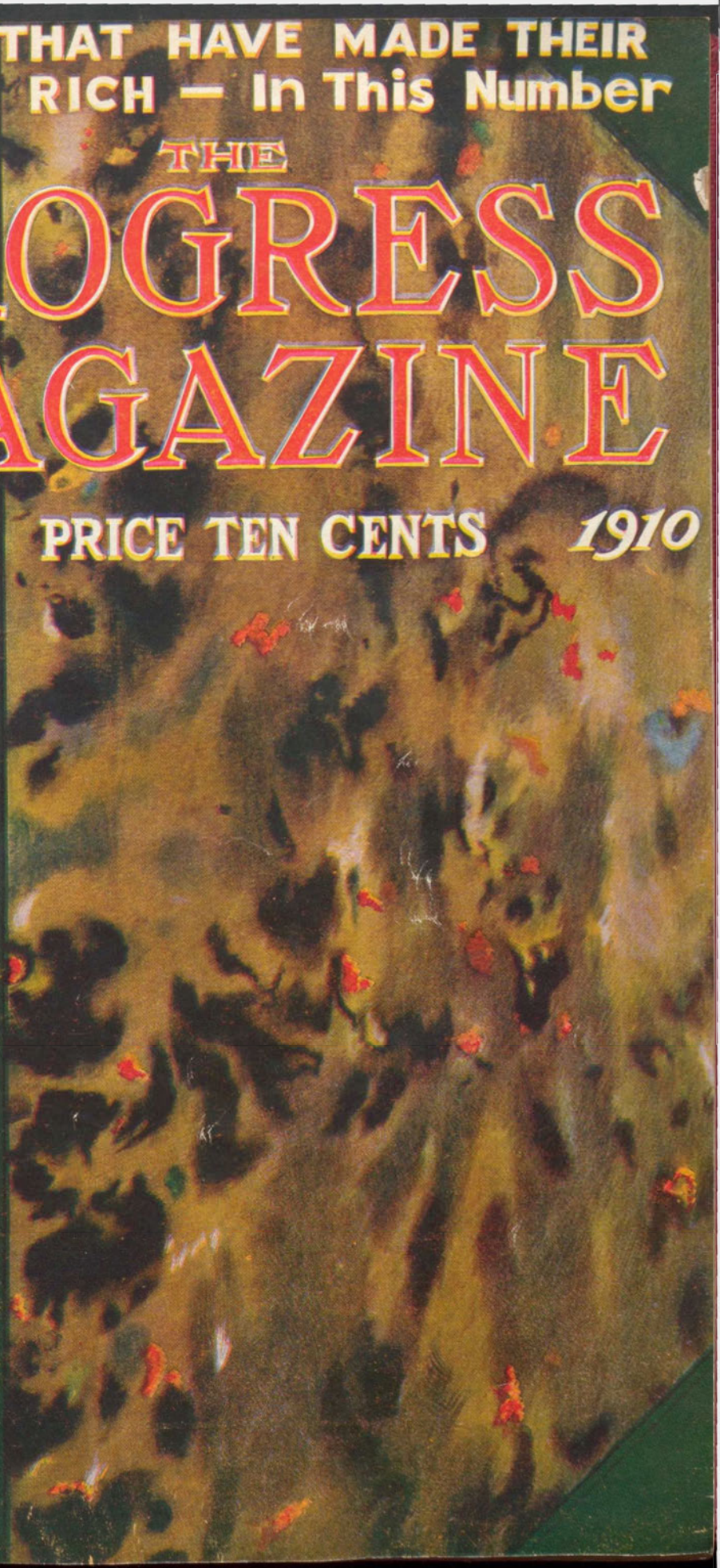
NOVELS THAT HAVE MADE THEIR AUTHORS RICH — In This Number

THE

PROGRESS MAGAZINE

MARCH PRICE TEN CENTS 1910



$20.00 to $50.00 A Day Easily Made

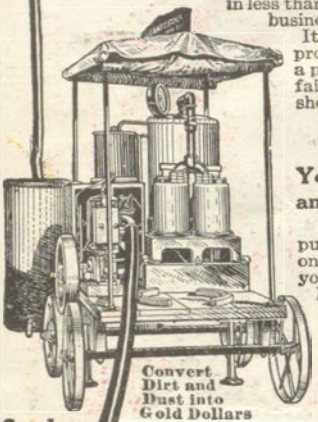
Go in Business for Yourself

Let Us Send You a

Little Giant Cleaner On 30 Days Trial

A Little Giant Cleaner should pay for itself in less than two months, out of the profits of the business after paying help and all expenses.

It is capable of earning $250.00 to $300.00 clear profit a month and we cannot see where there is a possible chance for anyone that buys a machine to fail to make big money, but every reason why they should make thousands of dollars.



Convert Dirt and Dust into Gold Dollars

Send for the Free Book, it Tells All

Give Us a Chance to Help You

You can make $2500 to $3000 a year on each machine. It advertises itself and orders for work come pouring in so you should be busy all the time.

The Little Giant House Cleaner is proving one of the greatest money-makers ever put on the market. If you are willing to hustle you can easily make $2,500 to $3,000 a year on each machine you own. Make a start to-day and you will never regret it. As soon as you earn money enough and have one machine paid for, buy another, hire other men and let them make $10 or $15 a day for you. Getting one of these machines and hiring a man to run it, beats working for a living to a standstill. Be "Johnny on the Spot" with a machine and get the cream of the business. If you can get a number of these machines working, **they should make you rich.** We believe there never has been a machine placed on the market that has so pleased everybody, met with such immediate success, and made so much money as the house cleaning machine.

A Perfect Wonder

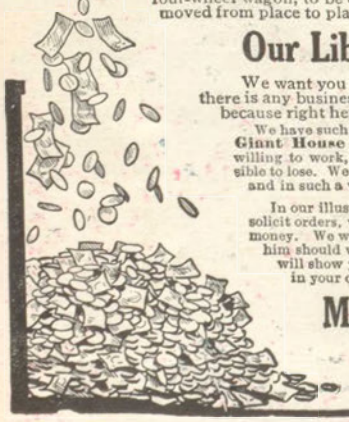
The Little Giant reaches every crack, corner and crevice of the floor; the cracks in the wall, the ceiling and mouldings. It cleans and renovates bedding, comforts, blankets, mattresses and pillows; the cracks or crevices in wooden and iron beds; even the dust, fuzz and other accumulation in tightly coiled woven-wire springs.

It consists of a powerful gasoline engine, a double acting suction air pump, a vacuum condenser, cold water tank, electric spark battery, vacuum gauge, high-pressure suction hose, observation glass and cleaning tools—all properly connected so as to work in unison and give the desired results. The whole is erected on a substantial four-wheel wagon, to be drawn by hand, so that it can be moved from place to place.

Nothing to Compare With It.

There are several small machines on the market for home use to be worked either by hand or a small water or electric motor, but they have never been a success because they do not have power enough to clean with, although they will draw the top dust from the room. **The Little Giant Cleaner** does the same work in the same way as the large machines costing from $2,000 to $7,000 each. It has the same size hose.

We have seen it pull out pail after pail of dirt from houses—dirt that was impossible to remove completely by the ordinary means of beating, etc. When it is working on the streets, the dirt and filth pouring through the observation glass attracts a crowd of people that look with wonder. They would not believe it possible.



Our Liberal Offer—Pay for it Out of Your Profits

We want you to investigate this exceptional opportunity. We do not believe there is any business where so small an investment will bring such wonderful returns, because right here in Toledo we have proved this by our own actual experience

We have such implicit confidence in the wonderful money-making powers of the **Little Giant House Cleaner**—that we will ship one to any live man, who is honest and willing to work, **on 30 Day's Trial**—upon such liberal terms that it is next to impossible to lose. We will even go further and allow you to **pay for it in installments,** and in such a way that your profit should easily take care of your payments.

In our illustrated book we give full particulars as to how to organize your business solicit orders, what to charge for the work and how to turn every minute of your time into money. We will send it to you **free.** Every ambitious man who has any "get-up" in him should write at once for this book. A postage stamp will bring it to you and it will show you how you can become independent and one of the prosperous men in your community.

Send the Coupon for Free Book, full information and Our Easy Terms.

McCreery Manufacturing Co.
108 McCreery Building
Toledo, Ohio

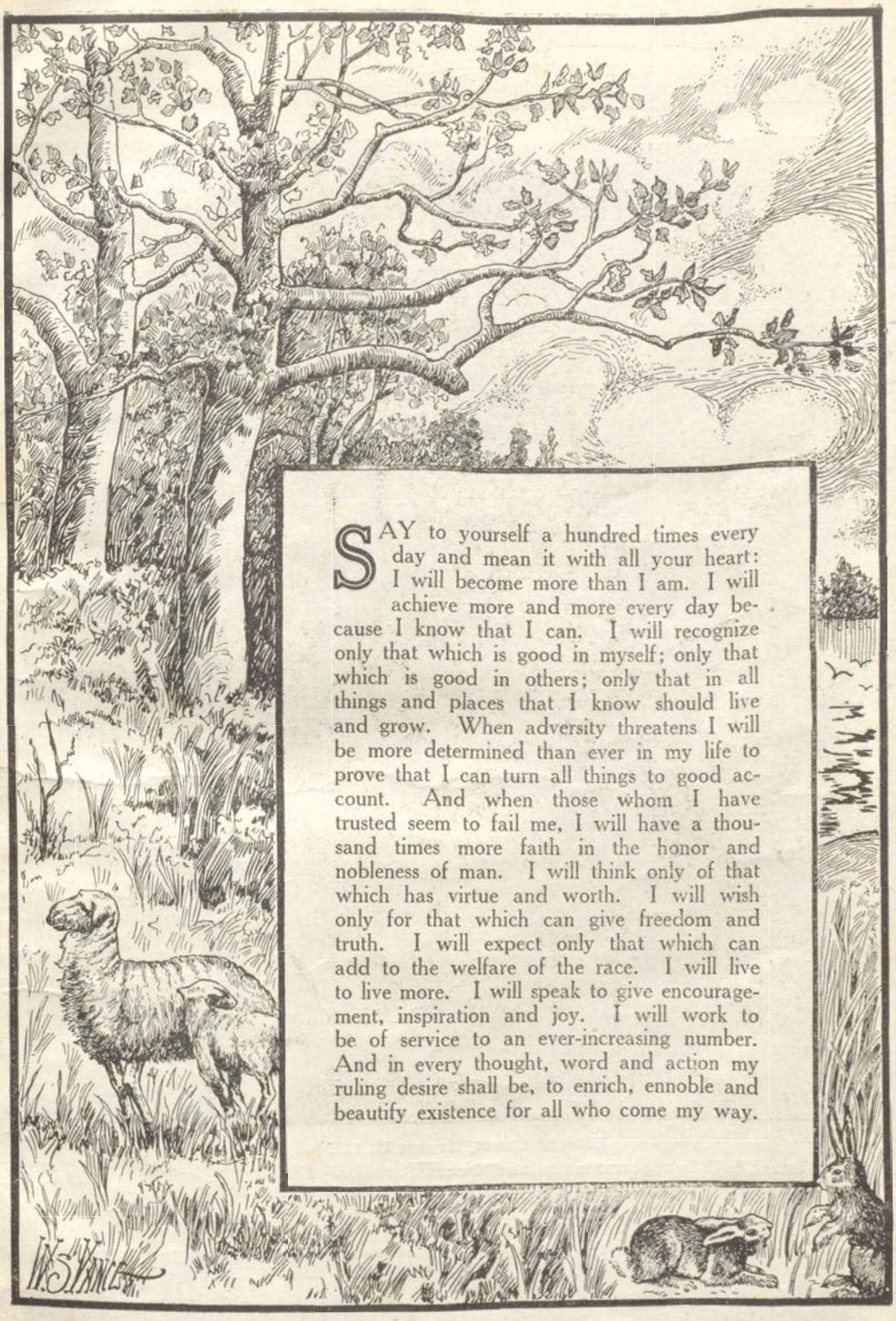
Cut off here—Write plainly

McCreery M'f'g Co., 108 McCreery Bldg., Toledo, Ohio

Please send me your free book and full information about The Little Giant House Cleaner.

Name.....

Address.....



SAY to yourself a hundred times every day and mean it with all your heart: I will become more than I am. I will achieve more and more every day because I know that I can. I will recognize only that which is good in myself; only that which is good in others; only that in all things and places that I know should live and grow. When adversity threatens I will be more determined than ever in my life to prove that I can turn all things to good account. And when those whom I have trusted seem to fail me, I will have a thousand times more faith in the honor and nobleness of man. I will think only of that which has virtue and worth. I will wish only for that which can give freedom and truth. I will expect only that which can add to the welfare of the race. I will live to live more. I will speak to give encouragement, inspiration and joy. I will work to be of service to an ever-increasing number. And in every thought, word and action my ruling desire shall be, to enrich, ennoble and beautify existence for all who come my way.

Daniels' Comet, August 11, 1907

A typical comet, both in appearance and orbital characteristics. The stars appear as streaks, as a result of the turning of the telescopic camera

—See article on "Edmund Halley," page 55

THE PROGRESS MAGAZINE

CHRISTIAN D. LARSON, Editor

CONTENTS FOR MARCH, 1910

The Great Problem the Ages Have Tried to Solve	Christian D. Larson	1
A Prayer (Poetry)	Harry T. Fee	14
Novels That Have Made Their Authors Rich	P. Harvey Middleton	15
A Friend (Poetry)	Frank L. Connor	24
The Trend of Emigration	Richard A. Haste	25
Through the Mist	Milford W. Foshay	29
The Crucible of Modern Thought (Seventh Paper)	Thomas H. Cuyler	36
Thy Will Be Done (Poetry)	Frank L. Connor	42
Charles N. Crittenton	William E. Slosson	43
The School of Genius and The Progress Vocation School	Christian D. Larson	47
Edmund Halley and His Comet	Waldemar Kaempffert	55
The Life Worth While	Lida A. Churchill	63
Eugenics—The New Science	William Walker Atkinson	71
The Victors (Poetry)	Frank L. Connor	79
The Vocation Movement (Part I)	David Stone Wheeler	80
Successward (Poetry)	Eugene C. Dolson	82
Wireless Telegraphy and the Aeroplane Scout	Rene Mansfield	83
Be Glad (Poetry)	Orville T. Fletcher	92
The Science of Living (Department)	Christian D. Larson	93
Esperanto (Part I)	Dr. Ivy Kellerman	99
Making the Most of Things	T. J. Macmurray	103
Our Boys and Girls (Department)		106
At the Book Stall	Rene Mansfield	117
And the Publisher Says		119

Subscription Price, 10 cents a copy, $1.00 a year in United States, Alaska, Cuba, Porto Rico, Mexico and the Hawaiian and Philippine Islands. Canada, $1.50; Foreign, $2.00.

Change of Address should be given two weeks in advance. Always give the former address as well as the new one.

A Renewal Blank in your copy indicates that your subscription has expired. If renewal blank is received after you have renewed pay no attention to it.

Entered as second-class matter May 24, 1909, at the Postoffice at Chicago, Ill., under the act of March 3, 1879.

Published on the 25th of each month preceding date of issue by

THE PROGRESS COMPANY

CHRISTIAN D. LARSON, President
H. E. WALRATH, Secretary
BURTON D. KNICKERBOCKER, Vice-President
EDWARD E. BEALS, Treasurer and Manager

504-558 Rand-McNally Building, Chicago, Ill.

Eternal progress

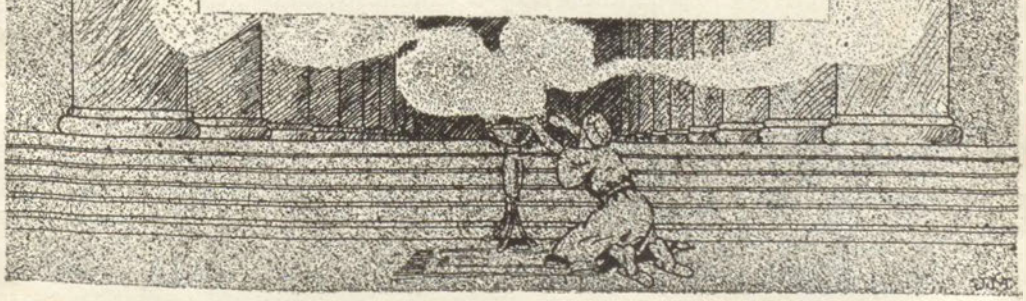
The
PROGRESS MAGAZINE

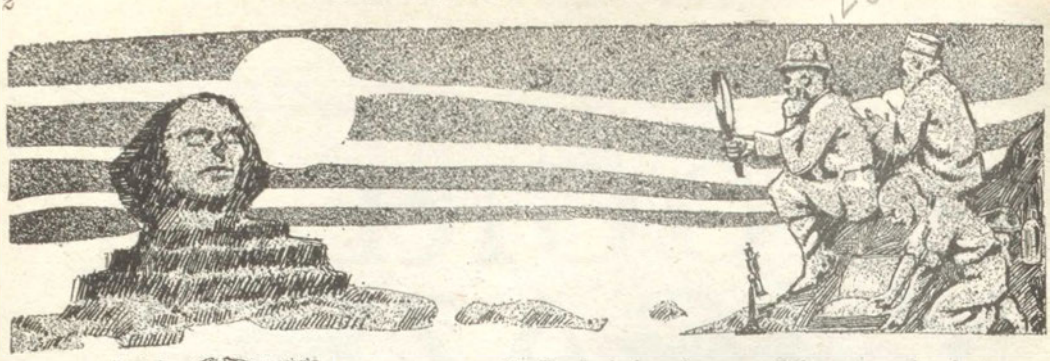
VOL. 5 MARCH NO. 1

The Great Problem The Ages Have Tried To Solve

BY CHRISTIAN D. LARSON

WHERE am I to find that which produces emancipation — freedom for body, mind and soul? Where am I to find the way out of that which is evil, that which is wrong, that which gives pain, want and distress? How am I to so live that life will give me happiness and peace; and how am I to use the powers of my life that all my needs and desires may be fulfilled? How am I to so relate myself to all that is about me that only good will come; and how am I to so act that whatever I do may bring good to the world in which I live? How am I to know what I needs must know to be true to myself and to every creature that has conscious existence? What is truth? Where am I to find truth and how am I to know that it is truth when I find myself in its





presence? In brief, why am I here, and what does that Power that placed me here wish me to do?

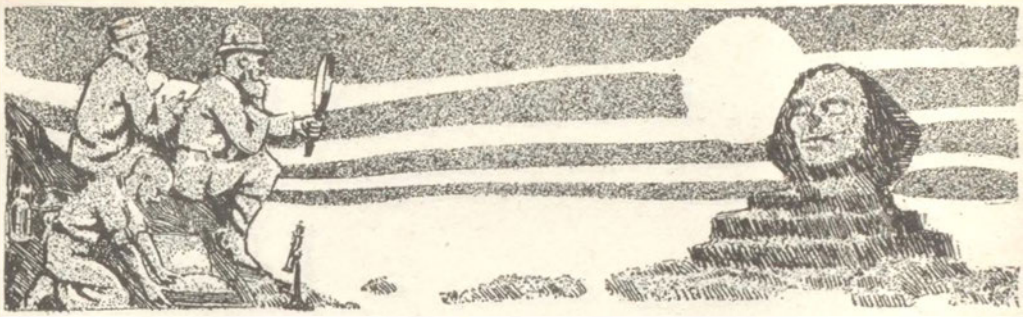
These are questions that all have been asking, and that all are asking, regardless of race or creed. To answer these questions has been the problem of all religions, all philosophies and all systems of thought that the world has ever seen.

This being true, we may well ask if the problem will ever be solved, if the real solution will ever be found. And to this we reply that there is a solution—the real solution—within our reach today, and every day, but it is not a final solution.

The problem of the ages is the problem of all problems; the source of all other problems; it is to all other problems what the infinite is to the finite; it is therefore not temporal; it is eternal; and no temporal solution is adequate for that which is not temporal; that which is for all time cannot be solved by something that pertains only to the present time.

This solution to which we refer, solves the problem for today only; and that is sufficient; tomorrow the problem must be solved anew, which is well, for otherwise the progress of the race would cease; and when there is nothing more to live for, life itself would become extinct.

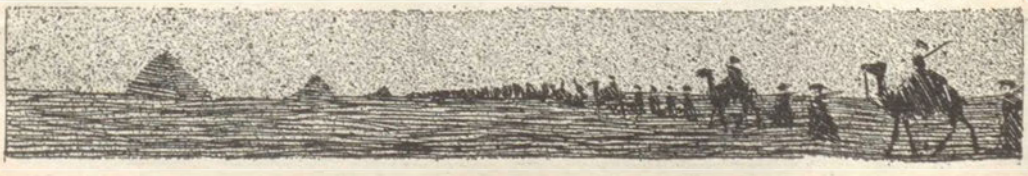
The principle, however, through which the solution may be found for today, may also be employed in finding the solution for tomorrow. As the problem is eternal, the key to its solution is also eternal. Thus confusion may be avoided, and the way to peace, truth and emancipation be made simple.

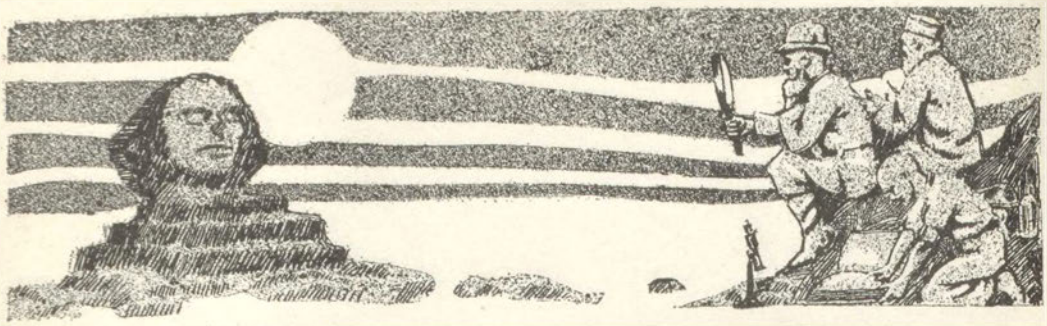


The reason why this great problem was not solved in the past was because all systems of thought have sought for a final solution—a solution for all time. In the midst of eternal change we have tried to formulate systems of thinking and living that would not permit of change. We have taken an imaginary life—a life that was supposed to come shortly to a standstill—for our ideal pattern, and have tried to make the laws of an ever-changing universe comply with the motionless position of that pattern. We have taken the ever-growing mind of man and have tried to place it within the limitations of beliefs and thoughts, the very purpose of which was to resist all growth. And we have taken the soul of man with its boundless possibilities for future glory and attainment, and have tried to compel this soul to live peacefully and contented in that understanding of truth which the race conceived in its infancy. That we are all at sea is therefore the only result that we could logically expect under the circumstances.

Life is eternal change, and we can solve the riddle of life only by employing that principle that will adapt itself to eternal change, and that will meet the natural requirements of change. And that principle is in our midst; it has always been in our midst; we have all employed it to a limited degree, though without understanding its real nature, nor its full use. Its real nature, however, is intelligible to all, and its full use may be daily applied by all. The solution of the great problem, therefore, is within reach of every mind.

When we state that the underlying purpose



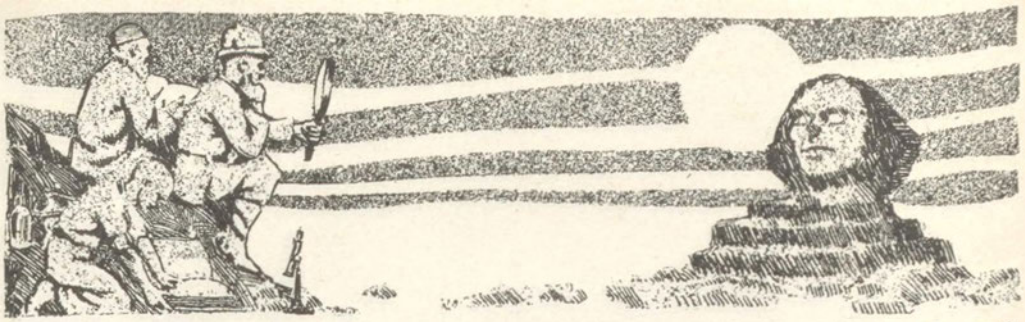


of every system of thought in the past has been to find the solution for this problem, and that the real solution as it is found can serve only that day upon which it is found, we naturally conclude that the underlying purpose of every system of thought that shall appear in the future will be the same as those of the past. And this is true; but the fact that this great problem will always be with us, and that every future age will be called upon to solve it according to the needs of that age, does not prove that our past beliefs concerning the most important experiences in life are necessarily true. Nor does this fact prove that evil and wrong are permanent factors in life. We cannot truthfully say that evil will always be with us, even though we know that absolute perfection can never be reached in an ever-growing universe.

The truth is that there is no eternal principle of evil in the universe; in fact, there is no principle of evil in the universe at all; therefore, evil is only a temporary condition, and cannot always be with us.

The systems of the past have tried to eradicate evil; but such efforts are always useless because it is not evil with which we have to deal; it is the cause of it. And the cause of evil is simply our failure to adjust ourselves to the laws of eternal change. It is eternal change that gives us the great problem, and it is our living in harmony with the demands of eternal change that solves the problem.

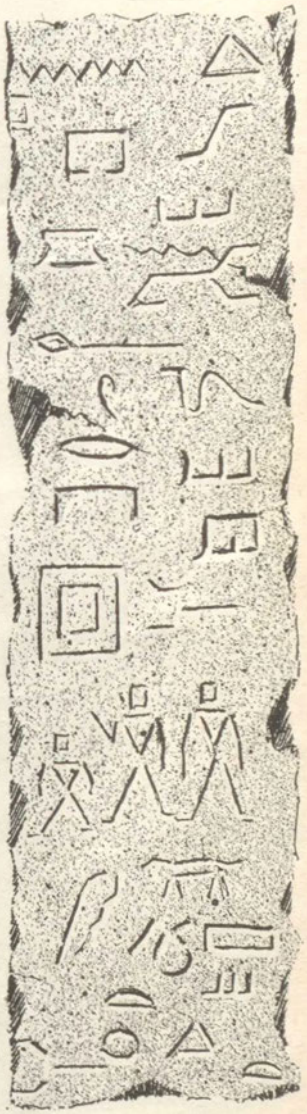
Nothing whatever is gained by combating evil. What we call evil is only incidental; it does not belong to the permanent order of things; it is only the result of certain passing

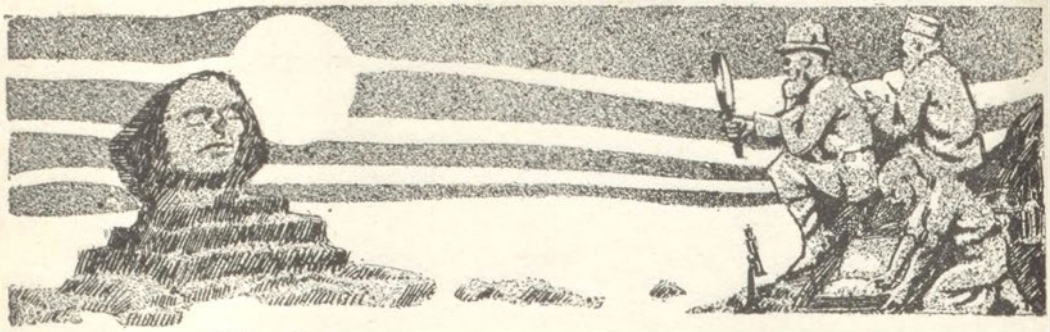


conditions that come up whenever we neglect the laws of growth and change. Therefore the thing to deal with is change, and our true relation to its purpose every day. The question is not how to remove evil, or how to gain freedom; the question is how to keep pace with the law of change. When we learn to move forward according to the demands of our ever-growing nature, we shall know no evil; there will be nothing from which we need seek freedom. Perpetual change and advancement constitute freedom; and the same mode of thinking and living will give us the greatest measure of good that we can enjoy each day.

Man is made for progress—eternal progress. His very nature demands perpetual change; he is made that way, and he suffers only when he neglects to supply that demand. The law of his being impels him to press on and on toward the new, the greater and the better; his very life declares that he must change —not once, or occasionally, but perpetually. When he complies with that sublime call from within, all is well; but when he does not, then it is that conditions we call evil arise in his system.

We repeat it, therefore, that the problem is not to remove evil, not to banish wrong, not to be saved from sin; the problem is to find those methods now that we can use now in moving forward in harmony with constant change. The only real sin is that of coming to a standstill; and all those things that we call sin originate from this same cause. So long as man is moving toward the better, he cannot sin because sin is invariably an act that turns away from the better. And, like-



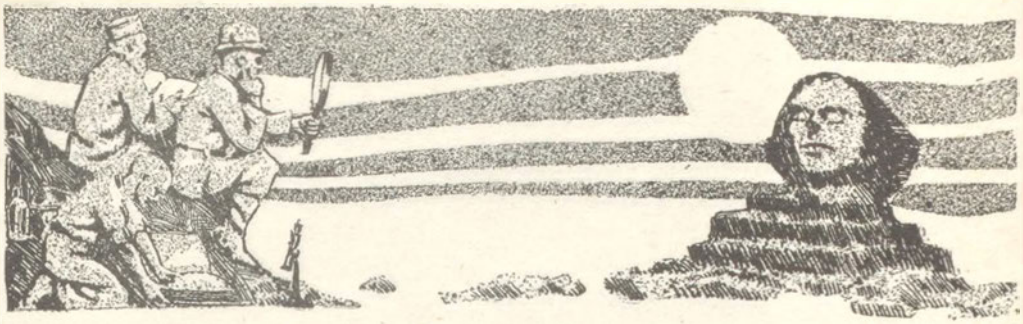


wise, so long as he is moving toward the right, he cannot do wrong. It is only possible to do wrong when we ignore the right, and we always do ignore the right when we do not move toward the right. No person can be righteous who is passive; righteousness is active, and its underlying activity consists in going forward into greater righteousness.

We are saved from sin by ascending perpetually into greater truth and righteousness; and we gain salvation and freedom and emancipation, all of which mean the same, by taking on the new, the greater and the better, just as rapidly as the endless change within may require. Live more is the secret. Seek the life more abundant and the way desired is found.

According to this understanding of things, the sooner we cease the combating of evil, the better. That is a practice that is, and always has been, useless; it has never removed a single form of evil without producing another in its place. We have lived long enough as a race to know that this is the case. No further time nor effort, therefore, should be expended in that direction. It is not evil with which we are concerned, but the cause of evil; and we can readily demonstrate that all evil, and everything that interferes in any way with the highest welfare of the race, comes from retarded growth; that is, neglecting the demands of eternal change.

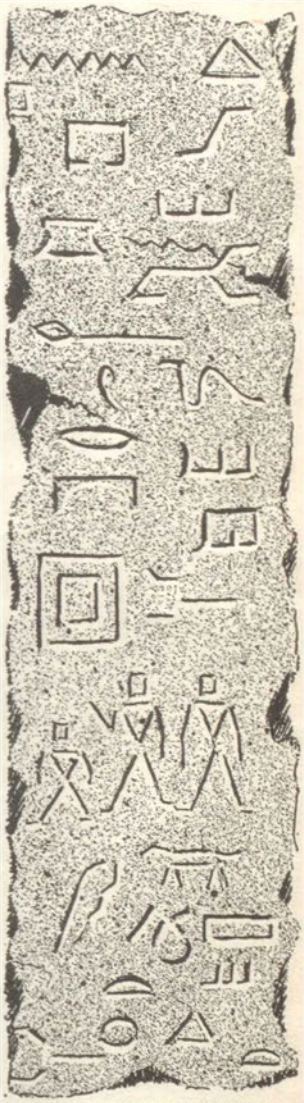
So long as man continues to move forward he will not produce sin, evil, wrong, distress or want in his own life, nor in the lives of others. But the moment he stops, he will begin to produce these things. And if he continues for some time in a stationary

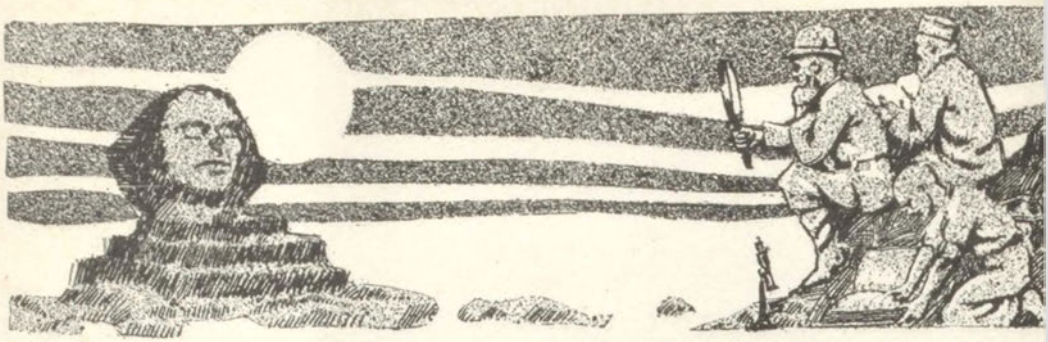


position, his entire system will become involved in disagreeable conditions. Where there is no growth there is stagnation or decay; and these are the breeding places of the ills of life. Where growth is continuous, however, all is new and wholesome and beautiful. The problem therefore is to make growth continuous everywhere in the vast domains of human life.

The fact that man is as he thinks is fully demonstrated; and also, that man changes and improves only as he changes and improves his thought. Therefore, if growth is to be continuous in every part of the being of man, the growth of his thought must be continuous; that is, his thinking must constantly change and improve. And that means that he will be constantly thinking new thought. If his thinking today is an improvement upon his thinking of yesterday, his thought today will be new as compared with that of yesterday. Thus, he will be thinking new thought; he will be living in new thought which means new life and more life; and his entire system, physical and mental, will be renewed accordingly. It is therefore evident that if this process of change and improvement in thought is continued perpetually, there will be perpetual change and improvement in the man himself. In fact, he will realize continuous growth through and through; and this is the solution of our problem.

When we speak of new thought as being the solution, we do not refer to that system of modern thought that is known as New Thought; we do not refer to any system of belief whatever, nor to any philosophy or



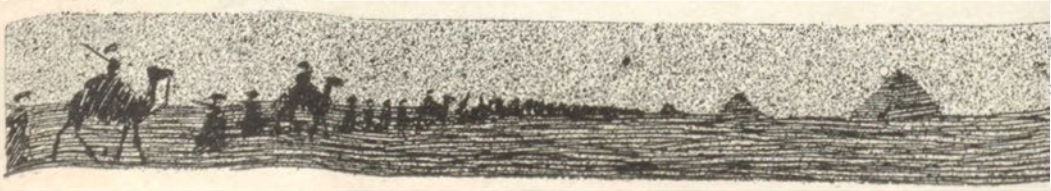


religion in existence; but we refer to that mental process in every mind that is inseparably connected with the growth and renewal of mind. Whatever your belief may be, you invariably think new thought when your mind is renewed or enlarged. As your mind grows along any line, you will think new thought along that line; and if you should think new thought continuously along all lines, your entire system would change continuously because as your thought is, so are you. A complete change in the mind of man will produce a complete change in the whole man. And by thinking new thought about all things the mind will change in all things.

The principle is to think new thought about everything every day; and whatever your beliefs or ideas may be now, you can begin where you are, to think new thought about them all, which means better thought and greater thought. It is not possible to think new thought without enlarging, improving and renewing the mind. Therefore, if you are not experiencing these results you are not thinking new thought. You have simply placed the new thought label on goods that are stale and useless.

The moment you begin to think new thought—thought that is actually new—you will begin to move upward and onward. Your life, your soul, your entire being will begin to advance; your whole nature will grow into the larger and the richer, and you will thereby grow out of that which you do not desire.

To apply this principle you will not have to change your system of belief; you simply

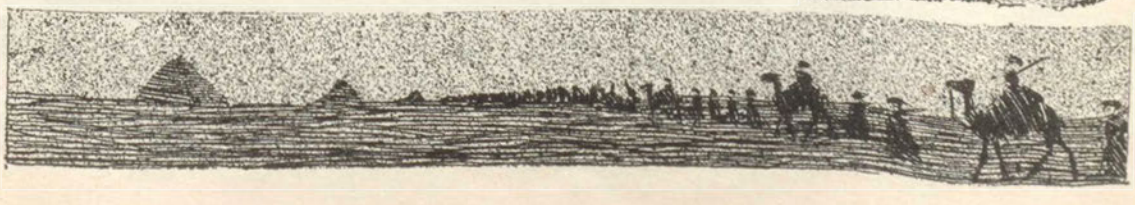


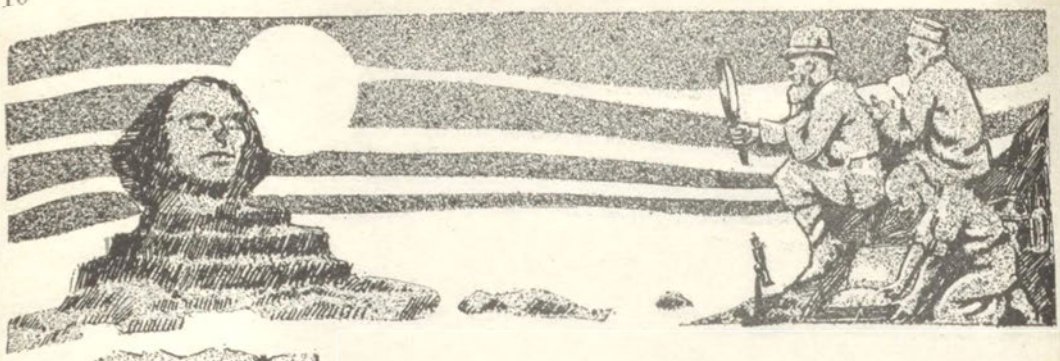
so live and think that you perpetually enlarge and enrich all your beliefs. And as you proceed in this manner, what is untrue or useless in your thoughts or doctrines will pass away; that is, you will outgrow your mistaken ideas, and your mind will so expand and develop that you will gain new truth and greater truth on all that is real in life.

When all men adopt this principle—and all men can do so without disturbing their religious or scientific connections, just as all can adopt the principles of music or mathematics —they will not devote their time trying to convert each other; no one will try to change the beliefs of another; but all will try, to the very best of their ability, to improve their own beliefs, thereby enriching their own lives and increasing their power for serving the world.

One of the principal causes of human ailments is found in the fact that men devote too much time trying to change the beliefs of others, instead of trying to improve their own modes of thinking and living. When everybody is trying to convert someone else, no one is helping the world forward. All are moving around in a circle debating as to which side of the circle presents the greatest advantages; but as they are all looking at the circle from different points of the circle, agreement is out of the question.

When the majority are fighting about doctrines, and but very few, if any, are trying to help the world forward, many places in the mental, the moral and the spiritual worlds will stagnate; and it is from these places that come the evils and poisons that menace hu-



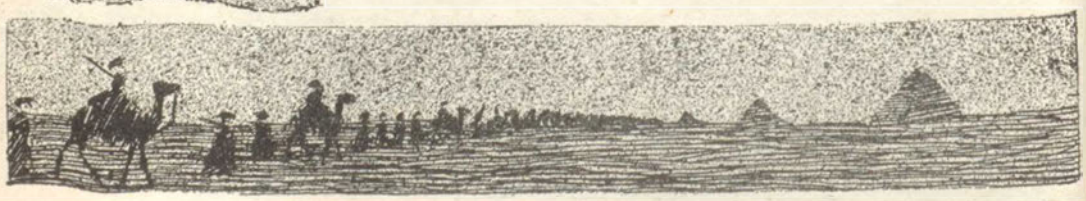


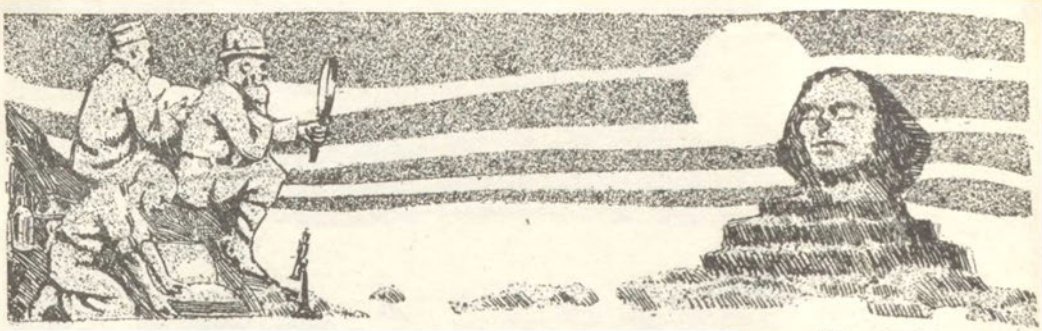
man life. If all were trying to promote human advancement, there would be no pools of stagnation anywhere. All the waters of life would flow into the running brooks of perpetual change; and running water, either is pure, or soon becomes pure.

The nature of man demands eternal change; as to that we all agree; and we also agree that if the whole nature of man is to enjoy eternal change, his whole mind must constantly change, for the power of mind is the power that rules the entire human kingdom. But the mind can change only by thinking new thought—thought that is larger and richer and better than what was ever conceived in that same mind before. The most important question, therefore, is how to think new thought.

The principle is to enlarge and improve perpetually the mental conception of everything of which you are conscious. And the first step in learning to think new thought is to desire deeply and constantly to apply this principle. The deeper and stronger your desire to think new thought becomes, the sooner you will find yourself thinking new thought, because a strong, persistent desire invariably finds a way.

Aim to secure a better and a more far-reaching understanding of every idea you believe to be true; and in addition to the creation of a strong desire for such an understanding, train your mind to look at all your present ideas from every possible point of view. Ask yourself frequently what you think of this, or what your personal view is of that. Then try to find other views. But have no

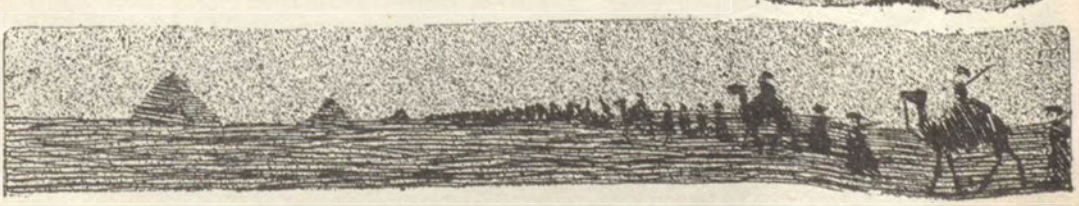


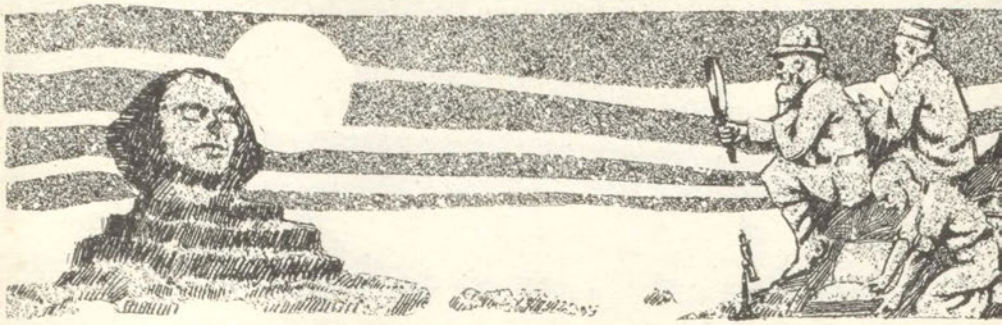


fear of losing what truth you already possess. The greater your mental range becomes, the more truth you will be able to find and understand; and it is more truth that we all want.

