# GREAT BRITAIN ON $200.

*HOW IT CAN BE DONE AND WHAT CAN BE SEEN.*

**Experiences of Two Young Women Travelling in the British Isles with Only a "Telescope" and a Handbag—Comforts and Pleasures of "Lodgings" in the Country—Tips—Some London Tricks.**

"People are always telling me that I could go to Europe if I wanted to," said a forlorn young woman the other day. "They say that you can spend 'just as much money as you want to.' What I want to know is how I can go and spend 'just as little as I want to.'"

A good many other people want to know the same thing. The papers are full of the names of more fortunate personages who are already outward bound, with full pocketbooks and long letters of credit. The reading of these lists is very inspiring as well as depressing to hundreds of poorer people who would like to follow humbly in the wake of the procession. There is a large class of people who have more refinement and culture than they have money. To them, a trip to Europe is the dream of their lives, but they generally think of it hopelessly as if it were quite beyond the possibility of realization.

A European trip may be almost anything one chooses to make of it. It may be a great and glorious opportunity for spending money in extravagant hotels and among thieving shop dealers, or it may be a chance for getting the best return for a few hundred dollars that an intelligent and cultivated man or woman could ever hope for. The talk about going to Europe with $200, having fine times for a period of six weeks, and coming home with money in one's pocket is delusing, to say the least.

In the first place, the people who want to go to Europe inexpensively are generally those who have a summer vacation—teachers, preachers, and men who work on a salary or have small incomes, and have earned a couple of months' freedom by years of hard work. They want, as a rule, to spend the months of July and August in their European outing, and that is a misfortune at the very start. Summer rates are in force from April 15 or May 1 until the middle of July for eastward-bound steamers, and from May 1 until Oct. 15 for those westward bound. This makes a difference of $5 each way on the cheapest first-class tickets available, and a greater difference on more expensive lines.

The cheapest first-class fare out of New York is $40 on a Glasgow line. Between May 1 and July 15 this fare is raised to $45, allowing a round trip ticket may be had for $85. Second class on the same steamers cost $30 one way, and $55 for return ticket. It has been often repeated by travellers that two can travel together much more cheaply than one person alone, and four more cheaply than two. There is no doubt at all about the relative cost of going singly or in pairs. There must be a saving of quite 20 per cent. to each person. As for a party of four, there is, of course, occasions when it is a pecuniary advantage to have that number. Long drives may be taken more cheaply, and there is sometimes a saving on tips. But the time lost in trying to get about with a party of four more than offsets any advantage gained. Furthermore, two can often slip in where four cannot, and an experiment in both directions will convince nine people out of ten that two—provided always those two are reasonable and congenial—is the ideal number for a travelling party.

Another obstacle in the way of most people who want to go to Europe inexpensively is that they think they may never go again, and therefore want to see as much as possible on their first and perhaps only trip. This handicaps them at the very start. They want to cover as much territory in six weeks as another traveller would take in six months, and they will be pitifully perplexed when they find how much more expensive their trip has been in proportion to the other fellow's.

If a person has $200 and two months to spend, the British Isles will give the most genuine satisfaction for his money, if his taste lies that way. That is to say, if one cares to see a new and beautiful country, splendid ruins, the most wonderful "collection" of cathedrals and the greatest city in the world, Great Britain will suit him. One can see a good deal of it in six weeks, and at the end he will be wealthier, wiser and wiser than if he had tried to "skim" Europe. One can skim the cream off Europe and make a hasty meal thereon, but indigestion is likely to be the consequence.

Travellers are fond of telling other would-be travellers not to burden themselves with baggage. People think they are heeding this advice, and then they come home and say: "Whatever you do, don't take as much luggage as we did!" Two young women travelled in England and Scotland for six weeks last summer, and the only luggage they carried was a "telescope" and handbag. The handbag was entirely unnecessary and should have been dispensed with. The "telescope" bag is not a thing of beauty, but it is mighty convenient, especially for women. It is utterly impossible to give cast-iron rules as to just what one shall take for a round of Great Britain, for just what is necessary for one's comfort, clothing else, except neatness, need be considered. People do not travel in Europe to show off their good clothes. This, of course, refers to the ordinary traveller, not to people who go over for social purposes. The traveller proper, no matter what his or her prejudices in the matter of clothes may be on this side of the water, soon becomes quite content to reduce his changes to the least number possible. Consequently, the traveller who is aiming at cheapness need have no qualms over his or her one good suit or gown. Only—and this has been said so often that it seems almost unnecessary to repeat it—forget not to have at least one pair of well-made and comfortable American shoes and a pair of American rubbers. Foreign shoes are impossible, and the English goloshes are just what the name sounds like.

