

Our Illustrations.

HIS EXCELLENCY'S VISIT TO THE WESTERN FAIR AT LONDON forms the subject of three illustrations in this issue. The firemen's torch-light procession, illustrated on the first page, was not the perfect success it might have been, owing to the bad state of the weather. But notwithstanding the downpour of rain and sleet the programme was carried out to the letter. Shortly after eight o'clock the London Fire Brigade and their visitors, the Petrolia, St. Thomas, Ingersoll, and Stratford Brigades, formed opposite the Firemen's Hall, and, headed by the band of the 7th Battalion, marched to the Tecumseh House, which was brilliantly illuminated for the occasion. Here they halted for some time, and then paraded the principal streets of the city. All along the route torches were carried, and St. Catharine's wheels, Roman candles, and rockets fired in every direction.

The four arches erected on the road from the Great Western station to the Fair Grounds, and the appearance of the grounds at the time of the presentation of the address to His Excellency, when the place was filled with one dense crowd, have also been illustrated by our artist.

Special articles descriptive of the QUARTZ-CRUSHING MACHINE,

and of ABBOTT'S BEE HIVE will be found on pages 282 and 285.

Mr. F. M. Bell Smith furnishes for this number, in addition to the illustrations of His Excellency's visit to London, a sketch of some

AGRICULTURAL IMPLEMENTS AT THE GUELPH CENTRAL FAIR, held early last month under the auspices of the South Wellington and Guelph Township Agricultural Societies.

The name of John Gilbert, now SIR JOHN GILBERT,

is as familiar as a household word in every country whither English books and periodicals find their way. Chiefly by his historical and Christmas illustrations, he is known in connection with the *Illustrated London News*, to which he has contributed since its commencement. His illustrations of Stantun's Shakespeare, Barry Cornwall's Poems, published by Chapman and Hall in 1857, the Percy Tales of the Kings of England, and Maxwell's Life of the Duke of Wellington, are all well known.

As a painter Sir John Gilbert has won a high reputation. In 1836—he was then nineteen—his first exhibited picture, a water-colour drawing, "The Arrest of Lord Hastings by the Protector, Richard Duke of Gloucester," was in the Suffolk Street Gallery, and an oil-painting was in the Royal Academy, then in Somerset House, in the same year. In 1839 he first exhibited at the British Institution, and from that time has been almost constantly represented at that gallery, and occasionally at the Royal Academy. His best known oil pictures are—"Don Quixote Giving Advice to Sancho Panza," followed by many other subjects from Cervantes; "The Education of Gil Blas;" a scene from "Tristram Shandy;" "Othello before the Senate;" "The Murder of Thomas Becket;" "The Plays of Shakespeare," a kind of tableau in which all the principal characters in each play are introduced; "Charge of Cavaliers at Naseby;" "A Drawing Room at St. James's;" "A Regiment of Royalist Cavalry;" "Rubens and Teniers;" "The Studio of Rembrandt;" and "Wolsey and Buckingham." In 1852 Mr. Gilbert was elected an Associate of the Royal Academy, and in 1853 a member of the Society of Painters in Water-Colours. He was knighted in the early part of the year.

HALLOWEEN.

The time-honoured festival which falls this year on Thursday of this week, will have been, by the time this paper reaches the reader, duly celebrated with all the customary rites and observances. The history of the feast has been related time and time again, but the account given in Chambers' *Book of Days*, to which most writers on this subject look for their facts, may, perhaps, be new to many of our readers, so we give it in its entirety:

There is, perhaps, no night in the year which the popular imagination has stamped with a more peculiar character than the evening of the 31st of October, known as All Hallows' Eve, or Halloween. It is clearly a relic of Pagan times, for there is nothing in the church-observance of the ensuing day of All Saints to have originated such extraordinary notions as are connected with this celebrated festival, or such remarkable practices as those by which it is distinguished.

