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TEMPERATURE

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

THE WEEK ENDING			Corresponding week, 1882.		
Oct. 7th, 1883.	Max.	Min.	Oct. 7th, 1882.	Max.	Min.
Mon.	81°	59°	Mon.	71°	50°
Tues.	81°	62°	Tues.	72°	54°
Wed.	82°	62°	Wed.	79°	62°
Thur.	85°	68°	Thur.	79°	64°
Fri.	78°	61°	Fri.	78°	64°
Sat.	76°	66°	Sat.	68°	51°
Sun.	79°	65°	Sun.	73°	52°

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CANADIAN ILLUSTRATED NEWS.

Montreal, Saturday, Oct. 13, 1883.

THE WEEK.

It is satisfactory to learn that the Dominion Exhibition at St. John, N.B., is proving a decided success. The Upper Provinces have done their full share in the way of contributions.

It has come at last. The Nihilists have decreed that the Czar must die. A proclamation to that effect has been issued. The reason given is that the Czar has failed to give liberty to his people.

THE complications arising out of the insult to King Alfonso by the Paris mob are in a way to settlement. Both the Spanish and French Governments have behaved well in the matter, and Germany has counselled moderation.

THERE are no further developments in Quebec politics, although rumors are rife that important changes are in contemplation. If such are to be made, let them be made quickly, as the Province suffers from this confusion and inaction.

As was to be expected, the Orangemen are being aroused and the heart of Ulster is stirred. At an immense gathering in Belfast, on last Saturday, the Orange procession was attacked and a serious riot ensued, in which a number of persons were seriously injured.

THE Pope has made an important declaration. In receiving a deputation of 10,000 pilgrims on Saturday, he spoke very plainly on the loss of the temporal power, and exhorted his hearers to desire above all things the restoration of the Holy See to the condition of independence and liberty which is its due.

WE present our readers to-day with the portrait of Prince George, who has concluded a visit to the upper Provinces. The crowning event of his passage through Montreal was the ball given in his honor and in that of the officers of the *Canada*, on last Friday, in this city. Prince George is the second son of the Prince of Wales, and was born in 1866. After a careful training in the different branches of education, he was sent to a naval school with his brother, Prince Victor, and in company of the same made an extensive tour all through the East and the Indian Ocean. His father, having finally decided that he should be brought up to the sea, he was placed on board the *Canada*, a new vessel, fitted out on an improved pattern and according

to the latest designs, which was launched only last August one year. In that vessel he occupies the position of midshipman, and has been attached for the time to the North Atlantic squadron. After passing about a fortnight in the port of Montreal, during which the Prince made a tour through the principal cities of Ontario, the *Canada* left for Halifax on Saturday, when she will sail for a long cruise through the West Indies, and return to England in May, to join the Flying Squadron.

The Royal connections of this young man are indeed remarkable and worthy of note. He is grandson of the Queen of England, grandson of the King of Denmark, nephew of the Czar of Russia, nephew of the King of Greece, nephew of the future Emperor of Germany. He has as uncles and aunts the Empress of Russia, the Princess Imperial of Germany, King George of Greece, the Prince Royal of Denmark, Prince Alfred of England, Prince Arthur, Prince Leopold, Princess Louise, Princess Beatrice, the Duchess of Cumberland, Queen of Hanover. He is himself the nearest heir to the crown of England after his father and Prince Albert Victor, his elder brother. In the event of the latter's death, he would succeed to the throne.

THE NEW PROFESSION.

To the Editor:—During a recent trip to Europe I learned that young men and gentlewomen were studying electrical engineering. This profession has not yet become overcrowded and great fortunes have been made in its pursuit. If any of the younger readers of your valuable journal are interested in this new profession, I will cheerfully give them any information in my power. Yours truly,

HENRY GREER.

Pataskala, Ohio, U.S.

HINDOO MARRIAGE.

The other day as I was enjoying my after-breakfast pipe and the newspaper, I noticed an unusual stir in the church just opposite to my window. The verger, whose grave and serious face is only a rare treat on week days, seemed to be exceptionally busy, judging from the number of times that he went in and out of the church. I had, however, not long to wait before I saw some carriages roll up to the gate and discharge their burdens, consisting of well-dressed ladies and gentlemen. This of course led me at once to conclude that a marriage ceremony was going to be performed. A very short time afterward, even before I had finished my pipe, I saw the newly-married couple and the same ladies and gentlemen come out of the church and make for their carriages, in which settling themselves, they drove off to their respective destinations, leaving me in great astonishment to muse over the rapidity and simplicity of the whole affair. My astonishment at the simplicity of the whole ceremony may be considered an exaggeration by those who consider even the going to church a bore, and who would rather write a letter to a magistrate and get out a marriage license and be done with the whole affair; but they will believe my word when I tell them that I am used to marriage ceremonies in India that last for days together, and involve rights the performance of which would severely test the patience of a British clergyman were he to try it single-handed. To a Hindoo, then, the marriage ceremony itself is a great event in life, and if he is astonished at the simplicity of the western ceremonies it is no wonder.

