THE GOSPEL OF WEALTH.

ANDREW CARNEGIE TO YOUNG MEN.

THE FIRST OF A SERIES OF SUNDAY EVENING LECTURES IN THE REV. DR. EATON'S CHURCH.

The first in the series of Sunday evening lectures to young men to be given in the Church of the Divine Paternity, Fifth-ave. and Forty-fifth-st., was delivered last evening by Andrew Carnegie. His subject was "Young Men and Business Life; or, the Gospel of Wealth." Mr. Carnegie met a fine audience. Every seat on the main floor of the church and in the galleries was occupied. It seemed a little odd to look upon Mr. Carnegie occupying the pulpit of the late Dr. Chapin. But he was well supported; and if he had become embarrassed in his effort any one of the five gentlemen sitting behind him could have come forward and meritoriously filled the part of a sort of understudy. These were the Rev. Charles H. Eaton, pastor of the church; the Rev. Dr. Robert Collyer, Sir Edwin Arnold, George Gunton and John Bartholomew.

Mr. Carnegie's address was delivered in an off-hand, conversational manner, and at times the disposition to applaud proved to be uncontrollable. But it was all forgiven by general consent. Mr. Eaton introduced the speaker, and at the close of the address made some supplemental remarks. Then, alluding to the representative character of those on the platform in the matter of nativity, and the fact that the national hymn of England, of Germany and of America was set to the same music, he proposed that the congregation should sing "My Native Country, 'Tis of Thee," which was done with thrilling effect.

The second lecture of the course will be by General Stewart L. Woodford on Sunday evening next. His subject will be "Young Men and Political Life, or Personal Political Duty." On February 21 Dr. John S. White will speak on "Physical Training and Morals." He will be followed by Colonel Thomas Wentworth Higginson on February 28, whose theme will be "Young Men and Literary Life, or the Literary Profession in America." The closing lecture of the series will be by the Rev. Dr. Robert Collyer, on "Young Men and the Religious Life, or What Crowns All."

The lectures are free and a cordial welcome is extended to all by the pastor of the church. Mr. Carnegie spoke as follows:

BEGINNING AT THE BEGINNING.

Your pastor has requested me to address you tonight upon "Wealth."

From the earliest times the accumulation of wealth has been the subject of denunciation. Lycurgus, Moses, equally with Plato and Diogenes and most of the early teachers, echo the curse of Isaiah: "Woe unto them that join house to house, that lay field to field."

In approaching the subject, we must ever hear ringing in our ears: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven." Yet the accumulation of property has proved too strong for all the teachers and lawgivers. As Mr. Gladstone has recently said, "It is the business of the world."

It is necessary to trace the beginnings of wealth which has thus triumphed over all opposition:

In the savage condition of our race there could be no accumulation of property. The few people then existing obtained each day the necessary food, and clothed themselves with the skins of the animals captured. They were wanderers, taking no thought of the morrow; they lived day by day. As population increased, men formed themselves into tribes and divided regions between them, and finally established permanent quarters in villages, and began to cultivate the soil around them year after year. Still there was little private property. All was held in common by each tribe. Neither was there any exchange of products, even with each other, much less with other tribes. Men wished only to eat and drink, to clothe and shelter themselves.

Our race then was no longer in the savage state. It had made its first step upward and entered the barbarous stage, for men had then resting places, homes upon earth. They had ceased to wander.

As improvement came, for the law of improvement is written upon the race, more wants were felt. Very soon one man of the tribe was found able to make better hunting and fishing implements than any one else, and then other members agreed to do his work in the field if he would make these better implements for them. Another was the best hunter, another the best fisherman, and gradually such experts each took to the work he could do best, and instead of doing everything for themselves, men began to exchange the products of their superior skill, and thus from the simple homogeneous barbarous state the foundation was laid for the complex heterogeneous society of to-day. The age of specialization began. Man ceased to be jacks-of-all-trades and masters of none, and each became master of one.

At a much later period in the history of our race, tribes began to exchange their products with each other, for men were no longer satisfied to restrict themselves to the products of any one region. It was found that one tribe could grow, capture or make something which another could not. Interchange of articles began and commerce thus arose. The petty manufacturer of hunting or fishing implements, or of moccasins, or the petty merchant took with him to some near-by tribe the product of his own tribe and brought home some of the products of the other; and as he could not know exactly how much of any one article would be required, he sometimes had more of some things than he could dispose of upon his return, so he had a small stock of these things on hand; that is, he accumulated some articles and kept them ready to supply future customers, and in this way there began the accumulation of surplus property. That all-absorbing element of wealth had appeared upon the earth. There was something stored up for the future, which labor had made in the present. Some honey laid up in the social hive.

INDIVIDUALISM CROPS UP.