Make it your purpose to promote the perpetual renewal of mind. The very thought of renewing the mind, if that thought be deep and strong, will tend to renew it. And as you inspire every tendency in your mental world to work for the building of a larger mental world, you will soon realize most excellent results in that direction. The creative energies of your system are ever ready to build for you the new, the greater and the better; and those energies always obey your deepest desires. If your desire for continuous growth is so strong that it becomes a part of your life, you may depend upon the elements and forces of your being to produce that growth. However, your desire for continuous growth, for mental renewal, for new thought, can serve only as a basic action, or as a foundation for your new mode of thinking and living. With this as a foundation, you must proceed to use all your senses and all your faculties in finding the new, in discerning the new, in understanding the new. Be ever on the alert for the new; but remember that the new is not found in this place or that, but in your own enlarged understanding of all things.

Those who are engaged in giving instruction, in any form whatever, should aim to inspire their pupils to think greater and greater thoughts of everything, and at all times. When every child is taught to make the per-



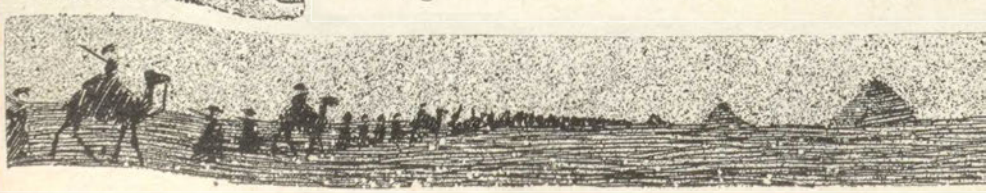


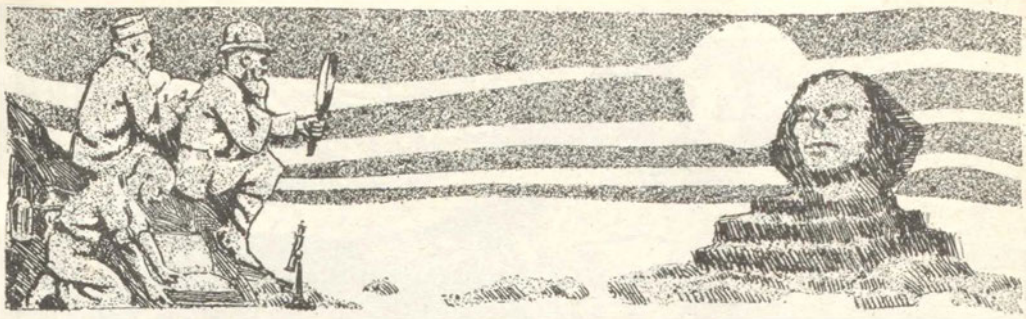
petual renewal of mind one of his leading aims in life, the great problem will be solved. Then human progress will not be retarded any longer. The entire race will move forward in harmony with the law of eternal change, and every individual will pass into the new the moment his nature demands the new. He will constantly enter the greater and the better; and that means freedom each day and the enjoyment of the greatest good he has the power to appreciate each day.

The truth gives freedom because the more fully we enter into the truth, the more fully we grow out of that which is untruth. And it is only from untruth that we wish to be free. But we cannot enter more fully into the truth unless we gain larger and better mental conceptions of all truth. In brief, the mind must be renewed and enlarged and our thoughts must become new thoughts.

Whatever the trouble may be you will find emancipation only by growing out of it. Temporary freedom may be secured through artificial methods without any change taking place in yourself. But under such circumstances the trouble will soon return, either in the same form or in some other form. To be permanently free you must constantly change, and all change in yourself must begin in a change of thought.

If you wish to be free from disease, you must grow into the realization of more health. If you wish to be free from weakness, you must grow into the realization of more power. Think more of health; think more of power. Try to enter so completely into a new mental world of health and power, that you are no longer even in touch with the old world of

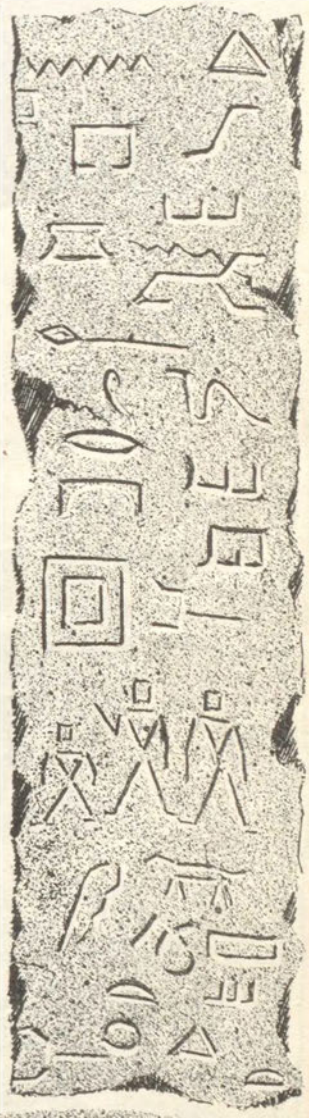




weakness and disease. When you grow into the new you are no longer in the old. You have gained your freedom.

If you wish to be free from poverty, you must grow into more ability, more capacity and more efficiency, those things that can produce abundance. If you wish to be free from ignorance and darkness, or from unhappiness and distress, the law is the same. We depart from ignorance only as we grow into the larger understanding; and we remove inharmony, sorrow and gloom, only as we gain possession of those things that can give us the greater measure of joy. But our growing into that greater good that we want, is based upon the renewal and enlargement of mind; and we renew the mind only as we think new thought.

That this principle, when fully applied, will prove itself to be the long-sought secret of complete emancipation, is therefore evident. But that is not its only power. Renew and enlarge the mind perpetually and you must of necessity become a greater and a greater man. Thus, by training yourself to think new thought on all things at all times, you accomplish the three great aims of your life. You comply with the law of eternal change, and thereby supply for today the demands of your growing nature today; you secure complete emancipation, each moment, from that which you do not want; and you steadily grow into the possession of more and more of that which you do want. You have found the royal path to greatness; you have found the perfect way to freedom; you have discovered how to live; and so the problem for you is solved.



A PRAYER

By Harry T. Fee

MAKE me, Lord, broad—broad as Thy plains,
Keep my heart light as the dew.
Make my life pure as the air after rains,
Lift up my soul to the true,
Make the way light my footsteps shall find.
Balm of the bud and the tree,
Waft on the wings of the whispering wind
For comradeship's joy with me.

Make me as free as the bird in the wood,
Keep my path true and as fair.
Breathe the sweet peace of Thy own solitude
Over my spirit of care.
Firm as the hills as they stand through the day,
Help me to stand against strife.
World where Thy beautiful law holds sway—
Make me a part of its life.

Make me as broad as the forest at noon,
Mingling its shadow and light.
Make me as calm as that hour when the moon
Silvers the shimmering night.
Steadfastly true as Thy sun and its gleams,
Help me to strive for the best,
And then, with the song of the winds and the streams,
Sing me to sleep and to rest.

Novels That Have Made Their Authors Rich

BY P. HARVEY MIDDLETON

CAPTAINS of Literature? Why not? We have Captains of Industry of all kinds, men who have won their spurs in the various fields of industrial enterprise, and whose services command salaries unheard of in any other country, and so in the natural course of events there is no reason why we should not have arrived at Captains of Literature. At any rate we have them, —men whose writings yield sums that would have made Sir Walter Scott's mouth water, although that illustrious author is said to have earned in all one and a half million dollars by his pen, and maintained the stately palace of Abbotsford, and a large retinue of servants, on the banks of the Tweed. For his "Life of Napoleon" Scott received ninety thousand dollars—and that at a time when the purchasing power of money was far greater than it is now.

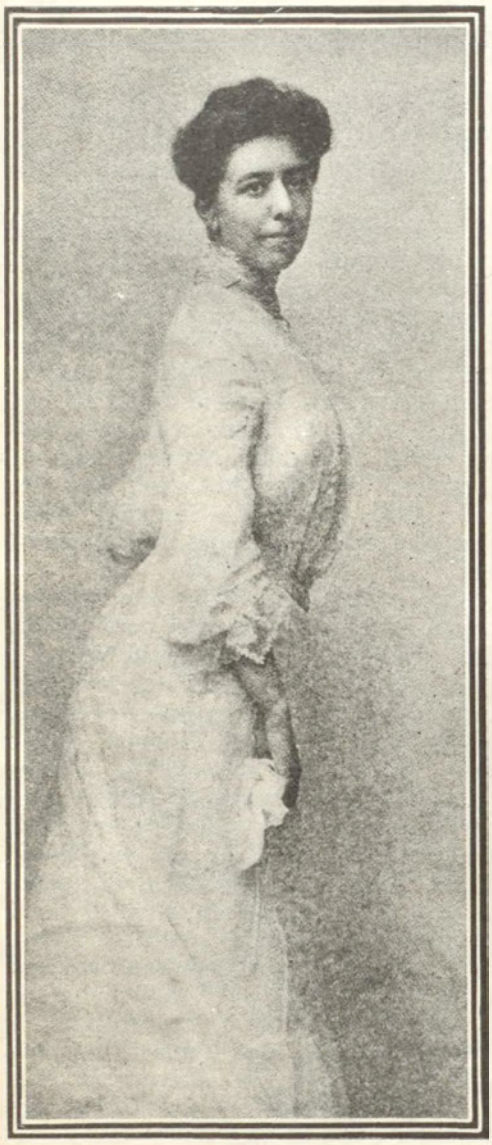
But Scott was one of the few great exceptions that made the rule, and the veteran, William Jerdan, whose experience ranged over the first fifty years of the last century, confessed once that he had written hundreds of obituaries of authors containing the line "he died in poverty and left his family in distress." And when Jerdan was asked to name one or two writers who had received as much financial reward as they would have done had their talents been devoted to some other pursuit, he could only think of the "the brothers Chambers of Edinburg and Dickens of London." As to his own work—for Jerdan was an author of ten or twelve volumes, none of which had been a failure—he complained that "he did not reap as much as would have fed a grasshopper."

The late Robert Buchanan, when asked for his opinion on writing as a vocation, expressed himself very strongly in a letter to Sir Walter Besant: "I say to you now, out of the fulness of my experience that had I a son who thought of turning to literature as a means of livelihood and whom I could not dower with independent means of keeping Barabbas and the markets at bay, I would elect, were the choice mine, to save that son from future misery by striking him dead with my own hand."

Truly doleful words for the aspiring author, yet at the time they were written there was a good deal of justification for them, but with the dawn of the twentieth century there came a new order of things. Authors' societies and literary agents galore sprang into existence to further and safeguard the rights of authors, and now literature, if not sold by the yard, is at least computed by the number of words. Today the profession of letters is more highly paid than ever before in the history of the world, and the future holds even greater rewards for talent and genius—terms which are by no means synonymous. As one publisher puts it, "This is an age of little genius, but much good, sound talent. It is an age of best sellers and good sellers and fair sellers and sellers, not of best sellers and nothing else. The great incomes are still made by fortunate top notchers, but for every class of writers—literary, semi-literary and popular—there is more in the game now than at any time since man first began to write for payment."

It has been claimed that the era for "big sellers" was ushered in with Du Maurier's "Trilby," a book which fasci-

nated the people of two continents with its weird character of Svengali and his hypnotic power, for the public was just beginning to display a real, if somewhat timid, interest in hypnotism. The story



Mrs. Alice Hegan Rice
Author of "Mrs. Wiggs of the Cabbage Patch"

of how he came to write his great money-making novel is well told by Du Maurier himself in a public interview.

"Nobody was more surprised than myself at the success of my novels. I never expected anything of the sort. I didn't know that I could write. I had no idea that I had had any experience worth recording. The circumstances under which I came to write are curious. I was walking one evening with Henry James up and down the high street in Bayswater. James said that he had had great difficulty in finding plots for his stories. 'Plots,' I exclaimed, 'why I am full of plots,' and I went on to tell him of the plot of Trilby. 'But you ought to write that story,' cried James. 'I can't write,' I said. ' I have never written. If you like the plot so much you may take it.' But James would not take it; he said it was too valuable a present, and that I must write the story myself.

"Well, on reaching home that night I set to work and by the next morning I had written the first two numbers of Peter Ibbetson. It seemed all to flow from my pen without effort in a full stream. But I thought it must be poor stuff, and I determined to look for an omen to learn whether any success would attend this new departure. So I walked out into the garden and the very first thing that I saw was a large wheelbarrow, and that comforted me and reassured me; for as you will remember there is a wheelbarrow in the first chapter of Peter Ibbetson.

"Some time later I was dining with an American publisher and he said, 'I hear, Du Maurier, that you are writing stories,' and asked me to let him see something. So Peter Ibbetson was sent over to America and was accepted at once. Then Trilby followed and the 'boom' came. A 'boom' which surprised me immensely, for I never took myself *au serieux* as a a novelist." When the American publishers offered Du Maurier ten thousand dollars for all the rights of Trilby he thought that they must be crazy. Finally the book was brought out on a royalty basis and yielded the author a much greater sum than the ten thousand originally offered. Then came the dramatization of Trilby, with Svengali—played by famous actors in England and America—holding audiences spellbound, and many more thousands in royalties resulted. For his later work, The Martian, Du Maurier received fifty thousand dollars.

Among the authors whose novels have

made them wealthy and famous Sir Arthur Conan Doyle takes a leading place. For the first nine or ten years of Doyle's literary career he worked with all the indomitable persistence and energy of the man who believed in himself and was determined to succeed. His literary income during those years of pioneer work never rose above eight hundred dollars. For his very first story, The Mystery of Sasassa Valley, written while he was an undergraduate at the University of Edinburgh, Doyle received fifteen dollars. For The Study in Scarlet, the first and by many considered the best of the Sherlock Holmes stories, which was rejected by nearly a score of publishers, he finally received one hundred and twenty-five dollars, although it was nearly forty thous-

Mrs. Edith Wharton
Author of "The House of Mirth"

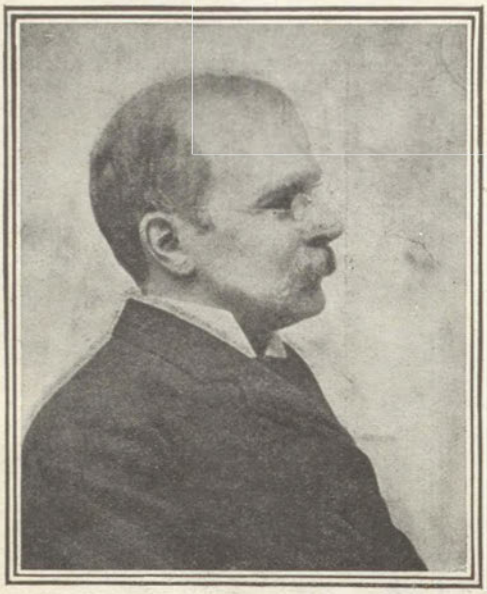
and words long. But when the reward of the man who had constantly put forth the best that was in him came, it was on a princely scale. For the last series of tales dealing with the character of Sherlock Holmes and his wonderfully agile mystery-solving brain Doyle received about four hundred thousand dollars—a sum which, of course, includes the royalties from William Gillette's play.

The literary revenue of Hall Caine,

Marie Corelli
Who holds the record for the highest percentage of royalty ever paid

who received seventy-five thousand dollars in advance for The Christian, compares favorably with that of a steel magnate, and in some years it has reached nearly half a million dollars. This redoubtable Captain of Literature has more than once received twenty-five thousand dollars for the serial right of a new novel. But among English authors Marie Corelli holds the records for the highest percentage of royalty ever paid, Temporal Power having been published on a basis of thirty-three and one-third per cent to the author.

Perhaps the most interesting story in connection with a novel that made its author rich was that of Ben Hur. It was rejected by publisher after publisher, "long winded," "too historical," "too



JAMES LANE ALLEN

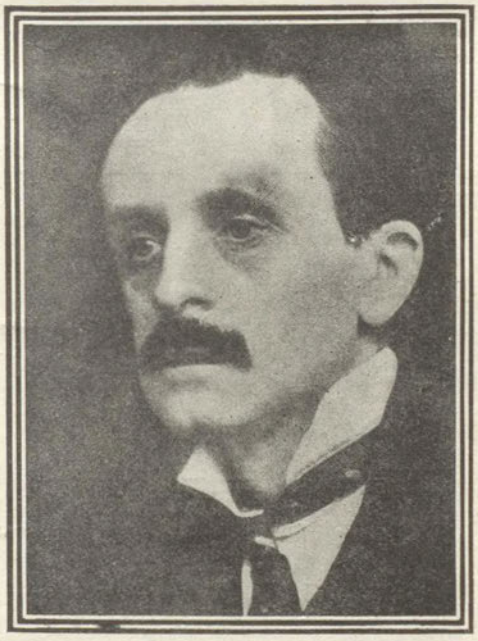
"The Choir Invisible," one of his many novels, is said to have brought in over $100,000.

EMILE ZOLA

In twenty years he received through his books the princely sum of $375,000.

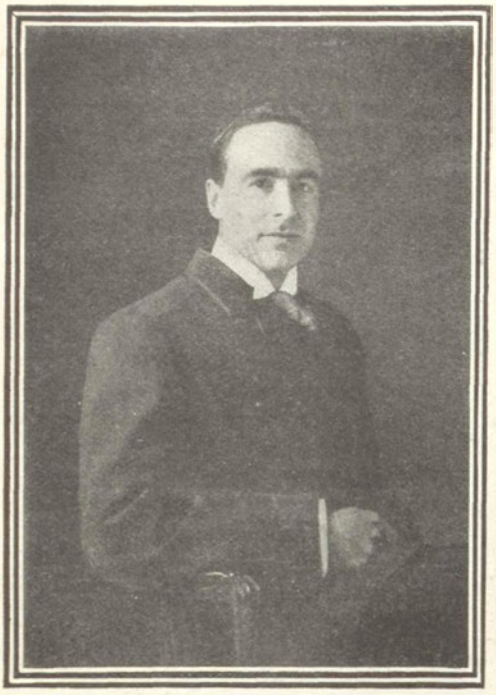
GEORGE BARR McCUTCHEON

One of Americas most successful novelists. It is unusual for his books not to exceed the 100,000 mark.



J. M. BARRIE

The dramatization of his "The Little Minister" is said to have enriched him $100,000.



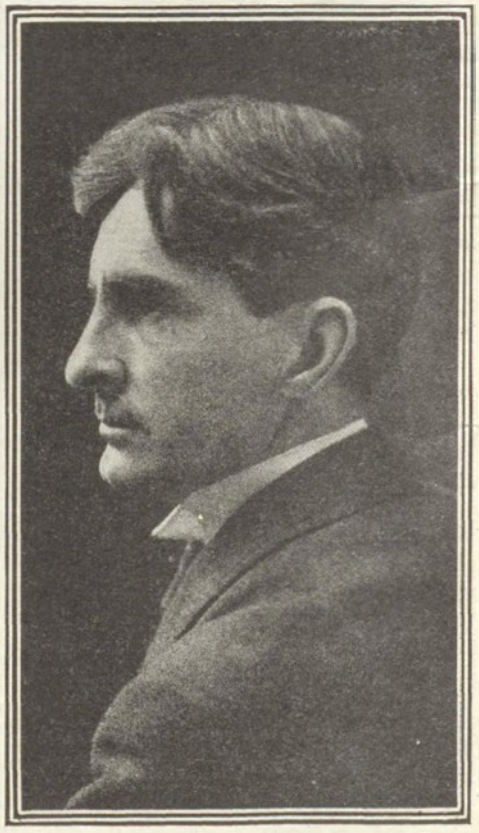
Winston Churchill
A new novel comes from his pen about every two years

thousand dollars for its author in royalties, while The Chairman was close on its heels with two hundred thousand copies and royalties of forty thousand dollars. Both books were dramatized by the author, and everybody remembers the sensational success of The Clansman on the stage, but few people are aware of the fact that its author, who was a part owner in the theatrical production, made three hundred and fifty thousand dollars from the novel in three years.

As will have been seen, the modern author has more than one way to make money out of a work of fiction. First of all there are the serial rights, which may realize anything from one to ten thousand dollars or even more. Then comes the regular bound volume at a dollar and a half. From its sale in this form the author will receive a royalty of from fifteen to thirty cents a copy, so that an edition of two hundred thousand copies—by no means an uncommon thing in these days, when more people read books than ever before—will add from thirty thousand to sixty thousand dollars to the bank account of the fortunate author.

Having got thus far on its path as a money winner, a cheap edition is frequently got out at fifty cents, with probably a guaranteed sale of fifty thousand copies at a royalty of from 5 to ten cents a copy. Thus another twenty-five hundred or five thousand dollars is added. Very often this cheap edition is followed by the second serial rights, i. e., a newspaper will run a very successful story several years after its initial publication, and a thousand or so more dollars will thus find their way into the author's already bulging pockets.

Last and often more important than all come the dramatic right and fabulous sums may be made if the play hits the popular fancy. Thus James M. Barrie received one hundred thousand dollars out of the dramatization of his novel The Little Minister. Mrs. Frances Hodgson



Thomas Dixon
Made wealthy through his novels on the negro question

Burnett's Little Lord Fauntleroy brought her twenty-five thousand dollars as a book, while dramatized it yielded the handsome sum of one hundred and twenty-five thousand dollars. Alice Hegan Rice is another woman novelist who has made a fortune from her books, Mrs. Wiggs of the Cabbage Patch and Lovey Mary having reached a million copies. It is credibly reported that Mrs. Rice has purchased a private bank in Louisville with her royalties.

Charles Major, an Indiana author, admits having made a quarter of a million dollars from his novels and their dramatization. When Knighthood was in Flower earned over a hundred thousand dollars, Paul L. Ford's Janice Meredith had the phenomenal sale of three hundred and fifty thousand copies, and the author made twenty-five thousand dollars out of its dramatization.

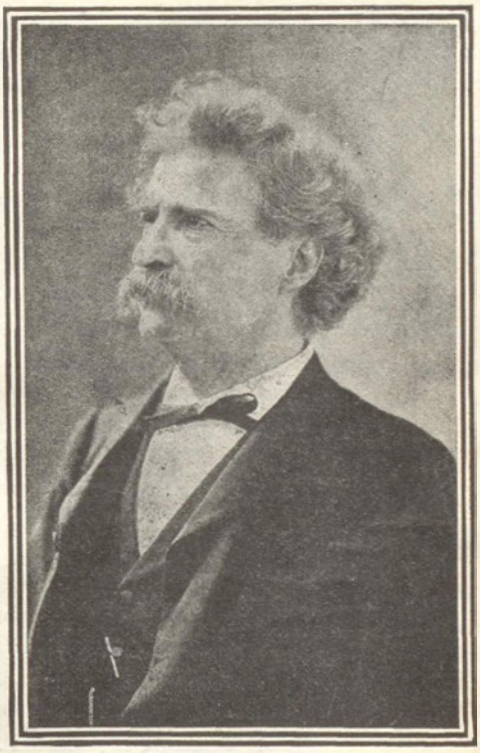
But most amazing of all the big sellers was David Harum—amazing because it was written by a plain business man to whom novel writing was not a trade, but a recreation. It was rejected by a score of publishers, not one of whom could see that this quaint, plotless, dry, humorous little love story, with its odd central character of an old fellow who loved horses and children, would strike a responsive chord in the public that would vibrate from end to end of the land. Yet such was the case, for this honest homely story with its simple language became the literary event of the season, and David Harum sold nearly eight hundred thousand copies, and the author's estate (Westcott died before his book became famous) derived a large fortune from the book rights and the subsequent play.

The late Frank Norris claimed that every novel must do one of three things—tell something, show something, or prove something. Some novels do all three of these; some do only two; but all should do at least one.

"The ordinary novel," said Norris, "merely tells something, elaborates a complication, devotes itself primarily to things. In this class is the novel of adventure, such as 'The Three Musketeers.' The second and better class of novel shows something, exposes the workings of a temperament, devotes itself primarily to the minds of human beings. In this class falls the novel of character, such as 'Romola.'

"The third, and what we hold to be the best class, proves something, draws conclusions from a whole congeries of forces, social tendencies, race impulses, devotes itself not to a study of men but of man. In this class falls the novel with a purpose, such as 'Les Miserables.'"

Of course, the most conspicuous American success of the century, and certainly



Mark Twain,
Whose earnings amount to about a million dollars

a novel with a purpose, was Mrs. Harriet Beecher Stowe's "Uncle Tom's Cabin." For the serial rights of this great novel the authoress received only $300. A firm in Boston offered to publish the book on a half-and-half basis, but Mrs. Stowe felt too poor to accept the responsibility. Finally the book was brought out on a basis of ten per cent royalty, and in six months Mrs. Stowe received twenty-five thousand dollars.

The report that Theodore Roosevelt

was to receive one dollar a word for his African hunting stories caused widespread comment; but although this is high pay, it has often been exceeded. Whittier had ten thousand dollars for Snowbound, which runs close to two dollars a word. Barrie's Little Minister has paid him at the rate of one dollar for each of its 120,000 words. Tennyson's The Throstle cost its publisher ten dollars a word, and Kipling was paid one thousand dollars for a short poem on the Russo-Japanese war.

Many more instances might be quoted of novels that have made their authors rich. For instance, Romola yielded George Eliot fifty thousand dollars; Mark Twain's earnings amount to almost a million dollars, Ian Maclaren made thirty-five thousand dollars out of The Bonnie Briar Bush and Auld Lang Syne; Zola's books netted him three hundred and seventy-five thousand dollars in twenty years; James Lane Allen made over one hundred and fifty thousand dollars from The Choir Invisible; and Edith Wharton received forty thousand dollars from The House of Mirth, so that it will readily be seen what a long way we have traveled since the days of Edgar Allen Poe, who was glad to accept a five dollar bill for one of the best of his fantastic tales.

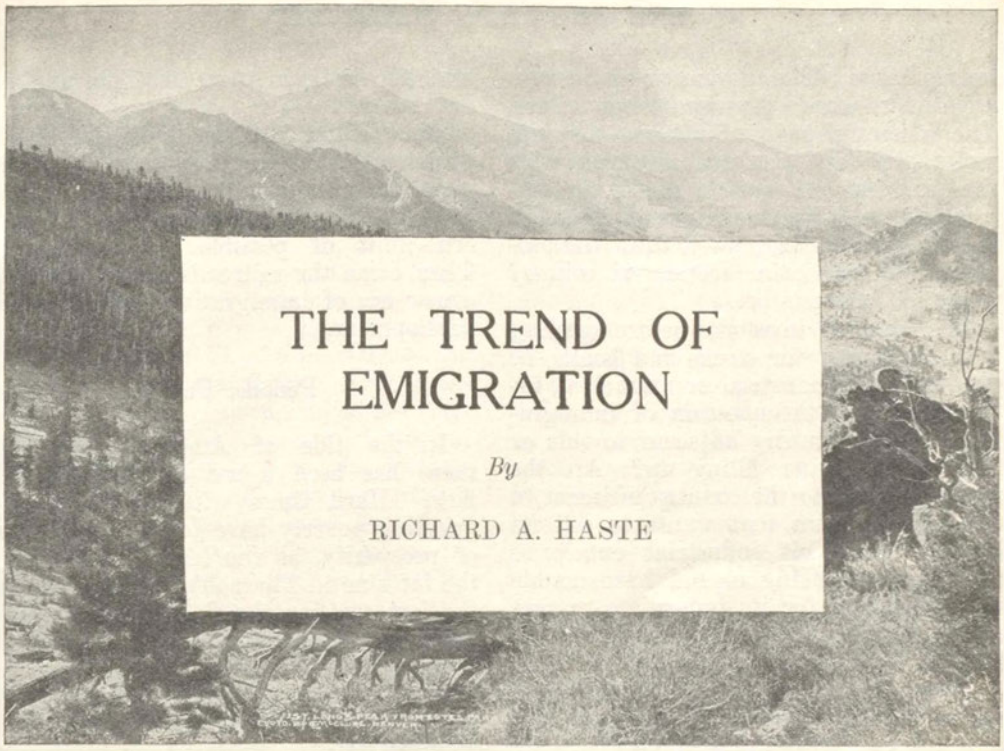
In conclusion it may be said that the most striking feature of the field of literature to-day is the chance it offers to the general run of authors. In spite of the fact that more than half the novels published annually fail to reach the five thousand mark, there never has been a time when the outlook was so encouraging for the average writer, for the English language is spreading to the uttermost ends of the earth, and the demand for fiction increases accordingly.

A FRIEND

By Frank L. Connor

Give me a friend, O God, give me a friend.
But one I ask, in whom shall be the meed;
With spirit true and courage to the end,
And willingness to go wher'er the need.
No sluggard leaning on my word and deed,
Again to mouth them back to me his own,
Nor do I crave a kindred soul to heed,
Who with ambition filled, seeks all I own;
But one content—at least with me content—
To meet me as I am, from there to grow,
And ever, ever on life's journey bent,
Together we shall live and learn and know.

A friend, a friend! But pray what is a friend?
Tell me Thou, who hast been the friend of men,
My Father, yea my Father from above
Whom I have learned to know, and grown to love:
Am I a friend, have I the vision seen;
Do I attain to all that it could mean?
Lead Thou me on, that I myself may be
What I would have another be to me.
Search deep within my heart, its secrets find;
If aught there is that should not be, define;
Then set my heart aright, with purpose clear,
That I might be that which I would revere.



THE TREND OF EMIGRATION

By

RICHARD A. HASTE

IF what is writ be true, our first parents, when expelled from the Garden of Eden, journeyed to the east. And Cain, the first outlaw, went still farther to the east and dwelt in the Land of Nod. With these recorded exceptions, the great movements of the human race have followed the apparent course of the sun.

The modern movement of the Slav eastward over Siberia and Turkestan is a seeming exception to the rule. This is not, however, a spontaneous movement of the people, but a campaign based on a national policy.

Unrestricted and uninfluenced by governmental policies, the waves of emigration have ever followed the sun, as the tides follow the moon; retarded here, deflected there, but ever advancing toward the west.

When the ultimate West has been reached will the grand march of development begin all over again? Are the Oriental races, led by Japan, about to begin their triumphal march to the west in obedience to this subtle solar influence?

These questions, while arousing interesting discussion, smack too strongly of speculation in futures to engage the serious attention of this commercial age, and especially in the United States. The trend of emigration a century or two hence is nothing to us. But the trend of emigration now, here in the United States, is a matter of vital business importance.

The shifting of our own population, as well as the influx from foreign countries, the occupation of our vacant territory and the development of our latent resources are the master problems of the day.

To keep pace with the emigration movements, railway systems have been built across deserts and over mountain chains; to supply the needs of new states, commercial centers have arisen in the wilderness demanding recognition in the established order of things.

Development—agricultural, industrial and commercial—is the desideratum of American twentieth-century energy. And as the tilling of the ground is the basis of it all, the best index of this development is the trend of *immigration*. (I change the word here as the viewpoint changes.)

It is not strange, then, that the men who control millions, the great commercial and industrial captains, the Hills, the Harrimans, the Morgans, and the Armours, keep their fingers on the pulse of

immigration. The movement of the people often means to them success or failure. The successful man of affairs—the promoter, the developer, not only goes with the tide, but he spends money in far-reaching publicity campaigns to influence the tide of immigration—to draw the people to the particular section of country where his interests lie.

The careful investor, before parting with his money for stocks and bonds, be they railroad, industrial or municipal, investigates first the question of immigration. Is the country adjacent to this or that railroad line filling up? Are the people going into the country adjacent to this city or town that wants to sell its bonds? Will this industrial enterprise that is now seeking capital have double the population for its immediate market in ten years? If so, the investment is likely to be a safe one.

There was a time, and that not long ago, when men changed their base—moved to a new country—uninfluenced except by the advice of a friend, who had already established himself in the new surroundings, or had explored the country with a view to settlement. They would then pack their belongings in a covered wagon and, driving their live stock before them, the domestic caravan would follow the sun until the promised land "out west" was reached.

These pioneers who led the van of Yankee emigration and settled Ohio, Indiana and southern Michigan had no immigration agent to give them advice—they asked for no "home seeker's rates"—they were happy if through the forest they found a homeseeker's road, and at night a stream by which they might pitch a homeseeker's camp. This was seventy-five years ago. The trend of emigration was then to the west—to an unsurveyed and unconquered continent that lay open to the home-builder. Then emigration was guided by natural forces and followed the lines of least resistance. The waterways furnished the safer and less toilsome routes than those over the mountains or through the newly opened forests. From Pittsburg the stream of immigration flowed down the Ohio. From the ports of the Great Lakes it spread over what is now the states of Michigan, Wisconsin and the northern parts of Ohio, Indiana and Illinois.

The streams and lakes became the highways of transportation as well as the social links between communities. Up to 1854 the Mississippi River was the western limit of possible safe settlement. Then came the railroads, and with them a new era of immigration and industrial development.

Periodic Panics

In the tide of American prosperity there has been a well-marked ebb and flow. Hard times with their years of grinding poverty have followed the years of prosperity, as the lean kine followed the fat kine in Pharaoh's dream. During the last century the flood tides of prosperity, followed by an ebb which marked a financial or industrial crisis, have occurred approximately every twenty years. Wars, legislation, and other artificial influences have precipitated or postponed these crises, but the average has been maintained with a regularity which indicates the existence of a law beyond the influence of legislation or diplomacy—a law dictated by the speculative instinct of the American people.

The undeveloped resources of the country which render the accumulation of wealth not only possible but an every-day occurrence, have a tendency to stimulate the speculative spirit of the masses. A crisis comes—thousands are buried beneath the ruins of their own castles. A period of readjustment ensues; the scattered threads of industry are gathered up, and, notwithstanding the ruin of the individual, it is found that the great mass has advanced—that the country at large has made gigantic strides along the lines of development—that the great sea level of industry stands at a higher mark than ever before.

With every industrial, commercial or financial depression, comes the desire for acres—the universal land-lust of the race. Men awaken to the fact that land is about the only evidence of wealth that does not take wing. They become convinced, through business adversity, that the ownership of land is the surest guaranty of a future competence; for is it not true that

land which twenty years ago sold for five dollars per acre is now worth fifty? And will not the march of the next two decades repeat the experience of the last two?

The Land-Lust

The universal land-lust that has spread like an epidemic, over the country every twenty years, seems to be the only phase of the speculative fever that is based on the logic of material facts. And, paradoxical as it may seem, it is the only speculation in which there is no element of speculation. Up to date, the development of the country has always overtaken the plans of the wildest land-dreamer.

It was during the period of prosperity which marked the early fifties, that the western flood of immigration spread over the states of Michigan, Indiana and Illinois. The side-wash from these tide-currents spread over southern Wisconsin and, being deflected and assisted by the Mississippi River, even entered the territory of Minnesota. From New England, from Pennsylvania, from Ohio, from Kentucky, and even from Upper Canada came the streams of immigration seeking the rich prairie regions of the middle West—it was the first great *hegira* of the American people to the Mississippi Valley. Then came the financial crash of '57, and in a few years the Civil War.

During the eight years following the close of the Civil War the tide rose. And now there was a new element in the immigration problem—the railroads. The trend of emigration was no longer allowed to follow undisturbed the course of the rivers; the emigrant was no longer guided only by the western sun and the instinct of the pioneer. But stimulated by the necessity for business as well as by the possession of princely land grants, which they desired to sell and settle, the railroads began to seek the settler. They supplied cheap and quick transportation to the free lands offered by the government to those without money. To those with money they offered flattering inducements to settle on railroad land. To all, by reason of the new transportation facilities, they furnished a ready market for the surplus products of the rapidly increasing acreage of the prairies.

For nearly ten years this tide of immigration flowed strong and steady. The Red River of the North and the Missouri became the frontiers of the Northwest, with St. Paul, Omaha and Kansas City rising commercial centers. During this era the Union Pacific was completed and the Northern Pacific projected and a portion built. It was an era of expansion and large ambition. Men began to realize the national possibilities and financiers began to think in terms of millions.

The reaction came in 1873. The country had outgrown itself. There needs must be a period of adjustment—a time for the filling in of the waste places. Land was cheap, and with the hard times became cheaper. For ten years the filling process continued. Foreign immigration poured in to occupy the vacant land between the farms of the original homesteaders. The great hive of the Mississippi Valley was getting ready to put out its first swarm.

The Era of Railroad Dominance

The industrial world was the first to recover from the shock of '73, and the railroad extension during the next ten years was phenomenal. The iron rail which had followed to a large extent the trend of emigration now became the pioneer in opening up the wilderness.

The year 1882 marked the beginning of one of the most interesting periods of American industrial history. Cities boomed, and villages with no claim on the natural forces that upbuild commercial and industrial centers, swelled with ambition and speculation, until their additions covered, not miles, but townships. Farm land in the Mississippi states began to sell for from $50 to $75 per acre—most fabulous prices at that time. A land hunger, frenzied in its manifestations, took possession of the people. They rushed west to Dakota and to Kansas. Nor did they halt at the line which marks the western limit of reliable rainfall. The Great American Desert—the vast semi-arid plains were invaded and claimed by the land-seeker, even to the very foothills of the Rocky Mountains. One peculiar phase of this western rush was the splitting of the stream—one branch going to

Dakota and the Northwest, the other going into Kansas and the Southwest, leaving the middle West high and dry and unsought. It was the pressure of this Southwest stream that opened up Oklahoma in 1889.

It must not be understood that during this period, immigration was confined to the eastern slope of the Rocky Mountains. A constant stream of no mean proportions was flowing westward to the Pacific. The Northern Pacific and the Great Northern railways saw to it that the people of the middle West were kept informed about the wonderful country of Oregon and Washington, while the transcontinental lines farther south sang in chorus the beauties of California.

The collapse in 1892 and the years of adjustment that followed are too fresh in the mind to need comment. It was 1900 before the old speculative scores were completely wiped from the slate.

But the new country saw lands in the middle West selling from $100 to $150 per acre. This was an advance of 100 per cent in ten years. And those were ten years of hard times.

In the Northwest, however, there were still millions of acres untouched, and, moreover, these acres were cheap. So the tide of emigration once more set in toward that wonderful Northwest, and this time it did not stop with the international boundary line, but overflowed into the Dominion of Canada, where land was offered free to the actual settler and for from $3 to $5 to the investor.

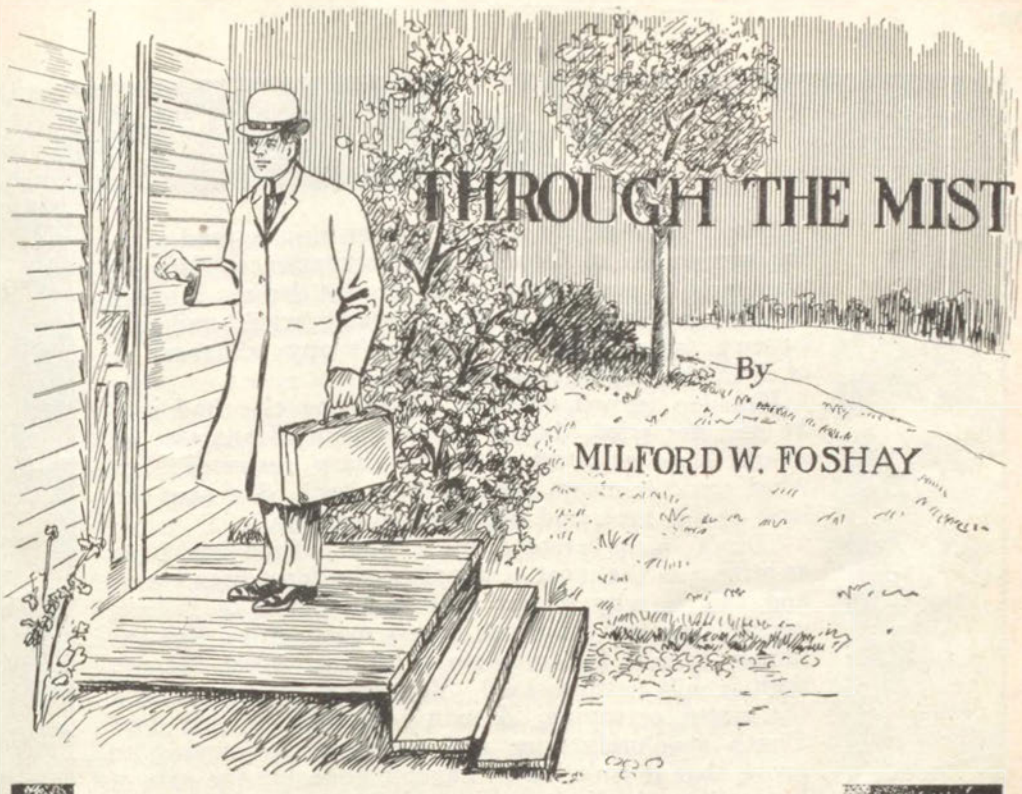
The Canadian railways, aided by the Canadian government, did everything possible to encourage this movement of the Yankee to the Northwest. Millions of dollars were spent in a gigantic publicity campaign which covered the entire United States. Thousands of American farmers, as a result, cast their lot with our cousins of the North. Patriotism and the pride of place cut no figure in the land-fever rages.

In the meantime little was heard of the Southwest—that portion of the United States embraced within the limits of Arkansas, Louisiana, Texas and New Mexico. It is true that Oklahoma had been widely advertised by the railroads as the most wonderful example of agricultural development of any country or any age. And the truth had not been overstated, yet owing to some natural and other artificial barriers this portion of the Southwest lay undeveloped and unexploited. Taking a hint from the Canadian railways, by the liberal use of printer's ink, the railway systems of the Southwest at last obtained the attention of the public, and a stream of immigration exceeding that to the Northwest, set in, and continued without interruption until the recent panic of 1907.

In this last emigration movement, history repeated itself—even to the splitting of the stream. But this time the trend can be traced directly to the influence of certain transportation systems which realized that, to pay dividends, they must have freight and to get freight they must settle up the country and develop its natural resources adjacent to their lines.

The revival of business with the opening of 1909 brings with it unmistakable signs of a return of the land-lust, but this time the tide of emigration seems to be moving toward the middle West—to South Dakota, western Nebraska, Wyoming and Colorado. Scientific agriculture during the last decade has demonstrated that this territory, once regarded as semi-arid, is not only livable, but that the soil is as productive, when properly cultivated, as that of the older states. Moreover, the homeseeker can secure land here for one-half the price now demanded in either the Northwest or the Southwest.

Irrigation, too, is becoming a dominant factor in the new problem of emigration and is having a decided bearing on the trend of the stream to the middle West. The desert has lost its terrors—the Great Plains have disappeared, and with them have gone the cattle ranch, with its corrals and cowboys. The firing line of civilization has advanced beyond the mountains. The great crop of land which has so far constituted the basis of our national wealth is all but reaped, and another will not grow in its place. There are no longer "free homes for the millions." He who secures a home on the soil now must pay for it. The day of cheap land is over, and the next five years will witness the last of the great emigration movements in the United States.



THROUGH THE MIST

By

MILFORD W. FOSHAY

"I TRIED, and I failed. That's all there is of it!" The flash in Mrs. Marsden's eye, and the poise of her head when she saw the dejection on the face of her husband as she listened to his declaration, showed plainly that she was of another mind. It was more than merely opportune, the occasion demanded the introduction of a new principle into his life. She had felt its power, and so must he.

