

The CANADIAN ILLUSTRATED NEWS is printed and published every Saturday by THE BURLAND LITHOGRAPHIC COMPANY (Limited), at their offices, 5 and 7 Bleury Street, Montreal, on the following conditions: \$4.00 per annum, in advance; \$4.50 if not paid strictly in advance.

All remittances and business communications to be addressed to G. B. BURLAND, General Manager.

## TEMPERATURE

As observed by Hearn & Harrison. Thermometer No. 1111. Barometer Makers, Notre Dame Street, Montreal.

## THE WEEK ENDING

April 10th, 1882.			Corresponding week, 1881		
Max.	Min.	Mean.	Max.	Min.	Mean.
45°	22°	33° 5'	30°	14°	22°
48°	33°	40° 5'	28°	12°	20°
36°	23°	30° 5'	28°	12°	20°
39°	19°	29°	31°	11°	21°
46°	33°	39° 5'	44°	24°	34°
50°	33°	41° 5'	46°	32°	39°
45°	30°	37° 5'	45°	30°	37° 5'

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## CANADIAN ILLUSTRATED NEWS.

Montreal, Saturday, April 15, 1882.

## THE WEEK.

ON Tuesday of this week the Governor-General will formally open the exhibition of the Royal Canadian Academy. A private view of the pictures was held on Saturday, but the exhibition is worthy of a more detailed notice than can be given at the eleventh hour before going to press, and a fuller description is consequently deferred until next week. On the whole, however, it may be said that a very fair collection of paintings will be open to the public. One thing however it is in order to remark. A rule of the Academy provides that no picture shall be sent in which has been previously on exhibition elsewhere, and the present writer recognized at a glance two pictures which he himself could place. How is this? and who is responsible for the carrying out of the rule? If it exists, surely no discrimination should be allowed between those who obey it and those who entirely disregard it.

## THE NURSERY RHYMES OF THE FUTURE.

We have at last awakened to the extreme immorality of Nursery Rhymes. Education is now universally admitted to have its beginning in the nursery, and it is well understood that the infant mind retains impressions most vividly, and is in a large measure indebted to its surroundings for the bent which it ultimately assumes. What can be more productive of evil than the impressing upon the mind of adolescent humanity of such stories as those which filled our dreams as children, and have probably by their results contributed to our present acknowledged depravity and imbecility. The story of Jack Horner for example. Did he not glory in his gluttony? Did he not roundly lie in asserting his own goodness? Was he not "unduly puffed up"? What wonder that we, who as children, looked upon him in a sense as our tutelary divinity, should have grown up like him, greedy, self-satisfied and mendacious. Again, what crass ignorance is encouraged by the imbecile attitude of the investigator in

"Twinkle twinkle, little star,  
How I wonder what you are!"

Wonder indeed! When Mr. PROCTOR has been at so much pains to explain exactly the constitution of the solar system, are we, supinely, to look on when our children stand agape before one of the simplest forms of nature? Perish the thought. It is the age of progress and Nursery Rhymes must move with the rest of the world. Why should not the claims of morality, and the teachings of science be embodied in a slight alteration of existing versions? To take the rhymes already animadverted upon. See how delicately and unobtrusively the grand principles of science can be introduced in a simple verse:—

Wrinkles, wrinkles, solar star,  
I obtain of what you are,  
When unto the noonday sky  
I the spectroscope apply;  
For the spectrum renders clear  
Gaps within your photosphere,  
Also sodium in the bar,  
Which your rays yield, solar star.

Then again the gluttonous and conceited John might, nay should, have a different lesson to teach. How much better might he be employed thus:—

Studious John Horner, of Latin no scorner,  
In the second declension did spy  
How nouns there were some,  
Which ending in *um*, do not make their plural in *i*.

The subject is well nigh inexhaustible, but so is not our space. One only suggestion more to the Editor of the future. The grand cause of failure of the Woman's Rights movement is due, we believe, to the ladies having begun too late. The inequality of the sexes is taught in the Nursery. Jill obediently follows her lord even when they are falling down hill, and the girls who are kissed by Georgy-Porgy (disgraceful instance of immorality which should be numbered amongst the most depraved of *chansons*) have no other recourse but the womanly one of crying. This last is perhaps too immoral in its general conception to bear admission into our refined circles under any form, but Jack and Jill lends itself readily to the requirements of future education.

