

which it operates. It is the gathering together of right elements, under right auspices and leadership to work for a given end. Progress towards the ideal, and harmony, are the results.

Musical thought always has been expressed in some way; and through this expression we can see the character of the man and the development of the race. In earlier times when men lived solely as individuals, they expressed their lack of social development in their music. And we see the Minnesingers, singing their songs to the accompaniment of the lyre, or the lute, which they played themselves. As an instance, in Tannhauser we have the Saengerkrieg at the Wartburg.

Gradually men discovered that in union is strength, and by degrees they came together and joined their songs, first under the wing of the church; and so something like a church choir was slowly developed. Later on the orchestra was formed.

It should seem strange to us to observe how easily and comparatively soon men found out the best way of doing things in musical matters.

What could we think of an orchestra led by a man such as he who is leading the European concert to-day! A man who gets his position, not on account of his superior ability or natural capacity for the place, but who is elected by some supposedly Divine grace, with a grand disregard of the fitness of things. The action upon an orchestra would certainly be as chaotic as the discord which is vibrating through the whole eastern hemisphere, and reverberating even against the walls of China.

Or again, what kind of music would be the result if the people were short-sighted enough to allow the conductor to control and monopolize particular sets of the most important and necessary instruments, and so prevent their use except under certain conditions of the greatest disadvantage to the player?

We are a young country, but already many of our best instruments are mute in the hands of stultifying monopoly. We would quickly rise up in wrath and abolish the conductor who should attempt to monopolize the fiddles or the brass of an orchestra, but as a nation we permit certain classes of men, our elected conductors and their constituents, to monopolize all the wealth-producing sources of the country; and the result is and must be as disastrous in one case as it would be paralyzing in

the other; for the principle involved holds good in everything.

What we need is a social system which shall be without discord, as harmonious and well arranged as the modern orchestra; where all instruments play their proper parts, in proper time and freedom. And this is possible, for the score of this grand and unheard music of the sphere has been written—"Progress and Poverty"—by our immortal conductor, Henry George.

INTEMPERANCE NOT THE PRIME CAUSE OF POVERTY.

A table has been prepared by Prof. Warner, of Stanford university, based on 15 separate investigations of actual cases of poverty, numbering in all over 100,000 cases in America, England and Germany. These investigations were conducted by the charity organization societies of Baltimore, Buffalo and New York city, the associated charities of Boston and Cincinnati, by Charles Booth in East London, and for Germany all the statements of Mr. Bohmert as to 77 German cities. They include virtually all the facts that have been collected by trained investigators, unbiased by any theory. From these figures it appears that about 20 per cent. of the worst cases of poverty are due to misconduct, and about 75 per cent. to misfortune. Drink causes only 11 per cent., while lack of work or poorly paid work causes nearly 30 per cent.

The reason why so many people who have only superficially investigated poverty consider intemperance and such weaknesses the main cause of poverty, is that often before poverty becomes extreme enough to drive men to such charitable relief, the man has lost hope or self-respect or strength of will and has taken to drink, so that when the charitable find him, drink has affected the case. But the question is, what sent him to drink? It must be remembered, too, that it is the weakest and worst poverty which solicits alms, so that charitable people see the worst and weakest side of poverty and hence are misled.

The best poor people can scarcely be driven to the charity society. Under the present system, too, poverty is often caused by people being unwilling to tell trade lies, or submit to wrong conditions, or to push some other worker out of office, acts which are often necessary conditions to-day to getting employment.

Says Ruskin:

In a community, regulated by laws of demand and supply, and protected from open violence, the persons who become rich are,

generally speaking, industrious, resolute, proud, covetous, prompt, methodical, sensible, unimaginative, insensitive and ignorant. The persons who remain poor are the entirely foolish, the entirely wise, the reckless, the humble, the thoughtful, the sensitive, the well-informed, the improvident, the irregularly and impulsively wicked, the clumsy knave, open thief and the entirely merciful, just and godly persons.

Some people are therefore poor because they are good. Even when the poverty is caused by moral weakness and vice—what causes that? Science answers almost categorically: "Environment." Hence it may be said that poverty is the result of individual and social causes and that the individual causes are mainly the result of social causes.

All evidence worth considering goes to prove that poverty and crime are both results of forced idleness or low paid labor. As a rule men who are steadily employed at some productive work and who get in return for their labor what they consider to be a fair share of the product of their efforts are temperate and moral. If all men could feel sure of steady work at fair pay there would be practically no need for policemen or temperance societies. If the preachers would study theology less and political economy more and then go into their pulpits and preach practical christianity for everyday use, they would be doing a far greater work than they are when they talk about patient submission here in order that reward may be had hereafter.

Poverty and crime are results of laws which men have made and we will have both so long as these laws are in operation. It is not the fault of God, or nature, or whatever you may term the creative cause, that many men are poor, shiftless and intemperate. The fault lies with the people, and with them rests the remedy and the responsibility. When the people are wise enough to remove the cause the evil will disappear. It is about time for men to stop repeating that antiquated lie that intemperance is the prime cause of poverty, and take up the study of how to remedy the real cause—enforced idleness. — The Binghamton (N. Y.) Independent.

"THE GATEWAY AMENDMENT."

An extract from an address delivered by Hon. J. H. Quick, of Sioux City, Ia., before the Sioux City Trades assembly, July 4, 1899.

