

death is not an unpleasant creed, and who are willing to sleep a long, endless sleep from which there is no awakening, without the sad sense which the Greek poet confesses even if they do not revel in the thought of annihilation, as one of Comte's enthusiastic disciples has assured us that she did. A tree will put out leaves for a time after it has been cut down; and so, perhaps, something of the old Christian belief in a resurrection may linger in the hearts and affect the thoughts of those whose life has been severed from that faith, but who still maintain that strange life-in-death, the worship of the Goddess Humanity, on the basis of a scientifically-ascertained annihilation of the individual. If in our earlier days the joys of earth taught us to forget the "Imperial palace whence we came," memories of that palace—tokens of its real, if far-off, existence—come back upon us as old age takes away those earthly joys one by one. As the bodily frame tends perceptibly to inevitable decay, the human spirit finds in itself a growing conviction that is not sharing in that decay, but ever rising more and more above it. As the stone walls and iron bars of time and space close ever more narrowly upon us, the spirit becomes more and more conscious that these make no prison for it, but that it is getting ready for a freer action that was ever possible in any earlier and more favourable condition of its former life. Even as regards the material universe, the starry heavens, and the mountains, and green fields, as the bodily eye grows dim to these we become more fully aware that this eye at its best could see but a very small part of them, and that we have in us a capacity for infinitely wider and deeper sight of all these things, if only the needful conditions were given us. The ideals of literature, of art, or of action, which we have been striving through our lives to realize, and the realizing of which we have now to give up as a thing of the past—these ideals, which once seemed to us so lofty and so satisfying, we now perceive to be in themselves, and not merely in their possible realization, most inadequate and imperfect. In this world we might be able to do nothing better, if we could begin the past work of our lives over again; but the vision of far nobler—of infinite, not finite—ideals rises before us, for the realization of which there must be fitting conditions possible. If these intimations of immortality from the experiences of old age find their fullest and most assured existence when combined with the Christian faith, this is not because they are not the proper experiences of the human heart, and convictions of the human reason; but because the Christian is the highest and truest form of human life and thought. To the philosopher who declares that all these things, being incapable of verification, must be held to have no objective reality, but to be the projected forms of our imaginations, we grant that no such verification is, from the very nature of the case, possible. If faith is not the highest and truest act of the reason, if there is no substance in hopes until they are realized, and no evidence except that of sight, then we grant the philosopher's conclusions. But we refuse to admit his premises, and content ourselves with saying, "That which is, is." We turn to Cicero again, and from Cicero to Tennyson, and repeat with the latter, that

through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns.
—London Quarterly Review.

GOLDEN KEYS.

A BUNCH of golden keys is mine
To make each day with gladness shine.
"Good morning!" that's the golden key
That unlocks every day for me.
When evening comes "Good night" I say,
And close the door of each glad day.
When at table, "If you please,"
I take from off my bunch of keys.
When friends give anything to me
I'll use a little "Thank you" key.
"Excuse me," "Beg your pardon," too,
When by mistake some harm I do.
Or if unkindly harm I've given,
With "Forgive me!" I shall be forgiven.
On a golden ring these keys I'll bind;
This is its motto: "Be ye kind."
I'll often use each golden key,
And a little child polite I'll be.

"The sky is clouded, the rocks are bare;
The spray of the tempest is white in air,
The winds are out with the waves at play,
And I shall not tempt the sea to-day.

"The trail is narrow, the wood is dim,
The panther clings to the arching limb,
And the lion's whelps are abroad at play,
And I shall not join in the chase to-day."

But the ship sailed safely over the sea,
And the hunters came from the chase in glee,
And the town that was builded upon a rock
Was swallowed up in the earthquake shock.

—Bret Harte.

REVELS OF SUPERSTITION.

THERE has been an extraordinary outbreak of superstition and fanaticism in the Georgia Midlands. A white lunatic suddenly proclaimed himself to be the Messiah reappearing on earth to establish his kingdom, and a profound impression was left upon the minds of a group

