

IN BENARES

Scenes o 1 the Banks of the Sacred Ganges

(By the Rev. Robert F. Horton, in the 'Daily Chronicle,' Lordon)

At Benares you realize that Hinduism is a living thing, and it presents itself with a beauty and pathos which are astonishing to the visitor who has thought of it only as antiquated idolatry.

Just now the Ganges is low, and the long flights of steps, the Ghats, are bare almost to the bottom; but in the ruined colonnades and embankments, and a temple actually slidden into the water, the power and rayages of the river in flood are seen. We embark on a miniature boathouse and seat ourselves on the roof, ani we are slowly rowed up the stream. the tree-cavered terrace Warren Hastings took refuge from the outraged people of the city; then down the stream to the Mosque with its tall minarets which Aurungzeb erected to flout the Hindus and rebuke their idolatry. But neither appreciable change in the customs, the rites. the religious ideas which

The bank is steep and rises to the height of two hundred feet. On it The buildings are yellow, or terra cotta colored, and otherwise decorated, so that the effect is hardly less beautiful than that of the Grand Canal. Sacred bulls are tethered in many places, to which the people salaam. Everywhere are the gay colors in which India delights. Garments of bright orange, blue, magenta, iris colors, and dazzling white make the whole scene brilliant in the

BATHERS IN THE GANGES.

The pandits recline under their umbrellas, comfortable and serene, exacting toll from the bathers who come down to the water at their allotments. Here is a long row of on the very brink; and a Braham priest, naked but for a loin cloth, passes from one to another and gives them the sacred mark. They put the water of the river on his feet and kiss them; then they drink the which has touched him from their hands. One woman rises up. her arms straight above her head, and makes abelsance. The priest gives them some directions-mutters his mantras-and waves his hands in token of dismissal.

Though it is not easy to distinguish the ordinary washing and bathing from the sacred function, there is enough of the manifested act of worship to give to the scene an air of solemnity. Men and women are mixed: but no one regards anyone else. Each is engaged in his own ablution, physical or spiritual. Here a woman crouches, splashing the water on her face and making mystical a man stands in the water, revolving, and folding his hands together each time in his revolution as he faces the sun. Here is another man in a red cloak standing up to his waist and muttering with a whirring sound. There he stands daily from 3 a.m. to noon, and has done so for nine years. His eyes are bleared with the sun. all expression has left his face. He is like a mechanism of devotion.

In another place young men, muttering their prayer, plunge into the stream and return to their little platforms. There must be three dips to accomplish the necessary purgation. As the bathers return through the narrow street they shrink from contact with the passerby, for if they touch they must return and repeat their washing.

At the Burning Ghat several pyres are lighted. A still form covered with a thin white cloth lies on the steps waiting to be committed to the cleansing fire. In a few minutes the of English Universities are showing Getharit, Oriole, Pa. There is nothashes will, be cast upon the sacred to Hindus what they had not seen ing better. For sale by all dealers.

one of the Suttes pillars, where, befered, the widow burnt herself to

THE DEVOTION OF THE HINDUS. A beautiful Jain temple, quite new, rises up just above, and gleans white against the intense blue; and in the heights of the sky white doves are wheeling; on the roofs and trees are kites and vultures. The Jain wears a veil over his mouth, lest he should inadvertently swallow and kill an insect. Hinduism required the widow to die with her husband. And Hinduism without sign of mourning commits its dead to the pyre, and their ashes to the river