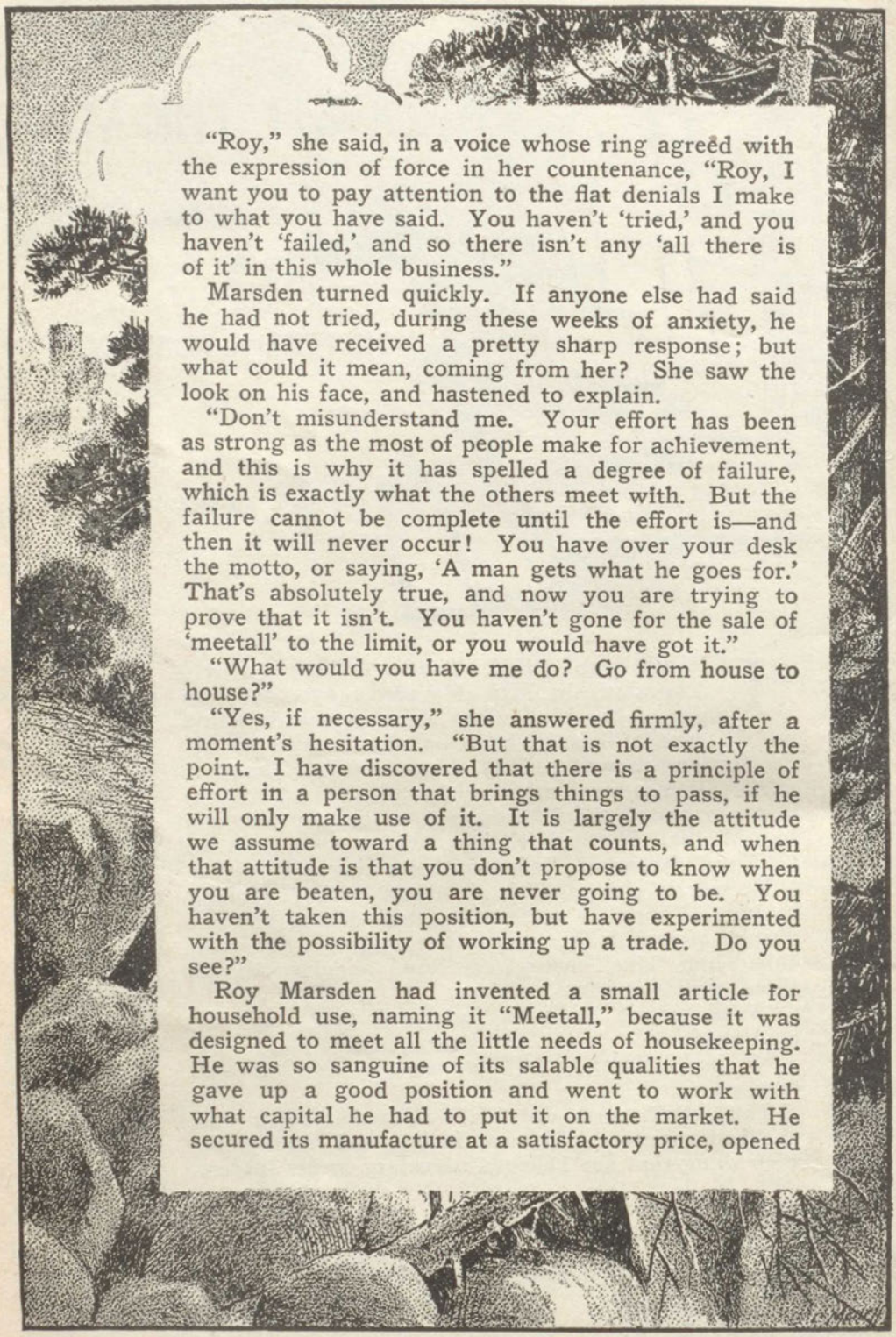
"Roy," she asked, "what are you king of?"

He merely shrugged his shoulders, without looking at her. Living in perfect concord, during the exchange of foolish (yet wise) love nothings, she often called him "king" instead of "Roy," and his subjects three, a wife and two children.

"Well, you're likely to lose your kingdom," she continued.

"I don't blame you," he replied, his face still averted.

This would never do. He was farther down than she had supposed. He was losing, and rapidly, the very thing that she believed necessary to his success.



"Roy," she said, in a voice whose ring agreed with the expression of force in her countenance, "Roy, I want you to pay attention to the flat denials I make to what you have said. You haven't 'tried,' and you haven't 'failed,' and so there isn't any 'all there is of it' in this whole business."

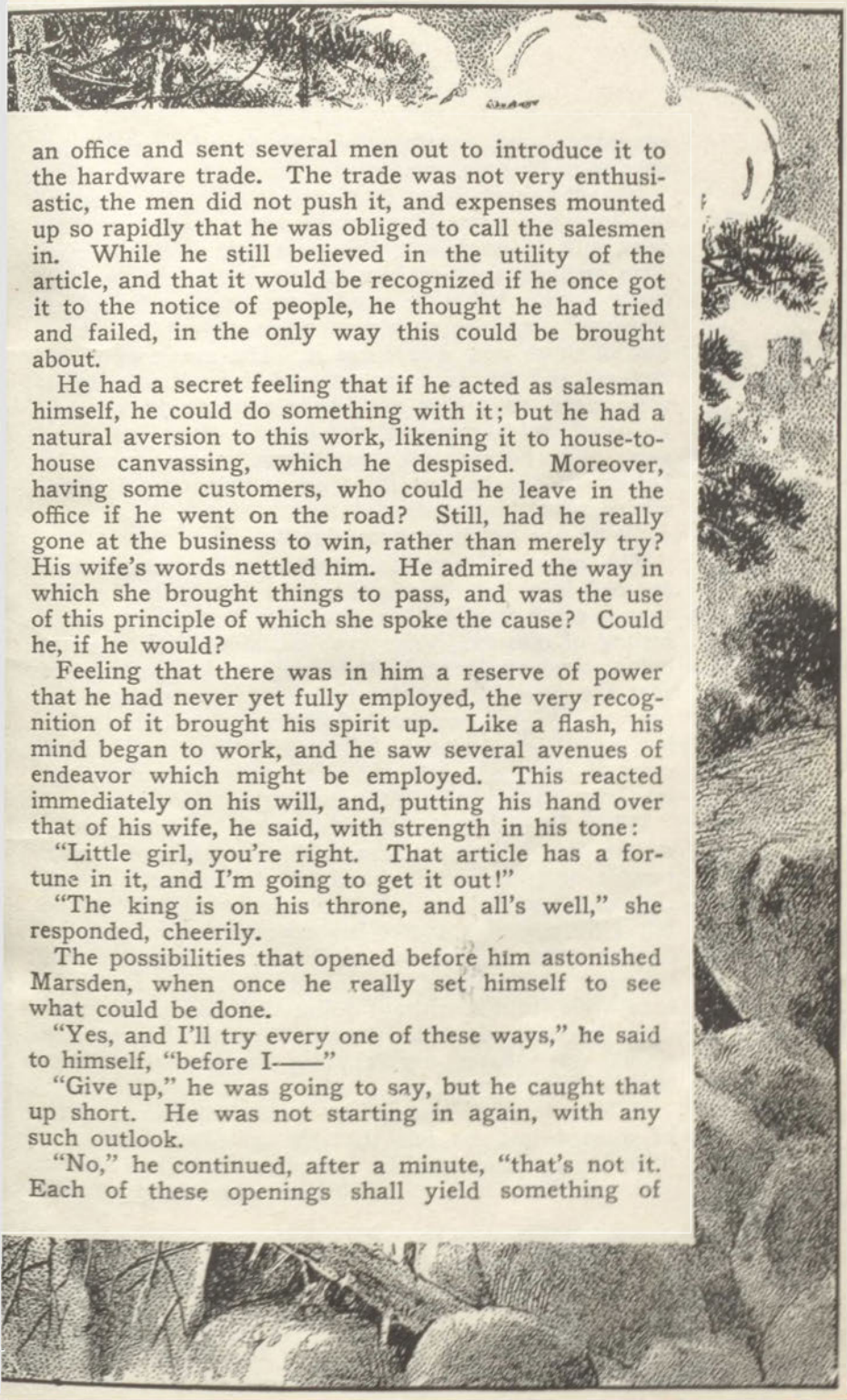
Marsden turned quickly. If anyone else had said he had not tried, during these weeks of anxiety, he would have received a pretty sharp response; but what could it mean, coming from her? She saw the look on his face, and hastened to explain.

"Don't misunderstand me. Your effort has been as strong as the most of people make for achievement, and this is why it has spelled a degree of failure, which is exactly what the others meet with. But the failure cannot be complete until the effort is—and then it will never occur! You have over your desk the motto, or saying, 'A man gets what he goes for.' That's absolutely true, and now you are trying to prove that it isn't. You haven't gone for the sale of 'meetall' to the limit, or you would have got it."

"What would you have me do? Go from house to house?"

"Yes, if necessary," she answered firmly, after a moment's hesitation. "But that is not exactly the point. I have discovered that there is a principle of effort in a person that brings things to pass, if he will only make use of it. It is largely the attitude we assume toward a thing that counts, and when that attitude is that you don't propose to know when you are beaten, you are never going to be. You haven't taken this position, but have experimented with the possibility of working up a trade. Do you see?"

Roy Marsden had invented a small article for household use, naming it "Meetall," because it was designed to meet all the little needs of housekeeping. He was so sanguine of its salable qualities that he gave up a good position and went to work with what capital he had to put it on the market. He secured its manufacture at a satisfactory price, opened



an office and sent several men out to introduce it to the hardware trade. The trade was not very enthusiastic, the men did not push it, and expenses mounted up so rapidly that he was obliged to call the salesmen in. While he still believed in the utility of the article, and that it would be recognized if he once got it to the notice of people, he thought he had tried and failed, in the only way this could be brought about.

He had a secret feeling that if he acted as salesman himself, he could do something with it; but he had a natural aversion to this work, likening it to house-to-house canvassing, which he despised. Moreover, having some customers, who could he leave in the office if he went on the road? Still, had he really gone at the business to win, rather than merely try? His wife's words nettled him. He admired the way in which she brought things to pass, and was the use of this principle of which she spoke the cause? Could he, if he would?

Feeling that there was in him a reserve of power that he had never yet fully employed, the very recognition of it brought his spirit up. Like a flash, his mind began to work, and he saw several avenues of endeavor which might be employed. This reacted immediately on his will, and, putting his hand over that of his wife, he said, with strength in his tone:

"Little girl, you're right. That article has a fortune in it, and I'm going to get it out!"

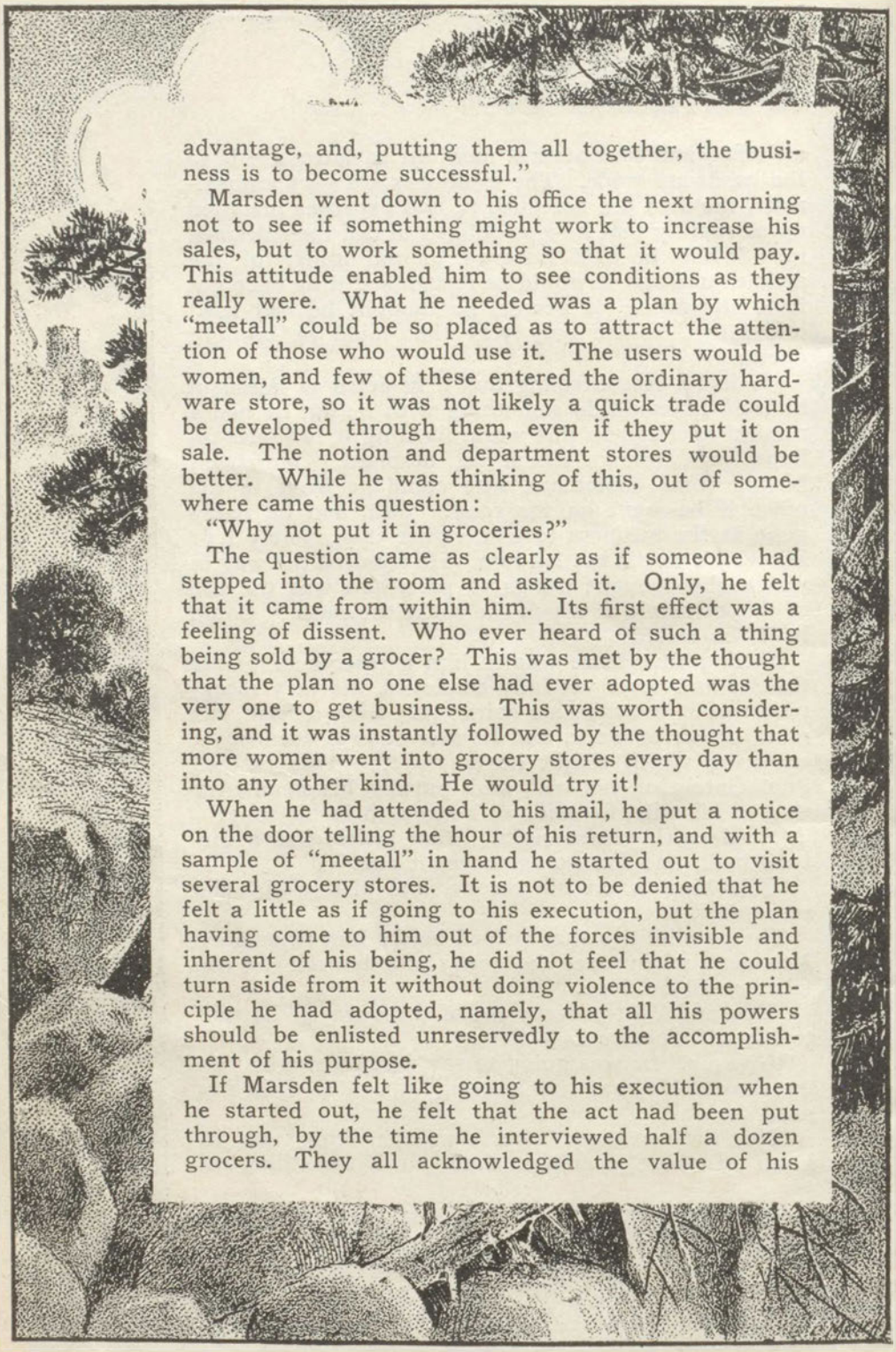
"The king is on his throne, and all's well," she responded, cheerily.

The possibilities that opened before him astonished Marsden, when once he really set himself to see what could be done.

"Yes, and I'll try every one of these ways," he said to himself, "before I——"

"Give up," he was going to say, but he caught that up short. He was not starting in again, with any such outlook.

"No," he continued, after a minute, "that's not it. Each of these openings shall yield something of



advantage, and, putting them all together, the business is to become successful."

Marsden went down to his office the next morning not to see if something might work to increase his sales, but to work something so that it would pay. This attitude enabled him to see conditions as they really were. What he needed was a plan by which "meetall" could be so placed as to attract the attention of those who would use it. The users would be women, and few of these entered the ordinary hardware store, so it was not likely a quick trade could be developed through them, even if they put it on sale. The notion and department stores would be better. While he was thinking of this, out of somewhere came this question:

"Why not put it in groceries?"

The question came as clearly as if someone had stepped into the room and asked it. Only, he felt that it came from within him. Its first effect was a feeling of dissent. Who ever heard of such a thing being sold by a grocer? This was met by the thought that the plan no one else had ever adopted was the very one to get business. This was worth considering, and it was instantly followed by the thought that more women went into grocery stores every day than into any other kind. He would try it!

When he had attended to his mail, he put a notice on the door telling the hour of his return, and with a sample of "meetall" in hand he started out to visit several grocery stores. It is not to be denied that he felt a little as if going to his execution, but the plan having come to him out of the forces invisible and inherent of his being, he did not feel that he could turn aside from it without doing violence to the principle he had adopted, namely, that all his powers should be enlisted unreservedly to the accomplishment of his purpose.

If Marsden felt like going to his execution when he started out, he felt that the act had been put through, by the time he interviewed half a dozen grocers. They all acknowledged the value of his

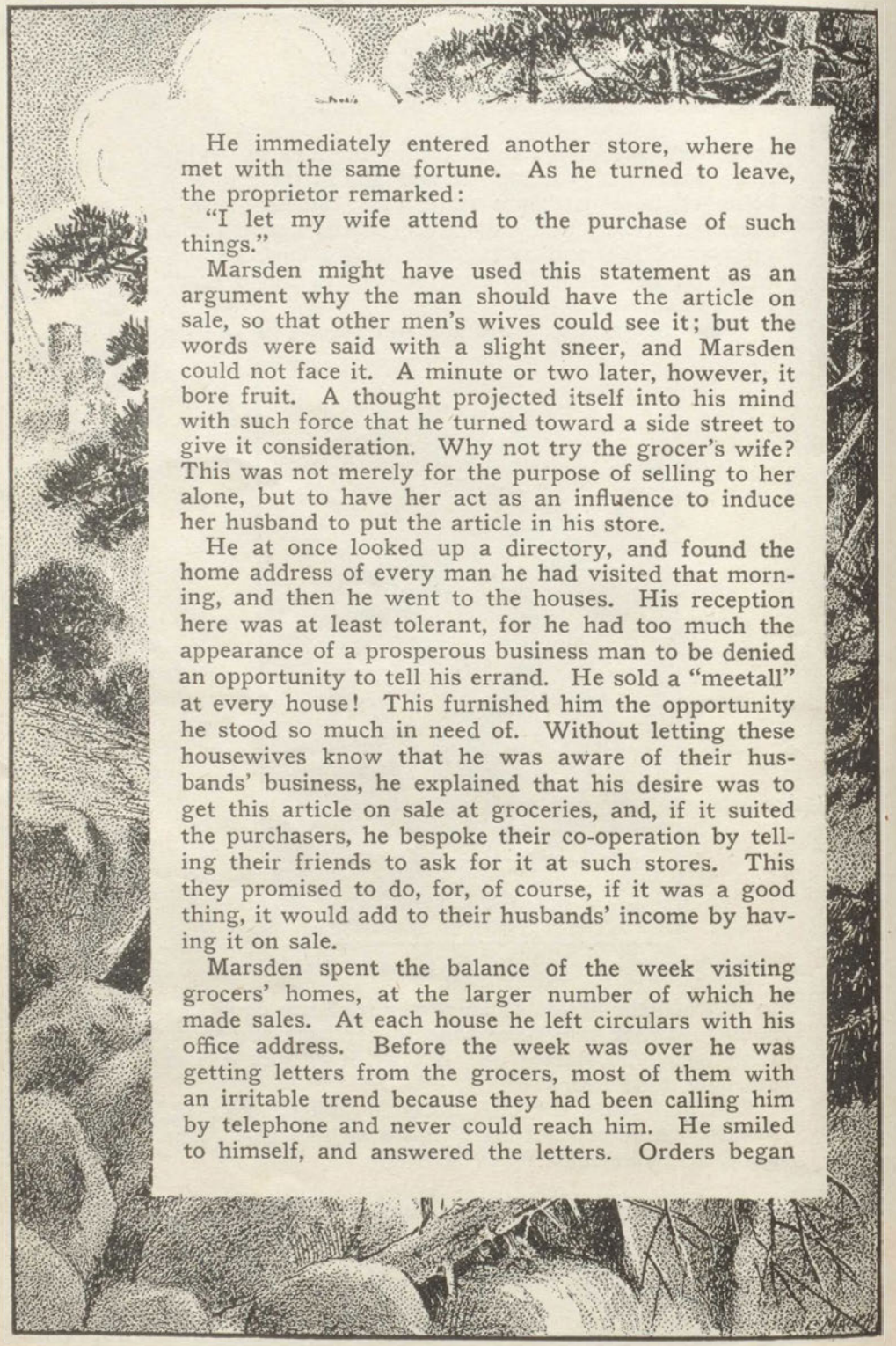
invention, but they also smiled at the idea of having it on sale at a grocery. It was not in their line, it belonged in a hardware store, etc. Marsden was a sensitive fellow, inclined to accept the conventional grooves of life, and he failed to land a customer because he did not strike hard enough to batter down the bars of ordinary procedure.

When he walked out of the sixth store, he seemed

"Roy, I want you to pay attention to the flat denials I make"

to feel a little stream of ice water trickling down his spine. It took him some time to get back the spirit with which he started out, but when he did, it was stronger than ever.

"I'll quit when the last grocer is visited," he said, grimly, "and then I'll start in somewhere else. I'm going to make sales!"



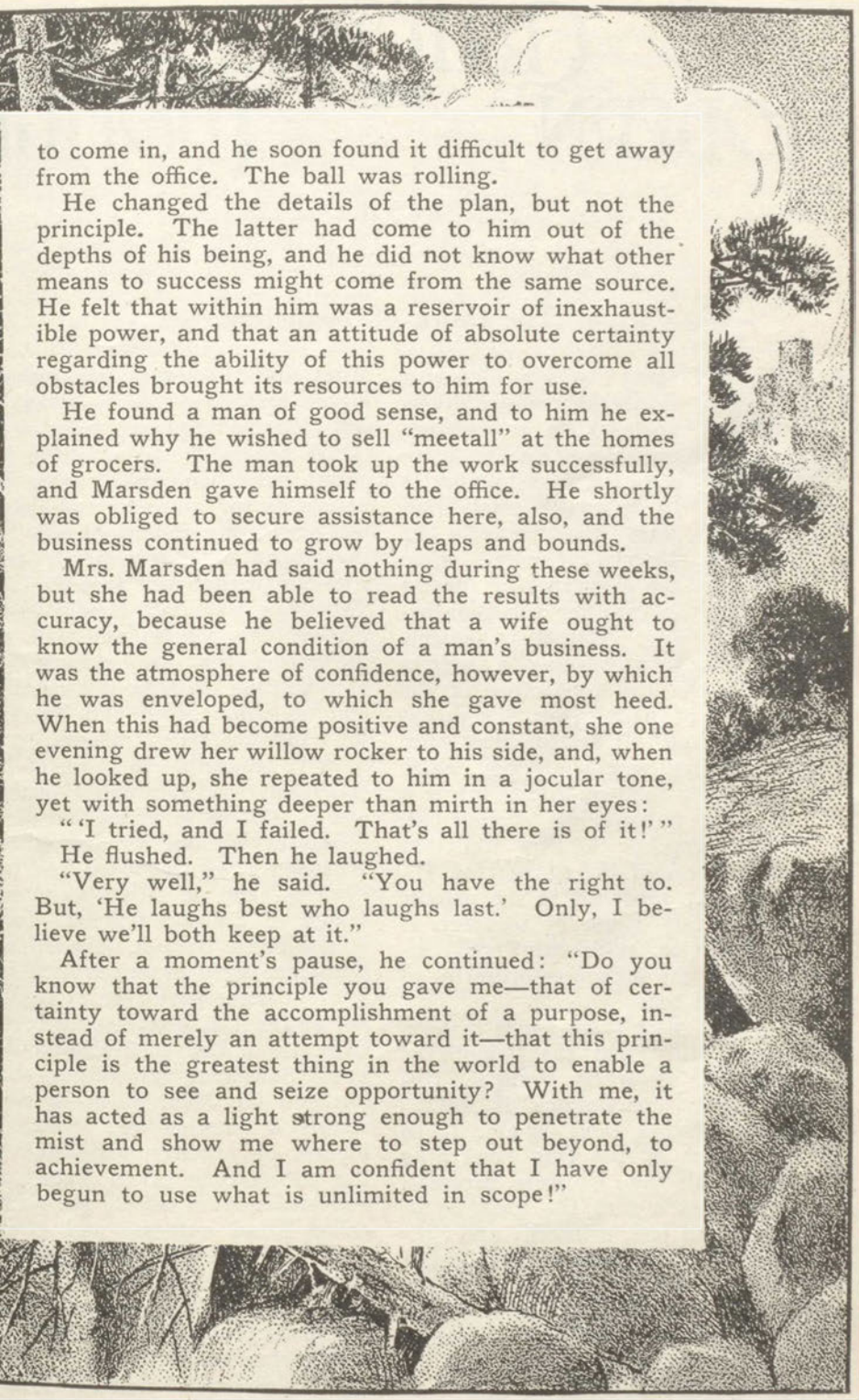
He immediately entered another store, where he met with the same fortune. As he turned to leave, the proprietor remarked:

"I let my wife attend to the purchase of such things."

Marsden might have used this statement as an argument why the man should have the article on sale, so that other men's wives could see it; but the words were said with a slight sneer, and Marsden could not face it. A minute or two later, however, it bore fruit. A thought projected itself into his mind with such force that he turned toward a side street to give it consideration. Why not try the grocer's wife? This was not merely for the purpose of selling to her alone, but to have her act as an influence to induce her husband to put the article in his store.

He at once looked up a directory, and found the home address of every man he had visited that morning, and then he went to the houses. His reception here was at least tolerant, for he had too much the appearance of a prosperous business man to be denied an opportunity to tell his errand. He sold a "meetall" at every house! This furnished him the opportunity he stood so much in need of. Without letting these housewives know that he was aware of their husbands' business, he explained that his desire was to get this article on sale at groceries, and, if it suited the purchasers, he bespoke their co-operation by telling their friends to ask for it at such stores. This they promised to do, for, of course, if it was a good thing, it would add to their husbands' income by having it on sale.

Marsden spent the balance of the week visiting grocers' homes, at the larger number of which he made sales. At each house he left circulars with his office address. Before the week was over he was getting letters from the grocers, most of them with an irritable trend because they had been calling him by telephone and never could reach him. He smiled to himself, and answered the letters. Orders began



to come in, and he soon found it difficult to get away from the office. The ball was rolling.

He changed the details of the plan, but not the principle. The latter had come to him out of the depths of his being, and he did not know what other means to success might come from the same source. He felt that within him was a reservoir of inexhaustible power, and that an attitude of absolute certainty regarding the ability of this power to overcome all obstacles brought its resources to him for use.

He found a man of good sense, and to him he explained why he wished to sell "meetall" at the homes of grocers. The man took up the work successfully, and Marsden gave himself to the office. He shortly was obliged to secure assistance here, also, and the business continued to grow by leaps and bounds.

Mrs. Marsden had said nothing during these weeks, but she had been able to read the results with accuracy, because he believed that a wife ought to know the general condition of a man's business. It was the atmosphere of confidence, however, by which he was enveloped, to which she gave most heed. When this had become positive and constant, she one evening drew her willow rocker to his side, and, when he looked up, she repeated to him in a jocular tone, yet with something deeper than mirth in her eyes:

"'I tried, and I failed. That's all there is of it!'"

He flushed. Then he laughed.

"Very well," he said. "You have the right to. But, 'He laughs best who laughs last.' Only, I believe we'll both keep at it."

After a moment's pause, he continued: "Do you know that the principle you gave me—that of certainty toward the accomplishment of a purpose, instead of merely an attempt toward it—that this principle is the greatest thing in the world to enable a person to see and seize opportunity? With me, it has acted as a light strong enough to penetrate the mist and show me where to step out beyond, to achievement. And I am confident that I have only begun to use what is unlimited in scope!"

THE CRUCIBLE OF MODERN THOUGHT

By THOMAS H. CUYLER

(SEVENTH PAPER)

The Dawn of Tomorrow

IT may be considered a somewhat presumptuous undertaking to venture upon even a tentative speculation as to what is likely to be crystallized from the Crucible of Modern Thought after the great melting process is over for the time being. But it is difficult to refrain from attempting a prediction based upon the appearance of the molten mass of philosophic thought at the present time. It is true that some new combination may be formed which will give to the thought of the future a now entirely unsuspected shape, but, nevertheless, careful thinkers feel that the general form of the thought of Tomorrow may be predicted at the present time with a fair degree of accuracy, if the prophets be sufficiently well acquainted with the influences operative in the thought of today.

In the first place there seems to be a strong probability that the thought of Tomorrow will be largely Monistic. Under the various speculations of Materialism and Idealism there is ever to be found the idea of the One Something from which all the Universe proceeds. Materialism holds that the universe is, at the first and last, primarily and ultimately, Matter or Substance conceived of as extended, impenetrable, eternally existent, and susceptible of movement or change of relative position. Idealism holds that the universe is throughout the work or the embodiment of Reason or Mind. Spencer held in effect that both Mind and Substance are aspects of a higher and final Reality—"that Infinite and Eternal Energy from which all things proceed," and which in its inner nature was Unknowable, being of such a nature as to transcend and defy apprehension by any of the processes by which the human mind apprehends its objects. And our prediction is that the thought of Tomorrow will hold closely to the conception of Spencer, and will postulate the existence of an Ultimate Principle, of which the Universe is a manifestation, and of which Mind and Substance are the opposing poles, phases or aspects.

It is impossible to think of Mind independent of substantial embodiment, and it is likewise impossible to think of Substance without the indwelling Mind. Whatever is evolved must first have been involved, and if Mind were never involved in Substance it can never have been evolved from it. And, likewise, if Substance were never involved in Mind, it could never have been evolved from it. So, at the last, the dispute between the advocates of Universal Mind and of Universal Substance, respectively—the Idealists and the Materialists—is seen to be merely a question of: "Which is the highest or primary manifestation? Did the phenomenon called Matter, antedate and evolve Mind, or did the phenomenon called Mind antedate and evolve Matter?" (S. E. Stevens.) The coming thinker will almost certainly hold that both Mind and Matter are merely opposite poles, phases, or aspect of the One Underlying Reality.

We also predict that this One Underlying Reality will be thought of as *Spirit.*

By "Spirit" we mean the *Essence of the All,* containing within itself both the principle of form, shape and mass which we call Substance; and the principle of awareness or consciousness which we call Mind. As G. E. Moore says: "Common to all meanings of 'spirit' is the conception of that which is conscious. Consciousness itself is not conceived as *being* spirit, but as being an attribute of it; so that spirit is conceived as something capable of existing, even when it is not conscious. On the other hand, there is no positive conception of *what* this permanent element in spirit is; it is only conceived abstractly as *that* (whatever it may be) *which is the substance or subject of consciousness,* and negatively as not identical with any known *quale* (quality)."

This usage of the term "Spirit" must not be confounded with other and more common form of usage. We can perhaps best think of it in the terms of Spencer, i. e., as "that Infinite and Eternal Energy from which all things proceed." Therefore, we feel that here will be found a reconciliation between the advanced thinkers of the opposing schools of Idealism and Materialism, the agreement being based upon the common conception of an Ultimate Reality known as *Spirit* in which the opposite phenomena of Substance and Mind meet, blend, and have their origin and end, and of which both Mind and Substance are but relative aspects, phases, poles, or manifestations. We believe that the close of the Twentieth Century will find philosophers and scientists both discussing Ultimates in terms not of Matter nor of Mind, but of Spirit. And, we believe that from this common conception a new synthesis will arise, acceptable alike to philosophy, science and religion.

The Passing of the "Unknowable"

But, we do not follow the idea of Spencer to the extent that we believe that the thought of Tomorrow will hold that this Ultimate Reality—Spirit—is Unknowable. On the contrary we believe that Evolution will bring forth in man faculties and powers of understanding whereby he will be enabled to *know* more and more regarding Ultimate Things which are now classed as transcendental and defying apprehension by the mind of man. We believe that the thought of Tomorrow will use the term "Unknown" even more frequently than that of today, but that the term "Unknowable" will be banished. *We believe in the infinite possibility of expansion and evolution of mind.*

As S. E. Stevens says: "We do not know and cannot comprehend; but if it becomes essential for mankind to know —infinite Nature will evolve an organ of mind that *can* comprehend. A part of the infinite, man's possibilities of knowing must be infinite. What has taken ages to evolve a *wish* to understand, will require ages to develop *ability* to understand! As Haeckel has said: "There is no scientific problem which we may dare to say the mind of man will never solve; no mystery so deep or profound; no question ever has or ever will be asked, but a mind or brain will be evolved and developed capable of solving and answering." In fact, even to-day careful thinkers have found signs of the budding of faculties or mental powers which register impressions of things ordinarily called transcendental—which give the report of a consciousness other than that dependent upon the ordinary senses. Of this we shall speak further as we proceed with this paper.

The thinker of the end of the Twentieth Century will label things "Known," "Unknown," or "To be Known," but never "Unknowable." He will point to the limits of the "Known" and say "here our *present* knowledge ends," in the true scientific spirit, but he will never commit the folly of saying "Here Knowledge ends and the Unknowable begins." To the coming thinker Physics and Metaphysics will be branches of one field of investigation, and that field will be called the *Science of Truth.* We believe that eventually the distinction between Physics and Metaphysics will be wiped out—that the Natural and the Super-Natural will be seen to be equally phases of the Greater Nature.

But what of the Religion and Theology of Tomorrow? It is indeed a brave man (or a foolish one) who will

attempt to answer this question. But, judging from present indications we think it safe to hazard the speculation that the conception of the Immanent and Indwelling God will have won the victory over the conceptions of a Deity removed from the Universe—who made the Universe out of nothing and then set it going like a watch, standing aside to see how it worked. Perhaps the better way to indicate what we believe will be the prevailing religious conception of Tomorrow would be to call your attention to the signs of the evolution of that conception to-day. For instance consider the remarkable statement of Prof. Charles W. Eliot, late President of Harvard entitled "The Religion of the Future" as published in the *Harvard Theological Review* of October, 1909, from the report of the lecture delivered July 22, 1909, before the Harvard Summer School of Theology. The reader who is familiar with the prevailing ideas of the New Thought will be struck by the remarkable resemblance to the latter, although Professor Eliot arrived at his conclusion independently. Among other things, Professor Eliot said:

"The new thought of God will be its most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it. The twentieth century will accept literally and implicitly St. Paul's statement, 'In Him we live, and move, and have our being,' and God is that vital atmosphere, or incessant inspiration. The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling and especially dwelling in every living creature. God is so immanently immanent in all things, animate and inanimate, that no mediation is needed between Him and the least particle of His creation. In His moral attributes, He is for every man the multiplication to infinity of all the noblest, tenderest and most potent qualities which that man has ever seen or imagined in a human being. In this sense every man makes his own picture of God. Every age, barbarous or civilized, happy or unhappy, improving or degenerating, frames its own conception of God within the limits of its own experiences and imaginings. In this sense, too, a humane religion has to wait for a humane generation. The central thought of a new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past.

"The scientific doctrine of one omnipresent, eternal Energy, informing and inspiring the whole creation at every instant of time and throughout the infinite spaces, is fundamentally and completely inconsistent with the dualistic conception which sets spirit over against matter, good over against evil, man's wickedness against God's righteousness, and Satan against Christ. The doctrine of God's immanence is also inconsistent with the conception that He once set the universe a-going, and then withdrew, leaving the universe to be operated under physical laws, which were His vicegerents or substitutes. If God is thoroughly immanent in the entire creation, there can be no 'secondary causes,' in either the material or the spiritual universe. The new religion rejects absolutely the conception that God is alienated from the world. It rejects also the entire conception of man as a fallen being, hopelessly wicked, and tending downward by nature; and it makes this emphatic rejection of long-accepted beliefs because it finds them all inconsistent with a humane, civilized or worthy idea of God."

The Experience of Faith

We are of the opinion that one of the novel features of the religion of Tomorrow will be a remarkable blending of the doctrine of Empiricism with that of Faith. Empiricism holds that all knowledge must be the result of experience; and is usually identified with Sensationalism, or the doctrine that all knowledge results from sensations, and that all cognitions, even reflective ideas and so-called intuitions, can be traced back to elementary sensations. This doctrine has always been regarded as diametrically opposed to the theory of Innate Ideas and of Faith. But there has arisen a new school of thinkers who hold that Faith itself is based, not upon mere blind belief, but upon *actual experience* of things usually regarded as transcendental and above experience. It is being earnestly urged that man is developing new faculties—*spiritual faculties*—through and by means of

which he *may actually experience the spiritual world.* It is held that just as mere sensation was succeeded first by the faculties of feeling, from which in succession evolved the organs and faculties of hearing, taste, smell, and sight, all of which are modifications and improvements upon the original sense of feeling, so in his evolution there is now coming to man the spiritual faculty or sense by means of which he may be able to *know* those things which are now usually regarded as beyond experience and as merely objects of faith. These thinkers hold that there is evolving a New Faith which not only *believes,* but actually *knows.* Following this line of thought, it is deemed reasonable to believe that in the course of evolution *Man may grow to actually know God, Truth and Immortality.*

As significant of this line of thought may be instanced Prof. Wm. James' work entitled *"Varieties of Religious Experience";* and Dr. Maurice Bucke's work entitled *"Cosmic Consciousness."*. In Professor James' work are recited numercus instances, ancient and modern, which indicate the existence in man of certain super-conscious faculties which give to him information and experience regarding the transcendental planes of being, thought, and action. The writer of the work argues for the validity of this class of experiences, and indicates his belief in the idea that the race is evolving higher faculties whereby the spiritual planes of life may be *perceived and known* just as are the things of the material plane. In Dr. Bucke's work is advanced the idea that man is evolving into a new phase of consciousness termed "Cosmic Consciousness," just as he has previously evolved from sensation to simple consciousness, and from simple consciousness into self-consciousness.

Cosmic Consciousness

"Cosmic Consciousness" is held to be an awareness of the Unity of the Cosmos; the Oneness of All; the Living Universe; Immortality; and other things usually regarded as belonging to the transcendental plane. Among the truths reported by Dr. Bucke as experienced by those to whom flashes of "Cosmic Consciousness" come, are the following: The seeing and knowing "that the Cosmos is not dead matter but a living presence; that the soul of man is immortal; that the universe is so built and ordered that without any peradventure all things work together for the good of each and all; that the foundation principle of the world is what we call Love; and that the happiness of everyone is in the long run absolutely certain." It will be seen that there is a growing inclination to attach the seal of validity to the higher mystical and religious experiences of the race, instead of regarding them as merely the result of emotional excitement. We believe that this conception will play an important part in the thought of Tomorrow, after the grain of higher spiritual experiences is separated from the chaff of the abnormal "psychic" phenomena.

Dynamic Faith

There is almost a certainty that the thought of Tomorrow will recognize the value and efficacy of Faith in the affairs of everyday life; and that a basis of reality will be found for the apparently miraculous and wonderful experiences of man in the past and present, such as the answer to prayer, faith cures, and much of the phenomena of New Thought, Christian Science, and similar beliefs. It would seem that the race is acquiring methods of becoming "in tune with the Infinite," and drawing to itself some of the wonderful powers, energies and material from the higher planes of being. It will be seen that the answer to prayer based on faith comes not as a special intervention of a higher being, but rather as the result of the drawing by the individual of the power of the All. The power of Faith is dynamic, and, underlying the creeds, beliefs, and theories there is undoubtedly to be found truths regarding the occasional employment of the higher forces of the Universe in response to the earnest belief of the individual, no matter upon whom or what this belief is bestowed. It is practically assured that this phenomena will be accepted, investigated and scientifically explained by the thinkers of Tomorrow.

It is extremely probable that the problems of Psychic Research will be well threshed out before long; the false discarded and the remnant of truth extracted and used as the basis for further investigation into the "Night-side of Nature." It is safe to hazard the prediction that this investigation will lift the accepted phenomena from the realm of the "supernatural," and will place them in their proper position in the kingdom of the natural.

Universal Telepathy

It is perhaps a daring guess to predict that before long Telepathy will be much better understood and that communication between mind and mind without the employment of spoken word or sign will be quite common. It would be interesting to speculate what would be the result on the life of the race were Telepathy to become a common possession of persons. If all persons were able to *read* the minds of each other, all pretense, hypocrisy, fraud, lying, deception and untruth would vanish as the mist before the rising sun. If each could read the truth in the mind of the other, Truth would reign and falsehood disappear—the conventional lies of civilization would fade away; the "Annanias Club" would stand forth self-confessed; and the liar would be shunned as pestilential. If the gift of perfect Telepathy were to be given the race overnight, the morning would witness the greatest social and moral revolution of all time. If each could gaze into the soul of every other—if the naked soul of each were perceived by all—then each individual would stand forth as in the legendary "Day of Judgment," and men and women would then be graded according to their real worth or unworth, rather than by their pretensions, claims, and false reputation. In that day *Character,* not *Reputation,* would be the real standard. We do not mean to indicate our belief that the men of Tomorrow will possess this degree of development, but merely to show the possibilities in connection with the probabilities of the increasing knowledge on this subject.

We think it extremely likely that Tomorrow will possess a scientific knowledge of the underlying principles of Suggestion, and the Powers of the Mind which form the subject of attention of so many schools, cults and writers to-day. We think that the Creative Imagination and the Dynamic Will will be accepted as actual constructive forces. We believe that an entirely new field of scientific research will be opened up through an appreciation of these subjects. We think that just as the other natural forces have been raised from the category of superstition and base credulity, and are now mastered and used in the service of the race, so will the great Forces of the Mind be raised from the category of superstition, pseudo-science, and absurd theories, and, being understood by science, will be used intelligently for the upbuilding of the race.

The "Social Conscience"

We feel that many social and economic changes are coming to the race, the advance movement of which has even now begun. But we believe that the real change will come not alone by reason of the dissatisfaction of the masses, and the increasing burden of living under the present economic conditions, but also by reason of the dawning "social conscience" of the race. We believe that this "social conscience" is a forerunner of the Cosmic Consciousness of which we have spoken. We believe that the evolving sense of the Oneness of All Life—the dawning awareness that Life is One at the last, and that each is a part of that One, and closely related to every other part—will bring about a new sense of the Brotherhood of Man and the Fatherhood of God. Already we may see signs of this dawning consciousness of the race. Men are *beginning to feel the "world pain."* When we feel the pain of our brother, then we will be impelled to relieve his pain. The sympathy which comes from the growing and extending consciousness of the individual, must eventually cause the pain of one to be the pain of all—the joy of one to become the joy of all. With this enlarged consciousness must necessarily come the tearing down of the present cruel conditions which afflict so many of our brothers and

sisters, and the building up of a new social and economic structure in which the Human Family will be *felt* to include every individual, even the lowest and most unworthy; and with this feeling *must* come the exertion of every power of the race to raise up the downtrodden and depraved, and to unite *all* once more at the Table of the Father. We predict that in this way will come the "Social Revolution" that so may have looked for in some other form.

The Law of Love

We predict that these and other great and wonderful changes shall and will come to the human thought of Tomorrow, and that the active principle operating under and in all these changes will be seen to be that most marvellous of all forces known to man—the Law of LOVE. Just as the original self-love of the primitive man developed so as to include his mate, and then his offspring; then his family; then his tribe; then his confederation of tribes; then his nation; then all of kindred speech and beliefs; then in constantly broadening circles according to his development—so will the man of Tomorrow, feeling the dawning Cosmic Consciousness, learn to love *every living thing,* reaching out extend understanding, sympathy and love to the all in All. For, at the last, Love not only "makes the world go round," but is also the cause of every uplift and improvement that the world has every experienced. Indeed, many careful thinkers believe that in Love we have the explanation of Evolution itself.

William Marion Reedy says: "Man has always felt that there was nothing inanimate, from the beginning of time. His intuition has always been in advance of his reason. His poetry has led his science everywhere. The Oneness of things is being demonstrated in these days; that is all . . God, in every language was both masculine and feminine. Life is but force. Matter holds together by force. Matter therefore has life. . . The star is brother to the clod; the moth is kin to the mastodon. Worlds are made to blossom in space as flowers are fructified by floating pollen. Mingling atoms make suns. Cell seeks affinity with cell. Dust blown from the unimaginable outer rim of silence finds its fellow dust and a nebula is formed, and from that nebula suns and systems of suns. Worlds in contact give birth to worlds. The crystals meet and kiss and mingle and produce other crystals. . . Love is the only law. Love is spirit, and matter the child of spirit. All this any man who reads may know. . . But where does it end—this intelligent Love? There is a limit to the finite. But the finite is part of the Infinite. It would seem that the pursuit of the law of love would bring one only to the Unknowable, pushing it only a little further back. Love may follow where love leads —unto the essence of God even—for God is Love. The material aspect of love, dwelt on so far, need not deter us from pushing 'farther North.' To those who believe in the Oneness of Matter and Spirit, there is no Unknowable. The end of the law of Love, and of the spiritual faculties for its perception, can be the knowing of this Unknowable—union with the Infinite. Let us make a flight."