of ignorant negro followers, who listened with awe to his incoherent preaching. When he was lodged in jail at Milledgeville, a black Messiah, as mad as the traditional March hare, took up his parable and affirmed his own divinity in blasphemous outbursts, to which a motley throng of awe-struck negroes responded with many a frenzied "Glory to God!" The second Messiah had been justice of the peace, and possessed considerable authority over men of his own colour, although he was known to be a lunatic. He was arrested while encouraging his disciples to offer human sacrifices on a deserted plantation, and was carried off to the Hinesville jail. The negroes in their cabins surrounding the grass-grown ruins of the stately Walthour mansion burned during the civil war were by this time in a state of hysterical excitement. They gathered about the live-oak trees singing hymns, drinking whiskey, and awaiting with superstitious dread the advent of the next claimant for divine honours. When Shedrick Walthour, once a slave on the plantation, declared himself to be King Solomon, armed with a divine commission to release all the prisoners confined in Hinesville on charges of lunacy, his subjects knelt before him in ecstatic reverence. His fame rapidly was noised abroad, and hundreds of negroes from the surrounding country congregated at Walthour to pay homage to their new sovereign. By daylight his majesty was on exhibition in tent, often, it is to be feared, royally drunk. At night wood fires were lighted in the open air, and about the crackling blaze Solomon's loyal subjects sang, prayed, danced, and slept. The king's short reign closed with a mad rush for the Hinesville jail, where the lunatics were to be liberated. He had promised to attest his divinely-appointed commission by many miraculous signs and wonderful works, and had called for fifteen volunteers to attend him in his triumphal progress. With pomp and revelry the king and his retinue swept out of camp and took up the march for Hinesville. Sixteen swarthy warriors started with him; but in the course of the journey of ten miles ten fell out. The king, with his faithful guard of six, appeared before the prison and sought to perform a miracle, but no mighty work could he do. The marshal arrested the seven negroes and clapped them all into jail, lodging Solomon in all his glory in the cell adjoining that in which the black Messiah was swearing like a Hessian trooper of revolutionary days. The direful news was carried back to his court by the stragglers who had prudently halted by the wayside; and a candidate for the vacant throne instantly appeared. This time it was the Queen of Sheba, with two dusky attendants wielding palmetto fans and adjusting the folds of her raiment, which consisted of a soiled cotton sheet and a new pair of men's socks. She assumed no responsibility for miracles, was less aggressive in her idea of sovereignty, and passed the time in prolonged trances, during which she visited heaven and communed with spiritual powers. Scriptural characters multiplied after her reign began, two Nebuchadnezzars being found eating grass in the fields, a King David arising for judgment, and Satan himself coiling himself up in the branches of a live-oak. Indeed, so contagious was this spirit of Biblical impersonation that all the leading rôles in the drama of Israel were in a fair way to be enacted when a sheriff's posse appeared upon the scene to break up the encampment.—New York Tribune.

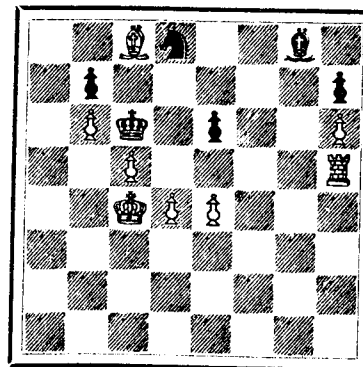
TORONTO COLLEGE OF MUSIC.—Practical proofs were given last season of the excellent work done in every department of the College work, while the artistic performances of the pupils, both as regards refinement of style and proper technique, showed that individual attention on the part of skilled teachers has been the rule of the College. Where each pupil's temperament has to be studied it is of the highest importance to their success that their instructors should make themselves familiar with their individual requirements. The principal and really important features of the leading music schools of England, Berlin, Vienna and Leipzig are incorporated in the system of the College; and the teachers are thinking and earnest men whose minds and ideas have been fostered and expanded among the art-centres of Europe. The exceptional facilities for organ students perfecting themselves in their chosen career are greatly enhanced by the presence in the College Music Hall of a large three-manual pipe-organ built especially for the school by Messrs. Warren. This instrument, which is used for lessons and practice, is complete in all its registers; and has also been made of great value to the students by the frequent recitals given upon it by the professors, students, and Mr. Frederick Archer, the eminent organist, who pronounced it to be one of the best he had played upon, while his programmes proved it to be ample for every style of organ music. The organists who are teachers hold prominent positions in the Toronto churches. To encourage the study of the violin there is a class for beginners which is free to students in any other department. Weekly concerts are given, being designed to give the pupils practical experience before an audience; and frequent concerts and recitals in the College Hall, and elsewhere under the College auspices, are also free to the students. Next season the following honours will be competed for by the students: A gold medal for general proficiency in music, a gold medal in the organ department, and several scholarships, each good for one year's tuition in the vocal, organ and piano departments. The new prospectus containing, beside other important items, a review of last seasons work, can be obtained from the College office, 12 and 14 Pembroke St.

CHESS.

PROBLEM No. 389.

E. H. E. EDDIS, Orillia.

BLACK.



WHITE.

