

The experiments were made over different sections of the line, and were most satisfactory. The total weight of engine and nine carriages was about 180 tons. This train was run down an incline of 1 in 80 at a speed of over 40 miles an hour, and was stopped within 250 yards of the block. Steam was not turned off until after passing the Laffas block. Another trial consisted of a run at the rate of 30 miles per hour on the level. The train, on coming into contact with the block, was stopped within three quarters of its own length, with the steam full on. In all the experiments the train was stopped very smoothly, without the least jerk.

#### THE CONFESSION OF MR. CARNEGIE,

If we from wealth to poverty descend,  
Want gives to know the flatterer from the friend.

DRYDEN.

Considerable discussion has followed Mr. Andrew Carnegie's lecture upon "Stepping Stones to Success in Business," because of his eulogy of poverty. His hearers were the members of the Young Men's Bible Class of the 5th Avenue Baptist Church, and it seems that the lecturer was introduced to his audience by Mr. John D. Rockefeller, who is stated to have nodded approval of the best points in the address. Mr. Carnegie's magnificent gifts to educational and other institutions entitle him to our admiration and esteem, and by the distribution of enormous wealth during his lifetime he is earning a right to have his utterances received with respect. At all events, the young men present were not likely to quarrel with the extravagant value placed by Mr. Carnegie upon the blessings of poverty, so long as he pointed out to them the stepping stones by which he reached his present position.

After dwelling for some time upon the importance of honesty, and it was at this part of the lecture in question that Mr. Rockefeller is reported to have nodded approbation, Mr. Carnegie said: "As a young man I had the best education in the world with which to begin life. I was born to the blessed heritage of poverty. I hope I speak to poor young men to-night. It is my earnest hope that none of you are burdened with the care of riches. When this burden is laid on a young man and he acts his part well he deserves double credit. He is surely the salt of the earth."

In the discussion provoked by this confession of Carnegie, it is pleasing to note the absence of any scoffing comment or unrestrained levity. The majority of his critics remind us that he is not the first man to groan under the weight of riches, although there is no limit to the carrying capacity of some of America's wealthy men. No one will be disposed to doubt the dangers with which inherited wealth is fraught; but a multitude of men will be found to question Mr. Carnegie's statement that inherited poverty is a blessing. He claims that this blessed heritage is the best thing in the world with which to begin life, and it is a safe deduction from Mr. Carnegie's opinion of riches that

he attributes his success in business to the fact that he was born poor. Is it possible that Mr. Carnegie cannot, upon looking backward, perceive that his prosperity is entirely due to uncommon exertion and diligence in his business?

However, Mr. Carnegie's confession that he has found wealth a burden has opened a discussion likely to lead to much good. We must leave it to some real *Rasselas* in search of happiness to discover the relative positions in point of blessedness of the poor and the rich. Here we have an American multi-millionaire declaring that poverty is a blessed heritage. To him it has apparently proved such an incentive to action that by his own exertions he has been remarkably successful in disposing of that heritage, and he now finds himself "burdened with the care of riches." At the same time, Mr. Carnegie regrets his lost heritage of youth and poverty, and, even if any one of the young men of New York who heard him describe wealth, as an incubus, may have felt inclined to indulge in flippancy by offering to bear a part of this white man's burden, such inclination was probably curbed by knowledge of the lecturer's generous contributions to the improvement of the condition of his fellow-creatures.

Mr. Carnegie's singular confession that he finds wealth a burden is accompanied by the announcement of a belief that the man who dies rich dies disgraced. To avoid such a fate, and perhaps because of a growing contempt for the modern exaltation of wealth, he has begun to unload his own burden.

If Mr. Carnegie's confession that his wealth worries him, accompanied as it is by his candid opinion that it is disgraceful to die rich, should have the effect of inducing Mr. Rockefeller and others to disgorge some of their superfluous millions, a multitude of those who have inherited poverty—squalid, abject poverty—can be raised to a condition when such words of wisdom and advice as those offered by the philanthropist and the missionary will serve as something better than a mere subject for discussion. No one will be found to question the earnestness of Mr. Carnegie. At the same time we fail to understand his object in pointing out to the Young Men's Bible Class of this Fifth Avenue Church the stepping stones to the same success in living which has burdened him with "the care of riches."

The use to which part of the wealth of this world can be put was beautifully illustrated by Dickens, when he made one of his inimitable characters, pictured as living in extreme misery and poverty, thus address the missionary:

"O what avails it, missionary, to come to me, a man condemned to residence in this fetid place, where every sense bestowed upon me for my delight becomes a torment, and where every minute of my numbered days is new mire added to the heap under which I lie oppressed! But give me my first glimpse of Heaven, through a little of its light and air; give me pure water; help me to be clean; lighten this heavy atmosphere and heavy life, in which our spirits sink, and we become the indifferent and callous creatures you too often see us; and, teacher, then I will hear—none know better than you, how willingly—of Him whose thoughts were so much with the poor, and who had compassion for all human sorrow."