

AS SEEN IN EUROPE.

How the Fame of the United States Has Been Injured. European Anarchists Are Joyful, Like Those at Home—Every Throne in Europe Has Been Strengthened by the Late Assault Upon the Government in This Country.

(Regular Correspondence RECORD-UNION.) LONDON, July 13.—All Europe is affected by the situation in the United States that has grown out of the original petty strike of the Pullman employes. American news is given first place in all newspapers published in all languages, and leaders try to interpret or to make use of the sensational flashes from the Atlantic cable. In railway cars, in the streets, in clubs, and everywhere where men and women come together, comment is made on the events that mark the progress of things in "the States." The slow-moving, deliberate European is thoroughly shaken, and his opinions, so variously expressed, show that while the old countries can boast of their freedom from such catastrophes (sociologically they are disasters), they, too, intellectually are affected by what has occurred in the New World. No strikes have followed here or on the continent; workmen have not been aroused to imitate their excited American counterparts, but ideas have been modified, and the opinions and politics and the political hopes and creeds of thousands of individuals have been shaken to their foundations. Morally, the American strike has been seriously felt here, and the effect will be more enduring perhaps than in our own country, where opinions are in the air and recovery from all setbacks quick and easy.

As a phenomenon of government almost exclusively, is the matter treated, whether in the newspapers or in conversation. It is reasoned that the causes and the circumstantial justification of the strike is a domestic question for us Americans, and that we should solve it ourselves. With that they refuse expressly and repeatedly and with a singular unanimity to have anything to do. The Evening Standard, however, expressed another reason often spoken in conversation for not discussing the merits of the strike, when it declared that the extreme and radical strikers and the extent of the moral support of public opinion reported by the American correspondents, made the strike a secondary matter, as compared with the broader question of the ability of a certain form of government to govern.

Discussion has not been quite fair. It has not been free of malice, and the papers representing established interests have not hesitated to point retrogressive morals with. But it seems truly to appear under all opinion that the reputation of private property is a genuine fear. Not entirely is this alarm for the security of property, for those who have no share in threatened interests have a feeling of uneasiness. Intelligent men, however, have thought agree that justice was severely threatened, law was trampled upon, and that democracy was committing suicide early in life. To the latter class, however, is not easy under the circumstances, and foreigners make the American's life abroad miserable with their "blasted" attitude, very useful advice, but put to you in broad English by a "bloody Britisher."

"I say, don't you know, I always thought that the working classes, don't you know, and that in 'the States' every man had a vote?" "That is so," I replied. "If I and another 'working class' in the majority?" "Pretty nearly," I supposed, though the next move was clearly to be a check-mate. "Ah! don't you know, we over here cannot understand why the 'bloody chaps' don't vote their policy into existence. I say, it looks as though universal suffrage is a very useful thing, now, don't it? Eh? Your 'classes' are more intelligent than ours, and yet they would rather smash things than vote things, don't you think now?" "So he drops his eyes and looks as though a good thrashing would do him good, don't you know?" "That our people would prefer to act as a mob, rather than as a majority, is a point often raised by foreigners. They cannot understand why so large a class as union workmen, well-organized, intelligent, and with a form of government long striven for all over the world, should turn from the mediums of legislation to violence like a down-trodden cannibal. You may explain that they do use the Legislature, but the answer is in their efforts made this winter and during recent years in the different States and in the National Legislature. In the Legislature, there has appeared the same recklessness of consequences, the same mob characteristics—disregard of equity, of sound finance, very useful advice, thought, and reflection, and some passion and fetishism.

