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TEMPERATURE

as observed by HARRIS & HARRISON, Thermometer and Barometer Makers, Notre Dame Street, Montreal.

THE WEEK ENDING

Sept. 4th, 1881.			Corresponding week, 1880		
Max.	Min.	Mean.	Max.	Min.	Mean.
Mon.. 78°	60°	69°	Mon.. 80°	61°	71°
Tues.. 85°	63°	74°	Tues.. 74°	62°	68°
Wed.. 81°	68°	74°	Wed.. 76°	59°	67°
Thur.. 82°	73°	77°	Thur.. 78°	63°	70°
Fri.. 80°	65°	72°	Fri.. 84°	64°	74°
Sat.. 79°	65°	72°	Sat.. 80°	70°	75°
Sun.. 75°	60°	67°	Sun.. 84°	70°	77°

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CANADIAN ILLUSTRATED NEWS.

Montreal, Saturday, Sept. 10th, 1881.

THE WEEK.

THE President's condition shows little or no real change, and the hopes of the multitude who hang breathlessly upon the words of the bulletins are waxing weak. Already the American press is occupied in preparing the nation for the worst. That it is well to be so prepared there can be no doubt. But we cling yet to the hope of recovery, slight though it be. Where so grave issues hang in the balance despair is culpable in itself.

KNOWLEDGE of things Canadian has improved in England since the days when the *Times* made the Prince of Wales land at Kingston on his first visit to this country. Still some slight haziness as to our topography is existent in the minds of the British public, if we are to judge by the title of a recent sketch of Williams' barber shop in Quebec, which appears in the last number of the *Graphic* over the legend "Quebec—Scalp-Dressing in the North-West!" The italics are ours, also the marks of admiration.

The commander of one of the North German Lloyd steam vessels has called attention to a serious evil in connection with the tiny craft in which fool-hardy persons are accustomed to "back themselves" in sporting phrase, to win money and notoriety by crossing the Atlantic. Very small boats in mid-ocean are in the eyes of seamen *prima facie* tokens of some maritime disaster, not to be passed by without at least an effort to ascertain whether assistance is required. Hence vessels are liable to be needlessly taken out of their course on a fool's errand, as happened the other day when the *Domau* with her passengers and mails was detained for an hour, only to learn that the liliputian craft which had attracted the attention of her look-out man was *The Little Western*. The serious fact is that a few such experiences would be apt to tire the patience of the most humane of captains, and genuine castaways may suffer from all this "crying wolf," however unintentional on the part of the criers. It is only another instance of how a foolish action almost invariably affects others besides the doer. No doubt the gentlemen who risk their lives on the Atlantic in a cock-boat would argue that whether they are lost or not matters considerably more to themselves than to other people. But they cannot avoid the responsibility of any bad results which may accrue to others from their fool-hardiness.

"Who shall decide when doctors disagree?" The temperance question is a bone of contention amongst the leading physicians of the day, not only on the main issue of total abstinence apparently, but even as to the degree and nature of stimulants to be taken, if taken at all. Mr. Herring's pamphlet on Health Preservation, recently published by Longmans, contains a suggestive anecdote of personal experience in this matter. "The medical examiners connected with a life assurance office (says the writer) once rejected me on the ground of supposed heart complaint, which made me very nervous. I resolved to obtain an independent opinion from each of four leading physicians associated with Guy's, St. Thomas's, St. Bartholomew's, and the London Hospitals. Without mentioning to either what the other had said, I next conferred with an able hospital surgeon, with whom I was on intimate terms, showing him the four physicians' prescriptions, and endeavouring with him to reconcile their advice, but it was impossible. One forbade the use of stimulants altogether; another allowed only a glass of claret at dinner; the third named a tablespoonful of brandy in a tumblerful of water; and the fourth advised dry sherry in moderation. It is true they all advised that I should discontinue beer, and in this respect I followed their advice, as perhaps I may also claim to have done in moderately enjoying claret, sherry, and brandy ever since, without displeasing even the Life Office Examiners, who ultimately accepted what they had previously rejected."

A NEW benevolent society, if it can be so called, has been started in London. According to the *World*, many ladies of rank have formed themselves into an association to assist the English woollen industry, which is now in an unsatisfactory condition. In some years since ladies discarded the bright and lustrous fabrics produced by English looms, and substituted a dull material, made principally of foreign wool manufactured in France. There has consequently been a serious falling off of the demand for materials made from lustrous and English grown wool, which has become seriously depreciated in value. Among the patronesses are H.R.H. Princess Christian, H.R.H. Princess Mary, and many ladies of rank and fashion; and the promoters have secured the co-operation and assistance of the principal West-end tradesmen, and enlisted the sympathies of the principal Court milliners and dress-makers in London. No question of politics is involved: and if the idea is correct, and "Fashion" can restore this industry to its former prosperity, there need be no question of Protection. Might not a similar scheme be tried in support of our own home manufactures? A little patriotism would, if it did not do away with the necessity for the N. P., at least strengthen its good effects materially. But in Canada "Fashion" seems to prefer foreign goods to Canadian, simply because they are foreign. Surely the reverse should be the case.

