

# The Forum Extra.

A Periodical of Short Studies of Living Problems.

PUBLISHED MONTHLY BY THE FORUM PUBLISHING COMPANY,  
253 Fifth Avenue, New York.

Vol. 1. }  
No. 2. }

NEW YORK, APRIL, 1890.

} 5 cts. a copy ;  
} 50 cts. a year.

## GREAT AMERICAN FORTUNES,

COMPRISING

### THE OWNERS OF THE UNITED STATES,

By THOMAS G. SHEARMAN,

AND

### THE HASTE TO BE RICH,

By the Rev. HOWARD CROSBY.

(Reprinted from THE FORUM for November, 1889, and for June, 1888.)

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## THE OWNERS OF THE UNITED STATES.

It has been and still is the boast of the American people, that wealth is more equally distributed here than in any other part of the world. While every one admits that the old days of New England, in which none was very rich and none was very poor, have passed away, yet it is still believed that the land, buildings, and personal property of this country are owned mainly by the majority of its people, and that there is no danger of any such concentration of wealth in a few hands among us as exists in older and more aristocratic nations. Statistics as to the wide distribution of wealth, shown by the deposits in American savings banks, by the large number of American farms, and by the supposed high standard of American wages, have been constantly set forth as conclusive evidence that American wealth is substantially owned by the mass of the American people. The object of the present inquiry is not to determine whether such a condition would be desirable or not, but simply to ascertain whether it actually exists.

Interesting as such an inquiry must be, especially to that laboring class on whose behalf it was supposed that labor commissions were established, little effort has been made by any of them to solve this problem. The very able gentleman at the head of the National Labor Bureau, after taking statistics of industrial depressions, convict labor, and strikes, seems to have felt that he had exhausted all subjects of special interest to the laboring classes; and he therefore directed the energies of all his assistants to an investigation of the subject of divorce—the one subject, among all grave social questions, with which the masses of laboring men have the least practical concern. One who desires to investigate the great problem of the distribution of wealth in this country must, therefore, feel his way, without much assistance from the official representatives of the very class which has the deepest interest in the question.

In the "effete monarchy" of Great Britain, where the laborer, deprived of all the blessings of a protective tariff, has no representative in the national government, no bureau, no commissioner, and only five members of Parliament among twelve hundred, there is nevertheless no serious difficulty in the way of forming a pretty close estimate of the distribution of wealth. The income-tax returns, combined with those of the probate and succession duties, furnish the means of estimating, at frequent intervals, the proportions in which wealth is distributed among different classes of the nation; while a return of rent rolls, made in 1872, enables us to determine with considerable accuracy the proportions in which the land of the whole country is owned. Mulhall's estimate is as follows:

## DISTRIBUTION OF BRITISH WEALTH, 1877.

Class.	Families.	Wealth in Millions.	Wealth per Family.
Rich,.....	222,500	\$27,781	\$125,145
Middle,.....	1,824,400	9,142	4,874
Working,.....	4,629,100	1,930	413
	<u>6,676,000</u>	<u>\$38,853</u>	<u>\$5,823</u>

From this table it will be seen that one thirtieth part of the English people own two thirds of the national wealth. With what scorn we have long pointed to these figures; and with what pride we have bade foreign nations look upon our own beloved land, where such things not only did not exist, but were made impossible by our republican form of government!

Can any light be thrown upon the distribution of American wealth by a study of English statistics? Let us see. By adding to the published returns of the personal estates of British decedents a capitalization of the rental value of their estates, at four per cent. interest, we may form a tolerably accurate estimate of the aggregate wealth, real and personal, of the richest noblemen and bankers of England who have died within the last quarter of a century. We may then compare these figures with the known wealth of a few American citizens, and thus obtain a starting point for further comparisons.

In this way, we find that the richest of the Rothschilds, and the world-renowned banker Baron Overstone, each left about

\$17,000,000. Earl Dudley, the owner of the richest iron mines, left \$20,000,000. The Duke of Buccleuch (and the Duke of Buccleuch carries half of Scotland in his pocket) left about \$30,000,000. The Marquis of Bute was worth, in 1872, about \$28,000,000 in land; and he may now be worth \$40,000,000 in all. The Duke of Norfolk may be worth \$40,000,000, and the Duke of Westminster perhaps \$50,000,000.

There is no official classification of British wealth or rents. But incomes derived from the profits of business, exclusive of railways, mines, etc., are classified as follows:

BRITISH INCOMES FROM BUSINESS PROFITS, 1884.		
Persons.	Incomes.	Average Income.
104	£50,000 and over	£91,783
1,192	10,000 to 50,000	17,644
1,871	5,000 to 10,000	6,553
1,117	4,000 to 5,000	4,270
1,947	3,000 to 4,000	3,266
4,202	2,000 to 3,000	2,282
13,268	1,000 to 2,000	1,277
52,765	400 to 1,000	541
159,198	200 to 400	282
<u>235,664</u>		

The great law of averages may be relied upon as confidently in America as in Europe. We need only find a starting point; then we may safely proceed to calculations based upon general experience as to the average increase in the number of persons owning wealth, in proportion to the decrease of the amount owned by each individual. To find this starting point, it will be necessary to give a list of Americans whose wealth is approximately known. The writer abstains from mentioning in this list a single name concerning which he has any information which might possibly be confidential; and, to make quite sure of this, he omits the names of all gentlemen with whom he has any confidential relations. The names of persons who have died within a recent period (six of them within one year) will be included, more accurate information being obtainable concerning their affairs than in any other cases. Their estates are nearly all either undivided or in the hands of so small a number of persons as to make no practical difference, while the number of names

which have been omitted will far outweigh all possible errors in the list. No name is given which is not believed, for good reasons, to represent an individual wealth of at least \$20,000,000. The figures indicate the wealth believed to be possessed on the average by each of the persons whose names follow :

- \$150,000,000: J. J. Astor, Trinity Church.  
 \$100,000,000: C. Vanderbilt, W. K. Vanderbilt, Jay Gould, Leland Stanford, J. D. Rockefeller.  
 \$70,000,000: Estate of A. Packer.  
 \$60,000,000: John I. Blair, Estate of Charles Crocker.  
 \$50,000,000: Wm. Astor, W. W. Astor, Russell Sage, E. A. Stevens, Estates of Moses Taylor, Brown & Ives.  
 \$40,000,000: P. D. Armour, F. L. Ames, Wm. Rockefeller, H. M. Flagler, Powers & Weightman, Estate of P. Goelet.  
 \$35,000,000: C. P. Huntington, D. O. Mills, Estates of T. A. Scott, J. W. Garrett.  
 \$30,000,000: G. B. Roberts, Charles Pratt, Ross Winans, E. B. Coxe, Claus Spreckels, A. Belmont, R. J. Livingston, Fred. Weyerhauser, Mrs. Mark Hopkins, Mrs. Hetty Green, Estates of S. V. Harkness, R. W. Coleman, I. M. Singer.  
 \$25,000,000: A. J. Drexel, J. S. Morgan, J. P. Morgan, Marshall Field, David Dows, J. G. Fair, E. T. Gerry, Estates of Gov. Fairbanks, A. T. Stewart, A. Schermerhorn.  
 \$22,500,000: O. H. Payne, Estates of F. A. Drexel, I. V. Williamson, W. F. Weld.  
 \$20,000,000: F. W. Vanderbilt, Theo. Havemeyer, H. O. Havemeyer, W. G. Warden, W. P. Thompson, Mrs. Schenley, J. B. Haggin, H. A. Hutchins, Estates of W. Sloane, E. S. Higgins, C. Tower, Wm. Thaw, Dr. Hostetter, Wm. Sharon, Peter Donohue.

Trinity Church is included in this list because it is practically an individual owner. For the purpose of estimating the distribution of wealth, it is obvious that this corporation, which has no stockholders, must be treated as a unit.

It will be said that these estates could not be readily sold for their estimated value. In a few cases this is true; but it is immaterial, because it is equally true of the property of farmers and other small owners, and so does not change the relative proportion of wealth, which is the only important question. Our estimate of the whole national wealth is based upon the census of 1880, in which the capital and debts of railway, telegraph, and steamboat companies were included at par. But in

the foregoing estimates of individual wealth the current market value is adopted, which is much less than par. For purposes of comparison between different classes the census valuations ought to be adopted all around. But if they were, the wealth of Mr. Gould would be fixed at over \$125,000,000, and that of Messrs. Crocker and Huntington at nearly as much; and the proportionate share of the very rich would be greatly increased.

Making the largest allowance for exaggerated reports, there can be no doubt that these 70 names represent an aggregate wealth of \$2,700,000,000, or an average of over \$37,500,000 each. The writer has not especially sought for information concerning any one worth less than \$20,000,000, but has incidentally learned of fifty other persons worth over \$10,000,000, of whom 30 are valued in all at \$450,000,000, making together 100 persons worth over \$3,000,000,000; yet this list includes very few names from New England and none from the South. Evidently, it would be easy for any specially well-informed person to make up a list of one hundred persons averaging \$25,000,000 each; in addition to ten averaging \$100,000,000 each. No such list of concentrated wealth could be given in any other country in the world. The richest dukes of England fall below the average wealth of a dozen American citizens; while the greatest bankers, merchants, and railway magnates of England cannot compare in wealth with many Americans.

Lists were lately published of 67 millionaires residing in Pittsburgh, of 63 residents of Cleveland possessing in the aggregate \$300,000,000, and of 60 persons residing in three villages near New York whose wealth was said to aggregate \$500,000,000. One of the gentlemen included in the last estimate said that if it included one of his neighbors, with whose affairs he is intimately acquainted, it was entirely too low; \$750,000,000 would be none too much. The Goelet estate, in New York City, *pays taxes* on \$25,000,000 real estate. The mayor of Chicago says that four gentlemen of that city are worth over \$20,000,000 each; but only two are included in the above list. The Boston "Advertiser" lately asserted that there were not fifty millionaires in Boston; but the official tax-list shows that more than fifty families *pay taxes* on over \$1,000,000 each, and

two hundred persons pay taxes on amounts which clearly show that they are really millionaires.

