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TEMPERATURE

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

THE WEEK ENDING

Sept. 24th, 1882.			Corresponding week, 1881.		
Max.	Min.	Mean.	Max.	Min.	Mean.
Mon.. 82°	58°	70°	Mon.. 86°	52°	69°
Tues. 74°	60°	67°	Tues. 71°	60°	65°
Wed. 72°	58°	65°	Wed. 67°	54°	60°
Thur. 60°	43°	51°	Thur. 62°	51°	56°
Fri.. 70°	50°	60°	Fri.. 71°	56°	63°
Sat.. 64°	58°	61°	Sat.. 65°	53°	59°
Sun.. 62°	54°	58°	Sun.. 66°	48°	56°

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CANADIAN ILLUSTRATED NEWS.

Montreal, Saturday, Sept. 30, 1882.

THE WEEK.

The death of Dr. Pusey, which occurred on Saturday week, deprives the Church of England of a good and earnest, if not in the popular sense of the word a great man. Singularly enough, his name is best known to the world in connection with a movement which he did not originate, and of which, in fact, he was scarcely one of the principal promoters. Puseyism so-called was the outcome of the Tractarian movement at Oxford in 1833, of which the head and soul was not Pusey, but Newman. In fact, Dr. Pusey, though popularly looked upon as the champion of Ritualism in the Church of England, was by no means an extremist. He held the position of Regius Professor of Hebrew at Christ Church, Oxford, and his reputation as a scholar equalled, if not surpassed, his eminence as a Churchman.

The Tractarian movement was the result of various forces which united about 1833. John Henry Newman, afterwards Cardinal Newman, was the originator and editor of the "Tracts for the Times," and the author of twenty-four out of the ninety. These tracts gave distinctness and literary form to the principles of the so-called Anglo-Catholic school. The associates in the movement differed from each other in doctrinal views. They sought to restore primitive Christianity, and the result was to bring them more into conformity with Rome in the matter of the real presence, priestly absolution, baptismal regeneration, etc., and they were sincerely convinced that the Roman dogma, on all these and many other points was reconcilable, with some trifling reservations, with the Thirty-Nine Articles. This was the argument of Newman's famous Tract No. 90, which brought the agitation to its crisis. For the Church of England they claimed the character of a Via Media, a middle way between Popery and Protestantism. Some of these leaders actually went over to Rome. Dr. Pusey said that Newman "gave us a position and a name." He had a standing in the University and in the world which none of the others then enjoyed; he had the qualities of a leader; "he was a man of large designs; he had a hopeful, sanguine mind; he had no fear of others; he was haunted by no intellectual perplexities." The character of the Tracts was enlarged under his influence; and Oxford became a rallying point for all the disciples.

A somewhat suggestive telegram, suggestive, that is, of a remarkably illogical spirit in religion, comes from Pittsburg under date Sept. 12. "This afternoon, at a meeting of the Allegheny Presbytery, the Rev. John Kerr was

refused permission to ride on a railroad train on Sunday going to and from the National Church, fifteen miles distant, where he weekly holds Divine services. Mr. Kerr is pastor of Bethel Church, Allegheny, and also supplies the National Church. The Presbytery decided that he would either have to travel the thirty miles with a horse on Sundays or else relinquish his charge at the National Church. The question excited animated discussion, and the vote stood 15 to 11 against granting the desired permission." Verily, as Carlyle said— but that remark about the population of England has been quoted before.

A more remarkable thing, however, than the mere telegram itself, is the editorial comment of the New York *Witness* on the matter, headed "A horse proper, but a steam car not," arguing (not in satire, as the heading might lead us to suppose) but with all the solemnity due to the case that "The Allegheny Presbytery deserves great credit for the above decision. The fourth commandment," continues our modern Gama-liel, "still stands in the Decalogue, and it is surely entitled to consideration on the part of all believers in the Bible. Those who wish to use the Lord's day for secular purposes or to make others do so, are fond of saying that the Mosaic dispensation is past, and the ceremonial law is no longer binding, which is quite true; but the Decalogue is the moral law, which is as binding now as ever it was." Binding, we suppose, so far as man is concerned, since there is a little remark about cattle, which would, we should have thought, keep the clergyman's horses in his stables. It is possible that an afterthought of this kind may have occurred to the editor, since he adds that, in his opinion, "There is no law in the Bible requiring a minister to go fifteen miles on the Sabbath to preach, but there is a law requiring him to abstain from secular work on that day, and to see that all who are under his control do the same." Which appears to have the result of placing the New York *Witness* in that uncomfortable position known as "on the fence" as to whether the clergyman should drive or stay at home—i.e., whether he should have at least the satisfaction of obeying the Decalogue literally (and as a consequence forfeiting his salary), or of adopting a strained compromise, and, in fact, exacting extra work by his action.

