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BIRTH.

On the 23rd instant, at Stamford Lodge, Côte St. Antoine, Montreal, the wife of Arthur J. Graham, editor CANADIAN ILLUSTRATED NEWS, of a daughter.

TO OUR SUBSCRIBERS.

It has become necessary once more to call the attention of our subscribers to the large number of subscriptions which remain unpaid, after repeated appeals for prompt settlement. Prompt payment of subscriptions to a newspaper is an essential of its continuance, and must of necessity be enforced in the present case. Good wishes for the success of our paper we have in plenty from our subscribers, but good wishes are not money, and those who do not pay for their paper only add an additional weight to it, and render more difficult that success which they wish, in words, to be achieved.

Let it be clearly understood, then, that from all those whose subscriptions are not paid on or before the 1st of December, next, we shall collect the larger sum of \$4.50, according to our regular rule, while we are of necessity compelled to say to those who are now indebted to us that if they do not pay their subscriptions for 1882 before that date, we shall be compelled to discontinue sending them the paper after the 1st January, 1883.

All those who really wish success to the Canadian Illustrated News must realize that it can only succeed by their assistance, and we shall take the non-payment of subscriptions now due as an indication that those who so neglect to support the paper have no wish for its prosperity.

We have made several appeals before this to our subscribers, but we trust the present will prove absolutely effectual, and we confidently expect to receive the amount due in all cases without being put to the trouble and expense of collecting.

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CANADIAN ILLUSTRATED NEWS, Montreal, Saturday, Oct. 28, 1882.

THE WEEK.

The wand of the theatrical Fairy is erroneously supposed to be the only magic wand left among us. A correspondence in an English contemporary proves that the divining rod still exists, and is still employed, not without satisfactory results. "The poor, unoffending hazel twig," as one of its admirers calls it, has a defender in Mr. G. J. Gray. Mr. Gray thinks that experiments have proved that "all mineral veins are conductors of electricity," and he holds that a few people are "sensitive," as we understand him, to these currents. Put a sensitive person of this kind in the neighborhood of minerals, set a hazel rod in his hand, and he becomes instantly "a thoroughly-charged receiver." The overflow of the electric currents he has received escapes into the divining rod, and thence makes for its source. "Is it to be wondered at," asks Mr. Gray, "that the tiny flexible twig should, under the influence of such a force, be deflected

towards the earth?" Certainly, granting the premises, it is no marvel that the twig should be deflected, but it seems desirable to collect a good many authentic examples of the successful use of the divining rod before we try to account for it by magnetism or electricity.

The divining rod would be invaluable to managers of Indian gold mines, and we are curious to learn whether it will aid the acute American capitalist to "strike oil." That the divining rod is very widely and generally believed in is certain. But the belief that a murdered man's body will bleed at the touch of his slayer is perhaps not less freely diffused. Probably that phenomenon too may be accounted for by electricity. The Scotch peasants used to hold that if the door of the room in which a dead man lay was left open, the deceased would arise and "girn" at the company. This is an opinion of which the truth may be left to the test of experience. It was once common, on the Border, to throw loaves of bread into pools where the bodies of drowned persons had been lost. The theory was that the loaf would turn and float end upwards when it came above the body of the dead. Doubtless the loaf was deflected by a current of electricity. Sir Kenelm Digby's belief in sympathetic powder, and in the remedies which healed a wounded man, if they were applied to the weapon which had hurt him, is another example of an opinion almost as generally diffused as the belief in the divining rod. How many people congratulate themselves when they have casually put on a sock wrong side out, or when they "madly cram a right hand foot into a left hand shoe," as the poet says. These accidents are supposed to indicate good luck for the day, but the very reverse often proves to be the case. He who goes elated to the river side, because he has put his wading stockings on wrong side out, often returns with a bad cold, an empty basket, and a broken "fishing pole." The prevalent theory of the divining rod seems to be that it works best in the hands of the very young. But we cannot say, like favorable reviews of Christmas books, that the divining rod should be placed by all parents and guardians in the hands of their charges. Spare the rod and don't spoil the child. It would be as wise to bring up a lad or lass to be a "thought reader" as to be a manipulator of the divining rod. That way humbug lies.

THE GROWTH OF THE UNITED STATES.

Francis A. Walker, the superintendent of the last census, contributes to the October Century a paper abounding in interesting and important facts gleaned from the census returns since the first enumeration in 1790. In discussing the condition of the United States, at the tenth census in 1850, he says:

The period between 1850 and 1880 has been marked by the astonishingly rapid spread of population over the vast region brought under the flag of the United States by the purchase of Louisiana, the annexation of Texas, and the cessions from Mexico. The 980,000 square miles of territory occupied by settlements in 1850 have become 1,570,000. Of these, 354,820 have between 2 and 6 inhabitants to the square mile; 373,990 have between 6 and 18; 554,300 between 18 and 45; 232,010 between 45 and 90; while 24,550 have in excess of 90 inhabitants to the square mile. The population of the United States is now 50,155,783. The frontier line of settlement is, in general, the one hundredth degree of longitude as far north as the forty-second parallel of latitude, and thence northward, the ninety-ninth and afterward the ninety-eighth degree.

