

The Famine in India.

We are sorry to report that the famine in India continues as bad as ever. By the arrival of the overland mail we receive information from Bombay to March 12, Calcutta, via Bombay, to March 3. *The Bombay Gazette* says:—

"An eye-witness declares that the statements which have been published of the extent and severity of the suffering are in no way exaggerated. Extensive districts throughout the North-West, which in times of prosperity are like the 'garden of the Lord,' are now uncultivated and desert. The cereals have not been sown, in most cases, for want of rain; in other cases, for want of seed, the seed having been consumed for food, and the Bunnas refusing to advance, as there is no chance of a remunerative return. The prospects for the future are as dark and gloomy, therefore, as the present distress is grievous. The people throughout the country have contributed liberally for the relief of the sufferers. Bombay has given one lac and thirty thousand rupees, (about \$70,000). Calcutta has given an equal sum. Aid from Madras is yet to be realised. What would such an amount of money do, even under the most favourable circumstances, to save three millions of people from perishing for lack of bread? A more gigantic effort must yet be made throughout India. It is most vexing to find, that owing to the want of facilities for inter-communication throughout the country generally, the money contributed is consumed in carriage more than in grain. *The Oudh Gazette* writes:—For three months this province has been supplying the North-West with corn of every description; but, instead of the Zamindars transporting it themselves, traders and dealers from across the Ganges have to bring their own conveyances to carry it away. This, at best, must be a most awkward and unsatisfactory process, since the cost of transit (for conveyances coming and returning) must be as much, if not more, than that of the grain itself; so that when food is even brought to the doors of the starving, dear at the original purchase, it must sell at famine prices. The want of free and easy modes of transit—that is, simply, of made roads—is general throughout the country, and is the greatest obstacle in the way of relieving the sufferers. England's bounty is expected to flow in ere long, in answer to the appeals that have been made."

The Mofussilic of February 26 gives the following account of the relief asylums that have been established at Delhi:—

"Sir Robert Montgomery visited the relief asylums at Delhi on Friday, at mid-day, accompanied by the officers of his staff, all the civil officers, and nearly all the members of the General Relief Committee. The Lieutenant-Governor proceeded to visit the asylums, and learn with his own eyes the confirmation of the reports he had received of the deep distress abroad. There are three great asylums at Delhi outside the city—one at the Khodsea Bagh, the original relief house, which admits only the most aged, infirm, and feeblest objects of compassion, as well as the latest arrivals, who are committed to the civil surgeon for treatment. In this there were some eight hundred. The second place is the great enclosure of the Eedgah, in which from six to eight thousand receive a meal a-day. The third refuge is outside the Delhi Gate, where from three to four thousand assemble daily. This was visited first. Almost, if not entirely, middle-aged women with sickly young children formed the assemblage, of whom half were widows. The last pinches of want were not discernible here, as timely relief had been afforded, and had begun to tell. Brigadier Brown had formed the groups into regimental dispositions with great precision. No hurry, or noise, or confusion. All received their tickets, presented at the door, obtained their meal, flour and salt, and went on their way, poor things, into their lonely unfurnished homes, to eke out their scanty day's meal, the next day to congregate at the same poor-house. If these people were not fed, in three days they would infallibly fall into the condition of the second class of sufferers, which we will hereafter describe."

"After minutely inquiring into all details connected with the first section, so excellently organised and superintended by the Brigadier, the Lieutenant-Governor proceeded to the Eedgah. As he came to the gates a crowd of miserable objects yelled outside for admittance within the precincts. They had been excluded as being fit for work. The yell outside subsided as the gates were closed, and a melancholy scene presented itself. One-half the enormous area was completely covered by wasted files of human beings. In every direction and in every posture of apathy, disease, despair, and prostration, were lying about the hollow-eyed wretched victims of the dreaded visitation, almost too far gone even to care to creep among the long rows of rags, squalor, and half-nakedness."