Jack and Jill  
Have studied Mill,  
And all that sage has taught too,  
And now you note,  
Jill claims to vote,  
As every good girl ought to.

These as we have said are only suggestions. But if any enterprising publisher will make us an offer, we are prepared to bring out a thoroughly revised and emanated edition of nursery rhymes in which everything objectionable shall disappear to be replaced by moral and scientific teaching of the most approved kind.

## A COMMERCIAL UNION OF THE BRITISH EMPIRE.

Public attention, which has long been intermittently directed towards the great question of Imperial Federation, is now drawn in an unusually pointed manner towards the subject, not only in the Mother Country, but in all the principal Colonies. The old saying that "blood is thicker than water" has its counterpart in the undoubted truth of the fact that personal and material interests will override sentimental attachments; and while the feelings of brotherhood and loyalty and patriotism which bind the Colonies to the Mother Country are strong enough for ordinary purposes, there may come a time when these links may be subjected by divergent material interests to too severe a strain, and the chain may snap. It was just such a strain which alienated the American Colonies a hundred years ago; and the rapidly increasing importance and wealth of the Colonies throughout the world is daily creating local interests which, if not so directed as to be in harmony with those of the Mother Country, may lead to a loosening of the ties of affection, to jealousy, and ultimately to separation. At present the interests of Great Britain and her Colonies are entirely reciprocal, and, indeed, identical. Their united resources are equal to

those of the whole world besides. It has become the fashion to speak of the responsibilities of England as a burden almost too great to bear, as though the Colonies were literally "dependencies"—dependent upon England for defence, for their development, and even for food, instead of being, in every possible sense, sources of strength. "Union is strength," and the completest union between the different parts of the Empire will be the completest guarantee of strength. How is such a union to be achieved? The first step is to prove, by every possible means, that the interests of the head are identical with those of all the members, and *vice versa*. It is of no use for England to assert that this is the case if she does not show it by her actions, and, at the present time, the Colonies have very good reason to complain that her actions belie her words. It has been very justly said that, having granted self-government to all her larger Colonies, she has no right now to interfere with the legal exercise of their rights; but there is a wide difference between interfering unduly with their rights and encouraging their Imperial instincts.

By admitting the right of France to impose burdens on Colonial produce which she does not impose on English goods, except on condition of their trading directly with her, instead of through England, as they wish to do, the Mother Country has gone a long way towards admitting that her interests and those of the Colonies are not identical. Instead of our being in the position of having to make a special convention with France, as a sort of set-off to the disadvantages to which the present state of our commercial relations have exposed us in common with the rest of the Colonies, England ought to demand, as of right, that every advantage which she enjoys should be shared equally by all her Colonies. It is not fair to complain, as is done in some quarters, that the Colonies practice Protection against England, when, on the one hand, they are obliged to admit the goods of foreign powers, whether they want them or not, into their ports on the same terms on which they admit British goods; and when, on the other hand, England accepts favors from foreign countries which she does not insist that her Colonies shall participate in.

The result of England's expressed determination to nail the colors of "Free Trade" to the mast is that other nations send their produce to her markets without let or hindrance, giving a bounty in many cases on their own manufactures to enable them to compete with English wares; while they close their own markets to her produce by tariffs so skillfully arranged as to admit what they actually need, but to shut out what they can by any possibility do without. In the meantime they are holding out tempting baits to Colonial trade, in the hope of placing in their own pockets the profits which she has hitherto derived from the Colonial connection. We have no desire to take the baits offered us. We are content to cultivate our trade with England, and to have our interests bound up with those of England; but it is contrary to all reason to expect that we shall submit to be placed at a disadvantage as compared with the Mother Country. If the Home Government were to enter into negotiations with the Colonies to prepare for the contingency, which will shortly arise, of England's numerous treaty engagements being revised on the basis of identity of interest between the Colonies and the Mother Country, we would gladly submit to the temporary inconvenience of the existing chaos for the sake of the ultimate harmony which it is within her power and ours to secure.

An eminent barrister had, some years ago, a case sent to him for an opinion. The case stated was the most preposterous and improbable that ever occurred to the mind of man, and concluded by asking "whether, under such circumstances, an action would lie? He took his pen and wrote, "Yes, if the witnesses will lie too, but not otherwise."