Whenever any amendment to the constitution of the United States shall be favored by a majority of the people of these states, they have a moral right, and they should have the legal right, to make the change. Any

constitutional provision which permits a minority to stand permanently in the way of any change in their organic law desired by the majority, is abhorrent to every principle of justice, and places the scepter of rulership, in the hands, not of the living, breathing men of to-day, but of a dead, cold, frozen entity, the conception of 1787.

Such a law is to be found in article 5 of the constitution of the United States. By its provisions the advocates of any of these reforms must perform the almost impossible task of first securing the proposal of the amendment by a two-thirds vote of both houses of congress. Two-thirds of the states as represented in the senate must vote for it. Two-thirds of the representatives of the people in the house must support it, and still the work of amendment is only begun. The task is then shifted to the several states. No state is obliged to pay any attention to the proposed amendment. The first step, then, is to secure action on the part of the state legislatures, the next to secure favorable action, and this must be obtained in three-fourths of the states.

I need not describe the enormous disadvantage at which the advocates of any amendment are placed. I need not set forth the almost impregnable position which any powerful and wealthy minority occupies in such a contest. You see it as plainly as I; the lobbies of congress filled with their workers, skilled to prevent the two-thirds vote—first in the house, then in the senate; then the intrigues to secure members of the legislature; then the concentration of influence on state after state. You can see the forces of reform picked up in detail, now here, now there, and defeated by bribery and corruption; at last, when all the states except 12 have been won, and the issue is joined in the pivotal state, you can imagine the saturnalia of corruption which would reign in that state capitol. What signifies popular opinion as against the devices of trained corruptionists of aggregated wealth.

The first 12 amendments were adopted by common consent, refer to matters upon which there was virtually no difference of opinion, and touch no property interests. But what chance was there to abolish slavery by constitutional means? Not the remotest chance. That institution would have been in existence to-day, had its abolition been contingent upon the adoption of an amend-

ment to the constitution. It was necessary to pass through the inferno of civil war, to plant the foot of military power on the neck of the south, to force the thirteenth amendment upon reluctant states by bayonets and cannon, before the only amendment yet adopted which affects moneyed interests could be put through.

When I contemplate these things, I sometimes despair of the power of the people to peacefully solve the problems pressing upon us. Yet, I believe that such despair is not yet justified by the conditions. There is a gateway through which I think this people may pass on their way to progress and growth. That way, I feel sure, is to be found only in a general demand for an amendment of article 5 of the constitution, to the end that future amendments may be proposed by a majority vote of both houses of congress, and ratified by a majority vote of the people. This is the "gateway amendment." It raises a question broader than party, deeper than any one reform. Upon it all lovers of popular government, all who do not fear the people, all who do not allow their selfish interests in the proceeds of present wrongs to control and dominate their sense of justice, may join hands and move to victory. When such a union is effected, victory is possible, even against the thrice intrenched forces of monarchy and oligarchy. Without such a union, every vista of reform must dash itself to pieces against the dead wall of the constitution.

The gateway amendment would not make constitutional amendment easy. The natural inertia of the people, the conservatism always found in the English-speaking race, will always operate to make such amendment hard. But it would make it possible. It would put within the power of a settled majority to write in our constitutions this generation's idea of liberty and justice. It would shift the field of battle from the fetid chambers of state legislatures to the free air and open field of a general election.

I love the constitution. We all have great reason to love it. Therefore, let us try to preserve it to our children, as the shield of their liberties, the safeguard of justice, the rock to which the oppressed of all lands may fly, not in vain. I call upon you, and each of you, to go forth, and, from this day, do your share to mold it into such form that it

may no longer be the hiding place of the despoilers, but shall truly subserve the great ends of its adoption, "form a perfect union, establish justice, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

WHEN A MAN'S OUT OF A JOB.

All Nature is sick from her heels to her hair,

W'en a feller is out of a job;

She is all out of kilter and out of repair,

W'en a feller is out of a job;

Ain't no juice in the earth an' no salt in the sea,

Ain't no ginger in life in this land of the free,

An' the Universe ain't what it's cracked up to be,

W'en a feller is out of a job.

W'at's the good of blue skies, an' of blossoming trees?

W'en a feller is out of a job;

W'en your boy hez large patches on both of his knees,

An' a feller is out of a job?

Them patches, I say, look so big in your eye

That they shut out the lan'scape an' cover the sky,

An' the sun can't shine through 'em the best it can try,

W'en a feller is out of a job.

W'en a man has no part in the work of the earth,

W'en a feller is out of a job,

He feels the whole blundering mistake of his birth,

W'en a feller is out of a job;

He feels he's no share in the whole of the plan,

That he's got the mitten from Natur's own han',

That he's a rejected and left-over man,

W'en a feller is out of a job.

For you've jest lost your holt with the rest of the crowd,

W'en a feller is out of a job;

An' you feel like a dead man with nary a shroud,

W'en a feller is out of a job.

You're a crawling around, but you're out of the game;

You may hustle about, but you're dead just the same—

You're dead with no tombstone to puff up your name,

W'en a feller is out of a job.

—Sam Walter Foss.

"I have not the heart to think that the General Wood do us," said the reflective Cuban commissioner as the steamer sighted the Isle of Pines,

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