THE REBELLION IN INDIA.

WONDERFUL ESCAPE OF A LADY.

The London Times of the 11th instant gives the following narrative from a young English lady, who, it will be remembered, was reported to have escaped the horrible massacre at Cawnpore, and, after undergoing incredible privation and unparalleled adventures, was restored to her friends. The Times says it has vouchers of the authority for the despatch of the story from Calcutta and its receipt in England—an endorsement called for by an apparent discrepancy in one or two dates. It has also the young lady's name and particulars of her family:

I was 16 years of age when I accompanied my sister and her husband to Cawnpore, about six months before the mutiny broke out, and suffered with the Christians under General Sir Hugh Wheeler. Accounts had reached us on the 17th of May of the disasters at Meerut, and then we were apprehensive of an outbreak at Cawnpore. We were gathered into the barracks on the 21st of the same month, and suffered dreadful privations from want of provisions and water, and from the frequent attacks which were made by the mutineers on our small body of men, about 450 altogether, consisting partly of officers of native regiments and 60 artillerymen.

An unfortunate treaty was entered into between Gen. Wheeler and the Nana Sahib on the 24th of June; the latter swore by his gods and upon the Gungo to protect us and see us safely taken to Allahabad in boats. We entered these joyfully, never for a moment expecting treachery, and were taken quite by surprise when we were fired on. The river in many places in the middle had no more than six feet water, so that most of the boats were soon aground. Some of the small ones managed to push on, and even then with difficulty. The firing at first was irregular, but after a while the balls came whizzing past us as thick as hail, sinking many boats. I was on the deck of my boat, seated stupified with terror and amazement, when I was further convinced of immediate danger by seeing a party of sepoys enter the boat I was in. I was seized in an instant by the arm by one of these savages—for savages and ruffians they looked. I was asked to deliver all I possessed; money and jewels to the amount of 400 rupees, the sum I managed to take with me when I proceeded to the barracks, was now snatched from me.

On replying in the negative to questions whether I had more money and valuables by me, my person was searched rudely. My senses had very nearly forsaken me. I was in a sort of stupor. The search was made on my person while I was standing, but, to speak more exactly, I was made to stand while I was searched. The ruffian, as if to tantalize me, let off his gun over my head and shoulders in the most deliberate and cold-blooded manner. They afterwards shot two sweet little girls, sisters, who were between the ages of six and eight. The poor creatures were clinging to each other when they committed this diabolical act. Next they shot an Eurasian, whose name was Kirkpatrick, a merchant of Cawnpore. How many others were killed by the miscreants I could not know, for I felt dizzy and sank on the deck. For what time I remained in this state I have no idea. I returned to consciousness by feeling myself suddenly and rudely seized and thrown into the river.

The next moment I was buffeting with the water. I managed, with some difficulty, to get to land and scrambled on shore. I crawled on my hands and knees till I reached a tree about half a mile from the banks, and hid myself as well as I could. My thoughts, oh heavens! were agonizing. My sister, her husband, and children had, I had not the slightest doubt, been ruthlessly murdered. I shuddered to think of their dreadful fate. My thoughts next reverted to myself. What was I to do? where could I escape? surrounded as I was on all sides by the dreadful, revengeful, and blood-thirsty enemy. I had no hope of escape. I offered up a fervent prayer to God—"Gracious and merciful Father, Thou wilt not desert me in the time of need! O Lord, have mercy on me!" and such-like prayers burst forth from my innermost soul.

I felt by degrees into a sort of drowsy fit, occasioned perhaps from weariness, from which I was aroused by approaching stealthy footsteps. In an instant I sprang to my feet, but, instead of the ruffians whom I expected to see, to my great relief the well-known face and form of Miss Wheeler, the General's daughter, were before me. In a few words I understood that she had been dealt with in the same way as myself—*i. e.*, thrown into the water by the men, who perhaps thought she was not worth a bullet—that, being insensible, she would soon sink to the bottom of the river. Our agitation and fear, however, were so great that we had not much of consolation to offer each other. We had not been together more than an hour, I should suppose, when a party of the enemy surprised us. We were dragged in different directions, and of Miss Wheeler's fate I knew nothing till very lately. I was pushed and dragged along and subjected to every indignity.

Occasionally I felt the thrust of a bayonet, and on my protesting against such treatment with uplifted hands, and appealing to their feelings as men, I was struck on my head, and was made to understand, in language too plain, that I had not long to live; but before being put to death that I would be made to feel some portion of the degradation their brethren felt at Meerut when ironed and disgraced before the troops. After a walk of about four hours I was brought to a place about four miles from Cawnpore, very near Bithoor, where some of the mutineers were encamped. I was almost in a state of nudity, for my clothes had been torn to pieces when I had been dragged along by the men, and I had the mortification of being made a spectacle before these heartless and cruel wretches. Clapping of hands and cries of "Khoobkea!" (well done) burst upon my stupified senses. A circle formed around me; I sunk on the ground and buried my face in my hands. Oh, the agony of those moments.

