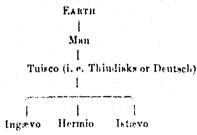
od of battles, corresponding closely with the Roman Mars. Some writers have attempted to account for the change in the character of the god by supposing that Tiw was especially invoked by the Germans in connection with warlike enterprises because the atmospheric conditions were so important an olement in their chances of victory. The more reasonable explanation, however, is that the warlike legends belonging naturally to the heaven god, such as are found in the story of Jupiter himself, happened among the Teutons to be developed into disproportion. ate prominence, so as to obscure the other features of his character.

It is usual to identify Tiw or Tyr with the Mother Earth and the father of Man (Maunus), whose three sons gave their names to the Ingavones, the Hermiones, and the Istavones, the three branches of the Germanic race. But this identification seems to me extremely questionable. It is a tempting supposition that the gene-alogy has been transposed by Tacitus and that it should be arranged as follows:—



On this view the legend becomes simply one of the usual type of ethnic pedigrees which are familiar to every student of mythology, whereas as given by Tacitus it remains, on any theory of the nature of Tuisco, somewhat anomalous and unaccountable.

As the Saxon t is regularly represented in High German by z, the old High German name of Tuesday was Zeistac. The present German word, Dienstag, is often supposed to be a cor-ruption of this. Such a corruption, however, appears to be phonetically impossible; and it is more satisfactory to regard D enstag as a mispronunciation of Dingstag (modern dutch Dings-dags, the day of the "Thing." or judicial assem

In some High German dialects the third day of the week bears the name of Eritag, Erichtag, Ertag. This name Kemble has ingeniously atten sted to explain by a reference to the Anglo-Saxon deity, Ear (compare the Greek Ares), who seems to have been either identical with, or at least similar in office to Tiw or Tyr, and therefore equally suited with him to represent the Roman Mars.

It is at first sight startling that Woden or Odin (Odhinn) should have been selected as the nearest Teutonic equivalent for the Roman Mercury. Certainly on a superficial view no two deities could well be more unlike than the swful All-Father of the German mythology and the light and airy personage whose character is filly indicated by the astrological use of the word "mercurial." The points of resemblance, however, are not difficult to discover. The an cient Roman Mercurius, as the etymology of the name implies, had been merely the guardian deity of commerce; but in later times his personality had been absorbed in that of the Greek ged Hermes, who was primarily the spirit of the morning breeze. He was the god of rapid move-ment and wide wanderings, the god of cunning stratagem and manifold disguises, and the god of eloquence and wisdom. All these characteristics he had in common with Woden; and further, although the two myths are utterly different in spirit, it was Woden, as it was Hermes, who received the souls of the departed The name Woden or Odin is usually connected with a verb meaning to wander; and it is possible that the primitive bas's of his character is a personification of the winds and of the cognate deas of breath and soul. It must be acknowledged that we owe our knowledge of this deity principally to the Scandinavian poetry of the eighth and following centuries; while the iden-tification of him with Mercury is recognized by Tacitus, and therefore cannot have originated later than the first century. It is consequently possible that some portion of the striking dissimilarity between Mercury and Woden may be due to the development which the Teutonic legends had undergone in the intervening period. German Mercury of Tacitus, however, was already the chief of the gods, and was sometimes propitiated with human sacrifice : two points which show that an enormous difference existed even then between his character and that of the classical deity, however much that difference may have been exaggerated by the sombre imagination of the northern poets.

The modern Swedes and Dancs agree with the English in retaining the name of Odin's day for the fourth day of the week. Among the other Teutonic peoples this name has given place to that of Mid-week (German Mittwoch).

The god who gives his name to Thursday is the invisible somebody who causes the thunder. The Anglo-Saxons called him quite plainly Thuror: and we may safely assume that, so long as the name remained in this transparently intelligible form, the legendary history of the god was very scenty. When the Scandinavians contracted the word into Thor (Thori), the way was laid open for mythopoic farcy; and thus arose the well-known stories of the frolicsome giant Thor, who went about it with his mighty hammer battering iron gates and shivering rocks in sunder, and whose eyes flashed fire as he

laughed the awful laughter which shook the mountains and the sky. As the most striking characteristic of Jupiter, in popular apprehension, was his wielding of the thunder, his identification with the mountains and application. tification with Thor requires no explanation. The contraction of Thunresday into Thursday seems to have been produced by the influence of the Scandinavian Thorsdagr, as the shortened form does not appear in any Anglo-Saxon docu-ment earlier than the period of Danish rule in England.