The End of the Quest

And this then is our feeble conception of what Tomorrow may bring forth. We may have erred in the details, but we feel certain that we have seen and mentioned the general trend of the coming thought. The urge of Evolution, material, mental and spiritual, is still under way. The womb of the future contains unborn good beyond the wildest dreams, hopes and anticipations of man. The very hopes and aspirations of the highest of the race are but prophecies of their ultimate fulfillment and realization. But, after all, the mere intellectual conception of philosophies, metaphysics, theologies, theories of all sorts and kinds are of the *mind* alone—the only satisfying realization is that which comes from *the soul itself,* the Message of the Spirit. The realization of the "I Am" indwelling in the soul of each brings to the troubled mind "that peace which passeth all understanding," and stills the tempest raging within the thought of each individual who dares ask himself "Why?"

and "How?" After traveling round and round the endless circle of thought—after running up all the blind-alleys of speculation—rest and peace come only when one regains the Holy of Holies within his soul.

At the end of philosophical thought, how many of us echo the words of Addison, when he said:

"I'm weary of conjectures—this must end them.
Thus am I doubly armed; my death and life,
My bane and antidote, are both before me;
This in a moment brings me to an end;
But this informs me I shall never die.
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds."

THY WILL BE DONE

By Frank L. Connor

Could I but know each step that I
Must tread unto the end:
Were I to have life's devious chart,
Complete, placed in my hand,
With every burden there portrayed,
And every task well planned,
The joys to know, the griefs to bear,
The causes to defend,
How automatic life would be!

Thy way is best, hold Thou the chart,
Permit me but to know
Each day, the duties to perform,
Each hour, the way to go;
And I, Thy will, shall strive to do,
As faith e'er stronger grows,
And knowledge into wisdom blends,
As stream to river flows,
Until at last I meet with Thee.

CHARLES N. CRITTENTON

By

WILLIAM E. SLOSSON

WHEN Charles N. Crittenton, the evangelist, died in November last, at the ripe age of seventy-six, he left behind him an heritage that Time itself cannot efface. His life and work have no parallel in the history of Philanthropy. When his biographer has written the story of Mr. Crittenton's deeds, a tale will be unfolded so dramatic in recital, so replete with suggestion, so noble in sacrifice that the hardiest cynic must bow his head with respect for this commanding figure in the field of charity.

He came from no particular line of reformers, and none of his ancestors was prominent in the saving of frail humanity from lives of degradation. He was born of Revolutionary stock, in 1833, in Jefferson County, New York, on a farm. The family was large, and Mr. Crittenton has aptly said: "It was a wonder how we all got enough to eat."

Like many other country lads who wore jeans, young Crittenton had his ambitions, and before he was twenty-one he went to New York to seek his fortune. All he had to start with was a good physique and a sterling character. Suggestion told him to act and not dream. It also told him to save and not dissipate.

Finally, when he had accumulated sixty dollars, he invested in a small stock of druggists' sundries. He would solicit orders one week and deliver the goods the following week.

About this time he married a splendid woman, who proved a valuable helpmate in his upward course.

When the young husband showed his wife nearly nine hundred dollars as the fruit of the first years of labor, both were experiencing one of the happiest hours of a happy life. Another happy day came when the young drug merchant cleared twenty-two dollars on chewing-gum. No one can be found who can remember that Mr. Crittenton ever broke an engagement. His business friends of his generation say that his methods were neither speculative nor abnormal. By simple methods he built up one of the largest wholesale drug houses in the world, through sheer pluck, industry and honesty. Patience and Perseverance were potent auxiliaries.

By suggestion and example Mr. Crittenton secured the best efforts of hundreds of faithful employes. If they were persuaded to be punctual in attendance on the day's work, even at the early hour of seven o'clock, it was because the head of the great establishment himself was at his desk at that hour.

The writer now recalls a beautiful June morning in 1881, just after we had left the comfortable home of this merchant prince, when Mr. Crittenton frankly stated that he believed it was only fair that the head of a business house should set the example if he expected his "boys" to be promptly on time at duty. As most

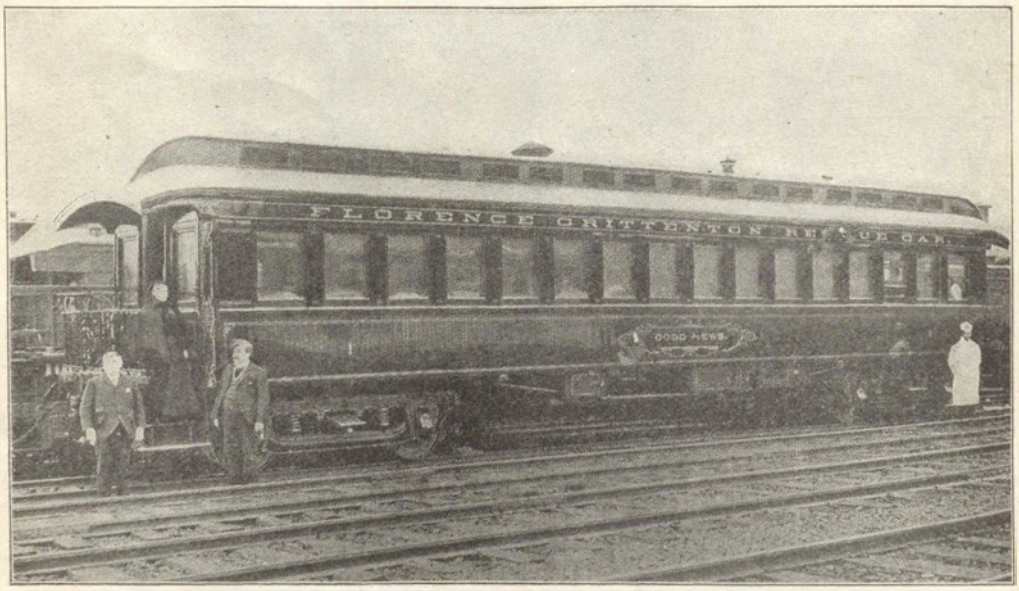
employers arrive two or three hours later than the employes, it struck me as being rather sacrificial to principle to enact such devotion. But this was but another characteristic quality of a fighting man whose early training and struggles had not released him from the chains of discipline.

In Mr. Crittenton's home was a sunbeam. Little Florence, then a sweet child of three years, came into their lives when Mr. Crittenton was at the maturity of his years. Surely life was one sweet song. The little daughter enjoyed her fairy life and her father worshiped her. The little

Death had stalked in the happy home and carried off his very life. The stricken man was offered the genuine sympathy of friends, who saw that his bitter grief was killing him. This formidable blow was delivered to him in March, 1883. In a few years the faithful and beloved wife, and later the older daughter, followed little Florence to the other world.

When little Florence was dying she asked her papa to sing "Sweet Bye and Bye." This was the poetic influence that afterward strengthened the future evangelist.

With his cup of sorrow full to the over-



Charles N. Crittenton's Recent Home

one's silvery laugh would ripple among the miniature rockeries and by-paths of Mount Morris Square, as the millionaire would put aside care and gambol with his child.

Only two years later, and the clouds came. Little Florence contracted the fatal disease that carried her away from the loving home. Overwhelmed, the strong man, now stunned and crushed, knew nothing of reason. To him the most beautiful thing in life had left him. What mattered it to him that other children had been taken away from fond parents? The poor man, for the first time in all his career, had been encompassed by an enemy that knew no mercy.

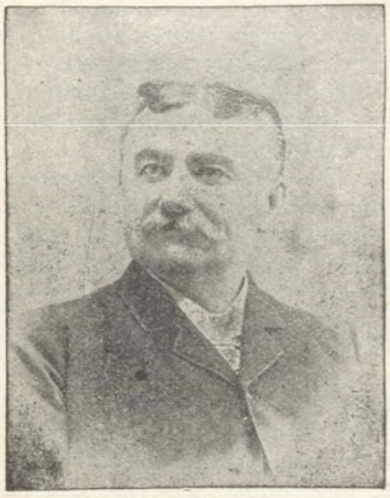
flowing, the great merchant, with grief becoming hardened and open rebellion against God in the ascendant for depriving him of his innocent child, began a fight with his conscience. But let him speak for himself:

"From March until October 20, I was in rebellion against God because he took my child; but on that day, going to my home, in the upper part of the city, and while on the Third Avenue L road, He brought to my memory Rev. iii:19, which I had learned in Sunday school: 'As many as I love I rebuke and chasten.' Just a little hope opening up in my tired, weary heart, and as soon as I reached my home I went to the upper part of my

house, telling God I would never go down until I knew myself saved or lost. After praying for some time, my burden increased, until about to sink beneath its weight, I cried, 'Jesus, help me!' Seemingly, I saw Him, coming nearer and nearer, and saying, 'This the way'—and as He took me by the hand and said, 'Peace, be still,' a great calm came over me, and, like a tired child, I rested in His bosom."

Thus does this strong man inspire one with a direct and simple statement of his great struggle and consequent victory over affliction.

Soon after he was asked to lead a meeting and was tempted to decline, but



Charles N. Crittenton

recalling his promise, he assisted. A night missionary asked him to visit the slums. He went and saw sights that he never dreamed could possibly be endured. He saw young girls of tender years drinking with men twice their age. Hardened criminals were associated with young men who were taking their first steps in the glittering smoke-laden atmosphere of the underworld. The more he saw that night, the more appalled he became at the terrible state of affairs. Two girls partly under the influence of vile liquor attracted the attention of the missionary. This good man prayed for them, and then Mr. Crittenton told them of his own sad bereavements. The girls, overcome with shame of their surroundings, shed bitter tears and, bidding the men good-night,

Little Florence Crittenton,
In whose memory the first Florence mission was opened

passed out, apparently repentant. Suddenly the thought came to Mr. Crittenton: "Where are they going?" What refuge can they seek where the desire to live the better life can be strengthened—where the surrounding atmosphere would influence them to keep good faith with themselves? Where are they going?

Mr. Crittenton says: "No doors were open to these two poor girls unless those similar to what they had been entering all

Florence Crittenton Mission

the years. That was the terrible situation in which hundreds of thousands of girls were in. In all the great metropolis they could find no home to which they could go or find sympathy and rest their weary heads on motherly shoulders and receive comforting words."

Being a strong man, an alert business man and a sympathetic man, Mr. Crittenton could not remain idle. All his life he had been trained to activity and now he could not become passive. Men of this mental composition cannot stand still, but must move in some direction. Mental suggestion compels them to act.

Charles N. Crittenton, the millionaire drug merchant, had met the psychological moment in his life. His name henceforth was to be added to the list of men and women who have served the world with credit, and to him can be said, "Well done, thou good and faithful servant."

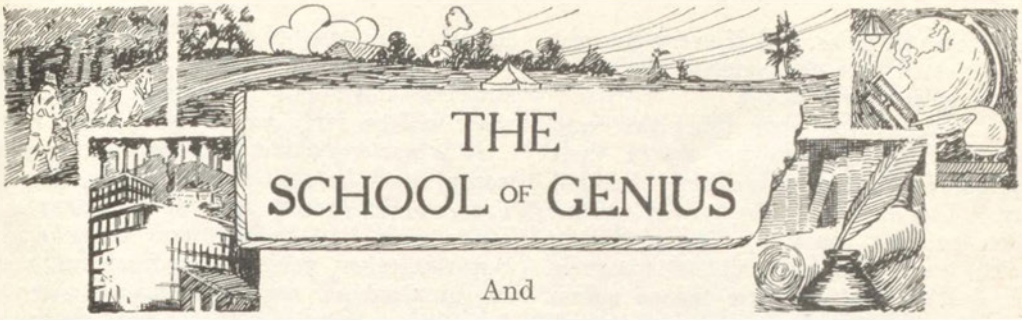
The first "Florence Crittenton Home" was founded by Mr. Crittenton at 21-23 Bleecker Street, New York City. It is known as the "Mother Mission." From this beginning homes for unfortunate women have been founded in all the principal cities of the United States, and one each in China, Japan, Mexico and France.

In all, there are, or were at the time of the evangelist's death, seventy-three of these homes. Each home has its matron and workers who go forth in the night, carrying on the work of saving souls and providing a sanctuary for fallen women. Most of the rescued young women are intelligent and attractive. This latter quality has primarily been the cause of their downall. Mr. Crittenton had in a business-like manner formulated certain rules to be followed in the rescue work. Thousands of girls are led to a better life through the constant work of the missionaries who are in the field. The head or administrative office is in Washington, D. C. The National Florence Crittenton Mission is chartered by the United States Government and is endorsed by both branches of Congress. Its charter was signed by the lamented President McKinley and revised by President Theodore Roosevelt. "The Florence Crittenton Magazine" is a monthly devoted to the interests of the rescue work and its pages are filled with live, interesting matter. Through its pages the business man and evangelist talked to his hundreds of workers, matrons and aids. When writing a letter to anyone he generally signed his name I. H. N. Charles N. Crittenton. His faith in his symbol, "In His Name," was one of many of the guiding instincts in his steadfast character. He formulated in his systematic way certain rules for conducting the campaign of the missionaries who engaged in the real rescue work. Some of the rules were: Be sure God wants you in this work before you go regularly. Wear a round face; not a long one. Don't wear fine clothes or jewels while doing rescue work. Greet proprietors of resorts and their employes cordially and show an interest in them, but not in their business. Don't tell an erring girl the first time you see her that she is going straight to hell. She probably knows it only too well.

For a time Mr. Crittenton traveled in the ordinary way. In May, 1895, he purchased the private car which he used until the time of his death. It is finished in mahogany and has every modern convenience. He had a cook and was generally accompanied in his long trips by other workers. In the car was an organ and other homelike features. The evangelist lived in the car while it was sidetracked in the railroad yards. The car has the inscription "Florence Crittenton Rescue Car" lettered on the panel next and just under the roof line. "Good News" is the name of the car. Mr. Crittenton never lost an opportunity to memorize the name of the loved little one who left him with her childish benediction to "Meet me in Heaven, papa." Was there ever a parallel case to this one of a strong, wealthy man giving up his fortune, his life to the cause of saving souls?

"No happiness equals that of saving souls," said this good man, with radiant face.

Little Florence was his suggestion. She was his guiding star. Although he was the loneliest man in the world when his entire family were taken from him, he did not seek the comforts and luxurious idleness of life, but he sacrificed all to follow the command in Isaiah 11:6: "A little child shall lead them."



THE SCHOOL OF GENIUS

And

THE PROGRESS VOCATION SCHOOL

Conducted By

CHRISTIAN D. LARSON

What Is Genius?

IT IS frequently stated, by those who are supposed to know, that genius is nothing more than extraordinary capacity for work. But this is only half of the truth. Genius also implies that inherent something that gives the mind the power to do exceptional work. When you have genius, you not only have a natural aptitude for taking infinite pains, but you are actually gifted so that whatever you have ability to do you can do remarkably well. However, if you have one of these factors you can secure the other; and either factor can be acquired even though both may seem to be absent.

If you have extraordinary capacity for work, you will not only accomplish what a genius alone can accomplish, but you will, through the full use of that capacity, actually become a genius. That is, you will, by taking infinite pains in your work, acquire exceptional ability for the doing of that work. And the reason why is simple.

Much work, if judiciously applied, will do wonders, even though talent may be ordinary, but much work not only produces results in the doing of things, it also builds up those faculties that are used in the work. Mental faculties are like all other things in the human system; they develop with use. And the more thorough the use the greater the development.

If you would accomplish much, use all of your faculties up to the very limit of their capacity and endurance. If you would become a genius, do the same. True, there are special methods for the building of faculties, and for the development of talent and ability along all lines; and all of those methods will be presented in these pages; but the first thing to do with your faculties is to use them.

Use all your faculties; use them thoroughly, and use them constantly. Give your entire mentality work, much work, and have no fear of overwork. There is no danger of overwork so long as you work in poise and take seven or eight hours of sleep out of the twenty-four.

It is the full use of a faculty that makes it grow, and full use is nearly always accompanied with the practice of taking infinite pains. Go to the limit of capacity and endurance every time; thus you expand the mind, and give the forces of growth, which are always at hand, the opportunity to build for greater things. Enlarge the mental scope, and the creative energies of the mind will fill in the new space; and the new space will be filled with superior ability if such is your persistent desire.

There are a number of artificial methods for enlarging and expanding the mind; and nearly all of them may be employed with profit; but the best method is to use every faculty in actual, constructive work as far as it will go at every effort. There will be no danger whatever of over-stretching if every ac-

tion moves in poise, and if every thought is permeated with the constant desire for greater genius and talent.

Do not spare your faculties and powers, thinking that you retain their original capacity and brilliancy in that way. You do not. Partial use means more or less inactivity, especially in spots; and inactivity means weakness and decay. But full use means action through and through; and action, if constructive and poised, means growth and increase in every case.

Great workers grow and develop as they work, and they finally gain exceptional ability. But great workers are not necessarily born; they can be made at any time, and from any material, even the most unpromising. You can become a great worker at once; you can train yourself to take infinite pains in everything you do; and you can acquire extraordinary capacity for work by simply going to work with all there is in you now.

When you know that the practice of taking infinite pains is the simplest and the most natural method for increasing your ability and power, you will take pleasure in such a practice, and all drudgery will disappear completely from your work. Your work will no longer be a "grind," or a mere "going the rounds" to make a living, but will become a direct route to greater capacity, greater efficiency and greater recompense.

If you are not gifted, become a great worker; this you can become by simply saying that you will, and as you take pains to work as much as you can, as fully as you can and as well as you can, the gift will gradually develop. Every year you will note a decided increase, both in your capacity and your ability; you will, in consequence, command higher and higher positions, and there are thousands of such positions in every vocation waiting for bigger men.

There are very few who ever use their faculties up to the very highest point of efficiency. Some are simply indolent in this respect, while others fear overwork. But, strictly speaking, there is no such a thing as overwork. What is usually termed overwork is simply strained effort and strained effort is not work; it is simply a misuse of mind and muscle. Work in poise and there will be no strained effort, and all thought of overwork will be forgotten.

It is not work, but strained effort and worry that breaks down the system. True, work should not be continuous. There must be diversity and recreation. But remember, you can do from ten to one hundred per cent more than you are doing now; not by working more hours but by using the full capacity of your faculties while you do work. And in the meantime, such full use will develop genius.

Whatever you undertake to do, turn on the full "current" and resolve to enjoy it. Spare no energy, spare no effort. Nothing is gained by trying to save up force for another day. The force you generate today is to be used today. Use all the force you have today and you will have more tomorrow, provided you work constructively and in poise. Energy that is not used will go to waste. And the waste of energy produces weakness, while the full use of all the energy you have each hour produces greater vitality, greater ability and greater working capacity.

Find Your Work

IT HAS been estimated by close observers that more than three-fourths of the men and women engaged in the various occupations in this country are misplaced; that is, they are not working in those vocations for which they are best fitted. This estimate may be greatly exaggerated, though it is quite possible that the percentage given is too small instead of too large. However, the number of people who spend their lives where they do not belong is so great that the situation is becoming one of the most vital problems of the present time. And that it is actually a vital problem is proved by the amount of attention the matter is receiving both in the educational world and in the industrial world.

Whether we view the subject from the standpoint of the individual or the standpoint of society, the problem is equally important. No one can succeed

as he should succeed unless he works where he belongs; he will be of little use to himself and of little use to society. The chances are he may fail altogether, and the failure of any individual is just as detrimental to society as it is to that individual. The same is true of partial success. It is only the man who does his best who can be true to the community in which he lives. The man who does less than his best is more or less of a burden to others as well as to himself.

The question, therefore, that each individual should ask himself at once, and answer as soon as possible, is this: Am I where I belong and am I making the best use of all the talents I possess?

Every individual who is compelled to answer this question in the negative is being deprived of a large share of the riches and happiness to which he is entitled; and in turn he is depriving the world of that better service which it has a right to demand. Human society has a right to the very best service that every individual can render, and every individual has a right to the best that he can produce in his chosen field. This is our ideal; it is also plain justice; but thus far its realization has been enjoyed only in isolated places.

It has been said that the world owes us all a living; and this is true in the sense that we all are entitled to an opportunity to earn our living—the very best living that we can possibly earn. There are many, however, who are receiving a living without earning it; their work is so poor that they are nearly always overpaid. This is a matter that has not received the proper attention, and every individual should examine his work closely so as to ascertain if he is giving full value for what he receives or not. In this connection we are not speaking of the idle rich. These people have been criticized enough, and it is the fault of the general public that such people are permitted to remain idle. Nor are we speaking of the cunning and the shrewd, those who accumulate fortunes without giving anything of actual value in return. Those people have also been mentioned enough, and the general public could put a stop to their "questionable methods" in twenty-four hours if the moral desire were sufficiently strong. The people to whom we refer in this question of giving value for what they receive, are the workers—all the workers, whether they work with muscle or mind or both. Do all of these people give the world as much as they receive from the world?

It is a question that cannot be answered with mathematical precision; but that a large number of people render such poor service that they are not worth the recompense they receive, of that we are all aware. It is not the untrained laborers, however, that come under this class. Those people receive little enough, and are usually worth more. It is men and women in every known vocation that furnish recruits for the overpaid class. There are men who receive princely salaries who are not worth one-fourth of what they are paid; and there are men and women drawing ten, fifteen, twenty-five and fifty dollars a week that are worth less than half of what they receive. Others again are worth much more than they receive; so therefore what is just and right with regard to recompense does not always prevail.

The reason for all of this is not found in the belief that all employers are unscrupulous on the one hand and deficient in judgment on the other; there are many unscrupulous employers; these seldom pay enough; then there are equally many lacking in sound business judgment, and these pay too much in some instances and too little in others. But the real reason is found in the fact that so many men and women are misplaced. When so many are working where they do not belong there is not only much inferior work, followed by much loss, but there is also much confusion traceable directly to this situation. To properly place the workers in any enterprise, and to arrange the recompense justly in every case, is very difficult when a large percentage of those workers belong somewhere else. It is therefore evident that the problem of each man doing his best and of securing the full recompense to which he is entitled, can be solved only when methods are found for the proper placing of practically everybody. And this can be done.

From the standpoint of society it will be a great day when all who work work where their best talents are put to use; inferior work will be reduced to a minimum; failures will become so rare as to cause neither confusion nor hardship; and poverty will have decreased to such an extent that there will be no difficulty in providing regulation and relief. But from the standpoint of the individual that day will be greater still, for the majority of those who are misplaced would increase their happiness and success from ten to five hundred per cent if given the opportunity to work where they actually belong.

Humanitarians, philanthropists and sociologists will find food for much thought in the fact that every healthy individual in the world has sufficient ability and capacity to earn a comfortable living in that work for which he is naturally fitted. It is, therefore, evident that humanitarian societies could find no greater work than that of aiding all uneducated workers in finding their proper places in the industrial world.

Business men will be interested to know that the success of nearly every meritorious enterprise could be almost doubled if every man connected with that enterprise were actually *made* for the place he had come to occupy. And where each man thus connected had exceptional ability the increase would be even greater.

Such facts, when carefully examined, cannot otherwise than create deep and lasting interest, among all minds, in this great subject. And that all kinds of associations, whether commercial, educational, or philanthropical, will take an active part in solving this problem in their respective communities, is a foregone conclusion. But whatever such bodies of men or women may do in guiding the worker into his proper place, the final solution in each case will depend largely upon the individual. If the individual is taught how to analyze his own talents so that he can determine exactly what vocation he should enter, the problem is solved all around. And this will be the purpose of THE SCHOOL OF GENIUS AND THE PROGRESS VOCATION SCHOOL.

SOME FACTS IN THE CASE

When you analyze your faculties, your capabilities, your ambitions and your natural inclinations, you have the key to the situation. To determine where you belong will then be an easy matter.

* * *

Seventy-five per cent of the failures in the world are due to the man being in the wrong place—in work for which he is not adapted.

* * *

Thousands have started in the wrong vocation because they have taken the first thing that came along. Their first thought has been to earn something, and they have not been taught how to make a temporary position a means through which the right place might be reached later on.

* * *

Be sure that you are where you belong. Be on the safe side. Find out today. Do not waste any time in the wrong place. Life is entirely too valuable.

* * *

To attain the greatest success possible and secure all that you are entitled to in life, you must do good work. But to do good work—your very best work, you must work where you belong—you must be employed in that vocation for which you are naturally adapted. And everybody is naturally adapted for something special.

* * *

Every man or woman who has marked talent can be properly placed the very moment it is determined what that talent is. There are many who have marked talent, who are actually gifted, and do not know it.

* * *

Those who do not seem to have any talent can be placed in a position that

will draw out the best that is in them. And there is enough in any man to make him as successful as he desires to be. But he must bring it out, and he can. The simplest way is to engage in that work for a time that will tend to draw it out. Some kinds of work will tend to suppress the best that is in certain minds, while other kinds will actually bring that best to the surface, though the same work will not have the same effect upon each individual.

* * *

There are many who are afraid to change their present occupations lest they have difficulty in finding something better. But such fears should be banished. When you find your work you will find a better position waiting; but do not leave your present position until you have found your work.

* * *

It is hard to find a good position where you do not belong; it is easy to find a good position where you do belong. Most people seek positions where they do not belong; that is why they find it difficult to get work when they are out of work. And that is why they are never satisfied with the work they finally secure. Everybody should get out of this condition.

* * *

Life is hard when you are misplaced. Life will be easy and agreeable when you are properly placed. It is easy to move forward when you are on the right track, and every effort produces pleasure when you do what you want to do.

Great success does not come from "terribly hard work," but from doing the right thing in the right place.

* * *

You have talent. Impress this upon your mind. Everybody has talent, whether it is evident or not. We all can do something well. We must find that something.

* * *

The only life that is worth while is the life that is constantly moving forward. But to move forward we must be on the right track; we must be on a track that is adapted to our particular vehicle. It will not do to place a ship on a railroad track; nor a train on the water. And yet thousands of people are doing this very thing with their talents and faculties. In consequence, some go under while others are forever standing still, wearing themselves out getting nowhere.

* * *

You may think you know what you are made for because you feel that you desire to do certain things. But such desires are frequently misleading. Your desires, your inclinations, your ambitions and your capabilities—all should agree. If they do not you are confused, and to solve the problem it will be necessary to examine your mind thoroughly so as to determine exactly what ability you really possess. This examination you can make yourself, and when you learn what you are adapted for proceed to develop your talents further and further along that line until you become a rare genius in your chosen field.

Choosing a Vocation

BEFORE choosing a vocation or deciding upon a career, every known fact that can possibly throw light on the subject should be sought, and no final decision should be made until that work for which one is best adapted has been determined with a certainty. Life is so valuable that nothing less than expert advice should be heeded in the choosing of a life-work. The idea of going to work simply to make a living must be abandoned absolutely. To go to work to make a life—the largest and richest and best life possible, should be the purpose, and when this is done a much better living will be made in every case. Those, however, who cannot secure expert advice as yet, should not make

final arrangements until they do, and in the meantime they should do the best they can. It is better to work temporarily, at a small salary, in the best position you can secure, while you are *finding yourself,* than to settle down for life, in a better paying position, where you do not belong. And while you are trying to find yourself the following principles and ideas may be considered with profit:

1. Do what you like, provided you are certain that your likes originate in the heart of your own nature. If you cannot do what you like now do what you can do now and steadily work yourself into what your heart seeks most deeply. What you want to do you will have the opportunity to do if your "wanting" is deep, continuous and strong. Persistent desire will find the way to act and the way to win.

2. If you like a number of things choose what presents the best opportunities. Then stand by your choice, and improve your ability and efficiency in that direction constantly.

3. If you do not like anything in particular, begin with what you can do now; then proceed to awaken your subconscious mind; increase your ambition to be and to do; arouse and improve all your faculties in every way possible, and try to make alive every atom in your being. Ere long you will begin to desire certain things better than others. Then you can determine upon your career and prepare yourself accordingly.

4. Before you decide what you really feel that you would like to do, be sure that your preference is genuine, that it comes from your inner nature, and is not the result of suggestions or probabilities from without. Many a person creates an artificial desire for something because it looks good. Gradually, this desire becomes so strong that it blinds his judgment; and being carried away by it, he goes headlong into failure.

5. If you find that you have a very deep and strong desire for a certain work, a desire that will not down, do not give it up in case you should have to do something else in the meantime. Make all lesser and temporary work a means of preparation for the greater work you have in view—that work you feel you are adapted for. And continue to positively expect that you will soon have the opportunity to do what you want to do. However, you will not hasten that day by shirking your present work, or by disliking what you are doing now. Place your whole heart and soul in your present work, no matter how insignificant or uncongenial it may be; then determine that everything you do—every thought and every action—shall push you forward, nearer and nearer, toward that ideal occupation that you desire to make your own. Thus the good work you do in the present will build you up so that you may the sooner enter the more congenial work for which you are making preparations. Bring out your best where you are now and you will be far more successful when you actually take up your vocation.

6. It is the man who is always wanting something better, but who never tries to make the best of what he has, who will fail to realize his heart's desire. He is doing nothing now to prepare for the future; he is not placing a single stone in the foundation of his greater ambitions; therefore he has nothing upon which to build.

7. It never pays to be dissatisfied with your present work. Be determined that your present work shall make for you something better, and it will. On the other hand, do not get into a groove, and do not think that what you are doing now is about the best that you can do. If you are in your proper place, aim to improve yourself constantly so that you may do better and better in that vocation. If you are not in your proper place, make your present work the direct means through which you may get to where you belong.

8. Whether you are satisfied or not with your present position, analyze your talents psychologically. Try to ascertain with a certainty what is strongest and best in your mental and personal make-up. Every year presents new opportunities, and you want to know what is in you so as to be prepared to improve

yourself along the most profitable lines, and take advantage of better things as they appear.

Psychological Tests

TO determine what is in the mind, and what faculties have the greatest capacity as well as the greatest active possibilities, every part of the mind should be tested psychologically. That is, certain mental processes should be placed in action at frequent intervals with a view of finding the deepest and strongest centers of mental activity. When this is done it will be a simple matter to decide upon one's vocation, as each line of work demands its own group of faculties.

The first test is of a general nature, and may be applied in this manner:

Impress upon your mind five or six things that you feel you might like to do. Select only those vocations that are within your mental capacity, as far as you understand it, and which you are quite sure you could like. Think of them deeply and attentively, each in their turn, for a few minutes. Try to enter into the nature, the requirements and the spirit of each one. Then watch in which one you feel the deepest interest, and note as clearly as you can, in which one your mind seems to work with the greatest ease. Do you find it easy and natural to "see yourself" doing one kind of work, but not so easy doing the other? If so, you are getting a clue.

Try the experiment again the next day and note if results are the same. If they are you are possibly on the right track; however, repeat the experiment every day for two weeks or more. If you find your mind running toward a certain one vocation each time, that is most likely the work you are best adapted for; but you must not decide finally until you have tested your leading faculties.

Another test would be to ascertain whether the mind acts more easily in the world of ideas or in the world of things. This is very important, as it constitutes the dividing line, so to speak, between the two great fields of human activity. If you find that your mind acts more easily in the world of ideas, you belong in some professional pursuit; but if it acts more easily in the world of things, you belong in some industrial pursuit.

To proceed with this test write down the names of ten commercial products on one sheet of paper, and the names of ten human qualities on another sheet. The commercial products may be such as locomotives, furniture, flour, typewriters, etc. The human qualities may be such as love, justice, courage, character, intelligence, etc. Quiet your mind for a few moments; then proceed to give your attention to the commercial products. Take each one in turn and "think it over." Try to picture its various parts, and try to realize its full use, its importance, its origin, and whatever else may be connected with its place in the world. Then note what interest your mind took in each stage of the experiment.

Later in the day take the human qualities in the same way; and when you are through, try to determine in which group you experienced the deepest interest. Repeat the experiment every day for some weeks. If you feel the deepest interest in the commercial products at each experiment, you can almost say with a certainty that you belong in the industrial world. But if your interest goes invariably to the human qualities, you belong in the professional world. Should you feel more interest for the one group one day and more for the other the next day, you have strong faculties both in the world of application and in the world of mental creation; and therefore all your faculties will have to be tested individually before you will know exactly where you belong.

The two foregoing tests will be found extremely interesting, and in a general way will prove highly valuable. In fact, in many cases these two tests alone will prove sufficient in choosing the right vocation. The testing of each individual faculty, however, will be necessary in most cases, and to secure exactness, should be applied in all cases. But the two already given should be applied first. The others, together with all the information anyone may need in choosing the right vocation, will be given in these columns later.

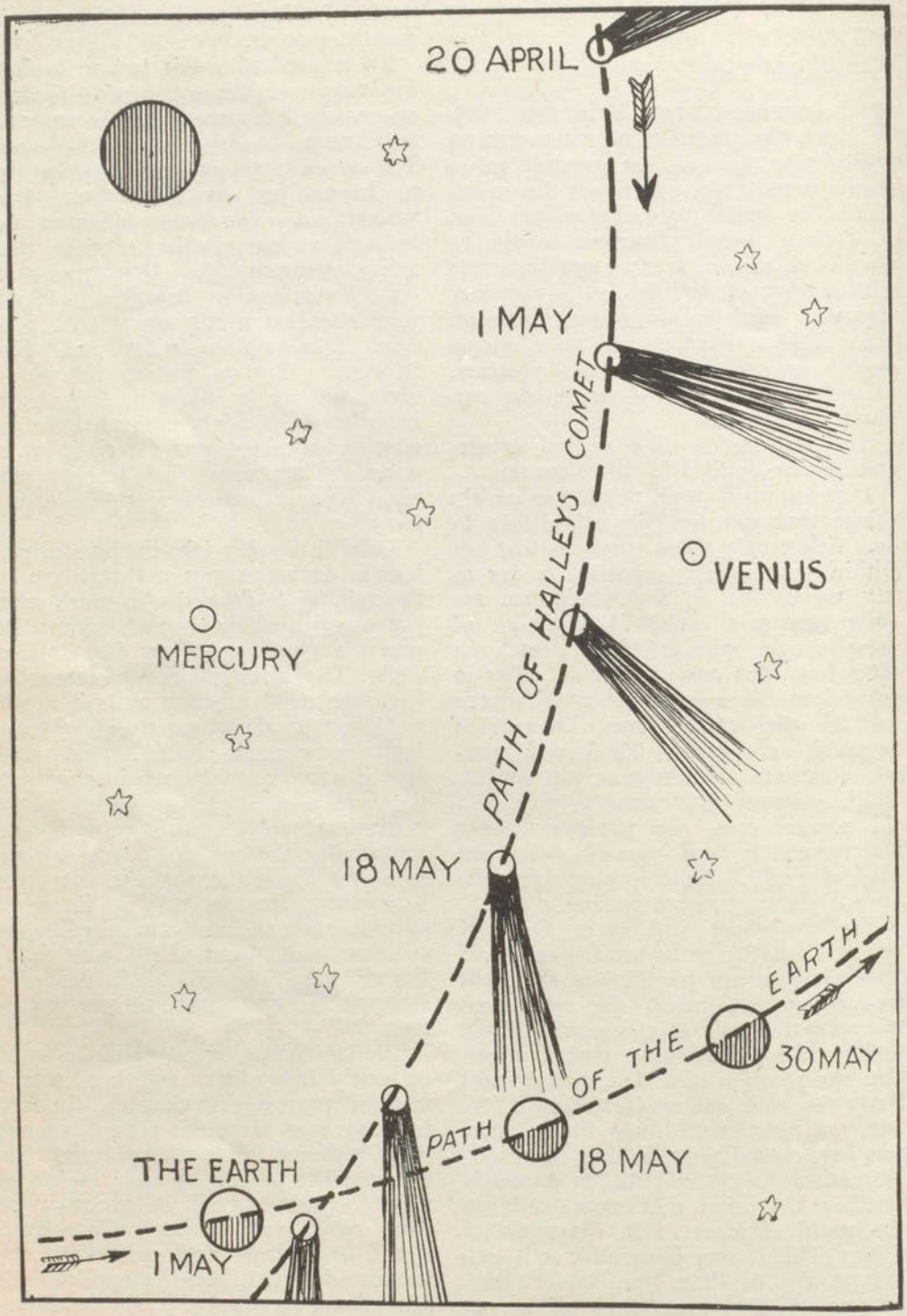
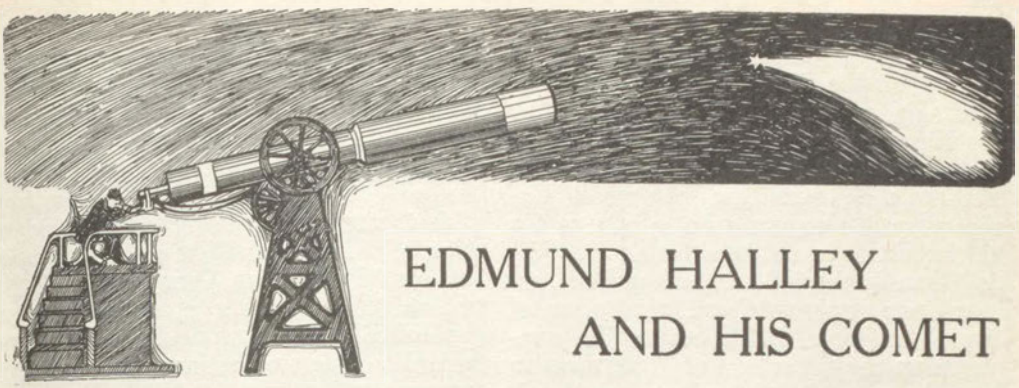


Chart Showing Course of Halley's Comet Through the Earth's Orbit



EDMUND HALLEY AND HIS COMET

By

WALDEMAR KAEMPFFERT

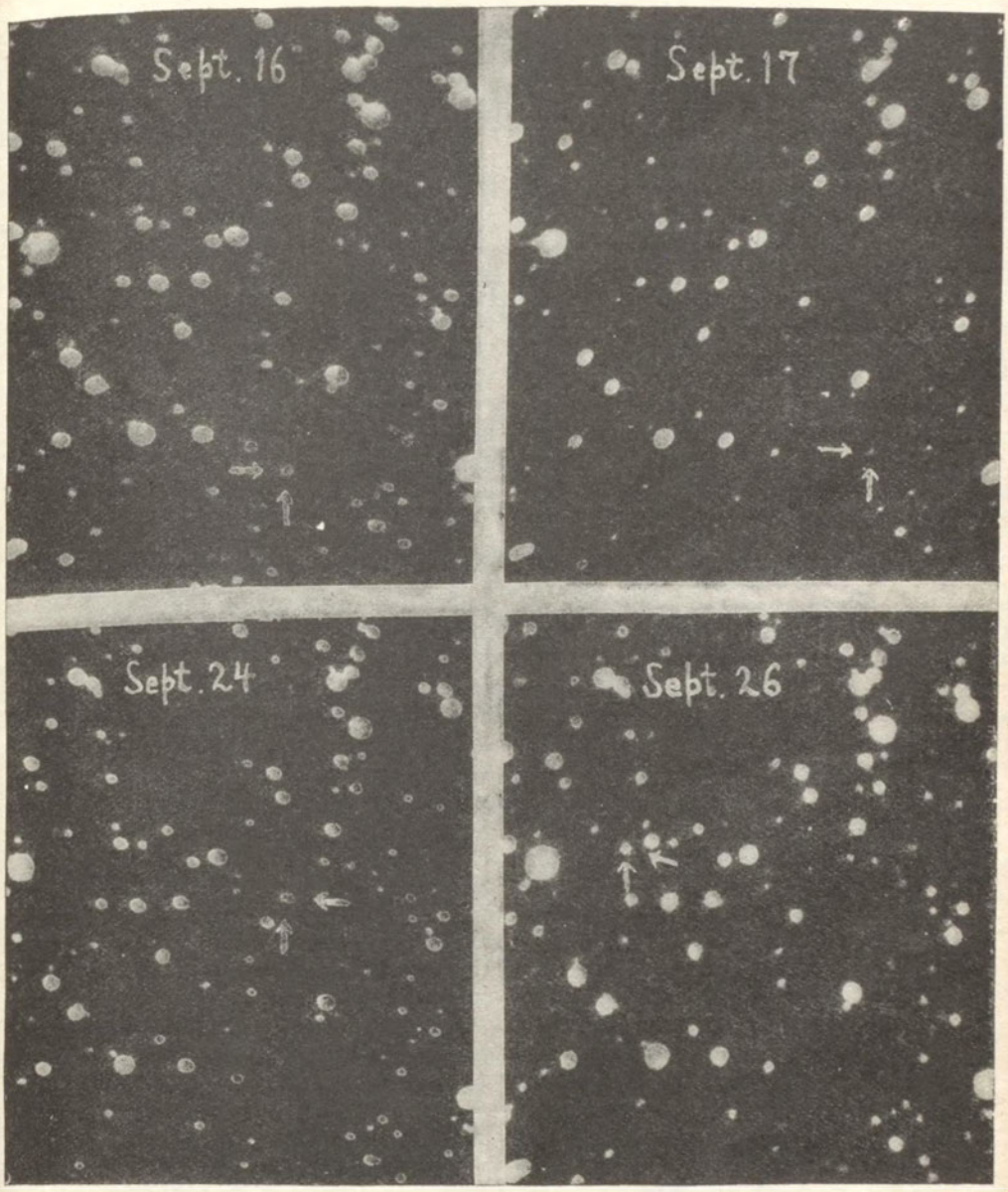
WHATEVER supernatural qualities might have been attributed by the ancients to the heavenly bodies, the planets were at least so regular in their motions that their various phenomena could be predicted. But the comet, with its brilliant head and flaming tail, was so uncertain in appearance that it could not be regarded otherwise than as a divine omen to announce some remarkable event or to forebode evil, particularly pestilence and war. Even to Elizabethan times it was popularly supposed that royal deaths were heralded by these brilliant messengers in the sky; for in Julius Cæsar, Shakespeare observes: "When beggars die, there are no comets seen; the heavens themselves blaze forth the death of princes." In some cases comets have been associated with misfortunes, not merely as anticipating or announcing them, but as the actual causes. Seneca's statement that "This comet was anxiously observed by everyone, because of some great catastrophe which it produced as soon as it appeared, the submersion of Bura and Helice" referred to a very brilliant comet which appeared in 371 B. C., about the same time that these two towns of Achaia were swallowed up by the sea through an earthquake. Yet a comet was not always an evil omen, for that appearing in 344 B. C. was held to announce the success of the expedition undertaken in that year by Timoleon of Corinth against Sicily. "The gods by an extraordinary prodigy announced his success and future greatness; a burning torch appeared in the heavens throughout the night and preceded the fleet of Timoleon until it arrived off the coast of Sicily." A comet which appeared in 43 B. C. was generally believed to be the soul of Cæsar on its way to heaven. Josephus thought that the destruction of Jerusalem was announced by several prodigies in A. D. 69, among them a sword-shaped comet which is said to have hovered over the city for the space of a year. Another classical instance may be quoted from Pliny, who states in his "Natural History" that "a comet is ordinarily a very fearful star; it announces no small effusion of blood. We have seen an example of this during the civil commotion of Octavious." When the comet of A. D. 79 appeared, Vespasian refused to be intimidated by the frightening interpretation placed upon it. "This hairy star does not concern me," he is reported to have said: "it menaces rather the King of the Parthians, for he is hairy and I am bald." Not long after the appearance of the comet he died, with the probable result that the prophecies of the imperial soothsayer were more highly regarded by his successor.

