

neither hands nor feet to work his purposes among men."

The service of the temple consists of a daily round of oblations, and of sumptuous ceremonies at special seasons of the year. The offerings are only fruits, flowers, and simple articles of food, such as rice, pulse, butter, milk, salt, vegetables, cocoa-nuts, and ginger, which are offered up to the images, and then eaten by the priests.

Contrary to what has been almost uniformly asserted, the worship of Jagannath is absolutely bloodless. The spilling of blood in any way pollutes the whole edifice, and a special troop of servants is at hand to remove any sacrificial food which may have been thus profaned. Yet so catholic is Vishnuism to all forms of belief that within the sacred enclosure is a temple to Bimala, one of the wives of Siva, who is worshipped with midnight orgies and bloody sacrifices.

There are twenty-four high festivals in the year, each occupying several days, or even weeks. At the Red Powder Festival, occurring about Easter, and lasting three weeks, a boat procession is formed on the sacred lake. At the Bathing Festival the images are brought down to the lake, and a proboscis is fastened to their noses, so as to give them the appearance of Ganesa, the elephant-god of the aboriginal tribes. But the Car Festival is the great event of the religious year. This falls in the month of June or July, according as the months of the Hindoo calendar fall. Its object is to convey Jagannath, with his brother and sister, from the temple to his country house, a mile distant.

For weeks before the time, the pilgrims come trooping to Puri at the rate of thousands a day. The great car has been slowly building; by this time it has reached its full height of forty-five feet. The temple cooks have made their calculations for feeding 90,000 mouths; for the doctrine is studiously inculcated that no food must be cooked except in the temple kitchen. Each image has a separate car. That of Jagannath is thirty-five feet square, with wheels sixteen feet in diameter; the others are smaller. When the sacred images are placed in their chariots, the multitude fall on their knees and bow their foreheads in the dust. Then they lay hold of the ropes, and drag the heavy cars down the broad street. Before and behind drums beat and cymbals clash, while from the cars the priests shout, harangue, and sing songs, not always of the most decent character, which are received with shouts and roars of laughter. And so the dense mass, tugging, sweating, singing, praying, and swearing, drag the cars slowly along. The journey is but a mile, yet it takes several days to accomplish it. Once arrived at the country house, the enthusiasm of the pilgrims subsides. They drop exhausted upon the burning sand, or block up the lanes with their prostrate bodies. When they have slept off their fatigue, they rise refreshed, and ready for another of the strong excitements of the religious season. Lord Jagannath is left to get back to the temple as best he may. He would never do this but for the aid of the professional pullers, a special body of 4,200 peasants of the neighboring region.

Many reasons may be assigned for the tenacious hold which the worship of Jagannath has for so long maintained over the Hindoo race, especially among the lower castes. Foremost of all is the fact that he is the god of the people. His missionaries penetrate to every hamlet of Hindostan, preaching the great central doctrine of the holy food. As long as his towers rise from the distant sands of Orissa, there will be a perpetual and visible protest of the equality of all men before God. The poorest outcast knows that there is a city far away in which high and low eat together. In his own village, if he touches the garment of a man of good caste, he has committed a crime. In Southern India, by the old law, no one of the degraded class might enter a village before nine in the morning or after four in the evening, lest the slanting rays of the sun should cast his shadow upon the path of a Brahman. But in the presence of Jagannath, Brahman and Pariah are equal. What wonder, then, that the name of Jagannath draws pilgrims from a hundred provinces to visit his shrine.

It is not a little strange that the great revivals of Vishnuism in Hindostan coincide almost exactly in time with the great modern revivals in Christendom. Kabir, one of his first and leading disciples, was contemporary with John Huss, Chaitanya, his second great preacher, with Luther. Nor has the influence of the Hindoo reformers been less extensive than that of the German. Who shall dare affirm that a people capable of being converted in a generation from Sivaism to Vishnuism may not in some generation, perhaps not far distant, be converted from Vishnuism to Christianity?

