

furnish the

INCHOFF.

founded upon the longing of the people to find Vishnu actually somewhere in the world-318 A. D.-when the priests fied with the sacred image, and left an empty elected Doetry. TY NEIGEBOR city to Red Arm and his buccancers. For one hundred and fifty years the Sai cred Log remained buried in the western ighbor," we are told, That creed I hold; jungles, till a pious prince drove out the foreigners, and brought it back. Three times has it been buried in the Chilka ghbor; oft we meet, e or crowded street; Lake; and whether the invaders were sic of her feet. Lake; and whether the invaders were pirates from the ses, or the devouring cavalry of Afghanistan, the first thing that the people saved was their god. Nor was Lord Jagannath, although burried away helpless in a covered cart, unable to defend himself by spiritnal arms. In 1558 the Mussalman general tracked him to his hiding-place, and, digging him up, carried him off on an elephant to the Ganges. There he determined to make an end of the goal of Orlass, and threw him on a binang-pile of wood. In the mer peop ks how, on a day ed her usual way into my heart for aye. stle of her dress me like a soft care

brought it safely back to Orissa.

with her smiling mien

Like Raleigh—for her dainty tread When ways are miry—I could spread. My cloak, but there's my heart instead.

Ab, neighbor, you will never know Why itis my step is quickened so; Nor what the prayer I murmur low.

I see you 'mid your flowers at morn, Fresh as the rosebud newly born ; I marvel can you have a thorn?

If so, 'twere sweet to lean one's breast Against it, and, the more it prest, Sing like the bird that pain hath blest,

You know not, dear, how dear you be All dearer for the secrecy ; Nothing and yet a world to me!

Selected Storp.

which up. The idols are used, dressed, and fed every day. The sanctuary is cleared four times for their meals, which are enlivened by the airy gyrations of dancing-girls in the Pillared Hall. The off-rings are bloodless. No animal dies to do honor to the Lord of the World. Indeed, the spilling of blood would pollute the whole edifice; and yet, so deeply rooted is the principle of compromise in this great national Lemple, that the sacred inclosure also contains a shrine to Binsa-ia, the "stainless" queen of the All-deis, the "stainless" queen of the All-de-stroyer, who is every year adored with midnight rites and bloody sacrifices. Of the twenty-four high feasts which

enliven the religions year, the Car Festival is the greatest Mr. Houter thinks it is more ancient than the temple itself, and that the ceremonial, exactly resemble ing that of the procession of the Sacred Tooth, bears the impress of the ancient Buddhistic faith. The festival has been entirely misunderstood in Europe. It is not in any way cruel or blood thirsty. and it has no connection with self-immos lation, though it is true that some persons were killed formerly at the annual recur-rences of the festival, and that ten thousand peasants annually sacrifice their lives to a pilgrimage to Jaganaath, which is one of the most frightful undertakings possibly to bumanity, and whose results, in pestilence spreading far and wide, make themselves felt, in the inroads of cholers, among ourselves. The accounts and the pistures of the Car Festival fa

bet comparatively harmless truth. ment, the raunting Mussalman's limbs dropped off, and he fell dead. A looker-

"For weeks before the Car Festival, pil on snatched the image anharmed from the fire, and cast it into the river. Holy Mother Ganges knew the god and floated him asfely down her atream till a priest him safely down her stream, till a priest, has risen to the orthodox height of fortywho had followed Jagaanath into exile, five feet, the temple cooks make their calrescued him from the river, and, extractculations for feeding sinety thousand ing the immortal part from his bosom, mouths. The vast edifice is supported on sixteen wheels of seven feet diameter, In the following passage, Mr. Hunter explains the ardent love and devotion and is thirty five feet square. The brother and sister of Jagannath have separate with which Lord Jagaouath is regarded: cars, a low foet smaller. When the sa-"As long as his towers rise apon the Pari cred images are at length brought forth sands, so long will there be in India a sands, so long will there be in India a perpetual and visible protest of the equal-ity of man before God. His apostles pen-etrate to every hamlet of Hindustan, preaching the sacrament of the Holy Food. The poor outcast hears that there



