

Youth's Corner.

THE CASTES OF INDIA.

BY THE REV. F. M. CUNNINGHAM, M. A. Curate of Lowestoft, Suffolk.

EVERY body who has been to a Missionary Meeting, and has heard the gentlemen who are kind enough to address them speak of India, has often heard the word "caste" used in the course of their speeches. When I was younger I often used to hear the word, and sorely was I puzzled to know what it meant. Now, an excellent rule for young people is this—when you don't know what anything means, try and find out. It is generally very easy either to get a book and read about it, or to ask for information from somebody who knows more about these things than you do. I have heard it said of the great Dr. Johnson, that when some one asked him how he came to know so much, he said, "Because I never was ashamed to ask a question." However, perhaps, some of my young readers may have difficulty in finding out what this hard word "caste" means. So I will try to tell you.

You know that all schools are divided into classes—the most forward children being in the first class, the next in the second, and so on. Just in the same way all India is divided into classes. To be sure there is one great difference, for in a school a good boy or girl by diligence and attention can get into a higher class, as I hope all my readers who happen to be at school know very well; but in India it is not so. A person may be turned out of his class altogether, but he cannot, by any possibility, raise himself into a higher. These different classes are called "castes,"—so now you know what the hard little word means.

There are, properly speaking, only four of these castes, or classes, in India, (1.) the Brahmins, (2.) the soldiers, (3.) the merchants and tradesmen, (4.) the sudras, or slaves. The Hindoos think that these four castes originally sprung from and were appointed by their great god Brahma. The Brahmins, they say, came from his mouth; the soldiers from his arm; the merchants from his thigh; and the sudras from his foot. When they were made he said to them, "What shall be your occupations?" and they answered, "We are not our masters, O god; command what we shall undertake, and we will perform it." He then settled what their duties and their stations were to be.

But besides these four great castes, there are several inferior ones which spring from them. As a general rule, each caste keeps itself distinct from the others; but sometimes a man of one caste takes it into his head to marry a woman of another. This is not forbidden by their laws. The children of parents who so marry, however, do not belong to the same caste as their parents, but are formed into separate castes inferior to the four principal ones. Among these inferior ones the most numerous is that of the pariahs, or persons whose mother was of higher rank than their father. It is considered a much greater degradation for a woman of high caste to marry a man of a lower, than for a man of high caste to marry a woman of a lower. The pariahs are the most degraded class in India, and often sell themselves as slaves to the farmers and others, who treat them with the utmost severity, and oblige them to perform the lowest and most disagreeable offices.

I have only one thing more to tell you about caste, which is this—There is nothing the Hindoos dread so much as losing it. If a man is turned out of his caste, from whatever cause, he at once becomes an outcast from society. Even his father, his mother, his sisters and brothers forsake him; nay, his very wife and children refuse to hold any intercourse with him. If they accidentally meet him, they turn away from him as if he had some deadly disease with which he might infect them. Many rich persons who have lost caste have offered large sums of money to be restored, but in vain; the poor outcast must tear all that he once loved from his heart, and drag out his miserable existence in dreariness and woe.

THE EFFECT OF CASTE ON MISSIONS.

In the first place, the cunning Brahmins have persuaded the people that the Europeans are of a caste far below even the pariahs, so that many of them consider it a degradation to be seen speaking to a Missionary. Mr. Weitbrecht says, that often, when he has entered the house of a Hindoo, they have moved all the things out of his way for fear they should be polluted by his touch. Often, when a Missionary is preaching, the Hindoos of high caste will cover their mouths with their upper garment, lest they should be polluted by his breath.

But even this is not the worst. If a man becomes a Christian, he loses caste immediately, and, as I have before described, becomes an outcast from society, all his possessions are taken from him, and he is forsaken even by his parents and his wife. You may easily conceive that it requires strong resolution and firm faith in Christ thus to forsake father and

mother, and wife, and children, and lands for His sake and the gospel's.—Ch. Miss. Magazine.

THE AWFUL CASE OF DEFICIENCY IN WEIGHT.

(See last Berean but one.) Whatever you may have heard of weighing-machines and of methods for ascertaining weight, (absolute or specific) with truth and nicety, none is to be compared with that which wrote its awful certificate with "fingers of a man's hand"—but the weigh-master did not make his appearance—upon the plaister of the wall in King Belshazzar's palace, thus: TEKEL—which Daniel interpreted to mean: "thou art weighed in the balances, and art found wanting." You may read the whole account of the matter in the 5th chapter of the book of Daniel.