Miss Fanny Davenport, the American actress, has been "interviewed," and has given forth her opinion on a few matters connected with life in London. There is a curious mixture in her confessions. As to her habitation, she says,—"We are living in a sweet nook on the Thames. Cleopatra's Needle is just in front of our windows—Westminster and the Houses of Parliament to our right. At night the view is lovely. Thousands of lights—the bridges are nothing but strings of lights in mid-air. 'Tis really very beautiful." Some people are easily satisfied, and if living on the outskirts of the Strand, facing the Thames near Waterloo Bridge, is "a sweet nook," then nothing less than Paradise can exist on the higher stretches of the river! At the Haymarket Theatre, Miss Davenport "sat in the Royal Box, and feared each moment that His Highness, the Prince of Wales, might drop in. He would most certainly have been most welcome." When she went to see Booth act, she saw that he "had scored another big hit." Her evidence, however, of this discovery is somewhat startling. Miss Davenport noticed something else, and on this her views seem less ridiculous. She had gone to Hyde Park on a Sunday. "A nice fashion just started here is Sunday afternoon concerts from five to eight o'clock. Several hundred chairs are enclosed within a rope fence, and you pay a penny for a seat and a programme. Classical and all other music is played. Doesn't this seem like cultivating the people—drawing them toward that which is elevating? Weaning them from saloons and other low resorts." But the British public do not appreciate this Sunday Band as Miss Fanny Davenport does. The Sunday Band does not pay its expenses.

Mr. Archibald Forbes has been lecturing at Melbourne on the armies of Europe. Whilst speaking of the impossibility of employing native Indian soldiers in European warfare, Mr.

Forbes said: "But Egypt is not in Europe, and judging by the remarkable alacrity with which an Egyptian division serving with the Turkish army ran away in one of the battles in the Russo-Turkish war, I would back a brigade of little Gourkas to thrash soundly the whole array that Arabi Pasha could bring into the field." Referring afterwards to Great Britain's interference in continental politics, by reason of the disproportionate weakness of her army, he said: "But the maintenance of the Suez Canal invokes no interference with European or Foreign affairs, but is the simple duty which the British Empire owes to herself. There was once a steadfast old gentleman of the name of Palmerston. If he could be spared from the other world for about a week he would settle the Egyptian difficulty with neatness and promptitude."

A correspondent of a New Orleans paper is certain that Arabi Pasha is identical with one Dumontell who formerly was a confectioner in that city. He says: Dumontell was a major in the Orleans Artillery, and a gallant soldier—an adventurous daring fellow. After the war he engaged in business, succeeding Bellanger at the corner of Bourbon and Canal. He ran into debt for 40,000 or 50,000 dollars, and went to France about 1869. Dumontell fought in the Franco-Prussian war, and was distinguished for bravery, receiving the Cross of the Legion of Honor. The next I heard about him, from a mutual friend in Paris, was that he had gone to Egypt. Several years ago the vague rumor reached me that the irrepressible Dumontell had entered the army of the Khedive, and had risen to a position of rank. It was said that he stood in high favor with the army, and was regarded almost in the light of a native. I recollect him as a tall, swarthy fellow, with large heavy features, but clear, brilliant eyes, and a heavy black moustache. In fact, he had a rather Oriental cast of countenance, and ten years' residence in Africa would have certainly increased the resemblance. Dressed in the Egyptian garb, I can imagine that Dumontell would make a fine looking Arab. The other day I saw a picture of Arabi Bey, and was startled at the striking likeness to Dumontell. Indeed, no one who knew the latter would hesitate to identify the picture as that of the quondam confectioner. There was a peculiar expression about Dumontell's mouth which is closely reproduced in the picture."

THE TEMPERANCE JUBILEE IN ENGLAND.

We are living in an age of jubilees. It is astonishing to reflect how many of the characteristic movements of modern times had their origin fifty years ago. The English nation had then just emerged from the era of the four Georges; the great war lay far behind it; the long Tory ascendancy which had blighted the Peace had just been shaken off; and the great Reform Bill had given the Liberal sympathies of the people room for development. The agitation which had led to this great constitutional victory over obstruction and intolerance had exerted a wonderfully stimulating effect on the national mind. All kinds of reforms followed; and men got to believe, as they had not believed for a hundred and fifty years, in bettering the world. The Temperance Movement, which held its Jubilee at the Crystal Palace on the 5th instant, was perhaps one of the least noticed of the many births of that zealous time. It seems to have begun at Preston, where, at a place called the Cockpit, Mr. Joseph Livesey and half-a-dozen others made and took the first temperance pledge. This is not the only service Mr. Livesey has done to the public. He has been a leader in some important political reforms; and for fifty years his name has been associated with cause of the progress in Lancashire. But he is most likely to be remembered in connection with the movement represented by the societies which put his name upon the medal struck to commemorate their jubilee. The idea of signing a pledge to abstain from all intoxicating drink was new in England. It involved at first only personal abstinence from "all liquors of intoxicating quality." It spoke of no quarrel with what has since been called "the drink traffic." It did not even go so far as to apply the apostolic "Touch not, taste not, handle not" to the drinks it condemned. It was an after development of the pledge which made the repudiation so complete as this. There had been much previous discussion whether the new crusade, of which the pledge was to be the watchword, should be only against spirits. Many friends of temperance thought the moderate use of wine and beer was beneficial, and that a great reform would be accomplished if the drinking of ardent spirits could be abolished. But the seven men of Preston determined to abstain from "all liquors of an intoxicating