Of course, "the inexpensive traveller" will go third class on English railways, remembering that on most of them there is no second class. To the experienced traveller there is no more wanton extravagance than riding in a first-class railway compartment. The baggage system of England has been so much maligned that it is a pleasing thing to be able to say one good word for it. If you are travelling with only hand luggage, you could not be better off than in an English railway station. No sooner does your cab or omnibus draw up at the platform than one of the uniformed porters gathers up your bags, no matter how many they may be, and carries them to the "booking office" window where you buy your ticket. Number has found out your destination he piles your luggage against one of the iron pillars, and you need not give it another thought. As the train pulls in your porter appears, finds you a seat in a compartment, puts your bags in the racks, touches his cap, and thanks you for the sixpence you give him. Cheap enough at four cents! If there are two of you that makes only two cents apiece. If there is a trunk, so that a truck is necessary, sixpence is the fee.

Sixpence is also the usual fee for most of the show places. In almost every cathedral the choir, which contains all the relics and interesting features, is closed by a railing, and each person pays sixpence to go in. There is always a verger, often a most interesting and intelligent person, to show you around and explain things. He will bow most benevolently over the sixpence given to him personally at the close of the circuit. This sixpence is sufficient for two.

Expenses may be roughly divided into four classes: railway expenses, living expenses, fees, and extras. The cost of travel itself is not heavy in Great Britain. One can go from London to Edinburgh, stopping at Cambridge, Ely, Peterborough, Lincoln, York, Ripon, and Durham, for less than $10 railway fare. One can make the circuit from London up the east side of England to Edinburgh by steamer and coach through the Trossacks, up to Oban, down by steamer to Glasgow, then to Ayr, then through the lake country and by way of Chester and that best known route back to London for about $30. This includes a good deal of coaching, which is always expensive. Thus it is seen that the expense of actual travelling in England and Scotland is not at all extravagant. By leaving out Oban one could make the circuit for just about what it costs to go from here to Chicago.

The feeding system is an unmitigated nuisance, especially to the person of limited means, who, nevertheless, wants to give what is properly, of course, one may fee as extravagantly as one wishes, but the amount which will secure comfort and attention will not be found at all burdensome. A good rule is, not to fee any one who renders you no service. Plenty of persons will look at you with an expectant eye, but that is part of their business. Their expectancy is in their eye alone most of the time. If you do give them anything, so much the better. They regard it as "lanlappe," as they say down south, but they will have just as much respect for you if they don't get it. If one fees moderately when there is occasion for it, one will find that the sum total of one's tips does not begin to equal that of any sort of a journey here.

Sixpence is a sufficient fee for a restaurant luncheon or dinner for two, unless, of course, at the most expensive places, and even there sixpence is enough for a modest meal. For simpler meals at less showy places twopence and threepence is enough for two. The advantage of having two in a party is at once apparent when it comes to fees, for almost invariably two can offer just as small a tip as one person would give. These two young women, who travelled through England with a telescope bag, spent $25 for fees and admission to places of interest in a trip of five weeks' duration. This made $2.50 a week apiece, and they were not particularly economical. One might spend four or five times that much and have no better service.

The portion of one's expenses which would come under the head of extras is the one which is capable of the greatest variation. It is the one, too, on which the inexperienced traveller almost never counts. Under this head will come laundry work, stamps, paper, photographs, cabs, "souvenirs," presents, "refreshments" between times, and any accidental expenses, such as guide books, articles of clothing, and medicine. This is the direction in which one can make the greatest saving, and at the same time it is the one which is most influenced by circumstances, which one cannot control. One may not need to spend a penny on drugs, and, on the other hand, one may be compelled to have medical attendance at $5 a visit. Bleeding of one sort is as likely to be practised on American patients abroad as bleeding of another sort was formerly indulged in.

The actual living expenses, however, are the most important item. They are bound to be more than all the others put together. And yet they need not be extravagant. One can buy at a comfortable London boarding house, where one will meet agreeable people (mostly Americans), for five shillings a day. This means a room on the top floor, but, as one doesn't go to London for the purpose of staying in one's room, that isn't a very great objection. To this must be added the cost of luncheon outside, for one cannot afford to go back to the boarding house for that meal. The luncheon item is another elastic one, which may be regulated by the purse, and alas! the appetite, of the individual. Some people are content with a cup of tea and a roll at an "A. B. C." restaurant. Others—well, others are not.

Outside of London one may spend either more or less than in the metropolis. One will spend more at the hotels. That is inevitable. But there is one delightful feature of English life whose charms and advantages must be known to be appreciated. This feature is "lodgings." Lodgings are not recommended for a London stay unless you are tolerably sure of your landlady. Landladies are an uncertain quantity generally, but in London lodgings they are approximately certain; they are almost sure to be evilly inclined. But in the smaller towns the chances are just the other way. In such places as Cambridge, Lincoln, York, even Edinburgh, the lodging scheme is replete with comfort and economical possibilities.

When you take lodgings you pay for your room, and that means that you have a bedroom and a sitting room. In the latter apartment your meals are served. You may do your own marketing if you choose. If not, you tell the landlady what you want; she buys it, cooks it, and serves it, charging you only what she paid for the things at market. Oh, she may add a few pennies to the cost, but you are quite willing she should, something of the advantages of this method of living may be seen from the report given by several "couples" of young women who tried it.