The leading idea respecting Halloween is that it is the time, of all others, when supernatural influences prevail. It is the night set apart for a universal walking abroad of spirits, both of the visible and invisible world; for, as will be afterwards seen, one of the special characteristics attributed to this mystic evening, is the faculty conferred on the immaterial principle in humanity to detach itself from its corporeal tenement and wander abroad through the realms of space. Divination is then believed to attain its highest power, and the gift asserted by Glendower of calling spirits "from the vasty deep," becomes available to all who choose to avail themselves of the privileges of the occasion.

There is a remarkable uniformity in the fireside-customs of this night all over the United Kingdom. Nuts and apples are everywhere in requisition, and consumed in immense numbers. Indeed, the name of *Nutcrack Night*, by which Halloween is known in the north of England, indicates the predominance of the former of these articles in making up the entertainments of the evening. They are not only cracked and eaten, but made the means of vaticination in love affairs. And here we quote from Burns's poem of *Halloween*:

"The auld guidwife's well-hoodit nits
Are round and round divided,
And mony lads' and lassies' fates
Are there that night decided;
Some kinde, eouthie, side by side,
And burn theither trimly;
Some start awa wi' saucy pride,
And jump out-owre the chimney
Fu' high that night,
Jean slips in twa wi' tentle o's;
Wha' twas, she wadna tell;
But this is Jock, and this is me,
She says in to herool'."

He bleezed owre her, and she owre him,
As they wad never mair part;
Till, full! he started up the lum,
And Jean had o'en a sair heart
To see't that night."

Brand, in his *Popular Antiquities*, is more explicit: "It is a custom in Ireland, when the young women would know if their lovers are faithful, to put three nuts upon the bars of the grate, naming the nuts after the lovers. If a nut cracks or jumps, the lover will prove unfaithful; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts named after the girl and her lover burn together, they will be married."

As to apples, there is an old custom, perhaps still observed in some localities on this merry night, of hanging up a stick horizontally by a string from the ceiling, and putting a candle on the one end and an apple on the other. The stick being made to twirl rapidly, the merry-makers in succession leap up and snatch at the apple with their teeth (no use of the hands being allowed), but it very frequently happens that the candle comes round before they are aware, and scorches them in the face, or anoints them with grease. The disappointments and misadventures occasion, of course, abundance of laughter. But the grand sport with apples on Halloween is to set them afloat in a tub of water, into which the juveniles, by turns, duck their heads with the view of catching an apple. Great fun goes on in watching the attempts of the youngster in pursuit of the swimming fruit, which wriggles from side to side of the tub, and evades all attempts to capture it; whilst the disappointed aspirant is obliged to abandon the chase in favour of another whose turn has now arrived. The apples provided with stalks are generally caught first, and then comes the tug of war to win those which possess no such appendages. Some competitors will deftly *suck up* the apple, if a small one, into their mouths. Others plunge manfully overhead in pursuit of a particular apple, and having forced it to the bottom of the tub, seize it firmly with their teeth, and emerge, dripping and triumphant, with their prize. This venturesome procedure is generally rewarded with a hurrah! by the lookers-on, and is recommended, by those versed in Halloween-squatics, as the only sure method of attaining success. In recent years, a practice has been introduced, probably by some tender mamma, timorous on the subject of their offspring catching cold, of dropping a fork from a height into the tub among the apples, and thus turning the sport into a display of marksmanship. It forms, however, but a very indifferent substitute for the joyous merriment of ducking and diving.

It is somewhat remarkable that the sport of ducking for apples is not mentioned by Burns, whose celebrated poem of *Halloween* presents so graphic a picture of the ceremonies practised on that evening in the west of Scotland, in the poet's day. Many of the rites there described are now obsolete or nearly so, but two or three still retain place in various parts of the country. Among these is the custom still prevalent in Scotland, as the initiatory Halloween ceremony, of pulling *lead-stocks* or stalks of colewort. The young people go out hand-in-hand, blindfolded, into the *kail-yard* or garden, and each pulls the first stalk which he meets with. They then return to the fireside to inspect their prizes. According as the stalk is big or little, straight or crooked, so shall the future wife or husband be of the party by whom it is pulled. The quantity of earth sticking to the root denotes the amount of fortune or dowry; and the taste of the pith or *custoc* indicates the temper. Finally, the stalks are placed, one after another, over the door, and the Christian names of the persons who chance thereafter to enter the house are held in the same succession to indicate those of the individuals whom the parties are to marry.