The facts already stated conclusively demonstrate that the wealthiest class in the United States is vastly richer than the wealthiest class in Great Britain. The average annual income of the richest hundred Englishmen is about \$450,000; but the average annual income of the richest hundred Americans cannot be less than \$1,200,000, and probably exceeds \$1,500,000. It follows, inevitably, that wealth must be far more concentrated in the United States than in Great Britain; because, where enormous amounts of wealth are placed in a few hands, this necessarily implies that the great mass of the people have very small possessions. On the other hand, we know with tolerable certainty what are the average earnings and possible savings of the masses. The earnings of fully four fifths of American families do not average as much as \$500 per annum. As the average age of busy men is less than forty years, their savings cannot spread over more than an average period of twenty years. Farmers being always more economical than mechanics or other laborers of the same income, the savings of farmers, represented by their farms, will afford a maximum standard for the classes to which they correspond. According to the census of 1880, the average value of 25 per cent. of farms was \$635, of another 25 per cent. \$1,750, and of about 35 per cent. \$3,500; the remaining 15 per cent. being held by wealthy owners. To allow, in marketable property, \$750 each to the mass of the community, \$2,000 each to the next class, and \$3,500 each to the small tradesmen, highly-skilled mechanics, and others whose condition corresponds with that of the best class of ordinary farmers, will be quite as much as facts will justify; especially when we take out of this highest class, as we must, a considerable number (say one sixth) who, by saving one third to one half of their income, have accumulated four or five times as much as their fellows.

In 1877 the number of British capitalists possessed of over \$25,000 each was about 222,000, while the number of persons deriving profits of over \$1,000 per annum each from business was nearly 200,000. The two classes of persons were not at all the same; on the contrary, probably not one third of either class,

possibly not even one fifth, was included in the other. Yet, in the absence of any detailed information as to the distribution of wealth, the classification of incomes must be taken, with much reserve, as the only attainable guide. But incomes, in their very nature, are much more equally distributed than wealth. Millions have incomes who have practically no wealth. Therefore, a computation on this basis will greatly underestimate the concentration of wealth in the higher figures, while it will lead to such an overestimate of wealth in the lower figures as to make it gradually quite misleading. Such a computation is indeed of no use whatever outside of the first 250,000 families, and must be greatly modified long before reaching that number.

Bearing these considerations in mind, we proceed to estimate the distribution of American wealth. Judging from the rate of increase in wealth indicated by the last census, it is probable that (estimated by the same method) it now amounts to nearly \$1,000 per head, or \$65,000,000,000 in all. In 1880, \$2,000,000,000 was invested in public buildings, churches, colleges, charitable institutions, etc.; and this item must be about \$2,500,000,000 now.

Taking the number of British incomes exceeding £200 as a basis for comparative classification, starting on the basis of known facts concerning American wealth, and modifying the figures gradually, for the reasons already stated, we arrive at the following conclusions:

**DISTRIBUTION OF AMERICAN WEALTH, ON THE BASIS OF BRITISH  
INCOME RETURNS.**

Families.	Average Wealth in Thousands.	Total in Millions.
10	\$100,000	\$1,000
100	25,000	2,500
1,200	6,000	7,200
2,000	2,200	4,400
1,000	1,400	1,400
2,000	1,000	2,000
4,000	700	2,800
13,000	400	5,200
52,000	150	7,800
160,000	60	9,600
200,000	20	4,000



Families.	Average Wealth in Thousands.	Total in Millions.
1,000,000	3½	3,500
2,000,000	2	4,000
9,565,000	1	7,175
<u>13,000,310</u>		<u>\$62,575</u>
Public property, churches, etc.,		2,500 \$65,075

Condensing this table, so as to arrange it in three great classes, we arrive at this result:

DISTRIBUTION OF AMERICAN WEALTH.

Class.	Families.	Wealth in Millions.	Average per Family
Rich, .....	235,310	\$43,900	\$186,567
Middle, .....	1,200,000	7,500	\$,250
Working, .....	11,565,000	11,175	968
	<u>13,000,310</u>	<u>\$62,575</u>	<u>\$4,813</u>

On this basis, 50,000 families would appear to own one half of the national wealth.

In this table small farmers, skilled mechanics, foremen, conductors, engineers, etc., are included in the "working class," and \$968 has been allowed as the average savings of each family in this class—more than double the highest claim made on behalf of the same class in England, and nearly treble the average deposit in American savings banks. This amount is certainly too large. The number of the very largest millionaires has been kept down to very nearly the limit of the writer's personal information; while in his judgment there must be at least as many more, of whom he has never heard. If this surmise is correct, it would add at once \$2,500,000,000 to the share of wealth belonging to the millionaire class, and would confirm the writer's rough estimate in the FORUM for September, that 25,000 persons own just about one half of all the wealth of the United States.

Objection will doubtless be made to any estimates based upon British statistics. Fortunately, Massachusetts furnishes a purely American basis for estimates of the distribution of American wealth. A list of the largest individual taxpayers in Boston, published this year, including all (exclusive of corporations and executors) who paid more than \$1,000 in taxes, and who were therefore assessed at more than \$75,000 (the tax being 1½ per cent.), showed the following results:

..

BOSTON TAX LIST FOR 1888.

Individual Taxpayers.	Amount of Tax.	Average Assessed Wealth.
2	\$50,000 to \$75,000	\$4,600,000
4	40,000 to 50,000	3,205,450
3	30,000 to 40,000	2,732,570
8	20,000 to 30,000	1,840,000
39	10,000 to 20,000	930,000
133	5,000 to 10,000	500,000
1,065	1,000 to 5,000	160,000
<u>1,254</u>		

It may be safely assumed that every one who is assessed at \$400,000 is really worth \$1,000,000; because large estates are never assessed at their full value, and because these assessments include no shares in corporate stock, nor government, municipal, or mortgage bonds, in which a vast proportion of the wealth of the very rich is invested. For the same reasons, an assessment of \$75,000 represents in actual wealth not less than \$150,000. The wealth of the very rich is always more underestimated by assessors than that of men in moderate circumstances. Assessments of \$400,000 and over are therefore multiplied, in the next table, by two and one half, while those below that line are only doubled. In both cases the increase is too small. Boston has less than a forty-fifth part of the nation's wealth, and less than a hundred and thirtieth part of its population. Multiplying the Boston figures by only 45, it would follow that there are in the United States more than 56,000 persons worth over \$150,000 each, of whom at least 8,500 are worth over \$1,000,000. Classifying men of wealth in conformity to the proportion in which assessment returns show that their wealth is divided in Boston, but adding the seventy persons who have been specifically named as averaging \$37,500,000, we arrive at the following estimate, which errs only on the side of moderation:

DISTRIBUTION OF AMERICAN WEALTH, ON THE BASIS OF BOSTON TAX RETURNS.

Families.	Wealth in Thousands		Average	Total Wealth in
	over	under	Wealth in	Millions.
	Thousands	Thousands	Thousands.	
70	\$20,000	\$150,000	\$37,500	\$2,625
90	10,000	20,000	11,500	1,025
180	7,500	10,000	8,000	1,440
135	5,625	7,500	6,800	968

Families.	Wealth in Thousands		Average	Total Wealth in
	over	under	Wealth in Thousands.	Millions.
360	3,750	5,625	4,600	1,656
1,755	1,875	3,750	2,300	4,036
6,000	937	1,875	1,250	7,500
7,000	500	937	650	4,550
11,000	300	500	375	4,125
14,000	200	300	230	3,220
16,500	150	200	165	2,722
50,000	75	150	100	5,000
75,000	50	75	60	4,500
200,000	15	50	20	4,000
1,000,000	3	15	3½	3,500
2,000,000	1½	3	2	4,000
9,620,000			½	7,215
<hr/>				<hr/>
13,002,090				62,082

DISTRIBUTION IN CLASSES.

Class.	Families.	Wealth in Millions.	Average per Family.
Rich,.....	182,090	\$43,367	\$238,135
Middle,.....	1,200,000	7,500	6,250
Working,...	11,620,000	11,215	968
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	13,002,090	\$62,082	\$4,775

On this basis, 40,000 persons own over one half of the wealth of the United States, while one seventieth part of the people own over two thirds of the wealth.

It will be seen that in these tables, which are prepared upon the basis of purely American statistics, the concentration of wealth appears to be much greater than in tables prepared upon the basis of British statistics. By either table, 70 per cent. of the national wealth appears to be concentrated in the hands of a very small minority of the people; but dividing this wealth in proportion to the English ratio, it is distributed among 235,000 families, while dividing it according to the Boston ratio, it is possessed by only 182,000 families. The truth probably lies between the two; and it may safely be assumed that 200,000 persons control 70 per cent. of the national wealth, while 250,000 persons control from 75 to 80 per cent. of the whole.

These conclusions are of course very unpalatable to comfortable optimists. But what other results could possibly be expected, in view of well-known facts? No one can entertain a

reasonable doubt that there has been an accumulation of wealth in a few individual hands in the United States, during the last twenty-five years, vastly in excess of any which has taken place in other parts of the world. In no other country have railroad-managers, manufacturers, oil-refiners, mine-owners, bankers, and land speculators accumulated fortunes so rapidly as they have in this. In no other country, and least of all in England, during the last thirty years, has the burden of taxation been cast so exclusively upon the working class, or the machinery of public taxation been used so unscrupulously for private profit.

In Great Britain, although indirect taxation still constitutes the greatest part of the public revenue, a large share of direct taxation has been maintained, and, as far as possible, all tribute levied by the rich upon the poor, under the pretense of taxation, has been abolished. The natural consequence is that the disproportion between the rich and the poor in Great Britain is less to-day than it was forty years ago, that wealth is more widely distributed, that the middle class is much more numerous, and that the masses are rapidly gaining in power and influence.

In America the drift has been in precisely the opposite direction. Federal taxation has increased six fold since 1860, and the whole of this increase has been taken out of the relatively poorer classes. At the same time, the profit which is secured to the wealthier classes by the adjustment of indirect taxation in their interest has been increased not less than ten fold. The wealthy classes, collectively, have made a clear profit out of the indirect effects of taxation to an amount far exceeding all that they have paid in taxes, although this profit has been absorbed by a minority of even the rich. But, apart from this, the whole system of taxation is and has been such as to take from the rich only from 3 to 10 per cent. of their annual savings, while taking from the poor 75 to 90 per cent. It is true that the same system existed, in form, before the war; but, taxation being light, the amount taken from each individual was far less, and the disproportion between the rich and the poor not so great, while the profit levied from the poor by the rich was far smaller. The amount of the burden has increased, and it has been more and more shifted over upon the poor.

It is childish to imagine that, under such circumstances, the concentration of wealth can go on less rapidly here than in Europe. On the contrary, it has gone on far more rapidly here; and it will continue to do so, at a tremendous pace.

It is intended to confine this paper to a simple investigation of facts, without suggesting remedies; but, to avoid misapprehension, the writer wishes it to be distinctly understood that he is opposed, on principle, to all schemes for arbitrary limitations of individual wealth, whether by a graduated income tax, a heavy succession tax, or otherwise; that he is utterly opposed to communism, socialism, and anarchism; and that he is of opinion that the enormous wealth of the few in this country has been forced upon them by the votes of the very masses who have been impoverished for their benefit. *Populus vult decipi*. The farmers insist upon throwing away their inheritance; and since they are determined to heap their earnings upon somebody, it is well that the list of their chief beneficiaries should be, upon the whole, so respectable. And, indeed, has it not been clearly explained to us that it makes no sort of difference who owns the wealth of the nation, so long as it is kept at home?