After a time the communal system was found fatal to further development, because it placed the lazy, drunken, incompetent man upon an equality with the industrious, capable and well-doing; it failed to approve merit and to disapprove vice; to reward labor and to punish sloth. The foundation of civilization was laid that hour, the tribe burst the shell of communal barbarism, and proclaimed individualism as the basis of life; proclaimed that those who do not work shall not eat; those who do not sow shall not reap; proclaimed the right of private property, the right of a man to reap what he sows, and only what he sows.

This was the birth of a new power—individualism. Every tub then stood upon its own bottom. It was an evolution, the result of experience; an experience which is repeated in every attempt made to-day to abandon individualism and restore the communistic idea of all things in common. "With whatsoever measure ye mete it will be measured out to you" has ever since been the law of progress. In savage and barbarous countries to-day, we still find the old system, but nowhere on earth do we find progress, civilization, except where every man gathers the fruits of his own labor in security, "and sit under his own vine and under his own fig tree with none to make afraid." Mark you, not under the vine or fig tree of tribe, or community, but under his individual-own, as the most advanced man sits in a house all his own.

Even after the warring tribal phase had given place to the pastoral age, life was exceedingly simple. There was little or no manufacturing, no mining, no seas to cross, and even when the wants of the people became more and more various, manufacturing, mining and commerce were begun only upon the smallest scale. Each weaver wove in his little cot, as I have seen them still weaving in India. Iron was made in small quantities at little fires which one family could easily work. Commerce was almost unknown. No opportunities presented themselves, therefore, for the rapid accumulation of wealth. No man could possibly gather enough beyond his immediate wants to differentiate him much from his neighbors in his house, environments, or mode of living. There were no great employers of labor.

With the invention of steam, electricity, the railway, and other things, all was rapidly changed. Instead of each weaver making cloth in his own house, we have the modern factory which produces miles of yards per day which is sold for a few cents per yard. Instead of the small forge making a ton of iron, we have vast establishments filled with ponderous machinery which produce thousands of tons per day, which is sold in the form of steel for a cent and a fraction per pound. Instead of the petty trader between communities carrying his bag upon his back, the merchant in New-York, by a spark of fire flying under the sea, orders a ship with a hundred thousand cases of tea to spread its sails from China. Another spark, and a similar ship leaves the ports of Brazil laden with sugar. Another spark, and ships sail from our ports laden with food for the people of crowded Europe.

To perform such functions enormous sums of accumulated wealth concentrated in one, or in few hands, are requisite. The merchant could not move the ships, the manufacturer could not build the factory, unless possessed of sums which in the pastoral age would have seemed fabulous. No ship, no railway, no telegraph line, no house, no bank, could be constructed; a universal paralysis would strike human society if the hoards of accumulated wealth were withdrawn from the hands of the few and an equal distribution made among all. Few of the agencies for the supply of the wants of society to-day could ever have been created, or could exist for a moment, had not the forces of civilization proved too powerful for the denunciation of early writers against the accumulation of wealth.

GREAT WEALTH THE SLAVE OF ALL.

Conditions in our day are thus so different from those of the past, when wealth was necessarily hoarded in small sums, and it was evidence of the selfish, grasping spirit of the miser when any man accumulated wealth. The denunciation of this spirit by early teachers was fully justified. But a great change soon came upon human life. The highest authority rebuked those who hoarded their wealth; but to the man who used it so as to produce more, he said, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I shall make thee ruler over many." Thus the denunciation of accumulated wealth, which we note in the early teachers, is here changed, and the failure to use it so as to accumulate more is reproved. And it is found that the progress of the race is dependent upon thrift, industry and the accumulation of wealth. The law of "an eye for an eye and a tooth for a tooth" is not more completely changed under the Christian dispensation.

This change was inevitable, since with us to-day almost every dollar is kept in active use, and must add to the wealth of the masses of the Nation. Consider the richest man the world ever saw, who died in this city a few years ago. It was found that, except the small amount of money consumed in supplying his daily needs, a mere bagatelle, every dollar of his fortune was invested in constructing and operating our railway system, by which the cost of bringing food from the great granary of the West to the people at our doors was reduced to less than one-half cent per ton per mile. Wealth was never put to a greater use for the people. What the owner received for his wealth was, only during his few years upon earth, a grander residence and more sumptuous living.

Accumulated wealth, which by a fiction we call the property of one, has become the slave of all, at work day and night promoting the general wealth of the community. Unless it be hoarded in the form of jewels, or the precious metals, it is impracticable to devise any mode of using it which will not promote the general good. Small sums, no doubt, can be wasted, but great wealth to-day, under our conditions, must inevitably be kept at work chiefly for the benefit of the masses, whether its nominal owner desires it or not. This was exactly the reverse in ancient times, when it was hoarded for selfish, miserly ends, which aroused the hostility of the early teachers to its accumulation. Their opposition has little bearing upon the question to-day, since wealth, under present conditions, is no longer primarily for the individual, but for the people, and cannot be diverted from working in their behalf.

