

songs, made their voices instruments to be played on at the will of the imagination. They seized the dramatic element in the songs and responded to its demands quickly because of the freshness of their natures.

"Fair Snow White," one of the songs, related the story of the snowflake, and was as delicate in sentiment and treatment as a Mendelssohn spring song. This was a great favorite with the newsboys, many of whom were in the schools. They delighted in its dainty measures, and their efforts to soften the quality of their voices, made strident and harsh by the necessities of their calling, was almost pitiful. Frequently the only result was an inaudible, inarticulate gasp, but they had learned to know that delicacy of treatment of such a theme was necessary.

Folk songs have all a note of sadness that bespeaks the toil of the day. They were made to lighten the cares of labor and express in a subtle and illusive manner its drudgery. This undercurrent of pathos caught the attention of the children, and in their singing the cadences of tenderness showed their appreciation of the sentiment.

Before teaching any of the songs the minds of the children were prepared for them by suitable and applicable myths, stories, traditions. These got them in sympathy with the subject, whether it was in the domain of nature, the industries, religion or battle.

A German guild song, centuries old, "The Wandering Journeyman," told of the trades. In preparation for it the story of laborers in past times was related. The youth served his seven years' apprenticeship; then, becoming a journeyman, took his kit of tools and wallet of provisions and clothing and went out into the world to work and learn. At last, years afterward, he came back to his native village, a master workman to whom the lads of the place now came for instruction.

Overhearing one of the boys say to another, contemptuously: "Humph! your daddy ain't nothin' but a cobbler!" a teacher took the occasion to talk of the dignity of labor with the hands, and told the class of the story of the old guilds and the meetings for music and jollity, of the trials of strength and the song contests. She then asked each of the class to find out what trade had been followed in his or her parents' families in the fatherland—the children attending the vacation schools were almost without exception of foreign parentage. Next day the children came into the classroom and with brightened eyes and glad voices

told of their ancestors' trades. For them the whole storehouse of the past had been opened, and tradition had poured her plenty into their minds. The sad ones in the class were those who had nothing to tell of centuries of labor in one direction.

A spinning song which the girls sang over their sewing was taught after the story of Arachne and her weaving had been told and explained. The spinning songs of Liszt, Wagner and Mendelssohn were played for the girls, and they caught the idea of the whir of the wheel and reproduced it in their voices.

"The Blacksmith" song was accompanied with an abundance of myths. Vulcan in his smithy where the armor of the gods was forged, and Siegfried welding the sword of his father, became familiar figures to the children. With the Siegfried story, Wagner's music—the sword motif and the bird's song—were played for the classes, which were delighted with them. So thoroughly in sympathy were the pupils after their preparation of story, that when the "Clang, clang!" of the sledge on the anvil came in the song they reproduced it vocally with almost perfect intonation at the first trial. Another of the songs, "The Carpenter and His Tools," contained passages representing the noise made by a saw cutting through wood and the tap of a hammer driving nails. The "dz, dzi!" of the saw and the "Rap, rap, rap!" of the hammer pleased the classes immensely, and when the sharp staccato of the latter had to be indicated it came with a will and without much drilling.

An old Russian song, a "Vesper Hymn," fed the religious side of the child nature, as well as the Russian national hymn, which was sung each morning at the opening exercises with words composed by Miss Mari Ruef Hofer, who originated the system of teaching. The "Vesper Hymn" contained as its chief musical motif the sound of church bells ringing. To produce the effect the children learned to use the crescendo and diminuendo without knowing they were getting technical training of the utmost value. The story of the angelus was told in the preparatory lessons on this song, and an engraving of Millet's great painting was shown to the children.

Speaking of her work, Miss Hofer said: "Every child is an artist. His imagination is free and unspoiled. He will follow wherever you lead him, and he will fill out a picture if you give him the outlines. It is to the foreign element in our population that I look for future musical artists. Children whose

parents have come from the peasant classes of Germany, Italy, France, Hungary, Bohemia and other countries, especially in the north of Europe, have behind them ages of history and tradition in which music has been the principal factor in their amusements. In elaborating the song themes the schoolrooms are often turned into animated scenes from nature. The stirring military and the rhythmical industrial themes give episodes of the heroic, with gay cavalcades and processions of soldiers with flags and drums, horses in stately parade or galloping bands of merry workmen driving their trades. All phases of life are correlated in this system. The songs have an educative and moral value aside from their intrinsic musical worth, and they are 'gems of purest ray' as mere musical compositions."

Some of the remarks made by the children during the summer are characteristic. One small boy jogged his companion and whispered: "Say, Jimmy, do youse hear dem bees-a-buzzin' in de pianer."

A little miss, delighted with the rhythm of a dancing song, exclaimed, ecstatically: "The moosic dust makes us put our feet in 'e right place eve'y time!"

On the closing day of the term the children were taken to Momence, Ill., for a picnic. They begged to be allowed to sing and act "Fair Snow White" under the trees, and chose a little negro, black as the ace of spades, to impersonate the fairy snowflake.—George Curtis Warren, in Chicago Record.

