

The CANADIAN ILLUSTRATED NEWS is published by THE BULLAND-DESBARATS LITHOGRAPHIC AND PUBLISHING COMPANY on the following conditions:—\$4.00 per annum in advance, \$4.50 if not paid strictly in advance, \$3.00 for clergymen, school-teachers and post-masters in advance.

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

All literary correspondence, contributions, &c., to be addressed to the Editor.

When an answer is required stamps for return postage must be enclosed.

City subscribers are requested to report at once to this office, either personally or by postal card, any irregularity in the delivery of their papers.

## CANADIAN ILLUSTRATED NEWS.

Montreal Saturday, 10th June, 1876.

### THEOSOPHY.

A curiously grotesque funeral ceremony took place at New York, last week. It was that of Baron DE PALM, Grand Cross Commander of the Sovereign Order of the Holy Sepulchre; Knight of St. John of Malta; Prince of the Roman Empire, and member of the Theosophical Society of New York. The obsequies were celebrated by the Society in the Masonic Temple. At the head of the rosewood coffin stood a brazen cross, around which twined a green-spotted serpent, with distended red jaws and fearful eyes. This was symbolical of the Phallic worship of the creative principle. The upright beam of the cross represents the masculine, and the horizontal the feminine principle in nature. The coiling serpent is symbolical of evolution and of the immortality of the soul, because the serpent sloughs its skin and gets a new one at stated periods, just as a man throws off his old body and receives a new shape by the change of death. At the foot of the coffin was a brazen censer, in which incense was burned with a leaping red flame sending clouds of dark smoke to the ceiling and filling the room with a pleasing odor. On the coffin stood seven red, blue, green, and white candles burning. The flames of these and of the burning incense were symbolical of the ancient sun worship, flame being with the Rosicrucians an outward manifestation of the spiritual light, and bearing the same relation to it that a man's body does to his spirit. For twenty minutes before the beginning of the obsequies, a doleful and monotonous tune was played on the organ. Suddenly the door at the right of the platform opened, and seven men, dressed in long black robes, and bearing each a green palm branch in his hand, advanced and passed themselves behind the coffin. The palm branches were carried in imitation of the ancients, who bore them at funerals because they were believed to attract the deities of the woods, who, being friendly to man, clear the air of the dangerous elemental spirits that might otherwise surround the mourners. Then the priests sat down and a choir of four voices sang an Orphic hymn, a sort of rhapsody with no rhyme and little apparent reason. This was followed by a prayer, the rehearsal of the Theosophical liturgy and another Orphic hymn. Next, the High Priest, Col. OLCOTT, delivered an address composed mainly of a panegyric of the deceased and a brief exposition of the secrets of the Theosophical Society. He stated that this society is neither religious nor charitable, but scientific. Its object is to inquire, not to teach, and its members consist of men of various creeds and beliefs. Theology meant the revealed knowledge of God, and theosophy the direct knowledge of God. The one asks us to believe what some one else has seen and heard, and the other tells us to see and hear what we can for ourselves. Theosophy teaches that by cultivation of his powers a man may be inwardly illumined and get thereby a knowledge of his own God-like qualities. It believes in no death-bed repentance. It considers the ruffian who stands under the gallows a ruffian still, though twenty prayers might have been uttered over him. These fundamental ideas were amplified

and illustrated by the speaker, but without much additional light being thrown upon them. We need express no opinion about them. We are rather occupied with the external ceremonies of the funeral which had many of the elements of impressiveness, but which, from the evidence of witnesses, proved to be tame and commonplace to a degree. Americans are eager enough to catch at new ideas, however absurd or sensational, but they lack that faculty of the picturesque which would make them attractive. They are not a spectacular people. They have not the eye for artistic effect. This Theosophic ceremony in Paris would have been made an event. In New York, it was a dreary episode. The old Egyptian rites were vamped up, but with none of their Oriental color, and the prosiness of the Anglo-Saxon expounder and his satellites deadened all the romance of a naturally poetic mythology.