quality, whether ale, porter, wine, or ardent spirits, except as medicines." They did not use the word total in their first pledge. This only became prominent in the discussions which followed. The word teetotal was used by another Preston man in giving force to the totality of his abstention; it was taken up as a nickname and a by-word, and was afterwards accepted and adopted as the description of a movement which had the total disuse of alcoholic drinks as its motive and end.

The history of the great and prosperous agitation thus begun is one of the most curious chapters of modern social history. Like other great reforms, that of temperance has passed through several stages, first meeting with indifference, next with violent opposition and authoritative disproof, and then arriving at gradual acceptance and scientific vindication. Teetotalism had its martyr age as much as anti-slavery. As soon as its advocates gained a hearing they excited anger. It will be admitted by their best friends that they sometimes used very strong language. So, it may be said, have the advocates of every popular movement which has ever met with any large success. But teetotalism was militant from the first. It was a war against drunkenness. The earnest and fully persuaded men who carried it on saw a large and increasing number of people in every town squandering their hard-earned wages in indulgences which brought them no real enjoyment and which undermined their health, and ruined their homes. They found that poverty, pauperism, and crime had their chief source in the waste of money at the public-house. But the teetotal movement, which went everywhere with the pledge in its hand, did not at first quarrel with the publican. It was a purely personal movement. It aimed only at reforming individuals. This was the object of the pledge. Sober men took it as an act of self-denial, and for the sake of example. They abstained entirely from indulgences they could use without abusing in order that those who did abuse them might be encouraged to total abstinence. They had everything against them but their own zeal for doing good. Doctors recommended wine and beer to their patients; they were popularly supposed to be of great dietetic value. The customs of all classes of society were opposed to abstinence. For many years very little real progress was made, so far as general society was concerned. The movement gathered enthusiastic groups of disciples and effected many striking and beneficent reforms, but did not greatly influence social life. But persistence and enthusiasm and a good cause have triumphed. The wind, which was against it, has come round, and blows strongly in its favour. Medical men have set their faces against stimulants, and so great a decrease has taken place in the use of wine and spirits among all classes that the revenue from these sources, which only ten years since was increasing by leaps and bounds, now exhibits a steady falling off.

The review of fifty years cannot but have been greatly encouraging to the Temperance advocates who met this month at the Crystal Palace. Their movement has gone through the whole English world. One of its most special services has probably been the bringing about of a more moderate and more wholesome use of stimulants by those who are personally not total abstainers. Whatever opinion may be held as to some of its political demands, it is quite certain that it must exert an increasing influence in legislation. Its legislative triumphs during the last ten years have given striking evidence of the change of feeling which the teetotalers have brought about. The public-houses all over the country close earlier than they did twelve years ago. In Scotland and in nearly the whole of Ireland they are closed on Sunday. The Sunday closing is just being extended to Wales and to Cornwall. There is a talk of asking next year for a Sunday Closing Act for Yorkshire. The change of habit among the people is, however, even more remarkable than these changes in the law. Such movements as those of the Good Templars, of the Blue Ribbon Army, and of the Church of England Temperance Society, are only different modes of work adapted to different social strata. The success of the Coffee Tavern movement, and the vast multiplication of non-intoxicating beverages all point to the true cause of the falling off in the Revenue returns, as being the increasing soberness of the people. In the effort to promote this great reform the teetotalers have the hearty sympathy of multitudes of persons who do not join with them in the practice of total abstinence. Another fifty years of such success as that on which they looked back from the Jubilee celebration of yesterday would probably see even more than this result attained.

MODERN PHILOSOPHICAL CONVERSATION.

A few days ago a Boston girl, who had been attending the School of Philosophy at Concord, arrived in Brooklyn, on a visit to a seminary chum. After canvassing thoroughly the fun and gumdrops that made up their education in the seat of learning at which their early scholastic efforts were undertaken, the Brooklyn girl began to inquire into the nature of the Concord entertainment.

"And so you are taking lessons in philosophy; how do you like it?"
"Oh! it's perfectly lovely. It's about science, you know, and we all dote on science."