"The ascending Day-star, with a bolder eye,
Hath it each dew-drop on our trimmer lawn;
But not for that, if wise, shall we cecry
The spots and struggles of their timid Dawn.
Lest so we tempt the coming Noon to scorn
The clouds and painted shadows of our Morn."
—Harper's Magazine.



Temperance Department.

LORD COLERIDGE ON INTEMPERANCE.

In his charge to the grand jury at Bristol, Lord Coleridge made a very powerful appeal in regard to intemperance. In the calendar, there were two charges of murder and in both cases, drink was one of the main causes. Referring to these, His Lordship said:—"Persons sitting in his position must by this time be almost tired of saying what was the veriest truism in the world, and what he supposed, because it was so true, nobody paid the slightest attention to, viz., that drunkenness was the vice which filled the jails of England, and that if they could make England sober they could shut up nine-tenths of her prisons. It was not only those particular cases to which he had been directing their attention, but other cases; and indeed a large majority of the cases which a judge and jury had to deal with began, or ended, or were connected with the vice of drunkenness." This is the testimony which judges have given again and again; and now, as Lord Coleridge confesses, it has become so trite that it ceases either to strike, or startle, or in any way to attract the serious attention of the community generally. That our more thoughtful citizens are deeply affected by this state of things, we grant; but this cannot be affirmed of the great mass of the people. There is on this very point an amount of stolid indifference which is perfectly appalling.

The inconsistency of action both on the part of our rulers and the members of our churches, to whom we naturally look to be the true reformers, is most reprehensible. Our rulers license the sale of the very article from the use of which all the mischief complained of flows. They may, no doubt, say that they can only execute the will of the people, that the people are not yet ripe for any prohibitory law, and that when they are, legislation will naturally take that shape. But while admitting the force of this, we cannot ignore the fact that at this moment the majority of our legislators are not in favor of suppression at any time. However much they might restrict the traffic, they would always legalize it, and would make it a source of revenue to the imperial exchequer. Lord Aberdare, like Lord Coleridge, has been deploring intemperance, but he sets his face against anything like Permissive Billism, and alleges that it will never be tolerated. Now, our contention is that this traffic, because of the mischief to society which it has always wrought, ought to be suppressed, that it is not a creditable thing to us as a Christian people to be filling our treasury from any such source; and that this suppression should come when the temperance sentiment of the country is wide enough and strong enough both to carry and enforce a prohibitory law.

The attitude of those who are members of the churches and who remain apathetic is still more reprehensible. Let us suppose that every member of the Christian Church throughout the length and breadth of the United Kingdom were, from this day forward, to become a total abstainer. What would be the consequence? Many who are now in the traffic would go out of it; many of those outside the pale of the church who use intoxicants would abandon them; many who are on the highway to intemperance would be arrested and saved. Drunkenness might not be wholly suppressed, but it would be immensely diminished. This gigantic Upas tree whose baleful boughs have extended themselves to all the ends of our land would have most of its branches lopped off. This great swollen river which has been flooding the country and changing our fair and fertile meadows into pestilential swamps might not be dried up, but it would shrink into an insignificant stream. This moral desert, whose boundaries are continually changing, contracting here and extending there, and which has spread itself far and wide, would soon be broken up and lessened with broad tracts of fertility and beauty.