Belshazzar presented to his courtiers and flatterers the outward appearance of great prosperity, so that they thought with him, they might pour contempt upon the worship of the God of Israel, and use for their drunken feast the sacred vessels of gold and silver which Nebuchadnezzar had carried away from Jerusalem. But God had laid Belshazzar upon the balances of the sanctuary, and there, the gravity of the divine justice in the one scale made the riotous monarch's perverse, worldly mind in the other fly up to the beam as a feather; and the very sight of the writing on the wall, before he ever knew its interpretation, "made the King's countenance change; the joints of his loins were loosed, and his knees smote one against another."

Now it may be thought that his deficiency was wholly owing to his dissipation and blasphemy—and that he might have been safe, had he just enjoyed his royal state and possessions moderately, keeping the temple furniture as proud trophies of his country's glory, but not attempting to use them as drinking-cups at his feast of revelry. But it requires something much more weighty than moderation in the use of worldly prosperity, to keep the balances of divine adjustment even, when souls are weighed in them. Nothing but the merits of Christ, appropriated to the soul by faith, will counterweigh the just demands of the divine law. There are many Belshazzars at this day, among outward Christians, not rioting and blaspheming, but treating religion with decent respect, while they use the world soberly as their portion: they will be found wanting, if they remain strangers to the experience of deep contrition and brokenness of heart, and destitute of lively faith in Christ our Saviour. Remember that you must be weighed in the balances of the sanctuary; provide yourselves with an effectual counterpoise to the claims of divine justice: take upon you the Saviour's easy yoke and his light burden; honour him as the Lord your Righteousness—then the weight of his merits will be in the scale with you, and you will stand the trial and dwell in endless bliss.

HISTORICAL SKETCHES.

LORD CLIVE.—This celebrated character was the son of a lawyer, Richard Clive, Esquire, of Styche in Shropshire, and became in his early youth remarkable for daring and enterprise, rather than for steady attention to his prescribed studies. In the year 1741 he was sent to Madras as a writer in the service of the East India Company, being only sixteen years old; but he did not fancy confinement to an office-desk, and ere long he exchanged his situation for an ensign's commission in the army. In 1748 he was at the siege of Pondicherry, where he distinguished himself, though the place was not taken; the attack upon Devi Cotta, however, proved successful, and Major Lawrence, the officer in command there, spoke so highly of his talents that he was appointed to the profitable post of Commissary General. Still we find him in command of troops, and so highly were his services appreciated that in the year 1753, when he had come to England on account of ill health, the Court of Directors of the Company presented him with a rich sword set with diamonds; and on his return to India, two years subsequently, he took with him his appointment as Governor of fort St. David, with the rank of Lieutenant Colonel. In conjunction with Admiral Watson, he subdued a noted pirate of the name of Angria, and then he applied himself to the exceedingly hazardous task of chastising the Nabob of Bengal for his hostility to the British, and of driving the French from the banks of the Ganges. The Nabob with an army of 50,000 men, was totally defeated at Plassey by Colonel Clive, whose force was little more than three thousand.

Clive deposed the Nabob, and placed on the throne another native from whom he received a grant of lands which yielded a revenue of £27,000 a year. He was obliged to visit England again in 1760, on account of health, and was raised to the rank of a peer of Ireland, by the title of Lord Clive, baron of Plassey. Thus he was raised to great earthly prosperity, but he was far from happy. The reduced state of his health was connected with a painfully dis-

ordered state of mind which caused him acute suffering. Yet his services were considered of so great importance in India, four years after, when the state of that country became disturbed again, that he was sent there once more with the rank of Major General, and really he restored tranquility on his arrival, without striking a blow. He remained in India till 1767, and then he returned finally to England, where he obtained the high distinction of wearing the order of the Bath. The enormous wealth, however, which he had acquired, brought on an inquiry in the House of Commons, in the year 1773, and he had to defend himself against the charge of abuse of power: here again he evinced his great ability, and instead of being censured, he received an acknowledgment of having rendered great and meritorious services to his country. But his state of mind became more and more distressing; he was always uneasy and dreaded being alone. On the 22nd of November 1774 he put an end to his own life by a pistol-shot—a striking instance of the insufficiency of wealth, distinctions, and advancement, to confer real happiness. The awful termination of his life is attributed to temporary insanity; but it seems a matter of regret after all, that the honour of a monument in the British House of Parliament should be given to one who laid violent hands on himself.

