

from England, is one of sixteen steamers employed by Messrs. Donald Currie and Co. in the Cape and Natal Royal Mail Services. She is 342 feet long, 38 feet broad, and 28 feet deep, has a tonnage of 3,000 tons, and was built by Messrs. R. Napier and Co., of Glasgow, the well-known Clyde builders, who also constructed her engines, which are of great power. Her average speed is twelve knots per hour, and she can accommodate a hundred first class, seventy second class, and a hundred third class passengers. The cabins are of the most ample description; every arrangement being made on board for the comfort and convenience of passengers. The dining-room is a square saloon extending across the ship, lighted from the sides and by a cupola in the centre, securing excellent ventilation.

The ladies' cabin is a commodious and handsomely-furnished apartment, and the state rooms throughout are well ventilated. On the upper deck there are extra state rooms and a smoking room, and in order to prevent the inconvenience arising from cooking on the spar deck, which is common on many vessels, the galley, with excellent bakery, butcher's shop, vegetable lockers, and other conveniences attached, is placed upon the upper deck. In the centre of the vessel an extensive promenade deck is provided for passengers.

"BRINGING IN KAFFIR PRISONERS" was an every-day incident at King Williamstown, at the time when our artist's sketch was taken. The native soldier marching proudly behind belongs to the friendly Fingoes, who have fought with us against the rebel tribes. The *Army and Navy Gazette* says that the local defences are about to be entirely re-organised by General Theisger and his staff. The corps of Mounted Riflemen is to be resuscitated, and will consist of 1,000 men, and there is also to be a force of Yeomanry Cavalry 3,000 strong, and a Burgher Force in which every man from 18 to 30 years of age will be called upon to serve in the event of danger. The statements that the war was practically at an end in consequence of the death or capture of the principal rebel chiefs appear to have been premature. The *Times* of Tuesday last contains a letter from Kimberley dated July 31, in which the writer says that no greater mistake could be made than to think so. If we were lulled into any such idea, and for one moment lacked our vigilance, there would be a general rising of the blacks, who would then show us no mercy. There is certainly something more than ordinary in the wind, for at Litaklong the other day several of the prisoners captured belonged to tribes living hundreds of miles away. They came on business—and that business was war. If that surmise is right, we shall want about four times the number of European troops, or, what would be as good, natives from India, to cope with them. The blacks are for the most part well armed, fight well, and in some instances, I think, are commanded by Europeans. In a few of the fights I have noticed orders being sent to the front from certain points in the rear, and that is certainly not the way a native chief would carry out a battle or conduct himself during one. Again, the earthworks we took at Litaklong were never planned by any Kaffir. I never saw anything like them in this country; and how could they know anything about such works?"

AN ARTIST'S PILGRIMAGE IN THE HOLY LAND. V.

At the foot of Mount Gerizim is situated a cistern which Jews, Christians, and Muslims agree is the Well of Jacob, mentioned in Genesis xxxiii. 19. The cistern is seventy-five feet deep, and a long rope is required for the purpose of drawing water. It was formerly deeper than now. In summer it is often dry. It is seven and a half feet in diameter, and is lined with masonry. The ruins of the church once built over it (which had been destroyed by the time of the Crusaders), and the numerous stones that have fallen or been thrown into it, have probably raised its bottom. If, as is probable, this well was the scene of our Saviour's conversation with the Samaritan woman, the tradition had already attached to it that this was Jacob's Well, and that around it was the field which he purchased, and where Joseph was afterwards buried.

The modern En-Nâsira is situated in a basin on the south slope of the Jebel-es-Sikh, on the site of the ancient Nazareth. The appearance of the little town, especially in spring, when its dazzling white walls are embosomed in a green frame-work of cactus-hedges, fig and olive-trees, is very pleasing. The population amounts to some ten thousand souls, of whom about four-fifths are Christians of various denominations. Most of the inhabitants are engaged in gardening and farming, and some of them in handicrafts, and in the cotton and grain trade. In their costumes and general appearance the Nazarenes have retained many peculiarities. At weddings the women wear gay embroidered jackets, and have their foreheads and breasts laden with coins, while their riding camels are mostly caparisoned with shawls and strings of coins. As "Mary's Well" is the only spring which the town possesses, it is all but certain that the Child Jesus and his Virgin Mother were once among its regular frequenters. The motley throng collected around the large and antiquated marble trough, especially towards evening, presents a very picturesque appearance, and the interest of the scene is greatly enhanced by the thought that it is probably very similar to that which might have been witnessed upwards of eighteen hundred years ago.

