

had the story from the future emperor himself, that it had been foretold to Diocletian by one of these women that he would wear the purple after he had slain a wild boar. Many years afterwards, when Diocletian found himself, on the death of Numerian, unexpectedly declared emperor by the troops, he at once cut down with his sword Arius Aper, regarding whom dark suspicions were afloat, exclaiming, "At length I have slain the fated wild boar," and thus fulfilled the prophecy delivered to him in Gaul by the weird woman. Anonius of Bordeaux, tutor of Gratian, son of the Emperor Valentinian, in his *Professores*, or notices of the professors of his native city, apostrophizes the rhetorician Attius Patera as sprung from a race of Druids and from the priesthood of Belenus, and as deriving his name of Patera from being connected through the latter with the mysteries of Apollo. He also addresses another as keeper of the temple of Belenus, and as the offspring of the Druids. Lastly, Ammianus Marcellinus, after noticing the foundation of Marseilles by a colony of Phocæans, goes on to state that when the people in those parts had been gradually civilized, learned studies, which had been begun by the bards, the Euhages (probably a corruption of the *Obâres*, i.e., *Vates*, of Strabo), and the Druids, thrived vigorously. Of these, he says the Druids were intellectually superior to the others, and were formed into unions in accordance with the precepts of Pythagoras.

The early Christian fathers seldom mention the Druids. Origen, Clement of Alexandria, and others speak of them as philosophers or priests among the Gauls, but in a manner that shows they knew almost nothing about them. In early Irish poems and tales, however, a class of persons called by this name is frequently referred to, who also appear as Magi in certain well-known lives of Irish saints written in Latin. These Irish Druids were a kind of sorcerers. They were said to be in league with the demons of paganism, and to be able by this agency to do good to their friends and mischief to their enemies. The followers of the first missionaries of Christianity in Ireland and Scotland seem to have thought it necessary, in order to prove the superiority of the new faith, to spread the belief that its apostles also were gifted with supernatural powers, which they could use more especially for the purpose of counteracting the malice of these Druids. Thus Adamnan, in his life of Columba, represents that saint as miraculously baffling the machinations of Broichan, the Druid of the Pictish king Brude, when they met at the court of the latter near the mouth of the Ness.

To John Toland probably belongs the credit of being the first to plan, for he did little more, a connected history of the Druids, in which the scanty notices of ancient writers were to be expanded and largely supplemented by details drawn from other sources. This he did in three letters addressed to Viscount Molesworth, and first published from the author's papers in 1726, some years after his death. A little later, Pelloutier, in his *Histoire des Celtes*, carried out a portion of Toland's design by giving a lengthened account of the origin, position, and influence of Druidism among the early Celtic tribes. On the foundations thus laid others were not slow to build. It is from Cæsar and Pliny, of course, that the materials have been chiefly derived. But fragments of very doubtful value were eagerly appropriated from every quarter; and in this way an imposing structure was reared, the solidity of which till very recently few ever thought of doubting. If we may trust these writers, the ancient priesthood of Britain and Gaul, in pomp of ritual no less than in learning and influence, rivalled the hierarchies of later days. Clad in white and wearing ornaments of gold, they celebrated their mystic rites in the depths of the forest. The Hesus mentioned by Lucan was said, on the authority

of a remark by Lactantius, to be their chief deity. But they had other gods, especially Apollo, whom they worshipped under the name of Belenus, supposed to be the Phœnician Baal. They believed in metempsychosis, or the doctrine of the transmigration of souls. That their philosophy was identical with that of Pythagoras was held as certain, though whether Pythagoras was the instructor of the Druids or the Druids of Pythagoras, or whether indeed both did not derive their tenets from a common source, were moot questions. Pythagoras's friend Abaris, the mysterious Hyperborean philosopher who rode on an arrow, the gift of Apollo, must have been a British Druid. Botany, astronomy, medicine, and letters were all subjects studied by the Druids; though, in spite of their boasted civilization, many of their rites were barbarous in the extreme. In mechanics they had attained to no mean skill, since the ponderous megalithic remains of Britain and France could have been set up only by them. Stone circles like Stennis and Callernish were ancient temples, once surrounding groves sacred to Druidism. According to Stukeley, Stonehenge was the cathedral of the arch-druid of all Britain, and Avebury with its avenues had been originally constructed in the form of a circle with a serpent attached to it,—the circle being regarded as the symbol of the Supreme Being, and the serpent of the divine Son. Dolmens or cromlechs were transformed into altars, and even the menhir or stone pillar, and the rocking-stone, were pressed into the service of the druidical priesthood. In the neighbourhood of the circles, as well as on the tops of mountains, may be seen cairns surmounted each by a flat stone, on which Druid fires were lighted. Over their countrymen the authority of the Druids was almost unbounded, continuing to assert itself long after the order had passed away. With Druidism every unexplained custom and almost every relic of Celtic antiquity were held to be connected, and the superstitions that still linger in the ancient homes of the Celtic race were set down as derived from the same source. Its decadence is attributed by these writers to the hostility of the Romans. Ardent lovers of their country as well as of liberty, the Druids, it is asserted, were the uncompromising foes of Roman rule in the west. Hence sprang the orders issued for their suppression by Claudius, to which reference is made both by Pliny and Suetonius. In the end, Rome proved too strong for Druidism, and the political power of its priesthood was soon broken, especially in Gaul and South Britain. Some, among whom Herbert is prominent, maintain that, after the destruction of pagan Druidism as a system, the order was revived as a corrupt form of Christianity, in which the truths of the latter were largely mixed up with the rites of Mithras, the sun god of the Persians. This hypothesis, to which its supporters have given the name of neo-Druidism, has already been noticed in the article CELTIC LITERATURE (vol. v. p. 318).