In a new country like ours, and owing to new inventions it has been possible for a few to make enormous fortunes, but every day the opportunities for doing so become less and less. The poor are not becoming poorer, and the rich richer; but the rich are now becoming fewer and poorer, and the poor richer and greater in numbers. Statistics prove this incontestibly. The deposits of savings banks, the low price of commodities, the high wages of labor, and the lower and lower returns made upon capital, which is a marked feature of our time, leave no room for doubt that the distribution of wealth among the many is now taking place with great rapidity. The income tax returns of Britain, the best evidence that can be had upon this subject, are conclusive. These show that during the eleven years from 1876 to 1887 the number of men receiving from $750 to $2,500 per year increased more than 21 per cent, while the number receiving from $5,000 to $25,000 actually decreased 2 1-2 per cent. The total number of estates dealt with for probate duty in 1885 amounted to 59,000. Forty-five thousand nine hundred and fifty of these were under $5,000 value. Were we burdened with an income tax as the monarchy is, it is certain that a similar state of affairs would be proved to exist here with us.

ANOTHER POPULAR MISTAKE.

Another cause prevents the growth of great individual fortunes. I refer to corporations, limited liability companies. We hear much of a few individuals who are supposed to own the railway system of America. This is a great mistake. The New-York Central Railway in this State, between New-York and Buffalo alone, for instance, is owned by more than 10,000 people. The Pennsylvania Railroad between Philadelphia and Pittsburg is owned by a greater number than it employs. So it is with the entire railway systems of the world. Our banks are owned by thousands of shareholders; there is scarcely a manufacturing or transportation, commercial and mining company in the world which is not the property of hundreds or thousands of people of moderate means. The number of widows and orphans and of estates interested in these is surprising. In several cases which I have investigated these amount to one-quarter, and in some cases to one-third of the total capital.

There is scarcely a popular belief which has so little real basis of truth as that the business of the world, whether in transportation, manufacturing or banking, is in the hands of the few, or that it is not continually spreading more and more among the community. Any man desirous of embarking in business can do so by purchasing shares of the leading companies in every branch of business. He can be in business for himself for a hundred dollars.

The people are deceived by estimates given of the fortunes left by individuals. Men are rated as worth twenty millions of dollars who have not two hundred thousand. Many are called millionaires who can scarcely pay their debts. I sat next Mr. Evarts not long since at a dinner and a gentleman expressed his approval of men administering their surplus wealth during life, because, he said, "they could not take it with them at death." "Well," said the eminent jurist, "my experience as a lawyer is that they do somehow or other manage to take three-fourths of it."

The returns of several branches of business for last year have recently been made: seventy-eight cotton manufacturing companies have reported to their shareholders in England. The total return upon the capital invested amounted to thirty-five one-hundredths of one per cent—about one-third of one per cent. The iron and steel manufacturers of Scotland show even a worse state of affairs; they have not only made nothing but they have lost. The dividends of the New England mills last year amount to a small rate of interest. Business in most branches has scarcely made interest upon the capital invested. All authorities agree, and statistics prove, that while wages have increased in recent years about twenty-seven per cent, and the price of commodities has fallen, yet the returns upon capital have been less and less.

If there be one thing certain, it is that the tendency which existed for some time after the introduction of steam and electricity toward the accumulation of great fortunes in the hands of the few has been completely arrested and that the reverse action has begun. The conditions, as they stand in the business world, are rapidly distributing wealth more and more among the many. This is most encouraging. Nevertheless, the fact remains, that some great fortunes do exist, and will continue to be made, hereafter by the increase in value of real estate, more than by all other causes combined. And as the owner here gains not by his own labor, or ability, so much as by the labor of others—gains by the growth of the community which he does little to promote—these fortunes are justly viewed with disfavor. The question arises, How are these great fortunes to be prevented, and is it wise to endeavor to restrict the free play of the natural laws under which they arise?

We meet with men who advocate different cures for this evil. Some would prevent by law the accumulation of wealth in the hands of any single individual beyond a certain sum; others urge that the state should manage all business and pay the various officers and employes of the industrial army, as it pays the officers and men of the Army and Navy, leaving the ownership of the land by the Nation, and all taxation placed upon it, the remedy for the alleged poverty of the many and the excessive wealth of the few. Some urge a return to communism. Most thinkers see in these suggestions remedies far worse than the disease, which as we have seen has begun to cure itself, at least in the world of business. They think that the march of progress is not to be accelerated; pauperism is not to be lessened by going back to the systems which flourished in barbaric times, from which the race has slowly toiled upward and freed itself.

THE OLD INCENTIVE STILL NEEDED.

So far as the human race has made any progress it has been built upon individualism; it has needed and still needs the incentive of reward to stimulate effort. There must be prizes in life to call forth the best results. Our task is to change human nature before we displace the foundation upon which it rests and upon which some progress is steadily making. Men are slowly improved, step by step, and those reformers who would substitute revolution for evolution, and would have the race bound at once over intervening space where no solid steps exist, must surely cause it to fall below the existing level.

