

burned corpses. The result of these conditions is, that the Parsees build a large tower called a 'Dakhna,' with a grating



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all round the inside towards the top, and on this the bodies are laid, so that the birds can come and consume them. The mass of the people of India are simple minded, and remain yet in a very primitive condition. They will worship almost anything, particularly if it is *pu-rana*, or old, as a god. In their misery in the midst of the hunger and pestilence they naturally turn to all their objects of worship to seek

relief. Noted shrines are flocked to, and the gods are implored for assistance. Among the traditions of the mythic period in India, is one of a celebrated cow that belonged to Vasishtha. The animal was known as the 'Cow of Plenty,' called Nandini, and it had the power of granting whatever its possessor desired. The cow is yet sacred in India, and figures of it are naturally frequented in times of scarcity by suppliants who hope that it may still be the 'Cow of Plenty.'

The struggle of the Cubans for freedom from Spanish rule still drags its weary, bloody length along. While neither 'rebels' nor royalists seem able to score a decisive victory in legitimate warfare, both parties have proved themselves capable of deeds of revolting cruelty. Wounded men, helpless women, are not spared the bullet or the machette if they happen "to belong to the other side." The feature of the Spanish General's plan of campaign is the erection of a large number of forts forming fortified lines around wide belts of country, hoping thus to prevent a union of the different forces of the enemy. The so-called forts, of which our next illustration affords us some idea, are flimsy, little constructions of planks and palm-thatch, or else improvised from buildings that chance to be standing along the line.

Our picture shows a lime-kiln that has been converted into a fortress by the addition of a superstructure of brick, with battlements, loop-holes, etc.

While Spain is exhausting her resources in attempting to quell rebellion in her colonial possessions, other European countries are making vast preparations for a possible struggle much nearer home, and of far more serious import. The "unspeakable Turk"—"the sick man of Europe"—the pity of it is, he is not the dead man—is accountable for the ominous condition of affairs that prevails throughout the old world to-day. The plans for united action by England, France and Russia, to which we made reference last month, have been thwarted by the action of one of the smallest European powers—Greece. The people of Greece bore as long as they could the anguish of knowing that their kinsmen and co-religionists, the inhabitants of the Island of Crete, were being maltreated and massacred by the Sultan



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of Turkey, to whom they have but ever given the forced allegiance of a conquered people. The Turk is a being altogether apart from the European peoples. The difference between the English and the French, the Russians and the Germans, is as nothing compared with the difference between them all and the Turk. All Europeans are of one race originally, and while they now differ in



CROWN PRINCE CONSTANTINE AND PRINCE GEORGE, OF GREECE.

many respects from each other, all still retain many fundamental characteristics of the old stock. On the other hand, the Turk is of a race absolutely antagonistic to European ideas of religion, morality and government; and it is the presence of this barbarian as a governing power on the continent of civilization that keeps the family of nations in a state of constant turmoil and in anticipation of a fearful war. He would have been given his walking ticket long ago, but the question arises who is to take his place?