These views were for a long time generally received in this country as well as on the Continent. In France, Druidism has proved an attractive subject to some writers of a high order of ability, who have discussed it, if not from a more critical, at least from a more philosophical, standpoint. Amédée Thierry, in his *Histoire des Gaulois*, while adopting in the main the opinions of Toland, Pelloutier, and their followers, finds in the accounts that have come down to us traces of two distinct systems of religion in ancient Gaul. One of these was a worship of natural phenomena and objects, akin to the polytheism of the Greeks; the other a kind of metaphysical pantheism, strikingly resembling the religions of some Eastern nations. The latter, according to him, was the foundation of Druidism, and had been brought into the country when the Cymric branch of the Gauls entered it under a leader named Hu, or Hesus,

deified after his death. The more ancient inhabitants, also a Gallic race, were the polytheists, whose religious belief, however, the Cymri did not altogether destroy but rather amalgamated with their own. Thierry further thinks that Druidism was on the decline in Gaul before the days of Cæsar. After a time the Gallic nobles on the one hand, and the people on the other, became alike jealous of a priestly authority that controlled both and had succeeded in greatly reducing their political influence. For a while the Druids retained their power as a religious and learned order, and preserved many of their privileges; but even at the date of Cæsar's invasion these had so diminished that Britain, and not Gaul, was recognized as their chief seat. But the most distinguished among the expounders of Druidism is undoubtedly J. N. Reynaud, one of the chiefs of a small school of thinkers whose metaphysical speculations have exercised in France a real, if an indirect and quiet, influence. Reynaud, who was of a mystical cast of mind, began in 1836, along with Pierre Leroux, the publication of *L'Encyclopédie Nouvelle*, which, however, was never finished. For this the former wrote the article "Druidisme," which he afterwards enlarged and gave to the world separately under the title of *L'Esprit de la Gaule*, dedicated to his friend, the historian Henri Martin. It is an elaborate and in some respects able essay. Reynaud maintains that the ancient Druids were the first to teach clearly the doctrine of the soul's immortality, and that they had originally as high conceptions of the true nature of God as the Jews themselves. If they afterwards encouraged the worship of subordinate deities, it was for the purpose of reconciling to Druidism that class of uneducated minds for which the cultus of demi-gods and angels has more attraction than the worship of the Unseen One. Hesus, radically the same word as the *Aïsa* of the Greeks, was the type of an absolute supreme Being whose symbol on earth was the oak, and was quite distinct from Hu, the leader of the Cymric Gauls. The mistletoe, when found growing on the latter, represented man, a creature entirely dependent on God for support, and yet with an individual existence of his own. Human sacrifices were a natural consequence of the idea, dominant now as in the days of the Druids, that the higher the victim the more complete the atonement offered to the Deity for the sins of man. Druidism declined and at last disappeared, because, according to Reynaud, one element was wanting in its system both of morals and of religion, necessary to the true development of man or society—charity or love. The Druids aimed indeed at the improvement of both, but failed to prescribe the true means of promoting it. Christianity supplied what was needed, and Druidism disappeared—not, however, till it had accomplished what was its special mission, the preservation in Western Europe of the idea of the unity of God. How far all this is mere theory founded on insufficient data, or an attempt, more or less successful, to prove the existence among the Gallic tribes of certain ideas regarding the true nature of God and his relation to man, which afterwards degenerated into the grossest superstition, it would be out of place to discuss here. Reynaud's views have been to a great extent accepted by Henri Martin, one of the foremost of French historical writers; and both countenance the neo-Druidical fancies of Davies and Herbert. In Germany, the latest authority on Druidism seems to be Barth—*Ueber die Druiden der Kelten*—who follows closely the views long popular in this country. To judge from the article "Druiden" in the last edition (1875) of Meyer's *Conversations-Lexikon*, nothing fresher has yet found currency there.

Literature.—Toland's *Specimen of the Critical History of the Celtic Religion and Learning*, containing an Account of the Druids, in a Collection of several Pieces of Mr John Toland, now first

published from his original Manuscripts, 2 vols. 8vo. London, 1726; Pelloutier (Simon), *Histoire des Celtes*, 2 vols. 12mo. Paris, 1740-1750; nouvelle édition par M. de Chiniac, 2 vols. 4to, or 8 vols. 8vo. Paris, 1770-1771; Stukeley's *Stonehenge, A Temple restored to the British Druids*, fol. London, 1740; Stukeley's *Abury, A Temple of the British Druids*, fol. London, 1743; Frick (Johann Georg.), *Commentatio de Druidis occidentaliū populorum philosophia*, new edition, 4to, Ulma, 1744; Borlase's *Antiquities, Historical and Monumental, of the County of Cornwall*, second edition, fol. London, 1769; Davies (Edward), *Mythology and Rites of the British Druids*, 8vo. London, 1809; Thierry's *Histoire des Gaulois*, Paris, 1828; Barth, *Ueber die Druiden der Kelten*, Erlangen, 1828; Higgins's *Celtic Druids*, London, 1829; (Herbert's) Essay on the Neo-Druidic Heresy in *Britannia*, pt. i. London, 1838; Dr J. H. Burton, in *Edinburgh Review*, July 1863; Reynaud, *L'Esprit de la Gaule*, Paris, 1866; Henri Martin, *Histoire de France*, vol. i., Paris (no date); Stuart's *Sculptured Stones of Scotland*, vol. ii., printed for the Spalding Club, 1867. (J. M'D.)

DRUM, a musical instrument of percussion, which is supposed to have been introduced into Europe from the East by the Moors or after the Crusades. In certain forms, however, it was known in Europe in classical times. The Greek and Roman *tympanum* seems from descriptions and pictorial representations to have included not only tambourines but kettledrums of a small size, or at least instruments convex on one side like the kettledrum. The instrument designated in Scripture a timbrel (Heb. *toyh*) was undoubtedly a kind of tambourine, such as might be conveniently played by females. In India and Egypt the use of drums in a considerable variety of forms may be traced back to the earliest historic times. The tam-tam or tom-tom of India, a cylindrical drum of some size beaten with the fingers, had its counterpart in Egypt at least as early as 1600 B.C. Among savage races, whose music has not risen above the primitive or percussive stage, the drum is naturally the chief, and in many cases the sole instrument employed. Three principal forms of drum are in general use in the modern orchestra,—the common or side drum, the base or Turkish drum, and the kettledrum. The first is composed of a cylinder of wood, or, more generally, of metal, covered at each end with vellum or parchment, the tension of which is regulated by strings. As its name indicates, it is worn at the side of the performer, who beats upon the upper end with two sticks. Its distinctive though not its exclusive use is to accompany the military fife band. The base drum is a larger instrument of the same kind, the cylinder being composed of oak. It is beaten at both ends with drum-sticks furnished with leather pads. It is an important constituent of a full military band, but it is also employed in the orchestra, especially by more recent composers. The kettledrum is the most important form of the instrument in orchestral as distinct from military music. It is composed of a basin of brass or copper, almost hemispherical in shape, covered with vellum attached to an iron ring, and it is usually placed upon an iron tripod. By means of screws it is capable of being tuned within certain necessarily narrow limits. Kettledrums are always used in pairs, one being tuned to the key-note and the other to the fourth below. The music is usually written in the key of C; and the key in which it is to be played, if different, is indicated in words at the beginning of the passage. The three forms of drum just described are essential in every complete orchestra. In addition other percussive instruments, such as the gong and the tam-tam, are sometimes introduced for the sake of particular effects.