The Anglo-Saxon name of Friday was Frigedag. The nominative case of Frige would nesarily be either Frig or Frigu; but the name of the goddess is not met with, as such, in any Saxon writing. The word frigu, however, occurs in poetry in the sense of "love," and it is therefore probable that this is the correct form of the name of the goddess. The Tentonic mythology is best known to us in its Scandinavian form, and it is usually stated in books that Friday is the day of Freyja. This, however, is a mistake, and the true Norse equivalent of Frigu is Frigg, the wife of Odin, and not the inferior goddess Freyja. It has, indeed, been supposed that Freyja ("the mistress") was originally a mere name of Frigg, but in the Norse throgony, as we have it, the two are distinct personages. The early English historians, Roger of Wendover and William of Malmesbury, say that Friday took its name from the wife of Woden; and it is remarkable that Frigg jarstiarna is the Ice landic name of the planet Venus. The old Norse word for Friday, Fria-dagr or Friadagrhas no meaning in that language, and is interesting as proving that the Scandinavians derived the word from a Low German sourceeither from the English or the old Saxons.

The name of Sætern or Sætere, which is connected with the last day of the week, is a mere adaptation of the Latin Saturnus. From the Auglo-Saxon "Dialogue between Solomon and Sature," and from other indications, it appears that this Roman divinity had somehow found a place in Teutonic legend-possibly owing in part to a confusion between him and a native god of like-sounding name, of whom no very distinct traces exist. The name of "Saturn's day" among the Teutonic nations is peculiar to the English and the Dutch, who have it as Zaturdeg. This fact may perhaps afford a slight presumption in favor of the conjecture that the translation of the names of the days originated in the Low German branch of the race. The Tentonic names for Saturday are various. The High Germans, like the ancestors of the French people, called it the Sabbath-day (Sambaztac, now Samstag). It is worth notice that in the Anglo-Saxon gospels, the word Sabbath is some-times rendered by Saternesday and Saterday. The Scandinavian name was Laugardage (modern Swedish I ordag), the day of the bath. English monastic chronicler (the author of the Historia Eliensis'), who mentions as a proof of the extraordinary foppery of the Danish invaders, that they combed their hair every day, goes on to say that it was also their custom to bathe every Saturday (subbatis balneare). It has been stated, though I believe not on any very early authority, that the horrible massacre of the Danes, known in English history as "St. Brice's day," took place on a Saturday, and that the victims were surprised when engaged in their weekly ablutions. Another old Tentonic name is said to have been Norntsg, the day of the Norns-a word which sometimes denotes the weird sisters" of German mythology, and is sometimes applied to merely human sorceresses. It can scarcely be by a mere accidental coincidence that this name reminds us so strongly of the mediaval superstition of the "witches' sabbath."

We have seen that either in their original or the translated form, the planetary names of the days are now in use in nearly all the languages of Christian Europe. There are, however, two or three exceptions. In modern leeland, and in Portugal, the heathenish names have been discarded, from a religious scruple, and the days are now designated only by numbers. Among Christianity was late, the names of the days are derivatives of the numerals except that of Sunday, which signifies resurrection (Voskresenie).

So much for the European history of the Alexandrian astrological week. It has also an Asiatic history, which is not a little curious. Many inquirers have been greatly puzzied by the discovery that in the modern languages of India the days of the week are called by names which, in their original Sanskrit form, are exactly coining with those prevailing in rope. As there is a vulgar notion that everything Sanscrit is of immeasurable antiquity, it is not surprising that the theory should often have been propounded that the planetary week is an Indian invention, or even that it was a primitive possession of the undivided Aryan race. Professor Max Müller, bowever, has shown that these Sanscrit names were invented under Greek influence at some period later than the Christian era. The Indian planetary week, therefore, like that of Europe, derives its origin from the astrologers of Alexandria.

In conclusion, I trust the reader will agree with me that there are few facts in the history of lauguage by which what has been colled "the romanco of philology" is better exemplified than by the story which tells how these seven words, originally part of the abstruse vocabulary of an occult science, have come to find a place among the commonest words of daily life in the languages of half the population of the world.