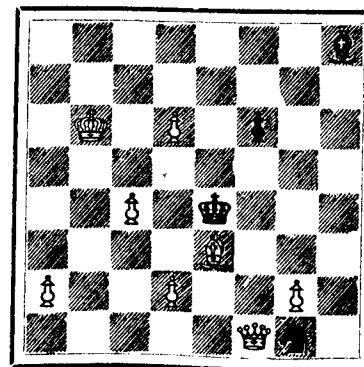
White to play and mate in three moves.

PROBLEM No. 390.

By B. G. LAWS, London.

From Columbia Chess Chronicle.

BLACK.



WHITE.

White to play and mate in three moves.

SOLUTIONS TO PROBLEMS.

No. 383.

White.

1. R-K B 4

2. B-B 2

3. R-R 4 mate

Black.

R-K B 8

moves

If 1. R-Q Kt 8

2. B-Kt 2

3. R-R 4 mate

With other variations.

No. 384.

White.

1. Q-Q B 2

2. Q-R 7

3. Q-K 4 mate.

Black.

K x P

K moves

GAME PLAYED IN THE SIXTH AMERICAN CHESS CONGRESS BETWEEN MR. MASON AND MR. TCHIGORIN.

From Columbia Chess Chronicle.

Queen's Pawn Opening.

MR. MASON.

White.

1. P-Q 4

2. B-B 4

3. B x Kt (b)

4. P x P (c)

5. Kt-B 3 (d)

6. P-K 4 (e)

7. P x P

MR. TCHIGORIN.

Black.

P-Q 4

P-Q B 4 (a)

R x B

Q-R 4

P-K 3

B x P

Kt-B 3

MR. MASON.

White.

8. B-Kt 5 +

9. Kt-B 3 (g)

10. Q-Q 2 (h)

11. Q-Kt 5 + (m)

12. Q x B +

13. B-K 8 +

MR. TCHIGORIN.

Black.

K-K 2 (f)

Kt x P

Kt x Kt (k)

P-B 3

K-B 2

and Black resigns.

NOTES.

- Played by Steinitz against Mason in the London tournament, 1883. Mason captured Pawn, Steinitz won.
- A sound move, as it holds the Pawn, or gives Black a bad game, no matter how he plays.
- Sustaining his advantage.
- The counter attack cannot recover the Pawn.
- A bold move also sustaining his advantage.
- This seems to be compulsory, if Bishop interposes B x B and P x P with advantage sustained.
- To enable him to Castle if Q-Kt 3.
- Although a forced move, a very good one.
- A fatal blunder; B-Kt 3 should have been played, but Kt x Kt + and P-B 3 would be the reply.
- K-K 3 would be useless; K-B 1 would be bad also.

TO MONTANA, OREGON AND WASHINGTON.

If you are going west bear in mind the following facts: The Northern Pacific Railroad owns and operates 987 miles, or 57 per cent. of the entire railroad mileage of Montana; spans the territory with its main line from east to west; is the short line to Helena; the only Pullman and dining car line to Butte, and is the only line that reaches Miles City, Billings, Bozeman, Missoula, the Yellowstone National Park, and, in fact, nine-tenths of the cities and points of interest in the Territory.

The Northern Pacific owns and operates 621 miles, or 56 per cent. of the railroad mileage of Washington, its main line extending from the Idaho line via Spokane Falls, Cheney, Sprague, Yakima and Ellensburg, through the centre of the Territory to Tacoma and Seattle, and from Tacoma to Portland. No other trans-continental through rail line reaches any portion of Washington Territory. Ten days' stop over privileges are given on Northern Pacific second-class tickets at Spokane Falls and all points west, thus affording intending settlers an excellent opportunity to see the entire Territory without incurring the expense of paying local fares from point to point.

The Northern Pacific is the shortest route from St. Paul to Tacoma by 207 miles; to Seattle by 177 miles, and to Portland by 324 miles—time correspondingly shorter, varying from one to two days, according to destination. No other line from St. Paul or Minneapolis runs through passenger cars of any kind into Idaho, Oregon or Washington.

In addition to being the only rail line to Spokane Falls, Tacoma and Seattle, the Northern Pacific reaches all the principal points in Northern Minnesota and Dakota, Montana, Idaho, Oregon and Washington. Bear in mind that the Northern Pacific and Shasta line is the famous scenic route to all points in California.

Send for illustrated pamphlets, maps and books giving you valuable information in reference to the country traversed by this great line from St. Paul, Minneapolis, Duluth and Ashland to Portland, Oregon, and Tacoma and Seattle, Washington Territory, and enclose stamps for the new 1889 Rand McNally County Map of Washington Territory, printed in colours.

Address your nearest ticket agent, or Charles S. Fee, General Passenger and Ticket Agent, St. Paul, Minn.