

## RELATED THINGS CONTRIBUTIONS AND REPRINT

### DITTIES ON DIVORCE.

John Lomax in *Life* for July 19, 1906, Reprinted Here by  
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Divorces are on the increase—yes, yes!  
And so are free thought and free speech and free press,  
Free suffrage, free governments, free education,  
Libraries and hospitals, State sanitation,  
Free playgrounds and parks and clean streets and free  
schools,

Free piers and free bath-houses, free swimming pools,  
Clean jails, clean asylums for blind and insane;  
Great organized charities, rich and humane,  
To guard and to shelter the lowliest beast—  
Yes, such things as these have immensely increased.

We shield the poor Naboth from Nabob, his neighbor;  
We rescue young children from factory labor;  
We save them from parents who starve them and beat  
them;

We even save horses from those who maltreat them.  
Why should we, then, leave without refuge the wives  
Whose husbands make pitiful wreck of their lives?  
Is wedlock the one institution so holy  
To touch it or mend it the law is too lowly?

Why rescue some children from sweatshop and mine,  
And calmly the fate of yet others consign  
To dens of iniquity which are not homes,  
But human menageries, wild hippodromes?  
Old Calvin said, "Unbaptized infants be d—d!  
On children's-sized gridirons they shall be slammed."  
So churchmen to-day would damn babes to that hell  
Where undivorced, misallied parents must dwell.

They calmly observe the drug-fiends and dram-demons  
Regaling their young with delirium tremens.  
The wife that's deserted may starve, but must wait;  
The husband deserted must turn celibate;  
No such coalitions shall suffer disbandment,  
However they fracture the Seventh Commandment.  
It matters not what cause shall prove their unfitness;  
It matters not what scenes the children may witness—  
Go on with the revel of intrigues and quarrels,  
So long as divorce does not sully our morals.  
Through pleasures and fallacies though they may roam,  
However they grumble, there's no place like home!

Oh, you who are blest with good husbands or wives,  
You chiefly should feel for the less lucky lives!  
You more than all others should lighten their load  
Who, blindly or hastily, chose the wrong road.  
You owe them your sympathy, effort and aid  
To right the enormous mistake they have made;  
To shake off their shame and to gain a new chance  
To get back to happiness, health and romance.  
If justice and mercy the churchman begrudges,  
Let misery find them, at least, in the judges.  
Let not a Samaritan help be denied,  
Though Levites pass by on the opposite side.

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### EMANCIPATION.

This is a chestnut—but it has the burr on it.  
Perhaps you are not used to eating them that way.  
When the trolley cars first appeared down South,  
the Nigger said: "Dey's great people, dese Yanks;

first dey comes down here and frees de Nigger; den  
dey comes down here and frees de Muel."

A lean old Mule was grazing by the roadside, and  
he opened his mouth and said: "They didn't free  
the mule; they only put him out of a job."

The Nigger scratched his head.

"Boss, dat's de same way wif me," he said.—"The  
Game of Life," by Bolton Hall.

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### THE MONEY MARKET IN OLD PERU.

Prescott in his "Conquest of Peru," Book III,  
Chapter VIII, relates that Pizarro on taking posses-  
sion of the city of Cuzco, found immense quantities  
of pure gold and silver: great bars of silver, vases,  
statues and temple ornaments of gold.

"This whole mass of treasure was brought into a  
common heap . . . and after some of the finer  
specimens had been deducted for the crown, the  
remainder was delivered to the Indian goldsmiths to  
be melted down into ingots of a uniform standard."

Of these pieces of gold and silver each soldier re-  
ceived his share, "a sum, combined with that obtained  
at Caxamalca, which might have satisfied the crav-  
ings of the most avaricious. The sudden influx of  
so much wealth and that, too, in so transferable a  
form, among a party of reckless adventurers little  
accustomed to the possession of money, had its  
natural effect. . . . It supplied them with the  
means of gaming. . . .

"One in the cavalry is mentioned, named Leguilzano,  
who had received as his share of the booty the  
image of the Sun, which, raised on a plate of burn-  
ished gold, spread over the wall in a recess of the  
great temple. . . This rich prize the spendthrift lost  
in a single night; whence it came to be a proverb in  
Spain, 'Juega el Sol antes que amanezca,' 'He plays  
away the Sun before Sunrise.'

"The effect of such a surfeit of the precious metals  
was instantly felt on prices. The most ordinary  
articles were only to be had for exorbitant sums.  
A quire of paper was sold for ten pesos de oro; a  
bottle of wine for sixty; a sword for forty or fifty;  
a cloak for a hundred—sometimes more. . . .  
Every article rose in value, as gold and silver, the  
representatives of all, declined. Gold and silver, in  
short, seemed to be the only things in Cuzco that  
were not wealth."

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### THE RETURN OF MORALITY TO HISTORY.

