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THE James Street, St. Catharines Circle, has now five more subscribers to THE LINK than members of the Circle.

A HAPPY NEW YEAR to all of our friends. We wish especially to thank our agents who have so faithfully helped us, and to ask for a continuance of their valuable services. The new postal law brings considerable expense to us, and now with increased prosperity in business circles our printer asks for a raise in pay. So we need more than ever your aid, to increase the circulation. We would be glad also to get a few good advertisements.

CHUNDRA LEA, THE TRUE TALE OF A CONVERTED FAKIR.*

It has been allotted to me, this telling of the story of the conversion of Chundra Lea, and so graphically has Mrs. Ada Lee previously depicted her life, with its trials and the succeeding triumph when the poor, world-worn soul lifts itself in grateful thanksgiving to Jehovah and rests safely in the great love and protection of the Christ; so pathetically and in such fitting and well-chosen words has she given to the world the tragedy of a life darkened by the superstitions of heathenism and narrowed and restricted by the customs of ages—that I stand trembling and appalled, happy that the blessed task has fallen to me, yet fearful of my ability to, even in a slight degree, do justice to the little volume fresh from the pen of our missionary friend in her far away Indian home.

The pathos of heathenism appeals itself to one in the very outset of little Chundra Lea's life, for she had barely left her babyhood, when, according to the customs of her country, her father, priest to the king of Nepal, a sacred position and the one highest in the kingdom, at the age of seven, gave her in marriage. Think of it, mothers, you who kiss and cuddle your own seven year old treasures; you who shield them from all the buffetings of daily life—think of it, and may your hearts feel for the little enslaved Brahmin girl and her benighted sisters, who suffer from this most to be deplored sacrifice of its daughters, at the indiscriminate altar of

marriage, at the tender age when most they need the love and guidance of a Christian mother. Of course, it is understood that the marriage is not fully consummated until the child-wife has reached her eleventh year or thereabouts, when she assumes her full marital duties and the early responsibilities of motherhood.

It is a queer superstition amongst the Hindoos, that the death of the husband is regarded as a just retribution for the sins of the wife. He may be tottering on the very verge of the grave, and she but a winsome lassie when he weds her, and even though his demise is but the natural result of advanced age, still the disgrace to her is none the less; and only through the most rigorous pagan rites may she hope for salvation.

Such was the unhappy fate of poor Chundra Lea, when at the expiration of two years and while she was still an inmate of her father's house, the tidings were brought her of the demise of her husband. From this time until the death of her father, some six years later, her days were passed in seclusion, and under the stigma of a supposed sin.

She then decided, after a year devoted to the study of Hinduism, to resort to the one saving device prescribed by her people—that of visiting four shrines, located at the uttermost limits of the cardinal points in India, and she accordingly set forth with two tried and trusty servants, whom she persuaded to accompany her through promises of the good they were to derive personally thereby.

Equipping herself with a supply of clothing, and with a bag of gold, she and her two faithful followers began a pilgrimage that was to lead two of the small band to the grave, and land the other, at the end of seven years, in the "Valley of Disappointment," weary and footsore, and with her faith much shaken. All she had suffered for her gods, the physical pain, the mental agony of unsatisfied spiritual longing; all this had been her portion and it had wrought her naught.

But first, before we proceed to the second epoch of Chundra Lea's sacrificial life, let us dwell for a short time on what transpired during the above referred to period of self-abnegation.

The first destination to which was bound the brave little trio, in which our interest centers, was the Temple of Jaggannath, first of all the Indian shrines in importance, and so named from the two words, "Jag gat"

*Chundra Lea, the converted Fakir, by Mrs. Ada Lee, Calcutta, India.