We find under present conditions a greater and greater proportion of the earnings of capital and labor continually going to labor; that wealth is being very rapidly distributed; that pauperism grows less and less. Our school of thought, therefore, teaches that it is best to allow the laws of accumulation to remain free as they are now, the laws of distribution as free; that individuals should be encouraged to go forward developing the resources of the country and accumulating wealth, since wealth in our day must promote the general good. We believe that the next step we should take is to change the practice of men in using wealth after it is acquired, not before its acquisition, so that the incentive which induces men to labor and accumulate may not be sapped. We come, therefore, to the teaching of the Gospel of Wealth:

Great wealth has hitherto generally been held by its possessors and distributed after death. It has chiefly gone by two modes. First, to the family. Men have toiled, even denied themselves the comforts of life, that their children might inherit fortunes. This is the worst use to which wealth can be put. Such bequests are usually made with less thought of the good of the child than of the vanity of the parent, or when made from affection, it is an unthinking affection, for it is clear that wealth bestowed upon children is generally a curse and not a blessing. Bishop Potter, in his suggestive speech before the Chamber of Commerce last month, said:

"The effect of a great inheritance upon children, whether in prospect or in possession, is seldom healthful. It is apt to take away the stimulus to mental or physical exertion, and to weaken, if it does not debase, the character. Is it not better for every boy who comes to man's estate that he should be made to carve for himself the fortune he would fain possess? Will he be the same man if he comes into a fortune by his father that he would be if left to take his place in the ranks and struggle for himself?"

There can be but one answer to these pregnant questions. You have only to look around you to see that the sons of rich men burdened with wealth, as a rule, lead lives neither creditable to themselves nor valuable to the State. There are exceptions to all rules, but not more exceptions, we think, to this rule than to rules generally, that the "almighty dollar" bequeathed to children is an "almighty curse." If it be easier for a camel to pass through the eye of a needle than for a rich man to enter in heaven, it is also certainly more difficult for the rich man's son to live a worthy life upon earth. Such as do are entitled to special award, approval and admiration, for the temptations against which they contend are terrible. No man has a right to handicap his son with such a burden as great wealth. It is no proper use of wealth, then, we hold, to bequeath it in great amounts to children.

The second mode of disposal is bequeathing it to charitable and public institutions, which, no doubt, is a much better use of wealth than the first. But no credit can be given those who hoard their millions during life and only release their hold at the summons which cannot be denied. There is no grace in the gift; there is no gift; what one cannot keep cannot be given. From the failures which attend this mode of distribution, we may well assume that Providence regards it with no kindly eye. Most of these legacies fail to effect, or even to reach, the desired end. They are wasted, as a rule, in pitiful litigation or squandered by clients.

SURPLUS WEALTH A SACRED TRUST.

The gospel of wealth is comprised in a few words. Surplus wealth is a sacred trust which its possessor is bound to administer in his lifetime for the good of the community from which it was derived. It teaches that the man who dies possessed of millions of available wealth, which was free, and his to administer during his lifetime, dies disgraced. It recognizes, of course, that men must keep their capital in business as long as they labor, for capital is the tool by which they work wonders; but beyond the capital necessarily so employed the aim of the millionaire should be to die poor. The use of surplus wealth for objects which commend themselves to the administrator as the best calculated to promote the genuine improvement of his fellows is believed to be the best possible solution of the question of wealth and poverty. Those into whose hands surplus wealth flows thus become trustees and administrators of the public.

The wealth gathered into one great stream is capable of doing more public good than if it had remained scattered in the hands of thousands, probably to be frittered away. To establish a Cooper Institute of New-York, or a Pratt Institute of Brooklyn, a Drexel Institute of Philadelphia, the Pratt Libraries of Baltimore, to bestow a public park or hospital, requires a great sum, which disbursed among the masses, we make bold to say, would be productive of infinitely less good than if concentrated into the hand of one who considers himself the trustee of the poor and establishes such an institution.

In the administration of surplus wealth it is earnestly to be hoped that wisdom will prevail. There is something far more injurious to our race than poverty; it is misplaced charity. Of every thousand dollars spent upon so-called objects of charity, it is not an overestimate to say that nine hundred of it had better been thrown into the sea. It is so given as to encourage the growth of those evils from which spring most of the misery of human life. The relations of human society are so complex, so interwoven, that the creation of a new agency intended to benefit one class almost inevitably operates to the injury of another. The latter being the growth of natural causes, is by far the most important to preserve.

The more one studies the question of wealth and poverty the more difficult does it seem to interfere judiciously with existing conditions. The invariable testimony of those noble men and women who are living to-day in the slums of New-York and London, feeling that there is no giving unless one gives himself, is that the chief obstacle to improvement with which they have to contend is indiscriminate charity. "The Charity Organization Magazine" gives a list of no less than twenty-three fraudulent charity organizations in this city, all of which are maintained by wealthy people too indifferent to examine, too careless to weigh whether they are not promoting evil and discouraging what is good.