DRUMMOND, HENRY (1786-1860), an English banker, politician, and miscellaneous writer, remarkable for the versatility of his gifts and the eccentricity of his character, was born on the 5th December 1786. He was the eldest son of Henry Drummond, a prominent London banker, by a daughter of the first Lord Melville. He was educated at Harrow and at Christ Church, Oxford. His name is per

manently connected with the university through the chair of political economy, which he founded in 1825. He entered Parliament in early life, and took an active interest from the first in nearly all departments of politics. Thoroughly independent and often eccentric in his views, he yet acted generally with the Conservative party. He was an effective speaker, clear and forcible, and on occasion caustic and severe. From 1847 until his death on the 20th February 1860 he represented West Surrey. Drummond took a deep interest in religious subjects, and published numerous books and pamphlets on such questions as the interpretation of prophecy, the circulation of the Apocrypha, the principles of Christianity, &c., which attracted considerable attention. He was intimately associated with the origin and spread of the Catholic Apostolic or "Irvingite" Church. Stated meetings of those who sympathized with Irving were held for the study of prophecy, between 1826 and 1830 at his seat of Albury Park, in Surrey; he contributed very liberally to the funds of the new church; and he became one of its leading office-bearers. The numerous works he wrote in defence of its distinctive doctrines and practice were generally clear and vigorous, if seldom convincing.

DRUMMOND, THOMAS (1797-1840), was born at Edinburgh in October 1797, and was educated at the High School there. He was appointed to a cadetship at the Royal Military Academy, Woolwich, in February 1813; and by Christmas of that year he had entered the Second Academy. He early distinguished himself by his aptitude for mathematics, and an original demonstration in conic sections, discovered by him whilst still in the junior Academy, was published in Leybourn's *Mathematical Repository*. In 1815 he entered the Royal Engineers. In 1819, when meditating the renunciation of military service for the bar, he made the acquaintance of Colonel Colby, from whom in the following year he received an appointment on the trigonometrical survey of Great Britain. During his winters in London he applied himself indefatigably to the higher branches of mathematics, and attended the chemical lectures of Brande and Faraday at the Royal Institution. The mention at one of these of the brilliant luminosity of lime when incandescent suggested to him the employment of that material instead of the Argand lamp for making surveying stations visible when far distant. In the autumn of 1824 he assisted Captain Colby in the selection of stations for the great triangulation, and the best situation as a base for the survey ordered to be made in Ireland. His lime-light apparatus (the Drummond light) and heliostat, both completed in 1825, he first put to a practical test in 1826 at the stations of the Irish survey. In the next season he brought into use an improved form of his heliostat, in which the telescope was dispensed with. Through the recommendation of Mr Bellenden Ker, Drummond was in 1831 appointed by Lord Brougham to be superintendent of the Boundary Commission. On the passing of the Reform Act he resumed his duties on the survey,—which, however, he soon finally quitted in order to become private secretary to Lord Althorp, the chancellor of the exchequer. In 1834, on the dissolution of the Government, he received a pension of £300 a year, which he drew until September 30, 1835. In July of that year he was made under-secretary of state for Ireland; and when, in 1836, the bill for municipal reform in that country was introduced into Parliament, he undertook the direction of the officers appointed to determine the boundaries of the boroughs. He was in October 1836 made head of the Irish Railway Commission, the report of which was completed in 1838. The health of Captain Drummond,—impaired originally by exposure during the Irish survey, and further injured by his unwearied exertions on the Boundary Com-

mission—had, through his last labours in connection with the railways of Ireland, received a strain from which it never recovered. His strength gradually gave way, and he died on the 15th April 1840.

See *Life* by J. F. M'Lennan, 1867, and Larcom in *Papers on the Duties of the Royal Engineers*, vol. iv., 1840.

DRUMMOND, WILLIAM (1585-1649), of Hawthornden, a Scottish poet of the Spenserian school, and descendant of an old family of noble blood, was born at Hawthornden, near Edinburgh, on the 13th December 1585. His father, John Drummond, was the first laird of Hawthornden; and his mother, Susannah Fowler, was well-connected, her brother William being private secretary to Queen Anne, and a man of literary tastes. Drummond received his early education at the Edinburgh High School, and graduated as M.A. of the recently founded (1582) metropolitan university in July 1605. The years 1607 and 1608 were spent at Bourges and Paris in the study of law; and, in 1609, Drummond was again in Scotland, where, by the death of his father in the following year, he became laird of Hawthornden at the early age of twenty-four. The list of books he read up to this time indicates a strong preference for the finer and more imaginative, as distinguished from the argumentative kinds of literature. Accordingly, on finding himself his own master, Drummond naturally abandoned law for the muses; "for," says his biographer in 1711, "the delicacy of his wit always run on the pleasantness and usefulness of history, and on the fame and softness of poetry." He was a good linguist, and read Latin, Greek, Italian, Spanish, French, and Hebrew. He had already written several poems, chiefly sonnets; and some early letters, which have been preserved, show a fine command of pure English, as well as Drummond's critical sagacity in abandoning the Scottish dialect for the language raised to literary supremacy by the illustrious Elizabethans. Drummond's first publication appeared in 1613, and was an elegy on the death of Henry, prince of Wales, called *Tears on the Death of Moliades*. As might have been expected from Spenser's influence, it is pastoral throughout. Milton, in his *Lycidas*, has at once imitated and surpassed this early poem of Drummond's. In 1614 Drummond for the first time met Sir William Alexander, known later as earl of Stirling, the author of a ponderous poem on *Doom's-day*. In the following year Drummond sustained a dreadful blow in the death of Miss Cunningham of Barns, to whom he was engaged to be married. In 1616, the year of Shakespeare's death, appeared *Poems: Amorous, Funerall, Divine, Pastoral: in Sonnets, Songs, Sextains, Madrigals*, being substantially the story of his love and loss. Drummond's next poem is entitled *Forth Feasting: A Panegyric to the King's Most Excellent Majesty*, and celebrates James's visit to Scotland in 1617. In 1618 there was an interesting correspondence between Drummond and Drayton; and, about the close of the same year, or about the beginning of 1619, Drummond was honoured with a visit of a fortnight or more from the great literary dictator of the time—Ben Jonson. Drummond, as tradition relates, sat awaiting Jonson's arrival under the shade of a fine sycamore, and exclaimed when Jonson came in sight, "Welcome, welcome, royal Ben!" Upon which the dramatist rejoined, "Thank ye, thank ye, Hawthornden." The famous account of their conversations, long supposed to be lost, was discovered in the Advocate's Library, Edinburgh, by Mr David Laing, and, after being read to the Society of Scottish Antiquaries in 1832, appeared, ten years later, as a publication of the Shakespeare Society. The conversations are full of interesting literary gossip, and embody Ben's opinion of himself and of his host, whom he frankly told that he "was too good and simple, and that oft a man's modesty made a fool of his wit."