HENRY BRADLEY.

OUR CHESS COLUMN.

All communications intended, for this Column should be addressed to the Chess Editor, Canadian Illustrated News, Montreal.

A circular has been issued by the Secretary of the Troicoupian chess club, London, to the British chess clubs inviting co-operation, for the purpose of organizing an International Tourney in England next year, and also for promoting annual chess tourneys throughout the country, and otherwise contributing to the interest of the game.

It is intimated, also, that in the event of co-operation on the part of any club, it is expected that a representative will be appointed to attend the convention which is to be held in a short time, and that contributions will be furnished in order that the measures intended may be satisfactorily carried out.

We heartly wish success to this undertaking, and hope that it may lead ultimately to such a meeting of chess celebrities in the great metropolis as may make it the most important event in the history of the game during the last fifty years.

Chess clubs have increased to a great extent in many parts of the old world of late years, and at the present season clubs are gathering their members together who may feel more than ordinary interest in the progress of the game; if such is the case, the appeal just sent out may be in every way a success, and all lovers of the game will be glad to hear that it is so.

We learn that Cantain Mackenzie has been suc-

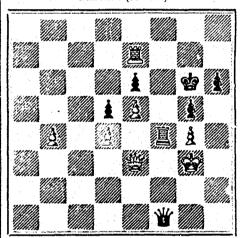
We learn that Captain Mackenzie has been successful in his recent encounter with Mr. Blackburne. Of the three games played, the Captain won the first and the third. Should we obtain the scores of these games, we will not fail to give them a place in our these Column. Chess Column.

CHESS CHRONOMETER.

"Mars," in the "Sporting and Dramatic News," after pointing out the defects of hour-glasses and stor-watches when used in chess matches, thus refers to a chess time apparatus invented by Mr. Wilson, the hon, secretary of the Manchester Chess club:—"This apparatus consists of two small clocks—one for the Black and one for the White players. The clocks are fastened together on a small movable iron table, slightly sloping from the centre, and so arranged that at the time one clock is going the pendulum of the other is thrown out of the perpendicular, and thus stopped. When a player has moved, he with his finger titls his clock to one side, and thus places straight and starts his opponent's. This movement netwates a lever connected with a dial about the size of a small watch, on which a finger registers each move, and at the end of twenty moves, or as arranged, a bell rings. The apparatus is very ingenious, and will, we should imagine, quickly supplant the clumsy hour-glasses. It could easily be carried in an overcoat pocket."—tilaspon Herald.

A selection of the best games played in the late Vienna Tourney has been published in the United States by Mr. G. A. Sellman. The volume is well got up, and embellished with a frontispiece representing the end of a contest between Mesers. Paulsen and Mason. The following diagram is a copy of this inter-section register. sting position

BLACK .- (Mason.)



WHITE .- (Paulsen.)

Black mates in three moves.

PROBLEM No. 405.

By Richard Peipers, San Francisco, Cal. BLACK.

Ð డ్డాని **Q** 6

WHITE.

White to play and mate in three moves.

SOLUTION OF PROBLEM No. 403. Black.

1. Q to K R 8 2. Mates acc.

1. Any.

GAME 532ND.

CHESS IN LONDON.

An exceedingly interesting game between Messra. Mason and Gossip, played at Simpson's Divan, Sept.

WRITE. - (Mr. Gossip.)

(Remove Black's K B P.)

