

much greater, it may be asked, would be the inspiration afforded by the blended harmony of many instruments, pouring forth some air that appeals to the traditional glories of the regiment. "Music," we are told, "hath charms to soothe the savage breast," yet, there can be no doubt, this essentially peaceful art has power to excite, in an equal degree, man's fiercest passions, and while the effect of music upon the mass of a battalion, or even an entire army, is wholesome and beneficial, the result is arrived at through each individual soldier in all possible variations of degree and manner. One man has heard the air in his childhood, and it brings back the fondest memories of a happy home; some associate the tune with success in former days, others with a sad regret, but played by the band of the regiment, with every comrade as an audience, an instinct of clan and kinship, of self-sacrifice for the common weal, all are united in the resolve to do or die! A bagpipe to the uneducated or Saxon ear is not altogether "a thing of beauty and a joy for ever." Still, that instrument to the Keltish warrior, be he Scotch or Irish, is a banner and a war cry combined. Neither the drum nor fife, by itself, would commend itself to the sympathy or sensibility of the layman in his peaceful hours of study or meditation, yet the roll of the one and the shrill note of the other, heard at the right moment, have won many a rampart, and swept the deck of many an enemy's warship! Military music is certainly as old as civilization, which, in man, they say, began with fire. If, in the pre-historic ages, our forefathers were distinguished from the brute creation by their knowledge of fire and their instinct to cook something to eat, we may be tolerably well assured that one of their earliest pastimes was the imitation of song uttered forth by the birds as they worshipped the light of Heaven. Pan, deified by the Greeks, came originally from Egypt, his birthplace being Mendes, which signifies "goat." On the other hand, Polyænus makes him become a general of Bacchus, and attributes to him the invention of the order of battle and the distribution of an army into right and left wings, enabling him to strike terror into the minds of the enemy, hence the expression *panic*. The Greeks, who took much of their civilization, as well as their mythology, from the Egyptians, adopted also some considerable amount of their music. Any average Eton boy could tell us concerning the *Polemioi*, bluff and sonorous, the *Orthioi*, sharp and staccato, and other Spartan airs, played when the phalanx was about to charge, while the same young gentleman would perhaps be very dubious in regard to the traditional air or quickstep belonging to any particular regiment in Her Majesty's Service. And yet, in its traditional aspect, the British army is rich in music, while of military music and military composers there are no end.—*Naval and Military Argus*.

LIFE is very difficult. It seems right to us sometimes that we should follow our strongest feelings; but then such feelings continually come across the ties that our former life has made for us—the ties which have made others dependent on us—and would cut them in two.—*George Eliot*.

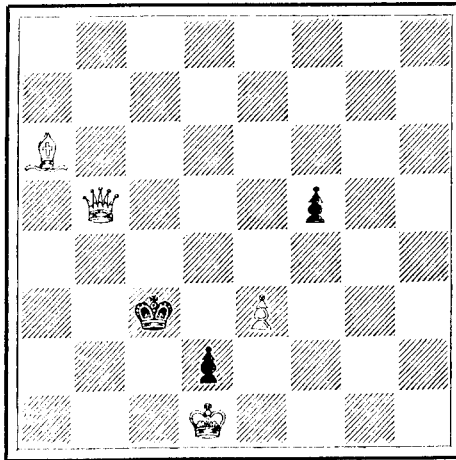
TEMPERANCE AND LONGEVITY.—An endeavour was recently made to show that total abstainers do not live so long as those who consume alcohol in moderation; also, strange to say, that those who often drink to excess outlive the teetotallers. Statements purporting to come from the medical profession in England were adduced in support. The whole story had a suspicious appearance. The facts were evidently cooked, but so skilfully as to deceive unwary people. All persons possessing common-sense are aware that an excessive consumption of alcohol leads to ill-health and a high rate of mortality. But many are not convinced that even what is called moderate indulgence tends to lessen the duration of life. The United Kingdom Temperance and General Provident Institution, London, England, has two classes of insurance, one for total abstainers, and another for temperate people who are not total abstainers. All insurance offices carefully avoid insuring the lives of drunkards, or of those whom they suspect to be inclined to over-indulgence. That of itself is sufficient to show that the universal experience of life offices is that alcoholic excess means a high rate of mortality. The directors of the before-mentioned institution at their last annual meeting reported that for the total abstinence section on the whole number of life policies for every 100 claims estimated to fall due by the actuary's tables there had been only 59 deaths, but that in the general section—that is, among those who drank in strict moderation—the deaths amounted to 86 out of the expected 100. Therefore out of equal numbers of two lots of insurers—total abstainers and temperate men—the abstainers showed 45 per cent. better than the temperate drinkers. What is a moderate consumption of alcohol? "Cassel's Family Physician" is a book written by physicians of the London Hospitals. In the article on alcohol, evidently not by a total abstainer, it is stated that the average London beer contains five per cent. of alcohol; also, as the result of scientific experiments, that two ounces of alcohol consumed in beer should be the daily maximum allowance for a strong man. This would represent two pints of London beer. But, it is added, for most people one-half, or at the outside three-fourths, of that allowance will be sufficient. However, the experience of the United Kingdom Temperance and General Provident Institution goes to prove that total abstinence is the better plan.—*Toronto Daily Mail, September 11th, 1890.*

CHESS.