At Lincoln one couple stayed in a delightful, quaint little house just outside of the cathedral close. The landlady and everything pertaining to the place were spotlessly clean. The two girls had their night's lodging and three meals, served in a private sitting room, for the total sum of $1.40 apiece. In York they had lodging, supper, and breakfast for a dollar apiece. In Edinburgh they had lodging and breakfast for a week for $3.50 each. At Oxford, lodging, supper, and breakfast, with a fine grate fire all evening, cost them a dollar apiece. At Salisbury it was less than a dollar. These are actual figures, taken from the expense account of the girls who made the trip. The only reason they did not follow the same plan in every place they stopped was that they did not have enough addresses.

It will be seen that if a person wants to visit even Great Britain for a period of six weeks and do very much travelling, on $200, he will have to reckon closely. Allow $85 for an excursion ticket, allowing the lowest first-class summer rate; allow $5 each way for steamer fees, with two in a room; he will have to cut his tips and admissions on the ground down to $10. That will leave him only $95 for travelling and living expenses and extras. This will be cut down to about $65 by taking out the railway fares. It will need close economy to live on $1.30 a day, but it can be done. The matter, naturally, is very much simplified by any reduction in the amount of travelling. That, as Mr. Kipling says, is another story.

# THE GREAT INDIAN MUTINY.

**A Tourist Goes Over the Ground of the Terrible Massacres.**

*From the Baltimore Sun.*

There is no bloodier chapter in the history of this century than that recording the heartrending scenes of the Indian mutiny of 1857. During the last week, as I visited the places in Cawnpore, Delhi, and Lucknow which have been made historic by the bold uprising of the natives of India, by the fearful suffering and slaughter of English women and children, and by the heroic bravery of British soldiery, I have experienced mingled feelings of horror, sadness, and approbation. While making these studies I have had by my side most of the time an old soldier who was wounded three times during the mutiny, who followed Havelock and Gutram in their noble charges and sieges, and whose eloquent recital of these thrilling events added no little to the interest elicited by these localities. After much controversy on the subject the weight of testimony seems to support the opinion that the origin of the outbreak can be found in both political and religious tendencies that had been growing in power for years before it actually burst forth.

Long before 1857 it was known that the Mohammedans were dissatisfied with the subordinate position, and their increasing idleness and immoral conduct rendered them insolent and fractious. This restless feeling was fanned into a flame when the royal family was dismissed from their residence in the fortress at Delhi by the English Government, and especially when, through the influence of Lord Hastings, the kingdom of Oude was annexed to the British possessions. But the Mohammedans, on account of their numerical inferiority, could do nothing as long as the Hindoo soldiers remained true to their cause. The wily Mohammedans, aided by a concatenation of circumstances, were enabled to overcome this difficulty. It was seriously reported that the British Government had determined to force all of its subjects to embrace Christianity, and in order to accomplish this end a plan had been devised by which the whole of the Hindu Sepoys would become defiled and break their caste. As it was well known that no Hindu could remain clean and touch with his lips the grease of animals, the Mohammedan emissaries declared that the Government had adopted the device of lessing cartridges greased with pigs' and bullocks' fat for the Enfield rifles, the ends of which must be bitten off before they could be used. When a Hindu touched the unclean thing with his lips and teeth of course he would be an outcast, and there could be no other resource for him except to join the religion of his masters.

The leaders of the two great classes of natives were soon united in their purposes; regiment after regiment rebelled; for after fort was besieged; and the spirit of the insurgents spread rapidly throughout northern India. The King of Delhi was proclaimed sovereign of the whole country; the arsenals of firearms and ammunition were seized; English officers were shot down by the native soldiers while at drill; the residences of foreigners were broken into and plundered as quickly as they could be reached; neither sex nor age was spared, and within twenty-four hours from the time when the first gun was fired a frightful massacre was being perpetrated in fifteen or twenty villages and cities. My old friend, Capt. Lee, who received a terrible sabre cut while fighting on the streets of Cawnpore, pointed out the scenes of the struggle at this place and described the disaster that befell the British arms early in the combat.

Sir Hugh Wheeler intrenched himself in the barracks with a force of about 300 soldiers, who were protecting 500 women and children, the families of officers and civilians. The insurgents were commanded by Nana Sahib, who nurtured a deadly hatred against the Government for declining to recognize in him the successor of a late ruler to whom he was connected by adoption, and wearied by the desperate resistance of the men in the barracks, beguiled to give to all a safe passage to Allahabad if a surrender was made. The terms of the perfidious enemy were accepted. Unarmed men, with hundreds of helpless women and children, marched to the river bank and just as they were about to embark a masked battery opened fire on them, the murderous shots killing 450 out of the 500. This apparent success seemed only to inflame the demon Nana. The 150 prisoners were brought into his presence. The men were tortured and slowly put to death, and the others, after undergoing the most horrible ordeal, were butchered by savages and their bodies cast into a well. Marochetti's beautiful monument raised over this well is a pure white marble figure of an angel, with folded wings and palm-laden hands, with its eyes sadly cast downward toward the spot where the dead and dying were buried.

