



A Family Newspaper: devoted to

Religious & General Intelligence.

REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

EDITOR.

Volume III.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, JANUARY 3, 1851.

Number 50.

"DOWN WITH FOREIGN PRIESTCRAFT."

A TIMELY STAVE.

FROM THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

(Suggested by a recent noble letter, i. e. of Lord John Russell.)

Christian England! where so long
Freedom's trumpet, clear and strong,
Still has stirred the patriot song—
Down with foreign priestcraft!

England! Truth's own island-nest,
Pure Religion's happy rest,
Ever shall thy sons protest,
Down with foreign priestcraft!

Down with foreign priestcraft!

What! shall these Italian knaves
Dream again to make us slaves,
From our cradles to our graves,
With their foreign priestcraft!

Out on every false pretense!
Common right and common sense
Shout against such insolence,
Down with foreign priestcraft!

Down with foreign priestcraft!

Aye, insidious fawning foe,
Little as you thought it so,
England's wrath is all aglow,
Scorning foreign priestcraft.

Take our Jesuits, if you will,
England's heart rejects their ill,
And her mouth is thundering still,
Down with foreign priestcraft!

Down with foreign priestcraft!

Hark! in ancient warmth and worth
East and west and south and north
Flies they loyal spirit forth,
Loathing foreign priestcraft.

Evermore with Rome to cope,
We will bate nor heart nor hope,
But our shout shall stun the Pope,
Down with foreign priestcraft!

Down with foreign priestcraft!

MARTIN F. TUPPER.

THE BIBLE AND THE EAST.

The present aspect of men and things in the East—the unchanging peculiarities of climate and soil, of vegetable and animal products, and of the external habits and modes of thinking among the people—these in their stereotyped permanency of character may be made specially to illustrate the Sacred Scriptures. Go thread long Egypt, and look on its riband of black soil skirting the banks of its nourishing river, the very "marrow and fatness" of earth's mould, pushing to quick perfection "the onion and melon and cucumber," and other esculents so sighed for by ancient Israel; its wheat furnishing bread as in Abraham's and Jacob's day for all the border of the "great sea" and all the "Hebrew" land; and its "Goshen" pastures of clover growing faster than the countless herds can eat it; and yet behold it in all its rich and spontaneous luxuriance of productiveness, "without rain" (as hints the prophet,) and "watered by the foot" of incessant toil. Pass through Sinai's desert;—and, after standing under its towering, scathed, awful summit, from weeks of hungry and thirsty sojourning in "that waste howling wilderness," feel, though you may not speak, the rapture with which the Israelite's eye first fell on the green hills of that "goodly land." Enter and traverse that land. Ride through the rightly named "hill country of Judea;" remarking the rocky sides of the valleys, covered with "vineyards inclosed," and studded with their towers, all redolent with the odor of the grapes of Eschol, and literally flowing with "honey," (or the grape syrup,) which

the successors of Jacob dwelling here send still down into Egypt; while grazing herds cover the hill-tops, and the land "flows with milk" also. Pass to the open plains, which stretch along the seaboard, the Jordan's valley, and through old Samaria; and, walking in the fields, observe the rude plough, drawn often, despite Moses's law, by a cow and an ass "unequally yoked together;" and mark too how the ploughman keeps his eye intently fixed and cannot "look back," lest in the rocky soil his frail implement should be caught and shivered to fragments; while to clear it when clogged he bears in his hand a huge, broad-pointed, spear-like "goad," a fitting instrument for a Shamgar to slaughter Philistines with. And now see the sower scattering his seed on the unfenced, half-ploughed fields, by "the way-side," where the birds (from religious scruples unmolested) gathered it, among "rocks" and among "thorns," or on "good ground." Linger later in the season; and behold the reaper with his sickle followed by many a gleaner Ruth, gathering his sheaves upon the hard-beaten threshing-floor of earth, where they are "beaten with rods," or torn by the sharp rollers of the "threshing-wain," or trampled by the feet of unmuzzled oxen; and then see with his long handled "fan" (or shovel) the winnower come, throwing up the grain to the breezes, "thoroughly purging the floor and gathering the wheat into the garner." In the more rural and uncultured district observe at "high noon" the little Davids and blooming Rachels, bringing their fathers' flocks to the wells; and, when the stone is removed, descending the rude inside steps, and filling their huge pitchers, and bearing them off on their heads; while, if with your strange garb you approach and with foreign accent address them, the quick eye will catch your wish, and with anxious wish, and with anxious haste and a smile of delight the rude but sweet child of the Desert will "let down her pitcher on her shoulder" and give the thirsty traveller a drink. And as eventide comes, drawing nigh where "as Abraham, Isaac, and Jacob" these shepherds "sojourn in their tents," observe how each little stripping goes before his flock, "calling them by name," while all "follow" him.