PROBLEM No. 501.

By W. A. SHINKMAN.

BLACK.



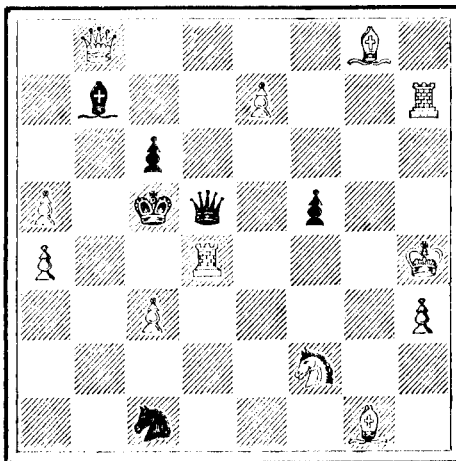
WHITE.

White to play and mate in three moves.

PROBLEM No. 502.

By A. KEMPE.

BLACK.



WHITE.

White to play and mate in two moves.

SOLUTIONS TO PROBLEMS.

- | | | | |
|------------------------|-------------|----------|---------|
| No. 495. | | No. 496. | |
| White. | Black. | | |
| 1. Kt-Q B 3 | 1. K-Q 3 | | |
| 2. Kt x P + | 2. K-B 3 | | Q-K R 1 |
| 3. R-B 6 mate | | | |
| | if 1. P x P | | |
| 2. R-Q 4 | 2. K x R | | |
| 3. B-B 6 mate | | | |
| With other variations. | | | |

GAME LATELY PLAYED BETWEEN THE CHESS CLUB OF BOSTON, MASS., U.S.A. AND THE CHESS CLUB OF ST. JOHN, N.B.

SCOTCH GAMBIT.

- | | | | |
|--------------|-----------------|---------------|-------------|
| St. JOHN. | BOSTON. | St. JOHN. | BOSTON. |
| White. | Black. | White. | Black. |
| 1. P-K 4 | P-K 4 | 14. Q-R Q 1 | Q-K Kt 3 |
| 2. Kt-K B 3 | Kt-Q B 3 | 15. R-Q 2 | B-R 4 |
| 3. P-Q 4 | P x P | 16. B x B + | Kt x B |
| 4. Kt x P | B-B 4 | 17. P-Q 5 | Kt x B |
| 5. B-K 3 | Q-B 3 | 18. Q x Kt | B-Kt 3 |
| 6. P-Q B 3 | K-Kt K 2 | 19. Q-K B 3 | B-Q B 2 |
| 7. B-K 2 (a) | P-Q 4 | 20. K R-Q 1 | K R-K 1 (d) |
| 8. B-B 3 | P x P | 21. P-K Kt 3 | R-Q 3 |
| 9. B x P | Kt x Kt (b) | 22. P x P | R x P |
| 10. P x Kt | B-Kt 3 | 23. Kt-Kt 5 | K-Kt 1 |
| 11. Castles | P-Q B 3 | 24. R-Q 7 (e) | B-Kt 3 (f) |
| 12. Kt-Q B 3 | B-K B 4 | 25. Kt-Q 6 | Resigns. |
| 13. Q-K B 3 | Castles Q R (c) | | |

NOTES.

- A move which should yield an inferior game.
- The regular move is 9-B x Kt giving time, and promising a splendid attack on Q P.
- For safety Black should have castled on K side. It appears they will not win Pawn.
- A useless threat, B Q 3 better.
- The winning move—Decisive we think in every variation.
- If P Q R 3 then White changes off both pieces and the check at K B 4 is final.

A LONDON paper tells the following incident in the career of the late Cardinal Newman: It was before the days of his elevation to the rank of his Church. He was travelling from Edgbaston to some station along the line. He was seated in a third-class carriage, when a poor Irish-woman took her seat in the train opposite to him. Newman was not one who ever gave much thought to his personal appearance, and his black clothes may have had a threadbare and neglected look. His face, worn and thoughtful, evidently suggested poverty and pinching to the warm heart of the daughter of the Sister Isle, for, as she was leaving the carriage, she slipped a small coin into his hands, saying: "Get yourself something to eat, my good man. You look tired and hungry." The future Cardinal prized that lowly gift quite as highly as many honours that were afterward lavished on him. The incident is worthy a place in a play; but there it would doubtless be described as gross exaggeration.

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