

also sow then in heat; and some, again, we may sow in the open in the very first week of May; these last will easily thrive, bloom, and cast their seed, all before the appearance of the first autumn frosts. A good deal of confusion of idea exists as to what really is a *hardy* plant. Some people imagine a plant to be hardy merely because it is exceedingly well known, grows quickly, and is to be found in most gardens; or again imagine that because a plant is a slow grower it is, therefore, non-hardy. This is all a delusion. The common nasturtium, for example, will blacken up on the approach of frost; whereas a camellia will positively stand a degree or two of frost, and cast its buds if exposed to too much fire-heat in the winter.

There is another method of assisting plants to continue blooming, and that, strange as it may sound at first sight, is to gather flowers pretty frequently, whether for table or drawing-room decoration. Many particular gardeners are niggardly in this respect, and, in consequence, have to put up for a large part of the year with a plant that is little better than an evergreen shrub. Roses, for example, more particularly, if well gathered from the time of their first bloom in June, will go on blooming until late in the autumn.

All the better class of sweetwilliams may be propagated now by taking off the shoots round the bottom, and striking them under a hand-glass. Of course we select only the double ones; but, indeed, biennials of every sort can now be advantageously sown. And then in this month of May something must certainly

be said about the herbaceous plants which figure so prominently in the gardening system we have always advocated. We can, then, either sow perennials now, or, if we also intend to propagate them, by parting the roots; this we can do with any, as soon as their blooms decay. All our old friends, then, such as the penstemons, campanulas, columbines, lupins, delphiniums, &c., can be thus manipulated. When we part those that have gone out of bloom, we must not take too small a piece of root. Yet a piece with a good heart to it and some root will make a good plant afterwards, if you take the additional precaution of giving it room to grow, a fair situation, and a properly prepared bed. But still it is astonishing, and it has, doubtless, often been observed by many, under what apparently unfavourable circumstances some of our perennials seem capable of flourishing in a most respectable way. Who has not often noticed perennials in bloom along a carriage-drive, where trees and tall shrubs on either side half exclude the sun, and afford a plentiful drip into the bargain? In parting perennial roots, then, give at first plenty of water, and let the operation be just after the sun has gone down; but take care to have the parting and the planting done at one and the same time, so as to avoid the risk of your pieces of root drying up. No particular care is necessary in sowing perennial seed. Sow in patches or drills, but thinly. The seed always comes up strongly, and thin sowing will give you, therefore, less trouble when the thinning-out time comes afterwards.

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## ON THE SOCIAL POSITION OF DIVERS ANIMALS.

BY C. F. GORDON CUMMING.



**A**MONG the many interests of travelling in far countries, few have for me a greater attraction than the singular difference in what I may call "the social position" of animals in divers countries. In Britain, for instance, there are comparatively few homes

which are not shared by a moderate (very often an immoderate) number of dogs, of various sorts and sizes, while somewhere in the background we may be almost sure that one or more cats are domiciled. Then, is it not almost part of an English country gentleman's religion to follow up his Sunday luncheon of roast beef and plum pudding by going the grand round of the kennels, the stables, and the farm, lingering lovingly at the stall of each favourite hunter, discussing the merits of the various hounds, leading his guests in slow procession up and down the long lines of stall-fed cattle and beautifully-kept pigs and piglings, and gazing in rapture on the monstrously distorted forms of prize hogs, too fat to rise even at the approach of the squire?

I confess I have no love for such, and am apt to shock my hosts by shirking this part of the Sabbatical

routine, but I really have a strong feeling of sympathy with the poor Highlanders and islanders, whose humble fireside is often a true menagerie, for not only do the cow and her calf sometimes lodge under the same roof, in the outer half of the bothie, but the cocks and hens and pigeons all roost on the rafters, enjoying the nice warm peat-smoke which fills the house, and occasionally playful kids or a pet lamb have the run of the hearth, and live on terms of intimate friendship with the sagacious collie dogs. Across the channel, our neighbours in the Emerald Isle are, I think, apt to be a little *too* friendly towards their porcine pets, but there is no accounting for tastes! In the same way, it seems rather odd in the Hawaiian Isles to see the women neglecting their babies, that they may be able to bestow undivided affection either upon small dogs or young pigs. The latter, when they arrive at months of discretion and full growth, are apt to be exceedingly inconvenient household pets.