The next few years in Drummond's life are comparatively uneventful, being marked only by correspondence with Sir William Alexander and Drayton. In 1623, the year of a great famine and consequent mortality in Scotland, appeared the poet's fourth publication, entitled *Flowers of Zion: By William Drummond of Hawthornden: to which is adjoyned his Cypresse Grove*. From 1625 till 1630 Drummond was probably for the most part engaged in travelling on the Continent. In 1627, however, he seems to have been home for a short time, as, in that year, he appears in the entirely new character of the holder of a patent for the construction of military machines, entitled "Litera Magistri Gulielmi Drummond de Fabrica Machinarum Militarum, Anno 1627." The same year, 1627, is the date of Drummond's munificent gift of about 500 volumes to the library of Edinburgh University. This collection, to which Drummond afterwards made additions, is kept in a separate cabinet, and is particularly rich in the English poets. In 1630 Drummond again began to reside permanently at Hawthornden; and, in 1631, he received his last letter from Drayton, who died in London on the 23d of December. In 1632 Drummond married Elizabeth Logan, by whom he had five sons and four daughters. In 1633 Charles made his coronation-visit to Scotland; and Drummond's pen was employed in writing congratulatory speeches and poetry. As Drummond naturally preferred Episcopacy to Presbytery, we are not surprised to learn that he approved of the main object Charles had in view in this visit, although his peace-loving nature was averse to the means employed in establishing Episcopacy. Drummond was a true Scottish gentleman in his pride of blood. Partly to please the earl of Perth, and partly to satisfy his own curiosity, the poet had studied the genealogy of the family very carefully, and had given due prominence to the fact that Annabella Drummond, daughter of Sir John Drummond of Stobhall, was the queen of Robert III. This investigation was the real secret of Drummond's interest in Scottish history; and so we find that he now began his *History of the Lives and Reigns of the Five Jameses, Kings of Scotland*—a work which did not appear till 1655, and is remarkable only for its good literary style. His next work was called forth by the king's enforced submission to the opposition of his Scottish subjects. It is entitled *Irene: or a Remonstrance for Concord, Amity, and Love amongst His Majesty's Subjects*, and embodies Drummond's political creed of submission to authority as the only logical refuge from democracy, which he hated. In 1639 Drummond had to sign the Covenant in self-protection, but was uneasy under the burden, as existing squibs by him testify. Drummond's next work *Ἐκταξία: or a Defence of a Petition tendered to the Lords of the Council of Scotland by certain Noblemen and Gentlemen*, January, 1643, is a political pamphlet in support of those royalists in Scotland who wished to espouse the king's cause against the English Parliament. Its burden is a passionate invective on the intolerance of the then dominant Presbyterian clergy; but *Irene* fails to do justice to the substantial work they had done. Drummond's subsequent works may be described briefly as royalist pamphlets, written with more or less caution, as the times required.

After being an invalid for several months, the poet died on the 4th December 1649, and was buried in the churchyard of Lasswade, a neighbouring village.

The only works of Drummond which call for special notice are the *Cypresse Grove* and the poems. The *Cypresse Grove*, one of the noblest prose poems in literature, exhibits great wealth of illustration, much fine thinking, and an extraordinary command of musical English. It is an essay on the folly of the fear of death, and shows how much the author was impressed with the comparative insignificance of this world.

"This globe of the earth," says he, "which seemeth huge to us, in respect of the universe, and compared with that wide pavilion of heaven, is less than little, of no sensible quantity, and but as a point" (1711 edition, p. 123). Death, he argues, from many of its accidental associations, appears to be much more dreadful than it really is. Its universality, and a correct estimate of human life, ought to nerve us against the fear of death. Further, we should remember that death is not annihilation, but the vestibule to immortality and a higher life. The essay, which is composed throughout in a strain of lofty idealism, is concluded in the form of a vision.

A noteworthy feature in Drummond's poetry is that it manifests no characteristic Scottish element, but owes its birth and inspiration rather to the English and Italian masters. This was owing partly to his anti-Presbyterian bias and his long residence abroad; but it was also natural, on other grounds, for a quiet, cultured, and meditative poet to imitate the Elizabethans and the great Italian writers. Drummond was essentially a follower of Spenser, delighting in the description of outer nature; but, amid all his sensuousness, and even in those lines most conspicuously laden with lustrous beauty, there is a dash of melancholy thoughtfulness—a tendency deepened by the death of his first love.

Drummond was so successful as a writer of sonnets that he was called "the Scottish Petrarch;" and his sonnets are still ranked immediately after Shakespeare's, Milton's, and Wordsworth's. Most of his poems are steeped in the pre-Copernican ideas of astronomy, and are marked by a sense of the smallness of the visible in comparison with the infinite lying beyond. This is one of Drummond's favourite moods; and he is constantly harping upon such phrases as "the All," "this great All." Even in such of his poems as may be called more distinctively Christian, this philosophic conception is at work. Drummond's poems are distinguished by pensive beauty, sweetness of versification, and richly worded descriptions, but lack vigour and originality. Altogether this poet is to be remembered as the best representative of "sweetness and light" amid much that was dull and ephemeral in contemporary Scottish literature.

There are several editions of his works:—(1) Hall's edition of the prose works, published in 1655; (2) Phillips's (a nephew of Milton) edition of the poems, which appeared in the same year; (3) Bishop Sage's, published in 1711, the only complete edition of Drummond's writings; (4) an edition of his poems by Lord Dundrennan and David Irving, issued in 1832; (5) Cunningham's edition of the poems of 1833; and (6) Turnbull's in 1857. The only collected edition of the prose writings was published in 1711. Drummond's life has been ably written by Professor Masson (1873). (T. GL.)