THE FUNCTION OF GOVERNMENT IN PUBLIC UTILITIES.

The land of every country is the common heritage of the people of that country and of all who come to it either by birth or immigration. It is just as truly the common heritage of the people as are the air and the sunlight, and it is as inalienable because it is, equally with air and sunlight, necessary to the sustenance of human life. To part with the right to the use of land is as fatal to the natural right of life as would be the alienation of the right to breathe the atmosphere. But, unlike air and sunshine, land cannot be used in common, and, unlike air and sunshine, it can be made the subject of aggression and monopoly by the strong and the cunning to the extent of interfering with the equal rights of the weak and undesigning.

It is, therefore, part of the function of democratic government in dealing with this equal natural right of the

whole people to prevent the interference of the unscrupulously aggressive with the equal rights of their fellows, and, in the exercise of that negative power, to determine, by just and general rules of uniform application to all citizens and to all lands, the terms and conditions upon which the acknowledged natural right of each citizen to his share in the soil shall be exercised. Let me give a few illustrations of the application of what I conceive to be the true function of government to what are commonly called "public utilities."

In the course of the development of civilization new problems of general public or common interest arise. As the rich lands of natural fertility, requiring neither irrigation nor drainage to prepare them for cultivation, become insufficient to satisfy the needs of population, immense areas of rich lands requiring care and drainage systems to prepare them for use must be resorted to, and later vastly greater areas of rich arid land are required for the support and comfort of the increasing population. How are these lands to be prepared for human habitation and use? The individual citizen cannot go upon such land and, taking the amount required for his use, prepare it for cultivation and for a place of abode.

Communities may organize great partnerships or cooperative schemes embracing hundreds or thousands of intending settlers, as the extent of the areas to be irrigated or drained may suggest, and by unusual, and I may almost say unnatural, fidelity and forbearance on the part of all who join in the enterprise, may successfully carry it out, but such cooperative enterprises generally fail because of inherent defects in the constitutions and minds of men. What then? There remain but two possible courses to accomplish the desired result. One is to create a great corporate subgovernment, clothed by franchises with the power and legal right to take possession of the territory to be drained or irrigated, with adjacent watersheds or other ground necessary to the successful execution of the purpose, allowing the corporation so organized to carry out the plan of drainage or irrigation and obtaining its return by levying a tax, in the form of ground rent, measured only by the business considerations suggested by the aversion of the company, as the condition upon which the member or settler may establish his home or industry upon the land.

This plan is absolutely contrary to

democratic principle. It is so undemocratic as to be incapable of acceptance by the democratic mind. True, it is the system now in vogue and tolerated by democrats and by the democratic party, but it is equally true that it is not only an undemocratic system but an anti-democratic system.

The other method is the preparation by drainage or irrigation of the land desired for use, at the expense of the whole people, through their trustee, the government, the government being reimbursed for its expense by charging the individual citizen who chooses to use the land, or any part of it, the economic value of the use of that portion of the common heritage of the whole people, the government thus promoting civilization and industrial progress and the general happiness of the citizens of the state without permitting the slightest interference by monopoly with any of their natural rights, and without imposing the slightest burden, either upon those who establish homes on the reclaimed lands or upon other citizens of the country.

Other problems that concern every people and every government as civilization advances are the necessity for the artificial lighting of the streets and the houses and other public and private buildings of cities; the accumulation of a sufficient supply of pure water to satisfy the abnormal demand for pure water in the particular locality, and providing means of safe and rapid transit for the people of the city from place to place with the least possible injury to life and property and with the least possible inconvenience to the business for which cities are established. . . .

As long as water can be supplied in sufficient quantities and sufficient purity by private enterprises under conditions of perfect freedom of competition, without asking any privilege or favor from the government, let the government keep its hands off the private business of supplying water. But when that point has been passed and a franchise or special privilege of any kind becomes necessary to enable a private enterprise to furnish the water supply, the franchise should be denied. But must the city be arrested in its growth or compelled to submit to inconvenience and unsanitary conditions because of an inadequate water supply? Certainly not.

To the governing function of municipal authorities there must be added a function necessary to the proper execution of the first—namely, to prevent

the interference of one citizen with the rights of another through the exercise of monopoly powers or otherwise, by making the provision of a water supply for the city a public function to the extent necessary to eliminate the monopoly and not further.

In the particular matter of furnishing a water supply, after viewing the whole field, I am unable to find any point short of providing the water supply and distributing it to all citizens desiring to use it at which the government can stop, with the assurance that it has guarded the people against monopoly interference. Therefore, in my opinion, upon the soundest of democratic principles, the furnishing of the water supply of a city becomes properly a function of the municipal government of the city.

All that I have said of the development of a demand for a water supply beyond the capacity of strictly private enterprise and of the general considerations that enter into the question as to whether the supply shall be furnished through public or private enterprise applies with equal force to the function of supplying artificial light, and, upon the same reasoning, the satisfaction of that general public want must be regarded as a public function of the municipal government.

