

ing to murder him, was displayed in a still more striking manner three years after this during his investigation of the Turkish atrocities in Bulgaria. With only seven companions he traversed the harried region, at times riding by "paths so steep," writes MacGahan, who is again with him, "that we were obliged to dismount and walk half the time, without then seeming quite safe from rolling down into some abyss." Schuyler had two interpreters, the one a smooth-tongued Greek, the other a rough Armenian, if my memory does not fail me. It was his custom, during the examination of ordinary witnesses, to employ the Greek. But when one of those Turkish brutes like the mudir of Batak was before him, he browbeat him into cringing subjection by the aid of the Armenian. It is difficult for me to imagine a greater contrast than that presented by the gentle, almost girlish collegian that I knew, and this Consul-General, nearly alone in the heart of the Balkans, surrounded by men still red-handed with Christian blood and thirsting to shed his, yet calmly compelling them by the pure force of his will to do his bidding. A few years ago, when his active career was nearly over, I saw him in Boston. Naturally we talked of what he had done, and, in answer to a remark of mine in reference to this change in him which I have noted, he said: "In all my journeyings I never mounted my horse in the morning without a shudder of terror." So, after all, the natural timidity, the constitutional shrinking from hardship and peril, was still there, but kept under by his will. Just as he mastered the Uzbek, the Bokhariot, and the Turk, so he compelled his fears to yield to his determination to extend the bounds of knowledge at one time, to bring aid to an oppressed people at another. From that day I have regarded Eugene Schuyler as the bravest man whom I have ever known.—James Hubbard, in the Nation.

THE ROMANCE OF THE IMPOSSIBLE.

FICTION, which flies at all game, has latterly taken to the impossible as its quarry. The pursuit is interesting and edifying, if one goes properly equipped, and with adequate skill. But if due care is not exercised, the impossible turns upon the hunter, and grinds him to powder. It is a very dangerous and treacherous kind of wild-fowl. The conditions of its existence—if existence can be predicated of that which does not exist—are so peculiar and abstruse that only genius is really capable of taming it and leading it captive. But the capture, when it is made, is so delightful and fascinating that every tyro would like to try. One is reminded of the princess of the fairy-tale, who was to be won on certain preposterous terms, and if the terms were not met, the discomfited suitor lost his head. Many misguided or overweening youths perished: at last the one succeeded. Failure in a romance of the impossible is apt to be a disastrous failure; on the other hand, success carries great rewards. Of course, the idea is not a new one. The writings of the alchemists are stories of the impossible. The fashion has never been entirely extinct. Balzac wrote the "Peau de Chagrin," and probably this tale is as good a one as was ever written of that kind. The possessor of the skin may have everything he wishes for; but each wish causes the skin to shrink, and when it is all gone the wisher is annihilated along with it. By the art of the writer, this impossible thing is made to appear quite feasible; by touching the chords of coincidence and fatality, the reader's common sense is soothed to sleep. We feel that all this might be, and yet no natural law be violated; and yet we know that such a thing never was and never will be. But the vitality of the story, as of all good stories of the sort, is due to the fact that it is the symbol of a spiritual verity; the life of indulgence, the selfish life, destroys the soul. This psychic truth is so deeply felt that its sensible embodiment is rendered plausible. In the case of another famous romance—"Frankenstein"—the technical art is entirely wanting; a worse story, from a literary point of view, has seldom been written. But the soul of it, so to speak, is so potent and obvious that, although no one actually reads the book nowadays, everybody knows the gist of the idea. "Frankenstein" has entered into the language, for it utters a perpetual truth of human nature. At the present moment, the most conspicuous success in the line we are considering is Stevenson's "Dr. Jekyll and Mr. Hyde." The author's literary skill, in that awful little parable, is at its best, and makes the most of every point. To my thinking, it is an artistic mistake to describe Hyde's transformation as actually taking place in plain sight of the audience; the sense of spiritual mystery is thereby lost, and a mere brute miracle takes its place. But the tale is strong enough to carry this imperfection, and the moral significance of it is so catholic—it so comes home to every soul that considers it—that it has already made an ineffaceable impression on the public mind. Every man is his own Jekyll and Hyde, only without the magic power. On the book-shelf of the impossible, Mr. Stevenson's book may take its place beside Balzac's.—Julian Hawthorne, in Lippincott's Magazine for September.

MATRIMONY AND THE STATE.

