ranks and classes of Englishmen—from the cottage to the throne—all are penetrated with this one conviction, that pure unadulterated Romanism is synonymous with hatred to England and England's institutions—hatred to her laws, to her government, and especially to her one glorious and distinguishing attribute, her unalterable devotion to genuine Protestantism.

Of the truth of this statement, we have only to appeal to the feeling of indignation which is now throughout the whole of England manifesting itself against the principal leaders and representatives of Romanism not only in our own country, but throughout Europe. The people of England are awakening to the reality of meaning contained in Lord Derby's charge against the Church of Rome—"that she is politically dangerous." For what do they see? In England, in Ireland, in France, in Austria, in Sardinia, in fact, in every nation where such an exhibition is possible, they see this great fact undeniably and unmistakingly developing itself. That in all these countries the men who are most notorious for their devotion to the Pope, are the very men who, in this hour of England's anguish and sorrow, are the first to mock at and gloat over and rejoice in the sad calamities that have befallen her Indian empire.

In England, the man who is the first to proclaim himself an English Sepoy, is no other than the leader of that small knot of our countrymen who some seven years ago helped to re-establish the Romish hierarchy here—we mean the person known as "Cardinal Wiseman." After hearing the atrocities perpetrated on our English women and children at Delhi and Meerut, the Cardinal preaches and publishes a sermon, the whole purport of which is, to establish a parallel between the patriotic resisters of the tyrannical despotism of the King of Naples, and the ungrateful murderous rebels, who have repaid the mildness and the paternal tenderness of English rule, by wreaking on their officers, and on innocent women and children, such deeds of foul indignity and cruelty as exceed everything heretofore recorded in the broad page of history. For all these horrible cruelties and most revolting murders, this Italian-made cardinal has not one spark of kindly sympathy. No! He sees in it nothing but a righteous recompense for England's sympathy with Italian patriots and Italian reformers, and in a tone as thoroughly unfeeling as the revengeful heart of a red Indian savage could express, he insultingly tells the nation that hitherto has so generously borne with his tampering with English law, that he rejoices in their present sufferings, and he officiously blurts out his satisfaction in words, which, when faithfully interpreted, mean simply this, "Serves you right, gentlemen." But the most melancholy aspect of the Cardinal's anti-English, unpatriotic conduct is this, that when soundly rated for this his sympathising with Indian mutiny, and when accused of being "a foreigner" and "no Englishman," he seeks to justify himself in the miserable and deceptive plea that when he preached this most disreputable sermon, "none of the details of the atrocities, &c., had reached him." Such Italian equivocations and barefaced lying has met the treatment it merited. By a reference to dates and figures the cardinal is convicted before all England, not only of being in heart and feeling a Bengal first-*caste* Sepoy, but of being also guilty of what in Popish countries is a virtue and not a crime—a first-class equivocator and deceiver. Surely the most incredulous must now see the force and the truthfulness of the charge that all Italian-made prelates and cardinals are *ipso facto*, and necessarily so, anti-English, foreign in all their religious and political sympathies, and thus "politically dangerous."

In Ireland, the same symptoms of disloyalty and anti-Englandism are every where manifested by parties and in places whose ultra zeal for Romanism have made them notorious. The Irish journalists who take our Italian cardinal for their teacher, and implicitly follow his bidding, have out-Heroded Herod. In the localities most devoted to the policy of the Pope's out-and-out adherent "John Tuam," placards have appeared extolling the conduct of the Sepoys, and reminding their readers that "England's extremity is Ireland's opportunity." And in one of the recent impressions of the *Nation*—a paper notorious for its devotion to the Pope and Popery—we find the following exceedingly patriotic appeal: "Now is the time to avenge all your wrongs on the head of the accursed Saxon. *Follow then the glorious example of the Sepoys*, and unfurl the green flag on your national hills."

And if we find such anti-English, unpatriotic, treasonable sentiments proclaimed by English cardinals and Irish popish journalists, how can we wonder at foreign papal journals, such as the *Univers* and the *Gazette de France*—journals like Dr. Wiseman, notorious for their ultra-montanist zeal (and the former of which reckons the cardinal and all his co-popish prelates as its supporters and contributors) giving utterance to such sentiments as these, "that our calamities in India are the legitimate effect of the Reformation," and that the best thing France and Frenchmen could do would be "to invite the Emperor of Russia to invade India, on the express understanding that France would not interfere to prevent him?"