Then again leaving the country pass through the massive gates and between the crumbling walls of the Eastern city. As you stroll along the broad avenue on its outskirts, there will come sweeping by, perhaps, in glittering pageant, the chariot of the Eastern monarch, with a score of attendants "girt about the loins" and running, Elijah-like, before their master, bearing his pipe and "his shoes," and heralding with loud voices his approach. Turning into the narrow, dark streets, the ass on which you ride, like Balaam's, will oft "crush your foot against the wall," though less than an angel form comes to meet you. Threading these same dismal tunnels, like the ten virgins your "lamp" with you, at some dark low door you may knock and cry "Ephtha" open, (as Christ did to the blind eyes;) and if the tardy, hesitating bolt do at last grate out of his socket, you may learn that there is a value in the promise, "knock and it shall be opened unto you." If admitted, perhaps a wrangling crowd will fill the inner court-yard; and to approach the "master of the house" you may be forced to mount the side stairway to "the house top," and address him from the upper railing which the persevering friends of the palsied man broke up that they might let the sufferer down before Jesus. And there, if you become as "one of another nation," retiring to "the prophet's chamber" "on the house-top" and "over the wall," secluded as one unclean from Jew or Mohammedan, you may enjoy Elijah's rest or Peter's prayer. And—where shall we cease in such a survey?

Interesting Account of the Hindoo Theory of the Heavenly Bodies.

A correspondent of the New York Sun, writing on the 5th September last, from the Bombay presidency, India, gives the following interesting account of the astronomical belief of the Brahmins:—

"Doubtless," says he, "the world is pretty well informed by the 'Asiatic Researches,' and the works of Sir William Jones and others, on oriental affairs, as to Hindoo notions of Astronomy. It may not, nevertheless, be wholly uninteresting to some of your readers, if I recite the substance of a conversation I had with an unsophisticated Brahm Pundit, in the Town of Dhurrungaum, in the Province of Candirsh; it is also indicative of the degree of intelligence to be found in that class of Hindoos, who have for ages past, up to the present moment, ruled the social and religious destinies, and wielded, I may also add, the political power, over a hundred and fifty millions of their fellow beings. The conversation was conducted in the Vernacular, as follows:—Sectaram the Pundit said, in reply to my queries, which may in a great measure be inferred from the nature of his replies—The earth is divided into 56 parts, 50 of which are Countries inhabited by men of 18 different Castes, the other six parts are not inhabited. The Earth is in shape like that of an Egg, and is surrounded by the vast Ocean, beyond whose limits nothing definite is known. The upper end being nearly flat is the part inhabited by the 18 different human families. The whole according to the Strasters, is supported by the Hydra-headed Serpent, and not a Tortoise, as some wise have it, below this great smoke is the region called 'Patelle' possessed by the evil genii, and corresponds to the Hell of the Christian creed.

The Sun is (said to be) carried round the Mountain Maru (or Mahon) (which has its foundation on this earth) in a two wheeled vehicle called Garry drawn by the great seven (7) headed white horse Hygneve, which is one of the Gods in this form. He, (the Sun), passes through the air (space), distant twenty thousand Cass, or 40 thousand miles, from the mountain Maru, making his circuit in 24 hours, which causes day and night. Thus, when the Sun is on this side of Maru it is day, and night when passing round on the opposite.

