

is a hideous and unwarranted attack on the Credit of the City."

Moral: Municipalities that want to borrow money should be careful to select decent agents. — Philadelphia North American.

#### PUTTING THE GOLDEN RULE INTO PRACTICE.

A portion of the remarks made by Rev. Harris R. Cooley, director of public charities, at the funeral services of Plummer Jones, held in Cleveland, O., August 18. Plummer Jones lost his life while trying to rescue the men imprisoned in the tunnel by the first of the two recent disasters at the "cribs" in Lake Erie opposite the city of Cleveland.

We are too prone to look into the past for our heroes. Damon and Pythias, with their infinite love for each other, always stand before us as the symbol for an earthly love between mortals which approximates the divine. We have been taught to go to the distant battlefields for our examples of valor and of courage, but if we look about we can find in the less sanguinary scenes of daily life instances which should at least equally arouse our admiration and reverence. There are the great deeds of charity and benevolence, the devotion of lives to the welfare of brother men which have within them the same sentiment, the same lofty adherence to the ideal that prompted the heroes of history to battle for principle.

In all our city and in all our country, I know of no nobler deed than that which brings us here for our sad duty to-day. Some among you knew this young man when he stood ready to offer his life if necessary for his country. I know but of his death, which was glorious, though sad. I have talked with the men who were with him before he went down into the bowels of the earth, below the rolling waves, into a place of whose dangers he well knew, and from one of them I learn that before he entered the tunnel he said to one of his comrades: "I believe that if I was down there I would like to have some one come after me. I can't see the poor fellows die." Here was the exemplification of the religion taught nineteen centuries ago, and which is true to-day. It was putting into practice, under the most trying strain, the golden rule.

In the death of this young man we have at once the highest apprehension of religion and the best refutation of that remark so often made that we are growing materialistic.

On all sides we hear the remark that life now is to the selfish and that success is only measured by dollars. We hear that brotherly love is a doctrine without sense or without any firm foundation in reason. Materialism, the expression of the religion of selfishness, is spreading its claims. But here is a young man, with health, with hopes for many years of pleasure, who, when he sees a fellow man in danger, does not hesitate. He never wavered to say that this is the age of materialism, but by his act declared to the world that all men are brothers, that there is kindred in humanity, and that the golden rule is still the grandest doctrine and expression of divine law which has been given to man in all the ages. . . .

God grant us grace to live as Plummer Jones died.

#### JAMES E. MILLS.

Away off in the Mexican mesas, so far off that it was some days before news of the event reached civilization, there died a man to whom the world owes a large debt of gratitude.

James Ellison Mills, whose death on the 26th ult., at San Fernando, Mexico, where he was engaged in managing extensive mining properties, was announced in a telegram from his wife, has a two-fold claim to fame. He was a pathfinder in the realm of physical science and a torch-bearer in the higher field of social progress. He was born in Bangor, Me., February 13, 1834, springing from old New England stock, his father being Dr. P. B. Mills, a noted physician of the time. As a boy he lived part of the time in the logging camps of Maine, where he was brought into touch with nature and with independent manhood. When 18 years of age he went to Boston, with hardly a larger equipment than that possessed by Ben Franklin when the latter made his advent in Philadelphia. Here he entered the Lawrence scientific school, over which the famous Louis Agassiz presided. Six years later he took the degree of bachelor of science and became an assistant of Agassiz in his laboratory. It was there he first met the late Prof. Le Conte, who just preceded him in the scientific school. The acquaintance thus formed, in later years ripened into friendship which continued uninterrupted to the last.

It was through a suggestion of Agassiz that Mr. Mills first gained fame as a geologist. The great scientist one day remarked that the old

water courses of the Sierras cross each other at strange angles, indicating that there would be found the most interesting geological formation on the face of the earth, and that Mr. Mills was the one man to investigate it and solve the problem. This suggestion led Alexander Agassiz, son of the famous scientist, and Quincy Shaw to supply funds for instituting that work, which afterwards and for many years was continued at Mr. Mills' own expense, he establishing a geological survey while engaged in his work as a mining geologist, for the most part in Plumas county. The results of his labors are maps showing in detail and accurately the formation of the Sierras, the changes of the water courses and the causes therefor, and the "most interesting geological formation on the face of the earth" is therefore known to scientists through his individual efforts, unaided by the government.

It was while thus isolated from his kind, far from the remotest outposts of civilization, that Mr. Mills entered a new field of research. Early in the '80's he was one of the passengers on a snowbound train, away up in the heart of the mountains.

This misfortune, if such it may be termed in the light of after events, was the untoward cause of awakening in him an interest in the vast and then untrodden field of political economy. On this snowbound train was a copy of Henry George's "Progress and Poverty." He read it again and again and resolved then and there henceforth to exert all his powers to the noble task of the world's awakening. Mr. Mills wrote several able pamphlets, dealing with the single tax doctrine in its ethical and spiritual bearings. One of these was published in 1893, under the title, "Privilege or Service?" Two others appeared as supplements to the San Francisco Star—one in 1895 and one in 1898—under the respective titles of "Christian Economics, the First Principles of Political Economy," and "The Two Great Commandments in Economics." He was a friend of Henry George himself and the two men gained much from each other.—Johnstown (Pa.) Daily Democrat, of August 22.

#### ROBERT BROWNING'S EVANGEL.

"Yes, often when I wake in the morning I do be just so glad that I be alive," said the woman to me once—a woman who made beds, and swept, and waited on table, and washed linen, for 14 or 16 hours a day, and who al-

ways had a little song on her lips when she was alone.

The joy of the world was great with her—just the joy of living and of doing things. She rejoiced in the blue sky above with the sunshine streaming down, in the sweet air blowing through the rooms, bringing aromas from the spicy trees outside where the birds twittered as they built their little houses in the new spring weather; and with all her heart she fell in with the scheme of the world as she understood it, bringing order, and harmony, and cleanliness, and comfort, into her little corner of service.