Every throne in Europe has been strengthened by the means chosen by labor to execute its will and the incapacity (or failure, at least) of the Government promptly to restrain strikers from violence and crimes. An army officer remarked that the resort to violence by strikers never could succeed in the long run. "For," he added, "their disorganization and their consequent inability to appear and disappear in a body, and to act successively, as they did in Chicago, will be made a study by military men, to the end that a method of maneuvering to defeat the strikers will be developed. The success of the Chicago strikers in their guerrilla warfare interested European observers, but it has merely taught the police and the Government the art of preparing to cope with such modes of contest in great cities. Foreseen, the trained forces of any Government are considered capable of meeting and defeating street fighters. Thus none of the ugly tears that have been aroused by the strike come from the brief success of the mob.

More significant is the doubt that has spread abroad in the adequacy of the democratic concessions to the people and in the ability of the republican form of government to govern in a manner that will put all men to achieve their ends in an orderly, legal way, without resort to violence. Conservative (royalist and imperial) organs are leaning at the liberal papers, asking whether the universal suffrage demanded in Germany and England, and the equal suffrage (each and every man one and only one vote) demanded in England, is to satisfy the people. These Tory sheets can say with seeming justice that the subject is unfit to have the ballot, and that the people are going behind and beyond it to carry out their will. The liberal papers are either silent or are apologizing. There is no argument whatever on the part of any organ worth considering to justify forces. The anarchistic papers of Paris are happy for they say that anarchy is the only solution for sociological and industrial problems. But the liberal papers are eating humble pie. They say that "the people" in America have not yet learned to use the ballot; that the existence everywhere in America of a "spoils" rule shows that, by recalling the organization in the middle ages of bands of men with leaders. The leader or military chief system of government, they say, has repeated itself in American politics. But the outcome, they insist, will be through individualism to democratic and real popular rule and order. It is humiliating, however, to have these, our friends, conceding that neither the intelligence nor the sense of order and individualism in the United States. "The partial failure of the Central Government to put down incendiary, 'civil war' (as they term it) and murder

IN RELIGION'S REALM.

Expressions From the Various Religious Newspapers. The Religious Thought of the Day as Expressed in the Secular Press—Some Matters of Interest to Both Ministers and Laymen.

Speaking of Mgr. Satolli's recent deliverance on the liquor question, the York Evangelist (Pres.) says: "It is safe to say that never before in the history of the Catholic Church in this country has such an important position on the temperance question been taken by a Roman Catholic prelate. And it must be remembered that the ablegate speaks with the voice of the Pope, and that Leo has repeatedly and positively sanctioned the acts of his delegate and affirmed and upheld his decisions thus far without a single qualification. One point in the decision should be carefully noted. The ablegate does not decide that no saloon keepers shall hereafter be or become members of Catholic societies. He does not decide that present members are or must be expelled. He approves their expulsion, but especially he upholds the authority of all Catholic Bishops in expelling them or in forbidding their membership. This leaves the responsibility for the general dioceses with the respective Bishops. The decision must be of importance in another way. Not only is it an utterance on the liquor question—it is an utterance on the range of episcopal authority. It settles the question of the membership of diocesan societies in regard to temperance considerations, he can do the same in regard to other matters. And if he can thus regulate the membership of such societies at all, without interference or restriction, his power in many other directions may be more extensive than many have hitherto admitted.

"Whatever may be the quasi-political significance of the Waterson-Satolli episode, there cannot be two opinions about the moral meaning of the course taken by the Roman Bishop," observes the ecumenical poetical organ, the Catholic Herald. "There has been an idea that intemperance, as the concomitant of saloon keeping and saloon haunting, had not been recognized as true enmity to the Roman Catholic faith. Saloon keepers have always been liberal to the church, and, to the popular mind, this liberality was sometimes supposed to atone to the ecclesiastical power for the saloon-keeping. We are not called upon to say whether this idea about the Roman clergy and their position toward the liquor business is true or false. We believe it to be false. Bishop Waterson, by his courage and persistency has shown the Protestants that he can insist against intemperance on lines as strict, uncompromising and unpopular as Father Mathew or Canon Wilberforce. Whether other of our courageous Western prelates will follow his example, we cannot predict. It will, however, be admitted by all that the Roman Church will not attain her highest possible usefulness and success until she has united herself in line with the best moral and philanthropic movements of the American people."