This wonderful coincidence and concurrence of feeling and sentiment—this unanimous gloating over and rejoicing in our Indian calamities by an English cardinal, and by Irish and French journalists, notorious for their devotion to the papacy, proclaims trumpet-tongued the truthfulness of Lord Derby's accusation, that Romanism is "politically dangerous."

## ANOTHER UNPATRIOTIC PAPIST.

Dr. Paul Cullen, the titular "Archbishop of Dublin," is at present at Rome, and it appears, has written a letter to his Vicar General, with a view to discourage Romanist contributions for the relief of our suffering fellow countrymen in the East. This detestable conduct has excited the liveliest indignation throughout the country, and in our opinion most justly so. The *Dublin Daily Express* refers to this Jesuitical letter of the Papist Doctor in the following terms:—

"As a foreign ecclesiastic, as an agent of the Papacy, as a minion of Italian despotism, we can understand why Dr. Cullen, should wish for the disruption of the British Empire. But that he should thus interpose to prevent the outflow of compassion for the widows and orphans now returning from India, is only another proof of the melancholy fact that bigotry thoroughly indurates the heart. If Dr. Cullaen, were indeed 'most anxious' for their relief, he would earnestly plead the cause of the widow and the orphans; he would order collections in all the chapels of his diocese, carefully abstaining from saying anything that would restrain the kindness, or stir up the animosity of the people; and, having done this, he would have quietly exerted himself to prevent any unfairness in the management of the Fund—a thing that could be esily accomplished. But, instead of this, he lays hold on isolated facts, puts false constructions on the proceedings of the managers of the Patriotic Fund, and insinuates that the money now to be collected will be applied by bigots to proselytising purposes. He was afraid that the Roman Catholics in this country would yield to the generous impulses which are characteristic of this nation, and would subscribe liberally to the fund: he was afraid that the money devoted to charity would pass through any hands but his own. He was afraid that they would unite with their Protestant countrymen in a benevolent movement. He was afraid that this conduct on their part would strengthen the hands of the Government and produce a moral effect in India and on the Continent unfavourable to the rebels. Hence it is that the scowling priest crosses the path of the angel of mercy, forbids the tears of pity to flow, and the hand of charity to open, troubling the waters of bigotry with a cloven foot. With the Jesuit's leer on his face he says:—'These poor sufferers are worthy of our deepest sympathy. It is to be hoped that the efforts made to relieve them will be attended with success.' And then he proceeds to do all in his power to freeze up the current of sympathy and to prevent the success of the efforts. Before he takes any step in the matter he must know how the fund is to be managed. He must have 'some security that the funds collected will not be applied to the formation of Protestant asylums for the perservation of Catholic orphans,' knowing well that no such security as he requires is needed, and that the Dublin committee are incapable of the perversion of funds which he effects to apprehend. But, lest those hints should not be sufficient,—lest the sediment of bigotry and party spirit should not be sufficiently stirred up,—he concludes by referring to the continual complaints made by Catholic bishops and missionaries in India, about the attempts made by the East India Campany to proselytise,' which he says, should increase the alarm of Roman Catholics. Especially are the Company guilty of the crime of attempting to promote Protestantism by perverting the children of the Catholic soldiers.' We believe there is not a word of truth in the charge of proselytism brought against the Company. No matter, it answers the Legate's purpose, which is to weaken and perplex Protestant England in the hour of her difficulty. But england has no fear for the safety of her empire. She can afford to treat the machinations of such sympathisers as Cardinal Wiseman and Archbishop Cullen with contempt:

Non tali auxilio, nec defensoribus istis,
Tempus eget.

