

THE DAILY GLOBE

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TODAY'S WEATHER.

WASHINGTON, June 1.—For Minnesota and Iowa: Fair; stationary temperature; variable winds. For Dakota and Nebraska: Light rains; slightly cooler; variable winds.

Table with 4 columns: Place of Observation, Direction of Wind, Force of Wind, and Estimated Temperature. Includes locations like St. Paul, Duluth, and Minneapolis.

The street car in Chicago makes ten and a half, twelve and fourteen miles an hour on the different sections. But the streets are flat, and generally straight.

The New South is showing up with savings banks and building associations, and thrift and prudence are becoming pervasive. The era of development for that region will be a grand and continuous one.

The prettiest of all the photographs extant of Mrs. CLEVELAND is said to be the one in which she holds in her arms her little namesake, Baby LINDSAY. She is a very fond of looking at it herself, it is stated.

AT PRAGUE the authorities fined a street car company \$5,000 for not fitting the cars during a fire, and for refusing to take away the charter. Whether that was a justifiable course depends upon circumstances not reported.

The Chicago authorities seem slow to learn that the press is the most efficient agency there is for carrying out civic reforms. The cities are numerous in which its lynx scent has followed the criminal to his lair after the police had utterly failed.

The national cemeteries it is stated that more than 100,000 of the graves are marked "unknown." In one of them out of 15,000 about 12,000 have been chiseled upon the slabs. Thousands whose return was vaguely hoped for years after the war sleep with the unknown.

AN OHIO paper claims to have manifested its enterprise by disguising one of its reporters as a woman to report Mrs. JENNEX MILLER's lecture to women upon dress reform, in which she gives object lessons in female attire and has peculiar ideas of decency and propriety.

JOHN L. SULLIVAN is becoming quite an observer, if not authority, in various practical matters. He has discovered that the average business man eats too much for the sedentary life followed. He should take more exercise in his lunch.

DANIEL WEBSTER did very well for his time, but would be counted as slow and foggy now. When he was secretary of state he did not make a fortune in the offices for foreign ministers. He said: "An open attempt to secure the aid and friendship of the public press by bestowing the emoluments of office upon its active conductors seems to me of everything I have witnessed, the most reprehensible."

The statement appears in Eastern papers that a dozen theological students at the Yale school for training preachers have had their orthodoxy upset by reading "Robert Elsmere." It is probably fortunate for them that they read the book before they attempted to expound the immutables of their creed, as teachers without mental ballast are like boats without rudders.

The recent legislation in Illinois passed a law prohibiting the employment in any state or municipal work of any persons not American citizens, or who have not declared their intention of becoming such. The officials or contractors are required to make inquiry in this matter before employing the men. If any such are found at work, they must be discharged, and any contractor who employs such may have all he has paid them charged to himself. It is rather a singular law, but if it is enforced, parties can easily get past it by taking out their first papers. If the officials are not diligent in making inquiry, they will fall, judging from the experience in this state. Thousands file their intentions, and stop there without perfecting their citizenship.

The Presbyterian assembly in New York adjourned without any expression of opinion as to the expulsion of the harsh and virtually obsolete dogmas from the confession of faith. The inquiry has been submitted to the various synods, but with no intimation of what response is deemed judicious to meet the spirit of the age. It is not anticipated that any material accession will ensue. On the prohibition question the delivery is inconsequential and valueless. Constitutional prohibition was not understood, nor was it intended, but somewhat vague declaration against the traffic was made. The individual member will follow his own judgment in this matter. The prohibitionists, especially, will be dissatisfied with the outcome.

The president evidently holds to the theological dogma, "Once in grace, always in grace," and that his predilection papers have been filed. Still, his example is conspicuous and influential with many of the younger and weaker brethren. Even if BLAINE fills his Sunday pew the world sees the president of the church, and the people look at the sacred hours, looking wistfully down to the sportive and enticing stage, and picturing in his mind the panorama of their ascent at the end of his tackle. The Highest Teacher said the evil was in the mind, rather than in the act. It

is immaterial who wins the wager that in a few Sundays more on the water he will have a hundred dollars on the bait, just like Democrats and bad people. He is likely to furnish a sad object lesson for WANAMAKER's pupils.

USES OF WEALTH.

The recent discussion through the newspapers has brought ANDREW CARNEGIE, the wealthy Pennsylvania ironmaster, to his feet with a proposition that the tax laws should be so amended as to compel the millionaire classes to disgorge a part of their accumulations for public uses. The proposition is all the more remarkable because it comes from a man whose property yields him in one day more than the average yearly earnings of the American people, and yet he supports his proposition with an argument fully characteristic of that sturdy common sense for which the Scotch people are noted.