The moon is said to be carried round "Maru" in a four wheeled vehicle called "But" drawn by two "Hem" or Antelopes, as the moon is said to move much faster than the sun, which accounts for the four wheels and the two Antelopes. The moon is forty thousand Cass or about eighty thousand miles from Maru or double the distance of the sun, whose circumferences (the Hindoos always measure the periphery and not the distance) are 1000 cass or 3000 miles each, consequently the sun and moon are both the same size. The former is said to be a glowing hot mass or ball of fire; and the latter a cold watery body; and the leakage that takes place from the rim of the moon in the night time is the cause of the dew found on the grass in the morning.

The Eclipses are said to be caused by the shadow of "Rahoo," who is represented as an evil monster. On a certain occasion, when the sun and moon were sitting down together, the god Vishnu placed the water of life between these two orbs, which the god intended as the greatest favour to the "Bishes," his (angel) worshippers, who, while performing "Poojah" (sacrifice, prayers, etc.) were disturbed by "Rahoo," who slipped in and began to throw dust on the heads of Vishnu's admirers, and in the melee took advantage of the confusion thus produced to steal the water of life, and drink it up, for which offence, Vishnu cut off

his head: he, however, continues to thrust his headless body, "Rahoo," between the earth and these two Celestial bodies, and his shadow causes the eclipse, according to the "Shastras," and not, as some Hindoos say, a great serpent that attempts to swallow alternately the sun and moon.

The waning of the moon is (said to be) owing to her having in her feminine character gone astray, in a certain sense of that word, and the unilluminated limb seen during the monthly phases is the evidence of her blemished character, she became a mother, and gave birth to the star "Booah," and whose father was "Bishee," a kind of immortal ascetic or devotee, now in heaven.

The various planets and stars are said to be whirled through a space round the mountain "Maru" by various animals; the number of planets correspond with the days of the week, over which they severally and respectively preside.

The twelve signs of the Zodiac are thus stated:—

Sanskrit.	English.	Latin.
Mesh, (or Mendah.)	Ram,	1st. Aries,
Vrashe,	Bull,	2d. Taurus,
Mithon, (male or female.)	Twins,	3d. Gemini,
Carruek,	Crab,	4th. Cancer,
Shuwah, (or Shing.)	Lion,	5th. Leo,
Cuneeah,	Virgin,	6th. Virgo,
Tool, (or Tolah.)	Scales,	7th. Libra,
Brishee, (or Bitchu.)	Scorpion,	8th. Scorpio,
Dun	Riehar,	9th. Sagittarius,
Shueker, (or Muggur.)	Alligator,	10th. Capricornus,
Coomb,	Pot of water,	11th. Aquarius,
Min, (or Muaher.)	Fish,	12th. Pisces.

Thus it will be perceived that, with the exception of the 9th and 10th Signs, the Hindoo Zodiac is identical with ours.

A word about American enterprise. During my second overland passage to India in March last, I made the acquaintance of a Bengal officer on his way back to Calcutta, who said that Sam Slick clocks, as he called them, were civilizing India; that their introduction into Bengal were doing more good than all the missionaries put together—that their cheapness recommended them to any native with any means, and that they were to be found in every respectable native gentleman's house, and that the Hindoos by their use are beginning to learn the value of time, a thing hitherto almost wholly disregarded by them, and that there was no telling the reform these time tellers were quietly producing in Hindoo society.

Here, in Bombay, there appears to be a considerable demand for Yankee clocks. The works, I may remark, should be made of brass, as wood will not stand this climate; a friend has suggested that the springs should be fitted into brass boxes, or "barrels," as one that he has sometimes gives him trouble for the want of the above arrangement.

The Shakers.

A correspondent of the Philadelphia Ledger writes as follows:

Some weeks since I was at Lebanon, in the State of New York, the residence of two or three families, or Societies of that singular sect denominated Shakers. I took some pains to learn their views, habits, and customs. I visited their village, witnessed their mode of worship, and received from them some account of their mode of life. Their worship is a strange mixture of the serious and the ludicrous. They clap their hands, sing and dance, denoting as they suppose their victory over sin, and the great joy and happiness of the New Jerusalem state. In preparing to dance they rose simultaneously, the men on one side of the house and the women on the other, and removed, in quick order, the seats or benches they had occupied, so as to give them full sweep for their dancing exercise. The men pulled off their coats, as if they were about to engage in severe labour. They then ranged