At length I heard a voice speaking to my persecutors in rather a conciliatory tone—"Spare the poor creature, and have compassion on her; let her alone, she seems dead already." I looked up and saw an African. There was something mild and compassionate in his look. He relieved me in a great measure from the shame I was suffering by throwing a covering or chuddur on me. He asked me to accompany him. I immediately followed, and was ushered into a tent, where I was desired by my benefactor to take rest. He made me understand that he would do all in his power to have my life spared. I thanked him for his kindness. After a while he procured me a suit of native clothes, which he said I should put on. "You are very unwell," said he, "your eyes are bloodshot, and face very much flushed." I knew that I had strong fever on me, and felt exceedingly weak. I replied that a little sleep would perhaps do me good. I laid my aching head on the mattress and fell fast asleep.

On waking I still felt so weak that I could hardly lift my head. I had a chupattie, or hand-bread, and a little dhall served to me, which I could not eat. My sable benefactor I saw no more till I went to Lucknow—he was a eunuch in the King's employ, and had arrived in Cawnpore as an *avant courrier*, with some despatches from Moulvie Ahmedoollah, Shah of Fyzabad, to Nana Sahib.

I heard of some ladies whose lives had been spared, and who were in a building called the Assembly-room. How I wished that my sister, at least, was among the number!

I had been some time now with the mutineers, and was treated brutally. How I survived my severe illness, having no proper nourishment given to me or care taken of me, is a source of wonder to me now. Sinful as was the wish, I wished and prayed for death; but Providence willed it otherwise.

As I understood the Hindostanee language thoroughly, I managed to glean from the conversation of the men that spies had come from Allahabad with news that the British were making arrangements to march on Cawnpore. A ray of hope shot through me at the prospect of being thus relieved from the hands of these merciless men.

On the morning of the 15th of July, on getting up, I found that our camp was in an unusual bustle, news having reached the Nana that the victorious British were marching on Cawnpore, after having routed the rebels first at a place called Khaga, about five miles from Futtehpore on Monday, the 12th of July; then at Aaong on the 15th; and finally at the bridge on the Pandoo-Nuddee, or stream.

An order was issued by the Nana for the women, children, and sick, to be removed half way to Lucknow. I vainly hoped to be excluded from forming one of the number. I was dragged and pushed along in my weak state, and when I actually sank from fatigue, I was put on a cart, but not before I had accomplished 30 miles on foot without shoes. On the 21st we were joined by nearly the whole of the mutinous troops who had evacuated Cawnpore and Bithoor, and I could easily guess from our hurried marches for days that we were in full retreat. Whenever the newa came of the pursuing "garahs," or white soldiers, the flight was continued with a perseverance worthy of a better cause. It can be easily imagined from this in what dread the Sepoys held our soldiers.

I had to accompany the flying enemy, and made a *detour* of a great portion of the northwest provinces on foot, viz: Bareilly, Rohilcund, Futtehgur, Shahjehanpore, and the districts near Delhi. After travelling through all these places we joined the mutineers at Lucknow. On our arrival here I met my sable qenefactor, who informed me that Moulvie Ahmedoollah Shah, commonly called the Fyzabad Moulvie, was one of the principal men or generals among the mutineers, and he was certain that the Moulvie would shelter and protect me if I wrote to him, stating my hard case. The Moulvie, though he had a very great antipathy towards Christians, especially English, was still in every way a good, feeling, warm-hearted man, and had declared his intention of protecting women and children. As a steadfast believer of the Koran, he thought it outrageous to harm them. Very different was the case with the Nana Sahib.

As the Moulvie could read and write English, I had not much difficulty in making him understand my deplorable condition. On a piece of dirty paper, in which some salt had been served to me, I managed to scribble with a bit of charcoal a few lines to him, stating my case in a few words, and begging of him, in the name of his prophet, Mahomed, to help me, as it was impossible to drag on my miserable existence with the native soldiers, whose conduct to me was cruel in the extreme. The kind African, under whose advice I acted, not only promised to take my note to the Moulvie, but to plead my cause for me. A day after he brought me a verbal reply from the Moulvie to the effect that the Begum, his mother-in-law, would take me under her protection, and that I should be one of the ladies of her household.

The following day a suit of clothes similar to those worn by Mahomedan ladies of distinction was brought to me, and I was instructed to bathe and proceed to the Begum's Palace at the Kaiserbah.