Why, then, do not all the members of the Christian Church take up the temperance position? If they are really what they profess to be, they must be intensely anxious to suppress this vice. But are they kept back by the sacrifice demanded? Why, is not the law of the Christian life a law of self-sacrifice? Is not self-sacrifice the outcome of the love which divine grace awakens and fosters? Does not the genuine Christian rejoice to exercise self-denial if thereby he can save his brother and glorify his Master? But how stand the facts? There may be a sacrifice of appetite where an appetite has been formed, but that will be a personal gain; there may be a sacrifice of some

forms of sociality, but these can be replaced with others which are healthier. What other sacrifices there may be we cannot discover, and these we cannot dignify with the name of sacrifices. The health is not sacrificed but promoted; our pecuniary interests are not sacrificed but advanced; our moral influence is not sacrificed but heightened; our moral safety is not imperilled but increased; our power of doing good is not sacrificed but multiplied. And if all this be so, how can any professing Christian justify his remaining aloof from our movement? Intemperance is a terrible evil, a national curse. There are judges and statesmen deploring it, and that, too, in a kind of despairing tone, as if the evil had become too gigantic to be fairly grappled with. How loud, then, is the call to all professing Christians to practice abstinence! In that way they will at least deliver their own soul from all complicity with the vice.

If Lord Coleridge had been as clear and thorough in suggesting a remedy for drunkenness as he is emphatic in denouncing it, he would have done immense service to the cause of temperance. Denunciations are good as far as they go, but we must have adequate recommendations, and these he has not given us.—*League Journal*.

"TEMPERANCE LESSON-BOOK."

BY WM. M. THAYER.

The "Temperance Lesson-Book," by Dr. Richardson of England, one of the most distinguished physicians in the world, opens an epoch in the history of the temperance reform. A large majority of drunkards become so through sheer ignorance. They are men and women who know nothing about the nature and effect of alcohol, and nothing about their own physical structure. Let the children in our public schools study this admirable work, and they will not grow up in such ignorance of themselves and of one of the most destructive agents to mankind. The school boards of London, Manchester, Leeds, etc., England, have introduced this text-book into their public schools, which is ample endorsement of the work. The people of England were never chargeable with fanaticism on the temperance question, so that we may justly infer that the introduction of this book into the public schools of their great cities is the result of reflection, in connection with the intrinsic value of the book. Coming from the brain and pen of Dr. Richardson, it won a reputation at once, of course, since he stands at the head of his profession in his native country. But aside from that, the school boards named must have found the book a valuable accession to the scientific researches of the times, or they would not have introduced it into their schools.

In our youth Dr. Cutter prepared a physiology for the young, and it was introduced into the public schools of Massachusetts. We remember to have learned from it the names of all the bones, arteries, organs, etc., belonging to the body, and it was esteemed quite an acquisition to be able to rattle them off in the class whether understood or not. Doubtless an intelligent parrot might have been taught to do the same. But when the whole book was committed to memory and our physiological education completed, the real practical knowledge acquired was small.

Here is a text-book that treats of the effects of one agent, alcohol, upon the human body, its physiological effects. It explodes incidentally many of the false theories entertained respecting alcohol as food, a heat producer, etc., etc., and with facts and scientific investigations establishes the truth beyond a peradventure. It is just the knowledge that our youth should possess, before this subtle agent has lured them away. After the appetite for drink has been formed such knowledge is of little avail. Very few hard drinkers ever renounce their cups because alcohol is destroying their stomachs and otherwise inflicting physical injury upon them. Only give them drink, and stomach, liver, brain, body, and soul may go to the bad or not; what care they?—*National Temperance Advocate*.

THE FRIENDS AND TEMPERANCE.

Canon Farrar, addressing the Friends' meeting upon temperance, thus referred to the influence of one of their body: "It was William Mackin who had the honor of converting to this cause Theobald Mathew, he (William Mackin) being also a member of the Society of Friends. Mathew was working hard as a Roman Catholic priest among the degraded population of Cork, and one day on William Mackin visiting the hospital, he saw a sight which you may see any day in any London hospital—the sight of numbers brought there by the appalling diseases and brutal violence of drink—and turning round to the young Catholic priest, with his heart stirred within him, he said: "Oh, Theobald Mathew, what mightest thou not do if thou wouldst take part in this great work!" Young Mathew thought of it. For several days it