Although the mutiny broke out in the early summer, Havelock and Outram did not succeed in forcing their way into Lucknow until the 25th of September, when they came to the relief of the British residency. During these months a handful of men held the place against thousands of native soldiers. Many within the walls died from wounds and exhaustion, while several officers, among them Sir Henry Lawrence, fell before the shot of the enemy.

Women, as is always the case under similar circumstances, acted with transcendent heroism, and when at last succor came tears of men, women and children mingled in thanksgiving. As I walked through the hushed chambers of the residency, Tennyson's "Defence of Lucknow" came to mind, and in leaving, as I looked back upon the broken and shot-scarred walls, I recall the words of the angelic chorus over the birth of one greater than Tennyson.

**Where Grover Cleveland Is Not Known.**

ALBANY, May 8.—A stalled prophet appears to be no exception to the general rule of a prophet being without honor in his own country. A package containing two volumes of the last annual report of the State Railroad Commissioners, plainly directed to the Hon. Grover Cleveland at his former office in New York city, has been returned to the office of the Railroad Commissioners in the Capitol at Albany, with the terse endorsement, "No such person."

**Egg Lemonade in a Fruit-jar Shaker.**

"If there is no shaker in the house," said Mr. Goslim, "a glass fruit jar will do for one. For an egg lemonade, for instance, you put in the right quantities of lemon juice and sugar and of cracked ice and an egg. Then you screw on the top and shake. You want to crack the ice up pretty fine, for a big chunk shaken violently might break the shaker."

# THE TWENTY-SECOND REG'T

*A HISTORY OF A FAMOUS ORGANIZATION JUST COMPLETED.*

**The Regiment was Formed as a Home Guard, but Volunteered in 1862—Its Service in 1863—Gen. Busted's Severe Inspection—What the Twenty-Second Has Done and Has Not Done.**

Gen. George W. Wingate, "the father of rifle shooting in the National Guard," has just completed a "History of the Twenty-second Regiment, N. G., N. Y." (E. W. Dayton & Co.), which, in spite of certain needless errors, will be the official record of a regiment of which New York city and State may be proud.

The history of the Twenty-second Regiment dates from April, 1861, for unlike most of the other regiments of the National Guard of New York, this organization is the direct offspring of the war of the rebellion. It was organized as a home guard, its sponsors being the principal banking and insurance men of the city, and among its original officers and men were many better known in Wall street than on the drill ground. James Monroe, formerly of the Fourth United States Infantry, was the first Colonel of the regiment; Lloyd Aspinwall its first Lieutenant-Colonel. Among its officers were James Renwick, Jr., Henri M. Braem, Charles T. White, John Cotton Smith, James Otis, George B. Post, A. Foster Higgins, John E. Parsons, James Farley Cox, George de Forest Lord, and Walter Edwards. In the ranks were Richard Irvin, Jr., Townsend Cox, Duncan Cryder, David Eggleston, F. F. Marbury, Henry E. Howland, Osborne E. Bright, James C. Baylis, Bowles Colgate, Frederick Sturgis, A. P. Man, Julien T. Davies, and others equally well known in New York. Originally organized as a "home guard," and for a year doing no duty except in escorting funeral processions of members of other regiments, the regiment soon became a part of the State National Guard, and offered its service to Gov. Morgan on May 26, 1862.

The services were accepted at once, and on May 28 the regiment, 540 strong, assembled in Lafayette place and started for the front. It shows the state of feeling at the time that a company of sixty-seven men was raised on May 28 and 29, which, though unable to accompany the regiment for lack of equipments, followed it to Baltimore as soon as it had received them. At Baltimore the regiment went into camp on May 30, and there, early in June (Gen. Wingate's date, June 30, is evidently wrong), fired its first ball cartridges at barrel heads 100 yards distant. This was the first regimental rifle practice in this country. The Sanitary Commission, now only a memory, gave to each member a white "havelock," or cap cover, with a flap that hung down in the rear and at the sides to keep the sun off the wearer's neck. Each man also received a pocket Testament and hymn book, printed especially by the New York Bible Society. "The good order in which most of these books were brought home," says Gen. Wingate, "was an indication of the great esteem in which they were held, or that they had not been very greatly used."

On June 20, 1862, the Twenty-second started for Harper's Ferry. It did this with mingled joy and sorrow; joy at the compliment of being selected for service at the front, and sorrow to think of the well-stocked "cellars" in its tents, the contents of which it was compelled to leave behind. The worst of it was that the regiment knew perfectly well that it was going to a place where it could not replace what it left at Baltimore.