DRUNKENNESS may be either an *act* or a *habit*, the latter consisting in frequent repetitions of the former. As an act it may be an accident, most usually arising from the incautious use of one or other of the commonly employed intoxicating agents; as a habit it is one of the most degrading forms of vice which can result from the enfeeblement of the moral principle by persistent self-indulgence.

Drunkenness is a mere complexity of symptoms which may arise from many different causes. To be drunk is simply to be apoplectic; and the close resemblance between the pathological and the toxic phenomena has been the cause of many untoward accidents. Cold alone may produce such peculiar effects that Captain Parry has said, in his *Journal*, "I cannot help thinking that many a man may have been punished for intoxication who was only suffering from the benumbing effects of frost; for I have more than once seen our people in a state so exactly resembling that of the most stupid intoxication, that I should certainly have charged them with that offence had I not been quite sure that no possible means were afforded them on Melville Island to procure anything stronger than snow water."

But, apart from the pathological causes of seeming drunkenness, this condition may be actually produced by a multitude of agents whose use is so wide-spread throughout the world as inevitably to lead to the belief that their moderate employment must subservise some important object in the economy of nature. Moreover, the physiological action of all these agents gradually shades into each other, all producing or being capable of producing consecutive paralysis of the various parts of the nervous system, but only in doses of a certain amount,—a dose which varies with the agent, the race, and the individual. Even the cup so often said to “cheer, but not inebriate,” cannot be regarded as altogether free from the last-named effect. Tea-sots are well known to be affected with palpitation and irregularity of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some culminate in paralysis; while positive intoxication has been known to be the result of the excessive use of strong tea (*Third Annual Report of the Massachusetts Board of Health*, p. 129). In short, from tea to haschisch we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses and narcotize in larger,—the narcotic dose having no stimulating properties whatever, and only appearing to possess them from the fact that the agent can only be gradually taken up by the blood, and the system thus comes primarily under the influence of a stimulant dose. In certain circumstances and with certain agents—as in the production of chloroform narcosis—this precursory stage is capable of being much abbreviated, if not altogether annihilated; while with other agents—as tea—the narcotic stage is by no means always or readily produced. It is well to remember, also, that there is not a shadow of proof that the moderate use of any one of these agents as a stimulant has any definite tendency to lead to its abuse; it is otherwise with their employment as narcotics, which, once indulged in, is almost certain to lead to repetition, and to a more or less rapid process of degradation; but there are many exceptions to this latter statement. In regard to this matter it is interesting to know that opium, which, used in excess, is one of the most deleterious of these stimulants, is employed by 400,000,000, or nearly one-third of the whole human race, and that among these we have the Chinese, who almost to a man are opium smokers, and who nevertheless are well known to be one of the most frugal and industrious of peoples, “powerful, muscular, and athletic, and the lower orders more intelligent, and far superior in mental acquirements, to those of corresponding rank in our own country.” It is also interesting to know that a late judge who lived to nearly ninety years of age believed he had prolonged his life and added greatly to his comfort by the moderate use of ether, which he was led to employ because neither wine nor tobacco agreed with him; while the immoderate use of the same agent has—particularly of late, and in the north of Ireland—given rise to a most deleterious form of drunkenness. And, however degrading, demoralizing, and pauperizing the vice of drunkenness may be, it is important to remember in all our thoughts concerning it, that it is the outcome of a craving innate in human nature, whether civilized or savage, and that there has been no period in the world’s history, and no nation on its surface, in which one or other, and often several simultaneously, of the many natural or artificial nervine stimulants have not been employed, and well it has been for those who have used them moderately. Two great influences have been regarded as of importance in regulating the prevalence of intemperance—temperature and race. Of these unquestionably race is by far the most influential. Within the isothermal lines of 77° Fahr. north and south of the equatorial line of 82° 4’ Fahr. the mild native tribes seek

their happiness in a quiet introspective self-complacency termed *keyf*, induced by opium or haschisch. Between the isothermal lines of 77° Fahr. and 50° Fahr. north and south lie those regions where the grape-vine grows luxuriantly, and in these riotous intemperance, though still comparatively rare, is no longer regarded as the disgraceful social crime it is looked on in the tropics; while beyond the isotherms of 50° Fahr. north and south the vine is no longer grown, and the stronger beers and distilled spirits become the wide-spread sources of a deeper intoxication, which too often terminates in crime, a result almost unknown in southern latitudes. How much of this is actually due to the more highly intoxicating qualities of the fluids imbibed, and how much to what Parry would rightly have termed the intoxicating quality of the climate, has never been fairly ascertained; but this much is known, that in these northern climes what is merely a stimulant dose in moderate weather becomes stupefying under the influence of cold;—not because cold increases the intoxicating power of any liquor, but because the previous excitement of the cerebro-spinal system produces a condition of functional exhaustion which makes it more readily succumb to the benumbing influence of cold,—renders it, as we say, more liable to become morbidly congested by the reflex action of cold applied to the surface.

But of the two great influences which regulate the prevalence of intemperance, that of race far exceeds that of temperature. A glance at the map of the world, coupled with some knowledge of its history, teaches us that, whether in temperate, subtropical, or tropical regions, wherever the Teuton is, there drunkenness prevails; and the wild orgies in which Tacitus tells us the Teuton of his day indulged in the cold climate of northern Europe are reproduced with wonderful circumstantiality irrespective of climate or temperature. It may be, as a recent speaker has said, that “a national love for strong drink is a characteristic of the nobler and more energetic populations of the world;” it may be, as he goes on to say, that it “accompanies public and private enterprise, constancy of purpose, liberality of thought, and aptitude for war; it,” as he further adds, “exhibits itself prominently in strong and nervous constitutions, and assumes in very many instances the character of a curative of itself.” In other words, in certain constitutions the moderate use of stimulants excites to action rather than to a sensual *keyf*, and the pleasurable stimulus of action renders such individuals less likely to fall into degrading habits of excess.

The effects of intoxicants are variously modified by the temperament of the individual and the nature of the inebriant. When that is alcohol, its action on an average individual is first to fill him with a serene and perfect self-complacency. His feelings and faculties are exalted into a state of great activity and buoyancy, so that his language becomes enthusiastic, and his conversation vivacious if not brilliant. The senses gradually become hazy, a soft humming seems to fill the pauses of the conversation, and modify the tones of the speaker, a filmy haze obscures the vision, the head seems lighter than usual, the equilibrium unstable. By and by objects appear double, or flit confusedly before the eyes; judgment is abolished, secretiveness annihilated, and the drunkard pours forth all that is within him with unrestrained communicativeness; he becomes boisterous, ridiculous, and sinks at length into a mere animal. Every one around him, the very houses, trees, even the earth itself, seem drunken and unstable, he alone sober, till at last the final stage is reached, and he falls on the ground insensible—*dead drunk*—a state from which, after profound slumber, he at last awakes feverish, exhausted, sick, and giddy, with ringing ears, a throbbing heart, and a violent headache.