The distribution of the population according to dominant topographical features may be thus stated: On the immediate Atlantic coast, north, 2,616,892; middle, 4,375,184; south, 575,357; on the Gulf coast, 1,055,851; in the hilly and mountainous region of the north-east, 1,669,226; in the mountainous region of the central Atlantic slope, 2,344,223; in the immediate region of the Lakes, 3,949,470; on the table-lands and elevated plateaus of the interior, 5,716,328; in the south central mountainous region, 2,805,035; in the Ohio Valley, 2,442,792; on the south interior table-lands and plateaus, 3,627,478; in the Mississippi belt, south, 716,268; north, 1,991,362; in the south-west central region, 2,932,867; in the central region, 4,401,246; in the prairie region, 5,722,485; in the Missouri River belt, 835,455; on the western plains, 323,819; in the heavily timbered region of the north-west, 1,122,337 in the Cordilleran region, 932,311; on the Pacific coast, 715,789.

Although the territory of the United States extends to the forty-ninth parallel, only one-tenth of the population is found north of the forty-third. But so dense is the settlement below this line that, by the time the forty-first

parallel is reached, about one-third of the population has been covered; the next single degree extends the proportion nearly to one-half, while more than two thirds lie north of the thirty-eighth parallel. Between the forty-third and the thirty-eighth dwell 29,500,000 of our people. In 1870, 52.8 per cent. of the population was east of the eighty-fourth meridian. In 1880, only 49.4 per cent. was so placed. Eighty-four per cent. of the population is found east of the ninety-first meridian; 97 per cent. east of the ninety-seventh.

The foreign elements of our population have varied widely since 1850. At that time foreigners constituted 9.5 per cent. of the total population; they now constitute 13.3 per cent. Of the foreign residents of 1850, 43.5 per cent. were Irish; 26.4, Germans; 13.9, English and Welsh; 6.7, British-Americans; while the Scandinavians formed less than one per cent. Since that time, the proportion of Irish to the other foreign elements has steadily declined. Of the arrivals in the ten years ending in 1850, the Germans were but 25 per cent.; of those in the ten years ending in 1860, they were 37 per cent. Between 1860 and 1870, other foreign elements began to assume importance through the fast increasing immigration of Swedes and Norwegians across the ocean, and of Canadians across our northern border. We have seen that the Irish of 1850 constituted 43.5 per cent. of the total foreign population. In 1860, this proportion had fallen to 33.9, and in 1870, still further, to 33.3. Although the statistics of nationality at the census of 1880 are not yet published, it is not probable that the Irish to-day constitute more than 27 per cent. of the foreign population of the country.

To-day, the number of foreigners living among us is a little over 6,500,000, while the members of the colored race reach almost the same number. Speaking roundly, then, the following is the table of our population:

Table with 2 columns: Category and Number. Whole number: 50,000,000. Foreigners: 6,500,000. Total native-born: 43,500,000. Colored: 6,500,000. Total native-born whites: 37,000,000.

The location of the colored and the foreign elements of our population, as shown by the census, is, in a high degree, complementary. In general, where the one element is largely found, the other is absent.

AFTER MARRIAGE.

The only possible secrets, says Louise Chandler Moulton in Our Continent, between two married people should be those which are confined to either one of them by others. While some people, who call themselves worldly wise, will laugh at the idea of such perfect confidence as this implies, others still, especially the newly married, who have had small worldly experience, will be shocked that I should suggest the keeping of any kind of secret by either wife or husband from the other. I am not prepared to say that these last are not the wiser of the two. Only, in that case, when any confidence is proffered to either husband or wife, the recipient of it should make his or her position clearly understood.

Possibly there is a certain hardness toward old friends in requiring them either to dispense with the sympathy we have been wont to give them, or else to submit their weaknesses and trials to the cold judgment, the cynical consideration of a man or a woman who has for them no tender toleration born of loving intimacy. Yet it would be better to refuse ever to listen to another confidence while the world stands, than to receive a secret to keep when its custody would be a wound to the one whose happiness should be our first object. Some wives and some husbands are large-minded enough and free enough from jealousy not to be troubled by the knowledge that a confidence has been bestowed in which they cannot share, and then there can be no harm in such a confidence.

No personal secret can fitly belong to one only of the two people of whom love and law have made one flesh. The very ideal of marriage had been realized by that old judge who had knelt for so many years to say a last prayer at night beside his wife, that when at last she had left him, his lips were dumb, and without her he could not even open his heart to God.