THE TRUE STORY OF JUGGERNAUT, high and low eat together. In his own For two thousand years, Orissa has clothes of a man of good custe, he has been the Holy Land of the Hindus; and committed a crime, and his outraged suits Sanscrit name, Utkaladesa-literally, perior has to wash away the pollution be-"The glorious country"-has crystallized fore he can partake of food or approach

the devotional regard of forty generations. his god. In some parts of the country, From end to end, it is one vast region of the lowest castes are not permitted to pilgrimage. One of its sages, held by build within the towns, and their misera-Hindus to be inspired, says of the glorious ble hovels cluster amid heaps of broken country : "Its happy inhabitants live se-cure of a reception into the world of spir- Throughout the southern part of the conits; and even those who visit it, and tinent, it used to be a law that no man of bathe in its sacred rivers, obtain remis- these degraded castes might enter a vilsion of their sins, though they may weigh lage before nine in the morning, or after like mountains. Who shall adequately four in the evening, lest the slanting rays describe its sacred streams, its temples. of the sun should cast his shadow across its holy places, its fragrant flowers, and the path of a Brahman. But in the presexquisite fruits? But what need for en- ence of the Lord of the World, priest and larging on the praises of a realm in which peasant are equal. The rice that has the gods themselves love to dwell ?" Mr. once been placed before the god can nev-Hunter has given a reply, perfectly satis- er cease to be pure or lose its reflected factory to the European world, to these sanctity. The lowest may demand it questions," and he has dissipated the fa- from, or give it to, the highest. Its bles which had previously obtained gen-eral belief concerning the great idol of caste, but of race and hostile faith; and which we called "out of his name," it I have seen a Pari priest put to the test seems, Juggernaut. Probably no portion of receiving the food from a Christian's

of the world presents so extraordinary a hand." picture as the beautiful, luxuriant Indian Jagannath receives sil men, and accepts up the lanes with their prostrate bodies. province, full of wonder and environment agery hird of worklip. Every form of When they have slept off their excite-to the native imagination, and in which Indian belief, every Indian conception of ment they rise retreshed, and roady for another of the strong religious stimulants even foreigners feel that they are tread. the deity, find their place in his temple, ing on hallowed ground; while the vil- from the fetichism and bloody rites of the lagers still tell how the image-breaking aboriginal races, to the mild flower wor-Mussalmans retired abashed before the ship of the Vedas, and every compromise sanctity of Orissa. In every fiscal divis- between the two. together with the lofty ion in Orissa there is a community of spiritualities of the great Indian reform-cenobites, scarcely a village is without its ers. He is Vishnu, under whatever form fertile abbey lands, and every ancient and by whatever title men call upon his family, without exception, has devoted name. The other members of the Indian its best acres to the gods. The province trinity are also represented in his temple, is divided into four great regions of pil- and the disciple of every Indian sect can grimage, as follows: "From the moment find his beloved rites, and some form of the pilgrim passes the Baitaram river, on his chosen delty, within the sacred prethe high-road north-east of Cuttack, he cincts.

treads on holy ground. Behind him lies The wealth of the temple is very great, the secular world; before him is the bat it is difficult to form a correct estipromised land which he regards as a place mate of Lord Jagannath's income. Mr. of preparation for heaven. On the south- Hunter gives us thirty-one thousand a era side of the river rises shrine after year, from fixed sources, but this sum shrine to Siva, the All-destroyer. On its represents only a fraction of the whole. very banks he beholds the house of Yama, Not a day passes without long trains of the king of the dead ; and as he crosses foot-sore travelers arriving at the shrine. over, the priest whispers into his ear the At the Car Festival, food is clocked in the last text which is breathed over the dy. temple kitchen for ninety thousand deing Hindu at the moment the spirit takes votees; at another festival, for seventy its flight : 'In the dread gloom of Yama's thousand ; and on the morning of one of halls is the tepid Baitaram river.' On their full moons, forty thousand pilgrims leaving the stream he enters Jajper-lit- wash away their sins in the surf. The erally, 'The city of sacrifice'-the head- number that daily flocks in and out of place unclean. The ritual anddenly stope quarters of the region of pilgrimage, sa- the holy city never falls short of fifty cred to Parvati, the wife of the All-de- thousand a year, and sometimes amounts stroyer. To the south-east is the region to three handred thousand. This is the of pilgrimage sacred to the sun, now computation of a native gentleman who preached that the destruction of the least of scarcely visited, with its matchless ruins had spent his life on the spot. "No one," looking down in desolate beauty across says our author, "comes empty-handed. the Bay of Bengal. To the south-west is The richer pilgrims heap gold and eilver,