"We welcome most heartily the numerous expressions of satisfaction with Satolli's action," says the Interior (Pres.) of Chicago, "that the recent controversialists, though they rank high in theological science, appeared to miss the purpose of Messianic prophecy. To state the truth in the simplest way: The Gospel has been preached for the salvation of the world, and the beginning of redemption was announced immediately after the first sin. The prophets were preachers of the Gospel for its then immediate effect upon human sinners. This fact lies with all-comprehending prominence on the face of every prophecy. They sought to produce godly lives by preaching the Gospel, and to secure the forgiveness of sin. It is not attained through the medium of foreshadowing sacrifice. Those prophecies were not necessary to establish the claims of Christ when his earthly authority did not in the least rest upon them. They were employed by Christ and His apostles as logical premises to carry out their mission. It is not those who believed in the truthfulness of the prophecies, but, as the New Testament record shows, with little effect on those who should have believed in them. And we may say that even now the Messianic prophecies of the Old Testament are not taken to establish the character of Christ, but as revelations of what that character is. The pulpits they are universally used to elucidate a character and claims which are already firmly established."

"In religion both prophet and priest have a mission to our souls," says the Christian Register, "the long centuries of the past have at last laid a form free to speak his word, and it is a precious message that he bears. But when we pray, we are yielding our hearts to the will of God. Then it is our sentiment of trust that speaks, and its best language is that which long association has endeared to us. The priest claims a mission to the human nature in his clinging to ancient forms of the devotional life. It cannot be a wholly natural development that carries on the old forms of devotion. Through we yield nothing to the priest's wrongful assumption of authority, yet the prayers of the church are our prayers as well as his. Her inheritance is no private property of hers, but belongs to all mankind. Her rites are for us so far as we can fit them to our needs. On this ground, Christians in her is for our quickening and awakening and never should we go far in spirit from her who, though yet in prison and in bonds, is still the sacred mother of us all."

Discussing the proper attitude toward pleasures of a doubtful character, the Congregationalist of Boston remarks: "The policy of total abstinence has apparent merits. It seems safe. It may involve large and frequent self-sacrifice, but this is at once the duty and the privilege of him who, whether a Christian by profession or not, is trying to be and to help others to be as noble and useful as possible. His indulgence may create real moral danger for some weaker brother, and this is a serious risk to be taken. On this ground, Christians often, and perhaps generally, have favored the theory of total abstinence, however short they may have come in practice. It is a questionable, however, the other policy—that of discriminating, self-controlled indulgence—be not really superior morally and more in accord with the teaching of the example of Jesus Himself. The Christian has the uniform surrender of which, even for the sake of possible benefit to others, is mischievous. The weakness of the weak brother often is allowed to impose upon others. He may not be to blame for being weak, but he is for remaining weak, and often the only way in which he can

be led to grow stronger is by being forced to make just the effort necessary to discover a pause at the line beyond which a certain pleasure becomes injurious."

Of Mgr. Satolli's decision, the New York Nation says: "We doubt whether any act of either church or State within the last ten years has had in it more promise of power to restrict the liquor traffic and bring it under obloquy in that section of the community in which it is most desirable that it should be brought into obloquy. In this country public opinion is more potent than law. If Bishop Waterson and Mgr. Satolli represent the public sentiment of the Roman Catholic hierarchy on the subject of the liquor traffic, and from this utterance will take courage from this utterance and follow the precedent which it sets, the Roman Catholic Church can exert an influence against the saloon equal only by the influence exerted by the conjoined exertions of the Christian wives and mothers through the various temperance organizations in which they are co-operating."

