

The Advantages of Poverty.

In the March issue of the Nineteenth Century, Mr. Andrew Carnegie has an article on "The Advantages of Poverty," which was called forth by a paper of Mr. Gladstone in the same periodical, criticising Mr. Carnegie's "Gospel of Wealth," under which title two articles of his were recently reprinted in the Pall Mall Gazette. The fundamental idea of the Gospel of Wealth as Mr. Carnegie states it is:

That surplus wealth should be considered a sacred trust to be administered by those into whose hands it falls, during their lives, for the good of the community. It predicts that the day is at hand when he who dies possessed of enormous sums which were his and free to administer during his life, will die disgraced, and holds that the aim of the millionaire should be to die poor.

Mr. Carnegie is of course a believer in the accumulation and growth of wealth, for "we know," he says, "that rapid as is its growth, its distribution among the people in streams more and more numerous is still more rapid." The few enormous fortunes amassed in America in the present generation, he says, were made under conditions that no longer exist; and as for such statements as that of Henry George, that growing progress is accompanied by growing poverty, he says:

I do not know a writer of authority upon social and economic questions who has not only disputed Mr. George's statement, but who has not pronounced their opposites to be the truth. In speaking to Mr. Herbert Spencer, of Mr. George's book, Mr. Spencer told me he had read a few pages and then thrown it down as "trash."

Trash it must be, for as Mr. Carnegie says: "My progress has inevitably carried with it not the growing poverty but inevitably the growing riches of my countrymen, as the progress of every employer must necessarily carry with it the enrichment of the country and the laborer;" and he proves very satisfactorily to himself, by savings banks statistics, the decline in the size of farms, statistics of pauperism, etc., that the people of America at any rate are progressing without any increase of poverty. In fact, he says, "the condition of the masses is satisfactory just in proportion as a country is blessed with millionaires."

But, he nevertheless holds that the "hereditary transmission of position and wealth," which Mr. Gladstone defends, is an evil, and that "the hereditary transmission of poverty and health" is the greatest spur to development of individual and national greatness and goodness. It was to express these views, he says, that he once wrote in a lady's album, "I should as soon leave to my son a curse as 'the almighty dollar.'"

To rear a son in ease and luxury and then turn over to his care the management of a great business or industry is, in Mr. Carnegie's opinion a crime; it leads to great failures and the ruin of thousands of people. Such business should pass into the hands of men who have worked their way up, and the beauty of it is, Mr. Carnegie says they do and always will.

This is undoubtedly true as regards ordinary competitive businesses. Look at the names of the leading merchants or manufacturers of fifty or one hundred years ago, and how few of them were in the hands of the ancestors of our merchant princes. The collapse of a well-established and mammoth business like A. T. Stewart's, after his death, shows the working of a general rule—that great fortunes invested in competitive businesses do not tend to perpetuate themselves. But our rich men have found out that there are other things than competitive businesses—there are monopolies; and great fortunes invested in monopolies not only do not tend to disappear, but tend to increase, for all that is required of the inheritor to increase his for-

tune is to simply not to spend more than his income—for the rest the monopoly takes care of itself. Such a monopoly is the ownership of land; and the growth of great landed estates in the cities of the eastern part of this country, which have already passed from father to son for three or more generations, is a proof of the difference between a monopoly and a competitive business. But it is true that very few of the inheritors of such estates and monopolies take any prominence as men. Their training and education that would disqualify them from managing an inherited business, also prevent them from occupying their leisure to any great advantage; it is the men who have had to work their way up that do the great things. "Ergo," says Mr. Carnegie, "poverty is a blessing."

