

The CANADIAN ILLUSTRATED NEWS is printed and published every Saturday by THE BURLAND LITHOGRAPHIC COMPANY (Limited,) at their offices, 5 and 7 Bleury Street, Montreal, on the following conditions: \$4.00 per annum, in advance; \$4.50 if not paid strictly in advance.

All remittances and business communications to be addressed to G. B. BURLAND, General Manager.

TEMPERATURE

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

THE WEEK ENDING

Oct. 15th, 1882.			Corresponding week, 1881.		
Max.	Min.	Mean.	Max.	Min.	Mean.
Mon.. 72°	58°	65°	Mon.. 70°	50°	60°
Tues. 56°	48°	52°	Tues. 50°	40°	45°
Wed. 52°	38°	45°	Wed. 49°	32°	40°
Thur. 57°	40°	48°	Thur. 52°	43°	47°
Fri.. 63°	48°	55°	Fri.. 68°	47°	57°
Sat.. 65°	48°	56°	Sat.. 46°	32°	39°
Sun.. 68°	47°	57°	Sun.. 54°	38°	46°

CONTENTS.

ILLUSTRATIONS.—Cartoon—Summer and Winter Quarters—The Rival Teams—"Surrender"—Italian Labor on the North Shore RR.—On the North Coast of Germany—A Postal Boat in the Marshes—Sir Havelock Allan going to the Front—Match between Mr. Work's "Dick Swiveller" and "Edward," and Mr. Vanderbilt's "Early Rose" and "Aldine."

LETTER-PRESS.—The Week—The Beginning of Arabi's Rebellion—God and the Scientists—On a Picture at Dresden—Our Illustrations—The Rival Teams—Home Again—Both in the Wrong—Life in Oregon—Pretty Bird—The Unwilling Sacrifice—In the Year 2,000—Echoes from Paris—News of the Week—Caught at Last—The Late Dr. Pusey—The Recent Disastrous Floods—Echoes from London—My Temptation—The Exile's Vademecum—Musical Societies—Our Chess Column.

CANADIAN ILLUSTRATED NEWS,
Montreal, Saturday, Oct. 21, 1882.

THE WEEK.

During the past month a meeting of the officers and members of the Methodist Churches in Grand Rapids was held in the Division street M. E. Church. The object was to discuss the advisability of attempting to get up a revival. During the course of the evening one H. M. Joy, the presiding elder of this district, among other things said:

"Now is the time to hold the revival before the card and dancing parties are organized for the winter and the attractions of the theatre at their height. I would like to see the theatres non-paying institutions, and I think a good revival would tend toward that end."

This exhibition of intolerance and bigotry has not unnaturally brought the more liberal portion of the secular press about the ears of the reverend gentleman in question, of whom Nathan Church, of the Grand Rapids Times, remarks that "he may be a Joy for ever, but is he a thing of beauty?" Certainly anything less like the liberality which characterized the preaching of the great founder of Christianity has rarely been heard from the mouth of his most ignorant disciple. It is not only the sentiment with which we quarrel, but the peculiarly offensive way in which the objection to theatre going is expressed. "I should like to see the theatres non-paying institutions." And yet the stage has in all times been ranked, rightly or wrongly with the pulpit as one of the great influences of this or any other age. "Suppose," says the same critic,—"it is mere supposition, for no decent manager, actor or theatre-owner could be found with such a lack of sense and good-fellowship—that any manager should say he would like to see the churches non-paying institutions." The comparison, if it does not exactly meet the case, yet may serve well enough to point out the difference between the toleration with which men of the world treat those who differ from them in opinion, and the bigotry with which narrow-minded clerics endeavor to stir up strife on behalf of non-essentials. Since probably even Mr. Joy would hardly care to say to his congregation that no theatre-goer can be saved, or at all events to produce any decent Bible authority for his statement.

THE fact is that it is just this intolerance exhibited toward the stage by well-meaning idiots which has led to many of its worst abuses. If

actresses a few years since were not patterns of virtue, it was very largely due to the fact that respectable women lost caste by entering the profession. And to-day, when this reproach is to a great extent a thing of the past, when probably there is no more vice of a flagrant kind to be found in the ranks of the theatrical profession than in any other, the invectives and calumny of such men as the reverend critic just spoken of are the very causes which, by tending to lower the reputation of the theatre, act directly upon its own character. It is such wholesale depreciation of the stage which emboldens our gilded youth to look upon an actress as the legitimate butt for advances of all kinds, and the natural recipient of overtures they would not dare to make to a lady in any other walk of life.

THE treatment to which respectable actresses are subjected by the empty-pated noodles of the fashionable world in London is well illustrated by the experience of Mrs. St. Quintin of the Hess Opera Company. Says the lady:—

"It is a great annoyance to an actress in London to have two or three rows of the front seats filled with fops in evening dress, who stare rudely at her all the time with opera glasses, and pester her with notes containing invitations to supper. A gentleman sent me round a white camelia, with a request that I would wear it the next evening. He would be in the front row of stalls, wearing a similar white flower, to enable me to recognize him, and he asked me to sup with him after the performance. I told my husband, and he went to the club and brought fifteen men, who all purchased seats in the front row, and wore white camelias in their button-holes. My admirer appeared, and I wore the flower. He got into a dreadful state when he found the rest of the men wearing similar flowers, and tried, by gestures, to draw my particular attention. I took no notice of him, however; nevertheless, he came to the stage door after the performance. My husband received him, and gave him a thrashing."