The ancient Greeks and Romans were not the only people who took cometary apparitions seriously. The comet of A. D. 1000 created general consternation and lent color to the prevalent notion that the Christian era could not possibly run into four figures. The comet, which blazed forth in 1066 and which was none other

than Halley's, was believed to presage the success of the Norman Conquest. Accordingly, the invasion of England by the Normans "guided by a comet" is depicted on the famous Bayeux tapestry. Perhaps the superstition with which Europe regarded comets even so late as the 16th century is nowhere better exemplified than in the following oft-quoted passage from Ambroise Paré, the father of French surgery. "This comet," he comments on the apparition of 1528, "was so horrible, so frightful, and produced such great terror in the vulgar, that some died of fear, and others fell sick. It appeared to be of excessive length, and was of the color of blood. At the summit of it was seen the figure of a bent arm, holding in its hand a great sword, as if about to strike. At the end of the point there were three stars. On both sides of the rays of this comet were seen a great number of axes, knives, blood-colored swords, among which were a great number of hideous human faces, with beards and bristling hair."

By the time of Tycho Brahe, while comets were not satisfactorily explained, yet they were being considered in a more rational way. On the appearance of the brilliant comet of 1507 Tycho, satisfied himself that the strange body was at least three times as far off as the Moon and also that it was revolving around the Sun in a circular orbit at a distance greater than that of Venus, thereby effectually disposing of the old idea that comets were generated in the higher regions of the earth's atmosphere. It was but natural that Kepler, as a follower of Tycho, should have paid especial attention to comets. Kepler believed that comets were celestial bodies which moved in straight lines and after having passed the Earth recede indefinitely into space. Assuming that these strangers in the heavens would never reappear, he did not consider that their paths required serious study, for which reason he took no pains to ascertain their movements and to test his theory. Before Kepler, Jerome Fracastor and Peter Appian had observed that a comet's tail always points away from the Sun, no matter in what direction it may be traveling, and with this observation Kepler agreed, adding as an explanation the supposition that the tail was formed by rays of the Sun which penetrated the body of the comet and carried away with them some portion of its substance. After due allowance has been made for the change in our conception of the nature of light, this theory is of interest as an anticipation of the modern view of comet's tails. In his "Treatise on Comets" (1619), in which the foregoing observations were published, Kepler found himself compelled to refer to the meaning of the appearance of a comet and its influence on human affairs. At that time there were striking events enough in the affairs of Europe to prove any theory of the influence of comets on human life. He suggested, rather naively, perhaps, in view of more modern fears as to the outcome of a collision between the Earth and one of these moving bodies, that possibly actual contact with a comet's tail might produce pestilence. Beyond this, however, he did not go much farther than to express the pious and certainly non-committal opinion that one of the uses of a comet is to remind us that we are mortal. He realized, however, that comets are very numerous; for he states "there are as many arguments to prove the motion of the Earth around the Sun as there are comets in the heavens." The first and most important contribution to the true explanation was made by Dörfel, who proved from the comet of 1681 that the orbits of comets are either very elongated ovals or parabolas and that the Sun occupies a focus of the curve. Newton, in his *Principia,* reached the same conclusion a few years later and established it as a universal law by incontrovertible mathematical proof.

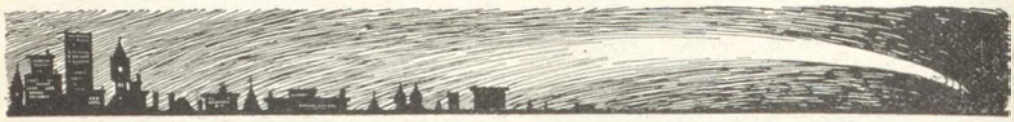
It was a brilliant thought of Newton's that led him to consider whether gravitation toward the Sun could not explain a comet's motion just as well as that of a planet. If so, as he took pains to prove in the beginning of the *Principia,* such a body must move along an ellipse or in one of two other allied curves, the parabola and hyperbola. Newton worked out the case of motion in a parabola, which is mathematically the simplest, and found that for a comet which had attracted much attention in the winter 1680-1, a parabolic path could be found, the calcu-



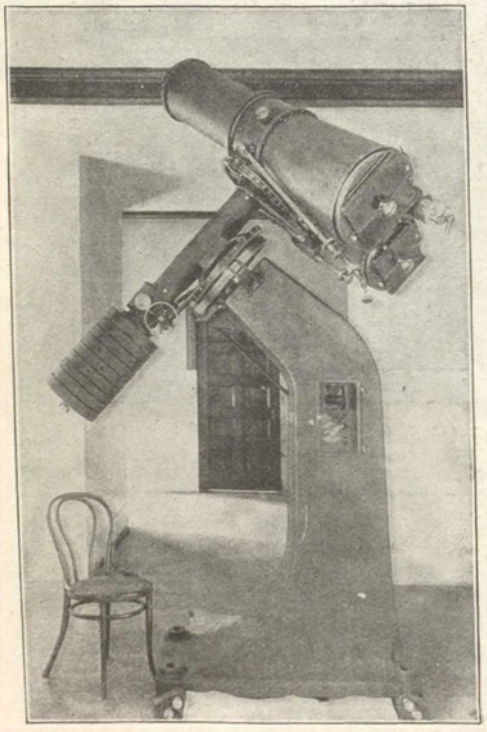
Halley's Comet, September 24, 1909 (13 days after discovery)
Distance from the earth, 282,000,000 miles. Velocity of approach to earth, 32 miles a second. The arrow indicates the comet in each picture. Not a single one of the stars in the photograph is visible to the naked eye

lated places of the comet in which agreed closely with those observed. In the later editions of the *Principia* the motions of a number of other comets were investigated with a similar result. It was thus established that in many cases a comet's path is either a parabola or an elongated ellipse, and that a similar result was to be expected in other cases. This reduction to rule of the apparently arbitarary motions of comets, and their inclusion with the planets in the same class of bodies moving round the Sun under the action of gravitation, may fairly be regarded as one of the most striking of Newton's discoveries.

Edmund Halley (1656-1742), who had been a friend and active associate of Newton's and assisted him for several years in the preparation of the *Principia,* con-



tinued Newton's cometary studies. Indeed, he did more than any man of his time to popularize the idea of universal gravitation by computing the paths of comets which appeared in 1680 and 1682, and especially of the comet of 1531, recorded by Appian, and the comet of 1607, described by Kepler. In his *Synopsis of Cometary Astronomy,* published in 1705, he plotted 24 cometary orbits. Discussing in detail a number of these he was struck with the resemblance of the paths described by the comets of 1456, 1531, 1607 and 1682, and the approximate equality in the intervals between two successive appearances. There was historical record of a comet in 1380, as well as in 1305, for which reason he concluded that all these comets were really different appearances of the same body, which moved around the Sun in an elongated ellipse in a period of about 75 to 76 years. He correctly explained the varying intervals between two appearances by planetary acceleration and retardation, and proceeded boldly to predict the reappearance of the comet in 1758. Past the prime of life when he uttered the prophecy, he pathetically addressed a patriotic plea to his countrymen that reads: "Wherefore, if according to what we have already said, it should return again about the year 1758, candid posterity will not refuse to acknowledge that this was first discovered by an Englishman." As the time approached for the reappearance, Clairaut computed the various perturbations which might have affected the comet's journey. His calculation showed that there might be expected a retardation of 100 days by Saturn and 518 days by Jupiter. On Christmas Day, 1758, a month and a day before the date assigned by Clairaut, and in the year announced a half century before by Halley, the comet was actually discovered by George Palitzsch, of Saxony. A great astronomical prophecy was fulfilled, and a new member was added to the solar system. The erratic and fear-inspiring comet was brought into harmony with other members of the solar system and subjected to the fundamental calculations of the astronomer. Whatever superstition had attached to these wonderful apparitions had now all but passed.



The Bruce Photographic Telescope
With this telescopic camera photographs of Halley's comet will be made almost hourly at Yerkes' Observatory

In 1835 Halley's comet duly reappeared and passed through its perihelion within a few days of the time set for it by astronomers. On September 11, 1909, it was discovered on photographic plates by Dr. Max Wolf, of Heidelberg, long before it attained telescopic visibility.

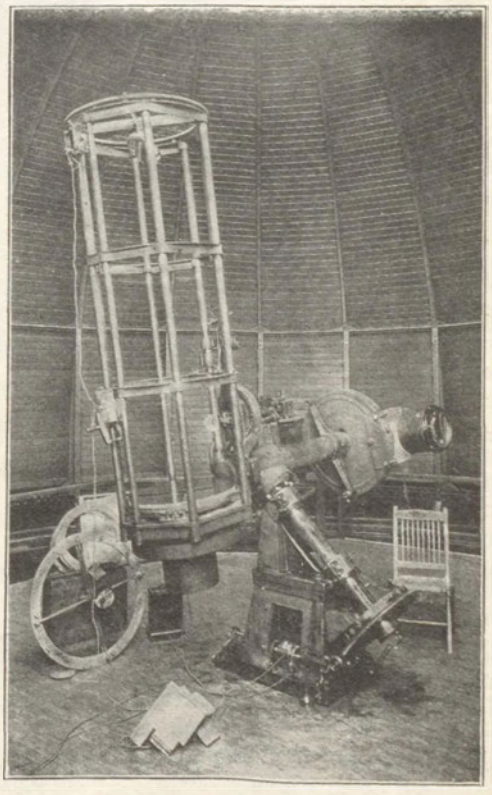
In the study of Halley's comet much attention has been devoted to its earlier history recorded in Chinese and European annals by Messrs. Cowell and Cromelin of the Greenwich Observatory. According to their painstaking researches, Halley's comet must unquestionably be identified with that of 608, 837, 912, 1006 (the year of the Norman Conquest) and 1453.

The comet of B. C. 87 has been identified with fair certainty and that of B. C. 240 with some probability. The comet of B. C. 467 may possibly have been Halley's.

In modern times comets have been associated with some important development of scientific theory rather than with historical events. The comet of 1811, visible from March 26th of that year until August 17th of the following year, received the attention of Sir William Herschel, who discovered that it shone partly by its own light, which increased in brilliancy as it approached the Sun. Its tail of 100,000,000 miles suggested to Dr. Olbers the thought that electrical repulsion of some kind was the cause of the phenomenon. One of the most famous of comets, was that discovered by Pons of Marseilles, November 26, 1818, and known as Encke's comet. In the calculation of its orbit and other elements Encke found that it revolved about the Sun in a period of 3 1-3 years, which is considerably shorter than that of any other known comet. Furthermore, he established its identity with comets seen by Mechain in 1786, by Caroline Herschel in 1795, and by Pons, Huth and Vouvard in 1805. Encke's calculations, after establishing its periodicity, assigned the date of May 24, 1822, for its next return to perihelion. It was detected at Sir Thomas Brisbane's Obesrvatory at Paramatta by Ruemker very nearly in the position indicated by Encke. This was only the second instance of the recognized return of a comet, so that Encke's astronomical achievement compares favorably with Halley's.

The periodic comet, discovered by the Austrian officer, Biela, February 27, 1826, has a history that is astronomically startling. When first seen in 1846 Biela's comet presented no unusual appearance. Gradually, however, it became distorted and elongated. Within two months it split into two and remained visible as a double comet until April 16th of the following year. This striking division was noted by many astronomers at different observatories, and thus established what Seneca had reproved Ephorus for supposing to have taken place in 373 B. C., and what Kepler had noted in 1618, but without convincing astronomers at large of the correctness of his impression. These two Biela comets contained a small amount of matter and performed their revolutions around the Sun independently without experiencing any appreciable mutual disturbance, which indicated that at an interval of only 157,250 miles their attractive power was virtually inoperative. In 1852 Biela's comet again appeared in its double form, but since that time has not been observed. The disruption occasioned by its proximity to Jupiter in 1841 is believed to have been the beginning of its ultimate disintegration.

The greatest comet of the 19th century



The Two-foot Reflector of Yerkes' Observatory This instrument will be used in the study of Halley's comet

was discovered by Donati at Florence on June 2, 1858. By the end of September, the comet had reached its perihelion. Its tail, when it attained full development, curved magnificently over more than a third of the visible hemisphere, equivalent to a length of about 54,000,000 miles. For the 112 days during which Donati's comet was visible to the naked eye, the fullest observations were made. To complete the journey around its enormous orbit, extending out into space to five and a half (5½) times the distance of Neptune, a period of more than two thousand (2,000) years is required, so that its next return should be about the year 4000 A. D. It was computed by M. Faye that the volume of the comet was about 500 times that of the Sun, but that the quantity of matter it contained was only a fraction of the Earth's mass, thereby proving that the material of which a comet's tail is composed must be much more rarefied than the most perfect vacuum which can be artificially produced. Indeed so tenuous is a tail that stars are seen behind it without dimunition in brightness. A mist of a few hundred yards in thickness is sufficient to hide the stars from our view. Our knowledge of the extremely rapid transformations in the tails of comets dates from the photographs of Swift's comet of 1892, taken at the Lick Observatory by Dr. E. E. Barnard. While insignificant visually, and but fairly visible to the naked eye, Swift's comet showed upon the photographic plates extraordinary and rapid transformations. One day its tail was separated into at least a dozen individual streamers; the next it presented only two broad streamers. Still later it again separated into numerous strands, with a great mass, apparently a secondary comet, appearing some distance back of the head in the main tail, with a system of tails of its own.

The photographs of Brook's comet in 1893 showed such an extraordinary condition of change and distortion in the tail as to suggest the probable collision of the tail with some resisting medium, possibly a stream of meteors, such as we know exist in space. The series of photographs obtained of this comet frequently showed great masses of cometary matter drifting away into space, probably to become meteor swarms. Had it not been for photography the comet, instead of proving to be one of the most remarkable on record, would have passed without special notice; for scarcely any trace of the disturbance was visible in the telescope.

The application of photography to cometary studies has been the important feature of the investigation of later comets, none of which since 1882 has been marked by exceptional brilliancy. Daniels' comet of 1907, and Morehouse's of 1908 furnished excellent opportunity for photographic study. Each year so many comets are discovered that numbers are assigned to them.

On all photographs a comet appears as a small disk somewhat brighter near the center. As the comet approaches the Sun the disk lengthens. Gradually a tail is formed, which is always turned *from* the Sun, and which grows brighter and longer. Later the head develops a carona or envelope surrounding a distinctly marked nucleus. Some comets have more than one tail. One appeared in 1774 that had no less than six tails, symmetrically disposed (if one can trust the pictures handed down to us) in the figure of a half-opened fan. Others are still more peculiar in appearance, having, besides a tail in the usual position, a second "unconformable" tail, at right angles to the first, or inclined to it at some incongruous angle. The process of tail formation is simple and easily observed. In the forward part of the nucleus, great agitation can be noticed. Jets or streams of misty matter are propelled away from the Sun, as if by a mighty solar wind. As the comet nears the Sun the tail increases in length and reaches its greatest splendor at about the time of perihelion passage.

Tail formation of a comet is to-day quite as interesting as it was to Kepler in 1619, when he stated that the effect was due to the repulsive action of the Sun's light. Newton argued that the comets' tails only apparently refused to obey his law of gravitation and that they were like smoke floating upward because it is lighter than the surrounding air. The germ of the right explanation, however, was planted by Euler, who was, perhaps, the first to see that waves of light exert a pressure upon the body

which they illuminate. Olbers assumed that the formation of a tail was due to expelled vapors on which two forces, solar and cometary, acted and balanced each other. In other words, he believed that the tails were emanations, not appendages, and consisted of rapid outflows of highly rarefied matter which had become permanently detached from the nucleus. His theory served for many years. In an examination of various comets' tails Bredichin found that the curvilinear shapes of the outline fall into one or another of three special types. He calculated that a repulsive solar force necessary to produce the first type was about 19 times as great as the attraction of gravitation. For tails of the second type, a repulsive force about equal to 3.2 to 1.5 times that of gravitation was required. Those of the third type would require a repulsive force about 1.3 to 1 times that of gravitation. Those parts are nearly inversely proportional to the atomic weights of hydrogen, hydrocarbon gas and iron vapor. Thus Bredichin theoretically arrived at the chemical composition of each type of tail. While he was unable to demonstrate that the tails were the result of electrical action, yet he assumed some hypothetical repulsive force which electricity seemed to explain better than any other.

Dr. E. E. Barnard in 1905 stated that a repellant influence of some sort must come from the Sun and with it he included an ejecting force proceeding from the comet itself and a resistant force of some kind. The repellant force from the Sun is to be found in the pressure of light, which J. Clark Maxwell mathematically proved must be exerted by light rays. The actual existence of "radiation pressure," as it is now termed, was not experimentally demonstrated for many years. In 1900-1901 it was established as a scientific fact in Russia by Lebedey, and in America by Nichols and Hull. This principle, Professor Svante Arrhenius applied cosmically and held re-

Morehouse's Comet, October 1, 1908
Remarkable for its very rapid transformations and for the changes which took place in its tail. Because the telescopic camera was turned to move with the comet, the stars appear as streaks

sponsible for the generation of streams of matter flowing from the comet's head. That light-pressure should thus sway matter seems so incredible that some explanation seems necessary. Light-pressure overcomes gravitation because it acts on surfaces rather than on masses. Divide a ball of lead weighing one pound into particles of microscopic minuteness. The entire weight is still one pound, but the particles occupy a vast area compared with their mass. Particles of a certain size (1-2500 inches) will be poised in space absolutely motionless, because solar gravitation and light-pressure exactly counterbalance each other. When that critical point is passed and subdivision is carried still further, the pressure of light triumphs over gravitation and hurls each particle out into space. When examined with the spectroscope, comets' tails show a faint continuous spectrum, produced doubtless by sunlight reflected from small particles. Consequently the light pressure theory has much to commend it. In addition to light pressure the electrical energy of the Sun must be called upon to explain the occurrence of tails which are ejected from the nucleus with a force that may be as much as 40 times more powerful than gravitation. The Sun, we must assume, is a globe negatively charged with electricity which acts on the negatively-charged molecules constituting the gas which surrounds the comet's head. This action is so powerful that the minute particles are ejected from the nucleus with a force that is beyond the possibilities of light pressure.

The dread of the possible evil which might accrue if the Earth encountered a comet furnishes excellent material for the modern sensational journalist. The Earth acutally did pass through the tail of the comet of 1861. At about the hour when it was calculated that the encounter should have taken place a strange auroral glare was seen in the atmosphere, but beyond this no effect was perceptible. On May 18, 1910, the Earth will be plunged in the tail of Halley's comet, probably with the same attendant phenomena. The first notable instance of general interest in a collision occurred in the case of Biela's comet. Certain calculations published by Olbers in 1828 showed that on October 29, 1832, a considerable portion of its nebulous surroundings would actually sweep over the spot, which, a month later, would be occupied by our planet. It needed no more to set the popular imagination in a ferment. Astronomers, after all, could not be held to be infallible, by an alarmed public. Their computations, it was averred, which a trifling oversight would suffice to vitiate, exhibited clearly enough the danger, but afforded no guarantee of safety from a collision, with all the terrific consequences frigidly enumerated by Laplace. Nor did the panic subside until Arago formally demonstrated that the Earth and the comet could by no possibility approach within less than fifty millions of miles. At various times the discussion of the general question has continued. An interesting summary of the matter has recently been given by Professor William H. Pickering. After dismissing Babinet's conclusion that a collision is likely to take place once in 15,000,000 years, he computes that the core of one comet in about 100,000,000 will strike the Earth. In the last half of the last century 121 comets, including returns, penetrated the sphere of the Earth's orbit. Therefore, we should expect to be struck by the core of a visible comet once in about 400,000,000 years and by some portion of the head once in 4,000,000 years. Comets' orbits are more thickly distributed near the ecliptic than in other regions of the sphere. Hence collisions will occur rather more frequently than this, but hardly as often as once in 2,000,000 years. Since it has been estimated that animal life has existed upon the Earth for about 100,000,000 years, a considerable number of collisions, perhaps as many as fifty, must have taken place during that interval, evidently without producing any very serious results.

THE LIFE WORTH WHILE

By

LIDA A. CHURCHILL

Author of "The Magic Seven," "The Magnet," "The Master Demand," etc.

THE Life Worth While must, necessarily, be the rightly-emotioned life. No life is greater than its soul, and no soul is greater than its emotions.

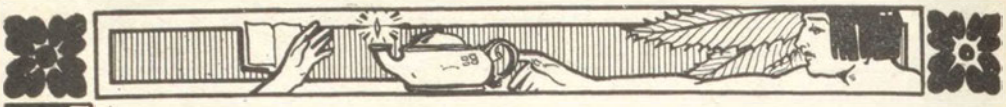
What are emotions? Thoughts held in place long enough and strongly enough to become feeling; and it is of feeling that one's life-house of bondage or of freedom, of unhappiness or of happiness, of failure or of success, is made.

"Do you know where all the snags are?" was asked of a man who had applied for a position as pilot on the Mississippi river. "Reckon not," was the reply, "but I know where the safe currents are, and I don't waste time meddling with the snags." One who steers along the currents of high, sweet, sane emotions need have no fear about their opposites.

It is inevitable that one will be governed by some kind of emotions. It thus follows that if he is to be master of his life, he must choose, regulate and develop his emotions as the builder of a boat selects the sails and adjusts the rigging and the rudder that will best serve the craft under consideration. A strong, unreasoning and unreasonable emotion is like a large sail on a small boat, which is full-spread and is given, ungoverned and unregulated, to the wind, and which forms a one-sided, unadjusted force, which only calm and determined intervention can hinder from capsizing the boat, and so drowning, or seriously injuring, its occupant.

What are insanity, jealousy, hatred, malice, licentiousness, avarice, habitual depression? Emotions! Thoughts that have gone all one way, that are out of balance. The overweight sail is being allowed to drag at the boat, and if no strong and reasonable intervention comes, will capsize it, causing destruction or serious detriment.

In the language of the "practical" man—who is often the most unpractical—it "pays" to have uplifting, en-

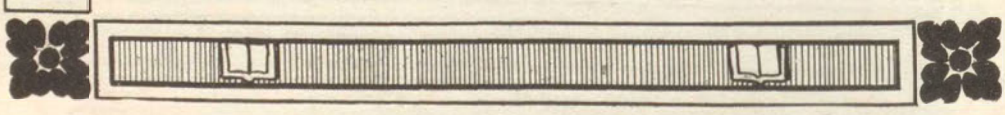


couraging, jubilant and stimulating emotions. It means not only comfort of mind and peace of heart to steer in the current of pleasurable emotions, but actual dollars and physical furnishings and belongings. The record that is clean, the figure that is erect, the face that is alight, the glance that is steady, the countenance that is cheerful, the thoughtfulness and courtesy which are unconsciously habitual—all the result of right emotions—win, finally if not at once, the important position, capture the large salary, secure the desirable friends.

The person who has learned to guide his spiritual bark away from the rocks and sand bars of unhappy, belittling, disintegrating emotions, has learned a secret which will serve him on every plane, spiritual, moral, physical, and make for him a life whole, wholesome and stimulating.

The Life Worth While, that it may be, and continue to be worth while, will choose the work that chooses it, and so, being impelled by its own inner current of power and instructed by its instinctive and God-given wisdom, will work out its best possible accomplishment. One who is trying to live his life according to another's pattern and directions, or who is here and there tucking in "shreds and patches" of imitation and make-believe, is spoiling, or stultifying, his own design, making it a crazy quilt of emotions and struggles, which can form no harmonious or adequate whole.

What is one's own life? It is the life that plays its part in absolute accordance and harmony with the keynote which has been given it by its Creator for every one has a keynote with which he makes discords only at his peril; it is his spirit lived out from his center, as the rose pulses forth from the heart of the bud; his thoughts, his convictions, his talents, his tastes, which, if given their legitimate place, prominance and power, will lead to his work, to his expression, to his satisfaction; will make him fit into his place in the world-plan, take his position in the world-movement, and lead to the constant growing towards his ultimate ideal. In whatever degree one allows himself, or is persuaded by others, to be removed from the position wherein he can exercise his natural powers and give play to his inherent inclinations, in just this degree is he weakened and incapacitated for his best possible thinking, doing and be-

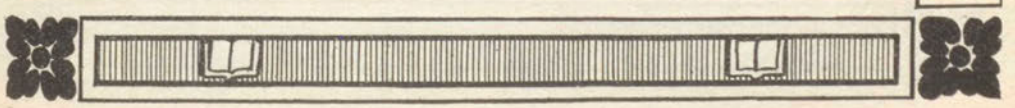


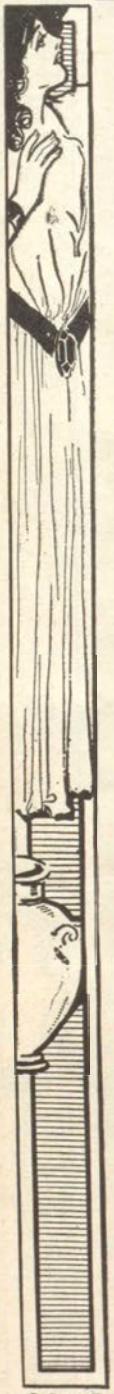
coming. Original people, ideas and things are always in demand and are regarded as precious. Imitations are held cheap, and no large prices or prizes are offered for them. He who originates is an artist; he who copies is an artisan. Who would not prefer to hear an uncouth, ungrammatical speech straight from a brain alive with conviction and a heart fired with earnest belief, than to listen to an oration perfect in diction and painstaking in rhetoric, which had been learned from a book of "Best Selections?" Which of us would not choose a letter of ten words permeated with solid sense or with touching tenderness rather than ten pages copied from a "Polite Letter Writer?"

One's very own work is the only work that the life worth while should tolerate. Only by living it can he command the force, the wisdom and the happiness, which are as much a part of the rightly-chosen vocation as its fragrance is of the flower.

The Life Worth While decides and wills that its general direction shall always be upward, which is the God-ordained direction of evolution. "It makes not so much difference where we stand," declared Dr. Oliver Wendell Holmes, "as the direction in which we are moving." Though the great ship may be tugged out of its course for a few hours by an irresistible wind, or tossed aside from its destined route by a tornado, it rights itself, puts back to its original track, and "comes into port greatly," not having succumbed to defeat, but proved its mastery over disaster, by its wrestle with strong elements.

"In the beginning was the Word." Of course! There would be no beginnings were there no words. One's word, spoken in the innermost place of his soul, must start the vibrations that will relate him, and keep him related, to the everlasting supply of the strong power that is drawn by strong purpose, the high inspiration which high demand impels, the true wisdom which a true soul craves. Like attracts like. As truly as every color has its complementary color, which blends with it and enhances it, so every spirit has its complementary spirits which enhance its powers and possibilities, for good or evil, and which are inevitably attracted by that which is like themselves, from both the visible and invisible worlds. Every strong thought, every resolute resolve, every clear-

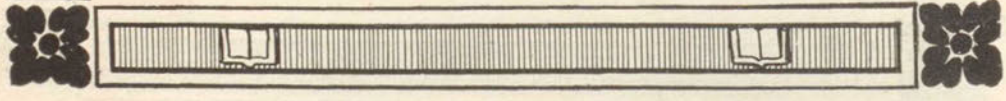




cut decision, is a mental nucleus around which will surely gather those spiritual influences, which are in sympathy with it, thus adding many fold to its strength and usefulness or destructiveness. The will makes the emotions and the emotions make the man. If the prow of the life-ship is kept pointed resolutely towards the desired and desirable port, though there may be tossing winds and tormentng tides that endanger for a day or pull the bark aside for a night, the course will be regained, and the soul's captain will feel his mastery more sure because the temporary blowing about has not meant turning aside.

The Life Worth While is not afraid to be called or considered "singular." "Everybody does these things. I can't afford to stand aside and be called odd and queer," was the reply of a youth who was being remonstrated with for drinking, gambling and indulging in other fast practices. The reflexing person knows that there are just two things to do: Follow the majority, which in matters of high morality, character-making and reforms, is always wrong, or to stand with the minority, with those who are considered, until their strength and numbers have greatly increased, "singular."

And it is most certainly not the person who runs with the rabble that has the most or best companions; that commands comradeship, appreciation, satisfaction. It is he who stands apart, unafraid, with his best self and his own purpose and properly-keyed emotions, who draws all needful people and things unto him. That century is greatest in which man, not men, is greatest, in which unaccompanied men and women stand forth, like Venus or Jupiter in wide, unoccupied sky-spaces, alone with their purpose and principles, thinking not of the censure or the approval of others. Paul and Pythagoras, Copernicus and Newton, Savonarola and Luther, Lincoln and Darwin, Phillips Brooks and Commander Booth, Lucy Stone and Mary A. Livermore, Clara Barton and Frances Willard were all "singular." Not a soul among them was afraid to stand alone and be regarded as "odd and queer," if this was a necessary condition to the wished-for accomplishment. Not one of them did what "everybody" did. And how each was loved, admired, confided in, thronged by those who considered it a privilege to touch his or her hand or to hear a personal word from his or her lips!

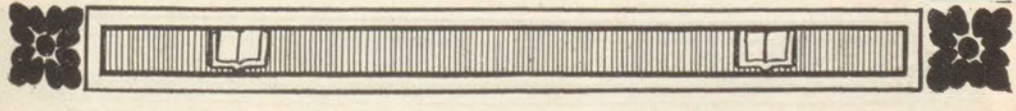


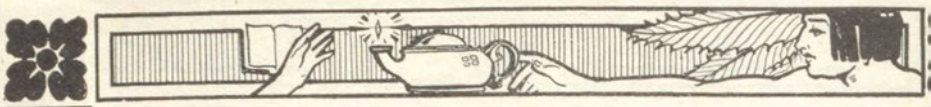
Jesus was the one of all ages who dared to stand most entirely alone and to be known as the most "singular" soul of which man has ever heard; and He was the most revered and the best loved.

One must be lifted up, set far enough above the commonplace for men to see him, or he cannot become a magnet to draw attention and hearts. The helpful, purposeful, magnetic people move along the spaces that yield plenty of room; the vicious, frivolous, purposeless ones, who are afraid to be thought "singular," seek the commonplace, crowded path.

Just as in the rarer life it is the one who dares to stand alone, who is "singular," so in the life of the home, the office, the schoolroom, the studio, the store, the study, it is the one who dares to be his best self, who does nothing because "everybody" does it, who is lifted up, set apart, magnetized, who draws all hearts unto him. We each know at least one such person, one before whom our baser self would never be tempted to show itself, who stimulates us, comforts us, gives us wise counsel and of the abundance of his hope, the surety of his faith, the warmth of his love. He will tell us that his is no uncommon case; that he was not "born good" any more than we, but that he has uttered the word of growth, has engendered right emotions, kept the covenant with his higher self, and has thus left crowded ways for wide, happy spaces.

The Life Worth While realizes that it is free only as it obeys the laws of its nation, its state and its highest self. The anarchist proclaims that he is free, that he acknowledges no ruler, feels no obligation to obey any law. But he is, as soon as recognized, driven from one country to another, imprisoned, hanged, thought of everywhere as a menace to society and good government, and is everywhere and always destroying his own peace of mind and chances of progress by his seething passions and dark purposes. "The next automobile that runs over me will be sorry," said a tramp, "I've got a can of nitroglycerine in my pocket." Those who burden themselves with vice and enslave themselves with follies to show that they are free are in much the same position as the tramp. They carry their bondage about with them; their freedom holds them fast. The person who respects the chosen rulers and obeys the laws of his country goes about freely





and unafraid, protected by the power that punishes the peace-disturber and law-breaker, and is treated as a valued part of his home nation. He is free because he is bound by that which is right and sensible and wholesome, which is always and for everyone the only real freedom.

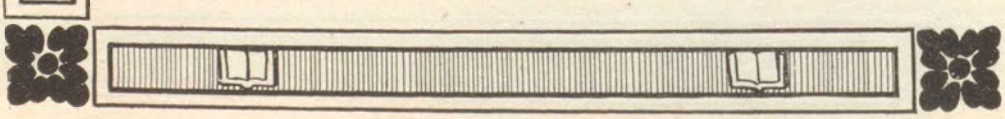
No one is free in the sense in which the unthinking mind regards freedom. "The truth shall make you free," is one of the significant declarations of the Book, which is so fruitful in wise sayings. Free to do what? Free to choose, and to come into right relations with, the things that shall bind you. For each one of us is bound to something or some one. Our freedom is in being able to choose to what or to whom we shall owe allegiance, render obedience. Devotion to some idea or ideal is a great law of life, and whether one is polarized by the worthy and significant, or by the unworthy and trivial, determines whether his life is really successful or unsuccessful, worth something or nothing, or worse than nothing, to the world and those directly about him.

We are all tragically familiar with the stories of men who decline to give up their freedom to drink when and what they please. Our prisons and insane asylums and reformatories swarm with them. Their boasted freedom is the direst bondage, which holds them from happiness, prosperity, success.

"Does it pay?" is an oft-repeated American question. It behooves every soul whose freedom is like the nitroglycerine in the tramp's pocket to ask this question and to be guided by the answer. Shall we be in unworthy bondage or in worthy allegiance? Which will "pay?"

The Life Worth While will recognize the fact that it must meet all the debts it owes on every plane of life, fully, completely and cheerfully. It was said of a Boston transcendentalist that "he soared into the infinite and dived into the unfathomable, but never paid cash." Now this is a world in which one who is to be truly happy and successful must pay cash or its equivalent in the physical, moral and spiritual realms. The cash-paying life is the life that spells out the sentences that make a worthy story for itself and the world.

A certain farmer was complimented by a city visitor on the fine appearance of his potato patch. "Fine!" exclaimed the farmer. "The hull lot aint wuth a tin dollar.



They've run to all tops and no taters. Things must have some bottom to 'em to look nice accordin' to my way o' thinkin'."

One's credit is not good unless it is known that he has actual or potential cash. However artistically lettered or lithographed a check may be, it is valueless unless its signer or endorser has sufficient funds in the bank on which it is given, to meet the called-for amount, and would not "look nice" to the person in whose favor it was made. It would represent "tops" without "taters."

And yet we all love "tops;" luxuriant, healthy-looking tops. We all enjoy, yes, need, soarers, and need to be soarers ourselves. We love, and are inspired by, the mounting bird, the boughs that blow upward to meet the bending sky, the mountain peaks that draw the heart as well as the eyes from the lower earth. We enjoy, and are bettered by, the song in the heart, the lilt of the fancy, the exultation of the soul that is like unto the breath of snow-covered spaces. We must, to be our best and do our best, live in the upper chamber of our being where the Christ in each of us breaks the bread of promise and pours the wine of renewal.

But if our soaring is to be of real worth it must represent "taters" as well as "tops;" must be the result of cash-paying on the physical, moral or mental plane, instead of something that keeps us from such paying. A certain woman recites from the classics, quotes freely from authors, dead and alive, speaks several languages, writes letters that are models, but leaves a delicate and overworked mother to gain her own livelihood and that of her gifted self, and leads a haphazard, harassed, unsatisfactory and unsatisfied life. Her character-check is artistically lettered and lithographed, but one who tries to realize value on it finds that the signer is insolvent, and to him it does not "look nice" any longer. This woman does not pay what she owes to herself or to others in money, in endeavor, in the industry that brings needed results. Her "tops" are luxuriant, but she has no "taters."

Myriads of saddened parents, disappointed husbands and lonely wives, thousands of disillusioned friends tell of debts unpaid in the coin of love or tenderness.

Sensible, honest, satisfactory soaring is made legitimate and possible by sensible, honest, satisfactory serving, which is life's cash-paying. The world is not to be long deceived by glittering phrases with no background of ex-

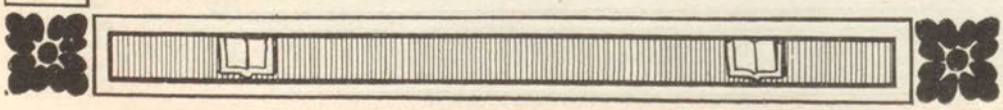
perience or apparent heart resolves, by flights of rhetoric that are not actuated by worthy, up-pushing endeavor. We have great art, great plays, great literature because men and women have lived greatly, not because they have talked fluently. We love eloquence and fine words from one who has so striven and become what he speaks for the same reason that the flower bursts from the bud; because there is so much behind forcing it, impelling it, it can but come forth into expression and beauty. Though He never wrote a word for the world's perusal the utterances of the great Pattern Actor have come down through the ages teaching lesser souls how to form lives that shall, in some faint degree, at least, resemble His life; the life that made His words immortal. "I am the Way, the Truth and the Life." This declamation shows us why. His soaring was like the irresistible breaking of the full-orbed sun through the clouds.

The Life Worth While should soar and sing because it has served and is serving in its God-appointed way; because by meaning much to itself it means much to the world; because no debt hampers its soul and hinders its upliftment. All hail to such a strong, or striving to be strong, life whose worth makes the power of its words!

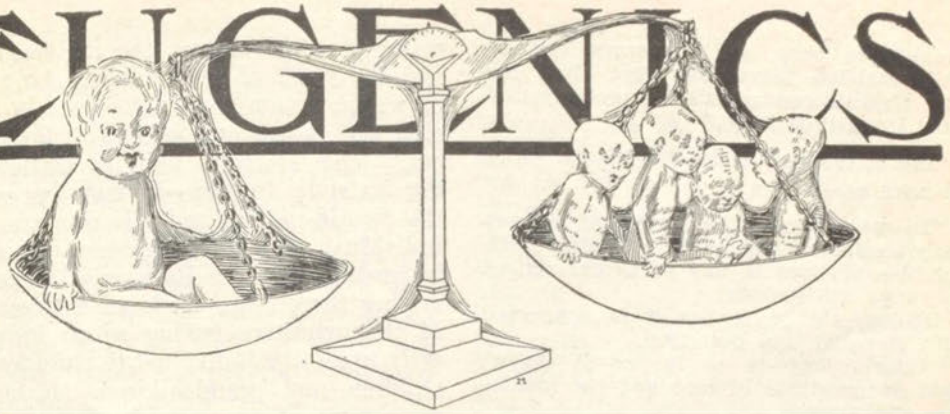
The Life Worth While is the life that recognizes and acts on the principle that happiness is holiness, and from it spring, and by it are nourished, health, wholesomeness, wholeness; that is assured of the truth that it is just as much one's duty to be happy as it is to pay one's bills. Unhappiness breeds unholiness, with all its train of personal and public ills, as the swamp breeds miasma. High emotions, clear brains, righteous motives, wise decisions, the thought and behavior in the individual and in the family which blossom into epoch-making accomplishment and generate far-reaching causes, set in motion forces which go to form a finer national character and more desirable world-principles; all these are as surely and naturally the offspring of happiness as the rainbow of the mist or the wave of the sea.

To say that a life is worth while is to declare that it is happy; to declare that it is happy is to say it is worth while.

Next Month—An article on the same subject by Prof. George B. Foster of Chicago University.



EUGENICS



—THE NEW SCIENCE

By

William Walker Atkinson

AMONG the many straws which show how the wind of popular thought is blowing is to be found the rapid rise in popular interest in what has been well styled "the new science" of Eugenics. So rapid has been this rise that the name of the new science is not as yet familiar to the majority of people; and it is probable that many who read this paper, and who are interested in the subject, will here see the word in print for the first time. And yet many books have been written on the subject, and societies have been formed in various parts of the world, for the purpose of encouraging its study.

Eugenics is defined by the Eugenics Education Society, of London, England, as: "The study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally."

The general field and scope of this new science may be gathered from the following paragraphs from the general statement issued by the said society, and which are held to correctly state the fundamental purposes of those interested in the practical work of Eugenics:

"The fact that the laws of heredity apply to man equally with the lower animals and plants, and that the mental functions are subject to the same laws of heredity as the physical ones, has yet to be taken to heart by the public. The salutary effects of natural selection in preventing the degeneracy of a race are so largely interfered with, and sometimes even inverted, by civilization, that another form of prevention is peremptorily demanded. If we apply the general word degenerate to the insane, to the imbecile, to the habitual criminal, and to those who are naturally liable to some of the more serious diseases, it is found that a "degenerate" is no less fertile than a normal person, apparently a little more so, and that such persons frequently marry. Each married degenerate produces on the average one child who is as degenerate as himself or herself, and others in whom the taint is latent, but liable to appear in a succeeding generation. The taint of degeneracy in our population is now alarmingly great and threatens to increase indefinitely under the present conditions. Probably one of the first efforts in practical Eugenics will be to restrict the propagation of children by the notoriously unfit, whose marriages are now unhindered, if not sometimes fostered by mistaken kindliness. Efforts have been made in the opposite direction, namely, in creating social agencies that shall promote the propagation of the Fit, as, for instance, by facilitating employment to married persons of good stock, and providing their families when poor with better housing and nurture than they could otherwise obtain. The power of public opinion being enormously great, we may rest assured that after the importance of Eugenics shall have become generally recognized, many social influences will be

brought to bear, and numerous customs will establish themselves that shall further Eugenic conduct with a gentle yet almost irresistible force."

The literature of the Society is stated to have as its aim:

"To make known the results of all seriously conducted Eugenic investigation without bias in favor of any particular school. Its range will include:

"Biology—in so far as it is concerned with Heredity and Selection.

"Anthropology—in so far as it throws light on questions of race and the institution of marriage.

"Politics—in so far as it bears on Parenthood in its relation to Civic Worth.

"Ethics—in so far as it promotes ideals that lead to the improvement of racial quality.

"Religion—in so far as it strengthens and sanctifies the sense of Eugenic duty."

Dr. C. W. Saleeby, of London, England, the well known writer upon scientific subjects, says of the work of the Society and its adherents:

"The Eugenics Education Society exists to uphold the ideal of Parenthood as the highest and most responsible of human powers; to proclaim that the racial instinct is therefore supremely sacred, and its exercise, through marriage, for the service of the future, the loftiest of all privileges. It stands for 'a transfigured sentiment of parenthood which regards with solicitude not child and grandchild only, but the generations to come hereafter—fathers of the future creating and providing for the remote children.' That which too many schools of thought and practice have derided or defiled it seeks to elevate and ennoble. Parenthood on the part of the diseased, the insane, the alcoholic—where these conditions promise to be transmitted—must be denounced as a crime against the future. In these directions the Society stands for active legislation, and for the formation of that public opinion which legislation, if it is to be effective, must express. Parenthood on the part of the worthy must be buttressed, guided and extolled. The Society stands for the education of the young regarding the responsibility and holiness of the racial function of parenthood."

"Race Conscience"

The rise into popular favor of the idea of Eugenics is explained only upon the theory that there has come to the race in the course of mental and spiritual evolution a new "conscience"—a "race-conscience," which causes the individual to feel the sense of responsibility for right or wrong action toward the race in general, the *future* race as well as the present. This spirit is akin to patriotism, but extends further—it may be called the "world-patriotism." It comes to the individual as a realizing sense of his relationship with the Race, and the duties arising therefrom. It is an enlargement of the primitive feeling which instinctively urges the individual to build for his children and grandchildren. It is the awakening of the new instinct of duty toward Posterity which goes beyond the old ideal of "being remembered by posterity," and which is concerned in the moulding and shaping of Posterity itself. It is a far cry from the sentiment expressed in the famous bull of Sir Boyle Roche: "What has Posterity done for *us?*", to the new idea of "Let us build Posterity worthily."

It is being recognized clearly that the Race may be, and should be, improved, consciously, deliberately and scientifically, instead of being allowed to "jest grow up," like Topsy. It is being perceived that upon each generation rests the responsibility of the generations to come. It is being understood that we cannot escape the responsibility by asking the Cain-like question: "Am I responsible for Nature's processes?", for modern biology, anthropology and psychology answer us firmly and positively: "Even so!" We have come to a point in the evolution of the race where we may plainly see that just as we have acquired the mastery over others of Nature's great forces, and have been able to turn them this way and that way to practical purposes, so may we, and must we, master ever the great Life Forces, and turn them in the right channel, preventing waste and harmful results.