The California Catholic says: "Never was it more important than at present that Catholics should well understand the doctrines of the church and be able to give a reason for their faith. Ignorance concerning our beliefs and practices is a danger for much of the unity and bigotedly rampant throughout the States. It is said a little learning is a dangerous thing; the exception is where religion is concerned. Every point of our faith, teaching securely known is a stone well placed in the temple of religious knowledge."

[For the RECORD-UNION.] ANCIENT THEOSOPHY. If we to-day eons back should be twirled To earliest philosophy, We'd smile that they knew of an occult world, And believed in theosophy. In the days when beings were first human, When to our race nature was given, Not an old maid—what delight to woman!— Then the days truly were golden. When the gods of Olympus created The fair position race for his earth, And pray'd for tender love and truth, But constantly planned for their myth. Toll was not heard of, and pleasure and ease Were never with strife commingled; To these mortals was known but one disease, Their veins with love fairly tingled. If a youth fell in love with a maiden, And the maid in love with the youth, Happy they, in terrestrial Aldein, With home in a palace of truth. And if by chance in their loves they were Lov'd and lov'd in a palace of truth, This maid and this youth cross'd in love, For she would fly off as a dove. And our hero with heart-beatings so deep Would pray a release from his bands, And death would steal him away awhile Asleep. And he'd fly to heavenly strands. In unseen realms await their truth they plight, And dispense great wealth to mortals; Carefully they guide Cupid's darts aright, And for lovers watch the portals. If we to-day eons back should be twirled To earliest philosophy, We'd smile that they knew of an occult world, And believed in theosophy. VAN LIEBH.

BEFORE SLEEPING. Now is the dead of night, and I must sleep; But first, my soul, if thou dost aught recall Wherein thou hast done ill, I bid thee recall; And pray thy tender heart be true and true; Pledge thyself clean of whatso bitter late Thou hast for them that wrong thee; sink thy heart from them that stand in a higher state Than thou; whom God thy happier chance denies. Be all for heaven; think life draws near the close; Give to repentance what's last conscious breath; For more and more this mortal weakness grows. That pledges thee to take the form of death, And sleep awhile. What if in dreams the door Of life should shut, and thou return no more?—GARY BATTERBY, in good words.

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beled to grow stronger is by being forced to make just the effort necessary to discover a pause at the line beyond which a certain pleasure becomes injurious."

RECENT SCIENTIFIC RESEARCH.

Annual Meeting of the Victoria Institute. Philosophical and Scientific Subjects Discussed by Distinguished and Learned Men.

(Special Correspondence of RECORD-UNION.) LONDON, July 24.—One of the largest recent gatherings in London, England, was the annual meeting of the Victoria Institute in July. It was presided over by Sir George Stokes, Bart., F. R. S., ex-President of the Royal Society, and now President of the institute in question. Many home, colonial and American members attended, and although the day was most unpleasantly rainy, the large hall of the Society of Arts, in which the meeting was held, was full to overflowing. Letters were received from the following members expressing their inability to be present: Lord Kelvin, President of the Royal Society; Dr. Smith, the Primate of New South Wales; the Bishop of Caledonia; Bishop Hale of Cairo, U. S. A.; Professors Sayce and Prestwich; the past President of the Geological Society, and some others. The annual address was given by Professor Duns, F. R. S. E. of Edinburgh, the subject being Science and Anthropology especially as connected with folklore and more particularly with the study of which the Rev. R. F. McLeod, the author being unavoidably absent.

Dr. Duns commenced by explaining the reasons for selecting such a subject as Stone Folklore, one apparently of little importance; yet as folklore was now being ranked with anthropology, and stone folklore was a branch of the study of which threw some light on many facts in the historical records of the world, it seemed desirable he should give the results of his study of one special branch, that connected with stone folklores, which was allied with ancient superstitions. He described the nature and geological character of stones in question, the superstitions they afforded to the people, and the frequent mention in history, even among nations in the earliest historic times. Perhaps none are so competent to give to the world an exact statement of facts in regard to this department of folklores as Dr. Duns, for he has made it a subject of long study, and his collection of evidence and examples is unique. For such an explorer to give to the world the results of his work is not only a gain, but enables the public to avoid the danger, so often experienced in regard to the work of less accomplished men, of drawing wrong conclusions.