When we come to read between the lines, however, we see that what Mr. Carnegie really means is not that poverty is a blessing, for he rejoices in the fact that poverty is decreasing; he rejoices in the fact that in this country, as he believes, fewer and fewer of the people are doomed to a wretched struggle for a bare existence in conditions and surroundings that crush all aspirations after anything higher in life than a bare animal existence. In fact, his Gospel of Wealth is a plea to the rich to help eradicate this poverty. He knows, as every man knows, that for one who has struggled and buffeted with the waves of the sea of poverty and come out strengthened and invigorated on the shore of success, a thousand have sunk beneath the waves "unwept, unhonored and unknown." What he really means to say is that it is a benefit for a man to feel that not on his inherited wealth, but on what he does and acquires by his own exertions will depend the respect of his fellow men; that every man should feel the necessity for work in order to maintain his position. This is true. And to bring about such a state of things, what is necessary? That all should be poor? No; but that none should be poor. In society as it now is, where the position, surroundings, associations and influence of ninety-nine out of every hundred men depend on their income, and where wealth can purchase from the poverty about it adulation, flattery, subservience and duties of almost any description, no matter how degrading or difficult, a man who inherits wealth naturally feels that he needs do little else than amuse himself. But in a society where no man who worked was poor, where wealth had lost its power to elevate or degrade, each man's position would depend upon his character and his exertions, and neither the spur of poverty nor the gospel of wealth would be needed to make every man struggle to do all he could for those about him, for only in so doing could he raise his own position.—The Standard.

AUSTRALIA MOVING TOWARDS INDEPENDENCE.

The great continent of Australia is making progressive strides in the direction of independent nationality. A great Federation Convention representing the entire country has been held at Sydney for the purpose of framing a constitution establishing a uniform system of government under a single national legislature and administration. The convention is reported to have framed the plan of government very closely after the United States, with the exception, of course, that the Chief Executive shall be appointed by the Crown instead of being elected by the people, which would mean separation and independence. The new constitution now goes to the people for ratification, by whom, it is said, it will be adopted with enthusiasm.

This national unity will necessarily bring with it a consciousness of national strength and an impatience of foreign control which must inevitably lead to the growth of a strong sentiment in favor of complete separation.

THE BRITISH IN MANIPUR.

A Desperate Battle Between Tribesmen and Soldiers.

SIMLA, April 9.—Advices have been received here of a brilliant success for the British forces near Manipur. The Manipuri made a fierce attack upon the slender force of Ghoorkhas commanded by Lieut. Grant, which recently captured Fort Thabat, driving out an overwhelming force of Manipuri at the point of the bayonet after playing sad havoc in their ranks by well-directed rifle fire. The Manipuri attack was stubborn and determinedly made, and they pushed forward in spite of the destructive fire with which they were received. The enemy fought gallantly for every foot of ground, the attack lasting for three hours, during which some hard fighting was witnessed on both sides. Finally the Manipuri were repulsed, the usurping Rajah and two prominent chiefs, all three of whom displayed remarkable bravery in leading the tribesmen to the attack, being killed during the battle. The loss of the tribesmen, in addition to the killing of their leaders, was very heavy.

Captain Presgrave has arrived at Fort Thabat with much needed reinforcements. This, combined with Lieut. Grant's victory, has so disheartened the Manipuri that they announce they are ready and willing to recognize the property of the British officials directly the British troops re-enter Manipur.

Additional bodies of troops are on their way to Manipur, where the massacre of Ghoorkhas and the subsequent fate of Chief Commissioner Quinton and his party will be thoroughly investigated.

The letter received here yesterday from the leader of the Manipuri who ordered the massacre of Chief Commissioner James W. Quinton and his colleagues at Manipur says: "The British troops attacked the palace and massacred my soldiers, and also killed women and children. In addition they threw women and children into burning houses and desecrated the temples. Therefore we killed Chief Commissioner Quinton's party."

The party referred to was composed of Chief Commissioner Quinton, Col. Skene, in command of the escort of Ghoorkhas; Lieut. Simpson, F. S. Grimwood, the British political agent at Manipur, and Messrs. Coosins and Melville, civilians.

The letter also contains the following: "I deeply regret the sad event, which was wholly due to the rashness and indiscretion of the British officers."

A second letter received here says the surviving British subjects, with the exception of the clerk and interpreter, were liberated before the demand made by the British Government for their release had been received.