But the facts should be known, without regard to the inferences which may be drawn from them; and we are now prepared to answer the question: "Who own the United States?"

The United States of America are practically owned by less than 250,000 persons, constituting less than one in sixty of its adult male population.

Within thirty years, the present methods of taxation being continued, the United States of America will be substantially owned by less than 50,000 persons, constituting less than one in five hundred of the adult male population.

THOMAS G. SHEARMAN.

## THE HASTE TO BE RICH.

WATER is refreshing to a thirsty throat, whether it be drunk from a wooden bucket or from a golden vase. The vessel counts nothing in the refreshing. Why will men confound human happiness with the condition that happens to circumstance it? Is not happiness the thing that men wish, and does it make any difference whether it come in a palace or a cottage? "Yes, a mighty difference," cries my neighbor; "give me my happiness in a palace, and you may have yours in a cottage." And half the world echoes my neighbor's dictum. Neither my neighbor nor half the world know that they are uttering a very stupid fallacy. They are confounding the shell and the kernel. They are supposing that happiness with a palace covering is a different thing from happiness with a cottage covering. They have yet to learn that happiness is happiness wherever found; that it is a spiritual state, and worth just as much in one place as in another. "Ah! but happiness is conditioned on outward circumstances," my neighbor and half the world cry, "and the palace is exactly the thing that brings it." Now, neighbor, you think you have me nonplused, but stop. I grant you that a spiritual state, such as happiness is, is influenced by outward circumstances, but it is not conditioned by them. The mind is too free for such a bondage. The mental state does not flow from the outward circumstances, although it may receive impressions from them. Happiness is contentment with surroundings, not the creature of surroundings. Its root is in the mind, not without. So all that my neighbor and half the world, who began by differentiating palace happiness from cottage happiness, and then stepped down to making the palace rather than the cottage the creator of happiness, now can say is, that contentment has a better soil to flourish in when in a palace than when in a cottage. They have to grant that cottage happiness is as good as palace happiness, and

that in each case there is contentment with surroundings; but they affirm that this contentment is better nurtured in a palace, and is more stable there. But are kings and dukes the happiest of men? History seems rather to make their woes conspicuous. Responsibilities produce risks. The higher you mount, a slip brings the greater fall. Moreover, where cares multiply anxieties intrude. We must not ignore all this because we see the prince pass by with a crown on his head and a retinue at his heels. It is an ignorant proletariat that looks up to royalty, and fails to see the human soul with its weakness under the velvet robes.

Now, what we have said of palaces and royalty is applicable to the possession of pecuniary wealth. The power that wealth gives is not a power to be happy, but a power to obtain certain articles which are supposed to contribute to happiness. To a certain extent it is true that these do so contribute; but it is equally true that very many of them delude the purchaser, and minister only to his care and sorrow. The splendid establishment, grand houses in city and country, troops of attendants, rich banquets, gay equipage, princely yachts, are very dazzling as a sight to the poor, but they who have these things soon tire of them. There is no permanent ministry of pleasure in them, because the soul's content must have a more solid and spiritual foundation than material wealth can purchase. So far as wealth preserves from the distressing circumstances of poverty it may be said to minister to happiness, for it then removes a provocation to discontent; and, moreover, so far as wealth enables a grand soul to help the unfortunate or advance the higher interests of mankind, it may be said to minister to happiness; but these are the only two conditions of such a ministry. In the first one all who have riches can participate, but in the second it is only the grand soul that can enjoy the result, and that grand soul would have been happy without the wealth. How different is the truth of this analysis from the common idea that wealth has in itself a magic power to make a man happy!

Now, when we look at the other side of the picture and see how many circumstances calculated to produce unhappiness wealth introduces, we have to discount largely the little benefit

which we have found in its possession. From without are jealousies and envies in various forms, with their accompanying sneers, slanders, and impugnings of motive; also the incessant applications from cranks and loafers, as well as from the worthy, for donations, the prying curiosity of the public and reporters into the *minutiae* of private life, the ill-disguised expectancy of heartless heirs, the dangerous though unreasonable enmity of the ignorant rabble, the settled attitude of the shopkeeper and the employee for plunder, and the perilous conspicuity in time of public disorder. From within are the daily cares of managing the large estate, involving examination of investments, the testing of character in subordinates, the watching of markets, the intricacies of bargains and covenants, and the personal drudgery of details. Then there is the constant conviction, unless the conscience is seared, that this style of life is not what the human soul was made for, that it utterly fails to answer the great end of being, that it is an entanglement in magnificent trifles, and a waste of time and talents. Then again there is the fear of losses, anxiety with regard to speculations, absorption in thought marring social intercourse with its pleasures and benefits, and the foreboding that the riches will one day all be gone. To these evils, experienced consciously and painfully by the man of great wealth, is to be added an evil, to which, alas! he is indifferent, but which is, perhaps, in the end the greatest evil of all. He is lifted up out of all sympathy with his fellow man. He cannot understand the wants of the poor, nor can he, through such an experience as the many have, and the sympathy thus created, have his soul expand and strengthen. The benefit of the common humanity is largely lost to him, and he does not grow, but shrivels. Surely this is not the road to happiness, and the eagerness for wealth on the part of men is a fearful mistaking of the way.

We have considered the possession of riches in its best form. We have not used as a factor in the case what is found so generally in man, the readiness to use wealth wickedly to minister to base passions, to injure personal enemies, to make corners and control markets, to purchase votes in legislatures, and to pervert judgment. We purposely omitted to use this in our argument,



for we wished to speak of riches in their necessary sequences, and not in what the evil heart of man puts into them. We might have added, however, in this list of necessary sequences, the exceptions are so few, that the wealth is piled up by the father for the ruin of the children, who, free from all incentive to work, give themselves up to selfish enjoyments that destroy both body and soul.

We have not overdrawn our description. The observation of any thoughtful mind corroborates all that we have said, and yet my neighbor and half the world will not believe it, but they will rush on headlong for the golden goal. It is very evident that if we could persuade men of the truth of what we have said, the haste to be rich would cease. But we expect no such Utopian result. Folly is immortal. We do hope, however, to open the eyes of a few thoughtful ones, who are not fully possessed by the craze, and whose minds have some appreciation of what is truly noble and satisfying. It is to such we address our argument.

The making of money is a most becoming business, if the object be to support in comfort one's self and family. It would be also a most becoming business, if the object were to give away the money to those that need it, but not one in ten millions ever followed such a plan. Many think they are doing something of this sort when they are only intending to give out of their swelling profits for the benefit of the needy; but this is only a conscience drug, that the personal profits may be sought the more eagerly. The object is not to help the needy. That is a side affair. But there are many sensible men who limit their desire of money-making to the comfortable and reasonable support of self and family. This principle is totally different from that of desiring wealth. It involves none of the dangers which we have enumerated above. On the contrary, it is a healthy principle, promoting industry, regularity, social improvement, and public utility. It commands respect and does not excite envy. It helps mutual dependence and does not produce selfish isolation. It conforms to the divine law of labor, and hence sweetens the hours of rest. The aids to happiness, therefore, in this form of money-making, are unspeakably greater than in the race for

wealth or in the actual possession of riches. The men who are found in this class are (other things being equal) the happiest men on earth. Their contentment is a daily enjoyment, and not deferred to the end of a hot race, only then to turn out a deception. Of course they, like all men, will have their disappointments, but our comparison now is only between them and the slaves of Mammon. It is in this comparison that we confidently assert the towering superiority of the bread-winner to the wealth-seeker or wealth-possessor. We have spoken of the disadvantages of the wealth-possessor. The wealth-seeker has others, but, while different from those of the wealth-possessor, they are equally harmful to himself and to society. He is not as yet exposed to the catalogue of woes which we have enumerated, which, like an enemy's battery, are opened for the millionaire; but a more disguised, yet no less destructive, evil is connected with his progress.

What is the inevitable result to himself? His eye cannot be taken off the distant goal, or he will lose his bearings and inevitably fail, for the distance of the goal multiplies the conditions and sequences that enter into the race. Hence his whole being must be absorbed in the one thing. Mental improvement and social culture must be denied. In such a process the mind must necessarily shrink, and the disposition become blunted. The man dwarfs as the money-maker grows. The healthy enjoyment of intellectual exercise, the increase of general knowledge, the pleasures of observation in nature and art, the genial fellowship of enlightened men, and the mellowness of attrition with the world's varieties, are all impossible when the gold-hunt is entered on. The germs of broadness, benevolence, and sympathy, which were in the soul at the start, are all smothered, for, if allowed to grow, they would seriously interfere with the arrival at El Dorado. It is for this reason that a man, as he gains riches, becomes close and miserly. He has constructed a fortress of selfishness in which he is impregnable. The few conspicuous exceptions to this rule by no means invalidate it. That some men have successfully resisted this law of tendency is to their honor, but still the law remains. Even with regard to the exceptions, we are wont to judge too liberally. The man of

twenty millions gives a hundred thousand to a college, and the newspapers blazon his generosity, and yet when the man with a hundred thousand gives five hundred dollars (the same proportion) to any object of worth, no newspaper ever thinks of sounding his praise. The latter gift is, indeed, far the larger, because the man of a hundred thousand needs all his income to live with the ordinary comforts of life, while the man of twenty millions has nearly a million of surplus every year. Moreover, this millionaire's gift, besides being a mere drop spilling over his brimming bucket, is very often pressed out of him by the machinery of events. In itself it is no proof of public spirit or human sympathies. With all this caution about indiscriminate praise, we cheerfully acknowledge that there are men of great wealth and men who are making great wealth, who are likewise men of great hearts. But again we say that this does not in the least mar our argument.