Another ceremony much practised on Halloween, is that of the Three Dishes, or *Luggies*. Two of these are respectively filled with clean and foul water, and one is empty. They are ranged on the hearth, when the parties, blindfolded, advance in succession, and dip their fingers into one. If they dip into the clean water, they are to marry a maiden; if into the foul water, a widow; if into the empty dish, the party so dipping is destined to be either a bachelor or an old maid. As each person takes his turn, the position of the dishes is changed. Burns thus describes the custom:

"In order, on the clean hearth-stane,
The luggies three are ranged,
And every time great care is ta'en
To see them duly changed;
And uncle John, wha weel-loeked joys
Sin' Mar's year did desire,
Because he gat the toom dish thrice,
He heaved them on the fire
In wrath that night."

The ceremonies above described are all of a light sportive description, but there are others of a more weird-like and fearful character, which in this enlightened incredulous age have fallen very much into desuetude. One of these is the celebrated spell of eating an apple before a looking-glass, with the view of discovering the inquirer's future husband, who, it is believed, will be seen peeping over her shoulder. A curious, and withal, cautious, little maiden, who desires to try this spell, is thus represented by Burns:

"Wee Johnny to her granny says:
'Will ye go wi' me, granny?
I'll eat the apple at the glass,
I gat frae uncle Johnny.'"

A request which rouses the indignation of the old lady:

"She faul't her pipe wi' sic a hint,
In wrath she was sae vap'rin,
She notie't na an aizie brunt
Her braw new worst apron
Out through that night."

"Ye little skelpie-limmer's face!
I daur you try sic sportin'
As seek the foul thief ony place,
For him to spae your fortune;
Nae doubt but ye may get a sight!
Great cause ye hae to fear it;
For mony a one has gotten a fright,
And lived and died deleeret,
On sic a night.'"

Granny's warning was by no means a needless one, as several well-authenticated instances are related of persons who, either from the effects of their own imagination, or some thoughtless practical joke, sustained such severe nervous shocks, while essaying these Halloween-spells, as seriously to imperil their health.

Another of these, what may perhaps be termed *unhallowed*, rites of All Hallows' Eve, is to wet a shirt-sleeve, hang it up to the fire to dry, and lie in bed watching it till midnight, when the apparition of the individual's future partner for life will come

in and turn the sleeve. Burns thus alludes to the practice in one of his songs:

"The last Halloween I was waukin',
My droukit sark-sleeve, as ye ken;
His likeness cam' up the house-staukin',
And the very gray breeks o' Tam Glen!"

Other rites for the invocation of spirits might be referred to, such as the sowing of hemp-seed, and the winnowing of three *wechs* of nothing, i.e., repeating three times the action of exposing corn to the wind. In all of these the effect sought to be produced is the same—the appearance of the future husband or wife of the experimenter. A full description of them will be found in the poem of Burns, from which we have already so largely quoted. It may be here remarked, that popular belief ascribes to children born on Halloween, the possession of certain mysterious faculties, such as that of perceiving and holding converse with supernatural beings. Sir Walter Scott, it will be recollected, makes use of this circumstance in his romance of *The Monastery*.

Canadian Progress.

The Kingston Town Council have voted a bonus for each of the next five years to an American manufacturing company who wish to start a factory there.

A new stone quarry has been opened at Port Philip, Cumberland County, and shipments of grind-stone and building stone are being made to the United States.

The total shipment of coal oil from Petrolia from July 12 to October 18 amounts to 126,309 barrels of crude oil, 1,170 barrels of refined, and 13,700 barrels of distilled oil.

