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TEMPERATURE

as observed by Horn & Harrison, Thermometer and Barometer Makers, Notre Dame Street, Montreal.

THE WEEK ENDING

Dec. 31st, 1882.			Corresponding week, 1881.		
Max.	Min.	Mean.	Max.	Min.	Mean.
Mon.. 22°	11°	16.5°	Mon.. 41°	30°	37°
Tues. 17°	7°	12°	Tues. 42°	30°	36°
Wed. 16°	3°	9.5°	Wed. 42°	35°	38.5°
Thur. 24°	6°	15°	Thur. 37°	28°	33°
Fri.. 23°	21°	22°	Fri.. 42°	35°	38.5°
Sat.. 28°	26°	27°	Sat.. 47°	40°	43.5°
Sun.. 36°	32°	34°	Sun.. 19°	6°	12.5°

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CANADIAN ILLUSTRATED NEWS.

Montreal, Saturday, Jan. 6, 1883.

MINISTERS AND THEIR CONGREGATIONS.

There is trouble in one of our churches over the orthodoxy of its pastor, who has disclaimed the idea of abiding by the principles laid down in the trust deed of the church, and indeed professes never to have even read that document, while he claims the right of freely expressing his religious belief for the time being in the pulpit, and of changing that expression whenever he may see fit to change his theological standpoint.

With the subject in dispute we have nothing to do. This paper does not propose now, any more than heretofore, to make itself responsible for any section of religionists, nor to identify itself with the views of any party in the church or out of it. But there is a general lesson to be learnt from the present controversy in this church, which is but the echo of a similar discussion in other parts of the world. What is the position of a minister towards the church to which he belongs? which in the case of the Congregationalists narrows itself down to the question of whether the minister is made for the congregation or the congregation for the minister.

An exactly parallel case has all along excited the sympathies of the one party and the bitterest feelings of the other in the struggle which has been going on in the English Church over the prosecution of the Ritualistic offenders against the Public Worship Regulation Act, and it may be curious to note in passing that, so far as we are aware, the clergyman in question is not known to sympathize with men who have taken up under widely different circumstances, an almost precisely analogous position. In London the feelings of both parties have been unduly excited, and the ill-managed interference of Parliament, now at length openly confessed, has made martyrs of the one and prosecutors of the other, and has tended utterly to obscure the rational aspect of the case.

It is somewhat remarkable to men of the world, that the same principles which are admitted to prevail in business, should be entirely lost sight of in religious matters. If a trading company employ a man of recognized ability to conduct their affairs, and indicate to him the line upon which their business is to be done, they would justly complain, and the world would support them in their complaint, if the moment the reins of government were placed in his hands, he were to change the whole method of operations, and disorganize at a moment's notice a business which had, perhaps, been years in the building. They would say, rationally enough, "You knew what you had to do when you came to us, and if your ideas of business are so different from ours, you had no right to undertake the management of our affairs. If you can do better, or act more honestly, or what not, outside, the world is before you; but here we have our own business established and governed

by fixed rules, and we must insist that any one who undertakes to run it for us, should be guided by those or similar considerations.

What would the world say of a soldier, who in his first engagement declared that he was not satisfied with the goodness of the cause for which he was fighting, and declined to take part in the battle, but, on being offered his dismissal, admitted that his objections were not so great as to prevent his retaining his rank and emoluments. What does the world say of a trustee who, bound to place his ward's property in certain securities, fancies another method of investment, and sets at naught the provisions under which he accepted the trust?

Yet is not this exactly the position of a clergyman who is ordained, or called to minister in a certain church or society, and who, while using the influence which his position gives him, and, it may be, drawing his livelihood from the congregation to which he preaches or the body which has authorized his ministrations, yet declines to abide by those principles which were laid down at his ordination, and to which his mere presence in the pulpit is a tacit adhesion.

As we have before said, we make no pretence of dealing with the case of any Church, except to "point a moral and adorn a tale." A pastor may be under none of the obligations towards his congregation to which we have made reference, and in any case the church is probably well able to take care of itself, and has its remedy in its own hands. Neither most certainly do we mean to endorse the Ritualistic prosecutions, which have in the main originated from the unfortunate relations of Church and State in a community governed on the one hand by traditions never satisfactorily formulated, and on the other by a civil court, which is often more than sceptical about the limits of its own jurisdiction. The principle which we aim at establishing is this: A minister, who is received into any church or fellowship of Christians, and authorized to preach the doctrines of that church, cannot consistently alter or even modify those doctrines, without first leaving the church. An honest conviction may often come to a man, that for years he has been leading those committed to his charge astray. If, then, during these years he has been conscientiously upholding the traditions and principles of any recognized communion, his course is obvious. His newly-born convictions are inconsistent with those of his Church, and he has no alternative, as an honest man, but to renounce either them or it; to force his judgment back into the old grooves, or to step down from the pulpit and preach his new faith, on another platform, to such as may follow him thither.

