

I prefer the picture of the saucy Galatea pelting her swain with apples, then running away to hide among the willows. O lovely ideal of our school days! O charming Pharisee!

"Et fugit ad salices et ascendit ante videri."

That last touch is exquisite.

A literary chum relates to me as I write, that a young lady having two strings to her bow, broke one and was disconsolate. Whether the lover died, or was simply cashiered, is not known, but when the other came up, he found the girl bathed in tears.

"Sad you see!" she sobbed.

"Fair I see!" he replied.

The play of words was atrocious, but I make no question it had an instantaneous effect in drying the tears of the beautiful hypocrite. I can hardly restrain my envious tears, as I see them going down the green lane to the little church behind the horse-chestnuts—he proud as a peacock, and she lovely as Eucharis, with the orange blooms in her hair.

## Our Illustrations.

### THE ICE HARVEST.

As the winter closes we present our readers with a series of sketches illustrative of the gathering in of the ice-harvest for the summer consumption. The sketches require little or no explanation, the process of sawing up the ice into huge blocks being a very simple one, and one with which most of our readers are acquainted. The blocks once cut are taken out of the water by means of iron hooks resembling boat hooks, and carted off to the storehouse, where they are packed in straw and left in total darkness until wanted.

Biographies of

THE MOVER AND SECONDER OF THE ADDRESS IN THE HOUSE OF COMMONS

will be found on the preceding page.

### THE GORGE, VICTORIA, B. C.

The spot shown in the above illustration is a very favourite one with the dwellers in Victoria for pic-nics and similar junketings. It lies about two miles from the capital, on the Victoria Arm. The width of the stream at the point shown is only about thirty feet from bank to bank. Through this narrow aperture the water rushes with extreme violence. At times the tide is so strong as to render boating not only difficult but absolutely dangerous, venturesome people sometimes paying with their lives for their foolhardiness in braving the angry torrent.

Our sketch of

### THE DINING-ROOM AT THE RUSSELL HOUSE

requires no explanation. All who have witnessed the scene at the dinner hour any week-day during the session will testify to our artist's correctness.

### SLEIGHS IN GENEVA.

Sleighting is much the same the world over, but it will be seen by our illustration that the vehicles used during the winter season differ very considerably in various countries. The curious contrivances to be seen on the streets of Geneva are strangely different to the gorgeous sleighs and carioles of Canadian cities, and are uglier, if that be possible, than the dry-goods boxes of the Canadian *habitants*.

### THE FALLS OF THE MAGAGUADAVIC AND THE RED SYENITE MOUNTAINS OF ST. GEORGE.

Lovers of the picturesque cannot fail to admire the beautiful falls of the Magaguadavic, especially in early spring, when the whole volume of the river, swelled by the freshet, bursts with a deafening roar through the narrow pass which divides it from the sea. The falls are the chief attraction of the town of St. George, and are situated almost in its centre. Two substantial bridges span the wild and romantic gorge through which the troubled waters rush, foaming and hissing in fierce commotion.

