

defied France. In all treaties he stipulated for a toleration of Protestantism. He planned a great armed alliance of the Protestant powers. He projected a society that was to correspond with all parts of the world, to encourage, aid, and defend Protestantism. Universal toleration, evangelical alliance, and all our grandest missionary work, were foreshadowed by this great man. It was not in Parliament or in power that this ghost of ours spent the best part of his life; no, but in grass farming on the flat banks of the Ouse among dank willows, in prayer, in preaching, and in the tranquil pleasures of home.

I gaze at the aguish ghost of the Protector, which I follow afar off, as children do a street show, with respect, yet with awe, whether he go towards Drury House or towards Whitehall, where the bad king lost head and crown at one blow.

But I must part from thy great shadow, as I have had to part from so many others. Oliver Cromwell! I see thy stern eyes and grave large features melt into vague sunshine as I still address thee. Now thy sword is gone; now thy grey stockings; now half thy mirror of a breastplate; now thy falling bands; yet it is a radiant brightness that enwraps thee. Blessed spirit, may thy doom be mine. Glorious shadow of immortality, may I one day be as thou art, though my life shall have been to thine but as of a pigmy to a giant. Illustrious among the crowned angels, may I learn more to venerate thy memory—a true king among men, a true saint before God.

INDIAN TABLE ATTENDANTS.

If there are anomalies and extravagancies which characterize the peculiarities of oriental "caste," the "English in Bengal display them notably" at their Presidency, especially in the matter of their household domestics. To have one's dinner dressed by a professional cook, one's wardrobe and toilette attended to by an express valet, one's offspring nurtured and tended by sable guardians matured in the art of "handling the baby," and with life devoted to the good cause, are benefits which speak for themselves, and are peculiar to Northern India; for in the Madras and Bombay Presidencies the domestic servant can and does most significantly apply his hand to every department, but, with what concomitant results, we will lightly illustrate.

A well-organized establishment in the north numbers on its muster-roll some twenty servants, to each man severally being appointed his respective duty, for which he is ever present, and at which, however inexperienced at first, he becomes an adept. Thus the household machinery goes on without let or hindrance, and at all times, and in the event of a march especially, when numbers for incessant packing are desirable, all the more available hands are ready for "general service;" for although theoretically engaged for special services, they one and all prove practically that they are ever willing to assist each other. This multiplicity of domestics by no means necessitates a corresponding expense, for the actual cost of twenty servants in the north will not

exceed the cost of a quarter of the number in Bombay or Madras.

The "table attendant" is of course a Mussulman, and, like all Bengalee servants, his scale of remuneration is small indeed; the head man receiving usually seven or eight rupees a month, equivalent to about £5 per annum, with which he supplies all his personal wants, save a hut, which is provided for him adjoining the kitchens. But if this functionary, commonly called "khitmutgar," is gifted with high skill of culinary composition, and is superexcellent in jellies, cream puddings, raised pies, and the mysteries of savoury meats; or if, in the rotundity of his person, he exhibits the inherent quality of appreciating what is good in gustatory matters, he may obtain double or even three times that sum; and then he drops the insignificant title of "khitmutgar" and is called a "khansamah." In Bombay and Madras this individual is equally his master's valet; but the Bengalee scorns the toilet table, and is alone monarch of the pantry and kitchen; which necessitates a regular valet or bearer being established, of whom we have spoken in a former paper. The official who combines the double duties at Bombay and Madras is called "butler" or "boy," and is the happy recipient of a monthly salary that the Bengalee khansamah and bearer would be covetous to possess between them. The paucity of servants creates quite a different aspect in the compounds or inclosures of a bungalow, when the occupants come from the sister Presidencies, as is frequently the case when quartered at the same stations. The verandah of the Bengalee is resonant with bustle and animation; while that of his neighbour from Bombay or Madras is still and quiet. So it must be when "boy" is solus, and is alike qualified and appropriated to be despatched on some distant errand for a dozen of beer, or consigned to the inner verandah corner, to entrance by his endearing epithets the uproarious bleatings of the latest-born.

