THE PLUTOCRACY.

[illegible] RICHER AND THE POOR POORER

[illegible] Competition Saps the Country in Order That a Small Percentage of the People May Accumulate Property Indefinitely

[illegible]

[illegible] look as though it were an [illegible] law that unto him that hath [illegible] given, and that from him that [illegible] shall be taken away, even that [illegible] he hath [illegible] per cent of the people of this country [illegible] per cent of the wealth of the [illegible]. The ninety and nine per cent [illegible] account of their 50 per cent as [illegible] with [illegible] whole zone of the industrial situation [illegible] we find whole sections of this land [illegible] whole classes of society are gradually [illegible] impoverished. Another generation [illegible] legislation upon the lines now in [illegible] the American commonwealth will [illegible] upon us an aristocracy of wealth [illegible] precedented in history.

[illegible] one need go beyond the daily record [illegible] press to be convinced that our [illegible] is in an advanced stage of [illegible] in an industrial and commercial sense. A despatch from Water[illegible] Ct., contains this significant paragraph:

"An important and interesting industrial transformation has been taking place in Connecticut during the past few decades. That change has been the consolidation of numerous small manufacturing concerns throughout the commonwealth into large corporations situated at industrial centres. The streams all through the rural sections of Connecticut are dotted with unused dams, decaying waterwheels, and rotting mills. Desolation reigns now where small manufactories were formerly situated. The result is that the number of industrial establishments of the State has been decreasing, although the output of manufactured products has at the same time been expanding. Another consequence is that the cities and large towns have been developing at the expense of the more rural sections. The country town has been the chief sufferer from the assimilation of the small industries by the larger ones."

The Southern Pacific Railroad managers evidently have faith in their ability to shape legislation to their liking. They selected Charles N. Felton as their candidate for the United States Senate from California. He was elected last week. The Legislature of that State is now investigating the charge that the $21,000 drawn by the Southern Pacific road was distributed during the closing hours of the balloting to members of the Legislature. Mr. Felton denies any guilty knowledge of "boodle" during the canvass. He has been in Washington frequently of late as a Southern Pacific lobbyist, and may be considered an attorney for that corporation upon all issues.

The Southern Pacific has absorbed over 30 railroad corporations by purchase or by forcing down the stock of rival companies. It controls the steamboat traffic of the Pacific coast as well as every line of railroad connecting San Francisco with the rest of the world. It looks upon all the section west of Ogden, south of Portland, Ore., and north of Los Angeles as its peculiar property. It has offered a palace-room car, with bathroom, bedroom, kitchen, barber-shop and drawing room, to Mr. Harrison upon his western trip. It will not pay its government bonds when due, because the plant can be reproduced for less than the government lien. That is business. It costs a farmer on this road one bushel of grain to get another to market. The road has often given special freight rates to San Francisco jobbers, but if a merchant lands his goods at Los Angeles by a rival line of steamers he finds the railroad freight rates at bankruptcy figures. This is the one method by which one per cent. of the people have got hold of 60 per cent of the wealth of the country.

Here is another way it is done. In 1880 the Standard Oil Company built pipe lines from the oil regions to Baltimore, Philadelphia and New York. The trust entered into a contract with the Pennsylvania Central and Erie Railroads, whereby the railroads agreed to charge 66 cents a barrel on barrelled oil and 52 cents for bulk oil in tanks in consideration of the Standard guaranteeing to the Pennsylvania railroad 26 per cent. of the entire transportation of oil. This contract is admitted by the Standard Oil company. Now, under that contract it costs a competitor of the Standard Oil Company [illegible] cents to get a barrel of oil to the seaboard, while it costs the Standard Oil Company but 51½ cents.

Still another way it is done. The National Cordage Company's plant at Elizabethport, N. J., was burned the other day, on which [illegible] was an insurance of $2,000,000. [illegible] company is a trust, and was thus able to advance prices, so that [illegible] loss by fire was practically covered. Thus the insurance is somewhat in the nature of net profit.

A fourth way it is done. Phil Armour recently went on the board of trade and [bought] all the pork in sight and 200,000 barrels of futures more than was supposed [to] be in existence, and then raised the [price] from $10 a barrel to $18 50, clear[ing] [illegible],000 by the deal.

There is nothing which will squelch an [oi]led fire in its incipiency more quickly and effectually than sand, and there are [no] aftercla[ims] in the way of water damage.

There are now a number of places in New York where they will mend your shoes while you wait. At one of them [so]ling and heeling is done in twenty minutes and heeling in eight minutes.

JEKYLL AND HYDE IN SCIENCE.