"Dr. Cullen, however, might have held his peace at Rome. He had done his work so well before he went, or those whom he left behind did it so well for him, that the contributions of the Roman Catholics to the Relief Fund form a small proportion of the whole. The sum subscribed by Protestants is about £2,800; the sum subscribed by Roman Catholics about £200; that is Dr. Cullen's people have given £1 to every £14 given by Protestants. We believe the proportion is nearly the same for all charitable objects of general nature. Protestants subscribe often to the religious objects of Roman Catholics; Roman Catholics subscribe to the religious objects of Protestants—never! Mr. Maguire, in his work on 'Rome and its Ruler,' though diligently in search of something to commend, never met with a single instance of the enjoyment of religious freedom or the exercise of toleration in the Papal dominions. And yet it is from Rome at this moment that Dr. Cullen persumes to lecture England on the intolerance and persecution of her Government.

The London *Times*, after pointing out the absurity of Dr. Cullen's arguments, proceeds as follows:—

The truth is, Roman Catholics—so far, at least as their priesthood represent them—do not care about patriotic charities. There was Cardinal Wiseman the other day protesting loudly about his patriotism, and indignant that the least reflection should be thrown upon it. He declared the depth of his sympathy with the sufferings of his countrymen in the East. And how did he show his patriotism and his sympathy with those sufferings when it came to acting? By enjoining a collection for Roman Catholic missions. Archbishop Cullen takes the same course, and will not allow the money of the Irish Catholics to go to a patriotic charity. But what is this but to say that they leave the Roman Catholic soldier and sailor exclusively to Protestant charity? It would really seem they are so sure that these will not waste their money by applying it to so secular a purpose, but give it to Romanist missions instead. Well, if this is so, it is no such compliment to come from our determined Romanist grumblers. Here is a man denying Protestant charity, and declaring that the Roman Catholic gets no share of the benefits of any of our professedly open institutions, and that he is leaving his poor co-religionists wholly to that charity. This is either a very inconsistent act or a very cruel one. If the Archbishop thinks his poor co-religionists will not be taken care of by English charity, then he is very cruel in throwing them altogether upon English charity; if he thinks they will, then he totally negatives and gives the lie to his charge against that charity.

The *Record*, in concluding a notice of the unpatriotic conduct of these two Papists—Wiseman and Cullen—remarks:—

"These two Papal authorities just at this moment teach us very solemn and instructive lessons in advance. Does England mean to learn the lesson in time, and so frame her acts as to counteract the too evident designs of Rome? It is palpable—it is plain as daylight—it is unmistakable, that Rome in England lacks the true loyalty of Englishmen. We have never given her credit for love or loyalty towards the Constitution of these lands; and these facts now coming into the public view while they are in some degree of a new light respecting the genius and spirit of Popery, are to us but the still continued confirmation of our long-expressed and oft-reiterated opinion. Depend upon it, there is no loyal feeling in the spirit of Romanism towards our Queen, our throne, our liberty, our constitution; and when England wants friends, favourers, supporters, and true subjects, she will look in vain for them in the ranks of Romanism. We really tremble when we think of the amount of disaffection that prevails in the Romish body. Talk of a mutiny in India! The seeds of a more terrible catastrophe are already planted in the very midst of us—seeds which we ourselves are fostering and tending to bring to maturity—seeds which, if thus fostered and encouraged, must bring forth bitter fruit ere this generation has passed away. Rome hates England. Ireland's Romanists hate England. Irish Romanists in England are not 'at home.' There is no bond of sympathy between us; and all we ask is, that we may never see the day when Rome shall gain ascendancy either here or in Ireland, for in that day will Cawnpore and its atrocities be re-enacted. Their little finger will be thicker than another's loins, and if Nena Sahib has beaten us with whips, they will beat us with scorpions!"

## ARRIVAL OF THE "BALTIC."

### FOUR DAYS LATER FROM EUROPE!

NEW YORK, Oct 26.

The steamer Baltic arrived at New York on Sunday evening, having left Liverpool on the 14th inst.

A commercial panic had commenced in Great Britain and was extending throughout the Continent.

The Bank of England, it is said, had increased the rate of discount to 7 1-2 per cent., and Consols had declined to 7 1-2.

Numerous failures are reported.

American Produce Market not affected by the stringency in Money Market.

Cotton was firm with a tendency to advance.

Breadstuffs not materially changed.