The regiment was twenty-four hours on the way to Harper's Ferry, and went into camp just beyond the town, on ground occupied previously by the Twelfth New York. There, brigaded with the Twelfth New York and the Eighty-seventh Ohio, the Twenty-second stayed for six weeks—weeks of constant drill. Brigade drill was hard work; but the men were supplied with blank cartridges, out of which the men got amusement. Two troops of the Second Maryland Cavalry stationed at Harper's Ferry used to ride up and down the line to accustom their horses to firing. The men of the Twenty-second used to pour the powder from their cartridges into their guns, and then, twisting the cartridge papers into hard wads, would ram them well down on the powder. By giving the guns a high elevation the wads would be carried far enough to reach the cavalry. When they struck a horse, the horse as a rule stood on its hind legs. The cavalrymen did not like this, and one day, pretending to mistake an order "Right wheel, charge," they executed left wheel, and charged upon the Twenty-second. They were so close and the smoke was so thick that the latter could not receive their property. The troopers used the flat of their swords, and the infantry the butts of their muskets. Col. Miles, the brigade commander, and Lieut.-Col. Aspinwall, commanding the regiment, succeeded in stopping the conflict just after that wad firing ceased.

At Harper's Ferry the regiment had typhoid fever. On Aug. 28 the regiment's time expired; but it offered to stay until Sept. 1, as a rebel attack was expected within a day or two. On Aug. 31 Col. Miles ordered the Twenty-second to start for home, reached New York on Sept. 2. The National War Committee of New York city suggested to Gen. Hallock that he retain the militia regiments for a time, but he refused.

The regiment took its turn at guarding Spinola's brigade in East New York for several days, and was inspected by "Gen." Busted. "Gen." Busted, who was angry because Spinola's brigade had to be guarded to prevent its Germinz itself and its neighbors, came on purpose to make trouble for the regiment; but his condition was such that he was not able to do all that he had hoped to do. Most of the men were on passes; but a full company was mustered in one street, which "Gen. Dick" inspected. Then the company was then sent into the next street, the rear rank men taking the front rank; and again the "General" found a full company. Thus he inspected the regiment, and having announced his satisfaction with his inspection, he departed. After this the regiment rested until June 19, 1863, when it was sent to Harrisburg to assist in repelling Lee's invasion. It went out with 600 men, destined to experience as tough a time as any other regiment during the war. The New York brigades by Gen. Sandford's desire were commanded by "their own" Generals, most of whom were utterly incompetent. To this fact the men attributed much of their subsequent suffering. At Harrisburg the Twenty-second was camped next to Landis's Battery from Philadelphia, in the ranks of which were Charles Leland (Hans Breitmann) and Richard Watson Gilder. The two commands were comrades for several weeks.

On June 30 Brig.-Gen. Ewen, N. G., N. Y., ordered the Twenty-second and Thirty-eventh New York regiments to march, without haversacks, for a short distance. The men had had breakfast. About five miles from Harrisburg the brigade was attacked by a body of rebels concealed in a large barn; but after a short time, Landis's battery shelled them out. This skirmish was at the most northerly point reached by the Confederates, the crest of the wave of the invasion of Pennsylvania.

As it grew dark the brigade was ordered to return to Harrisburg, but after a short time was ordered to follow the retreating enemy. It bivouacked without supper or fires in the rain, which threw, of July 1 much more received three crackers, and was started on for Carlisle, eighteen miles distant. The march was forced, the regiments marching under a broiling summer sun for more than ten miles without a halt. They reached Carlisle shortly after 5 o'clock, but really 70 strong out of 1,100 who had left Harrisburg. The others straggled in later. Seven men of the Twenty-second were reported by the surgeon as ruptured. About 9 o'clock the Twenty-second was sent with Landis's battery, some two miles south of Carlisle. The rebels were surrounding the town, and these commands were then ordered to return. They reentered the town to find the barracks and the gas house on fire, with rebel shells exploding in the streets. The Twenty-second was deployed along the western front of the town, so near to the enemy that the officers' commands could be heard distinctly. At 3 A. M. on July 2, without breakfast, the brigade marched out of the town for about a mile. At 5 P. M. bread and pork were distributed, but before the last time to eat the men were ordered to fall in. Gen. Ewen seemed to have different ideas about a soldier's stomach from those of Joseph and Napoleon. From July 4 until July 8 the division in which the Twenty-second was marched over the mountains, through heavy rains, to Waynesboro, some forty-three miles.

The distance was not great, but the roads were horrible, and the men had almost nothing to eat. During the four days the Twenty-second crossed the mountains three times, marching on one meal a day. On July 10, at Waynesboro, "the men bathed in Antietam Creek, and found it a great relief, as some of them had not had their clothes off for two weeks." From Boonesboro, which place they reached on July 13, 1863 (as usual, without food), they were ordered home. On July 16 they started, but spent about twenty-four hours at Fredericktown. On the 17th, receiving orders to "take the cars forthwith," they spent 8½ hours in covering the quarter of a mile between their bivouac and the railroad station!