LORD HEATHFIELD's father was Sir Gilbert Elliott, Bart., of Stubbs, in Scotland at which place this, the youngest son of the Baronet's, was born in 1718. He was educated for the profession of war at a military school in France, and afterwards distinguished himself in the war in Germany, especially at the battle of Minden, where the Prussian and British allied forces obtained a decisive victory over the French, and General Elliott commanded a body of cavalry with splendid success. After the peace, he had the command of the forces in Ireland for a short time, but exchanged that for the still more important post of Governor of Gibraltar. In the year 1779, while England was at war with her revolted Provinces in North America, the Spanish fleet commenced a blockade of Gibraltar which, with occasional relaxation in consequence of naval victories obtained by the British over the enemy, was kept up till the conclusion of peace in the year 1783. General Elliott exhibited the highest order of military skill and valour under the extremely hazardous circumstances in which the fortress and its garrison were placed, especially on the 13th of September 1782, when the combined French and Spanish forces made an attempt upon the fortress so well concerted, and sustained by such vast preparations, that it was not thought possible, by the besiegers, for the fortress to hold out against it. Yet they were disappointed; and they attempted nothing of any moment against the place afterwards.

On General Elliott's return to England, both Houses of Parliament voted an address of thanks to him; the King conferred upon him the order of the Bath, and advanced him to the peerage by the title of Lord Heathfield, Baron Gibraltar. He died of a stroke of the palsy, in the year 1790, being in the seventy third year of his age.

LORD HOWARD OF EFFINGHAM was the chief commander of the English fleet which had the honour of defeating the attempt of the Spanish King, Philip V., against England, during the reign of Queen Elizabeth. England's deliverance from the hard yoke of the Popes of Rome was a great mortification to these ambitious usurpers; the Queen and nation had been excommunicated by the Pope—which they cared nothing about in respect of their souls, but which placed them in great danger from the readiness of bigoted monarchs to attempt their subjection and keep the country for themselves. The King of Spain was the fittest tool in the hands of the Pope, to carry that scheme into effect. He equipped that formidable fleet which, in their pride, the Spaniards denominated the *Invincible Armada*; and it made its appearance in the English Channel in the year 1588. Effingham, who had been advanced to the chief naval command, as Lord High Admiral of England, three years previously, came out of Plymouth harbour to meet them with only six sail at first; the next day he had thirty ships under his command, but they were quite small, compared with the large Spanish galleons; yet he managed so well that two of the enemy's vessels were taken, before the Armada had reached Calais where it anchored. The English fleet was joined by numerous ships fitted out by the nobility and gentry, for the defence of their liberty and religion, and it counted one hundred and forty sail, when the Spanish galleons left the harbour of Calais in order to get away from some fireships which the English Admiral had sent into the midst of them. Effingham, nobly seconded by the inferior commanders Drake, Hawkins, and Frobisher, hung upon the rear of the Spanish fleet on its way northwards, until the want of ammunition obliged him to give up the pursuit. The Armada met with a new and more formidable enemy in the rough weather it encountered on its progress northwards, and not one half of it re-

turned to Spain to tell the sad and surprising tale that the ships of the heretics and the storms of God had prevailed over an armament which had gone forth with the blessing of the Pope upon it!

In the year 1596, Lord Effingham commanded a fleet which took the important city of Cadiz, and thus caused the Spaniards the further surprise of seeing in their own country Protestants as conquerors; and moreover to find them humane, kind, and altogether very much like pleasant people to have to do with.

The Admiral received the title of Earl of Nottingham as an acknowledgment of his splendid services. In the year 1604, he was sent to Spain as ambassador from King James I., for the purpose of signing a treaty of peace. The people of Madrid had been told by the priests that Protestants were monsters horrible to look at; they were quite amazed, then, to see, in the representative of the heretic monarch, a dignified personage, and among the gentlemen of his retinue some of the handsomest men they had ever beheld, even as they were struck on witnessing the gracefulness of their manners, and the correctness of their deportment.