This is not a matter of doctrine, nor of theory, but of common honesty. And yet how often we see so plain a rule transgressed. Churches and congregations of different views there must needs be, that all may have alike freedom of thought in matters pertaining to religious practice. Individuals again may find no rest in any of these established bodies, and must go outside for their spiritual needs. To all of these let us say, God speed you, only, in common honesty, be what you profess, do as you have undertaken to do, above all, do not in the name of any church or sect preach doctrines opposed to its very essentials.

UNITY DEFIES UNITS.

"Divide et impera" is ever the motto of judicious opposition, yet the value of combination is but imperfectly appreciated. Limited liability companies have, perhaps, too often afforded an example of the limited success of unity. But, then, such failures ought to be relegated to their true cause. No doubt, individual action under certain circumstances, more especially for the origination of projects, may sometimes eclipse the collective potentiality of ill-regulated adventure uncontrolled by a singleness of purpose: compared, however, with the combined effort of unanimity, its force is but feeble. In no one respect, perhaps, does combination or co-operation show to such splendid advantage as in dealing with questions of social economy. In evidence of this truth, we propose to hazard one or two practical illustrations, such as may possibly serve to elucidate its meaning, if not to attract the attention of those whom it most widely affects.

We assert then, of our present system, that it is one of social wastefulness. That we have been in the habit of buying in the dearest market is a truism incontrovertible. The glaring absurdity of handing over one-fourth of our entire income to the retail tradesman is patent enough. Hence the co-operative store. We

have not as yet, it is true, developed this sane system universally. As yet, the man least able to bear the sponge of retail petty profit suffers from its pilfering the most cruelly. The laborer's loaf, tea, tobacco, beer, and other necessaries are still taxed both directly, in the shape of from 30 to 60 per cent. addition to price, and indirectly by wholesale adulteration. It would surprise many an artisan to learn that by co-operation on the scale of his favorite trades-union, he could gain a great deal more than the extra wage he will strike and starve to obtain, besides realizing money's worth in return for his tender. It would amaze many a lady now so heavily oppressed by domestic worry and prodigality to learn that by a very simple expedient, her housekeeping figures could be materially reduced, and yet that the results should be quiet, comfort, satisfaction.

For example: An average block in the fashionable quarters of Montreal numbers, say, one hundred houses, each one of which maintains a plain cook, whose cost annually may be estimated in the rough as follows: wages \$125, food \$125, waste \$100, total \$350—a sum, we are convinced, very much below the actual standard, could we bring to bear the test of fact. In plain arithmetic, this block is expending annually \$35,000 on cookery, and that too on a scale suited only to the requirements of the home circle. For, be it remembered, when ostentation demands an enlargement of the *menu*, the aid of some barbarian confectioner is invoked, who, garnishes, seasons, and spoils every single dish with lemon; who imports soup made of gravies, pastry compounded of rancid butter, and countless abominations elegant to the eye, deleterious to the stomach. We are content *pro argumento* to allow our figure to stand at \$35,000 for the cost of dressing food for about 1,000 mouths, the number of persons employed being not less than 100. Seriously, this is a mistake from every point of view. Had you one grand common kitchen for the whole square, superb cookery could be provided at a cost of about \$10,000 per annum—giving a clear saving of at least \$25,000. From 15 to 20 cooks would amply suffice to serve such a kitchen, which, being conducted by a first rate *chef* on principles of cleanliness and economy, would supply the 100 homes with such meals as they never now taste. Provisions would, of course, be purchased and retailed at wholesale prices. Waste would be minimized, sameness avoided. The basement would no longer emit nauseous odours. Plain or professed cookery would cease to provoke by the plainness of its blacks and grease, by the incompatibility between profession and practice. Food would be obtainable at a few moments' notice, without the uncomfortable though morbid feeling that a domestic was being 'put upon' by an unavoidable deviation from the usual routine. The lady's mind would be at peace—the gentleman's appetite would be satisfied, his heart rejoiced.

To such a kitchen might be not inappropriately attached a bakery, served by wholesome country girls, skilled in the art of bread and roll making, the material used being, of course, flour; a dairy to furnish butter and cream produced from a substance called milk; a brewery to afford nectar at about threepence per quart, the ingredients whereof would be malt, hops, and a little water: in short, our plan, suggested by the ancient kitchen and buttery of the better-ordered colleges in the English universities, involves alike a return to simple, unadulterated principles of dietary and the primitive system of mutuality. Perhaps the scheme could best be tested by the erection of a new block on some open space on the outskirts of the city: but we are very confident, were it once tried under sound Bursarial management, that the present system of isolation in gastronomy would very soon be exploded.

