FALLACY OF JUGGERNAUT.

IONCURE CONWAY EXPLAINS THE REAL BELIEF. bristians' Ideas Have Been Erronceus—A God of Peuce and Lave, Instead of Beath.

There is no horror more widespread than that the car of Juggernaut. No church or chapel a Sunday recool room is unfamiliar with the or Sunday recool room is unfamiliar with the vision of idolaters throwing themselves beneath the blood-stained wheels. There are few Ameritan girls—boys even—who have not shed tears and dimes for the victims of that cruel and dimes for the victims of that cruel dol. The dreadful self-immedation has added a proverbial similitude to pulpit added a proverbial similitude to pulpit and platform eloquence. Grim Jugand platform the contents of trush is passing through the world; chariet of trush is passing through the world; chariet of trush is passing through the world; chariet of trush is passing through the world; many cherished fallscies must be cast beneath its remorseless wheels; among them must be crashed this world-wide notion about Juggernaut. It is a delusion. Hard as it is to lose the supposed custom of immediation under the wheels of Juggernaut does not prevail—never did prevail. On the contrary, Juggernaut is the most humane of all Griental deities, and his only the most civilized. sion of icolaters throwing themselves beneath

the most humane of all Griental deivies, and his cult the most civilized.

I could fill a column with official and unquestionable proofs of this paradox, but reserve the space for some facts of more interest to the reader. It will be sufficient to substantiate the point by a few competent authorities whose testimony has not been disputed. Dr. W. W. Hunter, gazetteer general of India, says in his Orissa (1872):

In a ciosely packed, enger throng of 100 ces

In a closely packed, eager throng of 100,000 In a closely packed, eager throng of 100,000 men and women, many of them unaccustomed to exposure or hard labor, and all of them tugging and atraining to the utmost tugging the blazing tropical sun, deaths under the blazing tropical sun, deaths must occasionally occur. There have, doubtless, been instances of pilgrims throwing them selves under the wheels in a frenzy of religious selves and the blat such instances have been rare less, over the wheels in a frenzy of religious selves under the wheels in a frenzy of religious excitement. But such instances have been rare, and are now unknown. At one time several unhappy people were killed or injured every year; but they were almost invariably cases of gar; but they were almost invariably cases of did occur were, for the most part, cases of diseased and miserable objects. The official returns now place this beyond doubt. Indeed, nothing could be more opposed to the spirit of Vishnu worship than relf-immolation. Ac cidental death within the temple renders the whole place unclean. The ritual suddenly stops, and the polluted offerings are hurried away from sway from

THE SIGHT OF THE OFFENDED GOD. According to Abaitanya, the apostle of Jagansth, the destruction of the least of God's creanath, the destriction of the least of God's creatures was a sin against the Creator. Self-immolation he would have regarded with horror. The copious religious literature of his sect frequently describes the car festival, but makes no mention of self-sacrifice; nor does it contain any passage that could be twisted into a sanction for it. Abul Fazi, the Mussulman observer, is equally silent, although from the context it is almost certain that, had he heard of the practice, he would have mentioned it. So far from encouraging self immolation, the gentle doctrines of Jaganath tended lation, the gentle doctrines of Jaganath tended to check the once universal custom of widow burning. Even before the government put a stop to it our officials observed its comparative

stop to it our omeans conserved its comparative infrequency in Pari.

Being in India il years after the above was published, i conversed with Dr. Hunter on this subject, and touch that the evidences even for suicide under the car at Pari had diminished since his work was written. The English comparativing at Polyce had in four years known but since its work was written. The English commissioner at Oris-a had in four years known but one death by accident, and two in which the victims hat trid themselves of exeruciasing companions. The was lived of the above the property of the state of the s under English rule, which did not interfere with the festival. Prof. Bein of Aberdeen University says (1876). plaints. This was just after the province passed

An Indian civil servant, Mr. Jemes Gedder, who had been resident insgistrate at Orissa, where the festival is held, informed me, from his own knowledge, that no trace of the practice of immolation could be found in the public re-