the region of pilgrimage dedicated to Siva with its city of temples, which once clastered, according to native tra-dition, to the number of seven thousand, Every one, from the richest to the poor Every one, from the richest to the poor. around the sacred lake. Beyond this, est, gives beyond his ability ; and many nearly due south, is the region of pilgrim- cripple their fortunes for the rest of their age beloved of Vishnu, known to every lives in a frenzy of liberality. Thousands hamlet throughout India, and to every die on the way back, from not having civilized nation on earth, as the abode of kept enough to support them on the journey. But even when the unhappy pil-Jagannath is our old acquaintance. grim has given his last rupee, the priests Juggernaut, and the title is one of the de not suffer him to depart; some shrine many under which Vishou is known. still remains to be visited, some ceremo-Theseity of Pari, built upon the extreme ny to be witnessed, or some blessing to be south eastern shore of the province, pro- obtained. The devotee, in a fever of sp-

is a city on the far eastern shore in which ed edifice down the broad street towards Food. The poor outcast hears that there the country-house of Lord Jagannath. Music strikes up before and behind, drams village, if he accidentally touches the beat, cymbals clash, the priests harangue from the cars, or shout a sort of medley enlivened with broad allusions and coarse gestures, which are received with roars of laughter by the growd. And so the dense mass struggles forward by convulsive jerks, tugging, sweating, shouting, jumping, singing, praying, and swearing. The distance from the temple to the country-house is less than a mile, but the wheels sink deep into the sand, and the journey takes several days. After hours of severe toil and wild excitement in the July tropical sun, a reaction necessarily follows. The zeal of the pilgrims flags before the garden-house is reached; and the cars, deserted by the devotees, are dragged along by the professional pullers with deep-drawn grants and groans. These men, four thousand two hundred in number, are peasants from the neighboring fiscal divisions, who generally manage to live at free quarters in Purf during the festival. Once arrived at the country-house the enthusiasm subsides. The Pilgrims drop exhausted upon the burning sand of the sacred street, or block

another of the strong religious stimulants of the season. Lord Jagannath is left to get back to his tomple as best as he can and, but for the professional car-pullers, would infallibly stick at his country-house. In a closely packed throng of a hundred thousand men and women, many of them unaccustomed to exposure or bard labor, and all of them tugging and straining to the attermost, under a blazing tropical snn, deaths must occasionally occur. There have doubtless been instances of pilgrims throwing themselves under the wheels in a frenzy of religious excitement. But such instances were always

rare, and are now unknown. At one time, several unbappy people were killed or injured every year, but they were almost invariably cases of accidental trampling. The few suicides that did occur, were for the most part, cases of diseased and miserable objects, who took this means to put themselves out of pain. The official returns now place this beyond doubt. Indeed, nothing could be more opposed to the spirit of Vishna-worship. than self immolation. Accidental death 1 within the temple renders the whola: and the polluted offerings are hurried away from the sight of the offended god. Chaitauga, the apostle of Jagannath, of God's creatures was a sin against the Creator, Self-immolation he would have regarded with horror. The copious reli-

Jagannath, the Lord of the World !" 

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nto a sanction for it." or the it mileupe late It is pleasant to be instructed in the at trath about this wonderful custom, conto long a time believed horrors far ex- of deeding the reality, more especially as o there is no probability that the British at coverbment will ever be able to suppress up the death-dealing pilgrimages to Purfilm and Chambers's Journal.