Gen. Wingate summarizes the experience of the Twenty-second briefly: The regiment marched 170 miles in less than three weeks in the most inclement weather, under hot sun or through torrents of rain, through mountain passes and over abominable roads, upon ten days' rations (rather less than one ration for two days), and it formed line of battle fourteen times in expectation of an immediate attack.

From 1865 to 1871 the history of the Twenty-second, as of every other regiment in the National Guard, was uneventful so far as the public is concerned. In 1868 Capt. Wingate, Company A, began to instruct his command in the principles of aiming its rifles, and in 1868, at the regiment's encampment at Long Branch, rifle shooting was one of the principal features. In 1871 the National Rifle Association was formed. That the Twenty-second, under orders from its Colonel, Josiah Porter, had formally begun the study of rifle shooting, and in 1871, 1872, and 1873, until the opening of the range at Creedmoor, used its own range at Clifton, N. J.

The Orange "riot" (which was really the Hibernian riot) of July 12, 1871, was an occasion after the war on which the Twenty-second distinguished itself. Although the regiment had a larger number of wounded than any other organization in the escort to the Orangemen, its members did not lose their heads. Getting no order to fire, they did not fire; and they gained for their regiment the reputation of being the best disciplined organization in the Guard.

Between 1871 and 1890 little of public importance occurred in the Twenty-second. In 1885 it closed the first year of the experimental camp at Peeks. If so successfully that the camp was made permanent, although until the Twenty-second marched into camp the experiment seemed to have proved a failure on account of the picnic-like proceedings of the regiments preceding. Jan. 1, 1886, its Colonel, Josiah Porter, was promoted Adjutant-General; and on Jan. 18, 1886, Lieut.-Col. John T. Camp was promoted Colonel to succeed him.

From 1886 to 1890 there was a great deal of internal dissension in the command, caused by a few officers who could not submit to the will of the majority. A history of this period would not be of great value or edification. It is too soon to write it, at all events, and Gen. Wingate does not try to do so. This piece of regimental history, however, which is not in the History, may be given. One day in November, 1890, Gov. Hill sent for the Adjutant-General.

"How long will it take you to disband the Twenty-second Regiment?" he asked.

"Twenty minutes," replied Gen. Porter.

"Do it," said the Governor.

Gen. Porter was not accustomed to dispute the Governor's orders; but in this case, for the sake of his old regiment, he did so, and finally wrung from the Commander-in-Chief a delay of twenty-four hours.

Telegraphing to the Colonel of the Twenty-second an order for a meeting of all the officers of the regiment, Gen. Porter came to the city at once and met the officers. Without explaining the situation to them fully, he asked for their resignations. Every officer wrote his resignation except the two Captains who were chiefly responsible for the trouble. With the resignations in his pocket, Gen. Porter returned to Albany and then issued orders disbanding the companies commanded by these officers. The medicine was bitter, but it saved the regiment, and the two companies were soon reorganized with new officers.

One important step, primarily only of regimental interest, but really of importance to the public at large, was the engagement by the regiment of Patrick S. Gilmore as bandmaster. This was made in 1873, and until his death, in 1892, the regiment had no more loyal member than its famous band leader. In the case of Mr. Gilmore, as in many other ways, the Twenty-second led the way. "Dan" Godfrey, leader of the famous band of the Grenadier Guards of the British army, was promoted Lieutenant-Colonel for three years ago, and it has been urged that band leaders in the United States army should rank as Lieutenants. But for years before his death Mr. Gilmore was an honorary member of the Board of Officers of his regiment, practically a brevet Lieutenant.

Since 1892 the Twenty-second has been renewing its youthful days and ways. In July, 1892, it was sent to Buffalo to assist in putting down the riots that followed the switchmen's strike at that place, and in 1895 it was sent to Brooklyn on account of the "trolley riots." These events are too recent to need extended mention; in both instances the regiment showed its ability to do its duty and to take care of itself.

It is to be regretted that the execution of the book is not so good as the intention. The proof-reading is bad. Dates are transposed, names printed incorrectly and inserted in the wrong places; at least two Captains, according to the list of officers on page 157-bis, were commissioned in two separate companies on the same day. In the account of the "Buffalo campaign" Capt. George Hart is spoken of always as Major, and Capt. Borland placed in command of Company K. As a fact, Capt. Hart did not get his promotion and Capt. Borland did not transfer to Company K for nearly a year after Buffalo. Again, in describing the arrival of the regiment in Brooklyn, Gen. Wingate says that Lieut.-Col. King "divided the regiment into two battalions of 5 companies each." As a fact, the permanent formation of the battalions was made almost as soon in the Twenty-second as in any regiment in the National Guard.

Despite these blemishes the book is valuable and interesting and every member and veteran of the regiment, as well as every person interested in "our citizen soldiers," should own his copy of the history.