According to Wilson, the Orientalist, pilgrimages to Jugg-maut have been customary for only some 150 years, so that the annals are traceable. Dr. Hooter has gone carefully through them, has conversed with the oldest inhabitant, and found no explanation of the bad reputation of the cult. It is surmed that some early missionary who witnessed the car festival did not understand that the reason why human beings drew it instead of suimals is less one of these should get killed and so nollute the sacred precinct. The According to Wison, the Orientalist, pilgrimkilled and so pollute the sacred precinct. The man can say if he is ill or exhausted, but not the beast, who might be driven to his death. Shocked by an apparent degradation of humanity, meant to preserve animal life, such surmiced missionary, if an accident occurred, might suppose it parts of the programme. His about and moral nerves manufactured might might suppose it part of the programme. His physical and moral nerves unsettled might inflate the etery, and when this gained currency in missionary meetings and swelled collections, its inflation would hardly diminish. There is an evolution instories; a survival of the fittest for raising contributions might so develop a Juggernant accident or suicide that the original with the special of the currence as told in ness would not recognize his narrative as told in ness would not recognize his narrative as told in the thermacies. Suicide is different from sell-immolation. There are more religious suicides in England than in India. On the day after the Prince of Wales attended a thenkagiving at St. Paul's for his recovery, I read a paragraph stating that several persons were at one point sended to death. The item might flust like a couled to death. The item might float like a thistle seed to some far land, and spring up to a belief that in England

HUMAN VIOLING ARROUSERED on the recovery of a prince from albess.

on the recovery of a prince from times.

The West understands the East as little as the East does the West. When India passed under direct English rule, a difficult problem was presented by the energian possessions of its various sated by the energous possessions of its various sets. The new government was compelled to appoint temple truestees and idol guardians. England showly real 2-d that its Queen was the heart of many-headed idolatry. Her vicestoy disbursed revenues of pagadim. Under a formal pledge of protection to the great temple of Juggernant, samunal sum was assigned to the frahmans from the revenue of the annexed province. In 1845 a tremendous polemic arose in England about his particular gatronage, the government abouthis particular patronage, the government about his particular patronage, the government bring charged with subsidizing this most murderous idolate. The excitement became in Isdia a cry that the English were about to destroy their religion, and contributed not a little in the mutiny of 1857. More persons were impolated in that struggle than had ever been corificed to all the gods of India together. Added the time Jupparnaut, the delay whose And all the time Juggernaut, the deity whose fittions victims largely occasioned the slaughters, was awaiting, in wooden harmlessness, the era of Oriental research which now proves him a form of Vishnu, the lord and protector if life to whom specifical area animal in or this, to whom sacrifice, even animal, is an abomination. So it appears that Christian superstitions can be cruel also.

Jaganath, the right spelling, means "Lord of the World." It is an epithet of Krishna, who is a form of Vishnu, the Hindoo savior. His great shrine is at Puri, Orissa. At one of his two annual feativals the image is bathed; at the other ha is drawn in his car. According to the ther he is drawn in his car. According to the seed, Krishna was killed by a hunteman. His ouss were found under a tree, and a king, In-ladyumas, was directed by Vishnu to form an dadyumna, was directed by Vishnu to form an image of Jagauath and place Krishna's bones inide it. Visvakarma, divine architect, understock to make the image, but, being hurried by the King, left in anger. So Jaganath was left without hands or feet. In compensation for this, brahma gave the image eyes and soul, and presided at its consecration. It is discernible through this legend that it was originally on account of the saintly bones within it that the large was venerated. And although to the Obristian spectator the worship may appear marely that of a painted "stock," this is not true.

IT SYMBOLIZES A RESURBECTION

Kirshna's dead body. The only sacrifices be-the is are flowers, each a hope of immortality. The associations with Juggernaut are unique, and the spirit investing the shrine so far in administrative and thing clad known in India, that the fall has become of social and political import-

ance. Forbes, in his "Plea for Indian Missions" (1865), says: "Caste is the devil's yoke," and "Juggernaut was Invented by devils." This is not felicitous, for at the shrine of Juggernaut caste disappears. It is the only temple in India where the prince and the pauper, the Brahman and the Pariah kneel together. Through this peculiar characteristic of equality has been developed a means by which a certain fraternization with the English has been secured. In has long been caste law that none of Brahman family can touch any soil but that of India without deficement. Young Hindoos were for a long time restrained from visiting England, to prepare themselves for the civil service, because of the really defiling and costly earemonies of purification entailed on their return. But in recent years it has been ascertained that it is only necessary for the returning travelles to go straight to the shrine of Juggernaut, Having obtained a certificate of pilgrunage to Juggernaut, no further questions are asked; his caste is safe. In this way Juggernaut, while still signifying savagery for Christian pulpits, has become a potent patron, not to say missionary, of English civilization in India. Juggernaut has also become the shrine of religious toleration in India. At all the great refigious festivals his image may be seen, with peaceful Buddha seated beside it. Buddhism was exterminated from India many centuries ago. There is no Buddhist temple nearer than Ceylon; but the great and gentle teacher, whom we are all beginning to love as the "Light of Asia," has, within a few genera-

whom we are all beginning to love as the "Light of Asia," has, within a few generations, been taken by the hand, so to say, by Juggernaut. Buddha is gradually coming back to the heart of India through the liberalism of the worshippers of Juggernaut. This the most important sign of moral programs as the most important sign of moral progress and intellectual movement among the 200,000,000 of India. Juggernaut and Buddha are now venerated together in every part of the country. They are the gentle, or, one may say, the gentlemanly gods of the land. No violence, no cruelty nor blood-stain can approach, them. The pious devotee will not slay an insect near their temples. Such is the record of the actual is the most important sign of moral progress