I shall briefly pass over the particulars of my conversion to the Mahomedan faith and installation as a lady of the household, as I feel pained to think of this period of my eventful existence; suffice it to say that I had to contend with sufferings enough to bend and subdue any woman. The effect of the ill-treatment I had endured tended to make me a downright hypocrite. I could have been made to do anything, and I played my part as a convert to the Mahomedan creed in a style at which I feel astonished now. I was obliged to learn by heart portions of the Koran, (Mahomedan Bible,) and had, mornings and evenings, to get through my devotions. If I excited the least suspicion in the minds of those about me of being a Christian, instant death would have inevitably followed. When I accompanied the troops I was at one time ordered to be blown from a gun, but on account of a hasty retreat I fortunately escaped, though at the time I was glad of the order, for my life then was well nigh intolerable.

In every respect I was well cared for and treated by the Begum. My health rapidly improved, and the desire to live was now strong in me. I was well aware that the British would relieve the garrison of Lucknow, and that troops were on their way from England to punish the mutineers.

I have already mentioned that I became a hypocrite. The Begum and the ladies of the household believed me to be a devout Mahomedan. I was much praised when I said that I thought the English would not be able to relieve the garrison or even to approach Lucknow.

Things progressed very favorably with me. The approach of General Havelock gave me some hope of escaping. I was here, I might mention, during nearly the whole siege, and oh! how often did I offer up my silent prayers for the little band of heroes struggling for life against an overwhelming force. "The way of God is in the sea, and His path is in the great waters, His footsteps are not known. But although thou sayest thou canst not see Him yet judgment is before Him, therefore trust thou in Him."

Great was the boasting around me because General Havelock had twice to fall back upon Cawnpore, but they miscalculated his perseverance. On the 23d of September he and General Outram fought their way into the Residency. The mutineers retreated hastily in every direction. Even the little British force, consisting of only 2,500 men, and these infantry and artillery, with merely a handful of volunteer cavalry, intimidated their enemies, who appeared very numerous, in fact countless. All that the miserable sepoys could now do was to occupy loopholed houses round the garrison, and keep up an incessant fire.

Nearly a month had elapsed thus, and reports were rife that the commander-in-chief of the British forces, Sir Colin Campbell, was advancing effectually to relieve the garrison, and the way in which he afterwards achieved his purpose has been acknowledged by all as excellent.

The Begum, with whom I was now putting up, was a grim and suspicious woman, and, when thwarted or annoyed, acted with prompt cruelty. She understood well her position, and on rumors reaching her of the frequent defeat of her troops by the British, she was irritable to the last degree. On the approach of the commander-in-chief her equanimity entirely forsook her. She treated me with great severity and abused me frequently, calling Kaffir, or unbeliever, a hypocrite, a slut, and a serpent who would yet sting her benefactors. Her treatment of me at last became cruel. I tried to bear up with her ill-humor as well as I could, for to have said a word to her would have been needless. Death, I knew full well, stared me in the face should my conduct be in the least offensive.

One morning she entered my apartments in a frantic state, and commenced, as usual, calling me names. I thought it was one of her usual fits, but my eyes were opened when she said, "Your general is approaching, but will find it no easy task to take Lucknow, for we have done all in our power to strengthen our defences. You are, I am sure, very pleased to hear of his coming. I can see it in your very countenance. Wretch, you shall die rather than escape. I therefore advise you to prepare yourself to-day, and make your peace with Allah, for to-morrow at dawn of day you shall be shot." The reader can imagine my state of mind at this unexpected and appalling news—to die now when I had survived so many hardships. But God in his wisdom sent me succor and consolation in my own servant.

The ladies of the Begum's household are allowed servants or *golams*, slaves, as they are called. The one in attendance on me proved a faithful creature to me in my time of need. This poor, ill-used creature entertained an affection for me because I was kind to her. The slaves are not generally treated well; they are frequently thumped, kicked, and abused by the ladies. They approach their mistresses with trembling and fear, so that the slightest kindness goes a great way with them. On hearing from me my sentence, she said, with tears: "Mistress, I will try to make you effect your escape from this place, for what the Begum once says is never recalled. I heard before you entered these apartments that you were to be shot to-morrow; but, thank God, there is yet time left to act. You must go into the garden by the back door, and I will wait for you at midnight under the Pepul tree at the further extremity of the garden, where you must change your clothes for coarse apparel which I will provide for you. The guards know me and will allow us to pass without molestation. We will proceed to the Moulvie Sahib, and when you are once under his protection the Begum dare not touch you. I will provide you with a few rupees, which you must present to him on your approach as *nuzzur*, or present. He will be pleased if this respect is shown to him. Use flattery, and approach him as you were his slave.