# THE POWER BEHIND M'KINLEY

**Col. John Hay Said to Be the Man Who Has Directed His Canvass.**

WASHINGTON, May 9.—There is in Washington a man who is said to have been more closely connected with the McKinley campaign than any other, with the possible exception of Director-in-Chief Mark Hanna. He has made large contributions to the legitimate campaign expenses and has been consulted at every stage of the canvass. His name has not been added to the tables of estimates that have been sent out every Sunday evening, nor is he known to the rank and file of the McKinley boomers. Nevertheless, it is his hand that has guided much of the machinery that has set in motion the wave of McKinley enthusiasm, and it is his advice that has been followed by the managers in many important steps they have taken since the effort to make McKinley the Republican nominee was commenced more than two years ago. This man has long been a friend of McKinley and devoted to his personal and political fortunes. With great wealth at his command, he has been enabled to render valuable service to his friend, and it is probable that if the list of those who subscribed to the fund for the payment of McKinley's debts at the time of his business failure were examined, this man's name would be found attached to a very liberal donation. Although originally a citizen of Illinois, he was for many years a prominent and influential resident of Cleveland, taking a leading part in the social, business, and political life of that city and of the State of Ohio as well, and his abilities and wealth have always been at the disposal of the man whose nomination he has been helping to conduct with a unique and so far satisfactory campaign.

This private citizen, who is as little known in the everyday political life of Washington as it is possible for a live man to be, and who nevertheless has been one of the leading spirits in managing the McKinley campaign, is John Hay, author, poet, and diplomat, and those whose opinions are worthy of respect declare him to be McKinley's closest personal and political friend, and certain to be secretary of State in his Cabinet should the Ohio man be elected President of the United States. Col. Hay has lived in Washington almost continuously since he was Assistant Secretary of State in the Hayes Cabinet, and here he has done his important literary and political work. His wife was the daughter of the late Amasa Stone of Cleveland, one of the richest men in the United States, and they live in a beautiful house on the corner of sixteenth and I streets, just across Lafayette square from the White House. Here Col. Hay put the finishing touches to the life of Lincoln, which he and John G. Nicolay published a few years ago. And he has done much of, if not all of, the creditable literary work that has appeared from his pen since the life of Lincoln was published. He and his family are among the best known of the fashionable set of Washington society, and with the political leaders and the Administration officials he is on terms of the closest intimacy. To the rank and file of the Republican party and to the plain private citizens of Washington Col. Hay is very little known, and it will be a surprise to them to learn that he has been a silent power behind the movement intended to bring about the nomination of McKinley.

Col. Hay first came to Washington as a young man from Illinois, where he had studied for the law, and he became one of the private secretaries of President Lincoln, the other being John G. Nicolay, who was afterward until a few years ago, Marshal of the Supreme Court of the United States. From 1865 to 1867 Mr. Hay was Secretary of Legation at Paris, and for a year thereafter held a similar post at Vienna. He was Secretary of Legation at Madrid in 1869 and 1870, and after that for eight or nine years lived chiefly at Cleveland, engaged in literary labors. He was appointed Assistant Secretary of State under Secretary Evarts on Nov. 1, 1878, and held that office until May, 1881, being succeeded by Robert R. Hitt of Illinois, who had previously been Secretary of Legation at Paris, and who is now Chairman of the House Committee on Foreign Affairs.

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# THE RELIGION OF THE SHAH

*THE PERSIANS ARE SHIAHS, OR "FOLLOWERS" OF ALI, SON-IN-LAW OF THE PROPHET.*

**How the Shiahs Differ from the Sunnis, or Turkish Muhammadans—Persian Mysticism and Mystics—No Persian Muslim May Go to Mecca—Laws of the Shiahs.**

The Shah of Persia is the temporal head of that section of Muhammadans known as "the Shiahs," or "Sheeahs." He is the great political and religious opponent of the Sultan of Turkey, who claims to be the Caliph or successor to the prophet of Arabia, and is the head of the Sunni Muslims of Turkey, but not of the Sunnis of India, Morocco, and Algiers.

The Persian Muslims maintain that Ali, who married the prophet's daughter, Fatima, was the legitimate Imam or Khaleefah (the correct rendering of our English Caliph). They, therefore, reject the three caliphs of the Sunni Muslims as usurpers, namely, Abu Bakr, Omar, and Osman. The meaning of Shiah is "followers," that is, followers of Ali. They are called by the Turks "Rafizi," or the "forsakers" of the truth, but they call themselves the "Imamiyas," because they believe that the Muslim religion consists in the true knowledge of the Imam. They are also called "the twelveans," because they acknowledge only twelve Imams. The present Sultan of Turkey claims to be the eighty-eighth in spiritual descent from the prophet. But the people of Persia only acknowledge the following individuals as having a rightful claim to the position: (1) Ali, the son-in-law of the prophet; (2) Hasan, the son of Ali; (3) Husain, the second son of Ali; (4) Zain-ul-Abideen; (5) Muhammad Bakr; (6) Jafar; (7) Musa; (8) Raza; (9) Muhammad Takee; (10) Ali Nakee; (11) Hasan Askaree; (12) Muhammad al Mahdi. This Muhammad claimed to be the Mahdi, and is supposed by the people of Persia to be still alive, although he has withdrawn for a time. They expect him to appear in the last days as the Mahdi, or the director, which Muhammad prophesied would appear before the day of judgment. They assert that this last Imam, while a boy, being persecuted by the Abbasides, disappeared down a well at Hillah, near Baghdad, and Ibn Khaldun, the historian, says that in his days devout Muslims would assemble every evening after sunset at this well and entreat the absent Imam to appear again on earth.