In the latter case, how is the advent of a visitor to be made known and duly signified to the delighted matron within? How are the ears of the solitary domestic to be wrought upon, when the crushing of the buggy-wheels on the loose stony road fails to supplant the dulcet querelings of the babe? We have tried it again and again. Let us call now on Jones and his spouse, who are "Mulls," or Madrasses. So we drive our buggy with unwonted clatter; our syce, or horse keeper, attunes his bronchial powers, and develops them forcibly but unsuccessfully. He harks away, and gives a "vieu halloo," scouring the garden in quest of life, and penetrating to the distant stable, where a lonely neighing greets his listening ear. He returns disconsolate, but his look is appealing; he grows bold and intrusive; he invades the domicile, and leaves us grilling in the sun for an unlimited period, and then returns baffled: but he despairs not; he has picked up a ray of light on his exploration; he flies round to the rear of the house, and brings the welcome intelligence that assistance is at hand. Nor is he wrong; for, emerging from the front door curtain appears a black shining countenance, evidently

appertaining to the "boy," in support of the baby, and which, on hearing the question propounded as to the probable visibility of his master and mistress, as rapidly disappears, and eventually brings his startling intelligence—not that

"The king is in the counting-house,
Counting out his money;
The queen is in her parlour,
Eating bread and honey;"

but that "massa's fast asleep, mistress in bath-room washin' her yead;" which tidings, imparting in vivid and forcible reality the domestic portraiture of the interior economy at the moment, affords subject for meditation on the drive home.