The only proper use of wealth is to administer it carefully in helping men and women to help themselves. He who gives to a beggar of whose conduct he knows nothing probably consults one of the worst actions of his life, for he has in all probability encouraged sloth and drunkenness, and by so much as he has encouraged these he has discouraged sobriety and industry, he has rewarded vice and punished virtue. His act is in no sense creditable, even to his heart, to say nothing of his judgment. It is done to relieve his own feelings, not to benefit his brother, and must rank as a thoroughly selfish act, done in violation of the dictates of stern duty.

A RADICAL CURE PROPOSED.

The question arises: How are the hoarders who evade the gospel of wealth to be reached—those who fail to administer their surplus as a trust for the good of their fellows? The greatest care must be taken not to impair the forces of acquisition. The main spring of enterprise is still selfish gain. The human being must not be restrained from gathering and laying up honey in the social hive, for the community is more interested in the accumulation of wealth than the individual who acquires it, for under present conditions wealth is the slave of genuine progress. We must let the worker alone during his life, but after his death the State should step in and demand its share of his hoard, through a graduated system of taxation. Every fortune left by a hoarder should contribute to the State in proportion to its size; small amounts left to those dependent upon the decedent being exempt, but the scale rising by steps until with enormous fortunes reaching into many millions it should be decreed that "one-half goes to the privy coffers of the State."

This is the proportion which the laws of Venice exacted from her Shylock. Our modern Shylocks should be made to contribute at least as much. We have no returns showing the amount of wealth annually left in this country, but we have for Great Britain; it amounts to about one thousand million dollars per annum; it must be at least fifteen hundred million dollars with us. Assuming that only one-fifth of this were collected by the State, we have three hundred million dollars per annum, a sum quite sufficient to pay the ordinary expenditure of the Government. Every dollar of taxes required might be obtained in this manner, without interfering in the least with the forces which tend to the development of the country through the production of wealth. It would be a tax easily and surely collectible. If it be said that such taxes would be evaded by men distributing their wealth before death, so much the better, for this is the very end we have in view, for we desire to teach men to become their own executors of part of their wealth, and a greater and greater part will be wisely used for public uses, and less and less bequeathed to those it cannot benefit if the distribution be made during life.

Some countries already collect large sums through such taxes. In Great Britain the revenue from legacy and succession duties in 1890 amounted to more than $45,000,000. This is a good beginning, but only a beginning. So far as I have been able to ascertain, only three states of our Union have legacy and collateral inheritance taxes. I venture to urge upon Legislatures that there is an amount of undeveloped wealth here for the state, and that no tax now levied is open to as little objection. It can easily be made to produce more than any possible single tax upon land, and it will come not from the toiling masses, but only upon those who can well spare it, and speaking generally only upon those legatees who will be much better men and women without surplus wealth so much beyond their needs.

While man's necessities and the desire for wealth have up to this time, and are to-day, the great incentive and mainspring of progress, yet there has always been another incentive, the desire for fame, a higher motive than that of gain. In the breasts all moved by ambition, the desire for wealth has no place. We have lawyers superior to considerations of wealth; we have few judges who are not so. Men who choose the noble career of teaching can have no intense desire for wealth. The medical profession is renowned for self-abnegation and devotion to the holy cause of the alleviation of human misery. Statesmen, generally, have a wholesome contempt for wealth. It is certain that a man anxious to become wealthy would never choose the ministerial profession. Indeed, the whole range of the professions may be said to have already risen beyond the low plane of those who find their incentive in the desire to accumulate wealth.

Still higher than this, we rejoice to hail the dawn of a day brightened by the presence of many men who labor for neither wealth nor fame, but for the good they can accomplish. There are gifted natures in every land to-day whose first thought is, how can I serve my fellowmen? and who devote their lives to such service. A few gifted natures in every calling have already reached this great height, from which they can look down upon the temptations of wealth, and even of fame, as men

"Who prize the lightning deed,
Nor heed the thunder following after,
Which men call fame."

These cheering facts justify us in believing that a nobler incentive than wealth or fame may ultimately be found for the entire race; but if so, it will be a natural development of forces which, as we see, are at work producing great fruits. The race is lifted by its exceptional individuals. It is the tallest tree in the forest which first catches the rays of the rising sun, and where these most gifted and exceptional natures now are, we may hope the great mass will some day reach; but that day has not yet arrived, and we must take care not to disturb the foundation upon which we stand until another and a secure foundation is slowly evolved.

THE OUTLOOK A BRIGHT ONE.

It would, indeed, be a bad sign if earnest men and women, too impatient to wait, were not crying out all around us, lamenting and denouncing the evils of to-day, including the unequal distribution of wealth and the fact that some of our race are neither fed, clothed nor housed as they should be; that many are poor and without the advantages calculated to beautify and gladden their lives. When man is satisfied with things as they are, and ceases to labor and to hope for things that are better, the race shall have begun its return march to barbarism and decay. To the advance yet to be made the true evolutionist is fortunately free to set no limit and to hope for the greatest, even to the coming of the millennium upon earth. Everything that the most sanguine has hoped for in his philosophy may be more than realized, and the human race rise to heights undreamed of to-day even by the wildest dreamer.