So far as regards the educated classes. *Mutata nomine*, the same rule applies to byways as to highways, and with infinitely more telling force. Why, we ask, should 100 poor women, whose time is of infinite value to themselves and their belongings, employ themselves in cooking dinner for 1,000 mouths when fifteen could perform the same function more effectively? Have mothers no maternal duties but those connected with the pot and oven? Are there no neglected little ones receiving the grammar of sin into their souls in the gutter? If nothing better, could not the time saved from the process of cooking be profitably employed in cleansing their homes of filth and its corollary, disease?

Labourers, perforce, having to make a very little go a very long way, ought to practice a rigid economy. As a rule, they are weakly lavish. Vain, therefore, would it be to suppose that they or their wives will strike out for themselves an original line in economy, cleanliness, or comfort. Give them higher education, and all this will change. But to-day, whatever improvements are to be effected, must initiate with their educated superiors, who, according to our notions, set a very poor example as regards the avoidance of social extravagance. The beam is blinding the eye of intelligence, and the less it prates about the mote of ignorance the better. There exists, however, a mild awakening desire for improvement, as evidenced by the patronage accorded to the cooperative stores. The origin may be selfish, but so also is all excelsior doctrine, if analysed.

Our position is, that co-operative kitchens, supported by the dwellers within a certain radius, selling cooked food at wholesale prices, would provide most beneficially for the daily needs of the working classes. There might,

and would be, difficulties in organization at first, but time and experience would gradually smooth their edges, and in the long run the system would work.

The subject need not be pursued further. We have essayed to hazard suggestions, the outlines of principles—not by any means to enunciate a perfect scheme. We must conclude, therefore, by asking for an indulgence which is seldom refused to the baldest philanthropy, if only it happens to be presented in genuine colours. Our heading, an old thought of years gone by, intended to apply to greater, has done duty as a text for a discourse on the philosophy of small things. We doubt not that the future of the world will prove its truth, so far as force is concerned. It will be well if the deity of the units be invested with that wisdom without which, *vis mole ruit sua*.

GOSSIP OF THE WEEK.

"I know how dearly the public loves a secret, so I am going to entrust you with one which I trust you will keep religiously for a few weeks. The ownership of the CANADIAN ILLUSTRATED NEWS is at present in a transition state, and a joint stock company is being formed for the purchase of the copyright, in order to run the paper as a separate business, and by devoting the whole attention and resources of a large concern upon its improvement, to make it in every way worthy of a position amongst first-class newspapers. The delays incidental to so great a change have made it impossible to commence operations upon the first number of the year, as had been hoped, but in a short time only you will see—well, what you will see. I am no believer in newspaper promises; neither, I fancy, are the majority of my readers. Wait then, possess your souls in patience for a few numbers, and remember to keep my secret."

THE system of New Year's calls seems dying out with the years, and the visits on Monday fell short in most cases of former occasions. This was the more noticeable on account of the fineness of the weather, and must be traced in part, at least, to the disappointment which awaited so many last year, when more than one house was closed against callers, and some ladies declined to do more than receive cards. I am conservative enough to regret the loss of even one of the good old customs, but it seems part of the inexorable law of progress that one by one they must go. Moreover, be it said, the intemperance and want of restraint which not so long ago became a distinguishing mark of New Year's calls has had much to do with this gradual discontinuance. So that in this case as in so many, the disuse of a custom has grown out of its abuse.

THE festivities of Christmas week have been a little marred by the gloom attendant upon two funerals. On Wednesday the body of Sir Hugh Allan was carried to its last resting-place, attended by many sympathizing admirers and friends, and on the following day the late Mr. H. A. Nelson, another of our prominent merchants, was laid in the grave. There is something supremely affecting in the coincidence of the close of a year with the last scene of a life well spent; something, too, of comfort to those who are left, that as the New Year comes to them full of hope and promise for the future, so, too, there dawn beyond the grave a New Year for those who have gone before—beyond our conception, and more blessed far than this our festival below.

THE Winter Carnival is, of course, now that the time set for it draws near, exciting much comment and great expectations. So far, the weather has not been of the most promising. The early falls of snow have prevented the formation of ice of any thickness upon the river, and it will be a problem, unless matters change before long, to obtain blocks of sufficient thickness to carry out the design for the Ice Palace, which, if completed according to the original design, will be, of course, the feature of the show. Meanwhile the Committee are in search of an enterprising builder, who, for love of his task and for small profits, will throw all his heart into the building of it as it should be built. If such there be, let him stand forth.

THE Blue Ribbon movement in England appears to have taken a tremendous hold upon all classes of society, and literally thousands have