Above the falls are several saw-mills, doing a very remunerative business. The proprietors have hitherto thrown their saw-dust and refuse into the stream, which, if persisted in, cannot fail to do great injury to the port by filling up the basin at the foot of the falls, which forms a very pretty little harbour, and likewise the channel of the salt-water creek that leads into the Bay of Fundy. About five miles from the town the river runs through a very pretty valley, guarded on the east and west by mountainous ridges of red granite of several miles in length and proportionate width. The value of these very forbidding-looking bluffs is only of recent discovery. It appears that a Scotch stone-cutter, a native of Peterhead, was travelling through these parts, and happened to observe by the road side several granite boulders of a decidedly red cast of colour, curiosity impelled him to break one, when, lo! to his astonished gaze was presented a specimen of granite the counterpart of which he believed was only to be found in the vicinity of his native town in "Auld Reekie." Knowing the value of the stone, he determined to search for more, believing that to be only a fragment of some mighty cliff not very far distant. He went from range to range, and at last, after much toil, his efforts were crowned with complete success in the discovery of the very valuable upheavings of Red Syenite which form the subject of our sketch. The quality of this stone is considered superior to that of Peterhead. The tint varies from a delicate pink to a deep rich rose, and takes a fine polish. The quantity is inexhaustible, and what renders it still more valuable is its freedom from fracture. Enormous masses can be quarried without fear of a break. Peterhead has hitherto enjoyed the monopoly of supplying the world with its famous red syenite. As far as America is concerned, these important discoveries near St. George will render the importation of foreign stone a thing of the past—this has been to the extent of three million dollars per annum in the United States alone. Owing to its great beauty and small cost for shipment, there is no doubt that it will be largely introduced into the ornamental architecture of the public buildings not only of the Dominion, but the whole of America; Thousands of tons have already been ordered from the company who have commenced to work it. The east face of this cliff is nearly perpendicular, and difficult to climb. The view

from the summit looking over the valley and the winding river is particularly fine. Some enormous masses in some parts have detached themselves from the face of the mountain and lay all ready for shipment, fitted to form the base of a sarcophagus for a President of the United States or a Prime Minister of the Dominion. One piece, which is called "Cleopatra's Needle," contains not less than one hundred tons of stone without a flaw, and rests at an angle of about 45 deg. against the solid sides of its grandfather. The Maritime Provinces, on account of the great value of their mineral treasures, which are daily being discovered, and only waiting capital and labour to develop them, cannot fail at no distant date to be the chief mining districts of this continent. The facade of the new post-office buildings about to be erected at St. John, N.B., will be ornamented with polished columns, &c., from the quarries of St. George.

E. J. R.

### SHYLOCK AFTER THE TRIAL.

We must assume this scene, says the *Art Journal*, to which we are indebted for our illustration, to be an interpolation in the "Merchant of Venice," for after Shylock leaves the court of justice, saying—

"I pray you give me leave to go from hence.  
I am not well."

he makes no further appearance in the drama, nor is he any more referred to, except when Portia tells Nerissa to take him the "deed of gift" for signature. It may, however, be allowed to the artist to supply what Shakespeare thought fit to leave unsaid; and it may very naturally be supposed that when the heartless old usurer retired from the scene of his discomfiture, disappointed of his revenge, and stripped of the ill-got gains which he idolized; or, at least, to surrender them, in time, to the man who had stolen away his daughter, he must have quitted the court in such a state of mind as would draw upon him the questionable attentions of the *gamins* of old Venice. And so he is seen rushing along like a maniac with a troop of youngsters at his heels, hooting and gesticulating at him, as if they knew the whole story that had just been enacted within the walls of the adjoining edifice. Shylock was, doubtless, a well-known character in Venice, and had, probably, often been the butt in the streets of both old and young; but there is something in his present appearance that specially attracts the boys and girls who follow him; hence his public reception by them, ignorant though they may be of the cause that has driven him to seeming madness. The figure of Shylock is vividly dramatic in its action; he heeds not his juvenile tormentors, his mind being set on the loss of his worldly stores, while, with uplifted and clenched hands, he appears to be calling down vengeance on the heads of all who have aided in the work of retributive justice. In the rear of the group of children is one of them imitating his action, to the amusement of another boy; and in the background are numerous merchants of Venice engaged in conversation, probably on the subject of the recent trial; they do not, however, seem to recognize the man whose flight almost crosses their path. The picture was painted in 1864, but we can find no record of its appearance in any public gallery. It differs much from the usual style of the painter's works; and, perhaps, is the more valuable from the entire absence of mannerism.

[Written for the Canadian Illustrated News.]

### THE CHILD OF SORROW.

(From the German of HERDER.)

TRANSLATED BY JOHN READ.

As mused by a murmuring stream  
The Goddess of Sorrow one day,  
There arose from the heart of her dream  
An image fashioned of clay.