The man who believes that human society is an organism which holds within itself the germ of continuous improvement, and in "the tendency within us not ourselves which makes for righteousness," denies not to himself the pleasure of these dreams, which he trusts are to become realities. He looks as far forward and as high as any, and in one sense he is as greatly chafed by existing evils; but from his vantage ground he looks backward also, and sees humanity merge slowly from savagery to barbarism, through barbarism to peaceful settlement in tribes, through tribes to settlement in nations, from a state of continual warfare of man against man to one in which the moral sense refuses to contemplate the idea of war, upon any pretence whatever, between a gigantic and a tiny republic; a state that decrees that the disputes of nations must be settled by peaceful arbitration.

He finds to-day better than any day which has preceded; he believes the morrow, and the morrow and the morrow will each be better and better than to-day. He sees pauperism and crime steadily diminishing; education becoming more and more general; the heart of man becoming more tender and open to the wants of his less fortunate fellows; the poor now enjoying comforts beyond the reach of kings only a few centuries ago; wealth going more and more from the hands of the few into the hands of the many; the wages of labor rise, the cost of living fall; and he sees also the race moving to what is better, and in the direction of the ideal, never stopping for an instant; and therefore he finds no cause for despair or for revolutionary doctrines or sudden change, but hails the coming perfection, the realization of ideals, through the slow but steady evolution of what is best in present conditions, realizing the profoundest truth of all the truths that even Shakespeare has proclaimed, that

"Nature is made better by no mean,
Save Nature makes that mean."

The result of every study he makes of humanity and its destiny encourages him. Those who receive this truth stands prepared for any fate. Sustained by a faith which knows no faltering, looking upon and into human life with all its trials, and seeing the grand army of humanity moving steadily upon its onward and upward march, we rest serene of soul, saying to those of less sublime faith who doubt either present or future: Be of good cheer, brothers, all goes well.

One thing is Certain—
PainKillerKillsPain
There are many kinds of Pain.
There's only one Pain Killer (Perry Davis')
It is sold everywhere.
Buy right now, and be prepared.

HAVE some H-O for breakfast.

How to Spoil a Husband
BY
CHRISTINE TERHUNE HERRICK
Daughter of "Marion Harland"
See the February
The Ladies Home Journal
More than 700,000 Copies printed and sold
10 Cents a Copy
$1.00 per Year
THE CURTIS PUBLISHING COMPANY
Philadelphia, Pa.

BALLOT REFORM AND EXCISE.

THE BILLS IN THE LEGISLATURE.

NEED OF PREVENTING DISFRANCHISEMENT—A HEARING ON THE EXCISE BILL.

(FROM THE REGULAR CORRESPONDENT OF THE TRIBUNE.)

Albany, Feb. 7.—The Legislature is about to grapple with the Ballot Reform law and amend it in many important particulars. It need not be said that among "practical politicians" there is no love felt for the Ballot Reform act. But ballot reform has come to stay.

The reformation of the law, so defective in consequence of its authorizing the use of the "paster ballot," would not be attempted this year but for the decisions of the Court of Appeals in the recent Senate District cases; which, no doubt unintentionally, open the door to the disfranchisement of thousands of voters. Every politician recalls how 1,200 Republican voters in Onondaga County lost their votes for Senator last fall owing to the error of subordinates of the County Clerk of that county in sending wrongly indorsed ballots to several election districts. These Republican voters innocently used those ballots. But the Court of Appeals decided that because these ballots contained an erroneous statement upon their backs as to the election district in which they were voted they must be considered as blank ballots; and Mr. Peck lost his seat in the Senate and the voters of the Onondaga-Cortland District were deprived of their choice for Senator.

"The people of this State" said an eminent member of the Legislature a few days ago, "submitted peacefully to the decision of the Court of Appeals in the Onondaga case by which 1,200 voters lost their ballots; but I doubt if they would have behaved so quietly if upon that decision had depended the question whether Roswell P. Flower or J. Sloat Fassett was elected Governor. I can readily imagine that the Presidential election may be as close in this State this fall as it was in 1884. It is true that Mr. Flower had 50,000 plurality, but every day which has passed since then the Democratic party has been losing strength in this State. The Democratic Legislature is denounced from one end of the State to the other for its extravagance and its meddling with the charters of cities. Now has come this quarrel in the party over the freeze-out State Convention. Everything points therefore to a great loss of votes by the Democrats at the next election. But in view of the National peril of having a disputed Presidential election, I think the Legislature should amend the ballot reform law so as to prevent any possibility of the disfranchisement of voters. The paster ballot, which is the main instrument for buying votes, should be abolished and a blanket ballot should be adopted. I think a party device should be placed upon the ballots to guide illiterate voters."