Another evil in the gold-hunt is that which is produced on the community. We have seen how it shrivels the man who hunts. Now let us see how it harms the public. The healthiest form of human society is where the many are equally independent in their management of their affairs, where professions and trades are represented by individual thinking minds, and where those engaged in any one branch of industry stand on a level with one another. This condition of things promotes invention, activity, interest, manliness, and good citizenship. Now, the gold-hunt system is directly antagonistic to all this. It seeks to destroy the many independent tradesmen, and to make them servants in a gigantic monopoly. The happy homes of freemen become the pinched quarters of serfs. The lords of trade have their hundreds and thousands of humble subordinates, over whom they rule, often with a rod of iron. They may be turned away from work and wages at any moment, from any whim of the selfish employer. Hence, through fear of this they lose their manhood, and dare not assert even a decision of their conscience. There is no more melancholy sight to my eyes than that which I so often see nowadays, the former happy possessor of a shop or store, who has lived comfortably and with the true nobility of a citizen, and whose family has felt the dignity of the

home, now made a clerk and drudge in a huge establishment, that by its relentless use of millions has undermined and overthrown all the independent stores of a large district, while his family are thrust into the unsavory communism of a tenement house, and lose all the delicate refinements of a quiet home. It is easy to say that this is but the natural law of trade. So to devour men is the natural law of tigers. But this truth will not reconcile us to the process. If we are to stop men from stealing directly, we can stop them from stealing indirectly. If natural law works evil to the community, we are to make statute law, which will act as supernatural law, and control the offensive principle. Unless we wish our old social equality destroyed and a system of practical serfdom to take its place, we must put a limit to the acts of greed, and so preserve the independence of our citizens. If the liberties of the multitude are to be guarded, the liberty of one man to buy up all the land or all the dry goods in the market must be checked. Capital must be circumscribed, except under special circumstances, when special conditions should be made for the protection of the community. The story of such accumulation of money power as that of the Standard Oil Trust is the story of an enslaved community, and the premonition of a future oligarchy as odious as that of Rome, which ruined the empire.

And this brings us to another evil wrought on the public by the haste to be rich. It evidently leads to crooked dealing. In so exciting a chase an advantage is not to be missed because of a little question of right and wrong. A lie here, a cheat there, these are the every-day occurrences by which to get around the neighbor or the custom-house or the stockholder. A bribe well placed is a stroke of genius. Employees are trained in deception and the community is morally corrupted. Legislatures, whom we trust for our laws, become the paid servants of the gold-hunters, and justice is polluted in our courts. The madness that possesses the man who is chasing after wealth knows no bounds. His moral code is completely set aside in the sphere of his money-making. Principles that he would count most important in a theory of morals, are wholly inoperative in his financial career. He slaughters widows and orphans with his fiscal

sword, he remorselessly sends his rival to pauperism and suicide, he manufactures false stock and seizes upon illegal dividends, and he uses the confidence of the unsuspecting for their ruin. This system, rapidly growing upon us, is poisoning the whole public body, and making lying and stealing and fraud subjects of merriment where they should be provocatives of indignation and retribution. So possessed is the public mind of this idea of our modern money-hunters, that even the perfectly innocent man of wealth cannot escape the imputation that his money was gotten by ways that are dark. The people have almost come to believe that great wealth implies great rascality. It is a very false judgment, and yet the reason for it is in the evident rascality with which so many have grasped their gold.

The injury done to the family is also an injury to the state, for the family is the unit of the state. Where the men of a family are in the wild pursuit of wealth the basis of family affection and morality cannot exist. That basis is mutual confidence and intimate confidences. But the gold-chase gives no time for this. The man is a sort of boarder in his own house. He flits in and out like a stranger. His heart is elsewhere. So wife and children are without their proper guide and stay. They seek for amusement in questionable quarters. They find other centers than the home. The husband (*house-bond*, if that be the right origin of the word) is not in his place, and the household is disintegrated. Disorders of every sort enter such a family, and the increase of wealth only intensifies the symptoms.

But now one word to the young man who is making haste to be rich. Not one out of ten thousand who give talent, energy, and life to this race ever reach the goal. We have seen that the goal itself is a grand delusion, but, as you will not see that truth, perhaps the tremendous chances against you in the race may turn you to a wiser course. Your competitors are legion, and they have no bowels of mercy. They carry sharp daggers and use them skillfully. The race becomes a game of heartless trickery, and your discomfiture will excite no sympathy. You cannot stop a moment to rest or you'll be trodden under foot. Plot and counter-plot will keep you busy day and night until

your brain reels and your physical faculties fail. Your hair becomes prematurely white, your limbs totter, your food has no relish, your disposition grows sour, you are nervous with expectation or fear. Altogether you are a very miserable creature, made so by your own willfulness. With mind and body thus weighed down, the thought that all is done for a questionable advantage and also by questionable means, will haunt you in spite of yourself, and add a moral sting to the intellectual and physical decay.

When we say this to the young man who is bewitched by the siren, either thorough unbelief is his response, or else he is sure that his is an exceptional case, and that he is going to be wise enough to avoid the mistakes and calamities that have wrecked so many before him. It is the hope of the infatuated gambler who puts down his money in spite of the staring facts of the gambling table. If America is to be ruined it will be by materialism, the accumulation of individual wealth, and the mad chase for such accumulation. It is that which will dry up human sympathies, divert the mind from high and healthy thought, degrade art and science and literature, destroy family life, poison the fountains of society, sanction immoralities, and make the nation a seething caldron of selfishness and unrest.

The greatest need of our land to-day is an education away from this fearful danger, a cultivation of the quiet and improving arts, an encouragement of genial and benevolent lives, a preservation of home virtues, a teaching of the truth that moderation best serves the cause of happiness, and a demonstration that in helpfulness to others man best helps himself. While wise laws can do much to suppress some of the worst features of the gold-hunt, it is to the press, the school, and the church that we must look for the inculcation of the purer and loftier ideas that will meet and overcome the materialism which the peculiar conditions of our country have fostered, and which the thoughtless minds of our youth so readily accept.

HOWARD CROSBY.

# NEW BOOKS AND NEW EDITIONS.

## HISTORY, TRAVEL, AND ESSAYS.

- ADAMS, HENRY.** History of the United States. Vols. I. and II., The First Administration of Thomas Jefferson. Vols. III. and IV., The Second Administration of Thomas Jefferson. Scribner. \$8.
- BELCHER, T. W.** Robert Brett, His Life and Work. Dutton. Cloth. \$2.00.
- BIGELOW, JOHN.** William Cullen Bryant. Houghton. Cloth. \$1.25. Vol. XI., in American Men of Letters Series. With a Portrait of Bryant. The author was for many years associated with Bryant and had the best means to study his character. Houghton. Cloth. Gilt top. \$1.25.
- DILKE, SIR CHARLES W.** Problems of Greater Britain. (With maps). A Study of the Social and Political Problems of the British Colonies and their probable Future Relation to the Mother Country. Macmillan.
- FYFFE, C. A.** History of Modern Europe. Vol. III. (Completing the work.) Holt. Cloth. \$2.50.
- KINGSLEY, CHARLES.** Charles Kingsley, His Letters, and Memories of his Life. Edited by his wife. Macmillan. 12mo. \$1.75.
- LUMHOLTZ, CARL.** Among Cannibals. An Account of Four Years' Travels in Australia, and Camp Life with the Aborigines of Queensland. Scribner. \$5.00.
- MACHAR, MISS A. M., and MARQUIS, THOMAS G.** Stories of New France. These Stories are Illustrative of the Early History of French Canada. Lothrop. Cloth. \$1.50.
- MARTYN, CARLOS.** Wendell Phillips. Funk & Wagnalls. Cloth. \$1.50.
- NEWTON, WILLIAM WILBERFORCE.** Dr. Muhlenberg. Vol. III., of American Religious Leaders. Houghton. Cloth. Gilt top. \$1.25.
- OXENFORD, JOHN.** (Translator.) The Boyhood and Youth of Goethe. Putnam. 2 vols. \$2.00.
- PALFREY, JOHN G.** History of New England. Vol. V. (Completing the Work, with Index.) Little, Brown & Co. Cloth. \$4.00 For the five vols. \$18.00.
- RUSSELL, A. P.** In a Club Corner. A Series of Essays on Literary, Social and other Subjects. Houghton. Cloth. Gilt top. \$1.25.
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- STORY, W. W.** Conversations in a Studio. Informal Discussions on Various Subjects in Art, History, Society, and Literature. Houghton. 2 Vols. \$2.50.
- WENDEL, F. C. H.** History of Egypt. Appleton. Cloth. 45 cts.

## FICTION.

- BURNETT, FRANCES HODGSON.** Little Saint Elizabeth, and other Stories. Twelve new full-page Drawings by Reginald B. Birch. A Story of Girl Life which may be considered a companion-piece to Little Lord Fauntleroy, and is uniform with it in binding. Scribner. \$1.50.
- CHAPIN, HERMAN W.** Five Hundred Dollars, and other Stories of New England Life. New Edition. Little, Brown & Co. Cloth. \$1.00. Paper. 50 cts.
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- TURNBULL, MRS. LAWRENCE.** The Catholic Man. A Novel of New York Society Life during the Civil War. Lothrop. Cloth. \$1.25.
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## MISCELLANEOUS.

- A Satchel Guide.** For the Vacation Tourist in Europe. Edition for 1890, revised. With Maps, etc. Houghton. \$1.50.
- ABBOT, FRANCIS E.** The Way out of Agnosticism, or, the Philosophy of Free Religion. Little, Brown & Co. Cloth. \$1.00.

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- CURTIN, Jeremiah.** Myths and Folk-Lore of Ireland. Little, Brown & Co. Cloth. \$2.00.
- DE GRAFF, E. V.** The School Room Guide to School Management and Methods of Teaching. 70th ed., wholly re-written. Bardeen. Cloth. \$1.50.
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- FRIESE, PHILIP C.** Semitic Philosophy: Showing the Ultimate Social and Scientific Outcome of Original Christianity in its Conflict with Surviving Ancient Heathenism. McClurg.
- HENDERSON, JOHN C.** Views of Thos. Jefferson on Public Education. Putnam. Cloth. \$1.75.
- HUNT, T. W.** Studies in Literature and Style. Armstrong. Cloth. \$1.25.
- JEROME, JEROME K.** Three Men in a Boat. Holt. Cloth. \$1.25.
- JONES, LEONARD A.** Jones on Corporate Bonds and Mortgages. Houghton. Lawsheep. \$6.00.
- KING, J. E. & COOKSON, C.** An Introduction to the Comparative Grammar of Greek and Latin. Macmillan. \$1.25.
- LARCOM, LUCY.** Eastern Gleams. Poems for the Easter Season. These Poems have not before appeared in book form. Houghton. Parchment Paper. 75 cts.
- LIDDON, CANON.** The Magnificat. Sermons in St. Paul's, August, 1889. Dutton. Cloth. \$1.00.
- MACQUEARY, HOWARD.** The Evolution of Man and Christianity. Appleton. Cloth. \$1.75.
- MCCOSH, JAMES.** Religious Aspect of Evolution. A Treatment of Evolution in its Relations to the Christian Religion from the Standpoint of a Christian Evolutionist. Scribner. \$1.00.
- MOORE, CHARLES HERBERT.** Development and Character of Gothic Architecture. Macmillan. \$4.50.
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- RANKIN, FRANCIS H.** Hygiene of Childhood. Appleton. Cloth. 75 cts.
- ROBERTSON, FREDERICK W.** Wellsprings of Wisdom. Selections from the writings of this great preacher. Introduction by Rose Porter. Lothrop. \$1.00.
- SACHS, JULIUS VON.** History of Botany (1530-1860), by Julius von Sachs, authorized translation by Henry E. F. Garnsey. Macmillan. \$2.50.
- SCHAFF, PHILIP.** Literature and Poetry. Scribner. \$3.00.
- SLADEN, DOUGLAS B. W.** Australian Poets, 1788-1888. Being a selection of poems upon all subjects written in Australia and New Zealand during the first Century of the British Colonization. Cassell.
- SMITH, RICHMOND M.** Emigration and Immigration. A Study in Social Science. Scribner. 12mo. \$1.50.
- STEAD, W. T.** The Pope and the New Era: Being Letters from the Vatican in 1889. A Sympathetic Study of the Papacy of to-day in its Social and Political Aspects from a Non-Catholic Standpoint. Cassell. Cloth.
- WILKINSON, SPENSER.** The Brain of an Army, a popular account of the German General Staff. Macmillan. 75 cts.
- WRIGHT, ARTHUR.** The Composition of the Four Gospels, a Critical Inquiry. Macmillan. \$1.75.
- YOUNG, C. A.** Uranography. A Brief Description of the Constellations Visible in the United States, with Star Maps. Ginn. 35 cts.