His Excellency the United States Ambassador had sent notice that he would, if possible, be at the institute's gathering, but in his absence the Right Hon. Lord Halsbury, ex-Lord High Chancellor of England, took his place, and in moving words of commendation for the admirable way in which he had rendered the author's work. The other speakers were Sir H. Markby, G. C. M. G., K. C. B., F. R. S.; Sir Joseph Payson, G. C. S. I., F. R. S.; Sir George Buchanan, F. R. S.; His Honor J. Otona Payne, Chief Registrar of the Supreme Court of Lagos, West Africa; Surgeon-General G. A. Gordon, C. B.; Professor Hull, F. R. S., late Director of the Geological Survey of Ireland, and F. Corbet of Ceylon, the Honorary Secretary. Captain F. Petrie, in reading the report of the institute—whose object is to investigate all philosophical and scientific questions, including any alleged to militate against the truths of Revelation—referred to the value of the work recently done. The institute's membership has increased the past year, among those lately

THEY DON'T AGREE.

joining being Lord Kelvin (who intended to have spoken at the meeting). Several important papers, communications, etc., had been considered during the session, their authors being Lord Halsbury, F. R. S.; G. Buckton, F. R. S.; Sir W. Dawson, F. R. S.; Professor James Kelkie, F. R. S.; Sir H. Howarth, F. R. S.; Professor Hughes, F. R. S.; Professor Hull, F. R. S.; Professor T. R. Jones, F. R. S.; Dr. Prestwich, D. O. L., F. R. S.; Sir Thomas Wade, F. R. S.; Horneuzi Rassam, the discoverer of Separvaim, etc.; Dr. Woodward, President of the Geological Society; Surgeon-General Gordon, G. B.; Professor R. P. Pinches, Major Conder, Dr. J. Fraser, Professor Macloskie of Princeton, and many others.

Among the subjects taken up, one by Dr. Prestwich the acknowledged Nestorian among geologists, "A Possible Cause for the Origin of the Tradition of the Flood," had been very fully dealt with. Dr. Prestwich brought before the institute all those geological phenomena which had come under his observation during half a century of geological research throughout Europe and the coasts of the Mediterranean, which were "only explicable upon the hypothesis of a widespread and short submergence of continental dimensions, followed by early re-elevation, and his hypothesis satisfied all the important conditions of the problem."

Among other subjects, Dr. Warren Upham, and others, considered the period of the ice age, in doing which he cited evidence collected throughout the American continent, which forced investigators to consider that the period of the great ice age was 19,000, not 11,000, as even 80,000 years ago, a contention which Dr. Prestwich and others supported, but on entirely different data.

Other subjects were "Eastern Exploration," the "Babylonian Records" of a Primitive Monotheism (in which it was clearly proved from readings in recently deciphered Assyrian tablets that Monotheism existed in Assyria before the time of Abraham, a result also in accordance with evidence from the earliest known Egyptian records, but opposed to the recent speculations of certain leading modern writers); "Biological Research" (in which it was shown that the contention of some biologists that that science afforded a negative evidence to the existence of an over-ruling Providence was untenable); "Illustrations and Confirmations of the Bible Record from Recent Discoveries"; "The Origin of the Australian People"; "Habit in Man"; "Chinese Ethics," etc. Reference was made to the institute's increasing membership abroad and in the colonies, and the success of the work by which its most distant members could take a part in considering the subjects brought forward; also to the useful purposes which the members (not only students, but any taking even a passing interest in the subjects), especially in the colonies, found the society's investigations and all tending to prove that the institute was rapidly becoming what it aimed at being—a society of world-wide character.

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