Professor Charles A. Collin, the law adviser of Governor Flower, last Wednesday examined carefully section by section in company with Lewis L. Delafield, of the People's Municipal League, the new ballot reform act, which has since been presented to the Legislature by Senator Saxton. Mr. Collin pronounced the act a constitutional one. He is of the opinion that the authority granted by the bill to illiterate voters to take a sample ballot into the booth with them and to compare it with the official blanket ballot, and thus be guided in making their choice of candidates, removes the constitutional objection he formerly had to the use of the blanket ballot. Professor Collin will thoroughly examine the proposed act in other respects. Senator Saxton has been ill for a few days in this city, but expects to be in the Senate this week and to take the first steps in pushing the bill which he has introduced.

The Assembly Excise Committee will give a hearing on Thursday upon Mr. Foley's bill authorizing the sale of liquor on Sunday. As already stated in The Tribune, a formidable demonstration against this bill will be made by the Excise Reform Association of New-York, the Church Temperance Society, the Sons of Temperance, the Sunday Protection League and other temperance and ethical associations. A large number of Roman Catholic priests will also appear in opposition to the bill. Some prominent Democratic newspapers have denounced the measure, among them being "The Albany Argus," the chief newspaper organ of the Democratic party here. It is believed that these protests against the liquor dealers' bill will prevent its being passed, but what the community has to fear is that an alleged "compromise excise bill" will be introduced, which will have many features as bad as the present one, and that it will be rushed through the Legislature before public sentiment can express itself against it. That was the case last year, when the "compromise" on the Schaaf bill was pushed through.

PRESIDENT RAYMOND'S AFFLICTION.

Middletown, Conn., Feb. 7 (special).—Ruth, the five-year-old daughter of President Raymond, of Wesleyan, died this morning of diphtheria, after an illness of about a week. She was buried in the afternoon.

THAT NEW STAR NEAR CHI AURIGAE.

From The Boston Journal.

While all the world is more or less interested in the stranger, astronomical circles are profoundly stirred by its appearance. The liveliest satisfaction is expressed by Professor Pickering and his associates at the Harvard College Observatory; for, while they have not the honor of the discovery, they alone can prove, and have proven, that it is a discovery.

As "Journal" readers well know, the photographic telescopes of Harvard call the roll of the heavenly host every night, and each glittering point records itself on their plates. There is no escape for any. Professor Copeland's dispatch was received at Cambridge on a cloudy afternoon, but during a brief bit of clear sky at twilight Professor Pickering, with an opera glass, caught a glimpse of the stranger. Thursday night was, fortunately, clear, and a long series of observations was taken. Messrs. Wendell and Reed, with an opera glass, Mr. Wendell alone, with the large telescope, Professor Pickering and Mr. Bailey, with the meridian photometer—all put in a busy night; and Mrs. Fleming, the bright-eyed chief of computers, made the measurements and examined the negatives.

Reference to the photographic library resulted in the most striking illustration of its value. Eighteen photographs of the region about Aurigae have been taken between November 3, 1885, and November, 1891, and on none of them does this star appear. This demonstrates, either that it has not existed, or that its magnitude was inconsiderable; in other words, that it is not a variable star. On the plates which bear the dates of December 16 and 17 and January 20 and 31, the image of the star is recorded; and it was then nearly as bright as at the present time. But no one noticed it.

The next result was reached by the transit photometer, which measures the brightness of stars, and keeps every cloudless night a register of them. The new star was not found by this instrument previous to December 1, but on December 10 it was present. This brings the date of its appearance down between December 1 and December 10. Measurements of these plates show that the star was at its maximum brightness January 20, and has since been slowly decreasing.

The photographic work will continue, and numerous prints of both the star and the spectrum will be taken. There has been a great desire to obtain the spectrum of a temporary star, and now we have one. And it is unique. No other star shows such a spectrum. It is not like that of the ordinary variables. Its essential feature seems to be that the hydrogen lines are dark, with bright edges toward the red. In other words, the visitor is not within our view of its own volition; it is wrapped in a whirlwind of flame, due either to an explosion or to a collision with some giant orb of nethermost space.

WHY SPRINGER HALTS.

OVER ONE HUNDRED REVENUE BILLS PENDING.

EVERY TARIFF SCHEDULE EXCEPT ONE ATTACKED—NINETY TARIFF BILLS ALREADY OFFERED—NO METHOD IN THE FREE-TRADERS' MADNESS.

(BY TELEGRAPH TO THE TRIBUNE.)

Washington, Feb. 7.—The Democrats who are scolding Springer on account of the apparent inaction of himself and his Democratic colleagues of the Ways and Means Committee, and are declaring that he is an incompetent chairman, are probably unjust to him, because they do not appreciate the situation. He certainly deserves their indulgent sympathy and he feels that he need it. One kind-hearted Democrat observed: "Springer reminds me of a man who has just put on his first pair of skates and finds a crowd gathered to witness his performances. He hates to make a spectacle of himself for their amusement, and yet he is ashamed to sit still and too proud to take off the skates."