"O Goddess of pensive mien,  
What is this?" said Jove. "Of clay  
'Tis an image fashioned, I ween."  
Answered Sorrow: "Give life to it, pray."

"Be it so, then! Have life! Lo! it lives!  
Now this being belongeth to me."  
But she, as a mother who grieves  
For her child: "Lord, I ask it of thee."

My fingers have fashioned it, Lord"—  
"But who gave it life, if not I?"  
Said Jupiter. Just at the word  
Lo! Tellus was seen to draw nigh.

"It is mine, O Sire! From my womb  
'Twas taken by Sorrow," said Earth.  
Answered Jove: "Wait till Saturn is come;  
We are three: let the judge be a fourth."

Then Saturn answered and said:  
"Fate giveth the child to you all:  
Thou, who gavest him life, when he's dead,  
His soul to thyself shalt recall."

His body is thine, O Earth,  
Nor more canst thou justly claim;  
And thou, Sorrow, who gavest him birth,—  
While he lives, he is called by thy name.

And, Sorrow, thou must not leave  
Thy child, till he loses his breath—  
Like thee must he pine and grieve  
From the day of his birth till his death."

Accomplished is fate's decree—  
And man, this wonderful birth  
Belongs first, O Sorrow, to thee—  
After thee to God and the Earth.

[Written for the Canadian Illustrated News.]

### THE LORE OF THE CALENDAR.

NO. III.—PASSION WEEK.

The Sunday before Easter, which is denominated *Palm-Sunday*, is so called because, as the Ritualists say, on that day the boughs of palm-trees were wont to be carried in procession in imitation of those which the children of Israel strewed in the path of our Lord on his way to Jerusalem—(see the Gospels of St. Luke and St. Matthew).

There can be no doubt but that *Palm-Sunday*, the "*Dominica in Ramis Palmarum*," was so called from the palm branches and green boughs formerly distributed on that day in commemoration of our Lord's riding to Jerusalem.

In Fuller's Church History we read:—"Bearing of palms

on Palm-Sunday is in memory of receiving Christ into Hierusalem a little before his death, and that we may have the same desire to receive him into our hearts.

Stow, in his Survey of London, tells us "that in the week before Easter, had ye great shewes made, for the fetching in of a *twisted tree*, or *with*, as they termed it, out of the woods into the king's house, and the like into every man's house of honour and worship."

It is still customary in some parts of England for the boys to go out and gather the willow flowers or buds at this time for the decoration of the Parish Church. In Roman Catholic countries sprigs of boxwood and yew are used as a substitute for palms, when the latter cannot be obtained.

The ceremonies of Easter at Rome—of what is there called *Holy Week*—commence on Palm-Sunday, upon which day the Pope gives his benediction to the multitudes who flock to St. Peter's, and after some intermediate ceremonies and singing proceeds to bless the palms which are brought to him from the altar. The *Miserere* is chanted in the Sistine Chapel on Good Friday, the fire and the paschal candle is blessed on Holy Saturday, and Easter Morn is ushered in by firing of cannons from the Castle St. Angelo, and the dome of St. Peter's is illuminated in the evening.

### HOLY THURSDAY.

This day has been marked from an early age of the Church by acts of humility, in imitation of our Saviour's washing the feet of his disciples on the eve of his passion. Dignitaries of the Church and exalted laymen, not excepting crowned heads, have not deemed it derogatory to their station to wash the feet of their poorer brethren.

In England the day is called Maundy Thursday in consequence of an old custom of distributing *Maunds*, food in baskets, to the poor. Down to the reign of the Georges, on this day, at Whitehall, was distributed to each poor person that applied, one platter of provisions and a small bowl of ale, and there was also distributed to him shoes, stockings, linen and woollen cloth; also a leather bag containing one penny, two penny, three penny, and four penny pieces in silver, called Maundy Money.