# BOOK NOTES.

Of the books of the month especial attention is called to the following:

**ADAMS'S HISTORY OF THE UNITED STATES.**—Vols. I. and II., covering the period of the first administration of Jefferson, and Vols. III. and IV., covering the period of his second administration. This is a notable addition to our historical literature by one of the foremost writers on American historical subjects. (Scribner.)

**BIGELOW'S LIFE OF WILLIAM CULLEN BRYANT** (Volume XI. of American Men of Letters). Mr. Bigelow was an associate of Bryant in his editorial work and his close personal friend, and this volume is among the most attractive in this attractive series. (Houghton, Mifflin & Co.)

**NEWTON'S LIFE OF DR. MUHLENBERG** (American Religious Leaders) is one of the most interesting subjects that can fall within this new series of brief biographies. (Houghton, Mifflin & Co.)

**LITTLE SAINT ELIZABETH AND OTHER STORIES**, illustrated, by Mrs. Burnett. The title story in this volume is a companion piece of "Little Lord Fauntleroy." (Scribner.)

A selection under the title of **WELL SPRINGS OF WISDOM**, from the writings of Frederick W. Robertson, perhaps the ablest preacher of modern times. (Lothrop & Company.)

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## THE FORUM.

### CONTENTS FOR JANUARY.

- I. The Tariff and the Farmer. JOHN G. CARLISLE.
- II. Prehistoric Man in America. Major JOHN W. POWELL.
- III. The Ethics of Marriage. W. S. LILLY.
- IV. Woman's Place in the State. Prof. GOLDWIN SMITH.
- V. Democracy in England. HENRY LABOUCHERE.
- VI. The Problem of Air Navigation. Prof. R. H. THURSTON.
- VII. Abuses of the Veto Power. F. A. CONKLING.
- VIII. Magnetism and Hypnotism. Dr. J. M. CHARCOT.
- IX. The Wrongs of the Ute Indians. G. T. KERCHEVAL.
- X. Horace Greeley's Cure for Poverty. Prof. RODNEY WELCH.

### CONTENTS FOR MARCH.

- I. France in 1789 and 1889. FREDERIC HARRISON.
- II. War under New Conditions. Gen. HENRY L. ABBOT.
- III. A Year of Republican Control. Senator H. L. DAWES.
- IV. The Relation of Art to Truth. W. H. MALLOCK.
- V. Do the People Wish Reform? Prof. ALBERT B. HART.
- VI. The Specter of the Monk. Archdeacon F. W. FARRAR.
- VII. A Protest against Dogma. AMOS K. FISKE.
- VIII. The Right to Vote. Judge ALBION W. TOURGÉE.
- IX. Western Mortgages. Prof. JAMES WILLIS GLEED.
- X. The Practice of Vivisection. CAROLINE E. WHITE.

### CONTENTS FOR FEBRUARY.

- I. The Ethics of Property. W. S. LILLY.
- II. America's Fourth Centenary. Gen. FRANCIS A. WALKER.
- III. Key Notes from Rome. HENRY CHARLES LEA.
- IV. Problems of American Archæology. Major J. W. POWELL.
- V. The Power of the Supreme Court. EATON S. DRONE.
- VI. Moral Aspects of College Life. President C. K. ADAMS.
- VII. A Political Paradox. LEONARD W. BACON.
- VIII. The Immigrant's Answer. Judge JOHN P. ALTGELD.
- IX. Mrs. Grundy's Kingdom. ELIZA LYNN LINTON.
- X. Writing for the Stage. Prof. ALFRED HENNEQUIN.

### THE BOUND VOLUMES OF THE FORUM

Contain discussions of all important subjects that have engaged public attention since it was founded (March, 1886). They are bound in handsome and durable cloth, 6 numbers to a volume (about 650 pages). Volumes begin with the numbers for March and September. Price per bound volume (post-paid), \$3. Tables of contents of back volumes will be sent on application. The eight bound volumes will be sent (post-paid) for \$21.



## INTERESTING PRACTICAL FACTS.

IN THE COMMERCIAL FORUM for April there are descriptive and explanatory articles as follows:

**WESTERN INVESTMENTS.**—An explanation of the guarantee system of the American Investment Company in placing loans on Western property; its record in placing 20,000,000 without the loss of a dollar.

**RECENT ADVANCES IN HEATING BUILDINGS, AND THE HEATING AND VENTILATING OF DWELLINGS, CHURCHES, SCHOOLS, AND OFFICES,** is an illustrated article by Mr. Leicester Allen, giving his reasons why hot-water heating is better than any other system, and explaining the apparatus manufactured for heating by hot water all kinds of buildings by The Boynton Furnace Co., of New York. The article is in part argumentative to show why heating with hot water is preferable to heating in any other manner, and partly explanatory of the particular apparatus manufactured by this company.

**THE MINERAL SPRINGS OF WAUKESHA COUNTY, Wisconsin,** yield a well-known mineral and table water, and the **NEE-SKA-RA SPRING** is described in detail and an analysis of its water is given. The popularity it has attained in Milwaukee and Chicago has induced the company that owns it to seek a wider market. The properties of the waters are fully explained in this descriptive article.

**THE D. VAN NOSTRAND COMPANY,** publishers, of New York, devote especial attention to the publication of books on sanitary subjects, the importance of which is made known in an article on sanitary improvement.

How **GLOBES** make the study of geography interesting, and the desirable features of recent maps and atlases pub-

lished by W. M. Goldthwaite, 107 Nassau St., New York, are the subjects of two articles on **GEOGRAPHICAL PROGRESS,** and **MAPS and MAP-MAKING.**

**THE HAND SEWING MACHINE COMPANY,** of Bridgeport, Conn., have perfected a miniature machine which is used without the trouble of a table, and is sold at as low a price as \$3.00. A description of this appears under the title, "A New Invention in Sewing Machines."

**FOR THE BENEFIT** of persons who are preparing for a summer trip abroad, **THE COMMERCIAL FORUM** contains a number of seasonable hints about European railways, hotels, passports and the like, and there is an article on **LETTERS OF CREDIT TO TRAVELLERS,** issued by any first-class banking house, but in particular explaining the facilities for this business by the well-known house of Messrs. Knauth, Nachod & Kühne, of New York.

**A DESCRIPTION OF THE WAGNER PALACE CAR SERVICE,** of the fast limited trains which go to the West and Northwest from New York over the **NEW YORK CENTRAL RAILROAD,** and of the arrangements of this palace car company for supplying cars to private parties, together with an explanation of the luxurious service of the vestibule trains made up of them, is an illustrated article.

**THERE IS A SIMILAR** explanation of the service on **THE CHICAGO, MILWAUKEE & ST. PAUL RAILWAY CO.**

**A SIMILAR ARTICLE** also explains the luxurious equipment and comfortable appointments of **THE OCEAN STEAMSHIP COMPANY'S** steamers from New York to Savannah.

**AMONG THE SUGGESTIONS** to travelers is an explanation of the benefits of **BROMO-SODA** for seasickness.

## WRITERS AND SUBJECTS.

*Following are brief synopses of the articles in the Forum for April and sketches of the writers :*

**The Degradation of Our Politics.** F. A. P. BARNARD, the late President of Columbia College.—An historical review of the decay of public duty and of the substitution for it of personal reward as the prime motive in political activity; how this has changed the very conception of political duty in the popular mind, and the very character of our government; how to retrace our steps out of this degradation and to make the government again republican.

The late F. A. P. BARNARD was born in Sheffield, Mass., in 1809. He was graduated at Yale College in 1828, and was a tutor there the next year. For several years he taught in institutions for the education of the deaf and dumb in Hartford, Conn., and in New York. In 1837 he became professor of mathematics and natural philosophy in the University of Alabama; and from 1848 to 1854 he was professor of chemistry and natural history. In 1854 he accepted the professorship of mathematics, physics, and civil engineering in the State University of Mississippi, of which he became president in 1856. He was president two years and chancellor three years. At the outbreak of the war he returned to the North, and in 1863 he had charge of the publication of the charts and maps of the U. S. Coast Survey. In 1864 he was called to the presidency of Columbia College, which position he held till his death, April 27, 1889. He was a United States Commissioner to the expositions of Paris in 1867 and 1878. President Barnard was connected with a number of learned societies; in 1860 he was president of the American Association for the Advancement of Science, and he was one of the original incorporators of the National Academy of Sciences. Among his books are: "Letters on Collegiate Government"; "History of the United States Coast Survey"; "Recent Progress of Science"; and "The Metric System." The *Forum* has printed many articles on political subjects, the following during the past two years being most nearly related to the present discussion: "Obstacles to Good City Government" (May, 1888), by Seth Low; "Moral Principle in Public Affairs" (July, 1888), by W. L. Trenholm; "The Trial of Popular Government" (Aug., 1888), by Judge J. M. Love; "The Saloon as a Political Power" (May, 1889), by E. H. Crosby; "The Ethics of Politics" (June, 1889), by W. S. Lilly.

**Education in Boyhood.** President TIMOTHY DWIGHT, of Yale University.—The proper scope of studies for a boy before he enters college; the mistakes of the old-time education, and the dangers that beset the present system of a too early selection of special studies; a course of study for boys.

