

developed, and what were the purposes of the artists who dealt with them in the various stages of their growth. Otherwise we shall be without perspective in our view of the musical field, and shall fall into the absurdity of measuring all epochs by the standard of the present. To him who knows the history of the tone-art it is an inspiration to be able to read Beethoven by the light of Wagner; but to him who does not know, or who disregards the meaning of history, the value of the past is overshadowed. It is just this want of perspective that makes so many ardent lovers of Wagner's music lose their enjoyment of Haydn and Mozart. They blame these fathers of music for not doing as Wagner did, forgetting that they belonged to the peaceful dawn of the art, when the morning stars sang together.

Aside from its inestimable importance in helping us to estimate the esthetic value of the work before us, the history of music is a study delightful in itself. To him who loves art, the history of any branch of it must be luminous. To him who has studied the history of other arts, that of music will be a revelation. The development of church counterpoint among the profound masters of the Netherlands school is in itself an epitome of the whole development of music, and throws a powerful side-light upon the emotions and impulses which worked in the Reformation. Beginning with Okeghem and his canonic riddles, music found in Josquin Desprès a guide toward beauty of utterance. Gombert followed, and opened to her the door of Nature, and finally came Lasso and Palestrina, who taught her to voice the celestial aspirations of the soul. Luther seized upon the dawning desire for simpler and broader thought in music, and, reviving congregational singing, which had been forbidden by the Council of Laodicea, made the Protestant chorale the hymn of the church militant. Almost simultaneously with that movement, the Renaissance laid hold of music, and, in striving to resurrect the dramatic recitative of the Greeks, a little body of enthusiasts in Florence brought to birth the opera.

What a world of art-history is wrapped in the records of those three centuries preceding the year 1600! What a panoramic display of the course of human emotion, of intellectual yearning, of religious aspiration, is to be found in the history of music from Pope Gregory to Jacopo Peri! And what a flood of light it throws upon that form of music which, being the most familiar, is the most misunderstood in our day. It is an assertion which cannot be overthrown that no man is prepared to express an opinion upon the artistic value of an opera who does not know the history of music. Without that information he is ignorant of the nature and purpose of the lyric drama. The necessary knowledge can be gained only by going back to the origin of the opera, and by following that branch of music through its various phases of development down to the present day. To do this is to know why Mozart is immortal through his "Don Giovanni"; to know why Rossini's "William Tell" lives when his "Semiramide" is but the rattling of dry bones; to know why Gounod's "Faust" still touches the great heart of the people with a deeper emotion than all the rhythmic jingle of Donizetti and Bellini; to know why Verdi's "Aida" and "Otello" tower among other Italian works like giants, and why Richard Wagner's music-dramas have shaken humanity. It is only the student of musical history who can withstand the overwhelming personal influence of a

great singer, so as to perceive the value or the worthlessness of the music which the singer voices. It is only the student of musical history who can rightly measure the worth of a De Reszke or a Patti.

The lover of music, who wishes to listen intelligently, may spend a lifetime in study and never know too much; but he may in a much shorter period acquire information which is neither so deep as a well nor so wide as a church door, yet will suffice for his daily wants. He needs to read only three books to lay the foundation. One volume on Form, one on the Theory of Music, and one on the History of Music will provide the student with the elementary instruction of which he is in search. On each of these subjects there have been written small, comprehensive books, giving all the salient facts without incumbrance of detail.

Once the music-lover has acquired the habit of listening with his mind, the development of his taste for good music will be rapid. Listening with the mind, let him remember, depends primarily on ability to perceive the form of a composition; and let him, therefore, first of all master that subject. After a time the practice of analyzing, which at first will undoubtedly interfere with the indolent ear-tickled pleasure of older days, will become so easy that the mind will be unconscious of effort. Then, with a knowledge of the limits and purposes of musical epochs and composers added to the analytical habit, the listener, without labor and with freedom from the embarrassments which beset him in his uninformed days, will get from music an esthetic pleasure and a mental glow of which he never before dreamed.

Nor will he be satisfied to rest on this sum of information. He will hunger to know what constitutes good singing and playing; he will be eager to learn what has been said about the esthetics of so subtle an art. He will be ready to deepen and widen his stock of knowledge, and he will find before him a field of study full of profit and pleasure. A year of sincere study ought to lift the student far above the level of the commonplace, and enable him to stand where he will hear with the mind as well as the sense. He will not be completely equipped, but he will no longer be of the number of those who, having ears, hear not. He will be out of the slough of despond and well along the straight and narrow path. The promised land will lift its glory before him, for no mistress smiles more kindly or more swiftly on honest devotion than divine Music.