The pious devotes will not slay an insect near their temples. Such is the record of the actual as contrasted with the imaginary Juggernaut, whose only human sacrifices have been drawn from the pious pockets of Christendom. In Juggernaut are summoned the line of avaters representing those whom Hindoos call their saviours, as distinguished from Liva, the destroyer's mearnations. In him are Vishnu and Krishna and Buddha. I have before me the puranic regulation for the only sacrifice permitted at the alters of Vishnu-Krishna-Juggernaut, these three being one: "He who adores the Supreme Being should behold hum in every creature and every creature in hold him in every creature and every creature in him. The Lord of Life should not be worshipped with flowers that have faded. Those of thine own garden are far bester than those of any other. With the flowers gathered must be reverence— itself a flower. There is in the intellect a sacred losus to which every breath is wafted and is lost. He who shall contemplate this flower shall find it full of splender beyond the collective light of many moons and near unto the deity."

MONCURE D. CONWAY.

RELIABLE RECIPES.

BREAD AND BUTTER PUDDING -The secret of all good bread and butter puddinge is to let the buttered bread soak in the custard for a quarter of a hour before baking in the oven. GOOD LUNCHEON material for picules, stc., is sandwiches of cheese and eggs, and they can be made thus: Grate the cheese, and to each cupful add the yolks of three hard boiled egge, minced fine: rub to a paste with a tea-epoonful of butter, season to taste with sait and pepper, and spread between buttered bread. These are nice made of brown bread.

WAFFLES -To make good waffles take one pint of buttermilk, one teaspoonful cods, one teaspoonful of melted butter, one teaoup of flour, the yolks of four eggs and a small pinch of salt: beat the whites separately to a stiff froth and add them the last thing. Have the waffle tins well greased and very hot, pour in the butter and bake hrown. When taken

too long, they will be tough and feathery. LCNDON, August 21.—The baptism of the Sorve in hot covered dish. The cream may Emperor William's infant son is to take be omitted if desired.



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This is to certify that a week ago I was This is to certify that a week ago I was suffering from a swollen hand, caused by a splinter, which was between the first and second finger. I felt a certain commotion in the nerves and was suffering greatly. By the advice of a physician I was contined to my bed for five weeks, which dumbfounded me. I paid a visit to Mma Demarais & Lacoir, and to my to Mme. Desmarais & Lacroix, and, to my astonishment, I felt the extraction so rapid that astonishment, I left the extraction at left at a state four days treatment I was perfectly cured. This cure is certainly a proof of the ability of Mmc. Desmarais & Lacroix, and it is but justice to give this letter publication.

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Montreal, January 15, 1884. A. E LACROIX, successor to MDE. DES-MARAIS, 1263 Mignonne street, corner St. El vaceth, Montreal. 45-TH,s-tf

POVINCE OF QUEBEC, }
DISTRICT OF MONTREAL.

SUPERIOR COURT. DAME GEORGINE GAUDETTE, of the town of St. Henry, said District, wife of Narcisse Dansereau, of the same place, grocer, has instituted an action en separation de biens against her said husband.

Montreal, 26th July, 1888. P. B. LAVIOLETTE,
Attorney for Plaintiff.

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LAND AND LOVE.

Let others sing of war and wine. Of stream and woodland siry, A lay of land and love be mine— Of land and love and Mary; For wheresoe'er your feet have strayed, In valley or in highland,

You've never met a fairer maid,
Or land to rival my land.
Oh! wide earth holds no dearer prize,
Nor boasts a fairer daughter, Thar Mary of the sparkling eyes From Ireland o'er the water.

Above the stormy ocean's breast, Where wave and wind war loudly, With soaring hills and Shamrock crest, My green land rises proudly; And silvery lake and sunny glade Enrich the beauteous island-Oh I Mary is the fairest maid, And there's no laud like my land!
The wide earth holds no dearer prize, &c

My love is like the blushing dawn When Summer reigns in spleadour, And, timid as the graceful fawn, Her voice is soft and tender : Beside her lips the rosecude fade—
O! seek through far and nigh land You'll never meet a fairer maid, Or land to rival my land. For wide earth holds, &c.