The Shah of Persia is in no sense regarded as the spiritual head of Islam, even in Persia. In the present day, during the absence of the Imam, the Persian Muslims appealed to those enlightened doctors of the law who are supposed to be inspired, and are called the Mujtahidin, or the "enlightened."

The Persian Muslims are, however, divided by numerous schisms, and of the proverbial seventy-three sects of Muhammadanism thirty-two are assigned to the Shiahs.

It seems to have been almost and notably by Mr. Sale in his introduction to the Koran, that the Shiahs reject the Sunnah or traditions. This is not correct. It is true that they do not receive what are known as the "six corrected books" of the traditions of the Sunnis, but they have five "correct books" of their own. The Rev. James L. Merrick published in Boston in 1850 a translation into English portions of the Hyat-ul-Kulub, the most popular book of traditions among the Persians, which was written somewhere about A. D. 1627.

The Shiah faith first became the national religion of Persia upon the accession of Ismail, the first of the Suff dynasty, A. D. 1499. Shah Ismail, then at the zenith of his power, attempted to convert the Persians to the Sunni form of Islam, in order to assist his ambitious designs, but the attempt failed, and the attachment of the Persians to the Shiah faith has remained as decided as ever.

The present Shah of Persia, Muzafar-ud-deen, is fifth of the reigning dynasty of the Kajars, which took possession of the crown after a civil war extending over fifteen years, from 1779 to 1794.

The enmity existing between the Sunnis of Turkey and the Shiahs of Persia is undying; so much so that no Persian Muslim is allowed to make the pilgrimage to Mecca unless he professes for the time to be a Sunni.

But although the exciting cause of the Shiah schism was a question regarding the claims of Ali, it has been rightly said that the underlying cause lies far deeper in the impassable ethnological gulf which separates the Aryan and Semitic races. Owing to the strongly centralized Persian government, the empire of the Sassanides succumbed at once before the onslaught of the Arabs. But Persia was never really converted to Islam until the descendants of the Caliph Ali encouraged the Persians to rise as one man against their Arab conquerors. Persians, in their hatred of the Arabs, were willing to espouse any cause which would enable them to throw off the yoke of the Arab conqueror.

The Muhammadans of the province of Oudh in India, including the city of Lucknow, are for the most part Shiahs, and there are a few in the provinces of Afghanistan. In India, when parties to a lawsuit are Shiahs, the law is always administered according to their school. The Shiah school of jurisprudence differs more from that of the Sunnis. Those who are interested in the legal aspects of this question will find an admirable English exposition of Shiah law in Mr. N. B. E. Baillie's "Digest of the Imamea Code." The differences extend to the laws of marriage, slavery, inheritance, preemption, and those of evidence.

There are also some peculiar differences between the religious observances of the Sunnis of Turkey and the Shiahs of Persia. The Persians observe the festival of the Muharram in commemoration of the persecution and martyrdom of Hasan and of Husain. They have several differences in their liturgical ceremonies, as for example the position and attitude in prayer. The Persian Shiahs hold that the fire worshippers of Persia were possessors of an inspired record from God, while the Sunnis only acknowledge the Jews, Christians, and Muslims as in possession of divinely inspired books. They have such a profound veneration for the tombs of their Imams that all that many of their sects regard him as an incarnation of divinity, while they all assert that next to the prophet himself Ali is the most perfect of men. A peculiar feature in Shiah law is the institution of the temporary marriages. It is this sanction which has eaten out the moral life of the Persian people like a canker worm. Mutah is a marriage contracted for a limited period for a certain sum of money. This peculiar form of marriage is forbidden under the Sunni code, but was permitted by the prophet of Arabia to his soldiers at Khyber. But the Sunnis hold that the sanction was only temporary, and was abrogated by the prophet himself. It is unquestionably the greatest stain upon the moral legislation, and those who have visited Persia can testify as to its degrading influence upon the people.

In many respects the people of Persia can scarcely be said to be orthodox Muslims, even when we regard the term orthodox from any standpoint of Muslim teaching. They are nearly all mystics. With them the great mystic book, the *Masnavi*, occupies a place almost equal to the Koran. They are what are called Sufis—a Persian term derived either from the word "safa," purity, on account of the woollen dress worn by these ascetics, or from the Arabic "safa," purity, with reference to the effort made to attain metaphysical purity, or from the Greek "sofia," wisdom, or, according to several Arabic etimologists, from "suffa," the name of a tribe of Arabs who used to assemble in the "times of ignorance," and were engaged exclusively in the heathen worship of the Meccan temple.

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