*W. J. Henderson.*

#### Some Tenement-House Evils.

THE need of caring for children who could not be accepted as pupils in our public schools years ago appealed to some of the best citizens of New York. Schools maintained at private expense were established and are still maintained under the care and management of the Children's Aid Society. The helplessness of childhood appealed strongly to public sympathy, and we have in our city several fine school-buildings erected at the expense of private citizens for the benefit of such poor children. These buildings are equipped with every modern requisite for a perfect school-building. The managers of the Children's Aid Society schools early recognized the need of manual

training for this class of children, and introduced a system of manual training,—limited, it is true, but with results that proved the need of such training. The girls were taught to sew, and certain schools introduced cooking. In the system girls were much more benefited than boys, because it was easier to procure teachers for them. This introduction of manual labor appealed at once to those who had made a study of the needs of this class of our citizens, and as a result hundreds of sewing- and cooking-schools sprang into being, and results can now be seen in some of the homes of the pupils.

There is, however, another side to this question. Are not these schools educating a pauper class? These children know that they are being educated at the expense of private charity. They receive a free lunch, clothing is given them, and they are to all intents and purposes the wards of the managers of the societies, and of the charitable persons maintaining these various schools. Parents are relieved of responsibilities that they should bear, and the child from its infancy receives that for which it never makes the slightest return. Do the benefits received compare with the injury done the child by accustoming it to the receiving of charity? If statistics could be gathered, there is not a doubt in my mind but that a large percentage of adult pauperism could be traced to these schools. Would I abolish them? By no means. I would have these schools remain under their present management, but have them subsidized by the Government, thus removing the stigma of charity from the hearts and lives of the pupils. I would abolish the free lunch. Every child should pay a penny a day for its lunch, or perform some item of labor that would be recognized as a return for what was received. There should be in the vicinity of all our school-buildings erected in tenement-house districts a penny lunch restaurant, established and maintained as far as necessary by private benevolence, and, in connection with this restaurant, a day-nursery where the babies could be left while the older children were in school, thus removing one prolific source of absenteeism.

Facing this question of the present condition of the working-man and his family, it is my firm conviction, based on close observation covering a period of five years, that to attribute the misery, suffering, poverty, and crime committed in the homes to intemperance is to attribute it to the secondary instead of the primary cause. The true cause is the utter ignorance of the wife and mother. Her ignorance prevents her from doing those things that would make her home a place of rest, a refuge, for her husband and children. Her ignorance prevents her from buying or preparing the kind of food that would give nourishment, and satisfy the cravings of hunger, which drive the inmates of the home to stimulants, to silence longings the causes of which are unknown to them. Teach every girl the hygiene of foods, and you have gone far toward making a home of peace and happiness, because the most prolific source of intemperance has been removed.

As proof, let me state facts gathered three years ago while preparing a paper based on this question. I visited 244 women, all wives and mothers. Of 244 women five knew how to make bread, and one did make it. One woman of the entire number cut and made the garments worn by herself and children; three could make the garments if they were cut and basted

or joined together. Two made soup once in a while; a few cooked fish. I found that they knew nothing of cooking beyond frying meat and boiling a few vegetables. Not one family used oatmeal or any farinaceous food. The women, when at home, spent their time lounging in their neighbors' rooms, or about the street doorways. Why? To kill time; because they did not know how to do the work necessary to make and keep their families comfortable. These women had worked from early life in factories, had married, and had gone into homes of their own without the faintest ideal, or the least knowledge of how to make a home comfortable. Many of them did not know how to make a fire, or sweep a room. They burned and wasted the food they attempted to cook. Many of them acknowledged that the men they married never drank to excess until after their marriage. All of them had lost children. We can readily understand why. The matron of one of our seaside sanitariums told me that not less than 85% of the mothers who came there in the summer acknowledged that they never gave their children baths; that it was a common thing to have a mother ask, when told by the resident physician to give her child a warm bath, "How shall I do it, sir?" They do not know, and can scarcely be made to understand, the value and importance of cleanliness and regularity in the care of their infants. One mother, sturdy and healthy-looking, sat on the piazza of the sanitarium, rocking a feeble, puny baby boy. The look of dumb agony in her eyes would have moved the hardest heart. "Your baby is quite ill; I'm sorry," I said. "Yes, 'm. He's goin' like the rest. This is the seventh, 'm." Investigation brought out the fact that she "did n't believe in these new-fangled notions that a child must not have a bit or a sup of a thing but milk." She began too late in life to study hygiene and sanitation, and the baby went out of life a victim to ignorance and prejudice. I asked how the father felt when he saw his babies leave him one by one. "Ah, it breaks his heart, and drives him to drink for weeks. He'll be kilt if this one goes," and she rocked back and forth with the tears slowly falling on the puny face. This woman and her husband had attended public school in New York city, one leaving school at eleven, the other at thirteen years of age. Does any system educate that leaves such ignorance in the minds of those who have passed through at least seven grades in that system?

As this condition of things exists, how shall it be mitigated?

First: By adapting our system of education to the wants of a large class of our citizens. By maintaining at the expense of the public, as our present public schools are maintained, the several kindergarten and industrial schools supported now by private citizens. Maintain these schools as industrial and manual training-schools, and let the citizens of all classes make their choice as to which school their children shall attend. This will remove class distinction, which now exists under the approval of a democracy which declares all men free and equal, but which distinguishes at the very entrance into life between the children of its citizens.

Second: Let there be no such thing as an Italian, a German, or any other school but an American. Recognize in every child in the land a future American citizen, or a mother of citizens, and educate them to meet the responsibilities of the future.