Two reasons only are ever given by those who hold that divorce should never be granted. The first is a supernatural, theological reason. It either assumes to know what God meant as to marriage, and that any departure from this divine intention will incur His anger; or else it assumes a knowledge of some metaphysical relation of soul to soul, a failure to recognize which will prove disastrous. So those who hold one or both of these convictions are ready to say that any or all present happiness or appa-

rent well-being should be sacrificed in view of these higher considerations. But these two reasons, whether true or not, are only matters of "faith" or of private conviction. Besides, they are considerations which concern other states of existence. Important as they may be to the souls that hold these beliefs, they do not concern the present social order. They are, therefore, completely beyond the province of secular government. They are matters purely of ethics or of religion. The only other reason left for claiming that the state has a right to forbid all divorce, for any cause, is the allegation that social welfare demands it. And this is the only ground on which the state has a right to touch the matter in any way whatsoever. What, then, is the interest of the state in the conduct of its citizens? This means: What is my interest in the condition and conduct of my neighbour? It certainly can not be for my interest to have him miserable, to have his life darkened and his power crippled. If he is healthy and happy, if he supports himself and is prosperous in his work, if he keeps his contracts and carries the burdens that belong to him to carry—if he does all this, of what have I a right to complain? So long as he does not injure me, I have no right to impose on him any peculiar ideas I may happen to hold, any more than he has to impose his on me. Society, then, is manifestly in the best condition when the largest possible number of the individuals that compose it are well, just, prosperous, kindly, and happy. If I help to compel my neighbour to continue in relations that hinder all these, do I not so far injure society and not help it? It is, of course, assumed that social purity is a condition of social health, prosperity, and happiness. But if statistics can prove anything, they prove that absolute prohibition of divorce does not conduce to social purity. To compel men and women to live in conditions which they hate is only to put a premium on hidden relations outside these bonds. No one familiar with the facts has ever dared to claim that the level of social purity is higher in countries where divorces are not permitted. The no-divorce-for-any-cause-party holds its dogma in spite of social facts, and generally on theological or metaphysical grounds. Even though it be proved that divorces have increased in number, let it be remembered that this is not the same as proving that immorality has increased. This assumption is too readily taken for granted. I, for one, do not believe it. I have lived in California, in the interior States, and in New England; I have had this matter in mind in my observations; and I do not now recall a single case of divorce, of which I have personally known, that did not seem to me justifiable. On the other hand, I have known many marriages of which I cannot say as much. I have also seen many cases of continued living together that did not seem to me justified by any consideration drawn from this world.—Rev. M. J. Savage, in the Forum for September.

TOLSTOI'S FALSE VIEWS OF WOMEN.

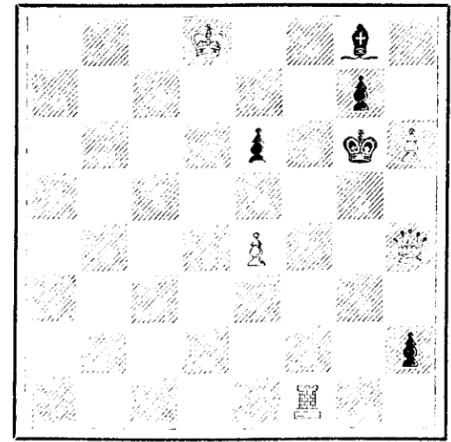
THE story of "The Kreutzer Sonata" seems to have been written for the purpose of showing that woman is at fault; that she has no right to be attractive, no right to be beautiful; and that she is morally responsible for the contour of her throat, for the pose of her body, for the symmetry of her limbs, for the red of her lips, and for the dimples in her cheeks. The opposite of this doctrine is nearer true. It would be far better to hold people responsible for their ugliness than for their beauty. It may be true that the soul, the mind, in some wondrous way fashions the body, and that to that extent every individual is responsible for his looks. It may be that the man or woman thinking high thoughts will give, necessarily, a nobility to expression and a beauty to outline. It is not true that the sins of man can be laid justly at the feet of woman. Women are better than men; they have greater responsibilities; they bear the burdens of joy. This is the real reason why their faults are considered greater. Men and women desire each other, and this desire is a condition of civilization, progress, and happiness, and of everything of real value. But there is this profound difference in the sexes; in man this desire is the foundation of love, while in woman love is the foundation of this desire. Although I disagree with nearly every sentence in the "Sonata," regard the story as brutal and absurd, the view of life presented as cruel, vile, and false, yet I recognize the right of Count Tolstoi to express his opinions on all subjects, and the right of men and women of America to read for themselves. As to the sincerity of Count Tolstoi, there is not the slightest doubt. He is willing to give all that he has for the good of his fellow-men. He is a soldier in what he believes to be a sacred cause, and he has the courage of his convictions. He is endeavouring to organize society in accordance with the most radical utterances that have been attributed to Jesus Christ, but the philosophy of Palestine is not adapted to an industrial and commercial age. Christianity was born when the nation that produced it was dying. It was a requiem—a declaration that life was a failure, that the world was about to end, and that the hopes of mankind should be lifted to another sphere. Tolstoi stands with his back to the sunrise and looks mournfully upon the shadow. He has uttered many tender, noble, and inspiring words. There are many passages in his works that must have been written when his eyes were filled with tears. He has fixed his gaze so intently on the miseries and agonies of life that he has been driven to the conclusion that nothing could be better than the effacement of the human race.—Col. R. G. Ingersoll, in North American Review for September.