The Admiral died in the year 1624, being then in the 87th year of his age, and having spent the latter part of his life in the retirement which the infirmities of advancing years rendered grateful and necessary for him.

LYNCH LAW.—There was in our columns, yesterday, an account of the hanging, by Lynch law, in Florida, of a negro thief named Yeoman or Yoermans, which, as it stood, was sufficiently horrifying—disreputable to the participants in the outrage, and humiliating to every right minded citizen. The account furnished by the Albany (Georgia) Patriot is still more so. It seems that the citizens, to the number of one hundred and seventy-five, "organized themselves" at the line of Georgia and Florida, and appointed a jury, who, after hearing evidence, which occupied them until near night, brought in a verdict of guilty. A motion was made to deliver the prisoner into the hands of the constituted authorities of Florida, and *negatived by an almost unanimous vote*. A vote was then taken as to what punishment should be inflicted. This was decided to be death, by a vote of about six to one, and the time of execution fixed at twelve o'clock on the following day. The assemblage now crossed the line into Florida, where the presiding officer pronounced the solemn sentence of death. One would at least suppose that all this was done by a mob—without the presence of any administrator of the laws, if not in defiance of the constituted authorities; one would feel morally certain that all the participants in the murder were ignorant men—harsh, brutal, debased and lawless. But the outrage has not even this palliation.

The sheriff of Gadsden county, Florida, was present on the Florida side of the line during the early part of the day, but left before the trial (?) closed. "Three or four preachers of the gospel were present, participating in the proceedings"; and when the wretched victim, who "fell when he heard the sentence, as though he had been shot," recovered from his swoon and piteously besought the presiding officer to pray for him, that person called upon one of the "preachers of the gospel," and strange to say, every man present knelt and joined in a solemn prayer to the God of justice, that he would grant his mercy to the wretched man, whom, in defiance of justice and law, and common humanity, they were hurrying into eternity! The very recital of such an enormity would chill the blood of any man under the skies.—N. Y. Com. Ad., Jan. 15.

CHINESE ADVICE ON READING BOOKS.

A certain class of men, though they have read a great many books, are incapable of transferring and using the stores they have laid up.

There is one convenient rule for a man who has many worldly affairs to attend to, it is to make a good selection of a volume of ancient literature, and another of modern composition, and to place them on his table. When a little leisure is gained, let him study them. If, instead of adopting this plan, he wait until he may be entirely at leisure for months, the expected period is likely never to arrive. Time flies like an arrow; in the twinkling of an eye a month, and again a month, is gone, and behold the year is at an end. This loss and detriment arise entirely from putting off to the future.—Davis' Chinese.

FOR SALE,

ENGLISH Linseed Oil, Imported French Burr Stones, London Bottled Porter, this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

PHENIX FIRE ASSURANCE COMPANY OF LONDON.

THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. (Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF

Patronized by the ROYAL FAMILY of Great Britain.



Recommended by the most eminent PHYSICIANS,

For its efficacy in removing Disorders incident to the

EYES AND HEAD.

THE FORCES, 14th Dec., 1811. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per *Zelus*.

THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware.

St. John Street, Quebec.

EDUCATION.

MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

MONTREAL TYPE FOUNDRY.

TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c.

THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry.

A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taker in Exchange at 6d. per Pound.

Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE, June 12th, 1845.

PRINTING-WORK,

OF EVERY DESCRIPTION NEATLY EXECUTED AT THE OFFICE OF THIS PAPER, On the most reasonable terms.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND,

Is published every THURSDAY Morning

BY G. S. T. & S. L. E. Y., Printer, Bookseller and Stationer, 4, ANN-STREET.

TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILLOUGHBY, (Montreal), " CHARLES BANCROFT, " W. THOMPSON, Christchurch, Mr. BENJ. BURLAND, St. John's, " SAMUEL MUCKLESTON, Kingston, are so kind as to act for the Berean.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or 3/4 Dollars if paid in advance;

AGENTS AT New York at 75 Nassau-street; Mr. F. G. FISHER, Brooklyn at 41 Front-street, Boston: Mr. CHARLES STIMSON, Washington-St.

Advertisements, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.

* Protestant Missions in Bengal, p. 259.