Now just this joy and vitality of the world seems to me to be Robert Browning's evangel.

He finds life intensely interesting; the world is gloriously beautiful; there is no end to the absorbing things to be done with brain and hands; and then, too, man has his own soul to explore. There are deserts, and wild beasts, and poisonous plants in the world and in the soul, as well as the God-given glory; but Browning is too much entertained with his explorations to shrink away from gruesome discoveries, and too robust to fear them. Then after having gone over the ground, he is no pietist, labeling certain paths as naughty and dangerous. Rather, he says: "Perhaps you won't find God down there. You are likely to come to a great blank wall or a pool of exceeding bitter waters." But other paths he knows which lead to watered meadows, or grassy hills, or the city of vision.

It is God's world, and Browning seeks God in it. Nor is he satisfied to find Him as a vague life principle. He yearns after a divine human God. He makes David in exaltation cry:

'Tis the weakness in strength, that I cry for!  
 for! my flesh that I seek  
 In the Godhead! I seek and find it. O  
 Saul, it shall be  
 A Face like my face that receives thee;  
 a Man like to me,  
 Thou shalt love and be loved by, forever:  
 A Hand like this hand  
 Shall throw open the gates of new life to  
 thee! See the Christ stand!

The "New Churchman" spontaneously heightens the picture by mentally referring this last word, "stand," which would be weak in its ordinary English meaning, back to "existere," as if Browning were looking for a translation of Swedenborg's vivid Latin term.

In the poem called "An Epistle," purporting to be a letter from an Arab physician who had been inves-

tigating the experiences of that Lazarus who was raised from the dead, the physician, in spite of a scientific dogmatism identical with the attitude in which spiritual phenomena are received by most scientific men to-day, cries out—as it were, wholly against his will—

The very God! think, Abib; dost thou think?  
 So, the All-Great, were the All-Loving too—  
 So, through the thunder comes a human  
 voice

Saying: "O heart I made, a heart beats  
 here!

Face, my hands fashioned, see it in my-  
 self!

Thou hast no power nor may'st conceive  
 of mine!

But love I gave thee, with myself to love,  
 And thou must love me who have died for  
 thee!"

Of no conception of a glorified re-  
 generate man could it be said:

But love I gave thee, with myself to love.

It is said of the Lord God himself,  
 of whom Swedenborg says:

For the Lord gives to him who is loved  
 the faculty of loving.

Trusting, doubting nothing, with  
 rhythmic stride and wide open eyes,  
 this poet leads us through the world  
 of living, struggling men and women,  
 torn by passions, exalted by faith and  
 great joys, and doing things and lov-  
 ing God and man, in a strength not  
 their own. And in the cool of the  
 day we hear the voice of the Lord  
 God as he walks in the garden.—Alice  
 Thacher Post, in *New Church Messenger*  
 of August 14.

#### PRESIDENT SCHWAB'S TESTIMONY.

Mr. Byron W. Holt, the tariff expert, who confronted President Charles M. Schwab, of the United States Steel company, before the senate industrial commission at Washington, has arranged citations from Mr. Schwab's statements to the commission, with comments, for the summer number of the *Single Tax Review*. We quote some interesting points in Mr. Schwab's testimony.

"There is a known quantity of ores in the United States, and as far as the best geologists can determine this ore region is not likely to be extended. Now, I think it is perfectly fair for the United States Steel corporation, in view of this fact and knowing that they own a given tonnage of ore which can be very closely estimated, to fix a liberal price upon that ore, because in years to come it is going to be very valuable, exceedingly valuable."

"Would you vary the price of ore with the demand for your finished products?"

"No, we would not. We might charge it in for the purpose of reducing our profits. We ought to fix the price that we think ore is worth. That is the basis of it all. If we fix a price for

ores it ought to be maintained under all conditions, and then, whether we take our profit on the ore and lose it on the steel, it would not make any difference. But the value of these plants has been much underestimated by people who cannot appreciate the limited quantity of raw material that is available in the United States, or in the world for that matter, for the manufacture of steel. For example, England thought many years ago that she had an unlimited supply of raw material, and her manufacturers went ahead using it. To-day the manufacture of steel in England is largely a question of producing raw material. They did not place nearly a high enough estimate on the value of materials which they had in England, and now they are going to Spain and Sweden and even taking some ores from America. That ought to show the value of the ore deposit which we have in America; and I am constantly talking to our people about putting a sufficiently high valuation upon them, because at the rate they are now being used they will not last many years."

Again, when discussing the question of capitalization and whether or not the stocks of the great trust were not all water—the tangible assets being entirely covered by the \$304,000,000 of bonds, Mr. Schwab replied:

"That is entirely a question as to the valuation you put upon your raw material resources. If I were putting the raw materials into this capitalization it would not be big enough. I claim that our ore and coking coals, limestone, etc., are of much more value than people as a rule, have ever given to them. For example, this company have over 500,000,000 tons of ore in sight in the northwest. Now, it does not take many dollars per ton on that ore alone to equalize the capitalization of these concerns. We own something like 60,000 acres of Connellsville coal. You could not buy it for \$60,000 an acre, for there is no more Connellsville coal. If the consumption of steel increases in the future as it has in the past, I believe the Connellsville coal will be exhausted in 30 years. If the consumption of iron ore in the northwest goes on as it has in the past it will not last very long, perhaps 60 years. Of course there are other coals, but it is a well-known fact that the Connellsville coking coal is an ideal coal for manufacturing purposes. Now, this coal field is very clearly defined, and every acre of it is highly prized, and it is owned by these constituent companies in toto. There may