Lord Lansdowne, viceroy of India, in forwarding the two letters to England, says he fears it is true that the officers were killed, but that it is evident the story was concocted to shield the Manipur regent.

UNDER THE BAN.

The Toronto Wholesale Grocers' Guild Administering Discipline.

The Toronto Wholesale Grocers' Guild has undertaken lately to discipline one of its members who acted contrary to the rules and regulations of the guild. The guild is a part of the Dominion Wholesale Grocers Association, which controls the sale and regulates the prices of all the principal staples used in the grocery trade, particularly sugar. The association regulates the price of sugar whenever the market appears to require it. One of the members of the guild, Mr. P. C. Larkin, has for some time past been selling sugar to the wholesale firm of James Lumbers & Co., the latter firm having been refused admittance to the guild. As Lumbers sold his sugar at 17½ per cent below the guild price it was concluded that Larkin was doing the same to him, so the latter was expelled from the guild. Steps were then taken to prevent any of the members of the guild in the refinery selling either sugar or any of the staples controlled by the guild to the offending member. For this purpose Messrs. Davidson & Ellis, of Toronto, came to Montreal and interviewed the refiners and the wholesale grocers, with the result that the refiners have placed themselves in accord with the guild, and Messrs. Larkin and Lumbers are now under the ban.—Star.

SUPERSTITION IN GERMANY.

A month's imprisonment for occasioning the death of a woman by cutting open one of the veins in her arms appears a light sentence; but probably—although no statement to that effect is made—the German tribunal, before which a man named Michael Stankewitz appeared charged with the crime, took into consideration that he acted under the influence of superstitious belief in sorcery and witches. The accused, a mason by trade, employed at Dantzic, came to the conclusion a short time ago that

his wife was bewitched, on what ground does not appear. He also came to the conclusion that the person who had cast a spell on her was a poor old creature named Nixdorf, and to break the spell he determined to bleed the alleged sorceress in the arm, his wife drinking her blood. Unfortunately the operation was attended with fatal consequences. The old woman, whose constitution was already weakened by age and privation, succumbed to loss of blood, and the authorities hearing of the affair, arrested the mason. He has been let off easily, and possibly, from his own point of view, he deserved no punishment whatever for ridding society of a "witch." It seems strange, however, that in this enlightened age and in a civilized country a man in his right senses should be found to believe in witches, spells and similar superstitious nonsense.—London Standard.

RELATION OF CLOTHING TO BODILY HEAT.

The thinnest veil is a vestment in the sense that it moderates the loss of heat which radiation causes the naked body to experience. In the same way a cloudy sky protects the earth against too great cooling in spring nights. In covering ourselves with multiple envelopes, of which we augment the protecting thickness according to the rigor of the seasons, we retard the radiation from the body by causing it to pass through a series of stages or by providing relays. The linen, the ordinary dress and the cloak constitute for us so many artificial epidermises. The heat that leaves the skin goes to warm these superposed envelopes; it passes through them the more slowly in proportion as they are poorer conductors; reaching the surface, it escapes, but without making us feel the chills which direct contact with the atmosphere occasions, for our clothing catches the cold for us. The hairs and the feathers of animals perform the same functions as toward their skin, serving to remove the seat of caloric exchange away from the body. The protection we owe to our clothes is made more effectual by their always being wadded by a stratum of warm air. Each one of us thus has his own atmosphere, which goes with him everywhere, and is renewed without being cooled. The animal also finds under its fur an additional protection in the use of air that fills the spaces between the hairs; and it is on account of the air they inclose that porous substances, furs and feathers keep warm.

Experiments to determine the degree of facility with which different substances used for clothing allow heat to escape were made by Count Rumford, Senebier, Boeckmann, James Stark and M. Coulter. The results were not in all cases consistent with each other, but indicate that the property is dependent on the texture of the substance rather than on the kind of material or—as concerns non-luminous heat—its color.—Popular Science Monthly.

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