"Sir Robert passed slowly down the lines amid almost unbroken and painful silence, pausing now and then before some gaunt and wan figure to ask whence he came, to be answered only by mute gesture or exhausted effort at articulation. Out of more than six thousand not one could be pointed out as fit for a quarter of an hour's ordinary work. It was painful enough to reflect, after viewing the remnants of human beings whom charity had reached, upon the thousands who must have been and must be perishing in the highways and byeways daily. The distribution of chuppatties and dall to this gathering takes four hours a day. Lella Mahesh Das aids largely out of his own purse in the support of these people, and Mr. O. Wood, Assistant Commissioner, aids zealously in the charitable, but painful business of superintend-

ing the alleviation of so much human suffering. Each of the homeless beings, as they receive into their tattered shreds of garments their food, pass out through the wicket to lie about and nestle among the rocks and stones until the next morning—not a few perhaps to die in the interim. Each has a wooden ticket bound round his right wrist, which he is not to remove. The men's tickets are oblong, the women's square, and the children's hexagon. Thus, no one can present a stolen ticket and get double food. Nor can he possess more than one, as it is tied to his wrist, and by no other way of presentation, and at no other than the appointed time, will the bearer be entitled to food that day. They enter until 12 a.m.; doors are then shut; they are mustered and inspected at 1 p.m., and food is distributed until all have received. Those fit for work are daily eliminated, and sent off to work with passes. His Honour expressed himself completely satisfied with the arrangements, and after desiring that the rule should be relaxed, this once, on the occasion of his visit in favour of this vociferous crowd outside, passed on to the third and last central asylum. This is enlarged from the original poor-house which has always been in existence at Delhi. The peculiarity of the last-mentioned asylum at the Eedgah is, that hope is afforded that many will recover after a week or a fortnight, and pass out again fit to earn sustenance by daily labour. But at the Khodsea Bagh it is almost past hope. Here death steps in and relieves daily from eight to nine of their sufferings. The coming spectacle of human woe here exhibited surpassed all that can be written about it, and adequately justified the earnest appeals for aid, as well as the munificent responses to those appeals. With their skeleton shapes just covered by skin hanging in thick wrinkles, the famished are brought in, some to struggle into life, most to die from the mere effort at eating. The hideous and repulsive aspect of these cases is utterly lost in the unbounded sympathy felt, as well as the regret that more cannot be done to arrest the scythe of the destroyer. All the arrangements are admirably conducted by the respected assistant of the treasury, Mr. De Grutlers. Many hundred imploring beings owe their lives to the humane and disinterested exertions of one who had to flee from the infuriated mob at the first mutiny, and for weeks suffered every privation and misery with his family in the jungles. Is there any sense of shame or gratitude among the Asiatics? Will the spectacle of returning good for evil in this, and many other instances, on the part of the British community, and a government, though only a few years after a city and district were doomed to retributive justice and confiscation for the greatest crimes, coming forward with sympathy and aid in the cause of common humanity, to rescue its inhabitants from misery and death, leave no lesson upon their minds?"

Correspondence.

For the Christian Messenger.

No Dream.

DEAR BROTHER,—
In glancing over the *Messenger* of the 24th ult., my eye rested on an article that deeply interested me; headed "*Acadia College.*" The author God has greatly blessed, just as He has promised to bless men of enlarged liberality. "There is that scattereth and yet increaseth." His plan is the bow of hope for the College, as any one may see (except the covetous,) by the golden light of its central gem, *one hundred pounds.* This was my lamp to bed three evenings ago, but ere the clock struck two, my slumbers were over.
Then I had a wakeful dream, the gist of which is, that if Bro. J. W. Barss' plan succeeds, I will be one of the *forty*, who will give, in harmony with his arrangement, one hundred dollars, and thus secure to the University one thousand pounds more. And would it be presuming too much, to say that the remaining four thousand would be forthcoming from others, who cannot afford to be indifferent. As I told my charge, on the day of public prayer for Acadia, (which, alas, was no where else observed, in this county of Baptists) that former extravagance and misapplication of funds have been allowed too long to drag the wheels of the College. That action, *united action*, IMMEDIATE ACTION, is imperiously called for. I really do not know how any Baptist can excuse himself, without falling into the condemnation of Meroz. I could write, in my poor way, for hours on this subject Sir, but abler pens are fairly representing the matter through your columns. Hence, I will only subjoin the expressive message of that noble Jew, to his adopted daughter, "Then Mordecai commanded to answer Esther, think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"
Let Baptist ministers, rich and poor, as well as Baptist friends, male and female, ponder these things in their hearts. Shall we not in all res-

