

that throughout the town, which could not but grieve and shock the feelings of humanity, though rendered obtuse by witnessing similar exhibitions of misery. I passed down to Pooree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Catjuri river, I counted upward of forty corpses and skeletons, in different stages of consumption by beasts and birds of prey. It is true, that these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge, the cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting-places, and in the vicinity of Pooree, many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. Many dead were turned out every twenty-four hours. The myrmidons of these pestilential receptacles were, moreover, almost as unceremonious with the miserable sick as with the dead. Because the poor wretches could not be bathed inside the hospital, these carriers of the dead, under the merciful superintendence of the native doctor, hauled them to the doors, and then literally tumbled them out; and having poured cold water over them, dragged them in again, with equal tenderness. I saw these scenes transacted.

The various golgothas were thickly charged with dead. I came, unintentionally almost, into the midst of one of these; and, while holding my breath, counted between forty and fifty bodies, besides many skeletons which had been picked by vultures. These birds were sitting in numbers on the neighbouring sand-hills and trees, holding carnivorous festivity on the dead, and the wild dogs lounged about, full of the flesh of man.

But the streets and lanes of the town, as well as the main road, presented many scenes of the most appalling misery and humiliation. The care of the magistrate, in having the dead removed, was commendable; for the dead of the morning were not to be found in the evening, though, alas! others had taken their places. Such misery as is here described might be seen all over the town, though more prevalent about the temple.

When the idol appeared in his car, many who were sick, attempted, with the hale pilgrims, to make their way out of the town toward their homes; some on foot, some in doolies,\* and some in hackeries.† Those on foot dropped on the road, and were to be seen about the sides of the tanks and under the trees at the entrance of the town of Cuttack. Five or six were lying almost close to the police-station; but the jemadar (superintendent) and his assistants were very comfortably eating their paup' upon dry and comfortable mats. A little remonstrance, however, roused them to the assistance of the poor wretches. One of the sufferers, whom they were made to rescue, was a Bengalee female, about middle age; who, sensible of the uncleanness her disease had produced, and feeling a burning thirst, had crawled by little and little to the edge of a pukah (brick) tank: she had descended step by step into the water, till only her head

appeared above its surface, and, leaning against the steps, was fast sinking, and must soon have been drowned.

But it would be almost endless to detail individual instances of suffering and death: the above will be sufficient as a specimen. The state of the miserable creatures on the road was, if possible, worse than in the city. Attacked by the cholera, they soon dropped into the rear of their company, and remained alone and unknown among thousands. Some sat down on the road, from which they rapidly increasing weakness rendered them unable to rise. This situation became their resting place, and their dying bed, as well as all the grave that many of them had. Others laid themselves on the grass beside the road near tanks or jeels, || to which they crept to drink; and I suspect many perished from inability to ascend from these watering places. Every night produced numbers of dead at the various resting-places, to be cast into the golgotha next morning.

I passed through Pipler, one of the principal intermediate places between Cuttack and Pooree; and, seeing the exposures endured by the pilgrims, ceased to wonder at the mortality. The people, worn out by their journey, without shelter, and exposed to the heavy pelting rain, laid themselves in rows by the road side. Here thousands lay, soaked with rain, till their garments were beaten into and mixed with the earth. Who could wonder if these should be seized with cholera? But I am sure I have said enough to convey some idea of the mortality of Juggernaut's pilgrims of 1841.

GOD "WAITETH TO BE GRACIOUS."—God is always near. If thou wishest access to a man, thou askest what he is doing; and he is asleep—he is not at leisure—or the servant keepeth thee off. But there are none of these things with God. Whithersoever thou goest, and whosoever thou callest, he heareth: there is no need of waiting, or of a go-between; nor is there a servant to keep thee off. Say, "Have mercy upon me!" and immediately God is with thee. For he declares that whilst thou art yet speaking, he will say, "Behold; here I am." Observe the wisdom of the woman of Canaan. She entreats not James, she beseeches not John, she approaches not Peter, but she breaks through the whole company of them, saying, I have no need of a go-between, but, taking repentance with me for a speaker, I go to the fountain itself." For this cause did he descend, for this cause did he become incarnate, that I might have boldness to approach him.—*Chrysostom.*

THE SPIRIT OF ENTERPRIZE.—The following is one of those stirring appeals which, half a century ago, aroused the churches of Great Britain from their criminal and ignoble lethargy, and prompted those self denying labours of love which have already raised the names of many honoured missionaries, to a high preeminence above the most illustrious adventurers of ancient or of modern times.

\*Litters covered with canvass.

† The common car of India.

‡ The nut of the areca-palm, lime, and spice, wrapped in a bettle-leaf, and chewed by the natives.

|| A jeel is a shallow lake or morass.