HAVE WE MORE SOULS THAN ONE? [illegible] STRANGE PHENOMENA OF DOUBLE PERSONALITY.

One of the most interesting of the serious articles of the [illegible] is a scientific explanation of the Jekyll and Hyde phenomenon of double personality which is given by M. Alfred Binet. He [illegible] the many [illegible] from which the world is suffering and describes [illegible] nervous affection of the [illegible] the division of consciousness into several parts with its corollary that we call in common language inconsistency. He says:

"A great number of physiological phenomena are to be explained by a disease of the personality, which consists of a division, or rather of a breaking up of the ego; the normal unity of the consciousness is destroyed; several distinct consciousnesses are produced, and each one may have its own perceptions, its memory, and even its moral character."

TWO PERSONALITIES IN ONE BODY.

M. Binet confines himself to hysterical examples in which the disease is distinctly pronounced, and proceeds, by a series of experiments, to show that a given organism may contain within itself two or more moral personalities. He limits himself, also, to the human subject; therefore, when he speaks of an organism it may for the present be taken for granted that he means a human organism. The under note of the article is struck in a suggestive paragraph, in which he observes that the conditions of partial consciousness and the power of automatic action which accompanies it are present in us all. But it is difficult to study the character and extent of unconscious mental activity in a normal person; for this reason he selects hysterical illustrations, where the subjects may easily have two parallel acts of consciousness—

ONE CONSCIOUS, THE OTHER UNCONSCIOUS.

There is what he calls the unconscious intelligence and the conscious intelligence; but his experiments also show that the unconscious intelligence is by no means confined to the small automatic acts which we are all familiar with in everyday life such, for instance, as the fastening of strings on buttons, which we do not see in our daily toilet; or the power by which a musician finds the notes on an instrument at which he does not look.

The acts of this consciousness may be very complex: they suppose perception, memory, reason, imagination. They reveal, therefore, that there exists in those cases an intelligence which is other than that of the normal ego, and which acts side by side with that ego without its help and without its knowledge.

TWO DISTINCT MEMORIES.

A further development of the argument is to prove that this second consciousness, observable in states of trance, etc., maintains its continuity and carries itself on in the hysteric state as the ordinary consciousness does in the ordinary state. Let one state be called Jekyll and the other Hyde; Jekyll will remember what Jekyll did, and continue to act accordingly, while Hyde, who has no knowledge or remembrance of Jekyll will remember in like manner what Hyde did. Involuntarily the reader will recall the famous "I think, therefore I am," of Descartes, and will ask himself, in anticipation of M. Binet's conclusion, "But if two think, do therefore two exist?" He is fully prepared, therefore, before it comes, for the statement that "We are thus brought by a complete series of experiments to this important conclusion. Several moral personalities, each having consciousness of itself, may rise side by side without mixing in the same organism." After this, there is again this note of reminder, that, though the fact is only demonstrable as a disease in the hysterically affected patient, there is no proof that it is not equally true of the normal human being, for it is only in the more extreme condition of hypnotic sleep that the states alternate; in the ordinary wakeful condition of hysteria they are usually co-existent, and there is hardly anyone who has not at times been made aware of the existence of double consciousness in his healthiest self.

AFTER DEATH, WHAT THEN?

In relation to "spiritual" manifestations, M. Binet suggests that the moral personalities which have been known to co-exist, and to alternate without knowledge of each other, may possibly reach the point of communicating with one another, and that the question asked orally of one personality of the medium, may be answered by another through the hand which raps on the table, or which holds the so-called inspired pencil. The question with which most readers will rise from the article is, If it be indeed true that within one organism there are several moral individualities, what happens when that organism is dissolved by death? Would M. Binet incline to believe in the immortality of many souls for each body, or in none?

The Labor Advocate devotes a column to The World's article of last Tuesday on the Single Tax, in which it very angrily agrees with us. It appears that with some species of blind horse-sense, so purely accidental as to be quite discreditable to us, we hit upon a truth that The Advocate man, after a long life of deep reflection and laborious research, had just caught up with and was about to enunciate. If this is not a capital offence we crave leniency.—World.

A farm at Pithole, Pa., which was bought some years ago, during the oil excitement, by Chicago speculators for $1,500,000, was sold recently at a tax sale for $100.

Oklahoma is nearly as large as the state of Ohio. It has 60,000 inhabitants, a larger number than either Wyoming or Nevada has, and is now about ready for statehood.

ROLLO AND HIS PA.

"Rollo, suppose we take a stroll down the av[enue]." "What avenue, Pa?"