We have borrowed the above description from Baedeker's Guide; our engravings are from photographs by Mr. Frank Mason Good.

"AMONGST ALIENS"

A NOVELLETTE by Mrs. T. A. Trollope, is continued on page 241.

GARDEN PARTY AT MARLBOROUGH HOUSE

CONCERNING this engraving, which is from a sketch taken in the grounds of Marlborough House, on the 13th July last, our artist writes thus:—

"The grounds at the back of Marlborough House are more extensive than is easily imagined, and contain a great many trees—chestnut, lime, and elm. Above the well-trimmed box hedge which almost surrounds the garden the trees of the Mall appear, and so the visitor hardly realises that he is in London. It is well to be a Prince, and enjoy such a retreat in the heart of a great city.

"On this afternoon the sun shone out beautifully, and the sunlight alternating with the shade from the trees was most charming. At the other side of the lawn, opposite the House, was erected the tent given to H.R.H. by the Maharajah of Cashmere, and here I understood from the Prince himself that he would receive his guests. But when the first of them arrived the Princess and he were standing in the centre of the lawn, and I never saw any one enter the much-prized tent. Away to the right, at one end of the grounds, was another tent reserved for Her Majesty the Queen; at the other extremity of the grounds was the band of the Rifle Brigade. Nearer was another, but smaller band, the Hungarian Bohemian band, from the Paris International Exhibition. This band, though small, played very beautifully and with the greatest spirit, and appeared to be extremely popular. The guests began to arrive at five o'clock,

and the lawn was occupied by several hundred guests till past seven. The Queen arrived about half-past five, and remained for about an hour and a half."

"MY LOVE IS LIKE THE MELODY"

THE best commentary we can make on this picture is to quote Burns' song in its entirety:—

My love is like a red, red rose,
That's newly sprung in June;
My love is like the melody,
That's sweetly played in tune.

As fair art thou, my bonny lass,
So deep in love am I;
And I will love thee still, my dear,
Till a' the seas gang dry.

Till a' the seas gang dry, my dear,
And the rocks melt with the sun;
O! I will love thee still, my dear,
While the sands of life shall run.

Then fare thee weel, my only love,
And fare thee weel awhile;
For I will come again, my love,
Though it were ten thousand mile.

SIHERE ALI, AMEER OF AFGHANISTAN, AND HIS SON, THE LATE ABDULLA JAN

ABDALLA, descended through successive generations from an Israelitish house of the Captivity—so runs the Afghan tradition—was the founder of the Abdalli tribe. He left three sons—Foful, Barak, and Alako. Barak was the father of Saifal, the father of Daru, the father of Nek, the father of Ismail, the father of Kaisar, the father of Omar, the father of Mahomed, the father of Yaru, the father of Usaf, the father of Sarfraz (Payandah) Khan, the father of Dost Mahomed Khan, the late (1829-63) Ameer of Afghanistan, the father of Shere Ali, the present Ameer. Dost Mahomed had about twelve sons, of whom the best known, beside the present Ameer, are the late Afzul Khan, the father of Abdul Rahman Khan, the pensioner of Russia; and the late Akbar Khan, the assassin of Sir W. Macnaughten (Dec. 25, 1851), and contriver of the massacre of the Kyber Pass. Shere Ali, it may be remembered, was the son whom Dost Mahomed had selected as his heir, and on the death of Dost Mahomed in 1863 his brothers at first appeared to acquiesce in their father's will. Ultimately, however, Shere Ali had to fight for his kingdom with his elder brother Afzul Khan, and for some time was unsuccessful, so much so, indeed, that the latter entered Cabul in triumph on May 21, 1866, and was subsequently proclaimed Ameer. The Indian Government, however, refused to recognise him, Sir John Lawrence alleging that Shere Ali was still in possession of a large portion of Afghanistan, and in 1868 Shere Ali, on the death of his brother, was enabled to repossess himself of Cabul, and resumed his sovereignty. The Umballa Durbar of March, 1869, at which Lord Mayo met Shere Ali, is too much a matter of history to need any description here, but we may mention that during the same year Shere Ali conceived the idea of an invasion of Bokhara, from which he was only restrained by British counsels. Since the Seistan Arbitration in 1871, when by the advice of a British arbitrator a large slice of territory in dispute between Persia and Cabul was yielded to the former country, a certain coolness has always existed between the Ameer and the British authorities, which culminated in 1876 in the complete severance of political relations, and the withdrawal of the native agent. After this incident, and the refusal to permit Sir Douglas Forsyth to pass across the frontier—to quote the words of *The Times*—the British Government has maintained an attitude of "haughty passivity," until the action of the Russian Government in sending the mission which has recently been so well received by Shere Ali compelled us to despatch the special embassy, which, under Sir Neville Chamberlain, is now at Simla in readiness to start for Cabul as soon as the answer is received from Shere Ali to the letter of the Governor-General, expressing this intention. Of the present Ameer's sons, the only two whose names are generally known are the youngest, Abdulla Jan, who has just died at the age of sixteen, whose mother was a daughter of Afzul Khan, the son of a half-brother of Dost Mahomed Khan; and Yakoob Khan, who is about thirty years old, whose mother was a daughter of the Chief of Salpura, and a woman therefore of far inferior family and rank to the mother of Abdulla Jan. On the death of Dost Mahomed Khan, Yakoob Khan materially assisted his father against his brother, Afzul Khan; but finding that his father was determined to nominate Abdulla Jan as his heir apparent, he became discontented, and after stirring up all manner of intrigues, in 1870, broke out into open rebellion, ending at length in his being cast into prison in 1874, at Cabul, where he is probably still a captive; for the story of his escape during the confusion following on Abdulla Jan's death is not believed in India. Abdulla Jan was recognised by the Indian Government as Shere Ali's heir in January, 1874; and now that he is dead, it has been very generally assumed that we should urge the recognition of Yakoob Khan on Shere Ali as his successor. But the time has passed for attempting to secure our hold of Afghanistan by such clumsy and uncertain intrigues. In view of the establishment of Russia in Kars, Ardahan, and Batoum, political control over Afghanistan has become more than ever important to us. It is a proverb throughout the East, that "he who would rule in India must first make himself master of Afghanistan," and only when we are in virtual occupation of Afghanistan will the people of India believe, without questioning, in the security and permanence of the dominion we have obtained over them.