The moral of all which may be left to draw itself.

FOX-HUNTING has really never flourished in America, partly, as a recent article in Harper tells us, on account of the want of the fox, who declines to be acclimatized; partly also, no doubt, because its genius is hardly in harmony with American notions. We do not forget, we who speak to you, a certain article which appeared not so many years ago in an American paper descriptive of the noble sport, in which Reynard, like the other in the famous story, "skun up a tree" and the dogs stood at the foot "and bayed at him." This is no doubt of the past, and Americans are becoming daily imbued with more English notions of sport. Still were we an American M. F. H. we should have something to say to the gentlemen and ladies who figure in Harper's illustration, for the sportive way in which they are riding over the hounds. One of the earliest of Leech's inimitable hunting sketches represents a Frenchman in full career in the immediate vicinity of a fox, who has just broken cover, To whom the whip indignantly: "Hi, hullo, Munseer, where are you going to; you don't think you can catch the fox yourself, do you?" And the Frenchman's grin of self-satisfied congratulation as he replies, "I do not know, monsieur, but I will tra-ai." Judging from the picture in question several of the ladies and gentlemen engaged in the noble sport are "trying."

WHAT has Professor Goldwin Smith been saying to the publisher of the Graphic? That estimable, and, we have no doubt, otherwise well-informed gentleman sent us recently a copy of his valuable journal addressed Montreal, Montreal Co., Quebec, U.S.A. The only explanation we can think of for these last three mysterious letters is that the office boy added then to mean "Uther side of the Atlantic." Since even the Times knows now that Canada and the United States are not one and the same place, although situated in the same hemisphere.

THERE is always a delightful freshness in the periodical comments of the press on this or that

characteristic of the great English Universities, and an Oxford or Cambridge man finds himself in this country daily growing in the knowledge of facts connected with his Alma Mater of which he had been previously entirely ignorant. The latest item we have noticed is the naive remark of a Montreal paper that the milliners of London are greatly exercised over the production of becoming gowns and hoods for lady graduates. In the face of this charming information it seems unkind to suggest that the gown and hood of the graduate is of a distinctive make, ordered by statue, and that neither students nor graduates are allowed much play of fancy in selecting either a becoming pattern for the gown, except perhaps within very small limits, or still less a change of color in the hood, which serves to "place" a man the world over, as a member of this or that university.

STORIES are beginning to circulate illustrative of the smuggling propensities of gentlemen connected with the English navy, but nothing equal to one the London World tells about a man-of-war that lately came home from the Mediterranean. When it reached Portsmouth Roads this vessel was surrounded by revenue cutters, police boats, and so on, as if it had been a piratical runner of contraband. Great indignation was expressed at this unseemly conduct on the part of these Custom House wretches, but undaunted they boarded Her Majesty's ship and proceeded to search diligently. Information, it seems, had been forwarded from Gibraltar or somewhere to the effect that this vessel had about sixty tons of tobacco on board belonging to the officers and crew, which it was their intention to land free of duty. Sure enough the tobacco was there, but the Customs authorities did not get much of it. One officer had his lockers full of cigars and choice mixtures, but did not feel it his duty to let them be opened, and the men had withdrawn the charges from the guns to substitute tobacco.

THE BEGINNING OF ARABI'S REBELLION.

With the aid of illustrations, Consul-General Farman tells the story, in the October Century, of "The Negotiations for the Obelisk," which, according to evidence produced, was given by the Khedive to the city of New York. During most of the time of the obelisk negotiations, Egypt was in a disturbed state politically, and Mr. Farman gives the following timely survey of the Khedive's troubles, beginning with the first revolt of Arabi and other officers in 1879:

Two or three days afterward, events happened that threw Egypt into intense excitement, and compelled Nubar Pasha to retire from the ministry. A large number of officers and soldiers had been discharged without receiving their arrears of pay, and it was also just at that time that we were getting details of the famine that had existed in Upper Egypt in the previous months of November and December. Public feeling had become very hostile toward what was known as the European ministry. This state of excitement culminated on the 18th of February in a street attack, by the discharged officers and others, upon Mr. Rivers Wilson and Nubar Pasha, as they were leaving their departments to go to their noon-day meal. They were roughly handled, taken back to the Department of Finance, and held as prisoners for some hours, until the Khedive came personally to their relief. It was then only with great difficulty, and after some shots had been fired, that order was restored. Nubar Pasha resigned the next morning, but the English and French ministers, supported by their respective governments, retained their places, and after thirty days of diplomatic negotiations the ministry was reorganized, but under such conditions that the two European ministers could virtually control the Government. The suspense was not destined to be of long duration. Turns of the wheel of fortune are not only frequent in Egypt, but they generally happen when least expected. It is called a country of surprises, and there is an Oriental proverb according to which only provisional things are permanent. An Arab does not finish his house for fear of some accident befalling it or its occupants. To keep off misfortune the structure is left unfinished, or some part of it is only provisional, to be replaced by that which is permanent at a future day. But this is always to be done. Conditions were formulated and imposed that were designed to insure the immovability of the ministers. But the Arab proverb held good, and the structure which rested on laborious negotiations lasting thirty days endured only eighteen days. On the 7th of April occurred what has been called the coup d'état of the Khedive Ismail Pasha.