The poison primarily affects the cerebral lobes, and the other parts of cerebro-spinal system are consecutively involved, till in the state of *dead-drunkenness* the only parts not invaded by a benumbing paralysis are those automatic centres in the medulla oblongata, which regulate and maintain the circulation and respiration. But even these centres are not unaffected; the paralysis of these as of the other sections of the cerebro-spinal system varies in its incompleteness, and at times becomes complete, the coma of drunkenness terminating in death. More usually the intoxicant is gradually eliminated, and the individual restored to consciousness, a consciousness disturbed by the secondary results of the agent he has abused, and which vary with the nature of that agent. Whether, however, directly or indirectly, through the nervous system the stomach suffers in every case; thus nutrition is interfered with by the defective ingestion of food, as well as by the mal-assimilation of that which is ingested; and from this cause, as well as by the peculiar local action of the various poisons, we have the various organic degenerations induced which in most cases shorten the drunkard’s days.

The primary discomforts of an act of drunkenness are readily removed for the time by a repetition of the cause. Thus what has been an act may readily become a habit, all the more readily that each repetition more and more enfeebles both the will and the judgment, till they become utterly unfit to resist the temptation to indulgence supplied by the knowledge of the temporary relief to suffering which is sure to follow, and in spite of the consciousness that each repetition of the act only forges their chains more tightly. From this condition there is no hope of relief but in enforced abstinence; any one in this condition must be regarded as temporarily insane, and ought to be placed in an inebriate asylum till he regain sufficient self-control to enable him to overcome his love for drink. The desire for stimulants is one of the strongest instincts of human nature. It cannot be annihilated, but may be regulated by reason, conscience, education, or by law when it encroaches on the rights of others or is injurious to the individual himself. By the Intoxicating Liquors Licensing Act of 1872 any one found drunk on a highway or public place or in a licensed house is liable to a fine of 10s., on a repetition of the offence within twelve months to one of 20s., and on a third offence within twelve months to one of 40s. To be drunk or riotous, or to be drunk while in charge of a horse, a carriage, or a gun is punishable with a fine of 20s. or imprisonment for one month. And by the Police and Improvement Act of Scotland, 25 and 26 Vict. c. 101, § 254, persons found drunk on the streets are subject to a fine of 40s. or 14 days’ imprisonment, wherever that Act has been adopted. These Acts, properly enforced, ought to restrain the public exhibitions of drunkenness; while for those seasoned casks who ruin their own health and pauperize their families, without perhaps ever appearing in public offensively drunk, the only remedy which appears to promise hope of reform would seem to be the power of temporarily consigning them to an inebriate asylum. (G. W. B.)

DRUSES, a people of Syria remarkable for the pertinacity and success with which they have defended their independence against the encroachments of Turkish supremacy, and for the profession of a form of religious belief, which, in the words of Dean Milman, is “one of the most extraordinary aberrations which ever extensively affected the mind of man.” The greater body, whom for the sake of convenience we shall distinguish as the Western Druses, occupy the mountainous region of the Lebanon and Anti-Lebanon; but there are also extensive settlements in the Hauran or Auranitis; a considerable colony exists at Safed, in Palestine proper, to the north-west of the Sea of Tiberias; and it is believed that a number of

Crypto-Druses—Druses, however, by religion only, and not by race—still maintain themselves in the neighbourhood of Cairo. The Western Druses are found as far north as Beyrout, as far south as Sur or Tyre, and as far east as Damascus; in the north they are intermingled with Maronites, and in the south with Greeks and Melchites. They form the exclusive population of about 120 towns and villages, and share with the Christians the occupation of nearly 230 more; their total number, not reckoning women and children, has been calculated at from 60,000 to 65,000 men. The chief town of the district which they occupy, though not their most populous settlement, is Deir-el-Kamar—the Convent of the Moon—situated about 15 miles south-east of Beyrout, in the district of Manaasif. It was the seat of the powerful family of the Abu Nekads, and in its vicinity is the palace of Ebeddin, formerly occupied by the emir Beshir Shehaab. Ammatam and Bakhlín in the Lebanon, and Hasbeya and Rosheya in the Anti-Lebanon, rank as sacred cities, and serve as rallying-points in time of war.

The Eastern or Hauranitic Druses are less known, and preserve their ancient customs and characteristics perhaps more perfectly than their western brethren. The date at which they first settled in the district is not ascertained; but for many generations the Hauran has been the chosen refuge of rebels and malcontents from the west, and has consequently increased its population at the expense of the Lebanon. The same process of emigration is still going on; and the Turkish Government has to be careful not to press too heavily on the defaulting Druse of the west, lest it needlessly augment the power of the more independent community. The number in the Hauran was stated by Cyril Graham at 7000 men in 1857; at present it must be much nearer 10,000. The principal town is Kunawat, the residence of the most influential of the Ockals.

In many respects the Druses are a mysterious people, and, in spite of the great additions made to our knowledge in the present century, many important questions in regard to them still await solution. Of their origin and ethnographical affinity no absolutely certain information has been obtained. Though they speak Arabic with a correctness that would do credit to the people of Mecca, and their feudal aristocracy refer to their Arab descent with feelings of pride, it is pretty generally agreed that, whatever may be true of certain families, the main body of the people does not belong to the Semitic family. Mr Cyril Graham regards them as of Indo-Teutonic race, and describes them as “fair-haired, of light complexion, strong and well-made, and often as tall as northern Europeans.” Their own tradition vaguely connects them with China, where they firmly believe that to this day there exist numerous adherents of their creed, and whence they expect the advent of their promised deliverer. The mere fact that they possess a knowledge of the Celestial Empire in such contrast to the geographical ignorance of the other Syrian races is in itself remarkable enough; though it would be rash to assert that it is practically significant. According to an opinion mentioned by Sandys, and pretty often to be met with in the older accounts, they derive their name from a count of Draux, and are mainly the descendants of a band of the crusaders who were left behind, and finally forgot their country and language and creed, but this story is disproved by the fact that allusion is made to their existence at an earlier date by Benjamin of Tudela.