THE CHAPEL ROYAL, ANTANANARIVO, MADAGASCAR

"MADAGASCAR," says Mr. Keith Johnson in his admirable book on Africa, published in Mr. Stanford's series of Geographical Handbooks, "forms an independent kingdom under the rule of a Hova dynasty (the dominant tribe of the three which inhabit the island), and had till lately always entertained extremely hostile feelings towards Europeans and European influences, although Christian missionaries have long been stationed in the country. The last Queen was a zealous heathen, but at the coronation of her successor, Ranavalona, all the old religious observances were abolished, while the Gospel lay at her right hand during the ceremony. She was subsequently baptised, and on September 8th, 1869, all the idols of the whole nation were by her orders committed to the flames. Thus at length took root the seed of the Gospel planted here by the London Missionary Society seventy years previously. Such a thorough and rapid religious revolution has probably never been witnessed in any other part of the world."

Since the Queen and Court have embraced Christianity, Divine service has been held in the Palace twice every Sabbath, conducted by native ministers, a Christian Church has been formed, and the ordinances of religion regularly administered. This has rendered the erection of a suitable building, in which the Queen, Prime Minister, and Court may worship, necessary, and Mr. W. Pool, of the London Missionary Society, was

requested to prepare plans and superintend the work. The result is the building of which we give an engraving. The chapel itself is a parallelogram, intended to accommodate some four hundred and fifty worshippers, having at its south-west corner a tower, with spire rising to the height of 112 feet, and on its east side a minister's vestry, with entrance to the platform, also a private room for the use of the Court, the Royal residence being situated on high ground immediately to the east of the church, and an ornamental bridge has been built so as to afford ready access by a staircase to the private room, and from thence to the church. A law requires that in all public assemblies the Sovereign should occupy the highest seat; hence, the erection of an elevated floor or pew was imperative. The base of this pew is of a coarse native marble, panelled, with projecting ornaments between the panels. The enclosure, framing, and panels, the staircase, the platform, altar-rails, and pillars, the canopy with its handsome soffit, as well as the base, are good specimens of native carving, and took a very long time to execute. The wood used is handsomely veined, and somewhat resembles light rose-wood. The church is filled with benches of the same kind of wood, but of the colour of oak; beneath the trellis in the canopy scarlet velvet will be introduced.

