

to undoubtedly was it impossible to apply it to locomotive mechanism as the moving force thereof, or his mind was not fertile enough to enable him to make such application. Very ordinary intellects often make observations and discoveries which are but "born to die (otherwise) unseen," whereas had an Edison or a Tesla been there a different condition of things might have resulted. It seems to have been the case that a force of some sort was generated by Keeley, for the pressure, or the effects of it, were manifested on several occasions; what produced them has never been disclosed, and while the whole matter remained a secret, except the outward manifestations spoken of, the curious but credulous investors were kept in a paying and reasonably patient mood right along.

It seems likely that Keeley was a Yankee in accordance with the conventional meaning of that word. He was "smart" without being gifted. The force which was developed in the presence of the interested may have been the result of purely mechanical agencies operated by other means than abstract generators, but to the thoughtful mind it may occur that the agency developed was not such as could be transmitted to any place or used except where it was generated; that is, it was a static, not a propulsive pressure. Certainly none of the motor's performances bears out any other conclusion. If this should some time prove to be the case, it will seem not a little singular that no one among the comparatively many who invested in two ways and inspected once in a while never thought of it. Certainly, there are no means now of finding out but by investigation, for the secret and the man died together.

THE MONEY QUESTION.

Elsewhere in the "News" appears a communication from Mr. John M. Horner, of Honolulu, which was brought out by an editorial in these columns headed as above. In the letter, Mr. Horner, it will be observed, claims to have simplified what has all along been and to the multitude is yet a most complex question—that of the philosophy and regulation of the financial system of the country. He claims to have eliminated the element of mystery and so clarified the theme that any one of ordinary understanding may no longer be astray. To accomplish this seemingly magical result, the gentleman has written a book of nearly 300 pages entitled "National Finance and Public Money," a copy of which accompanies the communication. A reference to the preface gives a fair idea of the nature of the elucidation following.

After alluding to men who handle money as a business, such as bankers, brokers and so on, as the class who produce nothing and whose receipts are taken from the people who create all the wealth of the world, he refers to increased intelligence being the means of showing that all prevailing money systems are at fault. The masses produce and the money changers take nearly all that is not absolutely necessary to maintain the physical subsistence of the producers—all of which was made possible by lack of education and being taught to obey; but with enlightenment now so general that all can comprehend for the system to continue would, in his judgment, be anomalous indeed. Reference is made to the frequently recurring panics and disasters which arise from the imperfect money systems prevailing as causing more attention to be turned to the subject until the money changing class no longer have a monopoly of knowledge regard-

ing what was once a mysterious subject.

The author shows that, as in all great awakenings, the first symptoms are apparent in a general feeling of dissatisfaction with the methods in use; this feeling is participated in by all classes who are not dependent upon the manipulation of money, and is shown by the numerous propositions for change, all looking for the inauguration of a system whereby the producer of wealth may retain his fair proportion of the products. While much has been published and numerous methods presented, no system has been advocated which would result in giving to the people a currency to facilitate the production and distribution of wealth, which would have at all times the same value as United States gold coin, and be so elastic that it could always be obtained for the uses of agriculture, manufacture and commerce and never in excessive supply.

Numerous citations are made from the public utterances of American statesmen and of political platforms, after which the theme crystallizes into the draft of a bill which it is proposed shall become law. It is entitled "An act to organize a government banking department and to authorize its officers to make, circulate and redeem money." It provides for the creation of a parent bank with one or more branches in every state; the money of the country shall be as at present, except that the banks are authorized to issue paper money as loans to be secured by national and state bonds at 90 per cent of their face value and on gold and silver bullion at the same rate. It is a voluminous measure, aiming at securing "a bank with unlimited powers that cannot be broken; that will supply a par currency for the use of the people; not depending on the wealthy or the gold in its vaults for stability; whose currency would have sure redemption; that can always lend and borrow with its profits divided for the benefit of all," and so on. The various features are too numerous and too elaborate to be adequately reviewed in a newspaper article, only a general idea of the subject being given.

The plan embraces some of the features of Populism, but the gold standard of values and redemption of paper currency at once forbid such a connection. A cursory glance through the pages of the book leads us to conclude that if the author has succeeded in entirely dispelling the "mysticism" which the "News" attached to the subject in the article first spoken of, he seems to have invested it with another almost if not quite as perplexing to the ordinary intellect. For instance, how it is that diffused and enlarged benefits are to accrue to the masses through the establishment and maintenance of a banking system which would be as certainly national as the one in vogue and differing from it only in the matters of regulation and method, is not at this time clear. When to this is added the necessity of giving government or state bonds or bullion as security for loans from the bank, and on which security only ninety per cent of their value can be obtained, there occurs another obstruction to the understanding. Most people would rather have a government bond worth a given sum than ten per cent less than such sum in circulating medium; it would be of more value to them, even though the loan was at a low rate of interest, and the same thing applies to gold and silver bullion.

There are many other features of the measure that are worth reading and

considering. Perhaps some of them might shed new light on what has been herein referred to, but whether or no, space forbids at the present time.

A NECESSARY CORRECTION.

The Salt Lake Tribune, in its efforts to array the nation against the Mormon population of Utah, now says that any Mormon Elder can perform the marriage ceremony. The statement is made for the benefit of those not acquainted with Mormonism. It is calculated to deceive; to give them the erroneous impression that the members of the Mormon Church can with impunity evade the laws of the State and the so-called Manifesto of President Wilford Woodruff. It is virtually an indirect charge that the Mormons are not to be trusted; that their promises have been violated and that they have broken faith with the nation.

The Tribune is mistaken. Mormon Elders have no such power as that attributed to them. When the revelation on plural marriage was given, it was expressly stated that it could be entered into only "through him whom I [God] have anointed and appointed unto this power." Unless authorized in this way, the ceremony was pronounced "invalid." It follows that when the President of the Church, whom God "anointed and appointed unto this power," by divine command discontinued the ordinance, as was done by the late President Woodruff, there is no Elder, nor any other official in the Church, or out of the Church, who has the authority or power to perform a valid plural marriage. Now this fact is perfectly well known to all the members of the Church, and it should be clear to all who are interested in a correct understanding of the situation in Utah.

With the political question involved in the Tribune campaign the "News" has at present nothing to do, but we cannot allow the impression to go abroad uncontradicted, that any Mormon Elder is permitted to violate sacred covenants.

WHAT THEY BELIEVE.

Some time ago the "News" mentioned the fact that Count Tolstol was interesting himself in the welfare of a Russian sect known as the Dhokhorbsti, and that his plan is to raise money and to aid them to escape persecution in Russia by emigrating them to the United States.

The New York Press contains some interesting information regarding this sect. The word means "spirit wrestlers" or "champions of the spirit." It is said they owe their origin to the efforts of an English Quaker. They must have misunderstood the teachings of their founder, however. They do not believe in a personal God, but they believe in a divine trinity consisting of Memory, Reason and Will. They believe in the immortality of the soul, but say that a new-born child has no soul, and that the soul does not enter the body until the fifteenth or sixteenth year after birth. They recognize no authority of man and denounce the forcing of one man to do another's bidding. They are far from being revolutionists, however. They have never offered the slightest resistance to the government. Their family ties are based on mutual affection, and their unions are not binding.

The persecutions of this sect began on August 28, 1799. In the ukase of Paul I he ordered that "all adherents and members of this pernicious sect shall be banished to Siberia for life and kept at hard labor, and that they shall never have the chains removed from