That illustration is fairly true, but the man who used it probably did not know how heavy and multifarious are the burdens already laid upon the shoulders of the Sangamon statesman and his dark-lantern Democratic colleagues—burdens which the Republican members of Ways and Means are not permitted to share. It should be remembered that no revenue bill can be brought to the committee table for consideration until after it has undergone the most searching scrutiny under the strong, but exclusive light of a dark lantern, and "has been perfected" by the powerful "reform" intellects of Springer and his Democratic colleagues. Now, within the last month alone about 120 revenue bills have been introduced and referred to the committee; three-fourths of them are tariff bills, and one-fourth internal-revenue and income-tax bills. The mere statement of this fact indicates the collective weight of the burden, but by no means shows how complicated and perplexing it is. Of course the authors of these bills offered them in good faith and expect the committee to deal with them in the same spirit, and so it doubtless will unless the end of the session shall come too soon. A committee which requires six weeks to perfect and report a bill to make Sandusky, Ohio, a port of entry can hardly be expected to punch more than six holes a week, say, in the tariff or internal revenue laws.

In this relation a brief review of the tariff bills which were introduced in the month of January and are now pending in the Ways and Means Committee will be interesting. The first man to demand that a hole be punched in the tariff, was Mr. Caminetti, of California, whose bill proposes to place on the free list "bags for grain, made of burlaps." On the same day about twenty more "little" bills were offered. Mr. Watson, of Georgia, proposed free "jute bagging, jute, iron ties and binding-twine." Mr. Watson had not learned that the duty on jute was repealed by the last Congress. Mr. Lane, of Illinois, followed with a bill removing the duties from all articles the prices of which, in the opinion of the President, "have been enhanced in consequence of a trust." Mr. Bretz, of Indiana, proposed free admission of "binding-twine composed in whole or in part of istle or tampico fibre, manila, sisal grass," all of which "raw material" were placed on the free list by the last Congress. Mr. Martin, of Indiana, brought in a brace of bills; one repeals the bounties on domestic sugar and the other repeals the third section of the Tariff act which gives the President authority to enter into reciprocity agreements by virtue of which, in consideration of the free admission of coffee, sugar and hides, agreements have been already effected which will increase by forty to fifty millions a year the foreign demand for American breadstuffs, provisions and other products of farms, forests and factories. Mr. Stone, of Kentucky, also offered two bills; one places on the free list "all kinds, grades and descriptions of lumber," and the other provides for the free admission of "tin plates, terne plates and iron plates coated with tin or terne."

Mr. Goodnight, of the same State, took a more comprehensive view of the situation, although he introduced only two bills. One puts salt on the free list; the other one provides that "in all cases when farm or agricultural products, domestic animals or stock" produced in the United States are exported "all imports of every kind or character whatever, bought or taken in exchange for the same," shall be admitted free of duty. Probably it was a mistake not to appoint Mr. Goodnight chairman of Ways and Means. His colleague, Mr. McCreary, thought he saw what he wanted and he asked for it by a bill to place "tin and tin plate, agricultural implements and edged tools, worsteds for men's and women's clothing, binder-twine, blankets, salt and cotton ties" on the free list. Probably he did not know that tin has been free for twenty years.

Mr. Blanchard offered no less than four bills, all to make additions to the free list. The first covers "cotton-ties and binder-twine," the second includes "barbed-wire and iron rods" for fencing, the third "all agricultural implements and edged tools," and the fourth "tin and tin plate." Mr. Crosby, of Massachusetts, modestly proposed to admit free of duty "foreign postage-stamps, stamped envelopes, post-cards, letter-cards, telegraph stamps and revenue stamps, both used and unused." His colleague, Mr. Andrew, offered an even half-dozen tariff bills on the first "bill day" of the session. The first one provides for free "raw wool," but for no reduction on woollen goods. The "poor man's blanket" escaped his attention. The second bill places coal and iron ore on the free list; the third admits tin plates free of duty; the fourth emasculates the third section of the Tariff law; the fifth abolishes the bounty on domestic sugar, and the sixth provides for the free admission of potatoes, peas and beans. Mr. Stout, of Michigan, proposes to "place all sugars upon the free list," where all sugars except refined sugars and confectionery now are. Mr. Hall, of Minnesota, proposed to abolish the duty of 1-2 of 1 cent a pound on refined sugars, and also "to cheapen the price of binding twine" by placing it on the free list. Mr. Dockery, of Missouri, offered a bill to revise the wool and wool schedules by transferring a number of articles to the free list, and also to admit free of duty tin and terne plates, salt, binding twine and "all materials entering into the manufacture thereof," as well as all materials for the manufacture of wire fencing. Mr. Bryan, of Nebraska, who is a member of Ways and Means, offered a free binding-twine bill and probably may be trusted to rescue it from Springer's clutches. The "sundry articles" which Mr. Tracey's bill places on the free list comprise coal, tar, crude coal-tar and its products, such as naphtha, benzine, benzole, dead oil and pitch;