In Rome the ceremonies are peculiar and consist of the following:—1. *Blessing the Oils*.—The oil of Catechumens; the oil used in administering Extreme Unction to the apparently dying; the Sacred Chrism, or oil used in the consecration of bishops, patens, chalices, and the blessing of bells. 2. *Silencing the Bells*.—In the Sistine Chapel after the Gloria in Excelsis, no bells are allowed to be rung after in Rome, except at the Papal Benediction, until the same canticle is sung in the Papal Chapel on the following Saturday morning. 3. *Feet Washing at St. Peter's*.—Thirteen bishops, twelve representing the Apostles, the thirteenth an Angel, who, according to the legend, appeared to Gregory the Great (A. D. 590-604) while he was performing an act of charity to poor persons, have their feet washed by the Pope. 4. *The Pope Serving at Supper*.—After the feet washing the thirteen bishops are entertained to a supper by the Pope, who gives them water to wash their hands, helps them to soup and other dishes, and pours out wine and water for them to drink. The priests or bishops, who are the objects of these attentions, are selected from different countries by the favour of diplomatic agents. 5. *The Grand Penitentiary*.—The Grand Cardinal Penitentiary sits in a confessional to give absolution for mortal sins, which are beyond the sphere of ordinary confession, and which cannot otherwise be absolved. 8. *Washing the Feet of Pilgrims*.—Poor persons who have come to visit the holy places from a greater distance than sixty miles, and who bring certificates from their bishops, are privileged to have their feet washed by certain priests who are told off for the purpose.

### GOOD FRIDAY.

The day of the Passion has been held as a festival by the Church from very early times. In England to this day on Good Friday business is nearly all suspended, and the day is observed as devoutly as a Sunday. The day is ushered in with the cry of Hot Cross Buns.

A writer in the *Athenaeum* for April 4th, 1857, gives an account of an ancient sculpture in the Museo Borbonico at Rome, representing the miracle of the five barley loaves. The loaves are marked each with a cross on the surface, and the circumstance is the more remarkable as the *hot cross bun* is not a part of the observance of the day on the continent.

Mrs. Jameson in her "History of our Lord as exemplified in Works of Art," gives us a copy of a drawing found on a sarcophagus, where our Lord is represented with a wand in his hand which is extended touching a basket of bread at his feet; the small loaves are round and marked with a cross.

But as the thoughts on this day of our Saviour's sufferings ought to be more on the cross by which peace was concluded between heaven and earth; and, as Rambach says:—"The cross upon which the hand-writing that was against us was cancelled, blotted out, and taken away; the cross on which our reconciliation was achieved," so ought we learn to humble ourselves before God and mortify pride and self-love.

Fenelon says:—"All must die! enjoyments, consolations, repose, tender friendships, honours, reputation. All will be restored to us a hundred fold; but all must be sacrificed. Let us then only think of following Christ in His agony, in His death, and in His grave; let us bury ourselves in the shadows of an entire faith."

### HOLY SATURDAY.

The only ceremony that need be noticed at St. Peter's is the blessing of the Fire and the Paschal Candle. For this purpose *new fire*, as it is called, is employed. At the beginning of mass a light, from which the candles and the charcoal for the incense is kindled, is struck from a flint in the sacristy, where the chief sacristan privately blesses the water, the fire and the five grains of incense which are to be fixed in the Paschal candle.

The Rev. Professor Plumtre, with the assistance of several scholars and divines, is now engaged in the preparation of a work on an extensive scale, illustrative and explanatory of the various books of the Bible. The work will shortly be issued in a serial form by Messrs. Cassell, Potter, and Galtip.

The veteran historian, Leopold Ranke, of Berlin, announces as nearly ready for publication a selection of the correspondence between Bunsen and the late King of Prussia, Frederick William IV., from their earliest acquaintance in Rome to near the end of the life of the King. Another work by the same author, "The Genesis of the Prussian State," is advertised as in the press.