

photograph and his biography with all the sickening flattery that could be thought of, published in the periodicals referred to; and they all knew furthermore that whatever they gave up to the pursuing cormorants was money wasted so far as getting votes or winning popularity was concerned. But notwithstanding this, many of them donated more or less, and presumably got as much benefit as they expected, certainly as much as they deserved.

Harpies proverbially die hard, and this particular species appears to be about the toughest of the whole family. It is more difficult to get victims than it was a month ago, but that only makes the attack the more persevering upon the victims who are yet pluckable but still unpincked. With it all, however, the experience has not proved entirely useless; for it has disgusted a great many good men with office seeking, and caused a great many other good men to know a reliable, unpurchasable newspaper when they see it. It is hard sometimes for people to acquire the latter knowledge, but the campaign paper is a powerful aid in the study.

THE DENVER HEALER.

Francis Schlatter, the "healer," whom the Denver authorities were looking for, as he was needed as a witness in a case against a couple of men charged with obtaining money under false pretenses in making merchandises of handkerchiefs they purported to have been "bleesed" by the "healer," is at present receiving much attention in the newspapers. He suddenly left Denver and is now said to have been located, mounted on a horse and well equipped for a journey. In reply to a question, he said his destination was the mountains, and the latest news is that he will soon be in Chicago.

Schlatter, as near as can be gathered from the published accounts, was born in Alsace. He came to America in 1884, his parents having died a couple of years previously. He worked in his trade, that of a shoemaker, in various places in the country and came to Denver in 1892. While in that city, he says he had visions, and he has since been guided by impulses of an alleged supernatural origin. "One day," he says, "Father told me to sell my business and abandon everything and go. I did so."

He first went to Kansas City, and from there to Fort Scott, Indian Territory. The object of his next journey was Hot Springs, Arkansas. Here he was arrested as a lunatic and held confined for five months and a half. He was not very strictly guarded, though, and he took the first chance he had to escape. In two days he was found at Sulphur Springs, and from there he commenced to walk northward. According to his own account, he seemed to have questioned the wisdom of this movement, although he felt assured the promptings to go in that direction were from a divine source. He continued to journey northward against his own inclination. How far north he went, he does not say, but he must have turned toward the south shortly, for his next public

appearance was in Texas. Here he was arrested as a tramp but was again set at liberty and traveled through Texas, New Mexico, and Arizona to California. In San Francisco he remained only six hours and went from there East and came to Albuquerque, New Mexico. In that city he gained his first newspaper notoriety which has increased with great rapidity.

That Schlatter is a sincere man, there seems to be no reason to doubt, and that thousands who have been "blesed" by him, go away rejoicing believing that they had been healed, seems to be a fact, if the accounts can be relied on. The phenomenon is by no means new, as was pointed out by the NEWS some time ago. Once in a while the world is startled by appearances for which there are as yet no satisfactory scientific explanations, and probably cannot be, as long as science refuses to recognize the once popular belief that human beings may be subject to influences the causes of which are to be sought beyond the narrow limits to which the human senses are confined. In the early ages when it was generally granted that healings could be performed either through the power of God delegated to man for certain purposes, or, to a certain extent, by the power of Beelzebub in imitation of the divine work, the difficulty of explaining such phenomena did chiefly consist in a proper appreciation of their character, which had to be determined on other grounds. But at present, unless it be granted that there are more things between heaven and earth than philosophy has dreamt of, there seems to be no explanation of such phenomena. Schlatter, except a denial of what thousands claim to be facts.

The Denver "healer" is likely to continue his career, and there will be ample opportunity to men of science to investigate his work. Are the alleged cures real? If so, how are they effected? Or, are they only illusions? If so, what causes thousands to believe in them? These questions are proper subjects of investigation by competent men.

A LADY'S REGRETS.

Mrs. Henry C. Brown, who appears to have been doing some missionary labor among "the Mormons and Indians," gave what the newspapers call an "interesting account of the work" last Thursday at the interdenominational woman's home missionary meeting at a Baptist church in Boston. The lady is quoted in one paper as "regretting that she was obliged to state that Mormonism was not dying out, is very aggressive and exists in every state in the Union; there is a Mormon church right here in Boston. In Utah the missionaries take the Gospel into Mormon homes, and many receive it. A number of schools have been established in Utah."

The NEWS does not happen to know Mrs. Brown, but it extends to her nevertheless the assurance of its most distinguished consideration. Under some circumstances we might sympathize with her regret at having to state that Mormonism was not dying

out; we can readily imagine how deep and poignant that regret must be. It is a duty, however, cruel though it may be, to point out that those who are expecting Mormonism to die, or to become non-aggressive, or to contract its sphere of action in the world, are going to be subject to a great deal of the disappointment and regret expressed by Mrs. Brown. Mormonism, as the world calls it, did not come to earth to die out, and it is not going to do anything of that kind. As to the single Mormon church in Boston, our regret is that there is only one; the modern Athens needs several of them and would be all the better for giving them support and encouragement.

MEN AND WOMEN AS TEACHERS.

Bishop Spaulding's diversion against the employment of women teachers in schools has caused the Chicago Times-Herald to publish a table showing the percentage of men teachers compared to the percentage of illiteracy in the various states of the Union. The figures are:

STATES.	Percentage of Men Teachers.	Percentage of Illiteracy.
Alabama.....	62.9	41.0
Arizona.....	36.8	23.4
Arkansas.....	68.5	26.6
California.....	21.4	4.5
Colorado.....	28.2	4.8
Connecticut.....	13.4	5.1
Delaware.....	31.0	7.4
Florida.....	48.1	11.3
Georgia.....	53.3	39.8
Idaho.....	33.4	5.1
Illinois.....	28.7	5.2
Indiana.....	51.1	6.3
Iowa.....	19.5	3.6
Kansas.....	51.0	4.0
Kentucky.....	48.9	21.6
Louisiana.....	41.4	45.8
Maine.....	16.0	5.5
Maryland.....	26.6	15.7
Massachusetts.....	9.5	6.2
Michigan.....	21.6	5.9
Minnesota.....	22.6	6.0
Mississippi.....	46.6	40.0
Missouri.....	42.8	9.1
Montana.....	19.1	5.5
Nebraska.....	27.1	3.1
Nevada.....	16.3	12.8
New Hampshire.....	9.8	6.8
New Mexico.....	63.3	44.5
New Jersey.....	18.4	6.5
New York.....	16.8	5.5
North Carolina.....	56.8	35.7
North Dakota.....	28.3	6.0
Ohio.....	42.1	5.2
Oregon.....	40.1	4.1
Pennsylvania.....	32.8	6.8
Rhode Island.....	12.0	9.8
South Carolina.....	47.2	45.0
South Dakota.....	29.0	4.2
Tennessee.....	61.5	26.6
Texas.....	58.1	19.7
Utah.....	47.4	5.6
Vermont.....	12.2	6.7
Virginia.....	39.2	30.2
Washington.....	40.5	4.3
West Virginia.....	61.8	13.0
Wisconsin.....	18.8	6.7
Wyoming.....	21.5	3.4

This table shows that in nine states where the percentage of men teachers is highest, or over 50 per cent, the percentage of illiteracy is highest, too, or an average of over 26 per cent, while in the states where the percentage of men teachers is under 20, the illiteracy is less than 7 per cent. This, of course, does not prove that the cause of illiteracy is the employment of men as teachers, but it does prove that in