was in his mind; for several nights it kept him almost sleepless, and at last, after long prayer he came, to the determination, and rising up, he said words which have since become so memorable: "Here goes, in the name of God." That was how Theobald Mathew—guided, influenced, converted to the cause by a member of the Society of Friends—began a crusade which, for the time being, did much to cripple the whiskey trade in Ireland, and which was carried also to England, and gave the first great stimulus to the work in which we are engaged. It was incidentally through him (Father Mathew) that Dr. Guthrie became an abstainer. You know he was being driven in a part of Ireland one very rainy day, and he went into a public house to get a little whiskey, under the mistaken notion (which is not even dispelled yet) that thereby he could keep out the cold. He said to the poor drenched car driver, "Won't you come in and have something?" He replied, "Faith, I won't touch a single drop of it." "How is that?" said Dr. Guthrie. He had taken the pledge from Father Mathew. Dr. Guthrie, thinking over it, considered that here was a poor, uneducated peasant who was strong enough to resist temptation because he saw it would lead to his own ruin, and Dr. Guthrie thought if car driver was strong enough to exercise exercise that resolution he ought to be. Thus it was that he became an abstainer, and carried on the work in Scotland, and through him thousands in England and Scotland carried it on also. Therefore you are obliged, as members of this society, not only by the general traditions of the body to which you belong, but also their special influence in this particular work in the past, to promote it."—*Leisure Hour*.

WHERE THE MONEY SPENT FOR WHISKEY WENT—A TRUE STORY.

The following story was related some time ago at a temperance meeting in New York, being the actual experience of the narrator. It was told in the following language:—

A laboring man, coming out of one of the gin-shops of London, a few years ago, saw a carriage and a pair of horses standing near the door, and two women richly dressed came out of the building, and were handed into the carriage. The laborer stepped back into the bar-room and asked the owner:

"Whose is that establishment?"

The man of gin replied:

"It is mine, and my wife and daughter have gone out to ride."

The laboring man bowed his head for a moment, and then he looked up and said with an energy that made the man of gin think his customer had a sudden attack of delirium:

"I see it! I see it!"

"See what?"

"See where my wages for years have gone. I helped pay for that carriage, and for those horses, and for the silks and laces and jewellery for your family; the money that I have earned, that I should have used to furnish my wife and children a good home and good food and clothing, I have paid to you, and with my wages and the wages of other laboring men you have supported your family in elegance and luxury. Hereafter my wife and my children shall have the benefit of my labor, and I will endeavor to persuade my fellow workmen to do as I intend, with the help of heaven, to hereafter give up entirely the use of intoxicating liquors and care for my own; remove them into a comfortable home as soon as possible and save my wages. I see it! I see it! The curse and the remedy, the poison and the antidote."

STIMULANTS IN THE MANCHESTER ROYAL INFIRMARY.

The following resolutions were passed by the Manchester Royal Infirmary Committee recently, and were also approved by the General Board, held on the same day:—Moved by Edward Jackson, Esq., seconded by Philip Goldsmith, Esq., and carried unanimously: "That, considering the tendency to excess in the use of alcoholic liquors by large numbers of persons, and of the danger of fostering the appetite, the attention of the Medical Committee be asked to the administration of alcohol, with regard to the following particulars: 1st, As to the desirability of removing the prescription of alcohol from the diet side to the medical side of the bed-ticket. 2nd, As to the desirability of adopting some uniform shape in which to prescribe its use, such as spirits of wine or brandy, with the view of insuring its more definite and scientific exhibition. 3rd, The restrictions of alcohol to the narrowest possible limit, and the substitution for it where possible of some other contents of the pharmacopoeia." Resolved,—"That the foregoing resolutions be forwarded to the Medical Board for their consideration and report." This is important and most commendable action, and our friends in other places will do well to follow the good example thus being set them. We doubt not but this first step will lead on to other steps towards a wise and salutary reform.—*Alliance News*.