BLACK.-(Mr. Maron.)

```
BLACK.—(Mr. Ma<sup>c</sup>
1 P to K 3
2 P to Q 4
3 P to B 4
4 K to Q B 3
5 Q to K t 3
6 K K to K 2 (α)
7 P to B 5
8 P to K t 3
9 P takes P
10 B to K t 2
11 Castles
        1 P to K 4
2 P to Q 4
3 P to K 5
4 P to Q B 3
5. Kt to B 3
6 B to Q 3
          7 Castles
8 B to B 2
9 P to Q Kt 4
9 P to Q Kt 4
10 P takes P
11 B to Kt 5 (b)
12 B takes Kt (c)
13 Q Kt to Q 2
14 P to B 4
15 Q to K 2
16 R R to Kt sq
17 P to Q Kt 4 (c)
19 P to Kt 3
20 B to Q sq
21 Q to Kt 3
22 Q to Kt 2
23 R to R 3
24 Q takes R
                                                                                                                                                                                                                                             11 Castles
12 Kt takes B
12 Kt takes B
13 B to Q 2
14 P to Q R 3
15 Q R to K sq (d)
16 Q to Q sq
17 P takes P
18 Kt to Q 4
19 Q to K 2
20 R to B 8
22 B to R 3
23 R takes R
24 B to B 5
25 K to R 8
26 K to R 8
27 Kt to B 2
27 Kt to K 4
28 P takes R
29 Q to K 4
31 B to Q sq
33 B to Q sq
34 B to R 3
35 B to K 1
36 B to K 1
36 B to K 1
37 B to K 1
38 Q to K 1
30 Q takes P
31 B to R 3
32 B to K 1
33 B to R 3
34 B to R 3
35 B to R 4
35 B to K 1
36 C takes P
37 Q to K 1
38 Q to K 1
39 Q takes P
40 Q to K 3
41 P to K 1
42 P to K 1
43 B to R 3
44 P to K 3
45 B to R 3
46 Q takes P
47 Q to K 5
48 B to R 3
                                    R to R 3
Q takes R
Kt to K 4
Kt to Q 6
B to K 2
Kt takes Kt
R to Kt 3 G
P to R 4
  55 R to R 3

26 Q to K 3

37 R to R 2

28 K to R 2

40 K to B 4

41 P to B 4

42 K to B 3

43 R to R 2

44 K t to B 3

45 B to Q 3
                                                                                                                                                                                                                                                 43 B to Q 4
44 R to B sq
45 P to K t 6
45 Q to K B 2
47 Q to K C
48 Q to K T
50 K to B 2
51 Q takes P
50 K to B 2
51 Q takes K P ch (1)
53 B takes Q
54 B takes Q
55 P to K 17
        50 P to B 5 ch
51 Q takes P
52 K to R 3
53 Q takes Q
                                      Q takes Q
Kt to K 4
      55 R to Q Kt sq (l) 55 B to 57 P to Kt 5 57 R to 58 P to Kt 56 ch 55 K t 59 K to Kt 4 50 R t 60 B takes R 60 K t 61 Resigns. (Duration 5 hours.)
                                                                                                                                                                                                                                                   55 P to K17

56 B to B 8 (m)

57 R to K Kt sq

58 K takes P

50 R takes P ch

60 K takes B
```

NOTES .- (Condensed.) (From the Field.)

(From the Field.)

(a) We should have preferred 6 P to Kt 3, followed by Kt to R 3 and B 2.

(b) We fail to see White's intention.

(c) This capture can only be explained by the desire of White to exchange pieces. Most odds receivers lose through such fallacious principles.

(d) 15, Q R to B sq would have been more effective.

(e) With this move White destroys his pawn position, and obtains in exchange a weak Q P and an isolated Kt P.

(f) If White has already spoiled his pawns we should have thought he would retake with the Kt, at least with some chance of an attack.

(g) Although a pawn minus, Black has already an equivalent in position.

(h) Mr. Mason thought to have played 25, K to K 2.

(i) Weak! The Kt ought to have moved. With the

(b) Mr. Mason thought to have moved. With the K to K 2
(i) Weak! The Ktought to have moved. With the text move all White's pieces will be necessary to defend the B P.
(j) Threatening to take the Q P
(k) Mr. Mason ought to have taken the Bishop with an easily won game.

(1) A preposterous move.
(1) A preposterous move.
(2) A preposterous move.
(3) Of course, now Black is virtually a rook ahead,
(4) Of course, now Black is virtually a rook ahead,
and the game is over in a few moves.

Turf, Field and Faim,

BANK OF MONTREAL.

NOTICE is hereby given that a Dividend of FIVE PER CENT, upon the paid-un capital stock of this Institution has been declared for the current Half-Year, and that the same will be payable at its Banking House in this city and at its branches, on and

FRIDAY, THE FIRST DAY OF DECEMBER NEXT.

The Transfer Books will be closed from the 16th to to the 30th of November next, both days inclusive. By order of the Board,

W. J. BUCHANAN, General Manager.

Montreal, 24th October, 1882.

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