I accordingly waited till the appointed time, and when I was convinced that all was quiet I made my way in the dark from the palace as noiselessly as I possibly could. I met my faithful companion at the appointed spot. After changing my apparel I threw the clothes I had taken off into a well. After wending our way along an avenue or grove of trees, we were challenged by a sentry on duty. My companion explained that we were proceeding to join our husbands at the Moulvie's camp. We were allowed, after due search, to proceed on our way. At dawn we reached the Moulvie's camp. The General Sahib, we are informed, was not to be seen till 8 o'clock, at which time he would drill his men. After waiting with feverish anxiety for two hours there was a bustle among the men, and I was informed that they were preparing for drill and were to have a sort of sham-fight. In a short time the plain was covered with infantry, cavalry, and artillery. The bugle sounded the "assembly," and those who had not joined the ranks rushed to them from all quarters. The hum of voices suddenly ceased as I perceived a cavalcade proceeding from the Moulvie's quarters. I was informed that the General and his staff were approaching. Moulvie Ahmedoollah Shah was a middle-aged man, and had a somewhat distinguished mein. I could see that he had won the respect and confidence of his men. After riding with his staff from regiment to regiment, inspecting them, the infantry were made to go through some manœuvres. The cavalry had to wheel round, trot, and charge the infantry, while they formed squares and knelt to receive the charge, and, when the troopers were within a short distance, fired a volley into them; they wheeled, and retreated, and then the artillery opened fire on them.

Various other manœuvres were gone through. The infantry regiments marched in open column, while the bands played "The Blue Bells of Scotland" to their slow march, the troops and horse artillery on the right and left. The force assembled, I was informed, consisted of 20,000 men of all arms. Marching in this fashion, they reached the General Moulvie's palace, when the order was given to halt, front, dress, advance for general salute, and, to my utter astonishment, "God save the Queen" was struck up briskly. After lodging arms the whole force was dismissed, the men cheering on the Moulvie expressing himself satisfied with the way in which the manœuvres were gone through.

After the parade I approached with the rupees in my hands; with suitable phrases I won the Moulvie to interest himself in me. "Nobody," said he graciously, but in an upstartish way, "will molest you. Take apartments in the palace, and have the slaves to attend you. You have followed our creed, and we must protect you.

I was very comfortable so long as I remained at the Moulvie's palace, and was free from all espionage from the men as well as women; for the Moulvie was a despot, and could order any person under him to be put to death, and his orders would be cheerfully carried out by his soldiers; in fact, he was a determined sort of a person, and as he had taken an interest in me, I was not interfered with.

I had made my escape from the Begum's palace in the beginning of November, and remained under the Moulvie's protection till the 12th of that month, when he went out with his troops to meet Sir Colin Campbell, then advancing to the relief of Lucknow. Before his departure he sent me again to the Begum, with strict orders that I should be well treated. She was still residing at the Kasiee Bagh, and received me with moody silence.

My feelings during the combat which ensued in Lucknow may be imagined. I would have escaped at its commencement if I dared, but to have attempted it would have been certain death.

After a dreadful combat it became evident that the British would be everywhere successful, and then began a frightful rout in our camp. Horses, camels, elephants, and carriages were prepared for the Begum and her household. The mutineers were flying in all directions. In the confusion I escaped through a loophole of the palace, but the shot and shells were still whistling around. I knew not what to do. It was evident I was little cared for or thought of in the confusion which reigned around me. From pursuit, therefore, I had nothing to fear, but how to reach the English camp I knew not. I advanced a short distance, but to have continued my course in that direction was to encounter certain death, as an incessant shower of grape was pouring in from every side. In this extremity I had to join a body of mutineers, who took the direction to the north. I wandered about—I cannot exactly say how long. We made a *detour* to Oude. I journeyed on foot, and put up with a coarse fare. I thought the *chuppties* and *dhall* now *bonne bouche*. I was strong, I was well treated, and able to bear any amount of fatigue. Our numbers could not have been less than 1,000 men, with two guns; but they were augmented by fugitives joining in twos and threes daily. If the British after the retaking of Lucknow immediately had continued pursuing the enemy for days in every direction they would by this time have been totally extinct. As for me, my safety lay in accompanying them; nor would they have let me depart.

Councils of war were held among the chiefs, but having no regular leader to guide them and bring their discussions to bear upon their movements, they wandered about, a regular set of fugitives, until we were nearly thirty miles from Allahabad, when they came to a stand still. They were now in a fearful state of mind, and, being exceedingly stupid, could be made to believe anything, for all they cared for was to have their lives spared. The British never before contended with such contemptible foes. I kept very silent for days; but when I found that the men were so ready to take in everything, I spoke to them and called for a council. They were eager to hear me.