After the events of the 18th of February, the Khedive claimed that it was necessary for the safety of the country that he should again take the government into his own hands, and form

a new ministry composed wholly of Egyptians. He requested Cherif Pasha to take the Presidency of a new ministry, and Cherif accepted. Once more the Khedive was the real as well as the nominal chief and head of the government, but the diplomatic and political circles of Europe were thrown into a state of great excitement; and at Paris, where the feeling against the Khedive was intense, his dethronement was loudly demanded. I had known Cherif Pasha since the time of my first arrival in Egypt. He was admitted by all persons to be a noble, honest, and just man, who never entered into intrigues or speculations. In his youth he had received a good European education, and had begun his career as an army officer and had risen to the rank of colonel. Always frank and sincere, he enjoyed more of the confidence of the people than any other person the Khedive could call into his service. It was not many days before matters were again smoothly running, so far as the local government of Egypt was concerned.

Cherif Pasha had been conversant for some time with the effort to procure an obelisk for New York. About a month after the so-called coup d'état, when it seemed for the moment as if the European Powers were to acquiesce in the new order of things, I suggested to Cherif Pasha that I would like to have the matter of the obelisk terminated. Some days afterward, when I was calling upon him for another reason, he told me he desired to speak to the Khedive once more on the subject, that he should see him that evening, and if we would call on the morrow at eleven o'clock he would give me a definite answer, and I was led to understand that it would be a favorable one.

The obelisk was secured, and the complications in the affairs of Egypt continued. From the time of the dismissal of the European ministers, on the 7th of April, France had not ceased to insist on the abdication of the Khedive, and had industriously labored with all the cabinets of Europe to obtain their support in effecting this purpose. The English Government gave its adhesion to this extreme measure with reluctance, acceding to the wishes of France about the middle of June. Other powers soon followed, and on the 27th of the same month, the Khedive, in accordance with an order which France and England had induced the Sultan to give, abdicated in favor of his son Mehemed Tewfik Pasha, who, on the same day, was proclaimed Khedive of Egypt, at the citadel in Cairo, with the usual pomp and ceremony. Three days later the ex-Khedive went into exile. The experiment of European ministers was not again tried. Cherif Pasha was continued at the head of the administration during the summer, but early in the autumn, what was known as the Riaz ministry was formed, which remained in power until it was overthrown by a revolt of the Egyptian army in September, 1881, when Cherif was again called upon by the Khedive to form a new ministry.

GOD AND THE SCIENTISTS.

The Bible knows nothing of severing nature from God, even in her minutest operations. He is everywhere and nowhere. The falling sparrow, the dying midge, the rounding dewdrop, the headlong tornado share his superintendence. Atheistic scientists are right in their insistence that if impersonal law rules an atom, they have demonstrated the origin and permanence of the universe without a self-existent, eternal, all-directing Personal intelligence. But the atom has always baffled them, and always will. They can never get done with it. Their deepest wisdom and most searching experiments have always left something unmastered, unreached, unapprehended in every particle of matter to which they ever applied their tests. When they are able to get to the bottom of their bread and butter, it is time enough to proclaim the non-existence of diety. Tyndall and his compeers can no more tell us what is the primary fact of the butter they eat or the coffee they drink, than the baby in the cradle. There is no greater inconsistency in praying than in eating. Tyndall and Huxley, and even the wild and daring Haeckel, and the bold, blasphemous Ingersoll, pray without knowing it every time they eat. They deal with the same mystery in all they do and handle, as that which evokes the Christian's prayer. There is as much room for the petition, "Give us this day our daily bread," as for the scientist's confession of a something that transcends the highest stretch of human wisdom. That something stares the scientist in the face everywhere, with all the attributes which the Bible ascribed to God. The fact of the Divine Omnipresence and the compatibility of prayer with natural law is nowhere more emphatically and comprehensively stated than in these words: "Give us this day our daily bread." Where does law reign more supremely than in the wide circle to which this petition refers? And yet prayer relates to every atom in the vast category. Either Tyndall is a blockhead, or Christ was an impostor.

The Author of Nature should know how prayer dovetails into the law of the universe. He should be as wise and competent to reason as Tyndall. When the scientist wishes to produce new results by the voluntary co-relation of eternal laws, he is not hindered or troubled by the consideration of the stability of nature. But when the Christian prays a greater than Tyndall to do the very same thing, whether on a larger or smaller scale, he is pronounced a simpleton. There is not a more inconsistent class of men on God's earth than the God-disowning scientists.