### CHINESE IN AMERICA.

The Chinese question, as it may now be called, is beginning to assume serious proportions on this continent. It has hitherto been a thing to laugh at; it is no longer such. The matter has been earnestly discussed at Washington; and our own brethren in British Columbia find themselves seriously taking it up. The statistics of the numbers of Chinese who have, so far, actually come over, are probably exaggerated, in the same way as are the fabulous millions said to occupy the Celestial Empire. But there is this fact—that those who have come to America, if they have not come in swarms like the locusts, have, at least, like the locusts, made a pretty clean sweep of those particular branches of business they have undertaken; that is, they have left nothing in them for their white brethren to gather to eat. As regards the numbers in the Flowery Land, if it is absurd to suppose there are five hundred millions there, as some writers assert, there are very many millions; and if any serious immigration from them were to be directed to this continent it would certainly change the whole face of affairs, if it did not lead to a civil war of extermination. Hitherto, the Chinese have not immigrated in families. Those who have come have not intended to stay; and, if perchance, any one of them died, it has been a part of their religion to have the bones taken back to the sacred soil of Home. No women have come with these transitory immigrants as mothers, wives, or sisters, but only a few of such character as the United States Government and also the British Government, by sternly repressive laws, have sought to prevent from landing. There seems to be a religious prejudice against any emigration from China of the same kind as that which goes out from Great Britain and other European nations. But if this prejudice ever be overcome, from any cause whatever, and the Chinese find the continent of America present as many physical attractions, which, in fact, it undoubtedly does, as the Celestial Empire, then they will immigrate in millions. If this event should come, it might change the face of our civilization, for they would come like the locusts, and eat up all before them, their habits being such as to enable them to live where white men would starve.

The enmity between them and the white workmen of the Pacific coast, is already extreme. One of the last reports is that the whole of the men of a large watch manufactory struck, because one Chinese labourer was introduced to do some kind of inferior work, at the outside cases of watches. On being questioned as to the cause of this extraordinary proceeding, the men replied in substance that such was the well-known imitative faculty of the Chinese, that having got this thin edge of the wedge in they would, by-and-bye, get one or two others of their numbers introduced who would very soon learn all the secrets of the business; and, after a little, John Chinaman, without rhyme or reason, would announce he was going to quit. Nothing would be heard of him for two

or three months, until he would set up a rival establishment, and sell watches 30 per cent. cheaper than they could be made with white labour in the American factory. The result of this would be that all rivals must close, and remain for ever closed, leaving John Chinaman master of the situation; he having done his white competitors out of existence. This has already happened in San Francisco in special branches of business.

It is further to be said that the Chinese do not mix with the whites, but live a race apart. They do not consume, except to a very limited extent, white manufactures. Their earnings are, therefore, abstracted from those of the commonwealth, and under the present system for the most part sent to China. They contribute little or nothing to the revenue, as consumers of dutiable goods; so that actually, a new political economy has to be constructed to be applied to them, while living in the midst of white communities. Their religion remains idolatry in the midst of Christian civilization; and their personal habits are dirty.

There is enough of strange wonder in the consideration of the several facts we have stated, to make us watch the further progress of the question with interest.

### A HANDSOME PRESIDENT.

Our American cousins are discussing the merits of the prospective candidates for the Presidency under every possible aspect, but there is one factor in the calculation which, it seems to us, they have strangely neglected. We mean good looks. We think the principle may be laid down that a Chief Magistrate owes fully one-half of his authority to external gifts of person. And, as a rule, the Presidents of the United States have been well-favored in this respect. WASHINGTON, JEFFERSON, MADISON, MONROE, VAN BUREN, TAYLOR, POLK, FILLMORE, BUCHANAN, if their portraits do not belie them, were men of fine, imposing mien. The two ADAMSES were a little rugged, but wore a grand air. Old HICKORY was not particularly handsome, but greatness was stamped in every line of his face. The exceptions to the rule were TYLER, who had a bony face, hooked nose and long neck; PIERCE, who was commonplace, and LINCOLN who was homely. GRANT has no point of attraction in his exterior. Of the candidates now mentioned for the nominations at Cincinnati and St. Louis, the few are good looking, and the many come under different grades of ugliness. In the Republican ranks we should pass over BLAINE, who is only passable; WASHBURNE, who is anything but an Adonis; HAYES, who is too brawny. Our choice should fall upon ROSCOE CONKLING, Senator from New York, because he is a splendid specimen of his race, with leonine head, lordly manners, elegant speech, and commanding address. All things being equal, Mr. CONKLING should be the nominee of the Cincinnati Convention, precisely on account of his good looks. As to the Democratic party, the selection is more difficult to make, inasmuch as the candidates are fewer, and not one of them all is really handsome. Governor TILDEN appears to be the favorite, but we should particularly object to him. He is low in stature, the light of his eyes is defective, and he enjoys the popular name of "Uncle Sammy." We distrust the familiarity which this title implies. It is not conducive to magisterial dignity. The only offset to these disadvantages is that the Governor is very rich, a bachelor, and therefore an immense favorite with the ladies. He can turn out a little complimentary speech as nicely as any man we know of. Judge DAVIS, of Illinois, as a mere sitting President, might answer a useful purpose. He could fill every inch of the Presidential chair. But his avoirdupois is really too portentous. He weighs over three hundred, and no man of that size can lay claim to the harmony of good looks. Senator THURMAN, of Ohio, is a scholar, a statesman and a gentleman, but his form is not in keeping with his mind. His clothes hang loosely