One frequent cause for trouble in married life is a want of openness in business matters. A husband marries a pretty, thoughtless girl, who has been used to taking no more thought as to how she should be clothed than the lilies of the field. He begins by not liking to refuse any of her requests. He will not hint so long as he can help it, at care in trifling expenses—he does not like to associate himself in her mind with disappointments and self-denials. And she, who would have been willing enough, in the sweet eagerness to please of her girlish-love, to give up any whims or fancies of her own whatever, falls into habits of careless extravagance, and feels herself injured when at last, a remonstrance comes. How much wiser would have been perfect openness in the beginning.

"We have just so much money to spend this summer. Now, shall we arrange matters thus or thus?" was the question I heard a very young husband ask his still younger bride, not long ago; and all the womanhood in her answered to this demand upon it, and her help at planning and counseling proved not a thing to be

despised, though hitherto she had "fed upon the roses, and lain among the lilies of life." I am speaking not of marriages that are no marriages—where Venus has wedded Vulcan, because Vulcan prospered at his forge—but marriages where two true hearts have set out together, for love's sake, to learn the lessons of life, and to live together till death shall part them. And one of the first lessons for them to learn is to trust each other entirely. The most frivolous girl of all "the rosebud garden of girls," if she truly loves, acquires something of womanliness from her love, and is ready to plan and help and make small sacrifices for the general good. Try her, and you will see.

But, if you fail to tell her just how much you have, and just what portion of it can properly be spent, and what portion should be saved for that nest-egg, in which her interest is not less than your own, then you cannot justly blame her, if she is careless and self-indulgent, and wastes to-day to want to-morrow.

There are thousands of little courtesies, also, that should not be lost sight of in the cruel candor of marriage. The secret of a great social success is to wound no one's self-love. The same secret will go far toward making marriage happy. Many a woman who would consider it an unpardonable rudeness not to listen with an air of interest to what a mere acquaintance is saying, will not have the least scruple in showing her husband that his talk wearies her. Of course, the best thing is when talk does not weary—when two people are so unified in taste that whatever interests the one is of equal interest to the other, but this cannot always be the case, even in a happy marriage; and is it not better worth while to take the small trouble of paying courteous attention to the one who depends on you for his daily happiness than even to bestow this courtesy on the acquaintances whom it is a transient pleasure to please?

I wish there were professors of tact, and that it was at least as much a part of a girl's education as music or French. George Eliot, strong-brained, large-hearted woman that she was, possessed the gift of tact in an unexampled degree in her relations with the man whose love and homage were the delight and solace of so many years of her life. I have seen them together, and I have seen her air of delighted interest when he spoke—of anxiety to hear anything to which he called her attention. I have been told by those who possessed the happiness of her intimate acquaintance that she never argued any point directly with Mr. Lewes. If he made some remark with which she disagreed, her gentle voice would take up the thread of talk with that air of gracious deference which so well became her.

"Yes, there is great force in what you say, but don't you think also?"—and then would come her own idea of the subject under discussion, put forward as a question, a suggestion—never with the positiveness of an assertion. And if women only knew it, and men also, to question is, with the average human being, by far a surer method of success than to argue! To argue puts the other side at once upon the defensive. We cling with a certain element of passion to whatever thing is assailed, whether it be our character, our property, or our opinions. If, on the other hand, we are met only by some truth-seeking questions, some gentle suggestions of possibilities, we begin to ask questions of ourselves, in our turn, and are very likely open to a change of opinion.

HEARTH AND HOME.

No man is so foolish but he may give another good counsel sometimes; and no man is so wise but he may err if he will take no other's counsel but his own.

If spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So, if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

The finer the nature, says Ruskin, the more flaws will it show through the clearness of it. The best things are seldom seen in their best form. The wild grass grows well and strongly one year with another; but the wheat is, by reason of its greater nobleness, liable to a bitter blight.

He who through the many changes to which every life is subject cultivates the power of adapting himself to those changes, and also to the new set of circumstances resulting therefrom, possesses a magic talisman against all the vicissitudes of life. So our lives go on; the river ends we do not know where, and the sea begins.

The ways of the world are strange and devious. Yet there is great good in it, for a touch of misfortune maketh all mankind kin. Many a man deeply engrossed in business, hurrying along the pathway of life, absorbed in worldly cares, turns now and then aside for retrospection and kindly acts. And these are the flowers he strews along the highway of his earthly existence.

Avoid the scolding tone. A tired mother may find it hard to do this; but it is she who will get most good by observing the rule. The tone of scolding tells upon the throat, just where a woman who is not over strong is apt to feel the ache of extreme fatigue. The children too, who are great imitators, will be sure to catch the scolding tone, and will talk to their dolls, to one another, and by-and-by to their own children, very much as their mothers are now talking to them.