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Cannibalism Among the Gods.

(The Rev. W. R. James of Jessore, in the 'Baptist Missionary Herald.')

I send you a picture of the Goddess Kali. The idol was placed by the side of the road leading from the Government offices to the Mission House at Madaripore. She is represented here as standing on the body of Shib, her husband. This, it is said, she did at first

was not far away, and began to interrogate the imprecator as to what had happened. On being told that the bovine transgressor had demolished an idol, the owner of the cow betook himself to pacifying his infuriated neighbor. 'Don't be angry,' said he, 'the dumb animal did not know better. Why should you be angry? Poor thing, she couldn't help it.'

This was neither the first nor the last time for the cow to make her importance felt in-

ly ever that Hindus are heard to complain against Europeans on the score of their treatment of the cow.

Prayer Meetings Out of Church.

How different everything seems when we attempt for the first time to have a religious meeting in unfamiliar surroundings—on a street, in a charitable institution, on a boat, in street-railway car-houses, in factories. We unconsciously drop some of the mannerisms that go with gaslight, and the musty atmosphere of the average prayer-meeting room, and talk more naturally. We avoid hackneyed phrases, and stick to the essential facts of our own religious experience, of which we are sure night and day, indoors and out. For some reasons there is no better place to have a young people's meeting than some such place in the midst of the busy hum of commerce. The number of meetings held by the Christian employees of large factories and business houses during a part of the noon hour once a week is increasing. We heard of such a meeting carried on by a Christian Endeavor Society of some fifteen members in a large electrical manufacturing company in Chicago, where 2,000 people are employed. This little band has a regular audience, once a week, of 175 or 200 workmen and women operatives, many of whom are not Christians; many of whom could never be persuaded to attend a church. Such opportunities are lying ready for hundreds of young Christians in every town and city, waiting to be improved.—Selected.



THE GODDESS KALI—A SHRINE BY THE SIDE OF THE ROAD.

(From a Photograph.)

in ignorance, but when she discovered what she was doing, in horror she put out her long tongue, which is always very red, for she is supposed to be very fond of human blood. For some reason her tongue is not in the above representation. Around the neck she has a string of human skulls.

These idols are often made of mud or clay, and sometimes decorated very beautifully with tinsel. An idol similar to the one represented here was made a few years ago by a Hindu resident of Serampore. But instead of clay, he used some edible material in the making. Soon after the idol was consecrated a cow happened to come on the scene, and this time the sacred animal behaved anything but devoutly at the shrine. Finding that the god was good for food, she all but completely devoured it. Before she had quite finished her meal the owner of the shrine came out, and, to his great horror, discovered that the sacrilegious creature had nearly eaten every particle of his god. At the sight the foolish man was thrown into an hysterical fit. This I heard from our brother Bhogoboti Charan Ghose, of Serampore. The Hindu began to call the cow by all manner of names, ejaculating all the time, 'Oh, the villain! Oh, wicked creature! That animal will die now. Yes, that cow will assuredly die. She will now drop down dead.' The owner of the greedy and irreverent cow

India. There is not a more important creature in all Hindustan than the cow. Hinduism is very different in Bombay from what it is in Madras, and very different in Madras from what it is in the North-West Provinces, and very different in the North-West from what it is in Bengal; but over all India it means honor the Brahmin and worship the cow. This animal is sacred everywhere, and a cow eating a god was a kind of cannibalism. The Mohammedans, on the other hand, kill the cow, and Mohammedan butchers sometimes slaughter the animal right in front of Hindu temples. It is often said that they do this out of sheer spite, but my impression is that it is oftener done out of hatred of idolatry. Whatever are the faults of Mohammedanism, it is admitted on all hands that it has a healthy disgust of idolatry in all its forms and aspects. Downright dislike of idolatry seems to run in the blood of all the descendants of Abraham, both in line of Isaac and that of Ishmael. But, be the cause what it may, the slaughter of the cow by Mohammedans has often convulsed whole cities in India, and the cow has often been the occasion of bloodshed and the calling out of troops to quell the disturbance. Europeans, too, kill the cow in India, but as the indifferent Galio cares only for the meat, he is far more careful than the Mohammedan not to offend Hindu prejudices. Indeed, it is scarce-

The Commercial Value of the Missionary.

We do not wish to claim for missionaries any additional consideration because they unintentionally foster a trade in Sheffield hardware and rubber tubing; they do not come out for that purpose. But it is possible without ever having seen a native chapel or having heard the sometimes curious rendering of Chinese hymns to well-known foreign tunes, to appreciate the value of the missionary as a commercial traveller, however unconscious he may be of his use in that respect.

It is easy—especially for those who have travelled somewhat in the interior—to follow him as he wanders from village to village, to see the usually good-tempered groups that surround him, and who, if he succeeds in gaining their attention for a while, will surely have their turn at questioning him when his little exhortation is over. Nothing strange escapes their notice. Nothing is too trivial to ask a question upon. His clothing, its color, texture, lasting power and cost; his hat; his boots; his watch; his pocket-knife; mayhap his spectacles, his handkerchief and the paper on which his Bible is printed. It is impossible to waste time in answering all these and the many other queries which a gossiping people love to ask, but in answering even a percentage of them the missionary is preparing the way for an influx of foreign goods by and by.—North China 'Herald.'