THAT the domestic cat has its faults we are ready to admit. But it is often too the victim of neglect and cruelty for which there is little excuse. During the summer months people think it judicious to go away from home, with all their servants, and leave their cats to starve. Miss ANNA PARNELL, a lady of great eloquence, is reported, we believe, without authority, to have once horrified a meeting of Land Leaguers by describing the Saxon method of evicting cats without a shadow of compensation. The practice is quite inexcusable. People perhaps reason that cats are a species of undomesticated animal, and can forage for themselves. So they can in the country, where there are plenty of rats and small birds. But a Montreal cat will pass his days staking sparrows without ever bagging a bird. The poor creatures are obliged to go about making night hideous with their cries, and picking up garbage wherever they can find it. If

they do not die of want, they contract habits ruinous to that delicacy of character which we admire in a cat. If people shrink from the trouble of carrying a cat to a distant place (and a cat is not easily carried), surely the animals might be boarded out. It is hard to explain why people in all ages have been so cruel to cats and women. The murdered man in Mr. SWINBURNE'S poem asks:

Have they boiled my maid in a brass pan,
And built a gallows to hang my man?

Men always get off most easily, and no one is so cruel to dogs as many persons are to cats. And yet a cat is more sensitive to ill-treatment than a dog. "Woman," says some hero of Mr. GEORGE MEREDITH'S, "is the last animal that will be tamed by man." The cat also is only half tamed. Perhaps the reason is that neither cats nor women have been too well treated by dogs and men. Hence the tendency to scratch, and to deceive, which certainly alienates many students of the sex and the animal.

THE NEW DEAN OF WESTMINSTER.

BY R. W. BOODLE.

The late Dean of Westminster was one who in a true sense magnified his office and the deanery acquired fresh distinction from the ability with which Stanley filled the post. The gap he has left in the religious world it was very hard to fill and it was hardly to be expected that his successor could satisfy all the requirements of the position as well as the distinguished churchmen who has lately died.

In the selection of Dr. Bradley—though only a M.A. in his own university, he had accepted the honorary degree of L.L.D. from the University of St. Andrew's—it would be vain to deny that the deanery has lost the literary lustre conferred upon it by his predecessors, Trench and Stanley, and which marked out Dr. Church for the sister deanery of St. Paul's. But if in this respect Dr. Bradley is a smaller man than his predecessor, in other ways he is a man of marked ability and fitness for the distinguished position. It must not be forgotten that the Dean of Westminster, though first among the Deans and in popular estimation the peer of the Scotch and Irish prelates, does not fill the place in the ecclesiastical and political world that is occupied by the English Bishops. Deans have no seat in the House of Lords and are only *ex-officio* members of the Lower House of Convocation along side of the archdeacons and the proctors sent by the capitular bodies and by the parochial clergy. Stanley was only Dean of Westminster because his suspected heterodoxy unfitted him, like Dean Swift, for the episcopal bench. Dr. Bradley's eminence as a Churchman, a Schoolmaster and University Reformer fully qualify him for the office to which he has been raised.

In a fuller sense than was the case with Arthur Stanley, the new Dean is an insignificant looking man. No greater contrast can be imagined than that suggested by Dr. Bradley walking by the side of Dean Liddell to fill his place in the University pulpit. The Dean of Christ Church is probably the handsomest man in Oxford. Tall, erect, with a fresh complexion and an abundance of white crisp hair, he would have reminded Montrealers of a figure well known in their streets. No man ever filled more appropriately the stately position of Vice-Chancellor of Oxford, and it was his duty to lead the imposing procession of the heads of colleges and halls that ushered in the university preacher to his pulpit. As Dean Liddell gave his parting bow to the Master of University College, the contrast was complete. For close to him stood a short, tough-looking man, with a resolute schoolmaster's face, its deep lines only relieved by a bright eye and a smile almost sarcastic forever playing about the corners of the mouth. Once in the pulpit, his preaching was at least worthy of the desk from which the greatest orators in the land were proud to be heard. His sermons were rather essays than oratorical efforts, without much ornament or rhetoric, but with an abundance of common sense and practical insight. He never preached over the heads of his hearers and he succeeded in doing what so few ordinary preachers seem able or willing to do—in preaching a sermon which is attractive to those for whom the dogmas of Christianity and the disputes of theologians are merely "survivals" of a past age. In other words his sermons appealed to the sentiments and feelings of men at the present day and not to their traditional or conventional beliefs.