A more modern theory identifies them with one or other of the tribes introduced into Northern Syria by Esarhaddon in the 7th century B.C. If its generally but not universally received derivation from Ismael Darazi be accepted, their present name, which is properly Durus, dates no further back than about the 11th century, and throws

no light on the question of affinity; and just as little is to be learned from the various explanations current among themselves—those *put in possession* (of the faith), from the Arabic verb *darasa*; those who read the book of Hamze, as if from *darasa*; the *clever ones*, from *Durs*; the *shields*, from *Turs*, and so on. It is well known, however, that the district which they now occupy has over and again received extraneous additions to its population; and, in the absence of more precise information, it seems at least certain that, whatever may have been the original nucleus of his race, the Druse of the present day carries in his veins the mingled blood of a various ancestry, in like manner as his religion combines the products of many different intellectual moments. The presence of a Kurdish element is undoubted, and its influence may probably be traced in the peculiar position granted to the women.¹

The rise and progress of the religion which gives unity to the race can be stated with considerable precision. As a system of thought it may be traced back in some of its leading principles to the Shiite sect of the Batenians, or Batiniya, whose main doctrine was that "every outer has its inner, and every passage in the Koran an allegorical sense," and to the Karamatians, or Karamita, who pushed this method to its furthest limits; as a creed it is somewhat more recent. In the year 386 A.H. (996 A.D.) Hakim Biamrillabi (*i.e.*, he who judges by the command of God), the sixth of the Fatimite caliphs, began to reign; and during the next twenty-five years he indulged in a tyranny at once so terrible and so fantastic that little doubt can be entertained of his insanity. As madmen sometimes do, he believed that he held direct intercourse with the deity, or even that he was an incarnation of the divine intelligence; and in 407 A.H., or 1016 A.D., his claims were made known in the mosque at Cairo, and supported by the testimony of Ismael Darazi. The people showed such bitter hostility to the new gospel that Darazi was compelled to seek safety in flight; but even in absence he was faithful to his god, and succeeded in winning over the ignorant inhabitants of Lebanon. According to Druse authority this great conversion took place in the year 410 A.H. Meanwhile the endeavours of the caliph to get his divinity acknowledged by the people of Cairo continued. The advocacy of Hasan ben Haidara Fergani was without avail; but in 408 A.H. the new religion found a more successful apostle in the person of Hamze ben Ali ben Ahmed, a Persian mystic, feltmaker by trade, who became Hakim's vizier, gave form and substance to his creed, and by his ingenious adaptation of its various dogmas to the prejudices of existing sects finally enlisted an extensive body of adherents. In 411 the caliph was assassinated by contrivance of his sister Sitt Almulk; but it was given out by Hamze that he had only withdrawn for a season, and his followers were encouraged to look forward with confidence to his triumphant return. Darazi, who had acted independently in his apostolate, was branded by Hamze as a heretic, and thus, by a curious anomaly, he is actually held in detestation by the very sect which probably bears his name. The propagation of the faith, in accordance with Hamze's initiation, was undertaken by Ismael Ben Muhammed *Temimi*, Muhammed ben *Wahab*, Abulkhair *Selama* ben Abdalwahab ben Samurri, and Moktana Bohaeddin, the last of whom was known by his writings from Constantinople to the borders of India. In two letters addressed to the emperor Constantine VIII. and Michael the Paphlagonian he endeavours to prove that the Christian Messiah reappeared in the person of Hamze.

The full exposition of the Drusian creed thus brought into existence, even in the somewhat imperfect state of

¹ Cf. Lord Carnarvon's suggestive account of the Yezids.

European knowledge in regard to many of its details, would require a volume of considerable size: the following is a summary of its main doctrines. The Muahhidin or Unitarians, as the Druses call themselves, believe that there is one and only one God, indefinable, incomprehensible, ineffable, passionless. He has made himself known to men by ten successive incarnations in the persons of Ali, Albar, Alya, Moill, Kaim, Moezz, Aziz, Abu Zechariah, Mansur, and Hakim. No further incarnation can take place: in Hakim a final appeal was made to mankind, and after the door of mercy had stood open to all for twenty-six years, it was finally and for ever closed. When the tribulation of the faithful has reached its height, Hakim will reappear to conquer the world and render his religion supreme. The first of the creatures of God is the Universal Intelligence, impersonated in Hamze at the time of the last incarnation; he is the creator of all subordinate beings, and he alone has immediate communion with the Deity. Next in rank to him, and along with him supporting the throne of the Almighty, are four archangels, the Soul, the Word, the Right Wing, and the Left Wing, who were embodied respectively in Ismael Darazi, Mohammed ben Wahab, Selama ben Abdalwahab, and Bohaeddin; and beneath these again are spiritual agents of various ranks. The number of human beings admits neither of increase nor of decrease, and a regular process of metempsychosis is maintained. The souls pass after death into the bodies of Chinese Druses; those of the wicked may be degraded to the level of camels or dogs. All previous religions are mere types of the true, and their sacred books and observances are to be interpreted allegorically. As the admission of converts is no longer permitted, the faithful are enjoined to keep their doctrines secret from the profane; and in order that their allegiance may not bring them into danger, they are allowed to make outward profession of whatever religion is dominant around them. To this latter indulgence is to be attributed the apparent indifference with which they join the Mahometan in his prayers and ablutions, or sprinkle themselves with holy water in the Maronite churches. Obedience is required to the seven great commandments of Hamze, the first and greatest of which enjoins truth in words (but only of Druse towards Druse); the second, watchfulness over the safety of the brethren; the third, absolute renunciation of every other religion; the fourth, complete separation from all who are in error; the fifth, recognition of the unity of "Our Lord" in all ages; the sixth, complete resignation to his will; and the seventh, complete obedience to his orders. Prayer, however, is regarded as an impertinent interference with the Creator; while at the same time, instead of the fatalistic predestination of Mahometanism, the freedom of the human will is distinctly maintained. Not only is the charge of secrecy rigidly obeyed in regard to the alien world, but full initiation into the deeper mysteries of the creed is permitted only to a special class designated Ockals or Akals—probably from the Arabic *Alk*, intelligence—in contradistinction from whom all other members of the Druse community, whatever may be their position or attainments, are called Djahel or Ignorant. About 15 per cent. of the adult population belong to this order. Admission is granted to any Druse of either sex who expresses willingness to conform to the laws of the society, and during a year of probation gives sufficient proof of sincerity and stability of purpose. There appears to be no formal distinction of rank among the various members; and though the emir Beshir Shehaab used to appoint a sheik of the Ockals, the person thus distinguished obtained no primacy over his fellows. Exceptional influence depends on exceptional sanctity or ability. All are required to abstain from tobacco and wine; the women are