The Italian style is in harmony with the surrounding buildings, hence its selection, and great freedom has been used in the work of ornamentation. The church is built with native stone, found immediately on the primary formation. It is supposed to be granite, with dull felspar crystals, having earthy matter consolidated between the crystals—one would suppose by the action of water. It is worked with chisels and chisel-shaped hammers, whose handles can easily be removed for sharpening. The natives work very creditable mouldings with these rough tools. The shafts of the columns inside the church are of a dull red-coloured clay or soapstone; the keystones, the carved band, and the frieze, with other work inside, and two large panels on the outside of the building intended to receive the engraving of a Royal proclamation, are of this material. Care has been everywhere taken that no pressure other than its own weight shall be on it; this material would seem to harden after exposure. The roof is the only one in the country covered with slates; they were quarried some five days' journey south of the capital. The arrangements of the building are for the Congregational form of worship, which form is thoroughly esteemed by the Court and people generally. The building itself exhibits the results of instruction given to the natives by the agents of the London Missionary Society, to whom they are also indebted for their knowledge of several useful arts other than those connected with buildings. The geometric stained-glass windows were supplied by Messrs. Camm, of Smethwick; the ceiling ornaments by Messrs. Jackson, London; and the organ (a fine instrument with two manuals, and two and a half octaves of foot-notes) by Messrs. Hill and Sons, London.

In the *Church Quarterly Review* for July there is an interesting paper entitled "Religion in Madagascar," from which we learn that there are more than 150 churches in the country (which contains a population of about 5,000,000) in connection with the palace church. The writer of this paper believes that before long there will be a State Church of some sort. At present, as indicated by Mr. Pool, the national feeling gravitates towards some form of Congregationalism, meanwhile the Malagasy have in their country missionaries of the most varying Christian denominations, Independents, Quakers, Anglicans, Norwegian Lutherans, and Roman Catholics, so that they have an opportunity, which was not afforded to early converts from Paganism, of examining different forms of the Christian creed, and deciding which is best suited to their own needs. With regard to Government, the Malagasy, like ourselves, have a prejudice in favour of female sovereignty. But though the Queen is nominally at the head of the nation, her husband, who combines the functions of Lord Beaconsfield and the Duke of Cambridge, really exercises almost absolute sway, being held in check only by a limited body of nobles.

THE OCCUPATION OF CYPRUS

CERNIA or Tzerina, the ancient Cerynea, which is supposed to have been originally founded by the Dorian colonists, under Praxander and Cepheus, is a quaint and pretty old town, or rather village, and is the only port or harbour on the Northern coast of the island, and is the place of direct communication with Karamania, on the mainland of Asia. A cluster of tall, flat-roofed houses surrounds the little harbour which, enclosed by a tumble-down Venetian mole, is just big enough to contain its dozen little gaily painted white-winged boats. With the exception of the citadel it is a small dirty place, almost exclusively inhabited by Mussulmans. The sturdy old Venetian fort gives a solid, if somewhat old world air of security to the place, and on the day the accompanying sketch was made the Turkish crescent floated for the last time over the battlements where it had reigned supreme for three centuries. The Union Jack now waves above the principal gateway over which the seamen of H.M.S. *Raleigh* have painted the words "Fort Raleigh." The F Company of the 42nd Highlanders have now removed from Chiflik to within half a mile of Cernia, where water is so plentiful, and the general conditions so favourable, that they have dubbed the place "Camp Eden." Behind the town a well cultivated, but hot and dusty plain, relieved by a few gaunt palm trees, gradually rises into the olive-clothed slopes which form the bases of the hills. From the swathing belt of olives the jagged peaks start up to 2,000 or 3,000 feet above the sea. Among these peaks, rugged and rock-strewn, are several old strongholds perched like eyries, overlooking the sea and commanding a magnificent view of the rich gullies and brown plains and even the misty hills of Asia Minor far away.

THE MONASTERY OF LAPAIS

ABOUT three miles from Cyrenia on the lower spur of one of the hills stands the beautiful mediæval Monastery of Lapais, built by King Hugo III. about the end of the fourteenth century. It belonged to the Latin Church, but was destroyed by the Turks when they captured the fortress of Cernia. The abbey occupied one of the most picturesque spots in the whole island; still standing is a large hall 100 feet long by 32 in width, and 40 in height, which is supposed to have been used as a refectory. Beneath this is another apartment divided into two chambers, the vault of which is supported by massive columns. In the courtyard, piled one upon another, are two large marble sarcophagi of Roman workmanship one of which is ornamented with flowers, nude figures, and bull's heads in bold relief. Upon the lintel over the doorway are engraved three shields, one representing the Cross of Jerusalem, another the Royal Arms of the Lusignans, and the third a lion rampant. The Gothic chapel of the abbey has been partly repaired with sun-dried bricks and plaster, and is used by the resident Greeks as their place of worship, portions of the churchyard serving as their cemetery. Though now in ruins, it is lovely in its decay, and the view of it in the early morning, when the graceful building stands out boldly above its surrounding trees, backed by the shadowy mountains, is very fine.—Our engravings are