"Why Charles street, of course, and we will mingle with the 'toppers.'"

"Who are the 'toppers,' Pa?"

"The aristocracy, the four hundred, the blue bloods."

"Are you one of the 400, Pa?"

"No, my son, I'm proud [to] say I [am] [one] of the 60,000,000."

"What did you call them 'toppers' for, Pa?"

"You have seen a pot boiling, Rollo, when we were going to have corned beef and cabbage for dinner?" "Yes, Pa."

"Well, you have seen the scum that rises to the top, which your mother skims off and throws over our back fence into the next back yard?"

"Yes, pa, I'm up with you."

"Well that scum represents what the 400 are to the masses. It is so in everything, the trashy things come to the top. Only this pot of ours on this side the water hasn't been skimmed yet. It has only been boiling a few hundred years, and all the while this frothy scum has been coming to the top, and bubbling and making a great show, so that when other people glance at us hastily they see only this light scum, and then they go away and write books about it, and call us hard names. But all the time, Rollo, the real article which fills the pot has been boiling away underneath steadily, but surely, and it's about time for a skimming to take place."

"Then what will become of the scum?"

"It would be thrown over the back fence, Rollo, its of no earthly use, and never can be."

"Did you think of all that yourself, pa?"

"Yes, Rollo, but I wore a hole in my hat doing it. I was always famous for thinking, even when a boy I used to get my thinking gear running at a high rate of speed. Many a time and oft has my father sent me out to pull an acre of beans, and found me an hour later, sitting beside some purling brook, with my fish rod over a stump engaged in a violent thinking match with myself. I tried to explain to him that thinking in this position rested my back, but he was a harsh man and would remark as he unhooked a three inch trace and laid me across his knee, 'Yes, but thinking don't pull beans.' After these little episodes I was wont to think standing up for a week or so."

"Are those men in the window there thinking, pa?"

"No, Rollo, they each have a valet who does that." "Who are they?"

"They're members of the Baltimore club, Rollo. Let us pass by on the other side of the street for it pains them under their hat bands to see ordinary people pass their door."

"What do they do, anyway?"

"They are chiefly occupied in gossiping about the girls that pass, burning cigarettes and keeping their trousers creased."

"See how funny that girl walks, Pa! Is there anything the matter with her?"

"Yes, lots. She's got into one of those tight dresses and her dressmaker is making a holy show of her. The skirt will only allow her to take a six inch step."

"I shouldn't think she would like that!"

"She does though, she thinks she's a howling swell, and if she had to wear manacles on her ankles she would think it was horrible, but the effect is the same."

"See that fellow with that little short white coat. He must have his little brother's coat on hasn't he?"

"There you're out in it again. He's wearing an English walking coat, and he imagines that people are coming blocks to see him." "But he isn't English is he?"

"No, he was born in South Baltimore and makes $8 a week in a Lexington street bargain factory."

"How does he buy such nice clothes?"

"His mother takes in washing, so he don't have to pay any board."

"Will he be president some day?"

"Perhaps so, of a dude protective society. But I see its about three inches past four, so we'd better be moving our shoe leather towards Carey street, and leave the 400 to get the bad taste out of its mouth with $1 champagne and terrapin."—Baltimore Critic.

HOW LAND SPECULATION PAYS

On Friday of last week there was a transfer of a plot of land on the upper part of Manhattan Island known as Washington Heights. The land lies between Tenth avenue, which runs along the edge of the bluff on the east, and Kingsbridge Road on the west, and One Hundred and Eighty second street and One Hundred and Seventy-seventh street on the north and south. It comprises about 18 full blocks or 400 city lots. The price paid for this plot was $1,000,000. The purchasers are a syndicate of New Yorkers who propose to place the property on the market in small plots. The sellers were Vice-President Levi P. Morton and his partner, George Bliss.

This property was known as the General Butterfield farm and was purchased by Morton and Bliss in the latter part of 1885, just five and one-half years ago for $450,000. Since that time the improvement of the cable road on Tenth avenue, the building of the Washington Bridge across the Harlem and the laying out of One Hundred and Eighty second street has brought the land into the market. And the result has been an accretion in value in the five and one-half years of just $550,000, or $100,000 per year. This increase on an investment of $450,000 represents a profit of over 22 per cent. per annum. If we estimate the average rate of profit, in business investments over and above all expenses, insurance and wages of superintendence at as high as 7 per cent., we see that it has paid Messrs Morton and Bliss just three times as well to speculate on the prime necessity of life and withhold from use the source of all production—land, as to invest their money in productive enterprises, employ labor and build up the community.—N. Y. Standard.

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