Is it from a profound faith that death is impossible, that the dead fare on after death and metirn to fresh incarnations? And are these fakirs torturing themselves in unutterable ways in order to secure a better incarnation, or even the blessedness of escaping personal being altogether? It is hard indeed for a Hinduism, to reconcile its inconguitles, to conceive its aspirations. But one thing a Christian must feel at Benares, especially in early morning visits to the temples, and that is a conviction of the sincerity, the self-sacrifice, the devotion of devout Hindus. At the great festivals these Ghats are thronged with hundreds of thousands of pilgrims, who crowd inrise temples, with their carved sikras to the river, well content if the urgand gilded summits, jumbled to- ing mass from the shore push them gether with palaces, flat roofed, piled into the deep water so that they are high on solid and imposing battle- drowned. The Government, with a ments, and a motley of steps and hard, matter-of-fact beneficence, proterraces, and gateways through which vide police boats, which put out and

piteously rescue these ready martyrs. The city is full of sacred learning. Pandit Johnson, as he is called, of the Church Missionary Society, preaches from time to time in Sanscrit; and the Hindus crowd to hearthe Christian Pandit showing them the good things in the Seastras, though his object is to demonstrate that they were but types and forecasts of Christian truth.

Hinduism is entrenched in the castes, the rites, the customs, the love, of thousands of years. Buddhism arose in its bosam: but Buddhism arose in its bosom; but Budd-Benares and the ruins of Sarnak remind the visitor that Buddha ever existed. Islam invaded and conquered and ruled India for hundreds of years leaving exquisite monuments of its architecture and a community of 60,000,000 followers of the Prophet. But Hinduism and Benares remain the same. Mother Ganges is divine; to wash in her waters and to drink of them is better than the teaching of the Prophet. Another religion is now appealing to Hinduism. In the city are Christian colleges and schools. Perhaps the most respected man in the city is Mr. A. C. Mukerji, the town clerk, and honorary pastor of a Christian church.

THE CENTRAL HINDU COLLEGE.

When India becomes Christian, as it will some day, Benares and Ganges will appear to have been the types of the City of God and of the River which flows from the throne of God. It seems manifest to the visitor today that though Hindus do not accept Christianity, Hinduism is acmarks on forshead and breast. Here cepting it. When Hinduism, with its passionate devotion and its metaphysical genius, has become Christian, the Christianity which emerges may be better than the Christianity which rests on Judaism and on the polity and philosophy of the Graeco-Roman world.

> Meanwhile by far the most notable thing in Benares today is the Central Hindu College founded by Mrs. Annie Birmingham firm, while travelling Besant, for the purpose of educating Hindus and teaching them the real meaning of their own religious. The buildings are put up largely by wealthy Hindus, whose names appear to leather frames, and are held in on the rooms they have given. In the position by straps extending round large hall of the college there is a the horns. stained glass widlow to the Trinity, viz. Brahma, Siva and Vishnu, (with)

More than a thousand boys and young men are here under instruction the teachers are largely honorary; Theosophists drawn from all over the English-speaking world. Graduates

before in their religion, with the incidental advantage of discrediting some of the features of Hinduism in being. A boy coming to this school already married must pay double

At the Central Hindu College the doings at the Ghats, the Monkey Temple, and other features of the religious life of the city are treated as accretions and corruptions. The primitive Aryan faith is set forth as the religion best suited to India. Thus incidentally Mrs. Besant becomes a direct opponent of Christian missions. She asks her Indian audiences why they allow these alien teachers to enter their homes and to train their children. She has even induced the temples of Benares to prohibit nonthe priests who were accustomed to get a few annas from visitors make light of the prohibition. Will this re-Hinduism regenerate India? That is a question hardly less interesting than the other; Will the British rule in India, which has accomplished such amazing and benedicient results, continue when it has made the country a nation capable of self-government?

For the moment Mrs. Besant's work is probably the most serious obstacle in the country to Christian missions. But probably no keen and far-sighted observer is misled by appearances. The real force at work in India is Christianity.

WORK OF THE DOMINION DE-PARTMENT OF AGRICULTURE.

The report of the Minister of Agriculture for the year ending March 31, 1913, has been printed. It contains in concise and readable form a review of the work carried on by the Department of Agriculture through its sevbranches and divisions during the year. It includes also the Orders in Council that were passed affecting

The report is presented under five general heads as follows: 1-General remarks, 2-Arts and Agriculture; 3-Patents of Invention; 4-Copyrights, Trade Marks, Industrial Deand Timber Marks; 5-Public There is also included an appendix having reference to Public Health. Exhibition and the Seventh International Congress held at Rome against Tuberculosis.