I explained to them that as their only hope was in the clemency of the Company Bahadoor, the best plan would be to send me with proper escort to Allahabad, where I would explain their case to the governor general through the magistrate of Allahabad, who, I said, was my cousin. I said that if they allowed me to manage their affairs, they would come off with their lives and liberty. I made them understand that, though a Mahommedan now, I had once been a Christian, and, having influential relatives, I would urge their kindness to me as a sufficient ground for their lives being spared. I tried to convince them that the British looked more upon their sparing the life of one female than the slaughter of 500 men.

After seasoning and discussing the matter, they at last consented to let me go. They were, in fact, like drowning men, eager to catch at a straw to save their lives. I was made to give, before I started, to the chiefs or captains certificates that I had been well treated, for they said it was better to have something, in case I played them false. I readily agreed to this, and drew up about thirty certificates accordingly, as they cost me nothing, and I was very anxious to get away from them. I left them with a light heart and journeyed on foot with about ten men. Oh! I cannot sufficiently describe my feelings when I left them. I offered up a silent prayer of thanksgiving to God that He had safely brought me out of such sufferings, degradation, and misery.

After I crossed the Ganges, zemindars, landholders, thanadars, heads of mofussil police, one and all rebels at heart, perhaps, and disaffected, hearing that I had important despatches from the rebel camp for the governor-general, readily supplied me with palkies and bearers, and heaped presents on me. I arrived safe on the third day at my uncle's factory—a day's journey from Allahabad. The old man and his family at first could not recognise me; my Mahommedan costume, sunburnt face, and emaciated form tended effectually to disguise me; but this was only for a few moments, and then I was clasped in their warm embraces. I shall leave the reader to imagine the joy of that meeting.

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I shall now draw my hasty sketch to a close by informing the reader that I am very happy in the midst of friends and relatives at Calcutta, whither I came after residing with my uncle for a month.

The date on which I reached my uncle's factory was the 20th of June, 1858, exactly one year since the Cawnpore massacre. I am now residing with my aunt and receiving 100 rupees a month from the relief fund; and I need hardly add that I am as happy and comfortable as I could wish to be.

A CURIOUS SARDINIAN USAGE.

Towards the end of March, or the beginning of April, it is the custom for young men and women to agree together to fill the relation of godfathers and godmothers of St. John, *compare e comare*—such is the phrase—for the ensuing year. At the end of May, the proposed *comare*, having procured a segment of the bark of a cork tree, fashions it in the shape of a vase, and fills it with rich light mould in which are planted some grains of barley or wheat. The vase being placed in the sunshine, well watered and carefully tended, the seed soon germinates, blades spring up, and, making a rapid growth in the course of twenty-one-days—that is, before the eve of St. John—the vase is filled by a spreading and vigorous plant of young corn. It then receives the name of *Hermes*, or, more commonly, of *Su Nennere*, from a Sarde word, which possibly has the same signification as the Phœnician name of garden; similar vases being called, in ancient times, the "gardens of Adonis." On the eve of St. John the cereal vase, ornamented with ribbons, is exposed on a balcony, decorated with garlands and flags. Formerly, also, a little image in female attire, or phallic emblems moulded in clay, such as were exhibited in the feasts of Hermes, were placed among the blades of corn; but these representations have been so severely denounced by the Church, that they are fallen into disuse. The young men flock in crowds to witness the spectacle and attend the maidens who come out to grace the feast.

A great fire is lit on the *piazzi*, round which they leap and gambol, the couple who have agreed to be St. John's *compare* completing the ceremony in this manner: the man is placed on one side of the fire, the woman on the other, each holding opposite ends of a stick extended over the burning embers, which they pass rapidly backward and forward. This is repeated three times, so that the hand of each party passes thrice through the flames. The union being thus sealed, the *comparatico*, or spiritual alliance, is considered perfect. After that, the music strikes up, and the festival is concluded by dances, prolonged to a late hour of the night. In some places the couple go in procession, attended by a gay company of youths and damsels, all in holiday dresses, to some country church. Arrived there, they dash the vase of Hermes against the door, so that it falls in pieces. The company then seat themselves in a circle on the grass, and feast on eggs fried with herbs, while gay tunes are played on the *launedda*.

A recent California paper contains a letter from Frederick Lichtenberger, M. D., who states that a companion named Ernest Fluchterspieger, while prospecting for gold in the neighborhood of Fraser river, found some *geodes*, which are masses of quartz, containing half a pint of fluid, called the *water of crystallization*, which was drunk by the unfortunate man, with a jesting remark, and soon after he complained of great weight and pain in his stomach and bowels. In a short time he died, and his body instantly became rigid, and in a few hours' petrifaction took place, the whole body, flesh, blood, heart, liver, intestines, &c., becoming stone. Thus, by drinking half a pint, the poor fellow became quartz! Those respectable newspapers which gravely copy this entire story are probably edited by gentlemen who are the patients of German M. D's.

