

been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sunday-school, probably, this poor girl had thoughtlessly received it, afterwards to find it in, we hope, the Gospel of her salvation.—*Selected.*

"THY NEIGHBOUR AS THYSELF."

HOLD it truth, the truest joy
That may on earth be had,
Arises from the sweet employ
Of making others glad.

If there be selfishness in this,
It hoards no secret pelf,
But welcomes still to share its bliss
Another as itself.

Its dearest treasures it would give,
Nor stay to count the cost;
If others on its bounty live,
Then nothing it has lost.

This love is lavished—never sold;
Its honour knows no stain;
There is no canker on its gold—
No mildew on its grain.

Be mine the happiness to know,
If rich, how blest is he,
Whom God Himself has honoured so,
His almoner to be;

But, if it be the Master's will,
That I should daily fare
Through narrow ways, a toiler still
For all I eat and wear,

Then, be it mine with grateful heart
Such blessing to receive,
As I would willingly impart
Another to relieve.

HOOK SWINGING IN INDIA.

JUST outside the municipal limits of Balasore is a small tract of land, a mile or so square, belonging to the French, on which is a scattered village of a few hundred inhabitants. In this little territory is enacted a scene each year, the most barbaric and revolting. I refer to what is called the Urah or swinging festival. A stout post, say twenty feet long, is firmly planted in the ground, upon the top of which is fastened a horizontal pole, in such a way not only to allow the pole to swing around, but for the ends also to be raised or lowered.

For the sake of seeing if such barbarities were actually permitted within not more than three miles from the European residents of Balasore, I attended the festival in company with Captain Miller and Mr. Crouch, Superintendent of Police. A flag, suspended on a pole, pointed

out the spot where the swinging was to take place, and crowds of people going indicated the path. As we approached we heard rude music, and still nearer saw the candidates for the swing going through a sort of wild dance. They were dressed fantastically rude, and painted after the manner of other savages. In the flesh of their back, just below the shoulder blade, were attached two strong iron hooks having eyes, to which ropes were fastened. Either for the purpose of testing the strength of the hooks, flesh and ropes, or to inflict greater suffering, they were going through the dance referred to, for one man holding the ropes leaned heavily backward, while the man to whom the hooks were attached leaned heavily forward. The perspiration was dripping from the victims, and they were vigorously fanned to prevent exhaustion. Thousands of people surrounded the pole, so that a near approach was very difficult. Simultaneously with a shout from the people, we saw a man swing high above their heads. A number of men took hold of a rope attached to the other end of the pole, swung the man around several times, then lowered him sufficiently so that he could take a child up and swing once around, and then again lowered him sufficiently so that this child could be exchanged for another. At each turn ambitious parents were handing up their crying, frightened children for a turn in the hands of this wretched sufferer. Though the heat was intense, I crowded my way through, and tried to persuade the leaders to loose the man and to desist from further cruelties, but, of course, all to no purpose. After an hour's waiting, heart-sick, we turned away, with the first victim still on the pole, while at least ten more were in waiting.

The whole scene beggars description, and is certainly as barbaric and cruel as anything could be, and that it is perpetrated in the name of religion does not lessen its cruelty or our responsibility to suffering humanity. That such exhibitions are demoralizing in the highest degree, no one can doubt. British law has suppressed this festival in her own dominions; and cannot her influence be brought to bear to suppress this cruelty here? The French are certainly not cruel above all the dwellers of Europe, and if the matter were presented to them, they might suppress it. It seems to me, moreover, the Government might demand its suppression because her subjects are the sufferers, and they are the ones demoralized. There were probably ten thousand people present on this occasion, of whom more than nine-tenths of the number were British subjects. One day's barbarity such as this will counteract the influence of many hundred rupees given for the purpose of elevating the people. Both policy and human feeling demand that some action be taken before another festival return.—*Rev. S. L. Griffen, in World Wide Missions.*