1 President TIMOTHY DWIGHT, of Yale University, was born in Norwich, Conn., in 1828. He was graduated at Yale in 1849, and in the Divinity School in 1853. From 1851 to 1855 he was a tutor in the college, and then he studied abroad. In 1858 he was elected professor of sacred literature and New Testament Greek in the Yale Divinity School, the financial growth of which has been mainly due to his efforts. From 1878 to 1885 he was a member of the American Committee for the revision of the English version of the Bible.

In *The Forum* for November, 1886, Pres. Dwight had an article in this series, "How I was Educated." The other articles in this series, which has been reprinted in book form by Messrs. D. Appleton & Co., are by Rev. E. E. Hale, T. W. Higginson, Pres. F. A. P. Barnard, Chancellor J. H. Vincent, Prof. Wm. T. Harris, Pres. S. C. Bartlett, Pres. J. R. Kendrick, Pres. E. G. Robinson, Pres. James B. Angell, and Pres. Andrew D. White.

**Woman's Political Status.** FRANCIS MINOR.—Reasons why women should be allowed to vote and to hold office; a criticism of Prof. Goldwin Smith; the success of all experiments with woman suffrage; a constitutional right.

FRANCIS MINOR was born in Orange County, Virginia, in 1820. He was graduated at Princeton College in 1841, and afterward in law at the University of Virginia in 1843. In 1846 he removed to St. Louis, where he practiced his profession until deafness compelled its relinquishment a few years ago. About twenty-five years ago he espoused the cause of woman suffrage, and has ever since favored it. In *The Forum* for December, 1887, Mr. Minor had an article on "Woman's Legal Right to the Ballot."

The *Forum* has contained the following additional papers on different aspects of woman suffrage: T. W. Higginson, "Unsolved Problems in Woman Suffrage" (Jan., 1887); H. B. Blackwell, "Woman Suffrage Problems Considered" (April, 1887); Senator J. J. Ingalls, "The Sixteenth Amendment" (Sept., 1887); Prof. Goldwin Smith, "Woman's Place in the State" (Jan., 1890).

**Hypnotism and Crime.** Dr. J. M. CHARCOT.—To what extent crime has been and is likely to be committed on hypnotized subjects, and by them; how a hypnotized person may be made to commit murder or a forgery; the danger done by showmen who hypnotize weak persons.

Prof. JEAN-MARTIN CHARCOT was born in Paris in 1825. He studied medicine, and in 1862 he received an appointment to the famous insane asylum in Paris, the *Salpêtrière*, where he distinguished himself by his investigations of the diseases of the nervous system. He has written a large number of works on this subject, and he is a member of the Legion of Honor. Dr. Charcot wrote for *The Forum* for August, 1888, an article on "The Topography of the Brain," and for January, 1890, another on "Magnetism and Hypnotism."

**Secular Changes in Human Nature.** FRANCES POWER COBBE. In what respects human nature in modern times has been elevated and in what other respects it has slid back; wherein we are worse and wherein better than the ancients.

Miss FRANCES POWER COBBE, the well-known English writer, was born in 1822. She writes frequently for the reviews and magazines on social, ethical, and religious subjects. She is also a prominent leader of the anti vivisection movement in England, in support of which she has written "Moral Aspects of Vivisection" and "Mr. Lowe and the Vivisection Act." She is equally prominent as an advocate of woman suffrage,

and she has taken an active part in the movement for the general elevation of women. Among her writings may be mentioned "Essays on the Pursuits of Women"; "The Cities of the Past"; "Studies, New and Old, on Ethical and Social Subjects"; "Criminals, Idiots, Women, and Minors: Is the Classification Sound?"; "Darwinism in Morals and other Essays"; "Re-Echoes." In *The Forum* for October, 1889, Miss Cobbe wrote on "The Love of Notoriety."

**No Theology and New Theology.** Rev. Dr. LYMAN ABBOTT.—The difference between theological liberality and agnosticism; wherein advanced orthodox theology differs from the old dogmatism; a statement of liberal orthodoxy; its conception of God, of personal immortality, and of miracles.

Rev. LYMAN ABBOTT was born in Roxbury, Mass., in 1835. He was graduated at the University of the City of New York in 1853, and was admitted to the bar in 1856. He soon decided, however, to enter the ministry; and after studying theology with his uncle, Rev. J. S. C. Abbott, he took charge of a Congregational church in Terre Haute, Indiana (1860). In 1865, having been elected secretary of the American Union Commission, he returned to New York. Here he became pastor of the New England Church; but in 1869 he resigned to devote himself to journalism and literature. For some time he edited the "Literary Record" in *Harper's Magazine*, and was at the same time editor of the *Illustrated Christian Weekly*. Later he became associated with the *Christian Union*, of which he has been editor-in-chief since the retirement of Henry Ward Beecher. He was recently installed as Mr. Beecher's successor in the pastorate of Plymouth Church, Brooklyn. Dr. Abbott is one of the leaders of the "New Theology" movement in the Congregational Church.

The following articles in *The Forum* may be read in connection with Dr. Abbott's: "Religion's Gain from Science" (Sept., 1888), by Rev. T. T. Munger; "Causes of Belief in Immortality" (Sept., 1889), by Prof. L. F. Ward; "Modern Claims upon the Pulpit" (Nov., 1889), by Archdeacon F. W. Farrar; "The Natural History of Dogma" (Dec., 1889), by Prof. C. C. Everett; "A Protest Against Dogma" (March, 1890), by A. K. Fiske.

**Newspapers and the Public.** CHARLES DUDLEY WARNER.—An effort to explain why the newspapers whose character is condemned by most people are the most popular; are the evils of sensational journalism to be charged to editors or to readers?—newspapers as an index to civilization; why American papers are sensational.

CHARLES DUDLEY WARNER was born at Plainfield, Mass., in 1829. He was graduated at Hamilton College in 1851 and in the Law Department of the University of Pennsylvania in 1856. He practiced law in Chicago till 1860, when he became an editor on the staff of the Hartford (Conn.) *Courant*. He has lectured extensively before literary and other societies, and he has made valuable studies in social science in relation to the criminal classes. Mr. Warner has written "My Summer in a Garden"; "Saunterings"; "Backlog Studies"; "My Winter on the Nile"; "In the Levant"; "Capt. John Smith"; "Washington Irving"; and recently "A Little Journey in the World." Mr. Warner wrote an article for *The Forum* for November, 1888, on "Creating Criminals." The subject of journalism has been recently

treated in *The Forum* by H. R. Elliot, "The Ratio of News" (March, 1888), and by W. S. Lilly, "The Ethics of Journalism" (July, 1889).

**The Rights of Public Property.** Rev. Dr. WILLIAM BARRY.—How the perversion to individual use of "the fruits of collective exertion" robs the multitude for the enrichment of the few; a plea for "the resumption of its economic rights by society."

Rev. Dr. WILLIAM BARRY is an English writer of note on social questions and the moral aspects of the new industrial problems of the time. He was at one time professor of dogmatic theology in the Seminary of St. Mary at Ascot, England. Two articles by Dr. Barry have already appeared in *The Forum*, "Signs of Impending Revolution" (April, 1889) and "The Moloch of Monopoly" (June, 1889).

*The Forum* for February, 1890, has an article by W. S. Lilly on "The Ethics of Property"; and a large number of articles related to the present discussion have appeared in other numbers.

**Truth and Fraud in Spiritualism.** RICHARD HODGSON.—How large a part of "spiritual phenomena" is trickery, and what remains to be explained; the proper spirit in which to approach the subject.

RICHARD HODGSON, who is well known in connection with the Society for Psychical Research, was born in Melbourne, Australia, in 1855. He was graduated at the Melbourne University, and later at Cambridge, England. While still an undergraduate at Cambridge he wrote a defense of the philosophy of Herbert Spencer in reply to the criticisms of the late Prof. Green of Oxford; and since his graduation he has lectured at Cambridge on the philosophy of Herbert Spencer. In 1884 he went to India to investigate the phenomena alleged to occur in connection with Madam Blavatsky, and reported that these phenomena were fraudulently produced. He also conducted an investigation into the possibilities of imperfect observation and lapse of memory, to be considered in connection with testimony to certain marvelous phenomena. For the past three years he has been secretary of the American Society for Psychical Research, which is now a branch of the English society.

Rev. M. J. Savage has an article in *The Forum* for December, 1889, entitled "Experiences with Spiritualism."

**Why the Farmer is Not Prosperous.** C. WOOD DAVIS.—An argument to prove that the chief cause of agricultural depression is the overproduction of farm products; tables to show how these products have increased more rapidly than the population of the United States.

C. WOOD DAVIS is a farmer at Goddard, Kansas. He was born at New Bedford, Mass., in 1832, and spent some years at sea, visiting all parts of the world. For many years he was auditor of transportation accounts for the Michigan Central Railroad; and later he was connected with the Union Pacific Railway. His health failing he retired and now lives on a large farm in southern Kansas. For many years he has been a frequent contributor to the best class of daily papers.

The following articles in *The Forum* are on subjects of special interest to farmers: "Protection and the Farmer" (Oct., 1889), by Senator S. M. Cullom; "The Farmers' Defensive Movement" (Dec., 1888), by William A. Peffer; "The Tariff and the Farmer" (Jan., 1890), by ex-Speaker J. G. Carlisle; "Horace Greeley's Cure for Poverty" (Jan., 1890), by Prof. Rodney Welch; "Western Mortgages" (March, 1890), by Prof. James Willis Gleed.

# The Forum.

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### The Forum for April.

The Forum for April contains a notable posthumous article by the late President Barnard, of Columbia College, on the degradation of our politics, in which he shows that the substitution of personal reward for public duty as the prime motive of political activity has changed the whole character of our government to so great a degree that it is no longer a republic but an oligarchy of machine politics; and the popular conception of the functions of government has itself undergone a change. This is perhaps the most notable of all President Barnard's writings. President Timothy Dwight, of Yale University, lays out a proper course of study for a boy up to his 18th year, and compares the advantages and disadvantages of the old-time system of education and the present system. He makes an interesting showing of the time wasted by the old system, but lays especial stress upon the modern production of specialists rather than of men. Frances Power Cobbe makes a review of the changes in human nature that have been developed by modern civilization to show wherein we are better, and wherein we are worse than the ancients. The Rev. Dr. Lyman Abbott, the successor of Henry Ward Beecher in Plymouth pulpit, points out the difference between the "new theology" and the "no theology," or between liberal orthodox and agnosticism. He explains the idea that advanced orthodox thinkers hold of the Deity, of personal immortality, and of the interpretation of the Scriptures; and he shows how these ideas differ more widely from the position of unbelievers than from the orthodoxy of the past. Chas. Dudley Warner, in an article, *The Newspapers and the Public*, undertakes to show where the blame rests for ultra-sensational papers. He undertakes to explain why it is that those newspapers that have the widest circulation are those that meet the severest criticism. He finds an interesting answer in an analysis of the American character. Mr. C. Wood Davis, who has given long study to the subject, constructs an argument to show that the prime reason for agricultural depression is the overproduction of farm products. He presents statistics showing that the increase of the production of farm products has been greater than the increase of population. Dr. J. M. Charcot contributes another article about his experiments on hypnotic persons—this time to show that crimes can be committed upon hypnotized people, and how they can be induced by hypnotizers to commit crime. There is an article by Francis Minor, advocating woman suffrage, in which he points out how every experiment hitherto made in this direction has been successful; the Rev. Dr. William Barry writes on the Rights of Public Property to show that monopoly is but the appropriation by individuals of things that properly belong to society; and Richard Hodgson, secretary of the Society for Psychical Research, tells where trickery in spiritualism ends, and where really interesting phenomena begin.