The Cincinnati Price Current states that contracts are being made for hogs in Indiana and Kentucky at $4 a $4 25 gross, which is equal to $5 75 a $6 net, delivered there. There is said to be a very general opinion prevailing among country dealers, owing to the backward state of the corn crop, that prices will rule higher the coming season, though packers think if prices open as high as last year the result will be even more disastrous.

RELIGIOUS INTELLIGENCE.

COMPILED FOR THE WASHINGTON UNION.

A Statement Contradicted.—A statement has recently been going the rounds of the papers that thirty thousand Christians had been discovered upon an island north of Celebes, in the Indian or Malay Archipelago, who knew the Apostles' Creed and the Heidelburg Catechism, and possessed portions of the Scriptures. Capt. Walter M. Gibson, in a communication published in the New York Evening Post, says that this must be an error. There is no inhabited island lying north of Celebes, except one of the large islands of the Spanish Philippines, capable of sustaining so many inhabitants. There are several islets lying north of Celebes, but only two of sufficient extent to be called islands—Sangir and Teloor—each of which is about twice the extent of Staten Island; and these, having been recently visited, are known to be peopled by a few hundred Malay Bajans, who are the "sea gypsies," fishermen and pirates of the Archipelago. Among the Molucca islands to the west of Celebes there are to be found some interesting remnants of the Christian communities founded by the missionaries who accompanied the heroic Portuguese commander, Galvan; and among the small islands of the Tenimber group, in the Java sea, there have been recently discovered a few native Christian communities, the descendants of converts by Dutch missions at Amboyna. This island has now a population of 5,000 civilized Christian natives, and contains unquestionably a larger native Christian population than any other island in the Malay Archipelago. The conversions in the great islands of the Philippines, in Luzon, Cebu, Panay and others, to Christianity, have kept pace with the progress of the Spanish civil authority, and the Catholic Church claims to have three and a half millions of communicants in the Philippine Archipelago. The island of Mindano, about as large as the State of New York, which belongs to this archipelago, but is not yet included in what is termed the Spanish Philippines, inasmuch as the greater portion of it is yet governed by its native independent princes, is now the field of active operations on the part of the Spanish missionaries; and according to lately received statistics from Caraga and Misanis, two Spanish provinces in the northern portion of the island, there were about 31,000 Christian converts. This island lies due north of Celebes, and I am led to suppose (continues Capt. G.) that this account of Catholic converts in Mindano, joined to late accounts of small Protestant Christian communities among the Molucca islanders, numbering a few hundreds, who I know make use, in the instruction of their children, of a badly translated Heidelburg Catechism, have led to the erroneous statement that 30,000 Protestant Christians exist upon an island in the Malay Archipelago, who have, until recently, escaped the observation of the rest of the Christian world.

A Call For a Clergyman.—The Minneola (Kansas) Statesman says that town is badly in want of a clergyman, and adds: "We do not want some illiterate specimen of the genus *homo*, whom Dame Nature fixed upon for a ploughboy or a wood sawyer, but of whom laziness made a minister, but some one that understands the Bible better than we do, and can explain it in a understanding manner. To what particular Church he belongs we care not. Our religious faith is of the broadest kind, and good teachings from strict Presbyterian, superstitious Catholic or devout Mahometan are the same to us."

U. S. Convention of Universalists.—The General Convention of Universalists in the United States will meet in the city of Providence, R. I., on the third Tuesday and following Wednesday and Thursday in September next. It promises to be an interesting occasion.

Jews on Christianity.—The London Record says: "It has become a fashionable practice with *modern* Judaism to disown, and that in the strongest terms, all feeling of hostility to the Christian religion. A letter recently appeared in one of the daily papers, in which the writer, a Jew, protests against the common belief that Jews must necessarily be the opponents of Christianity. He maintains that, so far from this being the case, the Jews are enjoined by their most venerated authorities highly to reverence the work of Jesus Christ, who was one of the greatest agents employed by God in preparing the way for the coming of the true Messiah."

Swedenborgian.—The Maine Association of the New Jerusalem church (Swedenborgian) was to hold its annual session at Bangor on the 27th inst. Rev. Mr. Hayden, of Portland, and Rev. Mr. Dike, of Bath, were to be present and participate in the exercises.

