

title which, unappeased, the wanderers would gladly, eagerly have disposed of for nothing. But it was necessary that he learn at last how utterly poverty-stricken is the man that has money and nothing else to make him useful, honorable, high-minded and popular — necessary for the sake of those he has left behind, that another in the long line of lessons be imparted. In possession of the vaults of Croesus, what orphan's tears have ever been dried through the use of any part of it? What homeless boy, struggling upward against the strong current of an inhospitable life, been given a more secure footing and placed upon the pathway leading to education and eminence? Who is there outside his own narrow circle that has felt a pang of regret or even an impulse of respect? Instead of building up he persistently tore down; men and means, property and opportunity were the figures on his life's chessboard, and there was no more compunction over wrecking a rival corporation or bringing a great commercial enterprise into the folds of his own web and devouring it, than there was in buying a horse and paying for it or any other legitimate transaction.

That Mr. Gould took a religious turn towards the last is not to be wondered at, notwithstanding his were not the elements out of which a decidedly spiritual character would likely be evolved. Voltaire did the same thing, so did Thomas Paine; but these men were simply unbelievers, that is, they did not know or said they did not, showing thus that they had given the subject attention and consideration, while Gould seems to have been utterly indifferent until it dawned upon him that gold could not buy eternal life or forgiveness of the most trifling sin. Even then the ruling passion was stronger than any other, and while writing an essay on a sacred subject was doubtless clogged in his thoughts by the unwelcome suggestion that perhaps some of his heaped-up gains might slip out of his own family circle and be the means of doing good where good was needed.

Still, let us give credit where it is due. It is for us to pass upon acts; another Power sits in judgment upon motives.

NEARING THE FINISH.

The rapidity with which mankind are approaching what we can but regard as the limit of human capacity becomes somewhat astonishing when we pause long enough to give it consideration. It has often been shown, and to even a ordinary intellect can be plainly demonstrated, that we can correctly measure the sun, the planets, and distances in space to an extent utterly inconceivable; can define with accuracy the component parts of all the glowing objects which join with us in a grand, triumphal march about the center of our system and, notwithstanding his repellant brilliancy, have not only circumscribed, cross-sectioned and become quite familiar with his internal troubles manifested in dark and whirling caverns, but have weigh-

ed him in the balances and made some of his constituent elements a matter of every day information. Here we end. What produces his light and heat and upon what does he feed to maintain it? Is it the result of combustion, and if so what kind and whence obtainable? Is it phosphorescence, electricity, reflection or what? Any one of these has as a condition precedent a cause, a circumstance or combination thereof, and of these we are as ignorant as were the advocates of the Ptolemaic theory, which made the earth a fixture resting upon a turtle and this in turn upon a serpent. In other words, we have about if not quite reached the limit in the matter of familiarity with the god of day. So, also, must we be nearing the ultimate bound of human discovery in all channels of mechanism, science and skill. Were there no limit we would be infinite instead of finite beings; that is, instead of our capacity for acquiring information being bounded by a certain horizon, there would be no bounds, but, like the blue vault that hovers about us, it would have no circumscription whatever and be a shoreless, bottomless sea. Being merely human we can go so far and no farther; some can go much further than others in certain directions, but nothing is ever invented. When we can invent we can create; and either creation or destruction is beyond our mortal capacity. We can discover some principle that we knew not of before, but it existed before or the discovery could not have been made; and we can change the form or condition of matter whereby it seems to have undergone destruction, but such is not and cannot be the case.

It is related of an "inventor" that it was found necessary to summarily cut off his career by consigning him to the sea, because he had demonstrated his ability to consume water with fire. This principle is no longer occult or even caviare to the general scientist; there are numbers of scientific men everywhere who can perform the feat. Ice can be made to burn, not quite so readily as tinder, but still be made to disappear through the action of flame engendered within itself; and when some people read of such things they are disposed to pronounce them marvels or the working of evil deers, whereas they are simply the application of natural agencies producing perfectly natural results. But, as before claimed, it is now only a question of how much further the circumscribed intellect of man can lead him into the realm of the hidden and the unknown.

Edison is pronounced a wizard, because that is a convenient word to apply to a man who is very apt and quite successful in doing things which others cannot do or has previously never thought of. His mind is a peculiar one, his faculty of proceeding from cause to effect and the reverse being a wonderful gift. With this and a certain faculty of mechanical construction and adaptability, his so-called inventive genius is not only a means of convenience and aid to his race, but is so prolific as to keep us on the alert for the next surprise. His developments in the domain of science have naturally enough set others to thinking, and thus in some cases a

dormant faculty has been brought out that otherwise might have been unused throughout a lifetime. We now have an account of an invention, on the Edisonian plan, by C. V. Boughton, of Buffalo, N. Y. It is called a telephoto and a public exhibition of it was given at that place on the 8th instant. It is a contrivance by which ships at sea can converse with each other, officers can direct their troops and people can hold communication at great distances over plains or bodies of water. It consists of a system of wires and an electrical apparatus operated in a manner similar to that of the typewriter. It has 106 electric lights worked by the keyboard and contained in a shaft twenty-seven feet long; this can be taken to pieces and placed in a compact compass. The great number of lights is required to regulate the spaces between the letters and their relative proportions. The flashes exhibited correspond with the characters of the Morse telegraphic alphabet, the dots being represented by two and the dashes by twelve lamps. The experiment was pronounced a success, the signals being plainly seen ten miles away. One of these machines will be exhibited at the World's Fair, but it is possible that its qualities as a wonder-worker may pale in the presence of something of the kind still more wonderful by that time. The great show does not open till next May, and the interim is a vast span measured by the rapidity with which we are at present bounding along the highway of time.

IN ANOTHER LIGHT.

The Chicago Tribune, commenting on Archbishop Walsh's statement that gold has risen 35 per cent in value in the last fifteen years, says "he must mean the decline in prices is due to the appreciation of gold and not to the march of improvement, which enables the worker to produce and transport merchandise with a smaller expenditure of muscular energy than was formerly required. Would it not be well for him to ask if working people are receiving 35 per cent less pay for a stated amount of service than fifteen years ago? If he should put that question to himself he might see the case in another light."

Those who persist in holding to the speculator's doctrine that gold alone is the criterion by and from which all other values, silver included of course, can be determined, are sometimes forced into just such shallow sophistry as is contained in the foregoing quotation. The working people are not as a rule receiving 35 per cent less than fifteen years ago, they may be getting somewhat more. What has that to do with it? Was it through the beneficent results of an exclusively gold standard that the machinery by means of which labor is lightened and made more productive was brought into existence? It is a fact that the men who constructed that machinery or a majority of them were paid in the "depreciated currency" which the single standard people are trying to prevent circulating except in very limited sums and only then for change, just as copper does now in some parts of the country. When this is accomplished