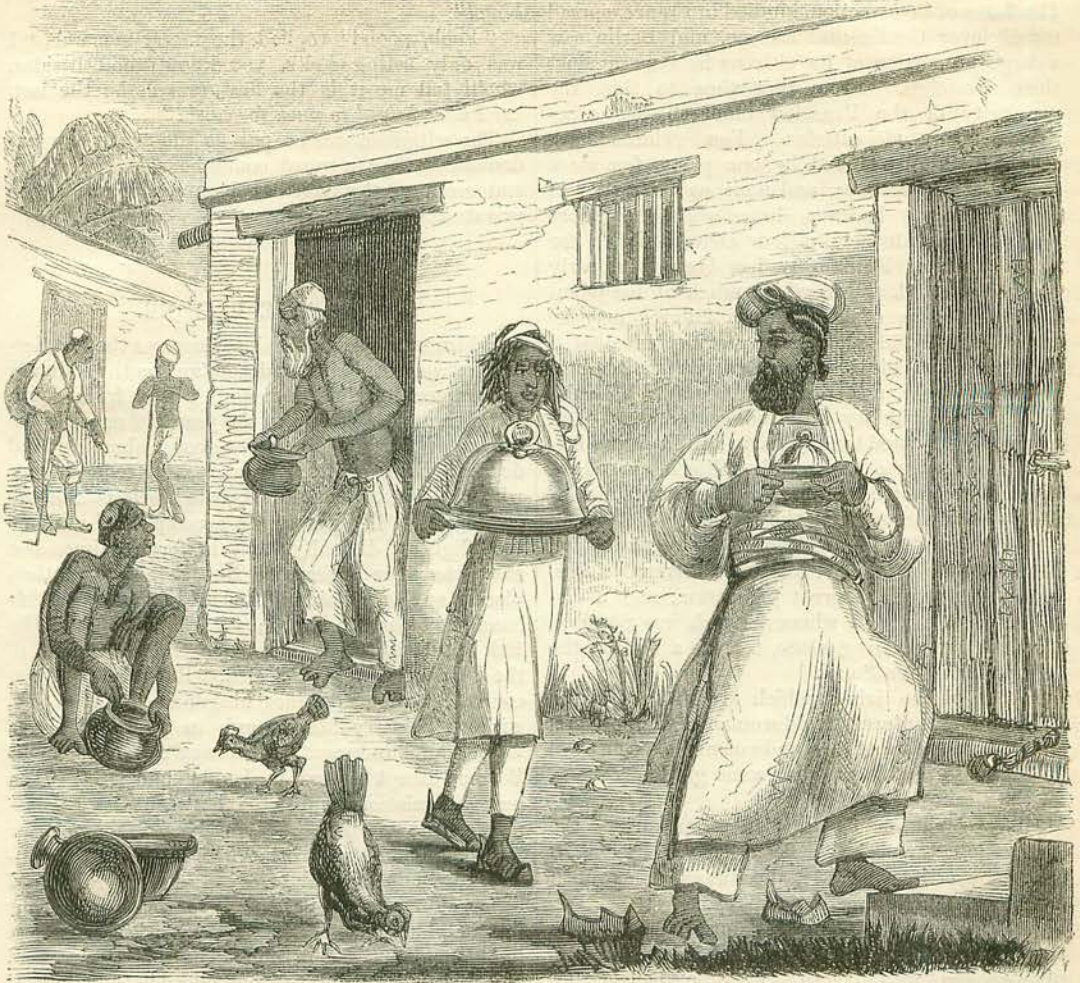
Now, are we not all creatures of caste, and have we not each one and all his national or his peculiar prejudices? If Ram Sing delights in painting his forehead and denying himself aught but what his hereditary prejudices entitle him to do, does not John Bull stick up for the comforts to which he has been used, and is he not duly hated in continental Europe for his insufferably haughty manner, which scorns everything foreign to his custom? Now, a jack-of-all-trades or "blackey-of-all-work," while offering in his person the advantages of "centralization," is not to our fancy. And we confess that if we breakfast with Brown of the Mulls, (who chums with Robinson and shares his servants,) we have predilections in behalf of hot coffee, and a decided prejudice against having the repast produced in fragmentary bequests at irreconcilable intervals. Brown has to sally periodically into the verandah and shout for the over-grilled kidneys, and to hear in broken English, "Comin, sar; but I cleanin' Captain Robinson hees boots; he off to de Court Martial, sar." But the "boy," who may be a hirsute veteran, albeit his designation is juvenile, at last appears, presenting a plate on which he has affixed a strange device impressed in an annular form from his thumb, and which savours highly of "Warren's blacking." We do not hurt Brown's feelings, but we smother our own, and resolve not to breakfast with our hospitable friend again.

But we must turn to the Bengalee style of thing; and here we fearlessly and unhesitatingly assert that the system is perfection, and that in no nobleman's mansion in England, or abroad, can any table *ménage* be conducted in better style than in Northern India, where the master has the means and takes pride in his establishment. The cookery is, or can always be, unsurpassed; and from the simple fact of there being a permanent retinue of well-ordered and able domestics, each one thoroughly conversant with his work, there is a quiet result, characteristic of the oriental, even in his movements, which is not to be met with in Europe, and which is signally effective at a more than ordinary sized banquet. We do not speak of minor establishments, for there every guest brings his own attendant; and there are often some over-zealous attendants, who persist in evincing too laudable an anxiety that their master or mistress should not miss the breast of the turkey, and whose movements exhibit unnecessary energy, followed, in all probability, by a variance with some still more devoted khitmutgar, on the subject of a champagne bottle. To such irregularities, however, an equivalent is found in England at "grand

spreads," when John the footman is supplemented by frock-coated William the coachman from the stable; when John Wilkins the grocer, disguised as a butler, aggravates the ear with his creaky shoes; and Tom and Harry, the grooms, "play wild and airy fancies," to the discomfort of the guests. We allude to the magnates of the land. When a lieutenant-governor has no need for a contribution of attendants, but has his permanently well-organized establishment, equal to any emergency, then it is we affirm that no banquet in Europe can be more efficaciously and attractively given.