## TORONTO TOPICS.

(By Our Toronto Correspondent.)

The appointment to the vacant Rectory of St. James' Cathedral is still doubtful. Last week the representatives of the Vestry interviewed Bishop Sweetman, with little result, except to show the Bishop's determination to support or procure the appointment of a Rector hostile to the Protestant Episcopal Divinity School, to support which, *par parenthese*, every one knows that Dr. Sweetman was promoted from the standing of a pedagogue to that of a Bishop. The Vestry are in favor of Mr. Rainsford, or, of Canon Baldwin, with Mr. Rainsford as assistant Rector, to which arrangement Bishop Sweetman objected that the salary might prove insufficient. The Vestry replied that they would undertake to remove that objection. It is reported that the Bishop wishes to appoint Mr. Pearson, of Holy Trinity.

Dean Graesset's will leaves his property, over ninety-three thousand dollars, without reserve, to his widow.

It was observed that at the churches yesterday there was an unusually scanty attendance of the ladies. This is attributed by cynical critics to the fact that the new bonnets and hats could not appear before Easter Sunday.

The meeting of the Toronto ladies interested in the suppression of the social evil, consisted mainly of those identified with the Rights of Woman party. It is not to be wondered at that they passed resolutions condemning the measures of compulsory medical inspection and license, which, in the opinion of many sober observers, well acquainted with the subject, afford the best means of minimizing the evil.

## A TANGIBLE RELIGION.

The recent discussion in one of our periodicals, between prominent citizens, on the subject of revealed religion, has called attention thereto.

The one who attacks religion and the truths of the Bible, possesses so much plausibility, that wherever he goes he is listened to with attention and applause. As he accompanies his attacks with so much wit and sarcasm, and withal professes (and doubtless practices) so much lofty morality, and makes his onslaughts on such high, pure grounds, his influence, for the time being, must be enormous.

From the pulpit, the denunciations of infidelity have lost much of their effect, since the Book from which they draw their force, once discredited, can no longer be taken as ultimate authority. Inspiration and revelation are not recognized as arguments by the unbelieving, and the fulmination of threats of eternal punishment are as powerless in effect as a papal bull of Excommunication would be on a Scotch covenanter.

In our republican country, people have got into the habit of thinking for themselves on all subjects, and to take the views of no man or body of men, either of our own day or of past times, without first examining them in the light of reason as they possess it.

That this is an unmixt blessing, there is great reason to doubt; that unrestricted it leads to great mischief, is beyond peradventure; but that it is productive of much good, when moderated by cool judgment, is also a fixed fact. If by a spirit of calm investigation, the rancorous differences between sects be discarded, and the true object of religions be learned, the proper rules of conduct toward our neighbors, the steady moral advancement of all, the whole world will be put in the proper path of progress and the era of liberty, equality and fraternity be inaugurated.

The first step in this direction must, doubtless, be the weakening of the purely dogmatic phases of religion.

While the vast majority of the people of this country are adherents to some Church or other, the lines of division are much weaker to-day than they were a half century ago, and it is safe to assert that the spirit of liberalism can never go backward, but must advance until such time as a truly fraternal feeling will prevail between the adherents of different sects, or until the lines between them will be gradually effaced.

But the day for the abolition of Churches has not yet come. The American people are not about to tear the Bible into shreds, notwithstanding the fears of many religious folk, who view with terror the havoc made in the ranks of the Churches by the influence of Ingersoll.

Whatever be the motive of this man, his work is not for good. Religion and the Bible have been almost the sole means wherewith the great laws of morality have been disseminated among the peoples, and they have been practically civilized thereby. The principles of equality enunciated in the story of the creation, and endlessly repeated throughout the book, and the formulation of all the best laws necessary to the maintenance of society, as contained in the Decalogue, have brought about the morality and intelligence, which renders it possible for Mr. Ingersoll to talk as he does. That at various times the different Churches in power have lost sight of their true object, and have permitted bigotry or ambition to pervert their aims is true, but the proper growth was still going on; the seeds of morality, early sown, were ripening in the dark, under the ice of Church cruelty and rapacity, and this very growth checked these evils, and in turn checked and improved the Church—taught the teachers.

There is still great need that the laws of morality be disseminated. The Millenium is not yet come. Organizations are still needed to furnish teachers to the people to restrain their selfishness, to curb their wrong-doings, to teach