Mr. CARNEGIE points out that under the law of competition society cannot be equalized, and that it loses its homogeneity, and class divisions with class frictions result. Under the competitive system there must be great scope for the exercise of special ability in the merchant and the manufacturer who has to conduct affairs upon a great scale. That this talent for organization and management is being brought to the front, and that it is invariably secured by its possessor enormous wealth, no matter where or under what laws or conditions. Men possessed of this peculiar talent for affairs, under the free play of economic forces, must of necessity soon be in receipt of more revenues than can be judiciously expended upon themselves, and according to his theory will become a problem of social and public attention of what to do with the excess. It is to this question that Mr. CARNEGIE addresses himself and applies the argument in support of his proposition that the public are entitled to that excess. The proposition has a communistic feature about it that sounds strangely coming from such a source, but the fact that it does come from that source will attract the more attention to it.

It is not Mr. CARNEGIE's idea to abolish the competitive system. On the contrary, he holds that it is better for the human race than any other that has been tried. He thinks it all right that the few should continue to amass the bulk of property, but that they should be forced to become a public trust in the public interests. One plan that he proposes is to tax large estates left at death so heavily that there will be no inducement for a man to leave large holdings behind him. He is satisfied that the Pennsylvania law which gives to the state one-tenth of the property left by its citizens has had a salutary effect, and that a judiciously applied one of this kind in the British empire, proposing to increase the death duties is indicative of a healthy change in public opinion toward his idea. He argues that it is more apt to be a curse than a blessing to leave huge fortunes to heirs, and that men who leave wealth to public uses only after their death may fairly be thought to be men who would not have left it to their heirs, and been able to do it with their hands. He undertakes to set bounds to the share of a rich man's estate which should go at his death to the public through the agency of the state, but he does commend the justice of the judgment rendered in SHRYLOCK'S case which decreed that one-half of the Jew's wealth should come into the privy coffers of the state. This is not a radical idea, and it is not an unusual one, work powerfully to induce the rich man to attend to the administration of his wealth during his life.

When it comes to the question of disposing of individual surplus wealth Mr. CARNEGIE departs from the accepted ideas on that subject, and, in fact, strays from the teachings of Christianity. He denounces as a superstition the idea that it would be better for mankind if the millions of the rich were thrown into the sea than to be spent as most charity contributions are now spent, in encouraging the slothful, the drunken and the unworthy. He insists that nine-tenths of the money now expended in so-called charity produces the very evils which it professes to relieve. The only reformer is the one who is so careful and anxious not to aid the unworthy as he is to aid the worthy, and perhaps even more so, in refusing more injury is probably done by rewarding vice than good done by relieving poverty.

PETER COOPER, ENOCH PRATT, Senator STANFORD and others are held up as examples of the way to dispose of their accumulations wisely, because they studied the best means of benefiting the community and returned their surplus wealth to the mass of their fellows in the forms best calculated to do their lasting good. According to Mr. CARNEGIE'S idea, the best way of benefiting a community is to place within its reach the ladders upon which the wealthy may rise to the private parks in the cities and means of recreation by which the tolling masses are helped in body and mind; to add to the pleasure of the masses and improve the public taste by establishing public libraries and art galleries, and institutions of various kinds which improve the general condition of the people. "This is the problem of the rich and the poor to be solved," he says, "and the only way is to have the laws of accumulation well left free; the laws of distribution free. Individualism will continue, but the millionaire will be but a trustee for the poor; intrusted for a season with a great part of the increased wealth of the community, but administering it for the community far better than he could do for himself. The best minds will have come to reach a stage in the development of the human race in which it is clearly seen that there is no mode of disposing of surplus wealth creditable to thoughtful and earnest men into whose hands it flows, save by using it year by year for the general good. This day already dawned, but it is not to be attained without incurring the pity of their fellows, men may die shatters in great business enterprises from which their capital cannot be, or has not been, withdrawn, and is left chiefly at death to public uses; yet the man who dies leaving behind him millions of available wealth, which will be put away unspent during his life, will pass away unremembered and unsung, no matter what uses he leaves the dress which he cannot take with him. Of such as these the public verdict will be: 'The man who dies thus rich dies disgraced.'"