Referring to the trade in dairy products it is pointed out that for the first time in sixty years no butter was exported to the United Kingdom, but on the other hand more than six and one-half million were imported into Canada during the year.

In the Seed Branch among other work almost nineteen thousand samples of farm seeds were tested for farmers and seed merchants.

The Live Stock Commissioner by means of public sales distributed upwards of 1300 breeding sheep about one-third of which were pure-bred rams. In the Record of Performance about one thousand cows have been entered for test. These represent stock of about 150 farms.

Through the Experimental Farms' system which includes the Central Farm and fifteen Branch Farms and Stations an enormous amount of work has been done. The report not only gives one a general knowledge of its extent but brings to light many accomplishments for agriculture. In Saskatchewan, it is pointed out that the new spring wheat "Marquis" yielded at the rate of eighty-one bushels per acre. The still newer 'Prelude' wheat which civens much earlier than other good sorts was seat out for test during the year. A much larger quantity is promised for distribution during the coming winter. Many other useful points are recorded in the Minister's report, copies of which are available to those who apply for it to the Publication's Branch of the Department of Agriculture at Ottawa.

SPECTACLES FOR COWS.

Quaint industries thrive in unexpected spots of our great manufacturing areas. One of the strangest is the making of spectacles for cows. This, though an unpretentious calling, is a very profitable one, and a Birmingham firm are kept busily employed all the year round as bovine

Si'erian farmers prove the chief customers. On stormy days in spring their cows are set free to wander over the snowy plains. The reflection of the solar rays from the snow sets up a form of eye-inflammation in the snimals, and so serious did such cases become that the cowkeepers had to discover a way to prevent the

snow blindness An enterprising member of the through Siberia, saw the opportunity of trade, grasped it, and now his firm are spec acle-makers-in-chief to nearly all the cows in Siberia. The glasses are made of darkened glass, fixed in-

With a huge increase in the herds of milch cows in Siberia, consequent upon the demand in this country for Siberian butter and cheese, the business of the cattle opticians is a

"I was cured of diarrhoea by one dose of Chamberlain's Colic, Cholera and Diarrhoea Remedy," writes M.E.



MEMORIES OF MY CHILDHOOD HOME.

O! how well do I remember Those bright days of long ago, When we rambled by the sea side And watched old Fundy flow. Often with my younger brother I have wandered on the sand," Listening to the low wild murmur As the wavelets kissed the sand.

I remember those old landmarks All along that sea-bound shore: Where we played in happy childhood In those merry days of yore. Yet I see the dear old smooth place, Where we romped in childish glee; Just below like faithful sentinel, Stood the venerable old birch tree.

Then at ebb tide we would follow As the waves rolled afar; Down beyond the big old boulders Came to view the smooth sand bar. There with hands all brown and chubby

We would dig the plump white clams Crying, "Oh, I've found another. And another in the sands."

Then as flood tide was returning We would scamper up the beach Till the split rock, half-tide land

mark, We with eager haste would reach; Till the tide with eddying ripples Flowed up softly round our feet; We would linger at the split-rock Listening to its murmuring sweet. Yet with childish fancy leading, We would climb the steep bank

Through the daisies and the clover Clambering up the old boar's back; That great sand heap wild and

And below the shadowy glen; Where the sly fox reared her offspring And the wild bear made his den.

And those fields with hills and hollows, Where the ripe wild strawberries Buttercups and dandelions,

Roses wild and violets blue; There we found the nests of grey Hidden cosy snug and warm Under hillock, rock or bramble

Safely sheltered from the storm. Round our home nest memory lingers, That ione cottage for the glen; Years of childhood yet I treasure; Parents both I see as then; Those glad moments with fond mem-

Of dear mother's patient care; Still I see her bright and cheery Knitting in her low arm-chair

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