

ABOSTON METAPHYSICIAN'S THEORY

Two Storekeepers—The Clergyman Who Draws—Effects of Evil Thoughts.

In a Boston course of metaphysics which I am now undergoing the chief metaphysicker asks of his class questions like these: "Why, when two stores are opened on the same street, and near each other, and both alike as to quality of goods kept, does one succeed and the other fail? Why will one be crowded with customers and the other be bare of them?" Thus he answers: "Because one storekeeper has an inviting mind and the other hasn't. Because, separate and apart from business, one storekeeper really likes to see people and be agreeable to them for the sake of making them feel pleasant, and the other doesn't. Because customers feel the thought of the inviting mind agreeably, and that of the uninviting mind disagreeably."

"Because, according to the present school of Boston metaphysics, thoughts are things, like many other things that can't be seen or touched, but nevertheless they are very fine, impalpable, intangible, airy, subtle things, and all of us have within us an almost unknown and certainly unnamed sense that feels things as they come from the people about us, and this feeling will be agreeable or disagreeable according to the nature of the thought felt. The storekeeper who feels mean inside, who doesn't care a straw whether you are suited or not, or who only cares to suit you for the sake of the custom he may get of you, won't make you feel and can't make you feel as pleasant as the one who, with all the desire to draw custom, has a genuine wish that the ham, butter and eggs you buy of him will do you good, and rather than they should not would at heart prefer you should buy them elsewhere, though he lose your custom."

But our metaphysician goes further, much further. Indeed, I dare scarcely tell how far he does go. He says that clergymen are popular and draw for the same reason that the storekeeper does. That is, if the minister be really glad to see his flock, be they few or many, he sends out to them from his pulpit agreeable thought. If he be a perfunctory, mechanical sort of preacher, who has in reality no interest in his calling, and is only in it because, being an "apt scholar" and able to load his memory heavily with so-called facts and figures, his pa concluded he should go into one of the "learned professions," or thought that for the honor and renown of the family one of the boys should shine (or try to) in the pulpit, and therefore put him through a perfunctory course of divinity, when the boy would rather have been a blacksmith, or a blackleg, or something of the sort, why, then, as the metaphysical or rather natural result, he can only when in the pulpit send out a blacksmith, or blackleg, or otherwise order of thought, no matter how much he may try to cover it up with good words and sentiments.

He says also that our thoughts can reach people a long way off, and so may theirs reach us and make us feel pleasant or unpleasant, as they are good or otherwise, and that any amount of this sort of unconscious telegraphing is constantly going on about us. Say that a person is jealous or envious or otherwise down on you, and doesn't want you to succeed in any enterprise, then you will feel that thought; it will depress you; you won't know why or wherefore. It's just the same as though one of those diabolical so-called friends ever stood in front of you while engaged in some undertaking, saying: "You'll fail. It's all nonsense you're trying to do that. You ain't got it in you!" And the possible misfortune is that the thought of friend or enemy may at last discourage you and blind you as to your real ability. Because a current of thought that you live much amongst, or even a current that is directed on you, may make you see and judge things exactly as the person sending it sees and judges them. Say you live or associate among people who are hostile or prejudiced against some particular friend of your own who is absent—one whom you know to be square and honest. Do your best you may find your view of that friend more or less colored by their prejudice, and his or her possible little failings or peculiarities so magnified and exaggerated that you will find yourself at last seeing him or her in the same light and with the same prejudice, though in the depths of your soul you feel or fear you may be wrong.

So says our metaphysician. He says also that thousands of people give way before the constant pressure and fretting of envious, jealous or otherwise ugly thoughts directed on them by another or others and get so discouraged by it as to be at last able to make no further efficient effort in what they want to accomplish, but that there's no need of their being so flattened out by it, for the reason that if they did but even suspect the cause and resist it and set their minds against it, this resistance would turn the evil thought current aside. He says also that an ugly thought poisons the blood of the person that thinks it and is the real cause of disease, and that the clearer a person's thoughts the purer will be their blood, and that there is for human beings a condition attainable in which no disease could affect them.—Prentice Mulford's Letter in San Francisco Chronicle.

The Coloring Matter in Cochineal.
Experiments have been made by Liebermann, who states that cochineal does not contain more than 10 per cent. of pure coloring matter. Cochineal carmine is a kind of lake very similar to turkey red lake, and contains a large amount of alumina and lime combined with nitrogenous matter. A commercial sample of very good quality was found to contain 17 per cent water, 20 per cent nitrogenous matter, 7 per cent ash, and 56 per cent coloring matter.—Scientific Journal.

Sunshine Put to an Odd Use.
Sunlight has been put to odd use at Brussels. Falling on a small shaft the rays cause an upward draught of air which sets a fan in motion, and that in turn starts machinery that winds a clock.—Exchange.

Shoes Used in the Antipodes.