Around her queenly brow of anow Hanga many a clustering curl,
And cheeks where roses come and go
Has she, my matchless girl. Has she, my matchless girl.
Her blue eyer gleam like Spanish bludes.
Their glances free from guile and
She's fairest still among the maids.
And there's no land like my land. The wide earth holds, &c.

Oh! well I mind the happy day She listened to my story, When on the hills the sunset lay, In June's unrivalled glory.
We sat beneath the hawthorne's shade,
Our hands c'asped close the while, and I vowed there ne'er was dearer maid? In other land or my land. Oh! wide earth holds, &c.

I care not how the lates may frown, How fee or friend may chide me, I'd scorn the proudest empire's crown When Mary sits beside me. And till I'm in my cold grave laid, In Ireland's holy island,
I ll love my blue-eyed blushing maid,

My Mary dear, and my land.
Oh! wide earth holds no dearer prize, Nor boasts a fairer daughter,
Than Mary of the aparkling eyes,
From Ireland o'er the water,
JOHN T. KELLY Southwark Irish Literary Club.

LABOUCHERES LET R

TO OUST THE WESTERN COAST ISLANDERS WORST FOE-EMPEROR WILLIAM'S SON CHRISTENķd—an ignoble prince.

place at Potadam in the Garrison Church on Friday week. The Empress Victoria and Boiled starch is much improved by the the Dake of Saxe-Coburg-Gotha will be addition of a little salt or dissolved gum present at the ceremory. Tas King of Sweden, who is to be one of the aponeors, is expected to arrive at Potadani next Wadnesday from Copsulanger, where he will be the guest of the Crown Prince and Crown Princess of Denmark.

THE IBISH WEST ISLANDERS.

Mr. M. Davitt's appeal to the bishops and priests of Connaught to raise subscriptions and to make an organized effort to oust the Western Coast Islanders' worst foes—the landlord-has my sincerest sympathy. Of all natives of the United Kingdom these unfortunates are the most to be pitied. They bear all the burdens of civilization and enjoy none of its benefits. Their sole counsction with the body politic is a penal one. They pay taxes to a State from which they derive no advantage whatever. Every year we hear of their distress ; every year comes a ory for alms for them, and usually every guaboat which takes them provisions takes also, if not on the same voyage, at least at its next trip, a party of police and emergency men to evice them from their homes. They are simple, primitive people, speaking little or no English, clad in homespun and queerly fashioned garments, and raring shoes made of the rawhide. riey live completely cut off from it world which flaces them. This is the image among whom fussy philanthropists seek emigrants for America. Was there ever such attocious cruelty? These simple, childlike islanders are ruined body and soul by being cast into American towns. They are the very people above all others who ought to be kept at home, and there is plenty room for them at home, where their aucestors lived in far greater numbers, if the State would only treat

t em fairly.

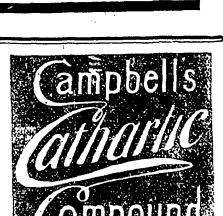
The suicide of Prince von Salm Reiffer scheidt-Dyck extinguished a crying scandal at Berlin. The Prince was Grand Marshal of the Imperial Household, and hereditary member of the House of Peers. Notwith-standing his great age—seventy-seven—he led what, to speak euphenistically, may be termed a gay life. He was too familiar with the kind of libertinage practised at the Golden House in the time of Nero. The old Emperor shut his ears to all reports sent him about his Grand Marshal's goings on. But the present Emperor, and greatly to his credit, lost no time after he ascended the throne in intimating to Prince Alfred that if he did not send in his resignation it would be His Majesty's duty to disniles him. The Grand Marshal retired to his Schloss at Dyck, near Reuss. He was found in bed there with his throat cut and several wounds on his breast. He held tightly in his right hand the razor with which it is supposed that he put an end to his ignoble life.

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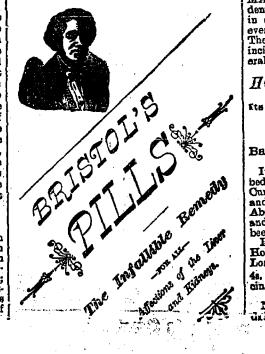
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| ylight WEDN THU: AYS, board llang | f the Liverpool Mail THURSDAYS, and from HSDAYS, and from Calling at Lough For I Mails and Passonge and, are intended to be | om Montreal at nebec at 9 a.m. |
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| rmatianrdinian | From Montreal | From Quebec. Siny 17 " 24 June 7 |
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be despatched as under:

Steamships. From Montreal. From Quebeo.
Circassian. May 10 May 11
Polynesian. June 14 "15
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