THE JOHNSTOWN HORROR. The Johnstown horror is the most disastrous flood calamity that this country has ever known, and approaches in magnitude some of those horrible destructions from water which occasionally occur in China. The full details of the catastrophe are not yet known, but it is certain that the loss of life is enormous, and one does not have the heart to stop and compute the loss of property in the presence of such a death roll. The victims are more than a thousand, and when we remember that it is a big battle in which 1,000 men are killed outright, we can form some idea of the magnitude of the calamity. Every body is wondering now how these people could have been content to live under the perpetual menace of that reservoir, but it should be borne in mind they were lured into a sense of security by their faith in the science of engineering, which pronounced the dam as a permanent one, and that it was invariably secured by its possessor enormous wealth, no matter where or under what laws or conditions. Men possessed of this peculiar talent for affairs, under the free play of economic forces, must of necessity soon be in receipt of more revenues than can be judiciously expended upon themselves, and according to his theory will become a problem of social and public attention of what to do with the excess. It is to this question that Mr. CARNEGIE addresses himself and applies the argument in support of his proposition that the public are entitled to that excess. The proposition has a communistic feature about it that sounds strangely coming from such a source, but the fact that it does come from that source will attract the more attention to it.

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THE DAM DANGER. The disastrous results from the bursting of the dam at Johnstown, Pa., should remind us in this section that there are some dams on the Upper Mississippi, and that it would probably be a wise precaution to keep an eye on them. There is a possibility of danger, and scarcely a probable danger from that source, and yet it is one of those things that should not be wholly disregarded, because it is within the range of possibility that these dams may break some day; and, as a natural consequence, the country for some distance below would be inundated. We have a security in the knowledge that the dams are well built, and yet in an unexpected moment, work powerfully to induce the rich man to attend to the administration of his wealth during his life.

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When it comes to the question of disposing of individual surplus wealth Mr. CARNEGIE departs from the accepted ideas on that subject, and, in fact, strays from the teachings of Christianity. He denounces as a superstition the idea that it would be better for mankind if the millions of the rich were thrown into the sea than to be spent as most charity contributions are now spent, in encouraging the slothful, the drunken and the unworthy. He insists that nine-tenths of the money now expended in so-called charity produces the very evils which it professes to relieve. The only reformer is the one who is so careful and anxious not to aid the unworthy as he is to aid the worthy, and perhaps even more so, in refusing more injury is probably done by rewarding vice than good done by relieving poverty.

PETER COOPER, ENOCH PRATT, Senator STANFORD and others are held up as examples of the way to dispose of their accumulations wisely, because they studied the best means of benefiting the community and returned their surplus wealth to the mass of their fellows in the forms best calculated to do their lasting good. According to Mr. CARNEGIE'S idea, the best way of benefiting a community is to place within its reach the ladders upon which the wealthy may rise to the private parks in the cities and means of recreation by which the tolling masses are helped in body and mind; to add to the pleasure of the masses and improve the public taste by establishing public libraries and art galleries, and institutions of various kinds which improve the general condition of the people. "This is the problem of the rich and the poor to be solved," he says, "and the only way is to have the laws of accumulation well left free; the laws of distribution free. Individualism will continue, but the millionaire will be but a trustee for the poor; intrusted for a season with a great part of the increased wealth of the community, but administering it for the community far better than he could do for himself. The best minds will have come to reach a stage in the development of the human race in which it is clearly seen that there is no mode of disposing of surplus wealth creditable to thoughtful and earnest men into whose hands it flows, save by using it year by year for the general good. This day already dawned, but it is not to be attained without incurring the pity of their fellows, men may die shatters in great business enterprises from which their capital cannot be, or has not been, withdrawn, and is left chiefly at death to public uses; yet the man who dies leaving behind him millions of available wealth, which will be put away unspent during his life, will pass away unremembered and unsung, no matter what uses he leaves the dress which he cannot take with him. Of such as these the public verdict will be: 'The man who dies thus rich dies disgraced.'"