I will here try to give a very brief account of the different steps that have to be taken before a couple become husband and wife; and in order to do so properly I shall have to divide the subject into three heads:—First, engagement; second, marriage; third, consummation of marriage.

It may seem absurd to classify an account of a marriage ceremony in the same way as one would classify different periods in a work on history, but the reader will presently see that this division is not arbitrary, and that the nature of the subject admits of it.

Under my first head, viz., engagement, I am afraid I shall have the unpleasant task of mentioning at the outset, perhaps to the great horror of the British maiden, that the pleasures of courtship are unknown to her sister in India. That most pleasant task of studying each other's character; that most agreeable duty of finding out each other's aims and ambitions; those charming afternoon walks when the future plans are discussed, and many other such delights which my inexperience will not allow of my mentioning, are things unknown to an engaged Hindoo couple. But why? asks a young maiden, who is, perhaps, in full enjoyment of the pleasures that I have only partially been able to describe. Because, miss, the Hindoos are engaged in their infancy; nay, I am ashamed to confess, sometimes even before they are born; for it happens, though not usually, that the mothers in a friendly mood make a vow to each other that, if they give birth to children of opposite sexes they will be considered as engaged; and Hindoo vows are as sacred as their religion, if not more so.

This being the unhappy state of things, courtship and its pleasures are evidently out of the question. But, however, I must not forget to mention that these engagements before marriage are rare and exceptional, and the proper age for engagement is when the child is three years old.

On or about the third birthday of a girl, her parents and other near relatives begin to show anxiety about her engagement, and the barber of the house is summoned to seek out a husband for the little girl, who is hardly able to lisp her father's name.

I may mention here that the barber is a very important functionary in every Hindoo household. No family can do without him; and if the family is rich it employs a barber of its own; but if not, one barber serves several families.

The much-trusted barber, on receiving this onerous commission, at once sets about in search of a husband. It very often happens that he has his eye already on some family who has a boy of the same age as the girl; but when this is not the case he actually goes to the neighboring towns or villages in quest of one. If he sees a nice-looking, healthy boy playing about he at once, detective-like, makes private inquiries concerning the respectability, caste and wealth of the parents, and if everything is satisfactory he at once calls upon the paterfamilias of the family and proposes for the boy. The parents of the boy, if they consider the proposal worth entertaining, at once sends for the pundit of the family, and inquire of him as to the ominousness of the proposal. This he is supposed to determine by means of the guardian star of the boy and the girl. The pundit's consent being given, certain religious ceremonies are performed, and the engagement is reckoned as complete.

The parents of the girl, on hearing of the acceptance of the proposal, reward the barber and give presents to their friends and relatives.

What amount of confidence is placed in the barber can now be imagined, from the fact that the parents of the girl have not seen the boy, but yet allow their boy to be engaged to him, trusting solely to the good sense and choice of the barber. But it must be mentioned here, to the credit of this family functionary, that he is as a rule very faithful, and with the proverbial cunning of his profession, makes the best choice; yet it cannot be denied that fearful misrepresentations are sometimes made, which in the after life of these innocent children have disastrous results.

This system of engagement through a menial is pernicious in the extreme, and I do not know how it has come about. I know French engagements are very often made by the parents of the parties, and the results, as is well known, are bad enough; how much worse the results are likely to be if the engagements are made through a menial, I leave the reader to conjecture.

The engagement being complete, I come to my second head, which is marriage. The marriage ceremony, as a rule, takes place when the girl is about eight or nine years of age. The date is fixed by the mutual consent of the parents of the children, with the concurrence of the pundit of the household. On the date thus fixed the father of the bridegroom arrives at the bride's house with the bridegroom, and a large party of his friends and relations.

It is the bounden duty of the girl's parents to entertain this party as well as they can for three days. All sorts of provisions are made for their entertainment, and to do this no small amount of pains and money are spent. The accommodation and entertainment invariably cost so much, that if the girl's parents are not rich, they get into debt, so much so, that marriage debts have become proverbial in India.

On the very first evening of the arrival, the marriage ceremony is commenced. A huge fire is lighted in a room, round which the guests and the couple to be married sit, while the pundit goes on performing certain ceremonies. At about twelve o'clock a corner of the garments of the boy is tied to that of the girl's, and they are made to go round the goddess of fire several times. This completes the ceremony, and the nuptial knot is supposed to be tied, which none, nay, not even the death of the husband, can untie.

The whole procedure is fearfully tiring to the poor children, who very often faint with sheer exhaustion, caused by sleeplessness and excitement. It is more trying for the girl than the boy, for the former has to keep a thick veil on, so that no one may have a glimpse of her face, not even the husband, but who, perhaps, considering his age, would be the last person desirous of looking at his future partner for life.