### What a Boy Should Know at Eighteen.

#### *President Dwight in the April Forum.*

A youth of eighteen, who is to have the best chance, should know how to study, and how to do it with enthusiasm also, because he has learned the lesson at least five years before.

Enthusiasm, guided and controlled by knowledge as to the use of the powers, is the true life of a living man, alive with the spiritual forces. Everything else is in sleep, or is dead.

I make my starting-point, and my guiding thought, the thought that he should learn how to study, and should gain enthusiasm, at the beginning.

In the first place, as I think, the study of language may be most hopefully and successfully started in these earliest years. The boy moves joyously where the man finds only labor and weariness. The children of our households to-day may gain the same thing that we gained at five and twenty, and far more than we gained, when they are ten or twelve; and the progress is like the joyful song of their childhood, when they are led along the rational method. They grow up into French or German, as it were, as they grow up into English, and talk, and read, and sing in these languages, just as they do in their own. Why should they not breathe in enthusiasm with every breath of their learning? It was with a great price, indeed, that we obtained this freedom. But they were free born.

Let me say here that, in my judgment, every boy who has the best chances ought to have the mastery of the French or German language (I should say of both) before he is eighteen years of age—a mastery kindred to that which he has of English. He should, also, have such a knowledge of Greek and Latin as will mean power in and over those languages, and will enable him to read them with ease and with satisfaction as he enters upon his college course. The man who knows the ancient languages as he ought to know them, will never contend against their holding a place in the education of all widely-educated and roundly-educated men.

The boy who has the best chances ought, in the years between twelve and eighteen, to be set forward on his course in history and the beginnings, at least, of the literature of his own language.

My feeling is that the boys who have the best chances should know something of music, and should, at least, see the opening of the door toward art studies. The opinion is now well established, I suppose, that all persons can be instructed in vocal music with a measure of success. I believe that the same thing can be accomplished in the line of instrumental music.

That the mathematical studies should be pursued energetically before the youth has reached the age of which we are speaking, I may add, is admitted by all. The men of the former generations and the men of our day agree at this point.

## Need of Education in Citizenship.

*The late F. A. P. Barnard in the April Forum.*

Hitherto our higher institutions of learning have neglected almost wholly to instruct the young men in the principles of the government, and in the duties which are to devolve upon them as citizens. They are taught a great deal about the properties of matter, but very little about the passions of men; much about the perturbations of the planets, but very little about the interactions of parties; much about the constitution of the solar system, but very little about the Constitution of the United States; much about the laws of the universe, but very little about the laws of the land; much about universal gravitation, but very little about universal suffrage; much about the Grecian democracies and the Roman republic, but next to nothing at all about the republic to which they themselves belong. Indeed, so far is the teaching of our colleges at present from being suited to prepare young men for the proper discharge of what, under our Constitution, is really the most important duty before them in life, that it almost seems to have been purposely planned to evade that object.

## How the Struggle for Wealth Causes Poverty.

*Rev. Dr. William Barry in the April Forum.*

The struggle for wealth is turning out barbarians for the million, on as large a scale, in fact, as any other products of our expensive machinery. Competition, governed by no higher principle than the "higgling of the market," creates poverty, drunkenness, vice, physical degradation, bestial indifference to every human good. The abundance which ought to feed civilization is choking it. The "labor market" has taken the place of the slave market, and men, women, and children are sold in it every day. But the wage-earner comes cheaper than the slave. He belongs to nobody. His fee simple in our magnificent social progress is but a "contingent remainder" in the workhouse—where no useful work is ever done, lest it should increase the competition outside and so multiply paupers.

## Need of Men, Not of Specialists.

*President Dwight in the April Forum.*

The evil to be greatly apprehended, by reason of the tendencies of opinion in the popular mind of late, is, as it seems to me, that we shall bring forward a generation of imperfectly-educated specialists in this country. No result is, in my judgment, more to be deprecated than this. Indeed, it may be doubted whether, in every sense, such a result could properly be regarded as progress at all. The fathers had, at least, a wide outlook, as far as their field of vision reached. They believed in men, not in mere workers in the great human workshop. They believed in individual men, full-grown and matured in their whole manhood, and not in mere scholars or practitioners in some one section of life or knowledge, whose mental culture should be limited to that one section. Men are what we need in this country; not lawyers, or physicians, or ministers, but men—men who, whatever may be their profession, are more than their profession; men who, whatever may be the extent of their knowledge in their own peculiar science, know much that is beyond their science, and see the glory of all knowing and of all truth. Education, according to the true view of it, is like religion. It seeks the individual that it may bestow upon him, in himself, the fulness of its blessing. It strives to perfect the world in its own sphere by making perfect the individuals who form the world. It desires and tries, therefore, regarding this as its first and foremost work, to give completeness to each one whom it approaches.

## How to Tell a Saxon from a Celt.

*Frances Power Cobbe in the April Forum.*

The Celt and the Saxon may be distinguished by the simplest of prudential tests. Will the man spend ten minutes on Monday to mend a gate, and so save five minutes every day after? Or will he spend the five minutes every day for twenty years, because he will not spare the ten minutes to effect the needed repair? In the former case he is a Saxon; in the latter, a Celt.

## The Cause of the Farmer's Poverty.

*C. Wood Davis in the April Forum.*

The history of American farming for twenty years is, in brief, that as the area in cultivation has increased, so has the product per capita, to be followed by ever-declining prices and diminishing returns per acre. If, in the period ending in 1874, with a cattle supply of 62 to 100 people, the supply of corn less than 25 bushels per capita, that of wheat and oats less than 6.5 bushels, and the domestic consumption of pork 75 pounds for each inhabitant, all the requirements of the people for bread, meat, spirits, and provender were fully and promptly met, it is quite apparent that, estimating consumption per capita as fifteen per cent. greater than then, the present supply of beef is sufficient for 71,000,000 people; that of swine for 76,000,000; of wheat for 79,000,000; of corn for 70,500,000; and of oats for more than 100,000,000. The logical conclusion from the evidence offered, is that the troubles of the farmer are due to the fact that there are altogether too many farms, too many cattle and swine, too many bushels of corn, wheat, rye, oats, barley, buckwheat, and potatoes; too many tons of hay; and too great a production of nearly all other farm products for the number of consumers.

## Murder by Hypnotism.

*Dr. J. M. Charcot in the April Forum.*

Let us consider a case. I set a subject to sleep and place him in a somnambulist state. I then say to him: "You know A; he is a contemptible fellow and is ever trying to injure you; he must be put out of the way. Here is a dagger. To-morrow"—or ten days hence, for the suggestion may extend over a considerable interval—"you will make your way to his home; you will wait till he quits the house and will stab him without any pity. He must die. You are not to remember at all that I ordered you to kill him, even if you be hypnotized again." The subject takes the suggestion, and promises to kill the one who has become his enemy. At the appointed hour he will be at the place named, and will deal the blow with a steady hand. Whether arrested or not for the deed, he will find it out of his power to reveal the name of the one who put the dagger in his hand. The theme is an attractive one, but can the thing be done?

## Personal Morality and Political Morality.

*The late F. A. P. Barnard in the April Forum.*

When the corrupt use of the public patronage for party ends first began to be practiced, it was not regarded as necessarily involving, in those who employed it or in those who were benefited by it, any personal dishonesty or lack of integrity. Personal morality and political morality were esteemed to be two quite different things. But the practice is intrinsically and essentially dishonest, and no man can participate in it without shortly losing sight of all the ordinary distinctions between right and wrong. The man who sought office for the emolument it brought, rather than for the honorable functions with which it clothed him, would hardly hesitate to use the opportunities and the powers of office to increase his gains. And history has painfully demonstrated that the corruption involved in the original distribution of office is insignificant and trivial, contrasted with that infinitely larger corruption which has grown out of the prostitution of office itself to mercenary ends.

## Traveling a Modern Passion.

*Frances Power Cobbe in the April Forum.*

Now the gadfly which pursued poor Ito seems to have stung us all, and we fit about the globe restlessly, till it has nearly come to pass that everybody who has a house, has let it to somebody else, and the last place to expect to find a man is at home. A general game of puss-in-the-corner amuses the best society of Europe and America all the summer and much of the winter. The humblest village school child expects two or three annual excursions; every servant and shop hand stipulates for holidays long enough to pay distant visits; in short, our lives are becoming much like those of festive gnats at play of a warm evening. Sometimes we pause to suck a flower or to bite somebody, but we soon return to the perpetual locomotion which seems to possess unflinching charm.

## The New Theology's Conception of God.

Rev. Dr. Lyman Abbott in the April Forum.

God and nature are not dual. We have abandoned, or are abandoning, the carpenter conception of creation—the notion that God made the world as a builder makes a house. We are substituting for it the far grander conception of a God immanent in nature and of nature as the thought, not the handiwork, of God. We have cast away our childhood's conception of a robed monarch, enthroned somewhere in a central capital, and ruling the world by means of an angelic bureaucracy—a kind of infinite czar of a Russian universe. We think of him as we think of the soul in the body, omnipresent in all its parts. We believe, with the old Hebrew psalmist, that all power belongs unto God; that all force is in the last analysis in the will; that all so called natural forces are the out-workings of the divine purposes; that all so-called natural laws are only habits of the divine activity. They are simply the way in which God is accustomed to act. But this is pantheism, exclaims some frightened reader. If it were, we should not be alarmed. But it is not pantheism. That the All is God, is one philosophic conception; that God is in the All, is another. If to believe that God is the All in All is pantheism, then Paul was a pantheist, and we are not afraid to be in his company. It is indeed the company of the elect thinkers of all ages and all religions.