The Real "Race Suicide"

We hear much of "race suicide" and from several quarters has gone up the demand for "more children." The Eugenist goes much further, for he sees that what is wanted is not so much an increased birth-rate, as *an improved quality* of children and *a lower death-rate* among

them. *Eugenics demands better heredity and better environment.* Eugenics demands the protection of the women of the race from conditions which affect adversely the children born of the women; and it also demands the protection of the born child from environments which are detrimental to its welfare and normal development. Eugenists regard as absurd the outcry for "more children," in view of the fact that the present conditions favor the birth of Unfit children, and moreover permit the practical *slaughter* of millions of Fit children owing to imperfect education of mothers, unfit environment, and imperfect nutrition. They ask whether it would not be far more humane and moral, as well as infinitely more scientific, to breed a better race and to carefully preserve and protect the children actually born, rather than to simply let things go on as they are with a corresponding waste of children accompanying the response to the demand for "more children." They think that "more children" (surviving), and better, may be had by doing as any intelligent breeder of live stock would do—*produce the best young, and then take the best care of them.*

What would be thought of an individual stock raiser who would rise to speak in a convention of his fellow stock-raisers, and who would admit the existence of criminal carelessness in mating; and haphazard bearing of young; gross negligence of the young animals after they were born; unscientific shelter and food, etc.—all resulting in an enormous death rate among young animals—and who would, in the face of these admitted facts, talk about "race suicide" and demand "more young ones?" Would not such an individual be hooted from the convention hall and reviled by the public? What would be thought of a manufacturer who was notoriously careless of his machinery, his workers, and his raw material; as well as negligent regarding the care of his product after manufacture; who would deplore the enormous waste resulting therefrom, and would demand as a remedy a greater productiveness accompanied by the same percentage of waste And yet, that is just the ridiculous position of the reformers of today who are demanding "more children" and bewailing race-suicide. *It is true that we are committing race-suicide, not because of the low birth rate, but because of the unscientific begetting of children and the subsequent unscientific care and nurture of the children actually born.* In our desire to reform the evil, we are taking hold of the wrong end of the problem.

To those who consider the whole subject of Eugenics as a visionary dream impossible of realization, we would say that dream or no dream the thought of the times is turning toward this subject, and the indications are that the people of a century hence will regard us as but little above barbarians in our stage of development along these particular lines. We will present to the strange spectacle of a past generation which devoted to the breeding and rearing of animals, and even of plants, the greatest attention and the most scientific methods, but which at the same time allowed the propagation and rearing of the human race to proceed in absolute defiance of the dictates of rational judgment and in face of the teachings of science.

The Coming of "The Superman"

It is noteworthy that the Japanese are quietly adopting many of the suggestions of the Eugenists and are looking forward to the rearing of a race of individuals sound in body and in mind, which must inevitably bring their nation to the front and into a position which will render it Master. It requires but a casual study of Eugenics to realize what an advantage any nation would have over its sister nations were it to give to the rearing of its young one-tenth of the attention it now bestows upon the breeding and rearing of brute-beasts and plants. If the principles of Luther Burbank were applied to the human-plant, in two or three generations we would have the Superman—not the "blond-beast" of Nietzche, an intellectual tiger, but the ideal Man with the *human* qualities developed to a high degree. And we do not require "more children" to do this—merely, *better children, well-born, carefully reared, well nourished and scientifically educated.*

We have sufficient "raw material" born every day—let us improve the product, and save the criminal waste of little lives so well worth the saving.

At the present time the Eugenists are concerned chiefly with the prevention of the transmission of undesirable qualities to offspring, leaving the positive, constructive phase of the encouragement of the transmission of desirable qualities to the future. The task of the present is the education of the people along the lines of Eugenics, until they are able to see that it is a crime to bring into the world the Unfit. When the public mind begins to grasp this principle, then will public opinion begin to manifest its power, and the real work will begin. At the present time we are merely in the kindergarten stage of the subject. Let us now consider the several classes of people whom the Eugenists hold should be discouraged from bringing children into the world.

The Cause of "The Unfit"

The Criminals.—While the Eugenists recognize the fact that crime is frequently the result of environment rather than of heredity, they still realize that there is a large class of children "born criminals," or at least born with such a decided *tendency* toward criminal acts that the slightest influence of environment will kindle the blaze of the undesirable qualities. Dr. Saleeby says: "In the face of the work of Lombroso and his school, exaggerated though their conclusions often be, we cannot dispute the existence of the born criminal and the criminal type. There are undoubtedly many such persons in modern society. There is an abundance of crime which no education, practiced or imaginable, would eliminate. Present day psychology and medicine, and, for the matter of that, ordinary common-sense, can readily distinguish cases at both extremes—the *mattoid* or semi-insane criminal at one end, and the decent citizen who yields to exceptional temptation at the other end."

The celebrated case of Max Jukes, the notorious criminal drunkard, is noted by nearly every writer on the subject This man's progeny was traced, and the records show that *from him descended in seventy-five years, 200 thieves and murderers, 285 invalids subject to idiocy, blindness or deafness; 90 prostitutes, and 3,000 children born prematurely. It is estimated that this man and his descendants cost the state of New York over a million dollars.* Statistics have shown that of the inhabitants of prisons of the country from 25 per cent to 50 per cent show a criminal history.

The New Psychology holds that the above mentioned percentage *is attributable as much, if not more, to environment and suggestion rather than to heredity, and that the "criminal history" depends upon the suggestion of environment rather than upon inherited tendencies in the majority of cases,* but we must not lose sight of the fact that crimnality persisted in for several generations is likely to give a decided "tendency" which renders the task of the individual in the direction of living a moral life far more difficult than that of his more fortunate brother. The Eugenists recognize the contention regarding environment and suggestion, and hold that public opinion must be aroused so as to discourage the bringing forth of children into criminal environments and subject to criminal suggestions; and to further the removal from such environments and suggestive influences of such children whenever possible. If environment and evil suggestions arising therefrom are involved in the cause of the trouble, then we must remove this part of the cause, as well as that of evil heredity.

The Insane.—Dr. Saleeby says: "It is probably fair to say that the whole trend of modern research has been to accentuate the importance, if not indeed the indispensableness, of the inherent or inherited factor in the production of insanity." Marcier says: "Twenty per cent of the patients admitted to the insane asylums have other members of their family who are insane." Ribot says: "Every work on insanity is a plea for heredity." Maudsley says: "More than one-fourth and less than one-half of all insanity is hereditary." Riddell says: "Of the great causes of insanity, alcoholism is perhaps the greatest, while morbid heredity ranks next. Insanity is

largely the result of degeneracy. Most persons who become mentally deranged are the offspring of neurotic, drunken, insane, feeble-minded, scrofulitic or consumptive patients. . . Carefully compiled and compared statistics from all parts of the United States indicate that about 45 per cent of our insane, 70 per cent of our criminals, 75 per cent of our prostitutes, 80 per cent of the feeble-minded, and 95 per cent of the epileptics were born from drunken, neurotic or criminal stock." As Dr. Saleeby says: "As regards epilepsy and epileptic insanity there can be no question. There is, of course, such a thing as acquired epilepsy, and we may even assume for the sake of the argument that no inherent and therefore transmissible factor of predisposition is involved in such cases. Yet, wholly excluding them, there remains the vast majority of cases in which epilepsy and epileptic insanity are unquestionably germinal in origin, and therefore transmissible."

While it by no means follows that *all* in whose families there is a marked manifestation of insanity or epilepsy are in danger of these troubles, still the records of scientific research are such as should prevent individuals of such families from desiring to bear children, and public opinion should bear heavily against such practices. The same argument is true in the cases of the "feeble-minded." As incredible as it may appear to many of our readers *there are many feeble-minded women in our large cities allowed to continue to bear children.* It has been reported that there are at least 10,000 feeble-minded children in the city of London alone, mainly the progeny of feeble-minded parents of the very poor classes, drunkenness being the original cause of the trouble in the majority of cases.

The Secretary of the Indiana Board of State Charities in a report made several years ago said: "We have made a careful study of the history of 248 families. The whole number of persons composing these 248 families was 887, of which 562, or 63.2 per cent were mentally defective. In 101 of the 248 families under consideration has been found a history of feeble-mindedness in two generations; 12 families, with 77 members, had feeble-mindedness in three generations; while two families showed 4, and one 5 generations of this defect. Of the 447 persons in the 101 families in which mental deficiency was known to have descended from parents to children, 359, or 80 per cent, were found to be feeble-minded. In the remaining 147 families, in which feeble-mindedness has been found in but one generation, there were 440 persons, of which 203, or 46.1 per cent, were feeble-minded." An analysis of the above shows that where feeble-mindedness has passed through but one generation, the number affected is but 46.1 per cent of the whole number of persons in the affected families; while when the trouble has passed through two or more generations, 80 per cent of the whole number of persons in the families were affected. It is worthy of careful note, however, to observe that the original trouble was traced in an exceedingly large percentage of cases to inebriety of the parents, and often also of the grandparents, or ancestors for several generations.

The Deaf and Dumb.—It is now an accepted fact that deaf-mutism is transmitted in many cases. Dr. Saleeby says: "The condition known as deaf-mutism is congenital or due to innate defect in about one-half of all the cases in Great Britain." Dr. Love, an English authority on the subject, says: "In every institution examples may be found of deaf-mute children who have one or two deaf parents or grandparents, and of two or more deaf-mute children belonging to one family. . . That the inherently deaf should not marry is generally conceded by those who work amongst the deaf, but the present arrangements for the education of the deaf, and their management in missions and institutes for the deaf during the period of adolescence, is eminently fitted to encourage union between the congenitally deaf." An English newspaper reports as follows: "At an inquest yesterday, on Will Earnshaw, 59, a St. Pancras saddler, it was stated that the relatives could not identify the body, as the wife and sister were blind, deaf and dumb, and that the four children were deaf and dumb. The deceased was deaf

and dumb, and was so when he was married."

"A Murderous Silence"

The Diseased.—From the very nature of the subject, and the fact that certain facts may not be discussed in a general magazine, we can do no more than to merely mention the fact that the best authorities consider it positively criminal to allow men to transmit certain unmentionable diseases to future generations. We are glad to see that certain courageous editors, such as Mr. Bok of the *Ladies Home Journal* for instance, are raising their voices in behalf of the coming children of the race, and are insisting that the light be turned on this subject, upon which Dr. Saleeby says: "Sooner or later the Eugenic campaign must and will face this question, about which *a murderous silence is now maintained.* No other disease can rival . . . in its hideous influence upon parenthood and the future. But it is no crime for a man to marry, infect his innocent bride and their children; no crime against the laws of our little lawgivers, but a heinous outrage against Nature's decrees. When, at last, our laws are based on Nature's laws, criminal marriages of this kind may be put to an end."

"King Alcohol"

The Inebriates.—The best authorities on the subject of Eugenics agree upon the fact that the overindulgence in alcohol has a most important evil effect upon the progeny of those addicted to the habit.

Riddell says: "King Alcohol" is the worst enemy of the race. He begets more unfortunate offspring and produces more poverty, pauperism, imbecility, insanity, vice and crime than any other monster. He is the father of the dependent and delinquent classes. . . The hereditary influence of the criminal tendency acquired by the use of liquor in parents is plainly marked in the offspring. Dugdale found that 38 per cent of the inmates of the New York Reformatory were children of drunken parents. In a list of 26 criminal habitual drunkards, 14 had parents who were habitual drunkards; 5 of these 14 were of pauper stock, 6 of a criminal family and 3 were insane or nervously disordered. . . Carefully drawn statistics of the 4,000 criminals who passed through Elmira, New York, showed that drunkenness clearly existed in the parents of 38.7 per cent, and probably in 11.1 per cent more. Marro found that on an average that 41 per cent of the criminals he examined had a drunken parent, as against 16 per cent for normal persons. No fact is better established than that the offspring of inebriates are more prone to the use of narcotics than are the children of the intemperate."

Dr. Archibold Reid says: "The elements of inebriety are certainly inborn, and therefore as certainly transmissible to offspring. The man who has them is cursed with the 'alcohol diathesis,' with the 'predisposition to drunkenness.' Thus most savages are keenly capable of enjoying drink, and their offspring inherit the capacity." Fere says: "It is one of the characteristics of the degenerate that they are prone to have recourse to the poisons, like alcohol and morphia, which hastens their decadence and elimination." Darwin says: "It is remarkable that all the evils coming from alcoholism can pass from father to son, even to the third generation, and they become worse if the use of alcohol is continued, until they result in sterility." Riddell says: "It is true that the descendants of alcoholics do not always show an abnormal desire for liquor as the principal hereditary effect; *not infrequently the bad heredity is expressed in epilepsy, idiocy, and criminality.*... . . Dr. Cletcher Beech records that out of 430 cases of inebriety 31.6 per cent bore idiotic offspring."

Professor Grenier, the eminent French authority says: "Alcohol is one of the most active agents in the degeneracy of the races. The indelible effects produced by heredity are not to be remedied. Alcoholic descendants are often inferior beings, *a notable proportion coming under the categories of idiots, imbeciles, and the debilitated.* The morbid influence of parents is maximum when conception has taken place at the time of drunkenness of one or both parties. Those with hereditary alcoholism show a tendency

to excess; half of them become alcoholics; a large number of cases of neurosis have their principal cause in alcoholic antecedents. The larger part of the sons of alcoholics have convulsions in early infancy. Epilepsy is almost characteristic of the alcoholism of parents when it is not an index of a nervous disposition of the whole family. The alcoholic delirium is more frequent in the descendants of alcoholics than in their parents, which indicates their intellectual degeneration." As Saleeby well says: "The argument is that *parenthood must be forbidden to the dipsomaniac, the chronic inebriate or the drunkard, whether male or female.* . . This conclusion, that on no grounds whatever, theoretical or practical, can we continue to permit parenthood on the part of the drunkard, is one temperance reform, perhaps the only one, on which disagreement is absolutely impossible. It is, further, the most radical that can be named within the sphere of practical politics, and it is conspicuously practicable."

The above does not make pleasant reading—but it is necessary to confront the true facts of the case in order to see the need of better methods. To those who wish to go into this phase of the subject still further, we recommend the reading of Prof. N. N. Riddell's excellent work entitled *"Heredity and Prenatal Culture,"* and also to Dr. C. W. Saleeby's standard work on Eugenics, entitled *"Parenthood and Race Culture,"* to both of which works we are indebted for several quotations as indicated.

Dr. Saleeby, in the above mentioned work, says of this particular phase of the subject: "The foregoing may briefly suffice to illustrate the general proposition that negative eugenics will seek to define the diseases and defects which are really hereditary; to name those the transmission of which is already certainly known to occur, and to raise the average of the race by interfering as far as may be with the parenthood of persons suffering from these transmissible disorders. Only thus can certain of the gravest evils of society, as, for instance, feeble-mindedness, insanity, and crime due to inherited degeneracy, be suppressed; and if race-culture were absolutely incapable of effecting anything whatever in the way of increasing the fertility of the worthiest classes and individuals, its services in the negative direction here briefly outlined would still be of incalculable value. To this policy we shall most certainly come; but here, as in other cases, I trust far more to the influence of an educated public opinion than in legislation; though there are certain forms of transmissible disease, interfering in no way with the responsibility of the individual, *the transmission of which should be visited with the utmost rigor of the law and regard as utterly criminal no less than sheer murder.*"

Plain Speaking Necessary

As may be seen by reference to what we have said, the eugenists are at present working actively in the direction of influencing public interest by means of calling attention to the horrible results of the present state of affairs. Before an evil may be cured, it must first be recognized. The majority of people have not dared to think upon this subject, owing to the absurd and often almost criminal false-modesty which has been held to be "respectable." Certain subjects, most vital to the race, have been tabooed and mention of them regarded as "not nice." It is impossible to speak plainly on certain subjects of this kind outside of the pages of the medical press. Both the press and the pulpit, the two agencies which might have been expected to lead in the reform, have held up their hands in shocked embarrassment whenever the subject is mentioned. But quite a change has recently taken place. Some of our leading magazines have taken up the subject, and a few clergymen having the courage of their convictions have dared to speak plainly. It is believed that the growing influence of woman in the affairs of the world will tend to bring this subject prominently to the fore, for it is one which is of vital importance to every wife and mother, or woman who expects to become such.

It is thought certain that the growing recognition and realization on the part of the thinking public of the importance of Eugenics, must result in a more sane

and rational view regarding the discussion and teaching of the scientific principles underlying what has been called "the racial instinct." When persons, young and old, realize that "the racial instinct" is primarily concerned with the subject of parenthood and the propagation of the race, rather than with sensual selfish gratification of the animal passions, then there must come to the race a higher ideal and aim. When the relations between the sexes are seen to be based on the highest instinct and intuition rather than upon the lowest, then the veil of prudery will be torn down and the light of Truth and Purity be allowed to fall upon this most important of subjects. Then will "the Trinity of Father, Mother and Child" be recognized as the highest ideal of the human mind—then will the office of Parenthood be accorded its long denied place.

"The Women and Children First"

With the new ideals will come the emphatic demand, and the prompt response, for the protecting of woman from long hours of labor, and from tasks for which she is unfitted by nature. Then will the pregnant woman be regarded as a sacred charge of the State, demanding the fullest protection, aid, and care. Then will the infant be esteemed as a jewel of great price, which the State will feel in duty bound to care for, and provide with the best possible environment, nourishment and education. In the coming days the hideous evil of child-labor will be wiped off the slate of industry, and the future citizens of the Commonwealth be accorded at least the same advantages that man now gives to his blooded cattle and horses. In the coming times the instinct which causes men to say "the women and children first" in cases of peril and danger, will come to the front, recognizing the dangers threatening the race, and will cry in tones which will brook no denial or interference, "*the women and children first.*"

The Eugenists point to the downfall of the civilizations of the past, and read therein their lesson. They see that the wasteful series of conquests robbed the nations of their most virile and fittest men, leaving only the weaklings and unfit at home to become the fathers of the next generation. They see that the excesses and immoralities which sprung up among the successful nations served as the seeds of decay and degeneration for those nations. They see that *whenever man departs from the sturdy natural ideals of the Home, then does the race begin to decay.* They see that when men refuse to become fathers, and women refuse to be mothers, and instead live the selfish life of individual gratification, leaving the propagation of the race to the Unfit, then must the nation fall, and invite the invasion of the "barbarians" with primitive home ideals. And, seeing these things they ask: Shall this be the fate of our civilization, also? And, alas, the answer of the best thinkers is: "Even so! In Eugenics is our only hope!"

The Eugenic Ideal

In conclusion, we ask you to read the following words from the pen of Francis Galton, who has been called "The Father of Eugenics":

"What I desire is that the importance of eugenic marriages should be reckoned at its just value, neither too high nor too low, and that eugenics should form one of the many considerations by which marriages are promoted or hindered, as they are by social position, adequate fortune, and similarity of creed. I believe hereafter that it will be felt derogatory to a person of exceptionally good stock to marry into an inferior one as it is for a person of high Austrian rank to marry one who has not sixteen heraldic quarterings. I also hope that social recognition of an appropriate kind will be given to healthy, capable, and large families, and that social influence will be exerted towards the encouragement of eugenic marriages. . . . A true philanthropist concerns himself not only with society as a whole, but also with as many of the individuals who compose it as the range of his affections can include. If a man devotes himself solely to the good of the nation as a whole, his tastes must be impersonal and his conclusions so far heartless, deserving the ill title of 'dismal' with which Carlyle labeled statistics. If, on

the other hand, he attends only to certain individuals in whom he happens to take an interest, he becomes guided by favoritism and is oblivious of the rights of others and of the futurity of the race. Charity refers to the individual; Statesmanship to the nation; Eugenics cares for both. . . . I take Eugenics very seriously, feeling that its principles ought to become one of the dominant motives in a civilized nation, much as if they were one of its religious tenets. . . . Individuals appear to me as partial detachments from an infinite Ocean of Being, and this world as a stage on which Evolution takes place, principally hitherto by means of Natural Selection, which achieves the good of the whole with scant regard to that of the individual. Man is gifted with pity and other kindly feelings; he has also the power of preventing many kinds of suffering. I conceive it to fall well within his province to replace Natural Selection by other processes that are more merciful and not less effective. This is precisely the aim of Eugenics. Its first object is *to check the birth-rate of the Unfit, instead of allowing them to come into being, though doomed in large numbers to perish prematurely.* The second object is *the improvement of the race by furthering the productivity of the Fit by early marriages and healthful rearing of their children.* Natural Selection rests upon excessive production and wholesale destruction; Eugenics, on bringing no more individuals into the world than can be properly cared for, and those only of the best stock."

THE VICTORS

By Frank L. Connor

Some men place riches first of all,
Some men strive first for power;
Some men for fame will sacrifice
The duties of the hour;
But he who stands apart to gain
Integrity and truth,
Will number years of happiness
And age will be as youth.

Men make mistakes, 'tis natural to,
If honestly they're made
And honestly repented of,
Nor penance long delayed;
Men miss the mark, and never reach
The goal for which they aim,
But sadder still is he who won,
And bears a sullied name.

Of all the galaxy of gifts
To which men may attain,
Not one above this e'er will stand;
A heart without a stain.
The pure in heart are blessed,
So the scripture tells today;
And blessings heaven sent will live
And never pass away.

THE VOCATION MOVEMENT

By

DAVID STONE WHEELER

Part I—The Conservation of Human Resources

ACCORDING to the report of the United States Commissioner of Education, in 1905 there were 18,896,213 pupils attending public and private schools. That means that rather more than one person in four is spending several hours a day in school.

There will be eighteen million young immigrants into American life. It is as necessary to care for these immigrants coming in by way of the schools as it is to care for those who come from over the sea.

How do the tariff and financial situation and all the other "issues" compare in importance with the issues involved in the welfare of these, our children?

Dr. Andrew S. Draper, LL. D., Commissioner of Education of the State of New York, says: "Just now we are enjoying a little breeze of prudence about natural resources, to make us more saving of wood and water and coal and oil and iron.

"With all of our national wastefulness we are more profligate of childhood than of any other factor in the nation's life. If our country were simply one great business corporation its officers would do all they could to enlarge the efficiency of boys and girls, because they would know that such efficiency was the thing above all others to reinforce life and assure the repetition of dividends. If we had a king he would be likely to follow courses to enlarge our productivity, without letting any of us get out of what he conceived to be our proper places, because productivity would be translated into revenues."

WHAT IS BEING DONE may be shown by a brief account of the experience of certain cities at home and abroad.

Vocation Work in Scotland

The educational law for Scotland was amended in 1908 to make it lawful for a school board to work with other agencies in collecting and distributing information as to openings for children leaving school. A committee is at work. Employers pay a fee for their services. A director cares for the details and arranges interviews and advice for the boys and girls and their parents and guardians.

The committee prepares leaflets and tables of information; it keeps in touch with the requirements of employers; it has a hand in the shaping of evening school courses; it helps employers arrange the hours of labor to dovetail with the hours of evening school sessions; it has a "follow up system" by which voluntary helpers keep in touch with individual cases, aiding and reporting their progress.

In London

London has a similar plan. In London all work is subdivided territorially with the boroughs as units. "Children's committees," consisting of employers, teachers, and others, manage these associations. An executive secretary is in charge of the details.

In New York and Brooklyn

For several years E. W. Weaver, of the Brooklyn Boys' High School, and other New York and Brooklyn teachers, have given a great deal of time to study of the vocation problem. They have summarized and tabulated the results of their investigations in a series of interesting leaflets. One of the best of these is a report of the "Committee on School Incentives." This committee was created "to inquire how the methods of schools could be modified so as to increase the length of the school life of the child and stimulate his efforts toward a fuller development and higher attainment." This report places before the public figures to demonstrate that it is often true that the boy who remains in school until he is eighteen years of age will actually earn more money from then until he is twenty-five than the boy who goes to work at fourteen will earn in the years from fourteen to twenty-five. This statement is based on statistical studies of conditions in several of our American cities.

In the past few months the convictions of these New York workers have been put in working form by the organization of a Vocation Society, equivalent to the Scottish and English societies, but carefully adapted to American conditions. Mr. Weaver and others have already done splendid work in placing boys, especially in summer jobs where they have not only earned money, but gained valuable experience and have learned to see the world in perspective and so choose more wisely their own vocations. A very sane and helpful correlation of needs has been brought about by furnishing the farmers who need summer help with boys who need summer work. Hundreds of letters from the employers and the boys indicate happy and profitable relations thus established. Many wholesome, life-long friendships will doubtless result.

A somewhat different plan has for some time been in operation in the Boston High School of Commerce. Pupils are placed each summer in business houses. Letters and systematic reports, showing the quality of the work of the pupils and indicating their vocational needs, are placed on file in the school records.

The Vocation Society of New York will attempt to serve as a clearing house to pool the problems, experiences and resources of the various workers who have been and are helping boys and girls. Mr. Weaver's committee has published two hand books, one for boys and one for girls, each entitled, "Choosing a Career." These are to be had for ten cents a copy. They contain good advice, definite instruction, tables of wages, outlines showing the steps necessary in finding an opening and entering it.

One very valuable feature is a classified list of books bearing (a) The choosing and planning of a career; (b) Going to college; (c) Various trades and professions treated individually in detail.

Among the writers mentioned in this are: Senator Albert J. Beveridge, Nathaniel C. Fowler; O. S. Marden, editor of Success; Professor Frank Parsons, founder of the Boston Vocation Bureau; President Charles F. Thwing, and other men of wide reputation.

In Boston

The late Professor Frank Parsons gave much time to personal interviews and analysis of problems of career and welfare.

He left the materials for the book "Choosing a Vocation," which has attained a wide circulation.

His supporters perfected the organization known as the Boston Vocation Bureau as follows:

1. The Executive Board of nine members is the responsible and governing body. It raises the funds, employs the workers, and shapes the general policy of the Bureau. The work is supported entirely by private subscriptions to the funds of this Executive Board.
2. The Director of the Bureau, under the immediate authority of the Executive Board, carries out the details of the work.
3. An Advisory Board of about fifty men and women of experience in various lines of work—educational, industrial, commercial, legal, social—is available for consultation when the Directors or Executive Board need expert advice.

The Boston Bureau has been closely affiliated with the well known Boston 1915 movement.

At the request of the Boston School Committee, which request was submitted to the 1915 organization and at their suggestion sent to the Bureau, the Bureau submitted a general plan for the introduction of opportunities for vocational counsel in the public schools. The Superintendent of Schools appointed a committee to co-operate with the Director of the Bureau in working out this plan. There are regular weekly meetings at which a conservative but definite and helpful program is being worked out.

Other Vocation Movements

There are the beginnings of vocation movements in many of the cities and towns throughout the country. It is interesting to note how many kinds of organizations are serving as rallying centers. There are schools, parents' associations, colleges, Y. M. C. A.'s, granges, social settlements, chambers of commerce, municipal corporations, and many others.

Whether anything like a national organization or federation, to serve as a clearing house, is feasible or desirable is still an open question. Many experienced social workers throughout the country, however, are studying this question, and all kinds of suggestions are being made. One of the most daring is that the President's cabinet should contain a vocational secretary, with a department coordinate in dignity and power with the Department of Commerce and Labor, or the Department of Agriculture.

Meanwhile there is opportunity in this movement, as in others, for all kinds of influences, good and bad, selfish and unselfish, sane and insane, to have a part in the moulding of human lives.

We must bear our parts—watchfully—heartily.

NEXT MONTH—Mr. Wheeler will tell how Vocation Bureaus help men and women find their work.

SUCCESSWARD

By

Eugene C. Dolson

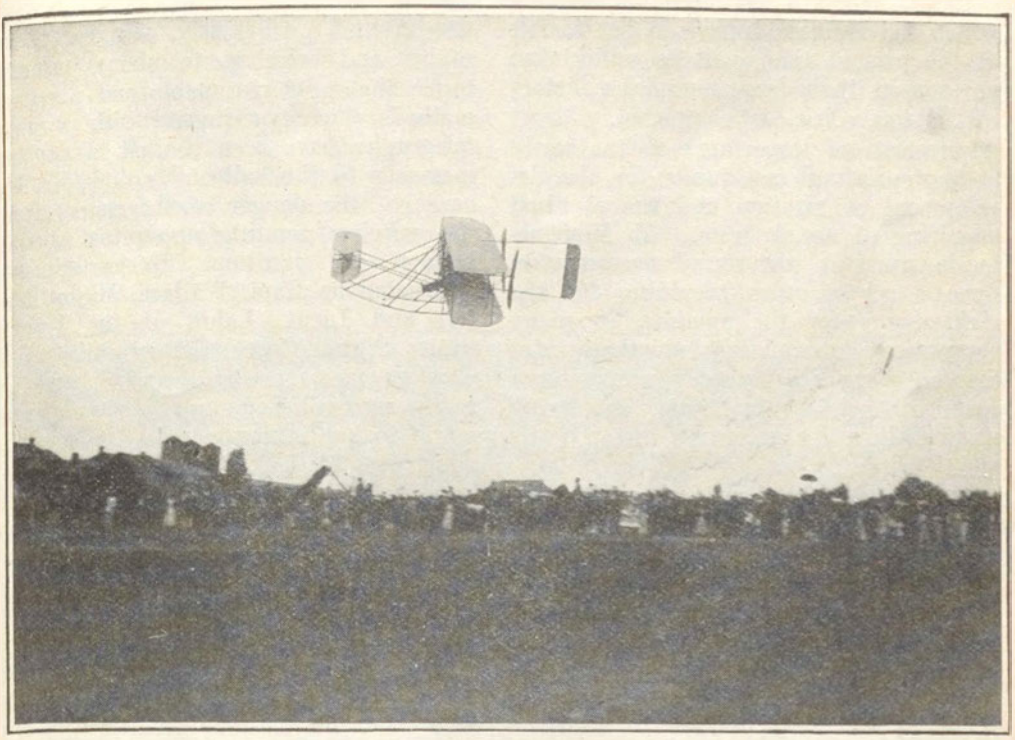
Our deeds of life fare on their way,
Forged each to each in endless chain;
And on the trend they take today
Depends tomorrow's loss or gain.

On a dream's inspiration may depend
One's power to rise above the commonplace:
Who seek for treasures at a rainbow's end
May far outrun some others in the race.

Along the way to heart's desire
The thorn-flower grows;
But only he who braves the brier
May clasp the rose.

No chance makes good for time misspent:
Whatever work to life may fall,
The way to its accomplishment
Is steadfast effort most of all.

Logic may show that false is true,
That right and error both are one:
Few words are best; the deeds men do
Prove their own worth when all is done.



The Wright Machine Taking a Curve

WIRELESS TELEGRAPHY AND THE AEROPLANE SCOUT

By

RENE MANSFIELD

YESTERDAY, the man who predicted the possible achievements of the airship was looked upon as a short-sighted enthusiast. Today, the man who predicts limitations to flight and impossibilities of aerial navigation is looked upon as a short-sighted conservative. Man has literally leaped into flight. He has been gaining impetus since the first dragon kite of the Chinese swung its gaudy tail above the Orientals, but for centuries he has had to run along the ground, deserting it momentarily only to crash into it ignominiously. Less than two years ago he was able barely to reach a height of twenty feet and to skim over the ground for a pitiful distance of a thousand yards in the aeroplane, but now flights of long duration at heights up to 1,800 feet, over forests, villages and rivers, are now common.

M. Hubert Latham declares that within ten years we will have aeroplanes that will travel at a rate of 200 miles an hour and be capable of carrying 150 passengers. It is claimed that the Wright machine in its present form could travel 700 miles without a stop. It is also reported that the manufacture of an aeroplane to carry twenty passengers,

which the Wrights believe to be feasible at the present time, will be undertaken as soon as their large aeroplane factory at Dayton, Ohio, is completed. Every government of importance in the world is appropriating vast funds for the development of aviation and the eventual acquiring of aerial fleets. At Mourmelon-le-Grand it was found necessary to form a set of rules providing for the right-of-way for the aviators, so many apprentice-pilots obstructed the aerial course. France is already preparing a route for aviators by laying out flying grounds in a dozen towns between Paris and Bordeaux.

It would seem to require considerable temerity to point out the limitation of the aeroplane, however, it is not at all improbable that in another year aeroplanes will be as common as automobiles were five years ago. The Government has found legislation necessary to restrain the operation of wireless telegraphy by young boys who have set up stations about Washington and whose messages interfere with and intercept official communications. How soon will the hand of the law be obliged to snatch the intrepid American youth from the heavens to prevent him from bumping into licensed autos of the air and incidentally from breaking his neck?

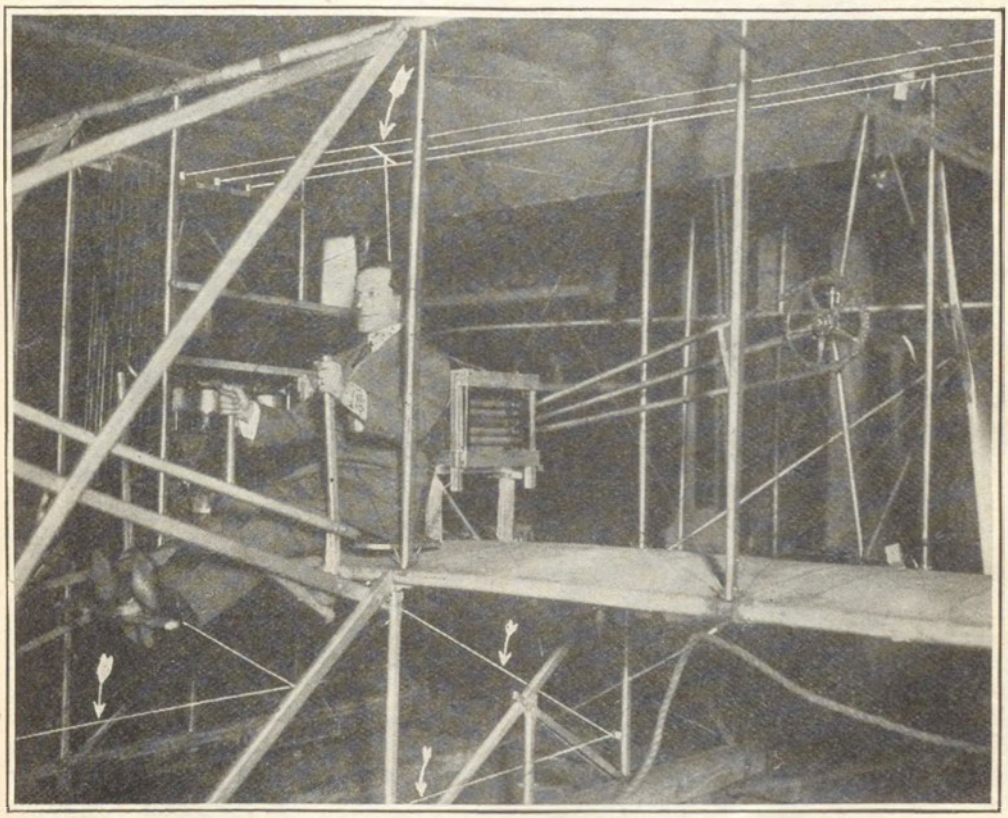
The experimental stage of flight has passed, giving place already to experimental work in additional or auxiliary equipment of the aeroplane, particularly for purposes of war. As a sport-craft or a private vehicle there is no immediate necessity for the developing of its equipments. They will no doubt take the form of silencers for the deafening motors and contrivances to overcome their vibrations, with upholstery and luxury of detail, possibly, a last concern. But with the aeroplane active in warfare the tremendous advantages to be gained by fitting it out with every possible aid to its efficiency has made this phase of aeronautics now assume the prime importance.

In the past use of balloons and dirigibles in warfare the greatest need has been felt for some means of communication between the balloon or airship and the ground. Obviously, wireless telegraphy and wireless telephony promise to be the most reasonable and practical methods, but experiments with wireless telegraphy have been limited to *sending* messages to the balloon or dirigible, because of the danger of the sparks from the wireless sending apparatus causing balloon gas ignition. In experiments conducted by Capt. Wallace, Major Russell and Lieut. Lahm of the United States Signal Corps, the transmission of wireless messages to their balloon was easily accomplished, but no attempt was made to send messages to the ground, which would be, of course, of just as great value in time of war. With the advent of the heavier-than-air machine the possibility of a practical combination of these two great scientific wonders of the age—the aeroplane and wireless telegraphy—presented itself at once.

The Government Wright aeroplane, in charge of Lieut. B. D. Foulois, with six men from the aeronautical squad of the Signal Corps, recently exhibited by the Government at the Chicago Electrical Exposition, and there fitted up with a complete wireless telegraph apparatus, is the first aeroplane that has ever been thus equipped, and from which wireless messages have been transmitted. Under the most disadvantageous conditions messages were sent from the aeroplane, which was suspended from the roof of the Coliseum, to the receiving station located in an army tent in a remote part of the building. This experimental wiring of the aeroplane having proved successful under these illustrative conditions, there is little doubt that the actual tests which will be made in Texas this month, where Lieut. Foulois will conduct experiments along this and other lines, will establish the practicability of the aeroplane as a base for wireless communication.

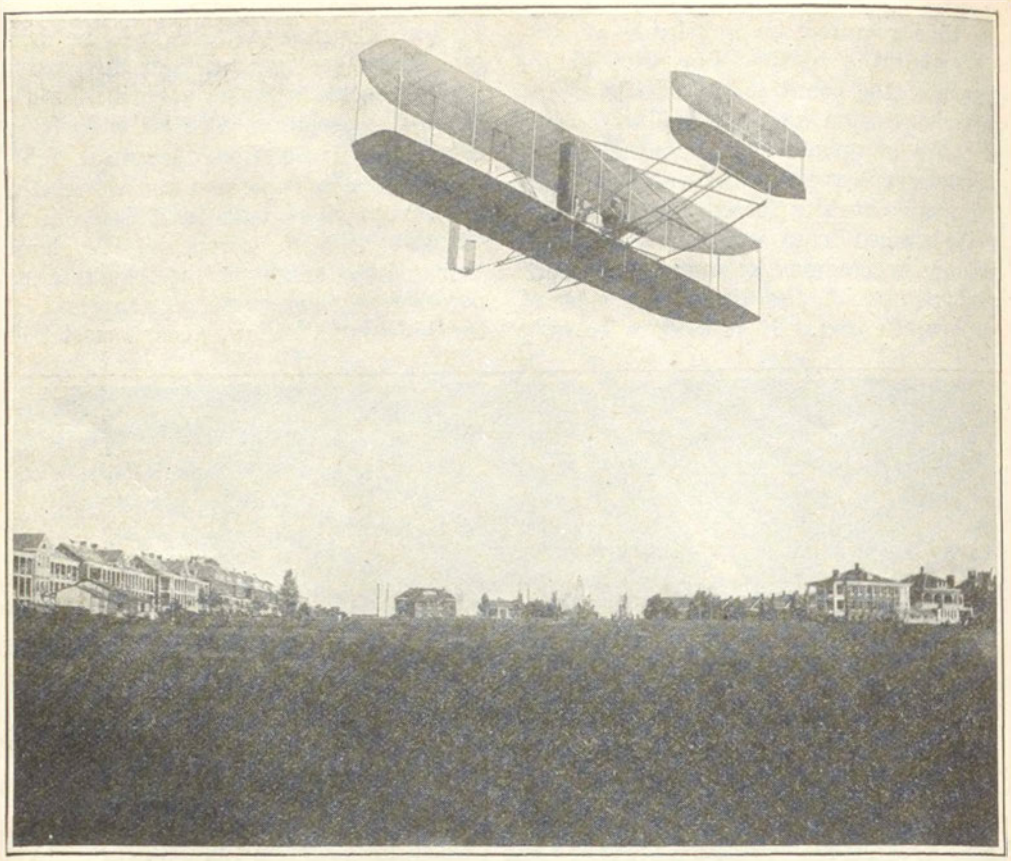
Of what incalculable value to modern warfare will prove this harnessing to aerial scouts the power of instantaneous communication with the ground! Tacticians at once recognized the immense service an aerial fleet would be able to render in the field of reconnaissance. It is clear that a flying machine would be able to reconnoiter a territory in half

the time required by a brigade of cavalry, returning to the camp with photographs of the country and details of the enemy's position and preparedness. But with the aeroplane equipped with wireless telegraphy, from his vantage point above the hostile forces the navigator of the winged scout will be able to flash back to his commander an instantaneous word picture of the living map spread out beneath him. It is said to be only a matter of a short time before the transmission of photographs by wireless will be assured. Already the transmission of writing has been accomplished in a crude fashion. With the wireless receiver ticking off vital information as to the enemy's movements, and a "wireless" film registering the transmitted photographs of the enemy's fortifications, war is likely to resolve itself into aerial strategy—perhaps eventually into a sort of check-mated desuetude.



The Government Wright Machine Equipped for Wireless Communication

In equipping the aeroplane with a wireless telegraph set, although the danger of any gas ignition from the sparking of the transmission apparatus is obviated, the problems of weight and wiring require much attention. A special lightweight wireless apparatus was constructed for use in these tests in Chicago from the Government aeroplane. A large share of the weight of the regular army portable wireless outfit is comprised of the 185-pound, hollow, wooden mast that it is necessary to run up from the ground, from which to suspend the antenna wires by which the electrical oscillations are dispatched to the receiving apparatus. The aeroplane, of course, had to be made into some sort of "Hertzian oscillator" with an upper and lower antenna. Owing to the number of wires, braces and other metallic parts in the aeroplane, the laying out of adequate antenna wiring was something of a problem. Lieut. Foulois, in conjunction with Frank L. Perry of the Perry Electrical



The Government Wright Aeroplane at Fort Meyer, Va.

and Mechanical Research Laboratory, Chicago, who has delivered numerous lectures on the Wright aeroplane in which he demonstrated a year ago a theoretical equipment of it with wireless telegraphy and telephony, succeeded in devising an ingenious method of wiring which will doubtless be found satisfactory in actual outdoor use.

Since the transmission of messages by wireless telegraphy still has elements of mystery for the layman, it may be well to recall the fundamental principle of this scientific miracle, in order to make clear the method by which the aeroplane has been equipped as a base for wireless telegraphy. If we disturb the medium known as ether, at any point, we know that all space is bound to respond to a greater or less degree. The effect of this phenomena is commonly likened to the ripples on the surface of a body of water caused by the casting in of a pebble. Popularly speaking, any electrical machine which can generate electric sparks can be made to produce wireless waves which will travel through space at the rate of about 185,000 miles a second. These waves, which are called Hertzian waves after Prof. Hertz who discovered their intense radiating qualities, are almost identical with light waves except that the wave lengths are longer.

If one of the knobs or electrodes of a certain kind of electrical generator between which the electric spark is made to jump, is connected with the ground and the other is in circuit with a vertical wire called the antenna, every time a spark is produced an exceedingly rapid electric pulsation passes up and down this vertical wire which then throws off into space electric waves.

These waves will cause a similar pulsation on a distant vertical wire or antenna connected to a wireless receiver. By stopping and then starting the Hertzian

waves and thus causing corresponding "stops" and "starts" at the distant station, messages in dots and dashes are sent by telegraphic code.