Sugar declined £14 per ton.

The Newmarket races came off in England. The Czarowitch Stakes, worth $10,000, were won by the American Mare Prioress. There were over 30 competitors.

The telegraphic advices from India are more favourable to the English. Delhi remained in the hands of the insurgents August 30th, but the mutineers had been defeated at all other points in several engagements.

The European news is devoid of interest.

*Arrival of the "Persia."*

### THREE DAYS LATER.

NEW YORK, Oct. 28th.

LONDON, 17th.—Money market without much change. Consols 88 1-2 to 88 3-4.

The Bullion in the Bank of England decreased £550,000.

LIVERPOOL.—BREADSTUFFS.—Flour steady, but little enquiry. Red Wheat slightly advanced. Corn firm with slight advance on all qualities. Provisions unchanged. Sugar 2s. to 3s. lower, and holders pressing sales. Coffee lower and dull.

Advices by the Indian Mail are cheering, but add no important news.

The King of Prussia remains in a critical condition.

There was a fearful financial panic at Vienna.

The banks of Holland and Belgium had advanced the rates of discount.

There was no political news worth telegraphing.

The Persia brings one million dollars specie.

INDIA.

Telegraphic despatches, in anticipation of the overland mail, reached London on the 11th, with dates from Bombay to the 17th, Madras to 15th, and Calcutta to 10th September.

The intelligence from Delhi extends to the 30th of August. The siege train was expected to reach the English camp by 3d September, after which the place would be probably assaulted.

On the 25th of August a body of the rebels who left Delhi with the object of intercepting the siege train, was attacked by General Nicholson at Najafghar, and completely defeated, with the loss of all their guns.

On the 1st September General Outram was at Allahabad with strong reinforcements, and expected to reach Cawnpore on the 9th.

General Havelock gained his ninth victory on the 16th of August, driving the rebels from their strong position near Bithoor, which they desperately defended. After the battle he retired to Cawnpore, where he awaited reinforcements, before advancing to the relief of Lucknow.

The Protector & Christian Witness

WEDNESDAY, NOVEMBER 4, 1857.

## GENERAL SYMPATHY WITH ENGLAND.

What, let us ask, is the nature of the contest at present going on in India? Is it simply the suppression of a mutiny among a disaffected soldiery? It is more than this. It is Christianity against heathenism in one of its worst and most brutal forms. It is civilization against barbarism. It is commercial enterprise against lawless plunder. It is, in a word, the planting of the standard of the cross on every hill, and the proclamation of the Gospel in every valley throughout the entire continent of India.

In a contest like this, where so much is at stake—viz., the spread of true religion, the peace and happiness of millions, and the prosperity of the whole commercial world—it is gratifying to know that our beloved country has the sympathy of many nations, and the prayers of many people. France has nobly headed the list for the relief of the Indian sufferers. Germany is ready to lend us soldiers if we require them. Austrian officers cordially offer their services. The Sultan sends in his princely contribution to the General Fund, and our late Northern antagonist, Russia herself, joins the ranks of sympathizers. "We will not rejoice," writes one of her journals under direct government control, "at England's losses. Our commercial relations and those of England are so materially dependent that, while rejoicing at another's losses, we draw it upon ourselves. We have learned much from England. Much remains for us to learn from her, and we have ever considered England, and not France, at the head of the civilization of the day."

When England conquered India, she introduced into that country the blessings of civilization and of peace, and opened its ports to the commercial world. "In 1850," says a modern writer, "the exports of merchandize from Indian ports amounted to the enormous sum of seventeen billions twenty-one millions of rupees; of this but a third came to English ports, and two-thirds went to enrich and encourage the commercial enterprise of Europe. In the same year the imports into Hindostan from the foreign nations reached the sum of three billions of rupees. The gigantic trade carried on in that vast continent had its branches in the great manufactories of France, by the quiet canals of Holland, in the lakes and valleys of Switzerland, and the antique towns of Belgium. And this traffic of each re-acted in the prosperity of all, for the profits of one land were invested in the productions of another, and the lights of commerce kindled other lights without diminishing their own lustre."