THE JOHNSTOWN HORROR. The Johnstown horror is the most disastrous flood calamity that this country has ever known, and approaches in magnitude some of those horrible destructions from water which occasionally occur in China. The full details of the catastrophe are not yet known, but it is certain that the loss of life is enormous, and one does not have the heart to stop and compute the loss of property in the presence of such a death roll. The victims are more than a thousand, and when we remember that it is a big battle in which 1,000 men are killed outright, we can form some idea of the magnitude of the calamity. Every body is wondering now how these people could have been content to live under the perpetual menace of that reservoir, but it should be borne in mind they were lured into a sense of security by their faith in the science of engineering, which pronounced the dam as a permanent one, and that it was invariably secured by its possessor enormous wealth, no matter where or under what laws or conditions. Men possessed of this peculiar talent for affairs, under the free play of economic forces, must of necessity soon be in receipt of more revenues than can be judiciously expended upon themselves, and according to his theory will become a problem of social and public attention of what to do with the excess. It is to this question that Mr. CARNEGIE addresses himself and applies the argument in support of his proposition that the public are entitled to that excess. The proposition has a communistic feature about it that sounds strangely coming from such a source, but the fact that it does come from that source will attract the more attention to it.

sure the floating of the white flag over Europe for a time. Some one enumerates sixty-nine of these international gatherings. One is a pigeon fanciers' congress; a bakers' congress, which will regulate breadmaking for all civilized people; then a psychological congress, and a good many that deal with medicine and hygiene. About the only swing around the world of the team last winter will need to be supplemented by the tour of the St. Paul pennant swingers before other nations come upon the diamond.

TOPICAL TALK.

How much money has been spent in paving the streets in St. Paul? Well, if the figures were given, they might astonish you. Properly they should have had all the assessments made no complaint that the amount was too small. There is a pile of money, and a big pile at that, represented in asphalt and cedar blocks in this city; and yet it is not satisfactorily demonstrated to the property holders that they have got the worth of their money. In most instances it has surely not come back to them, and so far as the comfort and convenience of these street improvements are concerned, much depends upon their durability, a problem which time only can solve. A durable street pavement is yet a matter of experiment. An objection to the asphalt pavement is that it is a noise-killer, and five years hence, it will have more serious objections may be apparent. There are those who think that the cedar block pavement will yet prove ruinous to the health of the city, because of the continuous decaying processes of the wood. It is to be hoped that these fears will not be realized, for in other respects the cedar block is the best paving material that we have. It is not so hard, and makes a soft road, so that a horse's limbs are not stayed to pieces in driving over it, as is the case on an asphalt or stone pavement. It was suggested to me the other day by an old citizen and large property holder that a great deal of money could have been saved on street pavements if the matter had been wholly remitted to the property holders. The idea was that, inasmuch as the property holders have to foot the bills, they should have been the ones to let the contracts and supervise the work. According to his plan, the city engineer should prepare the plans and specifications for a given improvement, to be approved by the board of public works, and then a commission of property holders, one from each ward, could be constituted a local board for letting and superintending the work. In this way the property holders could be satisfied that the whole amount of their assessments went into the improvement.

Have you observed how lawn tennis is growing in popularity among the young people of this city? It is a game that is filling a want that the social conditions of the time have created. The growing popularity of the game is a gratifying evidence of improved social conditions, for the capacity to enjoy this game demands a certain degree of culture that is not required in the enjoyment of other popular out-door sports. Lawn tennis is a game that is full of professional spirit; its atmosphere is one of sweetness, and one that will always keep the game pure, because it is the only public game in which women are admitted on equal terms. The earliest reference in English literature to the game of tennis is found in the works of the father of English poetry, for Chaucer has had the game in mind when he wrote the lines: "But can stow play racket, to and fro, Nettle in, dokke out now this, now that." The "racket" of the middle ages grew into the "cricquet" of latter-day England, then into "court tennis," and finally Maj. WINGFIELD, an English cavalry officer, invented lawn tennis. It is now a game that is being played in all the civilized countries, and it is being developed into its highest state of perfection. In 1881 the United States National Lawn Tennis association came into existence. Two years later the Western Lawn Tennis association organized, with its headquarters at Chicago. About the same time two other organizations sprang into existence, the Southern Lawn Tennis association, and the Inter-Collegiate association. RICHARD DUDLEY SEARS was the first winner of the United States championship, which he held until two years ago, when he retired, unbeaten, on account of physical debility. HENRY W. SLOCUM Jr. was the next winner, and still holds the championship. For obvious reasons, the game is being played in the East in proficiency in this sport, but the indications are now flattering that the time is not far distant when the West will come to the front.

There has been a great deal said in the newspapers lately about the Clan-na-Gael in connection with the CROSBY murder, and yet there are great many newspaper readers who have no intelligent idea what the Clan-na-Gael is. There is a popular error in supposing it to be a part or branch of the FANELL movement for the redemption of Ireland. On the contrary, it is a very old organization, which has outlived its usefulness. It came into existence long before the Fenian movement, and was founded upon the idea that the only hope of rescuing Ireland from British oppression was by force of arms. Armed resistance to English tyranny was the cardinal faith of the Clan-na-Gael, and while the sentiment was approved by the mass of Irishmen at the time of its formation, the progress of the Fenian movement, and the events has demonstrated that the Fenian movement is a failure. Ireland by peaceful methods is the wisest policy.