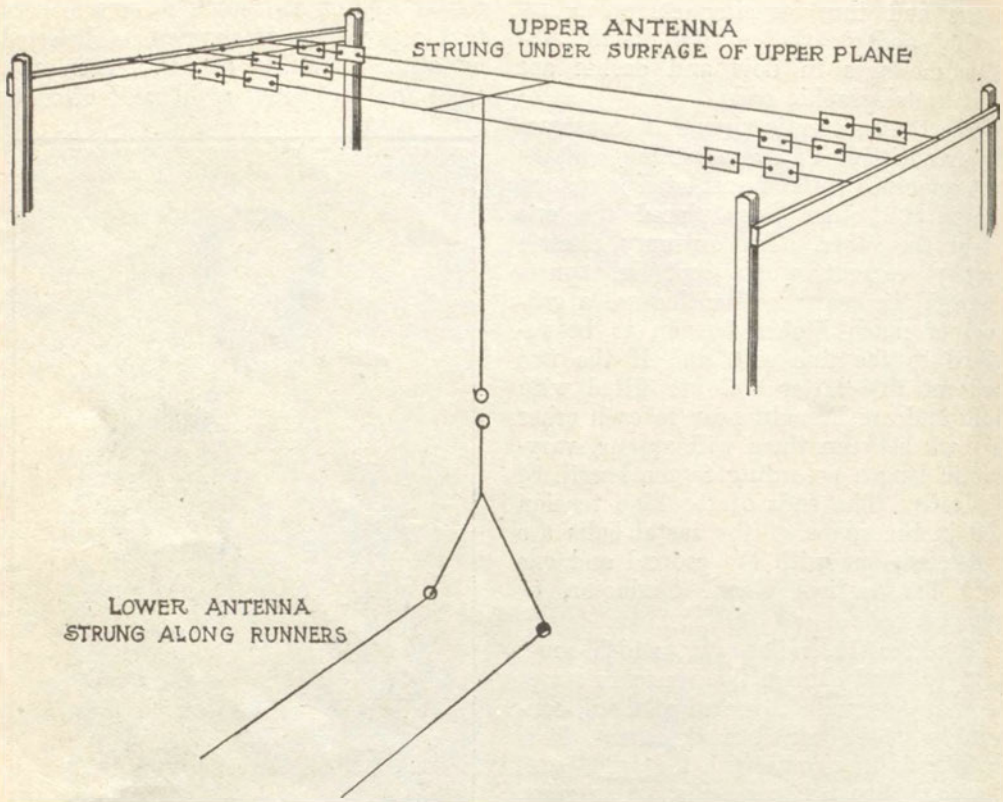
The transmitter is simple in construction, consisting of an induction coil, or two combined coils of insulated wire, one coarse, the other fine, placed the one about the other. An ordinary electric battery current when sent in spurts through the coarse coil will cause a current of much higher tension to be induced in the fine coil, and if the two ends of this latter coil are fitted with balls and are brought near to each other a spark between them will appear, varying in length according to the length of the coils. The ends of the high tension coil in the shape of the metal balls are connected, one with the ground and one with the vertical aerial conductor, or antenna.

The receiver, miles way, which must intercept and change the Hertzian waves to sound, or make a record of them, contains what is called a detector. This detector is in circuit with the aerial conductor. When this conductor, or antenna, receives the radiations from the distant sending apparatus, a delicate electrical mechanism converts the pulsations into a sound in a telephone.

It will be seen that a complete apparatus for wireless telegraphy must include, besides the dynamo or battery, coil, tuning apparatus, etc., an aerial conductor or antenna, and also a lower antenna to serve as a ground connection. To accomplish this antenna wiring within the dimensions of the aeroplane, avoiding its own wiring and metallic parts, was, as has been said, not without difficulties. At first thought, a simple solution seemed provided in lacing the framework of the aeroplane with stranded wire to answer the purpose of the upper antenna, and hanging loose wires from the lower portion of the aeroplane to act as a lower antenna. With the aeroplane motionless this manner of wiring would doubtless prove highly satisfactory, but with the machine traveling through the air at a rate of about forty-five miles an hour the dangling wires Lieut. Foulois thought would tend to assume a horizontal position and might prove a menace to the propellers if elevated or deflected by strong currents of air. Then too, since the aeroplane would need often to run along close to the ground and make sudden landings, this idea was abandoned for the present.

Lieutenant B. D. Foulois

Lieut. Foulois and Mr. Perry finally adopted a plan which disposed of the question of location of both upper and lower antenna in an ingenious fashion. Three stranded copper wires were strung in parallel, as illustrated in the photograph, along the under side of the upper supporting plane of the machine. These were held in position by porcelain cleat



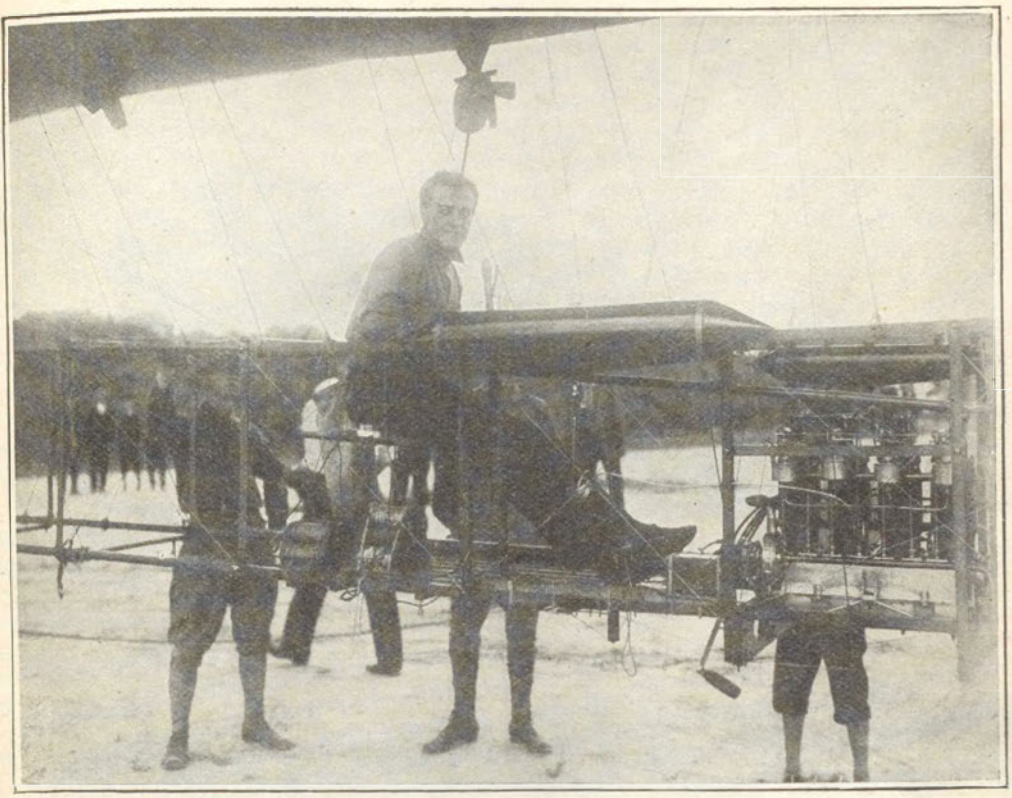
Sketch Showing Method of Wiring on Aeroplanes

insulators, as shown in diagram herewith, which supported them at their extremities. From the center of this wiring which formed the upper antenna "surface," a single wire was carried down to make the connection with the army wireless telegraph sending and receiving set which was placed just behind the aviator's seat.

The lower antenna was a loop of wire carried around the lower edge of the runners, and placed in such manner as in no way to be affected by the starting or landing of the aeroplane. The necessary connection with the wireless set was made by two wires being brought up from the antenna loop through a rubber tube set in the cloth of the lower supporting plane. Messages were successfully transmitted from the aeroplane to the receiving station, although it is hard to conceive of more unfavorable conditions for tests of this sort than those existing in a building whose interior was a network of wires and cables.

A number of improvements will undoubtedly be made in the manner of installing the wireless telegraphy outfit on the aeroplane, such, for instance, as placing the key of the apparatus in such position that the operator will not be obliged to sit sidewise in the passenger's seat next to the aviator's, as is now the case, and adding loops or lengths of wire (surface) to the upper and lower antenna, etc., but the future equipment of aeroplanes for wireless, which is a matter of a short time, will unquestionably follow, in essence, the method evolved by Lieut. Foulois and Mr. Perry in this first experimental equipment.

The principal experiments which Lieut. Foulois expects to make in Texas will be with wireless telegraphy, wireless telephony and photography. Owing to the greater delicacy of the wireless telephonic apparatus at the present time, and the excessive vibrations of the aeroplane motor, this means of communication with the aeroplane will present more

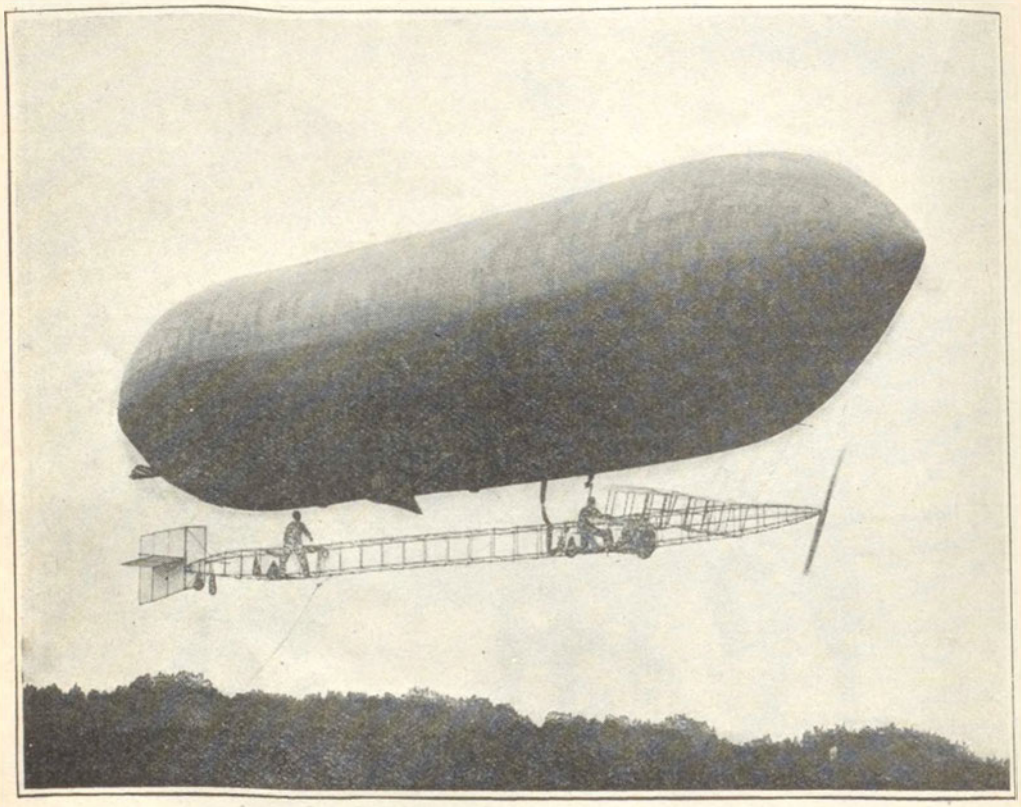


Lieutenant Foulois in the Government Dirigible

difficulties in development than the wireless telegraphy. From France comes the announcement that Lieuts. Colin and Jeanee of the French navy have telephoned by wireless a distance of 150 miles, and are confident of the power of their apparatus to transmit speech distinctly to a distance of more than 200 miles. With the perfecting of the wireless telephone and the improvements in flying machine motors, the aeroplane scout will in time have the advantage of detailed communication with headquarters. It is conceivable that the general in command may issue his commands by word of mouth while hovering over the troops of the enemy perhaps ten miles distant from his army.

Photography from the aeroplane will be one of the essential requirements of the flying scout. Experiments along this line will present few features that are not embraced in balloon photography. The principal necessity that first suggests itself is a position for the photographer

Frank L. Perry



Wireless Messages Have Been Received at the Dirigible, but Not Sent Thereform

where he may focus his camera on the ground beneath him without the lens being obstructed by the runners or other parts of the machine, which would be the case, at present, if he sat in the passenger's seat of the Wright machine. Lieut. Foulois suggests that a seat be swung under the lower supporting plane, between the runners—which might be considered a safe spot for an acrobat, but a bit precarious position for a photographer.

With the aerial scout thus accoutered with the last marvelous achievements of science, Secretary of War J. M. Dickinson's summary of the applications of airships to warfare does not seem to overestimate the powerful influence they will have on modern warfare. Among the uses to which they may be put he states the following:

To gain information in peace time respecting harbors, fortifications, etc., patrols and frontier guards.

For reconnaissance and photographic work.

Dispatch work.

Checking an enemy's reconnaissance on land or sea.

Signaling and wireless telegraph stations.

Directing artillery and drawing enemy's fire.

Destroying the enemy's aerial fleet.

Attacking an enemy's base line, destroying stores, etc.

Destroying railways and other communications.

Raiding the capital of the enemy's country.

Making night or surprise attacks on field forces, using explosives or incendiary mixtures.

Raiding harbors and naval bases.

Carrying out over-sea raids.

Locating and capturing or destroying submarines.

Locating mines.

Following up a victory by land and completing the rout.

Lieut. Foulois, discussing the strategical value of the flying machine, says: "In the future we can expect to see engagements in the air between hostile aerial fleets. The struggle for supremacy in the air will undoubtedly take place while the opposing forces are maneuvering for position and before the opposing cavalry forces have even gained contact. The results of these preliminary bouts between the hostile aerial fleets will have an important effect on the strategical movements of the hostile forces, before they have actually gained contact.

"The successful aerial fleet will have no difficulty in watching every movement and disposition of the opposing troops, and unless the enemy is vastly superior in numbers, equipment and morale, the aerial victory should be an important factor in bringing campaigns to a short and decisive end."

The great amount of territory that flying machines can cover in a short space of time, Lieut. Foulois declares, will make them invaluable in the service of security. "The ability of one machine to cover as much ground in one hour as two brigades of cavalry, will greatly lessen the number of men required in the service of security and information, and consequently lessen the hardships which such duty always imposes upon a command. On a march, when the conditions are such that practically all of the cavalry with a command would be required for operations far in advance, the local protection of the command invariably falls to a great extent upon the infantry, especially increasing the hardships of the infantry assigned to the duty of protecting the flanks. With the addition of several flying machines to any large command, the number of regiments of cavalry far in advance of the marching column could be greatly reduced, and the infantry could be relieved of duty which belongs largely to the cavalry."

The consideration of the service the flying machine will be able to render in reconnoitering the outpost lines when a command is at a halt, suggests its probable further equipment with powerful, portable searchlights. Lieut. Foulois points out that the flying machine, patroling over the outpost line at night, could light up the ground in front of the outpost position, thus proving of great assistance to the men on post, who are dependent to a great extent upon their sense of hearing to enable them to detect danger. Night attacks would thus be easily discovered, also. To be sure, this patrol duty at the present stage of aeronautical development would be best performed by the dirigible balloon owing to its ability to hover over a spot. But the most conservative admit that some adaptation of the helicopter principle to the aeroplane—propellers placed horizontally so that their movement gives the apparatus an upward movement—will inevitably result in a machine capable of hovering indefinitely in the air, and of infinite maneuverings.

With every stronghold and weakness and strategy and movement of the enemy an open book to the aeroplane scout, transmitted instantly, fully illustrated, to the commander-in-chief at headquarters, may we not expect the future history of warfare to present only blank pages?

BE GLAD

By

ORVILLE T. FLETCHER

BE Glad!
The world is full of beauty, love and light;
Thine is the power, the duty and the right
To see it and find pleasure in the sight.

Be Glad!
Your lot is not to sigh, to frown, to mope,
And court despair where there is room for hope.
Joy is the fortune of your horoscope.

Be Glad!
Think not that happiness is all to be;
Today can truth from sadness set you free.
NOW is the secret of eternity.

Be Glad!
Faint not at loss. The world has not gone wrong.
Though troubles come just greet them with a song
And find in faith the secret of the strong.

Be Glad!
Take cheer and comfort to some soul cast down;
Smile through thy tears and laugh away the frown,
And peace shall be their joy and joy thy crown.

THE SCIENCE OF LIVING

How To Live Well — How To Live Nobly
How To Live Largely — How To Live Long

THE EDITOR'S PERSONAL DEPARTMENT

Work Without Effort

THERE is no reason whatever why there should be any effort connected with that work for which you are adapted. Find your work; then work right, and your daily task will neither be wearisome nor hard any more. To work right, begin by thinking that there is enough power within you to do with ease what you want to do. Live in that thought constantly, know that it is true, and you will gain complete freedom from drudgery and burdensome toil. Your work will become a pleasure, and you will go through every day's work without knowing the meaning of effort.

It is not hard for unlimited power to do what it wants to do. It will not be hard for you to do what you want to do when you know that you have more power than you need in doing anything you have in mind. Remember, whatever you wish to do, know that you have more power than is necessary to do it. This is the truth. Recognize this truth every minute and every force in your system will become a working force. You will thus prevent the waste of energy, and he who prevents all such waste will become nothing less than a human dynamo.

Do not think of anything as hard. No matter what you have the opportunity to do, always think that you can. Live in the positive conviction that you have the power that can—and more. Do not think that anything is difficult. Whenever you think that any task is difficult, you make yourself smaller than the task. But the proper course is to make yourself larger than every task. Train yourself to tower above every proposed undertaking that comes your way; and absolutely refuse to come down.

The more convinced you are that you can do what seems difficult, the less difficult it becomes. On the other hand, the more you hesitate to undertake what seems difficult, the more difficult it will be for you to carry it through should you make the attempt. Your own attitude towards the things or circumstances you meet is so important that it is, in the majority of instances, the one factor that determines success or failure. What you undertake with fear and trembling will in most instances fail, or succeed only in a small degree. But what you undertake in the positive, determined conviction that you can, will succeed in nearly every case, and in most cases will succeed far beyond expectation.

When you think that a certain task or undertaking is difficult, you hold back a large portion of your power, and you fail to do your best. But when you think you can see it through, and are determined to see it through, you turn on the full force of all your power.

Never dislike your work. Even though it may not be congenial at the present time, love it for its possibilities; and be so interested in the working out of those possibilities that your whole heart is in every action. Where your heart is there you concentrate easily and thoroughly, and success is always the greatest where concentration is the best.

Never think of your work as a

spare moments. At such times imagine that you are happy and contented; that you are reasonable and kind; that you have a sweet disposition; that you are living on the sunny side of life; that you actually feel the smiling life through and through; and that you feel everything that is rich and strong and beautiful in human existence. Then remember that we daily grow into those things which we think of the most.

SOME PERPLEXING PROBLEMS

6.—Take two men of equal ability starting out in the same surroundings and with the same opportunities. The one is adversely affected by his environment; and never succeeds. The other gains power and inspiration from that same environment; and succeeds remarkably. What is the fault of the former and the secret of the latter?

7.—The majority seem to find it necessary to fight for their rights. And yet it is a recognized fact that the fighting attitude is detrimental to the efficiency of the mind and the health of the body. What is the cause of this seeming discrepancy in the natural relationship of things; and is there some way through which our own may be secured in a peaceful, harmonious manner?

8.—If like attracts like, and if love is the greatest drawing power in the universe, those who love the ideal the best should realize the greatest measure of the ideal in their associations and surroundings. But in most instances this does not hold true. Can we find the reason; and granting that the law is not at fault, can we state definitely what is lacking in its application?

9.—There are a number of men and women in every community who have no special ability; who are practically helpless with regard to the doing of things, and yet are literally on fire with aimless, undefined ambitions. They are restless with wants, but do not know exactly what they want; and they are so situated that they have nothing to look forward to in the future. Can their problem be solved?

NOTE—The rules given for the column of "momentous questions" will also apply to the column of "perplexing problems." The above are a few samples of problems that must be solved. There are hundreds of others. We shall publish them all and present solutions for them all.

Give Your Mind Orders

TELL your mind what you want done; what ideas you want; what plans you want; what ability you want; what efficiency you want; what capacity you want; what endurance you want. Give the mind full directions in a firm, convincing, but easy manner. Give these directions every day, or several times every day. Then do not worry about results. Give your mind orders as to what results you want, and when you are ready for what you wanted, it will be there. Your mind will be on hand with the goods you ordered.

When you have something special to do, and a new set of plans are needed, tell your mind to go to work and produce those plans. Expect those plans to be forthcoming, and give your thought for the time being, to something else. During the interval, the subconscious idea-factory will take up your proposition; and in due time the plans you ordered will be ready for delivery.

Carry out the same method with regard to anything you may want. Submit every proposition you meet to the subconsciousness of your mind. Know that there is an answer, and that your mind CAN find it in every case. If you have problems to solve, tell your mind to find the solution. Then go about your business. Don't worry about ways and means. Know that your mind is equal to every occasion. Just give your orders and expect re-

sults. You will not be disappointed. There are some servants that always do as told, and your own mind is one of these.

Thoughts Worth While

WHEN you are at peace with yourself, and the feeling of that serenity is as deep as your own soul, you will not be disturbed by anything from without.

If you have so much to do that it makes your head swim to think of it, then don't think of it. Just wait till each thing comes around in its turn, and do it without further concern.

Are you going on a journey? Then don't go until you get on the train. To travel in the mind is hard, wearisome work; and it leads nowhere.

Never do in your mind today what you are to do in reality tomorrow. Plan ahead, but don't permit your mind to work until the hour of actual work has arrived.

You may have to rush tomorrow; but it is not necessary to be in a mental rush tonight while thinking about it.

You may have a thousand things to do tomorrow, but you can do them far better if you rest your mind completely tonight.

To do your work over and over in your mind first, and then later do it in reality, is a habit that no one can afford to practice. Until you get ready to do your work in reality, refuse absolutely to do it in your mind. Act only when your actions will count. At other times give your mind a rest, or use it in forming greater ideas and larger plans.

Strenuous effort is not the secret of great results. Be calmly determined; know what you want; then let the best that is in you come forth and work for what you want. This is how your work will tell; and though you may not appear to stir the world, still when the year is up, it is you who have done the most and the best.

Do not combat people on their own level. Call their attention to something of greater worth. Then they will lose their desire to combat, and they will realize that your way leads to something better.

Be stronger than people about you; be superior to anything they may do or say. And you express that superiority, not by lofty scorn or silent contempt, but by turning their minds, as well as your own, into some richer and nobler channel. Go up in thought and feeling. Inspire others to go with you and you win the day.

FINDING THE TRUTH

He alone can see truth who is ever in search of more truth.

The mind that remains stationary in its present conception of truth is blind to all truth. The truth gives freedom because he who is in the truth is free from everything that is not of the truth.

If you would know truth, search for more truth. He alone can see the light who is facing the glory of greater light.

Enlarge your mental conceptions of what you have already found to be real. Thus you will know better what you now know, and you will ever know more.

> The man who never weakens when things are against him will grow stronger and stronger until all things will delight to be for him.

THOUGHTS ON THE SUBCONSCIOUS

ALWAYS bear in mind that whatever you plant in the subconscious—the mental subsoil, will grow. And also that the better the seed, the better the plant.

By selecting seed-corn scientifically, the agriculturist doubles his yield. Why not apply the same law to mind and thought.

The average person sows almost anything in his mental garden—weeds, inferior seeds, chaff—almost anything. Then why should he be surprised when he reaps trouble, sickness, failure and disappointment.

When you say to yourself day after day that you are getting old, you sow age-producing seeds in the mental subsoil. In consequence, you reap old-age conditions more and more in every part of your system.

Think that you are young, and know that in reality you are; feel young; say to yourself constantly that you are retaining your youth; expect to stay young; be determined to stay young; refuse to think anything to the contrary. Thus you select youth-producing seeds for your mental garden; and we always reap as we sow.

Direct your subconscious mind to perpetuate your youth; and proceed in the conviction that the subconscious can. Have no doubts when you direct the subconscious and the results you desire will be secured.

What you think of quietly and deeply before you go to sleep will enter the subconscious, and everything that enters the subconscious will multiply, and later express itself in your external personality. It is highly important therefore that you think of nothing, as you go to sleep, but that which you wish to realize in your daily life.

The hour before retiring should be devoted to beautiful thoughts, lofty ambitions and worthy desires. Consecrate that hour, so to speak, to all those greater and better things that you wish your future to produce. Thus you select seeds scientifically for the mental field, and you will double or treble your yield.

The subconscious mind has many functions. Among other things it is also an intelligent servant. It will do whatever it is directed to do, and thus far we have found no limit to its power.

Give the subconscious proper directions every day and you can build up your whole mind, your entire personality and every faculty and power in your possession. In fact, you can change yourself completely, and reconstruct yourself steadily and surely according to your highest ideal.

¶There is something else in this world besides a salary.

¶If you have something good to say, say it. If you have something ill to say, say something else.

¶The power of prayer is diminished in proportion to the eloquence of the speech through which it is expressed.

¶Never say, the older I get. Say instead, the longer I live.

¶Think of your work as a grind, and you become a mere machine; but a machine has no future; it simply wears out; that's all.

¶For daily practice:—Encouragement and optimism in speech; constructiveness and wholeness in thought; kindness and helpfulness in action.

¶The pessimist trains his sight to admire the dark. The optimist trains all his faculties to look for, appreciate, and associate with the light.

¶Magnify the good. Emphasize that which has worth. And talk only of those things that should live and grow.

ESPERANTO

A Course of Instruction in the International Language

By

IVY KELLERMAN, A. M., PH. D.

Editor's Note.—The spread of the International Language, Esperanto, during the last few years has been remarkable, and is itself a sufficient answer to any query concerning its need and practicability. Esperanto has come to stay, not to replace existing languages, as the uninitiated sometimes suppose, but to serve as a second language for all nations. Just as fifty or a hundred years ago, any cultured person knew some French, so now such a one will know Esperanto, with the added advantage of really being able to know it thoroughly and being able to travel anywhere, or correspond with any part of the world. Only once before in the world's history has there been such a movement for intercomprehension, and for world-peace through this. About thirty years ago, Volapük came very near the success which Esperanto has today, and had it not been for the "reforms" made in Volapük, it today would be established as the international language. The same storm which destroyed Volapük was met and weathered by Esperanto two years ago. Today there are about one hundred Esperanto periodicals, several being devoted to special fields, as science, medicine, pedagogy, philatelics, peace, etc., etc. It is possible to travel in any part of the civilized world, by means of Esperanto alone. Dr. Edwin C. Reed, General Secretary of the Esperanto Association of North America, who was the representative of the United States Government at the Fifth International Esperanto Congress in Barcelona, Spain, traveled from Boulogne-sur-mer, France, to Barcelona, and back, without using any other language. He was entertained and feted at every city in which he stopped, for the followers of Esperanto today are, as it were, a great worldwide fraternity. The organized Esperantists of the world number millions, and the Esperanto Association of North America has members from Alaska to Panama, from the Atlantic to the Pacific. The General Secretary of this Association, whose address is Chamber of Commerce, Washington, D. C., will be glad to give information to any readers of "Progress" concerning the movement and concerning the great Sixth International Congress, which will convene in Washington next August.

This course of lessons in the International Language will be conducted by Ivy Kellerman, A. M., Ph. D. Dr. Kellerman is one of the most expert Esperantists in America, is the Chairman of Examinations for the diplomas of the Esperanto Association, and is thoroughly trained in linguistics and philology, in prominent universities of both the United States and Europe.

LESSON I.

ALPHABET.

1. The alphabet is the same in Esperanto as in English, except that Esperanto has no *q*, *x*, *w*, or *y*, but has the letters *ĉ*, *ĝ*, *ĵ*, *ĥ*, *ŝ*, *ŭ*.

VOWELS.

2. The vowels are pronounced as follows:

a as in *far*.
e as in *fiancé, there*.
i as in *machine*.
o as in *forge*.
u as in *rule*.

CONSONANTS.

3. The consonants *b*, *d*, *f*, *h*, *k*, *l*, *m*, *n*, *p*, *t*, *v*, *z* are pronounced as in English, and the remaining eleven as follows:

c like *ts* in *bits, tsetse*.
ĉ like *ch* in *char, chip*.
g like *g* in *give, go*.
ĝ like *g* in *giant, gem*.
ĥ is made by expelling the breath vigorously, with the throat only partly open. There are only a few words containing this sound. It is equivalent to German and Scotch *ch*, Spanish *j*, etc.
j like *y* in *year, yes*.
ĵ like *s* in *leisure*, *z* in *azure*.
r is trilled or rolled.
s like *s* in *sit, sand*.
ŝ like *sh* in *shoot, ch* in *machine*.
ŭ like *w* (consonantal *u*). See next paragraph.

DIPHTHONGS.

4. A diphthong is a combination of two vowels uttered in one breath. The Esperanto diphthongs consist of a vowel followed by an *i* or *u* sound. The *i* sound is written *j*, and the *u* sound *ŭ*, in order to prevent confusion with combinations of independent vowels (as in English *aerial*). The diphthongs are pronounced as follows:

aj like *ai* in *aisle*.
ej like *ey* in *they*.
oj like *oi* in *toil*.
uj like *ui* in *ruin*.
eŭ like *eyw* in *wayward*.
aŭ like *ow* in *how*.

SYLLABLES.

5. Each word contains as many syllables as it has vowels or diphthongs. All letters, whether vowels or consonants, are pronounced with their full value, and there are no silent letters. The syllables within a word are divided as follows:

A single consonant is pronounced with the following vowel, as *po-mo, bra-si-ko, a-e-ro*. If followed by *l* or *r*, the consonant goes with the *l* or *r*, as in *ta-blo, a-kra*. If followed by some other consonant, the two are divided as in *mar-ŝas, lon-ga, ĝar-de-no*.

Compound words are divided into the elements of which they are composed, as in English.

ACCENT.

6. Words of two or more syllables are accented upon the next to the last syllable, as *ta'blo, a'kra, ae'ro, brasi'ko*.

NOUNS.

7. Nouns, that is, words which are names of persons, places or things, end in the letter *-o*. The plural number is formed by adding *-j*, forming a diphthong (See 4, above).

tablo, table.
tabloj, tables.
pomo, apple.
pomoj, apples.
knabo, boy.
knaboj, boys.

THE ARTICLE.

8. The definite article is *la, the*, for both singular and plural. There is no indefinite article, either singular or plural, like English "a" (for the singular). It is supplied, when needed in translation, from the general sense of the sentence:

la tablo, the table.
la tabloj, the tables.
la pomoj, the apples.
knabo, a boy (or merely "boy," according to the sense).

ADJECTIVES.

9. Adjectives, that is, words expressing quality, end in the letter *-a*. Adjectives which go with (modify) plural nouns are given the same plural ending *-j*, forming the diphthong *-aj*. Since the adjective agrees in form with the noun which it modifies, it is always easy to see what adjectives and nouns in a sentence go together, and the adjective may be placed after as well as before the noun:

La bela pomo, the beautiful apple.
La bonaj knaboj, the good boys.
Longaj tabloj, long tables.
Knabo bona, a good boy.
Pomoj bonaj, good apples.

PRESENT TENSE OF THE VERB.

10. The ending of the verb in the present tense (expressing an act or state in present time) is *-as,* no matter whether its subject is singular or plural:
Estas, is, are, (am).
Kuras, runs, run.

SENTENCES FOR PRACTICE.

11. Pronounce the following list of words aloud, being careful to give every letter its proper sound, and to accent the word correctly. Memorize the meaning of each. Then read the sentences aloud, very slowly and distinctly, several times, after which they may be translated (A key will be given next month):

aero, air.	*bela,* beautiful.
birdo, bird.	*bona,* good.
brasiko, cabbage.	*flava,* yellow.
ĉevalo, horse.	*forta,* strong.
floro, flower.	*granda,* large.
ĝardeno, garden.	*longa,* long.
knabo, boy.	*estas,* is, are.
pomo, apple.	*flugas,* flies, fly.
tablo, table.	*kuras,* runs, run.
viro, man.	*marŝas,* walks, walk.

Bela birdo. Fortaj ĉevaloj. La bonaj viroj. La bonaj flavaj pomoj. Granda bela floro. La aero estas bona. La birdo flugas. La belaj birdoj flugas. La birdoj estas fortaj. La brasiko estas bona. Granda ĉevalo kuras. Bonaj knaboj marŝas. La ĝardeno estas granda. Granda ĝardeno estas bela. Bonaj pomoj estas flavaj. La tablo estas longa. La bonaj viroj marŝas. Viroj fortaj kuras. La belaj fortaj birdoj flugas. La ĉevaloj estas belaj.

THE ACCUSATIVE CASE.

12. Verbs like *estas,* is; *kuras,* runs; *flugas,* flies, etc., cannot take a direct object. But verbs like *trovas,* finds; *vidas,* sees, can take a direct object, expressing the person or thing found, seen, etc. In English the person or thing affected is often indicated by the order of the words, as in "John saw James," in which "James" is the direct object of "saw." English sometimes indicates the direct object by the ending of the word, as "John saw him (not he)," "You found whom," etc.

In Esperanto the direct object is always indicated by the ending *-n.* A word containing the ending -n is said to be in the accusative case. The accusative ending *-n* is added to adjectives modifying nouns in the accusative case:
La viro vidas pomon, the man sees an apple.
La knabo trovas pomojn, the boy finds apples.
La viro trovas flavan floron, the man finds a yellow flower.
La viroj vidas la belajn birdojn, the men see the beautiful birds.

THE NEGATIVE NE.

13. The negative *ne,* not, is usually placed just before the verb in the sentence. It may be placed before other words occasionally, in order to give emphasis. (The same word is used to mean "no" in answer to a question):
La floro ne estas flava, the flower is not yellow.
La viro ne vidas la ĝardenon, the man does not see the garden.
Ne, la knabo ne estas bona. No, the boy is not good.

PREPOSITIONS.

14. A preposition is a word like "in," "on," "near," expressing some relation between two words. The preposition is always placed before the noun which it governs, and may never be put after it (as sometimes in careless English "what is it on," etc.).
La floro estas en la ĝardeno, the flower is in the garden.
La viro vidas pomojn sur la tablo, the man sees apples on the table.
La viro estas apud la ĉevalo, the man is near the horse.

THE CONJUNCTION KAJ.

15. The conjunction *kaj,* and, connects words or sentences. An adjective modifying two or more nouns connected by *kaj* must be put in the plural:
La viro kaj la knabo estas fortaj, the boy and the man are strong.
Floroj kaj birdoj estas belaj, flowers and birds are beautiful.
La viro vidas belajn birdon kaj floron, the man sees a beautiful bird and (beautiful) flower.

SENTENCES FOR PRACTICE.

16. Memorize the following vocabulary, and translate the sentences, first reading them aloud, as in 11 (above). A key will be given next month. Write out the translation and keep it to compare with the key which will be given next month:

alta, high.
apud, near.
arbo, tree.
ĉambro, room.
domo, house.
en, in.
havas, have, has.
inter, between.
kaj, and.
kampo, field.
kolektas, gather, gathers.
manĝas, eat, eats.
ne, not, no.
rozo, rose.
ruĝa, red.
sed, but.
seĝo, chair.
sidas, sit, sits.
sur, on.
tra, through.
trovas, find, finds.
vidas, see, sees.

(a.) La viroj vidas grandan belan ĝardenon. Altaj arboj estas en la ĝardeno. Belaj birdoj sidas sur la arboj. La ĝardeno estas apud granda domo. Viroj kaj knaboj sidas sur seĝoj en la domo. La domo havas grandajn ĉambrojn. La viroj marŝas tra la domo. La knaboj kuras tra la ĝardeno. La viroj trovas bonajn ruĝajn pomojn sur la tablo en la domo. La viroj manĝas la pomojn. Sed la knaboj ne vidas la pomojn. La knaboj kolektas florojn en la ĝardeno. Inter la domo kaj la alta arbo la knaboj trovas flavajn kaj ruĝajn rozojn. La ĉevaloj kuras tra la kampo, sed la knaboj ne kuras tra la kampo. La viroj vidas la knabojn, sed la knaboj ne vidas la virojn. La ĝardeno estas inter la bela domo kaj la granda kampo. La ĉevaloj en la kampo ne vidas la virojn en la domo. La viroj vidas brasikon en la ĝardeno, sed la brasiko ne estas bona. La fortaj birdoj flugas tra la aero. La rozo estas bela floro. La brasiko ne estas floro. La domo estas granda, sed la ĉambroj en la domo ne estas grandaj. La tabloj en la ĉambro estas longaj, sed ne fortaj.

(b) Translate into Esperanto:

A large, beautiful garden is near the house. Red and yellow roses are near the tall tree in the garden. Beautiful birds sit on the tree. The birds fly through the air. The birds see the flowers in the garden and in the field. Strong horses run through the field. The horses do not eat flowers, but the horses eat apples. The horses find apples near the tree. The men walk through the rooms in the house. The men see red apples on the table. The apples are large and good. The men eat the apples. The boys sit on chairs in the house. But the boys do not see the men. The boys run through the house and see the flowers in the garden. The flowers in the garden are red and yellow roses. The boys gather the roses, but the men gather apples. The men and the boys do not eat cabbage. The cabbage is between the tree and the house. The men in the house see the cabbage, but the men in the garden do not see the cabbage.

To be continued next month

MAKING THE MOST OF THINGS

By

T. J. MACMURRAY

ONE tells us that Abraham Lincoln made the most of what he had in hand, that he gathered up the fragments of learning and experience, culture and devotion, time and opportunity, transformed them into life and character, and made them bend to his purpose. We often lose sight of the importance of the little things of life. After all, life is made up of the little things. The Duke of Wellington wrote in his dispatches from Portugal to the government, these significant words: "The people of England will not readily believe that important results here frequently depend on fifty or sixty mules, more or less, or a few bundles of straw to feed them." So it is that people are slow to recognize the relation of apparently trifling things to the most tremendous consequences. The greatest and best-rounded lives are the splendid result of the little kindnesses, the self-denials, the patient services, the painstaking efforts, the silent prayers, the quiet benevolences that became a part of the daily life. Insignificant these things may seem in themselves; but they are all-important when estimated by their results on human life and character and by their force in determining human destiny.

It is often the case that the smallest creatures are powerful instruments of destruction or upbuilding in the realm of nature. The larvæ of an insect no larger than a grain of rice have been known to destroy, in one season, a thousand acres of pine trees, many of them from two to three feet in diameter and a hundred and fifty feet high. It is well known that the coral insects of the sea are powerful instruments for the formation of islands and mountains. The Pacific ocean reveals the works of these small creatures on a vast scale. There whole ranges of islands have been thrown up by coral insects. Think of a coral reef stretching out to a thousand miles in length. Such a reef exists on the coast of New Holland. Seemingly insignificant is the work of seabirds as they carry the seeds of vegetables to the islands in the ocean; but the results are marvelous, for the islands soon become beautiful in their garment of green. We are informed that in Africa there are little, despicable flies which are the actual conquerors of certain extensive districts, ruling with such despotism, that men and cattle, and even the most gigantic animals like the elephant and the rhinoceros, cannot face them. Thus we see the power of little things in the world of nature.

Thousands of men and women are not endowed with great talents; but the talents they possess, if used for the accomplishment of worthy purposes, would actually move the world. It is not the brilliant strokes of genius that effect the transformation of the world; but it is the faithful, loving, earnest labors of the common people, who are not exceptionally gifted, but who use rightly the few gifts they have, and who make the most of things. The simplest persons, possessing only ordinary powers and sur-

rounded by only ordinary environments, have accomplished some of the greatest things for humanity and the world. It is the combination of little things which makes the aggregate capacity and power. The small stream flowing into the great river does not seem to amount to much; but many of those streams make the river and augment its force. The coral insects of the ocean are tiny things; but in their aggregate capacity they influence the movements of the ocean and build up islands, perhaps continents. It is the aggregate force of earnest lives which makes deep and lasting impressions upon civilization. It is the ordinary people with ordinary endowments who are serving their generation and contributing to the world's progress. The one-talented man today need not yield an inch to the ten-talented man in loyalty to truth and duty and in love to God and men. If his endowment is small compared with that of some other man, he is making the most of that endowment, and humanity is being helped because he does this.

The pressing need of the age is for young men and women who are willing to do their very best with what they already have. If they are without brilliant talents, but possess the genius for brave, helpful work in the community, they will succeed in wresting glorious victory out of the grip of defeat and in making the world better than it was when they entered it. It is the supreme duty of all to make the most of whatever they possess, whether it be bodily strength, mental capacity, social ability, musical talent, or whatever else it may be. Many men and women who started out in the world with but small chances, to all appearance, of succeeding, have won their way to the front in spite of their meager capital in knowledge or brain-power. But they made the most of what they had.

Circumstances of poverty tend to block a man's way to success; but how often do we see men strong enough to turn even these circumstances into good use! Thousands have bravely battled in order that poverty might not keep them down and thwart their cherished plans. They were determined to make the most of things. When Herschel was supporting himself by oboe-playing at the time he was making his discoveries in astronomy, he was making the most of his circumstances. When Franklin was earning a living at the printer's trade and at the same time pursuing scientific studies, he was making the most of what he had. When Samuel Richardson, while writing his novels, kept at his trade as a bookseller, he was making the most of his situation. When Canova, the sculptor, was working his way through stone-cutting to the art he loved and dreamed of, he was just making the most of himself and of his circumstances. When Watt, while inventing the condensing steam engine, was at the same time maintaining himself by making and selling mathematical instruments, he was but doing his very best with what he had in hand.

He who is not willing to make the most of what he controls, is not worthy of better fortune, for he would not wisely use larger powers were he invested with them. Let those who are given to complaining about their adverse circumstances or their lack of ability, just make good use of the ability they possess and try to make the very best of their unfavorable circumstances. Thousands have so used their disheartening environments and unpromising intellectual faculties, that success and honor came to them. Thus they had the wisdom to set a proper value upon what little they had; and it was because they valued that little highly that they were enabled to climb to the heights of greatness. But, on the other hand, thousands bury the little talent they have, and they are never heard of. They pass off the stage of action without even a whisper of applause from the spectators. Dull, dead, unappreciative souls they are. If what had been given them had been used rightly, they would have realized a joy and a satisfaction that never will be experienced by them, for such joy and satisfaction come only to the brave—to those who are true to

themselves and faithful and diligent in the discharge of the duties which God has laid upon them. There is little danger of overestimating the happiness which comes to those who do, uncomplainingly, the things which God expects them to do. It is the kind of happiness that has solidity to it. When people who are in quest of happiness are wondering how they may find it, we would call their attention to the real secret of happiness. That secret is to be found in honorable service, in the conscientious use of the powers with which we have been invested.

There can be no honorable evasion of duty in this world. The man with the one talent was held responsible for the right use of that talent; and because he did not put his talent into good use, he was punished. He could not escape responsibility on the ground that he had but one gift, while others had more. His duty was to make the most of what he possessed. The sculptor who was given a faulty block of marble out of which to carve a figure, did not refuse to undertake the work because a neighbor told him that it was absolutely impossible to make a perfect figure out of such imperfect material. The sculptor had been given the material, such as it was, and he was willing to form the best figure out of it that he could. Though your talents may not be the most brilliant, it is nevertheless your duty to do the best you can with them. History is full of examples of men and women whose materials were not the best to work with, but they bent their energies to the tasks assigned them and produced results which made their names known and honored in the world. Those results were not the triumphs of dazzling genius, but of the steady, faithful efforts of earnest souls. Only the few are endowed with genius; but all may labor at their God-given tasks and bring to those tasks such a spirit of zeal and fidelity as will dignify their labors, no matter how humble they may be.

The efforts of the faithful are never without fruits. The tasks which genius would scorn to engage in ennoble the life, adorn the character and bring refreshment and inspiration. Duty done brings its own reward. The toiler in the field, the mine, the factory, or the home, has a sense of comfort not possessed by the one who, through cowardice or indolence, shirks life's common duties. He who tries to excuse himself from duty is like Ulysses, who, when urged to join in the expedition against Troy, betook himself to plowing and sowing salt on the pretense of being insane. The man who tries to excuse himself from the duties to which heaven calls him, only exhibits similar folly to that of which Ulysses was guilty. We admire those who conscientiously strive to make the most of things; and we pity those who cannot admire such. The world would be miserably poor without the thousands who, in the common walks of life, are doing their best with the limited means within their hands.