There isn't much show for our leather or our manufactured shoes in Australia. The people have good-sized, civilized feet, and they produce more leather than they want. They have reduced to a science the manufacture of leather from skins of the native animals, and as long as the latter hold out, Consul Griffin doesn't see any market for us. The skin of the kangaroo is much used, but the Australians do not discriminate much, and carve up their native bears, or ruthlessly destroy the bandicoot (the native pig) or the dingo or native dog, so that all tastes may be suited in leather. The fashionable slippers are made from the skins of the platypus, and are highly prized. The people in New Zealand don't go much upon style. Their feet are large and unshapely, and pegged boots are considered just the thing. In South New Zealand brass rivets are used to fasten the soles to the uppers.

The good people of Japan do not show any desire to cultivate American leather or shoes. All the noble subjects of the Mikado hanker after European fashions, and spend some of their incomes in wearing French shoes. The young women in Japan are not much behind our own. They catch on to all the new fashions in European dress, and the manners and customs of Europeans, and take savage delight in showing their pretty feet and silk stockings. They don't want any shoes of American manufacture, and the bulk of the natives are satisfied to go through life wearing a sandal or a wooden clog. Consul Patton does not think there is any field for American manufactures in the Japanese empire.—New York Mail and Express.

Candy Shops of Other Lands.

In the matter of confections, by the way, New York, speaking after the manner of men beats the world. They hardly know what candy is in London, where still obtains the antique and exploded superstition that it is a sort of pap peculiarly suited to and designed for infancy. A country where ice cream is a rare and novel compound, sold at fabulous prices and by the wine-glass full, presents to the American imagination difficulties in the way of courtship and marriage which might be expected to seriously check the natural increase of the population; but the untraveled Englishman has never yet learned that sweets to the sweet is the proper method of bombarding maiden hearts, and he seems to get the necessary preliminaries settled some way in a godly number of cases unassisted by any softer gastronomic influences than are shed by his own indigestible plum pudding.

The candy shops there are small and humble places where the proprietor gladly exchanges a portion of his simple goods for a penny, or even a fraction thereof, instead of refusing, as do our brilliant and lordly confectioners, to negotiate for less than half a pound of compounds ranging from 50 cents to \$1 a pound. The idea of such airs in such a business would be laughed to scorn. In Paris they are in these respects somewhat more civilized, and indeed it was from Paris that we learned our early lessons in the worship of sugar, but we have now far outstripped our teachers both in the number and splendor of the shops and in the expensiveness and variety of our confections.—New York Graphic.

Problem of a Commercial Pole.

Chief Engineer Melville, in a recent lecture, described the Arctic outfits necessary for explorers and the mistakes made in making them too heavy. He said: "I have slept comfortably on top of a sled in a sleeping bag with the thermometer 100 degrees below the freezing point of water."

The Arctic sleeping bags, he explained, were worn with the hair inside, thus reversing nature. It was the only fur clothing worn that way. He thought the very idea of unlimited appropriations by congress caused an Arctic expedition to be loaded down with the worthless rubbish of every crank in the land. His sleeping bag weighed eleven pounds. The Greely expedition bags weighed twenty-two pounds—elegant things to sleep in, but death to those who attempted to carry them." In conclusion the chief engineer said that with his knowledge, born of experience, he expected at some future day to conduct a party in safety to the Arctic regions, and to find a grand, public spirited man of vast means who would aid him in solving the problem of a commercial pole. The road was one of trial and tribulation, but the object was attainable and the scientific world would not be satisfied until it was reached.—Philadelphia Times.

Japanese Passion for Tattooing.

The Japanese have acquired such a passion for being tattooed that a law has been passed forbidding the marking of natives. The law does not apply to foreigners. It is quite the thing now to be tattooed, and elaborate designs are traced on many travelers as an indelible reminiscence of their sojourn in the east. The sons of the prince of Wales, when here a few years ago, were tattooed, and several Russian dukes and sprigs of nobility have undergone the process. The son of Longfellow recently submitted to a very elaborate tattoo decoration, and for more than three months was in the hands of the tattooer, who did an amount of work on him during this time that is usually spread over a period of three or four years. This caused of course, a severe nervous shock, which he was only able to withstand by the application of application of hypodermic injections of morphia.—Yokohama Letter.

Another Veteran Drops Out of the Ranks.

Pierre Solidor Milon, who was 98 years old last November, claims to be one of the seven survivors of the wars of the first Napoleon. His papers show that he enlisted in 1806, was in the French army for ten years and nine months, rose from the ranks to the grade of lieutenant, and was made a chevalier of the Legion of Honor. He is the father of sixteen children, and has lived in Philadelphia since 1830, supporting himself by playing the violin in orchestras and giving music lessons.—Exchange.

RABBIT-SKINS FOR HAT-MAKING.

The Growth of an Enormous Industry.—The Business in France and England.