Of genuine reverence for animals in its most wonderfully developed form, we had some strange glimpses in Egypt's memorials of the past, as seen in the splendid museum of Boulac, and elsewhere. But it was not till we reached India that we fully realised to what excess such reverence for living animals is carried—not till we were familiar with the bazaars



and temple courts of the strange beautiful cities "wholly given to idolatry," and had seen the patient corn-merchants submitting to the wholesale robbery of their property by troops of holy monkeys and beautiful white Brahminy bulls—the living representatives of the monkey-god and of the sacred stone, or bronze, or marble bulls, which receive such devout worship in the temples. Here, too, multitudes of most annoyingly tame crows come up boldly and snatch food from the children's hands; and innumerable lovely grey squirrels make their homes among the tiles, and play merry games all the day long.

But while Hindoo veneration is bestowed on almost all created life, some poor creatures are excepted, notably dogs and donkeys. Never shall I forget the dismay of our whole household of Hindoo and Mahomedan servants when my sister one day announced her intention of getting a donkey for her little boy to ride. The Hindoo, as a rule, is wondrously patient and apathetic—it takes a good deal to rouse him to a remonstrance, but this was too much. To think that the Mem-Sahib (*i.e.*, the feminine master) should dream of subjecting Charlie Sahib to such an indignity! It was a thing that could not be tolerated. Had she not many servants whose privilege it was to wait on the young master, and to carry him in his chair? But which of all these could she suppose would be seen leading a donkey?

In short, the household remonstrance was so vehement that she was obliged to give in, and substitute a little carriage drawn by picturesque goats for the offensive donkey. The Indian goats, I must say, are very pretty creatures, and have the advantage of being free from all unpleasant smell. As to the little black kidlings, no young creatures could be more fascinating or more sportive.

Next to the donkey in order of contempt ranks the animal which of all others the Briton holds dearest—the dog. To this there is no exception, no matter how beautiful of his kind, he is an unclean animal, and his touch would defile any one with the smallest pretension to respectability. Should he approach them while engaged in preparing their food, or should his shadow fall on it, they would throw it away; so only persons of the lowest caste will take care of one of these dear companions of the white man. Among my most treasured acquisitions while camping in the Himalayan forests was a magnificent puppy of the collie family—a true sheep-dog, of the only sort so large and so strong as to do battle with leopards in defence of the flocks.

The dog daily increased in stature and in beauty, till even the Hindoos of the plains could scarcely refrain from admiring this rare mountain dog, though impressed with a wholesome fear of the savage qualities attributed to this species. On one occasion I had to make a long journey across country in a "dawk gharry," the most villainous species of box on wheels, drawn by miserable post-horses (and Indian post-horses are assuredly the most afflicted of all their sorrowful race). Ramnee, as he was named, in memory of the forest which gave him birth, being a child of

the Snowy Range, suffered greatly from the burning heat of the plains, so I promoted him to a seat in the carriage, greatly to the amazement of all the villagers.

Almost the only incident of any interest on that dull journey across the hideously ugly, dried-up country between Allahabad and the Nerbudda river was when Ramnee suddenly espied a great encampment of Yogis—*i.e.*, Hindoo religious mendicants—accompanied by a troop of holy monkeys, and really it would be impossible to say which were most grotesque, the monkeys, or the hideous, almost naked saints, with their filthy matted hair, ash-sprinkled bodies, and faces all painted in odd ecclesiastical patterns, symbolic of their gods.

For monkeys Ramnee could not learn toleration, so, ere I could possibly check him, he had darted from the carriage, and made for the camp. The terrors of a hill-dog—"Pahari-Kootah"—are so widely recognised even at this distance from the Himalayas, that the Yogis were in despair, and in a moment the camp was thrown into a state of ludicrous confusion at the approach of this cleanest of "unclean" animals. To their unmitigated satisfaction, however, he obeyed my recall, and the big gentle puppy returned like a gentleman to his seat in the carriage. Then they plucked up courage to approach, and demand a "back-sheish" for the insulted dignity of their sacred monkeys. It is not always easy to refuse such sturdy and persistent sacred mendicants, but I felt that the presence of Ramnee was a real safeguard, so I forthwith put in a counter-claim for "backsheish" for my beautiful puppy, whereat they grinned and departed.

Happily, one Hindoo sect exists which is so universally merciful to all animals as to include even dogs. I allude to the Zains, whose creed seems to combine the teachings of Brahma and Buddha, and who especially hold the doctrine of transmigration so practically, that they look on everything that has life as the possible embodiment of some dear friend or near relation; consequently, all living creatures should be tenderly dealt with.

And here I must remark that for a race noted for gentleness to all manner of wild birds and beasts, the barbarous cruelties to which post-horses and waggon-bullocks are subjected are almost incredible, and altogether sickening to witness. When neither brutal beating, nor almost twisting their tails off, nor goading with a sharp stick can induce poor over-worked and half-starved beasts to move any further, and they sink exhausted to the ground, the persuasive method next adopted is to insert straw beneath them, and then set it on fire, when pain and terror generally compel the weary sufferers to rise and struggle on a little further. When at last they really cannot be moved, and are obviously dying, the bullocks must be left to their fate, for being sacred animals, it would be sacrilege to kill one, so they must be abandoned to the foul carrion-birds and jackals, that quickly scent their prey, and gather round expectant of the coming feast.