pects do better, feel better, and *be better*, to come up at once, and relieve the Institution, whose fruit thus far, has been like the grapes of the promised land.

E. N. HARRIS.

Yarmouth, May 4th, 1861.

P. S.—That the above is no dream. Bro. Selden, I have selected from my library; ten volumes, best suited for a College library (though worn) as an humble donation, which I hope may be accepted. They are packed and will be transmitted to Wolfville, by the earliest opportunity. They consist of the following: Watson's Divinity; Lectures on the sacred poetry of the Hebrews, by R. Lowth, D. D.; Select Works of Archbishop Leighton; Stuart's Commentary on Romans; also on the Epistle to the Hebrews; Michaelis' Commentary on the laws of Moses in 4 volumes; British Pulpit, and Swedish Bible.

E. N. H.

For the Christian Messenger.

Acadia College. Micmac Mission.

DEAR BROTHER,—

There was a slight error in your account of the College money raised at Hantsport. Like the old story of the "Black Crows."

• • • "it was a fact,"
"But not the number just exact."

One half the sum apportioned to us, was paid in, and the whole secured. We got the Circulars on Thursday. I was just meditating an attack upon my own account, and was dreading it. But I concluded that we had our choice of three plans for raising the College money. Bro. Langille and I could pay it ourselves, and do without all the good things the amount would purchase; or, secondly, we could call a meeting and discuss the matter, and go into committee of 'ways and means,' or, thirdly, we could just exactly harness up the waggon, and go round and see who would assist. We decided on the last; and forthwith commenced operations. I took my Micmac collecting book at the same time, so as to kill both birds at once; and we succeeded. We got the money, and what was better, we got good and pleasant looks, and kind words. Next day I was quite in trim, continuing operations for the Micmac Mission. On my way to Cornwallis I called and paid, and overpaid, by mistake, the half received, to Dr. Fitch, the Treasurer of the College. The doctor sent me word of the mistake, and we put the blunder,—two dollars,—to the interest on my note to the Endowment Fund—feeling that I was still just as rich as before, and much pleased to find that the governors had selected an honest man for Treasurer. It seemed an omen for good I felt that the "needful" would be raised for the College. Some of us have fought too hard for a little knowledge not to know how to prize it. The value of it both for ourselves, our children, and our country, is "far above rubies." Our fathers and mothers had but few opportunities, but they used what they had. They felled the forest, broke up the soil, made roads and bridges, and lived on shad and potatoes, bacon and beans, and cheese, and bread, butter, &c., and sent their children to school. "Get wisdom, get understanding," was their motto. And after all this drilling, backed and followed up as it was by elder Manning and others, in former days, and by ourselves and others in later times, are we to be told that the College is to be abandoned, because learning costs something. No indeed! It does cost something. And it also *pays!* Bread costs something. Clothing costs something. Fine houses, elegant furniture, horses and carriages, cost something. Ferns and ships, and merchandise cost something. But who cares if they do? They *pay* as well as cost. And so does knowledge. They cost; but they add to our comfort, and usefulness. So does knowledge. It would not be valuable if it cost nothing. It adds more to our comfort and usefulness than does any thing else that can be done without.

But "knowledge puffeth up," we are sometimes told. This is true, because it is Bible. But ignorance also puffeth up. And if these words are not Bible, the sentiment is.