This custom of not letting the face of the girl be seen sometimes gives occasion for the committing of fraud; and a case came under the notice of the writer, which, on account of its rarity, is well worth mentioning. A young man was by some chance or other not married in his infancy, but being desirous of marriage, he sent for the barber and commanded him to hunt up a wife for him. The barber, in compliance with his wish, went to a neighboring village in quest of one, when he met a man who said he had a grown-up daughter who would just do for the young man. The barber, thinking himself to be very fortunate, at once settled the engagement, and as the parties were about the usual age, settled the marriage day, too. On the fixed day the bridegroom arrived with one or two friends to be married. The usual ceremony was gone through with a person whose face, of course, the young man could not see. The next morning the father of the girl put her in a

palanquin, to be taken to the bridegroom's home. The custom usually is for the bridegroom to ride with the palanquin, which our young friend accordingly did.

On the way, in an out-of-the-way place, the bride asked the bearers of the palanquin to stop for a few minutes, who accordingly put the palanquin down and withdrew to a short distance, it being considered extremely impolite to look at a bride. On their withdrawal the bride got out of the palanquin and disappeared. The bridegroom, getting alarmed at her non-appearance for a long time, made a search for her in the neighborhood, but to no purpose, for the bride had run away with all the jewelry which he had presented to her.

It was afterward discovered that the unfortunate young man underwent the whole ceremony with a man disguised as a woman, and that the supposed relations of the girl were a gang of sharpers. This, I hope, will show the great fault of not allowing the face of the girl to be seen at the marriage ceremony.

But to resume. The ceremony being over, the next two days are spent in entertaining the bridegroom's party. The entertaining generally consists of feasting and the dancing of Nautch girls at night.

On the third day the party retires, taking the bride with them. It is often a pitiable sight to see a married girl of eight years of age leaving her parents' house, and going, although only for a day or two, to her bridegroom's home.

After this she is considered a married woman, and enjoys all the privileges of one in her father's home.

Three or four years after this my third period begins, which, as already mentioned, is called the consummation of marriage. This consists of the husband coming and taking home his wife. This is done, unfortunately, at a period when the husband is scarcely over fourteen or fifteen years of age. What effect this early marriage has on a boy of fifteen, who ought to be, and who generally is now, in a school, I leave the reader to contemplate. Just fancy to yourself each Eton boy possessing a wife! Indian youths who have received English education hate the custom, yet they are married in infancy, and they cannot help it.

It is to be hoped, however, that some reformers will soon rise in India, and some more philanthropists will go out from this Christian country to free India from this most ruinous of curses.

A HINDOO BACHELOR.

SUCCESS IN LIFE.

Without unremitting labor, success in life, whatever our occupation, is impossible. A fortune is not made without toil, and money unearned comes to few. The habitual loiterer never brings anything to pass. The young men whom you see lounging about waiting for the weather to change before they go to work, break down before they begin—get stuck before they start. Ability and willingness to labor are the two great conditions of success. It is useless to work an electric machine in a vacuum; but the air may be full of electricity, and still you can draw no spark until you turn the machine. The beautiful statute may exist in the artist's brain, and it may also be said in a certain sense to exist in the marble block that stands before him, but he must bring both his brain and his hands to bear upon the marble, and work hard and long, in order to produce any practical result. Success also depends in a good measure upon the man's promptness to take advantage of the rise of the tide. A great deal of what we call "luck" is nothing more nor less than this. It is the man who keeps his eyes open, and his hands out of his pockets, that succeeds. "I missed my chance," exclaims the disappointed man, when he sees another catch eagerly at the opportunity. But something more than alertness is needed; we must know how to avail ourselves of the emergency. An elastic temperament, which never seems to recognize the fact of defeat, or forgets it at once and begins the work over again, is very likely to insure success. Many a merchant loses one fortune only to build up another and a larger one. Many an inventor fails in his first efforts, and is at last rewarded with a triumph. Some of the most popular novelists wrote very poor stuff in the beginning. They were learning their trade and could not expect to turn out first-class work until their apprenticeship is over. One great secret of success is not to become discouraged, but always be ready to try again.—Ex.

FOOT NOTES.

MR. JUSTIN MCCARTHY, author and member of Parliament, has, on medical recommendation, gone to spend some weeks in the Pyrenees. He will travel through Spain before returning to England.

MISSSES Alice and Annie Longfellow, daughters of the poet, who sailed for England last week, will spend two years at Newnham College. Miss Alice will devote her time to the higher mathematics, and Miss Annie to the classics and art.

An extraordinary pearl has been found at Nichol Bay. It is composed of nine distinct pearls about the size of peas, of fine lustre, and firmly bedded together in the form of a perfect cross about an inch and a half in length. It is really a unique curiosity, and will probably bring a fabulous price, owing to the extraordinary coincidence of its perfectly representing the symbol of Christianity.