The latest fad in New York society is "roast puppy" suppers. They actually roast a young dog and eat him with a relish; and what is more, those who have experimented with dog flesh declare that it is most toothsome. If some of the dog eaters had the same idea of the other dogs that roam our streets and ship them right away to New York's "Four Hundred," I would advocate the building of a monument to his memory when he is gone. If we have one nuisance less tolerable than another, it is the superfluity of dogs in town.

Cheer up, young ladies—ye who imagine that the reign of AFRONITO has passed away forever. The Italian goddess has appeared once more on earth, and a dozen New Haven maidens stand witness to her power. Just as the flowers began to bloom, so the young ladies of New Haven met under a spreading elm near the classic grounds of Yale, and formed themselves into a sacred sisterhood according to the custom of the times when PAW'S melodious pipes awakened young lovers from their dreams. Each swore a mighty oath to be married before the setting sun. The most important, probably the most solemn, was that of the compact the one first married was to bestow upon her bridesmaid a pair of silver garters, she in turn was to give them to her bridesmaid, and so in succession until the talisman had passed around the whole sisterhood. An in-

ventory of the association taken the other day shows that seven of the original twelve have been married during the year, and that in every case the maiden to whom the garter was given has been the succeeding bride. The other five are engaged, and it is only a question of a few weeks when the whole band will be united.

There is another epidemic of bank embezzlement, and it is all accredited to the old cause of the directors falling to direct. Still, I am of the opinion that these epidemics would not be so frequent if the general immunity from punishment had not made the crime of embezzlement so popular. If the embezzler were put on the same plane with the burglar, as he ought to be, and the punishment always be made to fit the crime, there would be less embezzlement.

It is remarkable how intimately the pleasures and the donors of this life are sometimes associated. The body of the late Senator, who died in the city of Johnstown, was dammed up into a reservoir by some wealthy Pittsburg gentlemen who used it as a fishing ground, and who failed to recognize the menace the lake had to the region below. What they built for their amusement proved to be a terrible weapon of death.

SUNDAY CHATTER. In Milwaukee the school authorities have under consideration a proposition to introduce baths in the public schools. The idea does not at the start impress the mind favorably. It looks like making nurseries of the schools and turning over the care of the offspring too much to the state, to the relief of shiftless parents. It is a very good idea, and a modern one. The experience at Goettingen is cited. The plan has been in operation there several years. The baths are fitted up in the basement, and the janitor and his wife attend the respective departments while the children bathe. Each pupil bathes once in two weeks, being absent from the lessons for two or three days, and returning refreshed. It is a systematic affair, classes and sexes alternating. There is no compulsion, but gradually nearly all the children indulge in it. The authorities are positive that it works well and is a good thing, with sanitary benefits. Milwaukee is a good place for the experiment in this country.

A recent occurrence in France, in which three American ladies and a dressmaker are involved, may afford scope for the diplomatic resources of Minister REID, and possibly enable Secretary BLAINE to develop a foreign policy. The three ladies bought or had made two dresses and a jacket at Nice. The package was delivered to them at their hotel just as they were about to start for Mentone, but as it contained only a skirt and jacket they refused to pay the bill, which was for the full amount of goods bought. On reaching Mentone they were at once arrested and kept in jail several hours. A guard remained with them when they returned to their hotel, and they were paid the bill to avoid being sent back to jail. They were dragged through the streets in the rain as if they were common criminals. The American minister wants an opportunity to distinguish himself, and has it in this. He has a chance not only to vindicate the rights of American citizens to buy their dress goods in France without being cheated, but also to show his chivalry and devotion to the sex.

In view of the growing frequency of suicide and the seemingly greater number of domestic crimes, such as wife killing, it is not surprising that these things are fostered by the modern style of theology, that roots out the good old-fashioned hell, with its terrifying flames and brimstone. Possibly there are those who could be deterred by such pictures. A great portion of the race is not susceptible to influences that come through the moral and intellectual avenues, and a constant panorama before their eyes of such a nature might frighten them into outward decency. But the age won't take the ancient Satanic dogma. Those who have it in their creeds practically discredit their professions by the euphemistic way they treat the matter. Still, there should be impressive litanies of the universal sinners, and the harvest will be in texture and fiber the same as the harvest of the past