Religion in India.—On the 8th of August a deputation of gentlemen connected with various societies carrying on missionary operations in India waited upon Lord Stanley, president of the board of control, for the purpose of eliciting from his lordship an explanation of his views and intentions in reference to the future policy of the Indian government in relation to Christianity in India. Having been addressed by the deputation, his lordship expressed the opinion that in any language which might be used by the government there should not only be no insincerity, but nothing to lead to a suspicion of insincerity, and that nothing more should be promised with regard to non-interference with native customs than the government felt sure they would be enabled under the circumstances to perform. Great stress had been laid on the fact that the government had in various instances come into collision with the native observances, so that the neutrality which they professed had not in reality been observed.

He apprehended that what the Indian government had always intended was to act upon the principle of holding itself aloof from all questions involving merely differences of opinion in matters of theology. Of course, he did not mean that if native ideas came into collision with the universal, and he might say the everlasting rules of justice, those ideas should be respected. There were certain principles which were probably older than any form of belief now existing in the world—such, for example, as the principle that equality of punishment should attend equality of crime—and such principles they were bound to carry out in opposition to any native prejudices or feelings which might be opposed to them, restrained only by the recollection that all innovations must be slowly or gradually made.

There was great difficulty in discussing a question of this kind on general principles, but what the government had intended to assert on the subject—and perhaps there were many present who would not dissent from the doctrine—was, that the sphere of government and the sphere of theological belief were absolutely and entirely separate. He was afraid he could hardly say that that was the recognized doctrine of modern Europe; but it was a doctrine that was making progress in modern Europe; it was a doctrine which prevailed in England at the present day; it was a doctrine which had been carried out in the colonial possessions of England; and it was a doctrine which it seemed to him especially necessary to assert in a country like India.

Beautiful Inscription.—A little girl, about five years old, died some time since in Courtlandville, N. Y., of malignant scarlet fever. After the disease had taken complete possession of her, so that it was difficult to determine whether she recognised those who were about her, her mother asked her if she knew who was taking care of her? The dying child looked up with a smile, the expressiveness of which cannot be described, and said; "God takes care of me." This expression was transferred to the slab that marks the resting place of her perishable body; and no words could more simply express the sublime idea of immortality.

Methodist Protestant Church.—We learn from their papers that this church, like the M. E. Church North, is a good deal excited on the slavery question. A sad state of things in both cases, and all grew out of the unwise policy of ecclesiastic legislation on a subject they had properly nothing to do with, *as churches*, whatever may have been their duty as individuals, or as citizens. In this respect, the whole body of American Methodists once committed a blunder, and, down to the present, the Church South is the only branch of the family that has put itself right on that "vexed question." She very properly and justly *ignores* the right to legislate in reference to the *relation* between master and slave, and, at the same time, claims, and will exercise, the right to govern the *moral duties* growing out of that relation. This is the true scriptural grounds, and we rejoice the Church at last occupies it untrammelled.—*St. Louis Christian Advocate.*

The Sabbath in London.—The American Presbyterian contains a letter from London, which closes with the following notice of the good order that pervades London on Sunday:

"The Sabbath is observed better in London, I regret to say, than in Philadelphia or New York. Newspapers are not cried, and scarcely anything else is cried or sold in the streets here on Sunday. There are railroad and steamboat excursions, it is true, and many shops are open in the morning, but closed at noon, and a band plays at Regent's Park in the evening. But no military companies parade the streets, and with their music in full blast, pass the churches in defiance of decency and order. The police are about everywhere, enforcing most stringent laws, and especially protecting religious worship from disturbance. Vehicles pass churches on the walk, and a movement of a policeman's hand reminds every driver of his duty. This is London, not Philadelphia."

Missionary Bishop.—The Rt. Rev. Sr. Bishop T. C. Brownell, D. D., has appointed the Right Rev. James H. Otey, D. D., to the office of missionary bishop of Arkansas, made vacant by the decease of the lamented Bishop Freeman, and he has consented to accept the charge.

[No. 614.]

By the President of the United States.

IN pursuance of law, I, JAMES BUCHANAN, President of the United States of America, do hereby declare and make known that public sales will be held at the undermentioned land offices in the State of California, at the periods hereinafter designated, to wit:

At the land office at Humboldt, commencing on Monday, the seventh day of February next, for the disposal of the public lands situated in the following townships and parts of townships, viz:

North of the base line and east of the Humboldt meridian.