An Editorial in the *Manchester Guardian* of June 5, 1906

The learned are notoriously the conservative; an  
idea has to conquer the marketplace before it can  
raise its head in the University. The revival of  
democracy and the decline of Imperialism are facts  
already robust enough to make a breach in the  
Chinese Wall of scholarship. "History," said the  
late Professor Seeley, teaching rather more than he  
knew, "is past politics," and history ought, accord-  
ingly, to be one of the least impenetrable of the forts  
of conservatism.

Some months ago we thought we had discovered  
more than a trace of rebellion against decrepit tradi-  
tion in Professor Oman's inaugural address at Ox-

ford; in an article in "Die Nation," by Professor Richard Meyer, the revolt is open and exultant. Professor Meyer's text is the return of morality to history. The great feat of mid-nineteenth century "scientific" obscurantism was the invention of what was called the historical method. The name was befittingly confused, for it denoted no new method of investigating history. There has always been and can always be only one such method—the comparison of authorities and the collecting and sifting of facts—and from Herodotus to Gibbon historians before the new revelation had of necessity employed it. The "historical method" was not a mode of investigating the past, but of interpreting the present and the future. The past was made the test of everything in politics, in morals, and in economics. Morality was put out of court by demonstrating that it was a slow development from the unmoral; a political theory which for graphic purposes was clothed in a pseudo-historical garb was smashed by showing that its essentially irrelevant history was bad. Everyone remembers, for instance, Sir Henry Maine's delusion that Rousseau's democratic doctrine that government rests upon consent was irretrievably shattered when the signing and sealing of the Social Contract was proved to be a fiction. In its ripest form this particular philosophy discovered an inevitable tendency in history. Past, present, and future were bound together by an adamant chain, of which the study of the past supplied the earlier links and the whole scheme of sequence.

It is fairly easy to understand the prolonged popularity of this form of fatalism. Everybody likes certainty, and it seemed to offer an irrefutable solution of most of the vexed questions of existence. It was fortunate, too, in that science appeared to offer it the firmest of bases. The doctrine of evolution in the hands of its more reckless exponents made the earlier the tyrant of the later, the lower of the higher, in all spheres of thought and action. Perhaps not the least important of practical arguments, gathering facts is so much easier than hammering out principles. The vice of the doctrine is that it takes no account of human will and human aspiration in the form most important to us—that is, as directing the action of the living. The one advantage it had to offer in return for this radical defect proved quite illusory; its boasted certainty was an idle dream. In reality the past has no meaning except such meaning as the historian reads into it; it is his ideals and his prepossessions which give past events such order as they present. The "inevitable tendency" in history is the shadow his own mind casts after and before; the living measures the dead not the dead the living.

This may be seen pretty clearly by considering the varying interpretations of the past which those who accepted the historical method managed to evolve. The "inevitable tendency," according to Hegel, was towards the military despotism of the un-reformed Prussian State; according to Maine, towards unrestrained competitive individualism; according to Karl Marx, towards Socialism. At bottom this doctrine of the dominant past and of the negligibility of human will is thoroughly conservative and anti-democratic. It was certain to totter as soon as the conservative reaction of the last half

of the nineteenth century was past, and it is characteristic that it should to-day find favor in England chiefly with such theoretical exponents of Chamberlainism and Protection as the historical economists Professor Ashley and Mr. Hewins and Dr. Cunningham.

Professor Meyer is happy to report that in Germany, which is the fatherland of the historical method, morality has returned to history. The ideal, i. e., the future as seen in prophetic vision, is once more the measure of the past, not the past of the ideal.

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## THE CONFESSIONS OF A MONOPOLIST

By FREDERIC C. HOWE, Ph.D.

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### SYNOPSIS OF PRECEDING CHAPTERS.

In previous chapters the hero has related early experiences which tended to make him a monopolist, establishing it as a business principle with him to always tie a monopoly to any competitive business in which he engaged. He studies law, but finds the practice of it repugnant to his moral sense. He enters politics as a necessary step in the development of a land boom, a street railway and a gas company, in which he becomes successively interested. He learns first the value of a franchise, and second the value of control of political machinery as a business asset. He begins by "working" a City Council. Then by craftily appealing to the "business" element and to good citizenship, with the aid of a Sunday-closing crusade, he nearly controls a Mayoralty campaign.

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### CHAPTER V.\*

#### We Dethrone the Mayor and Obtain a Franchise

The day after the election we called a hurried meeting of the directors. The Republican Committee made charges of repeating and colonization on the part of the Democrats, but never proved it. We examined the Council as elected. It numbered twenty-seven members. Had the Mayor been with us, the franchise would have been a simple matter. We would then have had to secure but fourteen votes to have a majority. But with him against us, we had to get two-thirds of the Council to pass the ordinance over his veto. To be safe, we needed eighteen men. We scrutinized the list of aldermen. There were Murphy, O'Brien, Callaghan, O'Donnell and Smith from the lower Democratic wards. These men had been selected by McGann and could probably be relied upon. Murphy, O'Brien and O'Donnell were hold-overs from the old Council, and Terence had always been able to keep them in line by providing places for their friends and relatives on our lines.

I sent for Terence and told him to see these

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