Third: Almsgiving increases far more than it diminishes the evils of tenement-house life. It is not the alms they need, but the education to meet the difficulties that lie within and about them. And these will yield only when men and women of intelligence and wise sympathy go among them and teach them to conquer themselves, give to them the ambition to be that of which they never dreamed—men and women thinking and planning for their own and their children's future, realizing their responsibilities as parents, and meeting these responsibilities with intelligence. Mothers' classes should be organized in every tenement-house square in our city. These classes should give lessons in cooking, sewing, and especially in mending and the cutting of cloth into garments. The women should be encouraged to bring their own materials, both old and new. Where the needs are pressing and alms must be given, let the garments be of suitable material, made and altered by the receiver if possible. There should be short practical talks on the value of money; the care, moral and physical, of children; the responsibility of a wife and mother; the reason for cleanliness of person and rooms. There should be on every square through our tenement-house districts provision for giving hot-and cold-water baths at all seasons of the year; also some provision for the care of infants, during the absence of the mother at work, that would not interfere with the attendance of the older children at school. The health laws concerning tenement-houses should be enforced, and the tenants made familiar with their rights and responsibilities as tenants.

Clubs should be maintained for the young girls and the boys employed during the day. The amusements and practical work introduced in each club should be such as will arouse and awaken the highest and best in the members. A few such clubs do exist, but they do not receive the support their importance demands. The clubs for girls should be organized in rooms similar in size to those they occupy as homes. One room should be fitted up in the simplest manner as a kitchen that could be used as a living-room by a family in their own circumstances. Here they should learn to use an oil-stove, that the discomfort of a tenement-house room in summer might be reduced. The girls should be made to understand that the aim of this life should not be the "having of a good time," but the fitting of themselves to meet future duties and responsibilities, that they may enjoy the blessings that come from knowing how to meet them.

No one realizes her deficiencies more than does the working-girl herself. Talking to a club of girls, I said: "Girls, why is it that so many whom we all know, just as pretty, just as trim as any of you, in two or three years after marriage are broken down, slovenly, unhappy? Why is it that the men they marry are as much changed as they are, and spend their time loafing and drinking when not at work?" A dead silence was the only answer. "Girls, do you know any who have so changed?" "Yes, indeed we do," was the answer given by several. "Shall I tell you the reason? It is because they did not know how to keep house. They were discouraged by their own ignorance, and became careless and slovenly because they were discouraged. The husband soon tired of the dirty, disorderly house and the slovenly wife, and found rest and entertainment out of it. Am I not right?" "Indeed

you are!" "What will make your future different from this?" "We'll learn what we should know." From that time on, whenever that club-room was open, you would find the members busy over little garments designed for one of the sanitariums at the seaside. As they worked some one read. During the winter practical talks, illustrated by the stereopticon, were given by physicians. Household matters were the subject of several talks; a library, which was used freely, was another means of good. Multiply this class of club by fifty, and you will have created a current that will revolutionize the lives of hundreds.

Boys' clubs, devoted to the instruction and entertaining of boys, that will open avenues of entertainment in themselves, should number, at least, one to five hundred of the liquor-shops that debase and ruin our boys. Entertainments to which fathers and mothers can come in company should be held at least once a month. Remember that with this class it is a rare thing for the husband and wife to spend an evening in company. Workingmen's clubs should be organized, where the members can meet and discuss the questions of the day with intelligent and educated men. It is time the workingman, whose opportunities for education are limited, received his instruction from some other source than a ward politician or a political demagogue, and in some other place than a rum-shop. Our recent elections have proved most conclusively that the workingmen are a force that will be felt more and more strongly every year. It is time that we recognized the fact that there are wards in every city where the non-taxpaying citizen outnumbers the taxpaying citizen by a hundred to one. These wards are peopled by the most ignorant, the most degraded of human beings. These are the citizens who make the criminal politicians of our time possible. It will take more than the jury system, or the punishments inflicted by law, to crush the heads of these political serpents. They retain their ill-gotten gains, and return to their little kingdoms crowned heroes.

Who is to change these conditions? The intelligent men and women who value the future of the city; who have a care for the children about their own hearthstone; who would save their children from contamination and the sure misery that must follow if this large and increasing class is left in the condition that our present system of education leaves them—either the wards of charitable benevolence, their very souls branded with dependence, or in the equally bad state of knowing their ignorance and their inability to conquer it, and consequently slowly sinking through discouragement to the level of brutes possessed of immortal souls, dragging with them the peace and happiness of the nation.

*Lillian W. Betts.*

#### The Prevention of Blindness in Infants.

ACCORDING to the census of 1880, there are about fifty thousand blind persons in the United States. Of these at least fifteen thousand have become so from a kind of inflammation that is likely to attack the eyes of a new-born infant. It is not claiming more than statistics justify to assert that not one of these fifteen thousand persons would have become blind had the proper measures been instituted at the right season. Ophthalmia neonatorum, or the sore eyes of the new-born, is a preventable disease. In those large hospitals where