about him, and the abnormal red bandanna, which he flourishes from the left breast-pocket of his coat, has an old-fashioned look about it which would be sadly out of place amid the modern elegance of the East Room. Besides, we believe that the Senator takes snuff, an ungraceful habit to which not even the example of the great NAPOLEON can reconcile us. There remains only HENDRICKS, of Indiana. He, indeed, cannot compare with CONKLING in physical gifts, but his manner is pleasing enough, and he wears a certain air of distinction. If Mr. PENDLETON were eligible, he would have all our suffrages, for "Gentleman George" is one of the handsomest men of the day, and his manners are of exquisite courtesy. General HANCOCK is also a noble looking man, but it seems a military candidate is out of the question. It is hard to tell from present information who will be the successful aspirants at Cincinnati and St. Louis, and still more difficult to guess who will be the winner at the November polls, but we sincerely trust that the next occupant of the White House, besides having the necessary qualities of head and heart, may be a fit representative of American manly beauty and dignity.

### LAKE SUPERIOR INDIANS.

On Manitoulin Island, there are six or seven Indian settlements, the largest of which is Wikwemikong. It has a population of 712, all Roman Catholics, 2 churches, a mission house, teacher's residence, and two schools with an average attendance, in 1875, of 121. At Michigamoo, Sheehigan, and Sucker Creek, and in one or two other places, there are settlements of Roman Catholic Indians, all flourishing and advancing steadily, except that at Sucker Creek, where whiskey has been too easily procured. At the two first named are churches and schools. The Indians are all described as peaceable, orderly and industrious, raising generally good crops, many of them with comfortably furnished houses; and those at Wikwemikong showing a particular aptitude for mechanical employments. At Sheguiandah is a settlement of 113 Protestant Indians, belonging to the Church of England. They have a church and schoolhouse and a reserve of 5,000 acres of excellent land. A missionary is settled there, but the nomadic habits of the tribe and the facility for procuring liquor have much hindered his efforts. The total number of Indians on the Island is 1,492, there being an increase of 16 during the last year. The Spanish River Band number 420, a part of them living at Birch Lake, about 40 miles up the river, another part at Sagamonk, and a few on Manitoulin Island, among the other Indians. Those at Birch Lake and Sagamonk are Pagans, the former living entirely by hunting, and the latter having gardens on the river and raising good crops of corn and potatoes. Those on the Island are much more advanced in every way, and are accumulating property. The Mississaguas are all hunters and mostly Pagans, spending most of their time inland, only coming to their reserve two or three times a year. The small Serpent River Band live also by hunting and fishing, and are mostly Pagans. Schools have been established in both these places. The Thessalon River Band, in the neighbourhood of the Bruce Mines, are employed partly in the mines, and partly in hunting, fishing, and cutting cordwood. They number 162, are mostly Roman Catholics, and are much behind their brethren on Manitoulin Island. The White Fish Lake Band, 143 in number, are hunters, coming to the Hudson Bay Company's post at La Cloche, every summer, to dispose of their furs and obtain supplies. Owing to the efforts of missionaries lately working among them, the Chief and the greater part of the Band have become Christians.

The Ojibbawa Indians, between Parry Sound and Lake Nipissing, number about 600, divided into five bands. They live in a wild barren country, difficult of access, and the whites whom they see are