We, therefore, have done forever with the distinction between nature and the supernatural. What men call the supernatural is but the spirit force in nature. Everything natural is supernatural; everything supernatural is natural.

### Our Government by Machine.

The late F. A. P. Barnard in the April Forum.

The government of the Constitution has practically ceased to exist. In its place has grown up something which admits of no classification among systems of government, ancient or modern. Republican in form, as nominally representative, it is yet not a republic; for its representatives, though chosen by the people, are not the people's choice. Democratic in methods, as seemingly resting on universal suffrage, it is yet not a democracy; for the periodical appeal to the popular voice is an empty ceremony. Though the government of a class, it is not an aristocracy; for it is largely composed of elements least of all deserving of respect. And though the government of a few, it is not an oligarchy *de jure*, though it is such *de facto*; for it exists by no recognized right, and its existence is not even confessed. The imperfection of language has necessitated the invention of a new form of words to describe it; and this has been supplied, by those most familiar with its workings, in the felicitous expression, "machine government." No phrase could have been better chosen.

### The New Theology and Immortality.

Rev. Dr. Lyman Abbott in the April Forum.

We no longer draw any sharp line between this world and the other world. We dismiss as a part of the dualism of the past, the notion of a "long and dreary sleep," a fleshly resurrection, and a great gap between the dying and the rising again. Life is continuous; life is one; and death makes no break in it. The loss of an arm leaves the man unchanged; the other arm is lost, he is still unchanged; he falls, like John Carter, from a tree, and dislocates his neck, and lives for twenty years with no power of motion save in his head; but he is still John Carter. Life goes on uninterrupted. The body drops into the grave and disintegrates altogether. Life still goes on uninterrupted. The dissolution of the whole body is no more than the dissolution of any part of it. The dogma that all hope of repentance necessarily ends at the grave, we banish into the lumber room which holds the other fragments of an abandoned dualism. As man goes out of our sight, such is he on the other side of the veil which hid him from us. It is by no accident that New Theology men, while many of them refuse to accept the Andover hypothesis, everywhere, by an unconscious agreement, also refuse to accept the unscriptural dogma of the decisive nature of this life's probation for every man; for that dogma belongs to that dualism which insists on breaking life into two dis severed hemispheres, time and eternity, this world and the other world. We know no such severance. We are now in eternity; this world and the other world are

## The Decay of Revenge.

Frances Power Cobbe in the April Forum.

How surprising it would be to any nineteenth-century man who should read the Psalms for the first time at an age of reflection, to note how David (or whoever did that terrible cursing) was in continual collision with "enemies"! The word occurs ninety-four times in the 150 Psalms; thirty-five times joined with the possessive pronoun "mine." Can we conceive of Tennyson or Browning, not to speak of Charles Wesley or Whittier, giving enemies such a place in their hymns? Queen Victoria has a good deal larger frontier than David, and may be officially supposed to have enemies all over the globe; but even when we sing "God save the Queen" we are content to wish their "knavish tricks" frustrated and their "politics" confounded, and do not want to take their little ones and dash them against the stones. But not only may we congratulate ourselves on the waning of the dread passions of hatred and revenge; we may also, I feel sure, rejoice in the positive development of the converse sentiments of benevolence and sympathy. The enthusiasm of humanity is a truly modern passion.

### How We Have Improved on the Ancients.

Frances Power Cobbe in the April Forum.

Let us sum up the conclusions of this paper: 1. The desire of food has passed the stage of gluttony and become in Europe and America only a subordinate branch of general luxury. 2. Sexual love has undergone a glorifying transformation from a universal brute instinct to (very commonly) an exalting ideal passion. 3. Indolence has given way to almost feverish activity. 4. Hatred has diminished in frequency and intensity, and revenge has become obsolete. Anger is perhaps more often self-controlled. 5. Sympathy with suffering has vastly increased and largely displaced heteropathy and aversion. 6. Wholesome indignation has waned disastrously, and remorse has disappeared. 7. Avarice has almost died out, and given place to acquisitiveness and covetousness, often united with prodigality, and giving rise to a gigantic extension of the vice of gambling. 8. The desire of fame has degenerated into the love of notoriety. 9. The love of natural beauty, especially of the wilder sort, has been born, and has become a large factor in modern enjoyment. 10. Humor is more common, more refined, and more prized. 11. Men and women have become almost nomadic in their habits, so perpetual are their removals and journeys. 12. The minds of men have become infinitely more subtle, their emotions more varied, more complex, more rarefied in every way; thereby new dangers of duplicity are incurred, and at the same time the capacity for high emotional and intellectual pleasures is enlarged.

### Responsibility for Sensational Newspapers.

Charles Dudley Warner in the April Forum.

It is usually assumed that the sole responsibility for the sensationalism and vulgarity of a portion of the American press rests upon its publishers and conductors. Now, it is a truism to say that there would be less criticism of the actions of others if every one felt a due responsibility for his own actions. Even the saloon-keeper can dodge behind this truth. I did not create, he says, the demand for strong drink; if I did not offer to supply it some one else would. And it is true that if the mass of the community were educated to temperance and self-respect, the saloon-keeper would wither and disappear. The fallacy in his position is the same as that in the position of the purveyor of scandal and sensational news; he does not merely offer to satisfy an existing demand, but he stimulates and creates an appetite by which he profits. He is not indeed responsible for the taste of the world, but he is responsible for any action of his that makes it worse.

This desire for publicity has been cultivated by the newspapers, but did they create it? Would the newspapers continue to minister to it if the public did not sustain them? We are enraged at the journals for daily violations of privacy that should be sacred, but who buys the journals? Whatever the newspapers are, is it not about time that the public began to consider its responsibility in the case?

The fair conclusion of the whole matter seems to be that the American people have the sort of newspapers they prefer. An increasing number, no doubt, prefer a clean and trustworthy newspaper. But in this country we are estimated by majorities.

## The Success of Woman Suffrage.

Francis Minor in the April Forum.

Wherever woman suffrage has been tried, it has proved a success. The testimony from English sources is abundant, that since the complete enfranchisement of women in the Isle of Man, the condition of public affairs there has improved; and this fact is used as an argument to show that parliamentary suffrage should be extended to women in England also. In the Territory of Wyoming women have enjoyed full suffrage since 1869, a period of twenty-one years. Governor Campbell, who was in office at the time, in his message two years later, said that the women had conducted themselves in every respect with as much tact, judgment, and good sense as men. Two years after, he repeated that the system of impartial suffrage was an unqualified success. His successors, Governors Thayer, Hoyt, Hale, and Warren, have all borne witness to the same effect, and M. C. Brown, United States Attorney for the Territory, says that "woman suffrage in Wyoming has accomplished much good, and has harmed no one." Pages might be filled with similar testimony, not only as to Wyoming, but as to the other Territories where woman suffrage has been tried. Mere theoretical views in opposition are but as "small dust in the balance," compared with these actual facts.

## Are Newspapers an Index to Civilization?

Charles Dudley Warner in the April Forum.

The newspaper in France that has the largest circulation—probably a larger circulation than any other in the world—is *Le Petit Journal*, of Paris, a small sheet, sold for a sou, containing a meager epitome of the news, but rigidly decent and trustworthy. Is the moral standard in France, therefore, higher than in America? The newspapers in England having the largest circulation are not those in which personalities and veiled scandal are the chief characteristics. Is the general English taste less vulgar, are the morals of classes and masses purer in England than in America? If the American answers these questions by a negative, as he conscientiously can, how is he to account for the fact that the most sensational and vulgar newspapers in his country have the largest circulation? But, to be fair, what is it that attracts the decent, intelligent person to the sensational and vulgar journal? Is it that which is vulgar in it, or does he find in the newspaper that has this reputation something else that he needs? When he sits down at home or in his club, he denounces the newspaper as sensational, not to be credited, lowering the public taste and morals; and the next morning he buys the same newspaper.

## No Theology and New Theology.

Rev. Dr. Lyman Abbott in the April Forum.

There are two movements in our time that are frequently confounded: the one the No Theology movement, the other the New Theology movement. The one is represented by such men as Huxley, Spencer, Mill; the other by such men as Maurice, Erskine, Bushnell, Munger, Newman Smythe, and Henry Ward Beecher.

Looking at these two thought movements from the outside, and not carefully considering them, men think them to be in the same direction, and leading to the same inevitable end. If, they say, you depart from the faiths of your fathers, you will end in the unfaith of the infidels. They believe that he who begins by accepting the New Theology, must end by accepting the No Theology; that Munger and Bushnell logically lead to Spencer and Huxley. But I believe they seek not only different but antipodal goals; that so far from being in spirit and direction the same, the New Theology is providentially the movement by which the No Theology is to be more than contradicted, is to be turned into a different channel, and brought to a different issue.

## Monopolists and Their Victims.

Rev. Dr. William Barry in the April Forum.

The vast burden of poverty under which we are staggering is mainly due to the appropriation of public services, of social rights, by individuals who neither can nor do render an equivalent for them to their fellow citizens. That is the meaning of monopoly. Monopoly, whether created yesterday or the heirloom of ages, is nothing less than a tax on all present and future productions of the land in which it flourishes.

Abolish the monopoly of resources now enjoyed by a few, and the nation will not be the poorer by the smallest fraction of any commodity at any moment after. But let there be a universal strike of all except the monopolists, and how long would society endure? There would be famine in a year, in two years nakedness, and in ten the land would be a desolation. Monopoly means a present tax, as well as a past usurpation. The monopolist may also be receiving "wages of superintendence"; but they are a trifling proportion of his income, and no part of his monopoly in the proper sense. It is not by any man's wages that the people are impoverished, but by this running sore of taxes handed over to private persons, to be used without regard to the social organism.

## The Decline of Gluttony.

Frances Power Cobbe in the April Forum.

Though great cooks still command enormous salaries in Europe and America and splendid dinners are still every-day affairs, there has been, I think, a certain advance further from mere gluttony, past even the stage of last-century gormandizing to that of the man who eats and drinks with the utmost moderation, but gratifies his delicate palate *avec recueillement*, just as he does his fine ear with good music, and his critical eye with beautiful forms and colors in the decoration. For the modern Sybarite, the table is a mere detail of universal luxury, not the supreme concern. Even this stage seems to me to be passing away. The length and profusion of London dinners have, in my recollection of thirty years, been greatly curtailed by improved taste; and in a singular way the adoption, from one reason or another, of water-drinking habits by hundreds of men and women in society is tending visibly to minimize the luxury of the table in England, and must, I should suppose, effect the same end in America. If teetotalism should continue to extend itself further, I should expect to see comparatively frugal tables and a vegetarian diet adopted everywhere in English-speaking countries.

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