The reverence of the Zains takes the very practical form of providing asylums for all manner of beasts. Thus, at Bombay a great square enclosure of several



acres in extent is told off for this purpose ; and here, in long covered sheds, are housed a multitude of most miserable-looking creatures—lean, deformed cows, horses fit only for the knacker's yard, sickly monkeys and baboons, unclaimed cats, diseased goats, a dreary assemblage of wretched animals, which it would be merciful to shoot, but which are religiously tended by naked brown servants and priests, who recognise in these sufferers some possible kinsman (as concerns the real kinsman in human form, when *he* is nigh unto death, he is carried to the brink of the sacred Ganges, and there left to die untended, his sufferings being perhaps shortened by a large proportion of mud in the draught of Ganges water, which alone may pass the lips of one carried thither to die).

Even in the Zain asylum, though dogs are admitted and fed, it would never do to ask the other animals to associate with them, so they have a court all to themselves, where they lie basking in the sun, or snarling and fighting—the mangiest-looking lot of pariahs that could well be collected. In short, the only creatures which really look as if they were gladdened by Zain hospitality are the pigeons, that come and go at will, in joyous freedom.

The Zain owes little to foreign science. Before the arrival of white men, though he covered his mouth to avoid the danger of sacrilegiously breathing in insects, he could at least drink in peace from every stream or well. But in an evil hour a foreign friend invited a Zain philosopher to his house, and introduced him to the wondrous relations of a strong microscope. Each object seemed more amazing than the last ; but

when a drop of water from the nearest well was presented to his astonished gaze, then wonder turned to anguish as he realised that every day of his life he had involuntarily committed deadly sin, in swallowing myriads of living creatures. In genuine grief he implored his friend to destroy this terrible instrument, and to suffer none other to be brought to India, so that, as there could be no remedy, his people might at least be ignorant of their unintentional sin.

How the highly-educated modern Zain satisfies his conscience on this point I failed to learn, but as regards the reverence or abhorrence for divers animals, as exemplified by the various races in India, its reality has recently been only too well proved by the wide-spread scare amongst both Mahommedans and Hindoos, in consequence of the report that the supply of clarified butter was adulterated both with beef suet and pork fat, respectively abhorred by each race. Remembering how terrible were the results of a similar scare respecting the material used for greasing cartridges, prior to the Indian Mutiny, we realise that the stringent legislation to prevent this particular form of adulteration of imported "ghee" is a very necessary point of Imperial care.

As a farther instance, we must note the recent riot at Delhi, which was intensified by the sacrilegious casting of a dead pig into the great Mahommedan mosque—a mean method of defilement too often practised in former times by Mahommedan conquerors, whose favourite method of showing contempt for Hindoo idolatry was by the slaughter of bulls and cows within the temples, which were thus defiled.

## FAMOUS FLAGS OF FIELD AND FLEET.

BY "NAUTICUS."

IV.



NEW STRIPED FLAG, 1776.

**T**HE *Stars and Stripes*.—Early in the struggle for American independence the need of a national flag was insisted on by Franklin. The result of a conference on the subject was the retention of the Union Jack, representing the still recognised sovereignty of England, but coupled with thirteen stripes, alternate red and white, emblematic

of the union of the thirteen colonies, in place of the royal ensign. This was the "new striped flag" which was hoisted in January, 1776. The illustration is a picture of the flag used on board the *Royal Savage*, one of the little fleet employed on Lake Champlain in the summer and winter of 1776.

The following theories of the origin of these *stripes* have been assigned. (1) They were derived from the

national flag of the Netherlands, which then and now consisted of three equal horizontal stripes, symbolic of the rise of the Dutch Republic from the union at Utrecht. To the example of Holland the American Colonies were indebted for the idea of a federal union, and emigrants from Holland had planted the seeds of civil and religious liberty and education. (2) The army in 1775 was without uniform, the different grades being only distinguished by stripes or ribbons. The daily sight of these the only marks of rank would naturally suggest the same device for representing the united Colonies. (3) The stripes from Washington's coat of arms may have suggested those for the flag. They were certainly one of the devices on the flag of the troop of light horse which accompanied Washington to New York when proceeding to assume the command of the army at Cambridge, where they were first shown. And it is thought that these afforded a simple and inexpensive method of converting the red ensign of the Mother Country into a new flag denoting the union of the Colonies against ministerial oppression, while they were unwilling to give up their loyalty to the "king's colours," which were retained on the new ensign. It required