Europe is not insensible to such advantages, and therefore is naturally desirous that England should retain possession of so rich and valuable a continent as India; and sympathizes with her in her efforts to put down a lawless force, who would bring back into a peaceful community all the horrors of war,—re-enact harrowing scenes of treachery and murder, and banish all the blessings of civilization and peace.

Every nation is more or less engaged in the India trade, and therefore the loss of India to generous England, who opens its ports freely to all countries, would be a common loss—a loss felt by all. In a commercial point of view, then, it is no wonder that civilized countries, who benefit by the trade with India, and are on friendly terms with England, should come forward and express their sympathy with a country which is making such noble efforts to contend against an armed band of savages, whose sole object is the extirpation of Europeans, and whose hatred is directed against every thing that follows in the train of Christianity.

What shall we say of those who, in the present struggle of Christianity against heathenism, have no sympathies with England, but with those very wretches whose hands have been imbrued with the blood of the innocent, and whose path is marked by unheard of cruelty and rapine? We would beg of our readers to take note of those who, at the present time, are to be found sympathizing with the savage Sepoys, and holding up, as worthy of imitation, a band of heathen murderers; and to ask themselves are such men worthy of having power placed in their hands, or of having any control over the government of a Christian state?

The papers of the day will inform our readers who these unpatriotic, anti-English, and anti-Christian persons are; these wretched creatures of an ultramontane and retrograde party—aliens in blood and in religion.

If ever there was a time when Britain demanded of all her sons their hearty sympathies and earnest prayers, it is the present, for secret foes as well as open enemies assail her, and long for her downfall; and those who have sat in her councils have, by their crooked policy, brought her into trouble. Yea, by their guilty connivance at sin and superstition, have brought the Lord of Hosts into a controversy with her.

The check, however, that has been timely given by a handful of her brave and devoted troops to the horrible barbarities of a savage soldiery—the heroic acts that have been performed by our countrymen in the most trying scenes—the Christian fortitude with which they have met their deaths under the most harrowing circumstances—the victory that has hitherto attended our national arms in conflicts with superior numbers, and the providential deliverances that have been vouchsafed to many who saw no way of escape from ruthless savages, all tell us to take courage, and be fully persuaded that the days of England's greatness have not yet passed away, and that God, by putting it into the hearts of her people to bow down themselves before him, and to seek his aid in the present crisis, has purposes of mercy for our country still to fulfil towards the nations of the earth.

May England rise in the providence of God to all that is demanded of her, and may her sons, in every part of the empire, be instrumental, as far as in them lies, in making her a blessing to the world.

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We have frequently during the last summer seen in the American papers, reference to an attempt that was being made by the Americans to cultivate the Chinese sugar cane on this continent. This plant differs in some important particulars from the West Indian plant of the same name, being capable of cultivation, even in the higher latitudes of the temperate regions. In the States of Maine and Massachusetts the experiments made have been attended with complete success. A late Halifax paper also states that Mr. James Thompson of Windsor has succeeded in manufacturing treacle from a small sample grown this season in his nursery at that place. Mr. T. estimates the yield at 320 gallons per acre, and says. "There is no danger of its not suiting this climate, and the refuse is eaten with avidity by cattle and swine."

Successful experiments in the culture of this plant have also been made in Pictou. We were shown yesterday a small quantity of molasses obtained from a sample grown in the garden of Major Norton, the American Consul, who obtained the seed of the plant from the Patent Office at Washington in March last. Twenty stalks yielded nearly three pints of juice or syrup which being boiled down produced a half pint of very thick molasses, of good appearance and excellent flavor. The cane has also been grown very successfully from seed obtained from Major Norton, by M. McPherson Esq. Norway Point, and Mr. H. Primrose, neither of whom we understand have yet tasted its sugar yielding quantities. The stalk and leaf of this plant closely resemble those of the Indian Corn, and it grows to a height of eight to ten feet. It forms a rich, succulent fodder for Cattle; and judging from its luxurious growth, and the ease with which it can be cultivated, we should judge that for this purpose alone it would prove a profitable crop for farmers. *Eastern Chronicle.*

Has any of the seed been planted in this Island?—*Ed Pro.*