With respect to street railroads, it is clearly not necessary for the city to engage in the transportation of passengers, because by the construction of tracks with suitable appliances for the use of the best possible means of street-railroad transportation and opening such tracks and appliances to the general use of all who desire to compete for passenger traffic over such street upon such terms and conditions as to construction and operation of cars as may be imposed, the provision of skilled attendants in charge of cars, and such other incidental conditions as the expedition, transportation and the safety of life and property may require, the whole business of street railroad transportation may be left to private enterprise and free competition among all who may desire to engage in the business, and may be relied upon as certain to reduce transportation charges to the reasonable value of the service without such clumsy and necessarily abortive efforts at control as are involved in our federal and state commissions for the control of railroad monopolies. . . .

The difficulty of applying the public-highway plan to street railroads is infinitely greater than that involved in applying it to steam railroads; yet as applied to street railroads it is thor-

oughly practical, perfectly feasible, and indeed the only satisfactory solution of the street railroad problem short of municipal operation. The application of the public highway principle to steam railroads would eliminate the whole evil of railroad influence in politics without injecting the socialistic evil of a vast increase in the force of civil servants employed by the government.

Believing, as I do, that civilization must ever continue to progress, as it has in the past progressed, under the laws of and along the lines of individual development, a theory that finds its most perfect expression in the abstract term democracy; and believing that the way to industrial emancipation, to the highest possible condition of universal happiness, is not through the elimination of competition which would bring all men to the dead level of social and industrial stagnation, but by making competition free in every department of home industry, I stand absolutely for confining the function of government, with respect to enterprises of general utility, to the elimination of monopoly, leaving everything else to private enterprise under free competition.—Hon. Jas. G. Maguire, in the House, Feb. 4, 1898.

Officer—Now, remember, Ole, the password is "fish."

"Ay, weel," replied Ole; "ay bane one fiskerman mysel in Minnesotey an' I tank I skall remembar."

And Ole made his way to the sentinel, who said:

"Who comes there?"

"Von sucker," said Ole, in a loud tone of voice that showed that he knew his lesson well.—Bozeman (Mont.) Chronicle.

"Who is that young man?" inquired the hostess.

"We don't know much about him yet," replied her daughter. "He has either mingled in circles far more exclusive than ours, or else he is wholly unused to the manners of good society."

"How do you reach that opinion?"

"He has an absurd way of shaking hands that none of us ever saw before."—Washington Star.

M. de Vogue has recently declared that the list of cosmopolitan classics must finally be restricted to two books, "Don Quixote" and "Robinson Crusoe." He declares "Don Quixote" to be the most pessimistic of all books and "Robinson Crusoe" the most optimistic. He discovers in the first the whole history of Spain, and in the lat-

ter the true portrait of the English-speaking race. He sees in the shipwrecked solitary the type of the mythic hero of the north—stout-hearted and devout, ready with his hands and sure of himself. De Foe's hero is a type of all mankind; Robinson Crusoe's struggle for existence is ours also; and in his adventures we foresee our own—every man fighting for his own hand, every man with his back against the wall.—Prof. Brander Matthews, in The Forum.

A mother noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to the teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked, finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as—anything."

That was all he could tell about it, and his mother began to see through the mystery.—Christian Companion.

There was a strong claim from us that the cause of humanity demanded our interference in the affairs of Cuba. In making such a claim, we must remember that there is no position which a party or a people can take that challenges more an investigation as to its honesty than when they pose as the correctors of abuses in others. No nation can successfully take that role in the drama of history whose citizens are puffed up with notions of national greatness and virtue. It requires national modesty and humbleness rightly to undertake such a mission, and a mighty national integrity properly to fulfill it.—New Church Messenger.

"What outlandish words the editor of the Boomer is using. I can't understand half of them."

"The Boomer is offering dictionaries as premiums."—N. Y. Weekly.

"We ought to keep a regular account of receipts and expenditures," said the practical politician's wife.

"What for?"

"So that you can show just what money you have and how you got it."

"Great Scott! That's just what we're trying not to let on about."—Washington Star.

That dreadful Michigan anarchist, Pingree, has broken loose again. His latest political heresy is the dogma that every one should be made to pay his just share of taxes.—Chicago Journal.

"You ought to have been at our house last night," said little Jimmy Summerlea to Freddy Tillinghast.

"Why?"

"We had an eclipse of the moon."—Puck.

"Open your mouth, dear, and let the dentist see what he can find there."

"All right, mamma;—but findings ain't keepings, remember!"

If the kitten had been provided with a slightly longer tail it would have been deprived of a great deal of innocent amusement.—Puck.

And there is no other way,
Since man of woman was born,
Than the way of the rebels and saints,
With loving and labor vast,
To redeem the world at last
From cruelty and greed;
For love is the only creed,
And honor the only law.
—Bliss Carman: Elegy on Henry George.

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