

tory of the race. There would seem to be an element of danger here. It has the look of claiming too much, I think. Public confidence would probably be increased if less were claimed.

I believe it might be shown that all the "mind" sects except Christian Science have lucid intervals; intervals in which they betray some diffidence, and in effect confess that they are not the equals of the Deity; but if the Christian Scientist even stops with being *merely* the equal of the Deity it is not clearly provable by his Christian Science Amended Bible. In the usual Bible the Deity recognizes pain, disease and death as facts, but the Christian Scientist knows better. Knows better, and is not diffident about saying so.

The Christian Scientist was not able to

cure my stomach-ache and my cold; but the horse-doctor did it. This convinces me that Christian Science claims too much. In my opinion it ought to let diseases alone and confine itself to surgery. There it would have everything its own way.

The horse-doctor charged me thirty kreutzers, and I paid him; in fact, I doubled it, and gave him a shilling. Mrs. Fuller brought in an itemized bill for a crate of broken bones mended in two hundred and thirty-four places—one dollar per fracture.

"Nothing exists but Mind?"

"Nothing," she answered. "All else is substanceless, all else is imaginary."

I gave her an imaginary cheque, and now she is suing me for substantial dollars. It looks inconsistent.—*Cosmopolitan*.

THE MOON AND THE WEATHER.

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BY PROF. H. A. HAZEN.
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A BELIEF that the moon has a potent influence on weather changes is well nigh universal. The moon's appearance goes through such marked changes each month that it would be very natural to attribute weather changes to these. In this way, undoubtedly, such sayings as these have arisen: "The weather won't change till the moon changes"; "If the moon lies so that water cannot run out we shall have a drought"; "A wet moon is one upon which a hunt-man can hang his horn," etc. Diligent inquiry, at one time, as to the popular belief regarding this question, brought out the view more persistently than any other that more rain will occur at the new, than at the full, moon. Singularly enough, in Connecticut, on Long Island Sound, there does seem to be such a law, but it does not hold in the interior of the country, and a test on the Pacific

coast showed, if anything, exactly the opposite. At London, where observations have been made more than a century, a careful computation for the whole period has shown no effect.

If we reflect that the moon is dead, and does not have even any air upon it, that it always shows the same face to the earth, that its changes are simply due to the changes in its position as respects the earth and sun, and that its varying appearances are all borrowed, we see how absurd the notion is that the moon does influence our weather. There is, however, another argument that appears quite valid at first sight. If the moon can raise a tide of sixty feet in the ocean, why may it not raise a tremendous tide in the extremely tenuous air, eight hundred times lighter than water, or a tide of about 48,000 feet, and, if so, it seems easy to see that such a