Sections 1 to 30 inclusive; the N ½, and the fractions of the S ½, south of Eel river of section 31; the N ¼ of 32; the N ½ of 33; the NW ¼ of 34, and the NE ¼ of 35, of *township two.* The N ½ of section 1; sections 2 and 3; the E ½ of the NE ¼, the NW ¼ of NE ¼, the E ½ of SE ¼, and the SW ¼ of SE ¼ of section 4; the E½; the NE ¼ of NW ¼, and the E ½ of SW¼ of section 9; section 10; the NW ¼ of 11; the S ½ of 13; the S ½ of 14; section 15; the SE ¼, the SE ¼ of NE ¼, and the SE ¼ of SW ¼ of 17; the E ½ of NE ¼, the E ½ of NW ¼, and the E ½ of SE ¼ of section 20; sections 21 to 28 inclusive; the E ½ of NE ¼, the NW ¼ of NE ¼, the E ½ of SE ¼, and the S ½ of SW ¼ of 29; the SE ¼ of SE ¼, the W ½ of SE ¼, the E ½ of SW ¼, and the SW ¼ of SW ¼ of 30, and sections 31 to 35 inclusive, of *township five.* Sections 1 to 30 inclusive; the NE ¼, and the N ½ of NW ¼ of section 32; the E ½, the NW ¼, and the NE ¼ of SW ¼ of 33; and sections 34 and 35, of *township six*, of *range one.*

Sections 1 and 2; the NE ¼ of 3; the W ½ of 4; section 5; the N ½ of 6; the SW ¼ of 7; the E ½ of 8; section 9; the S ½ of 10; section 11 to 19 inclusive; the NW ¼ of 20; the NE ¼ of 21; sections 22 to 27 inclusive; the SE ¼ of 30; the NE ¼ of 31; the SW ¼ of 32; the W ½ of 33; and sections 34 and 35, of *township two.* Sections 1, 2, and 3; the NE ¼ of 4; the SW ¼ of 7; the NE ¼ of 10; sections 11, 12, and 13; the NE ¼ of 14; sections 17, 18, 19, and 20; the N ½ of 21; the SW ¼ of 22; the SE ¼ of 29; sections 24, 25, 26, and 27; the S ¼ of 28; and sections 29 to 35 inclusive, of *township three*, of *range three.*

North of the base line and west of the Humboldt meridian.

Sections 1 and 2; lots 1, 2, and 3, of section 3; sections 8 and 9; the W ½, and lot 1, of section 10; sections 11, 12, 13, 14, and 15; the NE ¼ of 17; sections 21 to 28 inclusive; the NE ¼, the NE ¼ of NW ¼; and lots 1, 2, and 4 of section 35, of *township two.* The NW ¼ of section 3; sections 4, 5, 6, 7, 8, and 9; the SW ¼ of 15; sections 17 to 22, inclusive; the SW ¼ of 23; and sections 25 to 35, inclusive, of *township three.* Fractional *township four, five, six, sixteen,* and *seventeen.* Fractional sections 5 and 8; the SW ¼ of 19; fractional section 17; the N ½ of 21; section 22; the SE ¼ of 23; sections 26 and 27; fractional section 32; and sections 33, 34, and 35, of *township eighteen*, of *range one.*

The E ½, the NW ¼, the E ½ of SW ¼, and the NW ¼ of SW ¼, of section 1; the NE ¼ of NE ¼ of 2; the NE ¼, and the NE ¼ of SE ¼ of 12; the S ½ of NE ¼, the SE ¼, the E ½ of SW ¼, and the SW ¼ of SW ¼ of section 13; the S ½ of NW ¼, the SW ¼, the W ½ of SE ¼, and the SE ¼ of SE ¼, of section 14; fractional sections 23, 24, 25, 26, and 27, and sections 34 and 35, of *township three*; and fractional *township four* and *sixteen*, of *range two.*

North of the base line and west of the Mount Diablo meridian.

The SW ¼ of section 3; section 4; the E ½ of 5; the NE ¼ of 8; the N ½ of 9; and the NW ¼ of 10, of *township forty-three.* The SW ¼ of section 14; the S ½ of 15; the E ½ of 21; section 22; the N ½ of 23; section 24; the NW ¼ of 27; the E ½ of 28; the SE ¼ of 32; and section 33 of *township forty-four*, of *range three.* Sections 1, 2, 3, and 4; the NE ¼ of 5, the E ½ of 10; sections 11, 12, and 13; and the NE ¼ of 25, of township *forty-two.* The W ½ of section 1; sections 5, 6, 7, and 8; the W ½ of 9; sections 17, 18, 19, 20, and 21; the SW ¼ of 22; the W ½ of 27; sections 28, 29, and 30, the N ½ of 31; the N ½, and the SE ¼ of 32; sections 33 and 34; and the SW ¼ of 35, of *township forty-four.* The SW ¼ of section 4; sections 5, 6, 7, and 8; the W ½ of 9; sections 17, 18, 19, and 20; the W ½ of 21; the SW ¼ of 22; the W ½ of 27; sections 28, 29, and 30;