The promoters of the Guelph and Orangeville railway have given notice that they will apply at the next Legislative Assembly for an act to incorporate a company to construct a railway from Guelph to Orangeville, and thence to Collingwood.

On Tuesday next the G. T. R. Company will commence to reduce the gauge of the line to the 4 ft. 8 1/2 inch standard. The line from Buffalo to Sarnia and Goderich will be first altered, and other sections will follow as soon as occasion demands. By the middle of next summer it is expected the reduced gauge will be in operation as far east as Belleville.

The question of the possibility of opening a good winter port for ocean steamers will receive a practical solution this winter. Paspebiac, on the north shore of the Bay of Chaleurs, is the point chosen and will be visited during the winter months by an ocean steamer. Should the plan be found to be feasible a railroad will be constructed from Paspebiac to Matapebia, there to connect with the Intercolonial.

The Gananoque Reporter says the work on the Gananoque & Rideau Railway is so far advanced that in another week (i.e. early this week), it will be ready for the rails as far as the Grand Trunk Station. It is a question however, whether the rails will be laid this fall, as the great advance in iron has rendered them difficult to get, and the G. T. R. is putting down so many new ones that there will be none to spare for outside work.

Notice is given of an application to Parliament for the incorporation of the St. Lawrence, New York and Bahama Steamship Company, having for its object the purchasing and owning of steam vessels and thereon carrying goods and passengers. Operations to be carried on between ports in the Dominion of Canada (or the United States in the winter season) and the British Possessions in the West Indies, and Mexico. The amount of the Company's capital is fixed at \$500,000, divided into 5,000 shares. The headquarters of the company will be at Quebec.

The rapidly increasing consumption of iron and iron goods in Canada may be understood from the following facts:—In 1870 the importation of hardware, cutlery, &c., at Montreal alone, were of the value of \$1,108,857; of iron in bars, rods, pig, &c., \$676,877; and railroad bars, frogs, iron and steel chairs, &c., \$908,692. In the year 1871 the imports of the same classes of goods at the same port were respectively, \$1,406,695; \$1,073,610; and \$1,303,896, which shows an increase in the twelve months of \$1,021,685 on the imports at Montreal alone.

The almost unknown region about Lake Abbitibi, some 160 miles south of James Bay, has recently been explored by a surveying party under charge of Mr. Walter Mowat, of Montreal, who returned to Ottawa last week. The party left in May last, and have been engaged in the work of exploration for nearly six months. Mr. Mowat states that he found unmistakable signs of mineral wealth in the country surveyed, in the shape of copper and iron. He has conceived a very favourable impression regarding the soil, which is much better than previously supposed. A change takes place in the geological formation of the country at the head of Lake Temiscaming, it being less rocky and rugged as it proceeds northward. Near Lake Abbitibi there is a large area of arable land-clay soil, which is suitable for agricultural purposes; it is also a fine grazing soil, being neither barren nor rocky.

BRITISH COLUMBIAN STATISTICS.

The *Colonist* gives the following synopsis of a recently published statement of the revenue and expenditure for this Province, during the year 1871:

"It will be remembered that on the 20th of July of that year, British Columbia became a Province of the Dominion of Canada. During the six months and nineteen days preceding the Union the total under the head of receipts was \$771,396.19, although the revenue receipts proper only foot up \$322,760.47. From the 20th of July to the 31st of December the revenue receipts proper amounted to \$191,819.55, the gross receipts being \$435,436.69. This makes the total receipts during the year \$1,206,832.38; although, strictly speaking, the revenue receipts proper only amounted to \$514,580.14, the difference being chiefly made up of Federal subsidies. The expenditure during the whole year amounted to an equal sum, less \$3,996.43, being the balance on hand at the end of the year. It should have been remarked, however, that the year commenced with a balance on hand of \$21,392.17, so that, in reality, the expenditure of the year overran the receipts to the extent of \$17,395.76. Perhaps the most unsightly item under the head of expenditure is that of \$120,000, in round numbers, for salaries of officials.