CHESS.

PROBLEM No. 497.

By G. CHOCOLOUS.

BLACK.



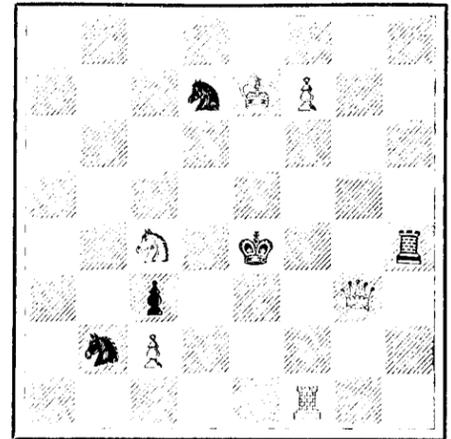
WHITE.

White to play and mate in three moves.

PROBLEM No. 498.

By DR. GOLD.

BLACK.



WHITE.

White to play and mate in two moves.

SOLUTIONS TO PROBLEMS.

No. 491.

- | | |
|---------------|------------|
| White. | Black. |
| 1. Q-KKt2 | 1. R-R7 |
| 2. Q-QKt7 | 2. P-B5 |
| 3. Q x P mate | |
| | if 1. P-Q6 |
| 2. Q-Q2 | moves |
| 3. Q-R5 mate | |

With other variations.

No. 492.

- | | |
|-----------------|-------------|
| White. | Black. |
| 1. B-B6 | 1. Q x B |
| 2. Q x Q + | 2. Kt-B6 |
| 3. Q x Kt mate. | |
| | if 1. Kt-K5 |
| 2. Q-B1 + | Q-Kt8 |
| 3. B x Kt mate | |

With other variations.

GAME PLAYED AT CHICAGO,

June 9th, 1890, Between J. W. Showalter, of Kentucky, and Chas. W. Phillips, of Chicago, and late of the Toronto Chess Club. EVANS GAMBIT DECLINED.

- | | |
|-------------|-----------|
| SHOWALTER. | PHILLIPS. |
| White. | Black. |
| 1. P-K4 | P-K4 |
| 2. Kt-KB3 | Kt-QB3 |
| 3. B-B4 | B-B4 |
| 4. P-QKt4 | B-Kt3 |
| 5. Castles | P-Q3 |
| 6. P-QB3 | Kt-KB3 |
| 7. P-QR4 | P-R2 |
| 8. P-QR5 | B-K2 |
| 9. P-Q3 | B-K3 |
| 10. B x B | P x B |
| 11. Q-Kt3 | Q-Q2 |
| 12. Kt-Kt5 | Kt-Q1 |
| 13. K-R1 | P-R3 |
| 14. Kt-R3 | Castles |
| 15. P-KB4 | Kt-Kt5 |
| 16. Kt-Q2 | P x P |
| 17. Kt-KB3 | B-K6 |
| 18. Kt-R4 | B x B |
| 19. QR x B | P-KKt4 |
| 20. Kt-B5 | K-R2 |
| 21. Kt-Q4 | Kt-K6 |
| 22. KR-B2 | P-K4 |
| 23. Kt-B2 | Kt x Kt |
| 24. Q x Kt | P-Kt5 |
| 25. Kt-Kt1 | Kt-K3 |
| 26. Kt-K2 | R-KKt1 |
| 27. P-Q4 | Q-K2 |
| 28. P-Q5 | Kt-Kt4 |
| 29. P-QB4 | QR-KB1 |
| 30. Kt-KKt3 | Q-KB2 |
| 31. Kt-B5 | PQ-Kt3 |
| 32. P-QB5 | Q-R4 |
| 33. P-Kt3 | Kt-B6 |
| 34. B x P | QB x P |
| 35. Q-B7 + | R-B2 |
| 36. Q x QP | R x Kt |
| 37. P x R | P x KtP |
| 38. QR-B2 | R-Kt2 |
| 39. P-B6 | Kt x RP |
| 40. K-Kt1 | R-B2 |
| 41. Q-K6 | Kt-B6 + |
| 42. R x Kt | P x R |
| 43. Resigns | |