I have succeeded splendidly in my agency for the Indian Mission, since I got that impulse—that "momentum," from the College funds at Hantsport. In about two hours I have collected here this afternoon about ten dollars, having spent the forenoon among the Indians. I have seen an Indian—an additional one—who has learned to read the Bible in his own tongue. He told me how he learned. "I got your Micmac Spelling book," said he, "and an Indian taught me the letters, and I soon mastered the rest." He had the Book of Genesis, and Psalms and John in his wigwam. He had read the first two, and could read the others fluently.

The poor fellow is dying with consumption; but the word of God in his own tongue is comforting and instructing him. Can any wonder that I prize knowledge?—even the higher branches, such as Colleges alone afford—the knowledge of Hebrew, Greek, &c., which has enabled me to present this immortal soul—and there are many such—the Word of God in his own tongue? Will any wonder that I prize it above gold? True, I never attended College, but these who assisted me had. I conned my first Greek sentence under an apple-tree, in Mr. John Chase's orchard, in Canaan. But I had learned the alphabet at Wolfville. I studied Hebrew privately at Halifax, but Dr. Pryor, Dr. Crawley, Dr. Conant, Dr. Moses Stewart, and Dr. Gesenius, were my tutors. Without them I could not have even begun the study.

I am delighted with the plan proposed for securing the funds for the College. Brother Barss' offer is noble. I think the gold will come. Don't tell any body, Mr. Editor, for your life, but I would be delighted to be empowered to collect for the College, to lecture in its behalf and on the advantages of knowledge, as I pursue my vocation through the country. It seems to me to fit in so blessedly—with my peculiar work.

Yours truly,
S. T. RAND.

Kentville, May 4th.

For the Christian Messenger.

St. Margaret's Bay, School Examination.

MR. EDITOR,—

Thinking it may interest your readers generally and encourage some more particularly concerned, I beg leave to give an account of an examination held on the 3th ult. in the School at the fishing settlement of Indian Harbour, St. Margaret's Bay, taught by Mr. George J. Richardson.

Mr. Richardson has been labouring in his present school about one year. The people of Indian Harbour, though in moderate circumstances, united with one consent in the noble desire to give their children a first class Common School education, and subscribed for that purpose a yearly salary of two hundred and forty dollars for the teacher. This liberal step has resulted to their own advantage, for I believe more than seventy pupils have within the last year received instruction in the school. The conduct of the pupils, however considering the circumstances of the place, is deserving of all praise.

On the day of examination, the children's copy books were first inspected, and gave every satisfaction. Several sentences were then correctly and readily parsed by the English Grammar class, and many pretty difficult questions answered to the satisfaction of the examiners, although it seems this class had been studying English Grammar but one term. The class in Geography next acquitted themselves very creditably on the map of Nova Scotia and those of the hemispheres, besides answering a large number of miscellaneous questions. Next came exercises in Spelling, in which many puzzling and susquipedalian words were soon satisfactorily disposed of, and that in many cases by small children. Indeed this branch of the examination give me very great satisfaction, seeing that, although a fundamental point, spelling is too often neglected.

Next, the proficiency of the children in Arithmetic was pretty well drawn out by a volley of questions asked and answered orally in that branch of study.

The examination was enlivened by some pretty school songs and rounds sung in good taste and time by the scholars, for Mr. Richardson adds vocal music to the other branches taught in his school. This also is a practice worthy of more general adoption in our common Schools, as it not only supplies a delightful recreation to the Scholars and attracts them to the School, but it also exerts a refining influence on all their tastes and habits.

I could not help thinking that one great reason of the success of this school is the encouragement given to both teacher and scholars by the strong interest taken in the school by the inhabitants of the place. On the day of examination every spare seat was occupied by spectators,—not only the parents of the children but several unmarried persons being present.

Another point, and I have done. Mr. Richardson's pupils are taught to respect themselves by showing due respect to others, and in these days when ultra democracy is beginning to bring forth its bitter fruit in the neighbouring Republic, it is no small matter to have our people taught to "fear God and honour the Queen,"—to learn mutual respect and mutual forbearance.

I remain, sir, your obt. servant,
JOHN AMBROSE,
Commissioner of Schools.
St. Margaret's Bay, May 6th, 1860.