The trade in rabbit skins for hat-making is now an enormous industry. The skins are doubly valuable, the hair being used for felt-making and the pelts to boil down into glue. The present statistics of the industry in Europe may be figured from the fact that 80,000,000 of skins are collected in France, 25,000,000 to 30,000,000 in England, almost entirely from the warrens of the sand-hills and woods; 12,000,000 to 15,000,000 in Belgium, almost wholly of domestic breed (as are nine out of ten of the 80,000,000 of French skins); 2,000,000 to 3,000,000 in Russia, Sweden and Norway, and 4,000,000 in northern Germany, yearly. In Austria and Hungary there are about 12,000,000 collected, but retained for home manufacture. Spain and Portugal have skins of inferior quality, which are kept for the hat factories of these countries. France occupies the chief place in the commerce of rabbit-skins, not only in regard to quantity but to quality. There is no rabbit comparable to the French rabbits, either to eat or to make hats of. Both to Belgium and to England large quantities are exported.

The supremacy of France did not exist at the start in the rabbit-skin trade. In the early part of this century the Germans and English took the lead in the preparation of the skins. France was oppressed, and was unable to take advantage of this new industry till 1847. From that date we reckon the rise of a trade which has attained to gigantic dimensions. Paris, which is the center of the preparation of the material, dispatched agents in every direction to employ brokers, chif-fonniers and other collectors of skins of rabbits and hares, which had before been seldom preserved for any use. The most energetic and successful purveyors in this industry were the Auvergnats, who still remain the chief agents in the collection. In 1847 the coupures de poits worked up 2,500,000 of skins; the establishments in the provinces consumed about an equal quantity.

At first the manufacturer collected and stored rabbit skins, and transformed them into hats with very rude machinery. It is only recently, by the distribution of labor, always advantageous, that the preparation of the stuff has been separated from the manufacture of hats, and the collection of the skins is organized as a distinct industry. In England there are now some twenty firms engaged in preparing and cutting the skins, the largest of which firms are in Southwark, and others in Manchester and Leeds. The industry altogether is a very interesting one in many respects, and it represents a living to large numbers of people, including the collection of skins in the towns and villages throughout the country, and the hundreds of women and girls occupied in "pulling" and in other operations preparatory to the felting, when the hat manufacturer enters upon the mysteries of his special trade.

The value of the rabbit skin trade in England alone last year was over \$1,000,000. There are no statistics at hand of the trade in this country, but it is very important, and there are even places where rabbits are bred in order to provide skins for the market. This is, however, a perilous experiment, as the experience of Australia and New Zealand with their rabbit plagues will demonstrate.—Cincinnati Enquirer.

No Angle-Worms in Florida Sand.

A northern settler in Florida complains of a certain poverty of the soil there. The fishermen, he says, find no angle-worms. Recently he imported a number of the ruddy specimens, such as the northern boy digs a box full of in a few minutes, when he wants to go fishing, out of the earth behind the barn. They were sent on in a wooden pail filled with loam, and the settler, boring a few holes in the pail, set it in Florida ground. The worms did not go out exploring through the holes, as they might have done, but remained closely bunched up in the exact center of the pail; and at the end of a few weeks they had become almost as colorless as the sand fleas of the sea shore.—Harper's Weekly.

A Pike's Tenacity of Life.

It is reported that a young pike which was recently sent from Holland to Paris packed in ice showed signs of life on reaching its destination, and that notwithstanding it had been three days out of water, and frozen stiff, it was resuscitated, and is now swimming about in a tank in the Trocadero aquarium. Which goes to show that the theory of Benjamin Franklin and others that animation may be suspended by freezing and restored by thawing at any time suiting the purposes of the operator—a theory heretofore supposed to have been whimsically conceived—may have something in it after all.—Harper's Weekly.

King Montezuma's Descendants.

On the pension list of the Mexican government there are still several descendants of King Montezuma. The treasury pays every New Year \$3,800 to the count and countess of Miravalle, \$3,300 to Don Mariano Ortiz, the same sum to Dona Carmen Garcia Trevilla, an amount of euphonious nomenclature which the claimants were probably induced to accept in part payment.—Cor. Cincinnati Enquirer.

We Should Also Remember.

"There is a good deal of religion in nature," solemnly remarked a young Aberdeen clergyman calling upon a lady of his congregation recently. "There is," was the quiet reply. "We should never forget that there is a sermon in every blade of grass." "Quite true. We should also remember that grass is cut very short sometimes."—Chicago Herald.

Pronunciation of "Veni, Vidi, Vici."

The pronunciation of Latin, as now taught at Harvard, would sound like burlesque to those who learned Latin twenty or thirty years ago. Veni, vidi, vici is pronounced Vanee, weede, weeke. This revolution is due to Professor George M. Lane, who thinks he finds his authority for it in a careful study of Quintilian.—Boston Evening Traveler.

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