And now let us enlighten the English reader as to what this system may be. From what has been already said, it will be known that the khansamah is the principal table domestic; but this official title is not imperative, for the majority of the English in India are content with the simple khitmutgar, who may be equally efficient, but who is a recipient of less pay, and who, when, as in a married man's establishment, there are more than one, appropriates the brevet rank. Now, the khansamah, or head khitmutgar, is by no means in the grade of an English butler, but has far more varied and intricate duties. To him is intrusted the entire control of the table; he directs the cook, and is responsible for the edibles; he supplies what he best can, (for such a phrase as "ordering dinner" would be rather "eye-awakening," unintelligible, to ladies in India); but after breakfast he is to be seen hovering near his mistress' store-room in quest of such delicacies as he may know to be incarcerated there. He then sallies to the bazaar and completes his purchases, although before breakfast he has already well arranged his programme for the day. He does not condescend to lay the cloth, for this is the special function of his assistant, who has likewise entire charge of the plate, glass, and crockery. "Khan-samah jee" brings in the last and hottest delicacy for the breakfast, announcing its safe entry. After breakfast, and his consultation with his mistress over, he disappears, vanishing into the culinary regions to take his siesta, smoke his hookah, doff his snowy garments, and bind up his face for the better preservation of his jet-black beard, of which he is amazingly proud. If the family partake of hot tiffin (luncheon), he may occasionally make his appearance, but he is seldom seen till near dinner time, when he emerges in all his pomp, especially if there are guests; for he and his fellow khansamahs at the station are zealous rivals, each one wishing to outdo his neighbour in the gastronomic art; and, attending as he does upon his master whenever he dines out, he has become tolerably well versed in the gauge of his fellow craftsmen's skill; but if he detects a new dish, no rest has he until he has mastered and produced it.

But we must add a word about his assistants. The khitmutgar, who is sketched in our illustration, (for his superior is still in the kitchen,) brings in the dishes and places them. His costume is like that of the khansamah—of snowy muslin in summer, and of some dark cloth in cool months, neatly edged with some more brilliant colour, the khansamah generally edging his with gold lace. The turban is no loose wrapper of shapeless stuff bound round



the head, but an elaborately plaited concoction, the work of an *artiste* in the bazaar. Across this is attached a coloured band, whereon may be seen in silver the crest of the family, and round the waist is girt a long twist of bicoloured cloth, the same colours being given to all the family domestics who are clothed in livery. Following the *khitmutgar* may be seen an embryo *khitmutgar*; he acts in the character of scullery-maid, his duty being to "wash up," and make himself generally useful. He never ventures within the precincts of the mansion, unless the *khitmutgar* is sick, when, arranged in well whitened garments, and a flowing tail to his turban, he officiates; but long before he is accepted in service as a *khitmutgar*, he has become a proficient, and may be able to cook admirably as well as wait at table. He is generally to be seen near the kitchen door, plucking the fowls, cutting them up, or grinding the curry powder in the morning, churning the butter, and doing odd jobs in the culinary line. Beyond, in the sketch, stands the venerable cook and his mate.

With such a retinue of domestics, to each of whom is disposed his separate work, can the English house-

keeper be surprised to know that everything goes on glibly, and especially when it is remembered that each attendant thoroughly understands his work, and possesses the oriental good properties of temperance, cleanliness, quietness, and civility?

AUTHENTIC ANECDOTE OF FREDERIC WILLIAM IV OF PRUSSIA.

Few monarchs ever came to the throne under fairer auspices than the *still reigning*, but, from heavy bodily affliction, no longer ruling, king of Prussia. Great was his popularity when, in 1840, he succeeded his father—an excellent though somewhat too opinionative man; and when with Christian manliness the young monarch declared openly, at his first public appearance before his people, "Whatsoever others do, I and my house will serve the Lord," the truly royal announcement was hailed by all believers in God's word, as an augury of good to Prussia, to Germany, and to the world at large. On many after occasions, similar avowals of pious sentiment, confirmed by corresponding