In religious politics, Dr. Bradley ranks, as becomes an old pupil of Dr. Arnold at Rugby and sometime assistant master in that school, as a moderate but decided Broad Churchman. His theological views are marked by caution, and without being a decided opponent of the Evolutionists, he is a firm upholder of Spiritual Religion. His point of view may be gathered from the following extract, from one of his sermons preached before the University of Oxford—He was select preacher during the years 1874-5. People, he says, "have no right to denounce or to deny any plain teachings of the natural world, because the heart fails and the spirit sinks at their apparent consequences; be-

cause they seem to place their own restless and unsatisfied lives on a lower level than that of the silent growth and unself decay of the forest or the herb. But they have a right to hold fast to their belief that the truths, as they hold them, the moral and spiritual truths, on which they would strive very earnestly to base their lives, lie outside the conclusions drawn from this world of matter, and they profoundly believe, are, and must be reconcilable with every established result of scientific enquiry, and belong to a sphere whose reality and importance, if it be destined to become dim for a time to those who lead the intellectual action of our race, will make its eclipse felt through every region of our common life, and will reveal itself, it may be, the more fully and the more powerfully, after temporary obscurity." Thus he clearly sees the need of caution: "We still see, as we look back on the stormy controversies of earlier days, that the whole truth has rarely been grasped by truth's most earnest champions: that often the fabric raised by the best defenders of the faith has been not one that could meet all the storms of the future; has resembled rather the shelter reared for men, travelling upwards in a mountain region than the permanent and enduring habitation of the denizens of an eternal city." Dr. Bradley we can see is still of the "Old Faith" though by his sermons he advocates what all must feel to be most necessary—a temporary suspension of judgment while the world is waiting for fuller light.

But though Dr. Bradley has filled the post of honorary chaplain to the Queen (1874-6), the practical side of the man is more important than his theological character. Living in Canada we can hardly realize the immense importance of the position of Head Master of a great public school, or the high estimate in which it is held. This will be best seen from the fact that so many head masters are now in high place in the church. The Archbishop of Canterbury and the Bishops of Exeter & Truro, the Deans of Christ Church (Oxford), of Norwich and many other places are old Head Masters. And Dr. Bradley was one of the most eminent throughout the British Isles. With Dr. Temple (now Bishop of Exeter) *facile princeps* at Rugby, if anybody had asked who held the second place among Head Masters for ability, eminence and success, most people would have answered by naming Dr. Bradley of Marlborough. This post he filled from 1853 till 1870, when he became Master of his old college at Oxford. As head of Marlborough his success was marked. He was a skillful and firm administrator and his constant effort was to make the education of the great public school, over which he presided, many-sided and representative of the increasing demands of the age. Thus he gave greater preeminence to the so-called "modern side," carrying on here as elsewhere the ideas of Arnold at Rugby, and his lead was followed by the best schools throughout England. Such was the eminence that Dr. Bradley attained that, when the venerable Dr. Plumtre of University College died, no one was thought of as more suitable to fill the vacant headship than Dr. Bradley. Thus he became Master of the oldest college in Oxford, the college of mythical pedigree, ascribing its foundation to the zeal of King Alfred.

Oxford at the present day is in a state of constant transition and a capital field was thus open for the untiring energies of the school reformer. First University College was revolutionized. It was turned into a "working college," i.e., it began to aspire to take rank with Balliol, Corpus and Trinity, as distinguished from the House, Merton and Magdalen. The head of one of these latter colleges, when once asked by a fellow head whether the men of his college were "a working lot," is affirmed to have answered "Thank God, we haven't fallen as low as that yet!" What Dr. Bulley sneered at became Dr. Bradley's ambition. The standard of the matriculation examination was raised, and Dr. Bradley brought with him from Marlborough one of his old masters as his right-hand man. Among other reforms, undergraduates of his college were deprived of a privilege that they had long enjoyed, viz., of keeping dogs in college! In the University at large his influence gradually became felt. He threw his weight along with the Dean of Christ Church and Dr. Joynt on the side of the Broad Church party, specially advocating a school of Theology to be conducted upon broad principles and to be mainly concerned with the study of the Scriptures. The school was founded, but the combined forces of the "Highs" and "Lows" have made it a very different thing for what Dr. Bradley and those of his way of thinking wished it to be. The writer well remembers a sermon preached from the University pulpit, in which the Master of University earnestly advocated this school then in its inception. He showed the need of such a school by a picture of the life of the Church, which is truer of the Church in England than of that in Canada. "We hear on all sides that our younger clergy are entering on their ministry, not wanting in zeal and earnestness, fairly familiar with some heresies and with a treatise or two of the early centuries, ready to do battle with the earlier generations of Puritans on behalf of ecclesiastical order, keenly interested sometimes in a vestment, a posture, an outward act of worship, in the arrangement and due decoration of a fabric, but little familiar with forces that are silently making themselves felt on the flank of every moment in the religious world, with questions that touch the history, the authority, the interpretation of those sacred books on the fidelity and character of which rest their and our