to wear neither gold nor silver, nor silk, nor brocade; and although neither celibacy nor retirement from the affairs of the world is either imperative or customary, unusual respect is shown to those who voluntarily submit themselves to a cetic discipline. While the Ockals mingle frankly with the common people, and are remarkably free from what in Europe would be called clerical pretension, they are none the less careful to maintain their privileges. They are distinguished by the wearing of a white turban, emblematic of the purity of their life. Their food must be purchased with money lawfully acquired; and lest they should unwittingly partake of any that is ceremonially unclean, they require those djahels whose hospitality they share to supply their wants from a store set apart for their exclusive use. The ideal Ockal is grave, calm, and dignified, with an infinite capacity of keeping a secret, and a devotion that knows no limits to the interests of his creed. On Thursday evening, the commencement of the weekly day of rest, the members of the order meet together in the various districts, probably for the reading of their sacred books and consultation on matters of ecclesiastical or political importance. Their meeting-houses, *holowés*, *halwes*, or *khalwas*, are plain, unornamented edifices, usually built in secluded spots, and not unfrequently on isolated eminences. "All have property attached to them, the revenues of which are consecrated to the relief of the poor and the demands of hospitality. In one at Necha, in the Shoof, a lamp is kept burning night and day."¹ Even while the Ockals are assembled, strangers are readily enough admitted to the *holowés*; but as long as they are present the ordinary ceremonies are neglected, and the Koran takes the place of the Drusian scriptures. It has been frequently asserted that the image of a calf is kept in a niche, and traces of phallic and gynæocratic worship have been vaguely suspected; but there is no authentic information in support of either statement. The calf, if calf there be, is probably a symbol of the execrable heresy of Darazi, who is frequently styled the calf by his orthodox opponents. Ignorance is the mother of suspicion as well as of devotion; and accordingly the Christian inhabitants of the Lebanon have long been persuaded that the Druses in their secret assemblies are guilty of the most nefarious practices. Of this allegation, so frequently repeated by European writers, there seems to be little evidence; and it is certain that the sacred books of the religion inculcate what is on the whole a high-toned morality. Colonel Churchill, in his last volume, asserts that while the majority of the people follow the pure teaching of Bohaeddin, there still exists a party which indulges in the "dark and unscrupulous libertinism of Darazi."

The Druses, like the Arabs, have a high reputation for hospitality, and they give special welcome to the English, whom they regard as their particular friends and allies. Whoever presents himself at their door in the quality of a suppliant or passenger is sure of being entertained with food and lodging in the most generous manner. Volney often saw the lowest peasants give their last morsel of bread to the hungry traveller; and their only answer to the accusation of imprudence was, "God is great and liberal, and all men are brethren." Beggary at the same time is altogether unknown among the common people, and the Ockals are not a mendicant order. It would be easy to illustrate by many a striking incident the fidelity with which they keep inviolate the pledge tacitly given to the guest who has eaten of their bread and salt. Nor is their hospitality unassociated with other virtues. "There was nothing," says Lord Carnarvon, "which surprised me more than the self-possession, the delicate appreciation of wishes and feel-

¹ Churchill, ii. p. 255.

ings, the social ease, and to a great extent the refinement which distinguished the conversation and manners of those amongst the Druse chiefs whom I then met, and on which no drawing-room of London or Paris could have conferred an additional polish;" and a similar testimony is borne by Mr Chasseaud, who was brought up in the city of Beyrout, and had abundant opportunities of observation. There is a darker side, indeed, to the picture; though, after all, while his merits are in the main peculiarly his own, the Druse only gives additional intensity to the ruthlessness and revengefulness of so many of the Eastern nations.

Polygamy is not permitted. Among the old feudal families intermarriage is often restricted to one or two houses; and the daughter of a sheik will rather remain a virgin than bring disgrace on her blood by a *mésalliance*. The marriage of near relations is naturally the consequence; but, whatever may have been formerly the case, it no longer appears to be the custom for brother and sister to wed. All prenuptial arrangements on the part of the woman are conducted by the father, who cannot act, however, without her consent. On the wedding day a number of Ockals and a few of the bridegroom's relations go to the bride's house; the marriage contract is drawn up and read; and the bride, completely enveloped in a veil, is led off on horseback to her husband, accompanied by her friends, both male and female. As she approaches her future home, the bridegroom's party sallies forth, and a mock contest, with blank cartridge, ensues. Ultimately the bride is successful; shouts of welcome follow her into the harem, where she is received and caressed by the women of her husband's family. After a little she is left alone; the bridegroom enters, lifts her veil, takes his first glance at his wife, replaces it, and withdraws. The revels continue for several days.² Divorce is freely allowed; but when once obtained it cannot be cancelled, though either party is free to marry again. Births are rarely celebrated with any public or private jubilation. When a sheik dies, all the sheiks in the mountain are at once informed. Next day they assemble, and the dead body is borne forth in an open coffin to meet all those whom it is especially wished to honour. All day long the mourners walk up and down the medan, or tilt-yard, in parties of fifty and sixty, singing or reciting eulogy or dirge; and every now and then a number rush into the "lichroom" and kiss the dead man's hands and face and beard. A little before sunset the burial takes place. The women watch afar off, while the men follow silently to the grave. A few passages from the Koran are read by the Ockals, and the ceremony is over. The family mausoleums are built without doorways, and the wall has to be broken down to admit each new tenant. Those who die in the odour of sanctity are buried in their own houses: the tomb is in the form of an altar, and stands east and west, and the body is laid on its side with the face looking to the south.³

Education, according to Eastern ideas, receives considerable attention among the Druses; and all their ladies, in contrast to the majority of their countrywomen, can both read and write. The defence and the diffusion of their religion were originally undertaken in great measure by means of little books or treatises; and from an early period several of the wealthier sheiks have prided themselves on their collection of manuscripts. For a people so small in number, their literature, though almost purely theological, is remarkably extensive—a fact which may probably be ascribed to the influence of the Semitic element. In spite of the excessive care with which their manuscripts have been guarded (and they are enjoined if need be to kill any alien found in possession of their sacred books), a considerable

² Churchill, ii. 292; Porter's *Giant Cities of Bashan*, p. 296.

³ Urquhart, vol. ii. p. 328.