OUR BOYS AND GIRLS

Conducted By
UNCLE BOOKER

DEAR NIECES AND NEPHEWS:—Again I want to thank you for the genuine enthusiasm and support you have given me in making this department such a success. Letters have come from all parts of the United States, from parents and children, filled with words of encouragement and good cheer; and, among the many received, not one complaint has been made regarding the contents of the main body of the magazine and not a fault-finding sentence in reference to this section.

This leads me to believe that people—old and young—are endeavoring to search for only that which is good and true and beautiful, and that everybody is trying to do the best he can to lift up his brother to a higher realization of the truth. I have noticed within the past two years that the general tendency has been toward brighter things, even among those who are supposed to know very little about New Thought subjects, and the boys and girls are not so bound down with old-time superstitious fears as the children of twelve years ago. Do you know why this is, children? I will tell you.

It is because we older ones are beginning to see that the law of love is the best one to promote; hence, the girls and the boys of to-day are the recipients of greater privileges than were allowed their parents. Another thing: children are trusted more than they used to be and are not preached to and scolded so much as in years gone by. Why, bless you, that little contracted word, "Don't," is almost becoming obsolete, because parents and guardians and the children themselves do not find occasion to use it so often. We are enjoying greater freedom than ever before; consequently, we are having better opportunities to make the best of our talents and are not wasting time in useless regrets and complaints. Right here I want to say something about looking on the bright side of things. In reality, there is only one side, which could not be otherwise than bright. This may seem a strange state-

ment to make to children, but one cannot be too young to learn the truth.

Let me explain. Suppose the day is cloudy and stormy and cold and you are housed in a place where you cannot go out. Some of you might say: "There, now where is the brightness to this day? Everything is full of gloom." Immediately I would answer that it all depends upon how you look at the weather. You must remember that the conditions of the day—which seems so gloomy to you—were caused by the very sun itself, the orb that gives us light and heat and joy. Were it not for the rain, we would have no flowers, no fruit, no vegetables; were there no clouds, we would not know anything of cool breezes; were there no winds, we would have no giant oaks nor trees of any kind.

Let your heart be merry, and you will then know that everything is bright; let your voice ring out with laughter, and your tongue will then speak only words of cheer and hope; let your eyes be opened unto the everlasting beauties of nature, and your vision will behold only pictures of harmony and peace. Now, if these theories hold good in the material, are they not, also, true when applied to our higher faculties? You will admit, then, that this is true. Let us carry out the principle still further and try to think that people are not really bad. Perhaps you may think that some of your playmates are not what they ought to be; that they are selfish, or proud, or disinclined to be sociable, or wear long faces, or are not willing to enter into your sports. In each one of these girls and boys is a good quality; and if you try to find it, you will not only help them, but you will lift yourself up to a pinnacle of grandeur that you never thought you could reach. If you can see brightness in a cloudy day, can you not, also, see a ray of goodness in the girl or boy you have foolishly thought was bad and of no account?

UNCLE BOOKER.

Motto for March

My heart is full of hope and cheer;
And, though 'tis March and winds are drear,
Resolved, I am to faithfully
Cast out all thoughts of gloom and fear,
However dark the clouds may be.

New Essay Contest

OWING to the great success of the contest begun last November, at which time a prize of three dollars was offered for the best essay on "True Progress," and which was won by Master Adair Worth of Great Falls, Montana, it has been decided to offer another one. Therefore, the girl or boy under sixteen who sends the best essay of 250 words on "Opportunity," will be given a prize of three dollars. All manuscripts must be received on or before May 15. Write on only one side of the paper and be as careful as possible in the preparation of your work. Each contestant may state his own views as may seem best to him. He may or may not agree with the ideas expressed on this subject by the late John J. Ingalls of Kansas, but whatever he may say will be judged fairly and squarely along the lines of logic and reason. Whether Opportunity knocks more than once at a person's door is a great question for metaphysicians to decide—or, rather, it is one that has aroused their argumentative faculties—and we may learn the real truth from our girls and boys. At any rate, we will find out what they think about the subject, and it will be of the greatest interest to see how some of the contestants will treat Mr. Ingall's famous poem. Let us see what you can do, girls and boys; and after you have expressed your views, Uncle Booker will tell you what he thinks.

Ruler of My Studio

Within my studio are toys and things
  In great confusion, but I mind them not.
I love this childish chaos, for it brings
  Me sweetest joy. And e'en the little spot
Upon the wall that darling Baby made
  I would not have removed, because it shows
The imprint of her hand. I'm not afraid
  Of Teddy bears nor of the doll whose nose
And hands are gone; they never bother me.
  Since Baby came to us I've learned just how
To walk about my room most gracefully;
  And only once I stepped upon her cow.
Her little clothes-line hangs across one end
  Of my old-fashioned, modest studio;
And, when I want a book to read, I bend
  My back and crawl beneath it to and fro,
Which makes the baby laugh in greatest glee
  And say: "P'ease walk dat funny way aden!"
And I at once obey most cheerfully
  Just like the fairy in the wooded glen.

JED PRATT'S SAVINGS BANK

A Story for Progressive and Ambitious Boys

EVERYBODY in the village thought he knew Jed Pratt, but not one in a hundred was intimately acquainted with him. That he was a skillful fisherman no one would deny. Not one person ever heard Jed Pratt tell an exaggerated story about catching fish. He simply caught them and said nothing. Now, although he never talked about the fish he caught in the river, he was considered a good story-teller, and he took a great interest in the boys of the town and for miles about. Everybody liked his stories, because they were full of life and yet entirely free from sensation. Adults would listen to his recitals with as much interest as that manifested by little children, and he had tales and yarns to suit all ages.

Now, concerning the people who knew Jed intimately. Please bear in mind that there were only about 500 in the village of Bentville, where this story is laid, including the dogs. Every boy had a dog; some had two. Jed and his wife owned two. They would never have taken a prize in a show, but they were as faithful as the sun, and you would have to travel a long way before you met mongrels that were more loving and affectionate. They worshiped Jed, and he looked upon them as something far above the average human being. If there was one expression that irritated him more than any other, it was "gone to the dogs." Whenever anyone gave voice to this saying in his presence he would say: "If we all acted like dogs, there would be no trouble in this world. Dogs do not disobey God; human creatures do." From what has been said, it may easily be inferred that those who really knew Jed Pratt were his two dogs and his wife, and that the others of the village—including the people and dogs—only thought they knew him. There came a time, however, when they knew him better, and when they blessed their fate that he lived in the village.

It all came about in a peculiar way and started at the river where Jed was wont to catch his fish. It was Saturday morning—and, by the way, Saturday was the only day in the week, except rainy days, that Jed went fishing, for he attended to his work faithfully—and Jed had just taken his old favorite seat on an overhanging rock to begin his day's sport, when something in the current of the river attracted his attention. Placing his fishing-rod in a position where he could watch it, he walked to the river bank and stood looking at the sticks and logs as they floated down stream; then his eyes fell on the sand islet that had been forming for the past month. It was growing every day, and soon it might become so large as to change the course of the river. Old Jed pulled at his whiskers thoughtfully, then smiled. It was one of those smiles that lighted up his whole face and which, as some of the villagers often said, gave him an entirely different look. It was not sarcastic nor sardonic, but pleasant and reassuring, as if, back of it, lay something that he was not quite ready to reveal even to himself. He was debating with himself several things, and occasionally he muttered words that had an unusual sound in that region. Had anyone been within hearing, he would have caught such expressions as "thoughtless young fellows," "too many spendthrifts," "saving the pennies and dollars," "solid government," "bank deposits," etc. But Old Jed was alone with his fish and thoughts, and the words that slipped from him from time to time were unheard and unrecorded. As the minutes passed, Jed forgot all about his fishing-rod, so intent was he in watching the play of the waters about that islet, and when his attention was at last attracted by a fluttering of his line, which seemed to be trying to dislodge the rod, he merely clambered up the rock, pulled in his hook and took therefrom a big fish, which he immediately threw back into the river, exclaiming as he did so:

"Go and join your family. I haven't time to fool with you today."

That ended the sport for that day, for Jed had other things on his mind, and, after contemplating the eddies in the river for another half-hour, he shouldered his fishing tackle and started toward home. When he entered the door his wife asked him what was troubling him, for it was unusual for him to return from the river before six o'clock.

"Now, don't you worry about me, Liza," said he. "Nothin' is the matter with me; but I'm a-worryin' about our little village."

"Law, me! Whatever has got into your head, Jed, that you should take on like this? Has your rheumatiz come back, or are you plumb crazy? Perhaps you're disappointed 'cause you didn't get any fish. Just you don't mind, Jed. They'll bite all right next week."

"Bite? Why, there's nothing the matter with the fish, Liza. I've just had a thinkin' spell; that's all. That sand island I've been tellin' you about is gettin' bigger every day. As I watched it today I couldn't help thinkin' what it was a-tryin' to tell me. And every time a log or a

piece of wood came floatin' down the river I 'magined all sorts of horrible things."

"What, for instance, Jed?"

"Well, it just seemed to me that every one of them was a young fellow gone to ruin, or about to go. And I thought of our young men, Liza."

"Why, we hain't got any children, Jed."

"We'd a had a young man, if he'd growed up, Liza."

"Well?"

"It's just this, Liza. There's lots of fellows that needs someone to tell them what to do. What does it matter if they are not our boys, so long as they need our help. I tell you I've been a-thinkin'."

"Say, Jed, are you gettin' 'ligion?"

"Yes, Liza; 'ligion of the right sort. I got it from that sand island I was a-tellin' you about. Listen. Now, at first, it was only a speck on the water, but it kept on a-growin' and gettin' bigger every day, and this mornin', as I watched it, I could see that it was solid and firm. Why, the sand keeps comin' and comin' to it, as if it was the only place for the little grains to go to, and on top, just in the middle, there is a dry spot like a white field and big enough for several birds to hop about in. That made me think we need a bank in this village, and we are goin' to have one before a year is gone by, or my name isn't Jed Pratt. Now, a bank's a big thing, and it's a good thing, too—a savin's bank, I mean—and the first thing to do is to have a meetin' at the town hall. I can't do much speech-makin' myself, but I'm going to hire a man who can tell the young fellows and girls and boys about savin' up their dollars, beginnin' with pennies, of course. Why, Liza, when I think of this village havin' no bank—this village that you and I love so dearly—it makes me ashamed of myself. I'm goin' to make the first speech and tell the people just what I think about it."

The next week the village of Bentville was all astir owing to the fact that thousands of circulars had been distributed throughout the town and surrounding country announcing that there would be a special meeting at the town hall to discuss the advisability of establishing a savings bank right in the heart of the village. It was stated that a very brilliant banker from the city would be present to deliver a telling oration, and that the editor of the county paper would give some interesting statistics. Away down at the bottom of the circular were a few words about Jed Pratt, but nothing that would attract special attention. They merely stated that he would make a few remarks and would introduce the speakers of the evening.

An entertainment from the city always drew a goodly crowd, but whenever a dignitary of great importance was announced to appear at the town hall the people flocked from all directions. It was not often that they were favored with the presence of a man of finance, and when the people read that a great banker would address them on a wonderful subject everyone declared that he would be present even if it rained pitchforks, and each one would have on his best clothes to greet the distinguished individual, who, no doubt, was not only very wealthy but very grand and imposing. He would tell them all about how money was made and describe everything connected with the great institutions of New York, Philadelphia and other large cities.

It was a beautiful evening, and an hour before the lamps in the town hall were lighted there was a large crowd of people waiting outside, among whom were many women and girls, who talked as much as the men and boys of the coming of the great banker. Would he arrive in an automobile or a fine carriage, or would Jed Pratt conduct him to the hall in one of the village hacks? This last question was answered about a quarter of eight o'clock, when the waiting assemblage saw their old townsman drive up to the door in his well-known buggy accompanied by a stranger wearing a high hat and eyeglasses. Then there was a rush for the door, which was opened at this juncture by the janitor, and soon there was not standing room in the hall, every available seat and spot being filled by an eager, anxious person to listen to the banker's oration. Soon after the opening of the hall the editor of the county paper came in, and he had the greatest difficulty in reaching the platform, for all the aisles were filled with unruly boys.

Promptly at eight o'clock Jed Pratt rose from his seat near the banker and cast a steady look toward the aisles, which seemed to electrify the boys at once, for they subsided into silence and were as quiet as lambs. Without any ceremony, Jed Pratt began to speak, and everybody listened intently.

"Ladies and gentlemen and fellow townsmen," he began, "I'm not much of a speaker, as you all know, so I will only tell you a little story. After I'm through I'm going to introduce you to Mr. Winthrop B. Daggett, the great banker of New York, who will tell you all about banks, and after he is through Mr. Phelps, editor of our county paper, will address you. I don't know what he is goin' to say, for he didn't tell me, but I guess it'll be all right. My story is about an island that is formin' right down on our river where you and I go fishin', when we have a chance. Now, girls and boys and men and women, that island is a bank. Don't forget that. As I was lookin' at it t'other day I said to myself: 'Why can't we people have a bank as well as a river, which has three—

one on each side and one in the middle?' I see some of you are laughin', as if you didn't believe what I say. What is a bank, anyway? I'll tell you. It is somethin' that holds things. River banks keep the water in its bed—that is, those on each side of it—and the banks or islands that form in the middle of the river, like the one I've been watchin', gather up grains of sand and hold on to them. Now, what we need in this village is a bank to hold our pennies and dollars so they can't get away from us, for if we keep on spendin' all we earn we'll have nothing for ourselves when we get old. And then what will we do? Why, we'll just be a burden on the public and will have to go to the poorhouse. That little island in the river is savin' up lots of sand. And what are we savin'? Nothin'. Don't you think it is about time for us to have a savings bank, so we can put aside somethin' for a rainy day or a stormy night? Dollars and cents represent time; and, if you save them, you save time. Everybody here knows that I am quite a sport, for I always go fishin' on Saturdays; but I tell you, friends, I'm not such a fool as to spend all I make. I've got money in a savin's bank in another town, but if you will all turn in and help me get this bank, I'll transfer it here, so that it will be drawin' interest the same as your money will be doin'. You believe in work, don't you? Well, when you put your money in a savin's bank, you're makin' it work, for it will be drawin' interest. It is the same way with that island I spoke of. As it gathers up the sand, more is added every day—just like interest on money—and soon it will be a big pile. Perhaps some of you will say that you haven't only a few pennies to begin with. Don't let that discourage you. I began with twenty-five cents; that little island began with a few grains of sand. Keep slappin' your pennies and dimes and quarters into the bank. It's great fun—much more than spendin' them for foolishness—and you'll be amazed how fast the dollars will grow. To be a real sport is to save part of your earnin's each week. If you want to be a bum, why, just go and sink every dollar as you get it. I'm ashamed of some of you fellows in this village. You seem to think it is smart because you spend all you make. Reckless spendin' of money shows poor judgment, not generosity; a miser is not one who saves his spare cash. This is all I've got to say. We will now listen to Mr. Winthrop B. Daggett."

In all its career the town hall never resounded with such cheers as went forth as soon as Jed Pratt took his seat, and it was fully a minute before the famous banker could be heard. When the enthusiasm finally subsided, the banker smiled at Jed Pratt, shook his hand warmly and said:

"Ladies and gentlemen: In all my experience I never listened to a more eloquent appeal for a public institution than that just delivered by your townsman. Mr. Pratt has hit the nail squarely on the head, and there is nothing that I can say that will add to the subject. He has covered every point, and his illustration of the island in the river is a most happy one; and, I am sure, the pictures he has drawn will be with you for years to come. You may consider that the bank's foundations are already laid, for well can I see that Mr. Pratt's arguments have reached everyone in the audience."

Then the editor rose, but he remarked that there was really nothing for him to say, as Mr. Pratt's brilliant explanation not only convinced the young people that a savings bank was a great necessity, but that it gave the adults ideas they never before appreciated.

For days and days that speech of Jed Pratt's was the topic of conversation, and again and again he was congratulated by old and young on the masterly way in which he presented the subject of banking.

And when, years after, they stood in the shadow of that artistic little edifice where all their savings were safely deposited, and which they called "the Jed Pratt's Savings Bank," they said to one another: "We'll never forget Old Jed. May he live to a good old age."

YOUNG CONTRIBUTORS' LETTER BOX

THE letter-box has become such an important feature of this department that we would feel lost without it. There is no better practice for girls and boys than the writing of letters, for it helps them in expression, construction, punctuation, spelling and concentration. Children have a way of putting words together that is very interesting and helpful to adults, and as we read the productions of our little friends we get into a new and inspiring environment—a world, as it were, that we remember to have visited at one time—and our memories are refreshed and our whole being undergoes a delightful experience. So, you see, children, your letters are enjoyed by older people as well as the girls and boys who still go to school. It is hoped that you will continue to send in your communications. By the way, prizes will soon be offered for the best-written letter by a girl under sixteen and also for the best-written letter by a boy under sixteen, after which votes will be taken as to which letter of the two should receive

the prize. Here is what the children say this month:

DEAR UNCLE BOOKER: I was surprised when I glanced over The Progress Magazine to see how interesting it was. I read and read until I read all, I think. It is a very good magazine. I like to read the boys' and girls' corner. I am twelve years old and am in the seventh room. I have no pets, only an organ, which I think is a very sweet-toned instrument. My father is a Methodist Episcopal church pastor in Louisiana. I can cook, sew, wash and iron, make beds, sweep and dust, and am learning more from an aunt, who is a good housekeeper. The ground is covered with snow. The climate of Missouri is very changeable. I am a member of the Junior League. We had a nice Christmas program, and I helped to the best of my ability.
Savannah, Mo. MADJIE SAYERS.

If everybody helped to the best of his ability, from day to day, there would be few complaints about injustice. You can certainly do a good deal for a girl of twelve, and I am sure your work is appreciated. I do not know of a sweeter picture than to see a girl of your age engaged in useful household duties. Your aunt has good cause to be proud of you. Thank you very much for the geranium leaf.

DEAR UNCLE BOOKER: I am sending answers to the January puzzles, and I have made up a charade which, I hope, you will think is good enough to publish. I hope the puzzle answers are right.
Franklin, Va. RICHARD BATTEN, JR.

Your answers are all correct; and I am happy to say, you have won the prize, as announced elsewhere. But your charade is not exactly suitable for the magazine. Try and write another.

DEAR UNCLE BOOKER: My aunt gave me the December number of your magazine. She wished me to read and to study the beautiful essay on "Friendship." I understand the essay, but I do not understand all the articles in the magazine. Auntie said they were for older minds, but the essay on "Friendship" should be taught to all children from the fifth grade up. I am in the tenth grade. I enjoyed the puzzles; I always do enjoy puzzles. Nos 2, 3 and 4 I soon studied out in one evening, but it took me several evenings to work out No. 1. The fifth line was the hardest. If I win the dollar, please send the magazine to my father.
Rich Hill, Mo. MARY CRABB.

You came very near winning the prize, but perhaps you will succeed some other time. It is very gratifying to hear you speak so highly of Mr. Larson's beautiful essay. It is indeed a most inspiring and helpful production and is far above the ordinary essay, because it throbs with vital truths that touch the heart instead of merely appealing to the intellect.

DEAR UNCLE BOOKER: I just found out last night that there was a children's department. My father takes your magazine, and I like to look at the tall buildings in New York and London. My brother and I have a sweet little puppy, with bright, shining eyes and frizzly ears. I have two cats, a mother cat and a kitten. My father is a coal dealer, and he and my uncle-in-law have been operating a mine. They have a house where they sell things, and my brother works there. I like to go and stay all day at the store. I was twelve years old the 21st of May. We have a piano, and I have been taking lessons in music, but I haven't taken any since Christmas. We live near a city called Chattanooga. My father goes there lots, and I like to go, too. Please put some more tall buildings in next month.
WILLIE CLARENTINE KNOX.
Lafayette, Ga.

You have many advantages, Willie, over the boys who live in cities, where there are many tall buildings; and I have no doubt that, if you lived in New York, for instance, you would soon get tired and want to go back to sunny Georgia. One day while walking along the lower part of New York, where there are many buildings called "sky-scrapers," because they are so high, I could not realize that I was in a city at all. It seemed like being in a big, big cavern; and, as I looked upward, I could just catch a glimpse of the blue sky, but the sun was not in sight. I like to stand on high buildings and look about the great city—even though the sight is not at all beautiful from an architect's standpoint—but I do not like to be away down on the narrow streets. And I don't believe you would. But we will have some more pictures of tall buildings very soon. Write again, Willie.

DEAR UNCLE BOOKER: I enjoy writing essays, letters, short stories, etc. I go to school every day, and I enjoy all my studies. . . . I have no pets of any kind. When I go to school I am busy studying all the time. I live in Buckeye City, O. There are two towns here together—Buckeye City and Danville—which sometimes go by the name of "Twin Cities." I live with a dear, good father and sister and with a stepmother and half-brother and sister. My stepmother is very good to me, and I love her and her two sweet little children. My mother died when I was about thirteen months old, leaving my father, sister and me. . . . I must close now. Hoping this will serve as an introduction to you, I am your friend and reader.
Danville, O. GRACE GEITGEY.

I am glad that you have a stepmother whom you love, for I have heard of so many stepmothers that are painted in the most awful colors. They are not all so bad as people try to make out, by any means. As you say you enjoy writing essays, you might try your talents in writing one on "Opportunity," in the new contest mentioned elsewhere. I am very glad to make your acquaintance, Grace, and I would like to welcome you as one of my new nieces.

DEAR UNCLE BOOKER: I am eight years old and live in Bristol, Conn. This is my second year in school, and I like it very much. This is a picture of me and my pet cat; and his name is Tabby. I have lots of fun riding in this auto in summer. Lots of boys and myself have lots of fun sliding down hill every night after school. My papa and mamma read The Progress Magazine and like it very much. I have a train of cars I got Christmas. Will you please tell

me how to put a bell on my engine? It is almost half-past seven o'clock and my bedtime. Good-by.

PAUL UMPHREY.

Bristol, Conn.

I should like very much to assist you to put a bell on your engine, Paul. I could do better if I could see your engine, perhaps; but I am not very expert at anything in the mechanical line. I presume you want a bell that will ring. Why not get one from some discarded alarm clock. If it did not ring when your train came to an imaginary station, you might hit it with your whip handle. I think you write a nice letter for a boy of only eight, and the picture you send of your cat, your automobile and your own dear self I shall put among my most precious treasures. The fact that you go to bed at such an early hour accounts for the regularity of your penmanship, and it also makes you enjoy your coasting down the hill much more. Boys who go to bed early are more willing to get up early the next morning and are in better condition to go to their schools.

DEAR UNCLE BOOKER: Need I make apology for intruding into the girls' and boys' department? Well, I'm only an older-grown child, yet young enough to be a nature student and enjoy its delights. I was glad to read in The Progress Magazine that some nature studies were on the way. Several years ago I was a member of a bird club, which continued for three years. During that time we interested many people all over town, and we were frequently called upon to answer queries about some strange bird or nest that appeared wonderful to the observers. I noticed gladly in my own neighborhood that several boys, who owned little guns, gave up practicing on the birds and were seeking their acquaintance. One man, who is a terror to his family, became interested and fed the winter birds lavishly on suet. He was tender and careful of their welfare, and it must have brought him real joy to do so; possibly it brought him many sunny hours. From my home I look out upon the Merrimac river, over which the graceful and beautiful sea-gulls fly up and down, and often I see them dive to the surface for food. Someone has seen a gull flying backward and asked whether others have ever observed the same, or if any other bird does so. I would like to pass this query along to the boys and girls to study upon. I should also like to ask why does a robin, in alighting on the ground, make a quick turn and alight backward? I have seen them do so often.

MARION W. CURRIER.

Amesbury, Mass.

No apology was necessary for your writing the above interesting letter, and I do not want you to feel that you have intruded upon the children's department. Let me assure you that you are very welcome and that I thank you sincerely for the interest you have taken in our girls and boys. They will read your letter with interest and profit, for you have given them something about which they can think. You are assisting The Progress Magazine in its efforts to have old and young follow a line of work that is elevating. I hope, Miss Currier, that you will write again, and that you will never feel too old or too indifferent to give forth the same love to the girls and boys that is shown in your beautiful letter.

Several letters have been crowded out this month, but will appear in the next issue.

Uncle Booker's Helpers

SEVERAL clubs for children, known as Uncle Booker's Helpers, have been established in the East, where Uncle Booker is still lecturing and telling stories, and later on they will be organized throughout the West and South. Now is a good time to start these clubs; so, if the girls and boys will get together, Uncle Booker will render all the assistance possible. You can start with five members, if you wish, but the children should not be under twelve years of age. To be one of Uncle Booker's helpers it is not necessary for you to pay any dues or to learn a great many rules. You must simply follow the instructions embodied in the three sentences below, and it will be left entirely to your honor to keep the promises:

1.—I promise to try to look only for the good that is in the people with whom I come in contact.

2.—I promise to try to refrain from all fault-finding.

3.—I promise to be kind to all animals and living creatures.

These are simple promises, but the girl or boy who keeps them will have gained a great victory over self. The clubs that have already been established have made good headway, and so great is the influence, that the parents have taken quite an interest and have promised to lend their aid in spreading the good work. Those who desire to organize similar clubs are requested to write to Uncle Booker at once.

Original Puzzles

1. Numerical Puzzle

I am composed of 12 letters.
My 3, 5, 1, 10 is an open space of land.
My 4, 12, 8, 11 is a covering.
My 7, 2, 6 is to gain.
My 5, 9 is an article.
My whole is the name of a story by an American author.

2. Word Enigma

My first is in people, but not in folks.
My second's in pray, but not in coax.
My third is in opulent, but not in fat.
My fourth is in get, but not in sat.
My fifth is in rat, but not in mat.
My sixth is in empty, but not in full.
My seventh's in push, but not in pull.
My eight is in sheep, but not in wool.
My whole is something we should strive to do.

HALLIE BOW.

3. Simple Reversal

I am composed of four letters, and as I stand at first I am something to eat. Keep my first letter, but reverse the other three, and I am a

worker on a ship. Change me a third time and you get a word meaning docile. A fourth reversal produces a set of workers or players.

4. CHARADE

I am a compound word of ten letters. My first is something that all animals could not live without, but they have more than one. People also must be provided with several to be happy, but babies can get along very well without them. My second is found in all civilized countries and is of every kind and size, being used in hospitals, factories, houses and elsewhere. My whole is something to keep my first in good condition. When you find out what I am, I think you will agree with me that my first should be put in plural form, because my office is to look after more than one.

The girl or boy under seventeen who sends the best answers to the four puzzles above on or before March 20 will receive a prize of one dollar.

Answers to February Puzzles

1. Endless Chain—Best, stem, Emma, mate, test, stop, opal, alto, tone, Nero, robe.
2. Charade—Manhattan.
3. Mathematical Problem—Profits, $1.50; number of magazines purchased, 50.
4. Waste not, want not.

Announcements

The winner of the prize of one dollar, offered for the best answers to the puzzles in the January number, is Master Richard Batten, Jr., of Franklin, Va. Several correct lists were also received from other solvers.

In the April number will be given the names of all those who are entitled to two or more credit marks from November, 1909, to April 20, 1910.

You are invited to give your candid opinion of the story in this issue entitled "How Trudy Reformed a Cruel Driver." As stated in the footnote, it is No. 1 of a series headed "Stories of Little Trudy and Popsy." No. 2 is entitled "Trudy and Popsy's Wonderful Journey," and will appear in the April number, provided the children wish to hear more about the little girl. As each story is complete in itself, the series can be discontinued should our readers desire.

Don't fail to save up the children's coupons printed in the back part of the advertising section. They will be good at any time for admission to any of the entertainments given by Uncle Booker, who is still in the East arranging his plans for the coming spring and summer. All communications sent to Chicago will be forwarded to him, as usual. Those who wish personal answers to letters should inclose stamped and self-addressed envelopes.

STORIES OF LITTLE TRUDY AND POPSY

No. 1—How Trudy Reformed a Cruel Driver

GERTRUDE was the name given her at her birth, but her father called her Trudy, which pleased her very much, for she did not like Gertie at all. It was not because her mother and aunties called her that, but because she thought her father's name was much better. She called her father Popsy, which made him very happy, and whenever she spoke to her mother she would say Muvver in such a sweet voice that it seemed like a bird singing. The questions that Trudy asked her Popsy would fill more books than you and I could read, and many, many times he did not know how to answer them. Another thing that puzzled Popsy was what he should do to give his little girl fresh air and a place to play in, for they lived in a flat that was not nice in any way. One day, however, as he came home from business, he said to his wife:

"Muvver, I've solved the problem about Trudy by engaging a house in the country; and we will move there in May."

When Trudy heard what Popsy proposed doing she danced for joy, for she was tired of the narrow street and sidewalk. She would be glad to live where the birds sang and the rabbits ran about. And when she saw two big vans drive up to the house one sunny morning in spring she was very happy. It did not take long for the men to load all the things on the wagons, and before two o'clock they were on their way to the farm. Trudy and Popsy sat on the seat with the driver of the first van, while Muvver and Helen and the maid went to the new home by train. Trudy sang all the way out and Popsy did not disturb her once, and when they finally arrived at the farm Trudy opened her eyes in amazement at what she saw.

Within a week everybody felt at home and quite like old residents; and Jake, the hired man, worked hard to please all the family, especially Trudy. And Trudy took a great fancy to him, for he seemed the wisest man she ever met; she wondered how it was possible for anyone to know so much. One day Jake was digging postholes, when the following conversation ensued:

"What are you doing, Mr. Jake?" asked Trudy, as she peered in the hole.

"Makin' a fence to keep out the chickens

and cows. Do you see that thing runnin' up that post?"

"Yes, Jake. What is it?"

"That be a spider," said Jake. "He's the boss of all bugs. He can lick anything. Ants and wasps and flies are afraid of him, and he eats them for his dinner. Spiders be always hungry."

"Where do they live?"

"Most any place. You'll find some in the cellar, I guess, for they like dark places to spin their webs in. How old be you?"

"Seven, goin' on eight. And I'll be a big lady some day."

"Yes, I s'pose so; that's what little girls generally grow up to be. I wish I had a little girl, for hen I'd have someone to talk to."

"You may talk to me, if you wish. Popsy won't care."

"No; I don't s'pose he will. Your Popsy's a fine man, eh?"

"Yes, indeed. Everybody says so; and they ought to know."

"Sure."

"What are you goin' to do with that pile of dirt?"

"Part of it goes back into the hole, when I get the post in, and the rest will make a little hill."

"That's very nice. And now, Mr. Jake, will you please laugh for me, for I like to hear you, and don't be afraid to laugh real loud, for no one's around; and you might sneeze, too, if you have time, for it's just great fun to hear you."

Here the hired man burst into a fit of laughter that was so hilarious that it made the little girl jump up and down with joy, and when everything was again quiet, she looked at the post-hole and then at Jake, saying in a most serious manner:

"Thank you, Jake. And now I must go."

Off she darted like a kitten, and when she was out of sight behind the woodshed, Jake said to himself, as he resumed his work:

"She's a trump, and no mistake. I wish there were more kids like her."

When Popsy arrived home that evening the sun had just set. As he came up the walk he greeted old Jake and then inquired:

"Where's Trudy?"

"Don't know, sor," he answered, "but she's around somewhere, no doubt."

But no one could find the little girl. Muvver and Popsy hunted high and low, but could get no trace of the child. Then the nearest neighbor was visited, but she had not seen Trudy. Mr. Pearson was in a high state of excitement, and was about to start down town when the door leading to the cellar opened and a little voice cried out:

"Hello, Popsy. Come quick and see the big duel that is goin' on 'tween a spider and a water bug in the cellar; and the spider is goin' to be champion, as Jake said."

Down the cellar steps ran Trudy, closely followed by Popsy, and after him came Helen and Muvver, all very much excited. When they had reached the bottom Trudy pointed to one of the windows, underneath which was a huge cobweb very dirty and very strong, and in the center of which a large water bug and a vicious-looking spider were having a veritable duel. In vain did the water bug try to run away, and every time he attempted to get out of the treacherous web the spider gave him a nip. But the water bug was plucky, for he fought desperately, and the spider began to weave a web around him stealthily, going back and forth with his shimmering skein unseen by his victim.

"Of all things!" exclaimed Muvver.

"Kill the horrid thing," said Helen.

"Trudy," said Popsy, "how did you find this spider?"

"By huntin'. You see, Jake said there were spiders in the cellar, and he told me that spiders were the boss of all bugs. I wanted to see if he was right, so I found a water bug and put him in the web. O such fun. Jake was right, you see, for the spider will soon kill the bug."

A pained expression came over Popsy's face, and he gently drew Trudy away, saying:

"Dear Trudy, don't do that again, for it's cruel. Don't you think the poor water bug has feelings? You must be kind-hearted, you know."

"I am, Popsy. But that poor spider must have something to eat. And ain't water bugs nuisances? Jennie kills them whenever she gets a chance, for I have seen her do it in the kitchen. 'Tisn't the spider's fault, anyway, for he was made to catch bugs and flies. Isn't he a fine champion, Popsy?"

"Yes, a very fine one," said Popsy, as he led his little girl up-stairs.

By ten o'clock the next morning there was not a spider's web to be found on the place, and Jake was specially instructed to be on the lookout for any new webs that might be spun in the cellar. He was also cautioned as to his future conversations with Trudy regarding natural history.

"Ah, Muvver," said Popsy that night, "I hope our darling girl will not develop a taste for cruelty."

"I don't think she will," said Muvver, "for away down deep in her little heart is a very warm place. So, don't worry."

The proof that Trudy was tender-hearted came soon after the strange duel in the cellar. It happened one afternoon toward

the close of summer. Trudy was busily playing in the front yard when she heard a great commotion down the road, as if some boys were quarreling, and she rushed down the lawn to see what the trouble was, forgetting in her haste to put her hat on. Right in front of the gate was a loaded wagon, and a man was lashing the horses with a heavy whip.

"Here, here," said Trudy. 'Stop that. Aren't you ashamed of yourself for hurting those poor horsies? Let them alone."

"You kid, shut up, or I'll give you a whack. You don't want to talk to me like that. You understand?"

"Well, I do want to talk to you like that," said Trudy, "and I ain't one bit afraid of you. Popsy says only cowards strike horsies, so I guess you must be a coward."

The man jumped off of the wagon and walked up to the girl, shaking his whip menacingly in her face.

"You can't scare me," said Trudy. "I'm on my Popsy's fence here, and you'd better not come on this side. Do you want me to have you arrested?"

The man was almost beside himself with rage.

"Look here," said he as he rolled up his sleeves, "if you give me any more of your smartness, I'll take you away."

Trudy only smiled at him and said:

"My! But you've got muscle, mister. What do you do to get so strong?"

The big man was vanquished at once by the little girl, for she showed him that he possessed something more than mere physical power. He could not look at the girl, so he bowed his head; he could not use his strong right arm, so it fell listlessly to his side. His breath came in short gasps, partly from rage and partly from shame. The man was at that moment stronger than he had ever been before, but he failed to realize it fully because it came to him as a great shock. He tried again to look at the child, but could not; so he sat on the grass and began to pull out the blades unconsciously.

Trudy watched the man for a minute, then descended from the fence and walked over to where the horses stood, stroking their noses gently and saying in a low, sweet voice:

"Poor old horsies. I don't think the naughty man will beat you again, for he will not want to. You're tired, ain't you?"

The driver looked on in amazement. When he found his voice he said:

"Say, kid, there's something queer about you, and no mistake. Ain't you just a little bit afraid of me? You know you are on this side of the fence now."

"No, sir; not a bit. You're not a bully any more, 'cause you've waked up. Only bullies and cowards hurt horsies and little girls."

"Well, I'll be blowed."

"Oh, never mind doing that. It won't do you any good. Your horsies are rested now, if you want to start. But if you'll wait just a little while, I'll get some sugar for them to eat. Do you ever feed your horsies sugar?"

"Never."

"Well, that's too bad, for horsies like sugar, you know. I'll get some for them, if you don't mind, and I'll bring you some water, for your must be thirsty."

"Yes, I am, a little bit," replied the driver, rising from his seat on the grass.

Trudy ran as fast as her little legs could carry her, and she soon returned, all flustered and excited.

"I didn't bring a glass," she explained, as she handed a pitcher to the man, because I thought maybe it might taste better out of this. That is the way Jake likes to drink water."

"And who's Jake?"

"He's our hired man, you know. He's very, very smart. He told me all about spiders. Do you like spiders?"

"No. I hate 'em."

"Dear me. You mustn't hate anything. Why, spiders are very nice, if you only get acquainted with them in the right way. I haven't seen any lately. I guess they must have gone south. Do you think they went there?"

"Shouldn't wonder. And I hope they'll stay there."

"Try to like spiders and people. You'll find it easy. I like you pretty well now, for you don't beat your horsies. But you didn't like me at first, did you?"

"I must say, kid, that I didn't."

"That's because you wasn't acquainted with me."

"Say, I don't know what's coming over me," said the driver, approaching the little girl slowly, "but I feel queer like. I never would have believed that a youngster like you could make me feel so shaky. I just can't stand."

"You'll be all right by and by. Sit down for a while and rest."

"What kind of a girl are you, anyway?"

"Only a plain little child. You see, I'm not old enough to talk politics."

"Gee, whiz!" exclaimed the driver. "I didn't mean that. I just want to know where you go to school, how old you are and what's your name."

"Well, I haven't been to school much yet, for I'm only seven. My right name is Gertrude, but Popsy calls me Trudy. You ought to see my Popsy some time; he's just splendid."

"I s'pose your father's very rich."

"Oh, yes. He owns everything, so he says, but he hasn't much money. You see, he works every day."

"That's it, eh? Well, you certainly take the cake."

"Not unless I'm asked to. Popsy says little girls should never take anything unless they're asked."

"Well, you take my time, anyway," said the stranger, giving forth a hearty laugh.

"Then I'm sorry," said Trudy. "I didn't mean to. If you really must go, I guess the horsies are rested enough."

"Good-bye, little girl," said the driver, proffering his right hand. "You've done me more good than anything I've had for a long time."

"Good-bye," said Trudy, smiling. "Hope I'll see you again."

The horses pulled together and the wagon was lifted out of the ruts without any difficulty. The driver looked back again and again, and he did not urge his horses out of a walk, and, as the wagon disappeared in the distance, Trudy said to herself:

"He's a nice man, after all. But my! How cross he was at first."

Not a word did Trudy say about the affair of that afternoon till the supper was over. Everybody listened intently to the recital, of course, and when the little girl had gone to bed Popsy said to Muvver:

"There is nothing for us to worry about. Dear little Trudy is tender-hearted, as you thought, and I know she will grow up a good, kind and thoughtful woman."

*THIS is the first of a series of stories of a little girl named Trudy, and each one is complete in itself.

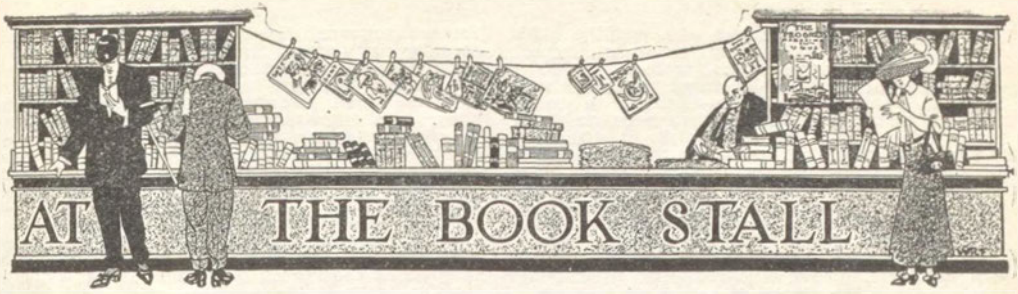
Address all communications for this department to Uncle Booker, The Progress Magazine, 515-519 Rand-McNally Building, Chicago, Ill. Write on only one side of the paper, giving name and address, which will not be published. If answers by mail are desired, inclose a self-addressed and stamped envelope.

BEYOND

Eugene C. Dolson

Keep faith from day to day;
For if its guidance fail,
Darkness must needs prevail
Along the way.

Faith that no tempest mars
When storms the sky enshroud—
That sees, beyond the cloud,
A heaven of stars.



By RENE MANSFIELD

Both Sides of the Veil. By Anne Manning Robbins. Pp. 258. $1.25. (Sherman, French & Co., Boston.)

In spite of the recommendation of William James, who believes this volume "calculated to interest and impress readers who desire to know adequately what deeper significances our life may hold in store," it is somewhat difficult to determine its value, either to psychical research or philosophical thought. The report of the sittings with Mrs. Piper, in which the author claims to have been in communication with friends who had passed beyond the veil, is included in the Proceedings of the Society for Psychical Research, with details which, though tiresome, are more satisfying to the student than the extracts here presented. The religion which has grown out of the conviction of the existence of a spirit world with which it is possible to communicate—"the coming into universal consciousness"—is presented modestly by "Various Intimations" concerning the relationships of life, along with much that seems extraneous matter.

Since the author lays no claim to science nor a system of philosophy, criticism is forestalled along this line. Her candid, lucid style carries the conviction of earnestness and sound judgment, and to those who will be undismayed by such naive statements as "I had long before learned to keep phophecies to myself until I saw some sign of their fulfillment," the book may be recommended as the personal experience of an accredited investigator of things spiritualistic, who has derived a religion that "enters as a continual inspiration into the daily life" from her belief in the transparency of the Veil which divides us from those on the Other Side and in our power to penetrate it.

Christian Science as a Religious Belief and Therapeutic Agent. By B. O. Flower. Pp. 158. $1.00. (Twentieth Century Co., Boston.)

Christian Scientists will scarcely be able to find a more concisely logical and telling instrument to wield against the skeptic than this brief volume by a "lover of fair play," but not a member of the Christian Science fellowship. Eschewing all metaphysical abstractions, the author confines himself to meeting the assertions of the critics who deny, primarily, that Christian Science is Christian and that it cures organic disease. He points out the thorough consistency of the Christian Scientist who "takes Jesus' words and the statements given in the Bible in regard to disease quite seriously and who believes that He meant what He said when he declared that the healing of the sick in His name was one of the signs that marked His discipleship." Of the orthodox church and of those that are establishing medico-religious dispensaries where functional disease only is treated, he says: "But all those churches which hold to the divinity of Christ and the inerrancy of the Scriptures and refuse to accept the teachings of the New Testament in regard to the cure of disease as taught by Jesus, are discrediting Christ and His claims by their recreancy in regard to these things." Mr. Flower does not see fit to discuss that other horn of the critic's contention that the Christian Scientist, by denying the reality of sin and suffering, is forced to interpret Christ's atonement, death and resurrection not so literally as His words about healing—an omission that is not likely to be overlooked, although it may be considered aside from the point at issue.

As Christianity had its birth when ancient civilization seemed to be at an apex of materialism, so Christian Science has come as a protest against the egoism and money-getting frenzy of our age. Whatever else may be said of it, it has seemed to reawaken moral idealism and meet the heart hunger of hundreds of thousands.

In the discussion of Christian Science as a therapeutic agent, Mr. Flower, by an array of cases whose organic character and absolute cure are sworn to by physicians of the highest integrity and ability, gives the medical profession the choice of impugning the reliability of their eminent diagnosticians, or of ascribing the cures to the power of suggestion, which, even in its hypnotic form, reputable physicians declare to be of value only in the treatment of functional diseases.

The author has kept well within his premises and has given us a gratefully clear and orderly consideration of the chief claims of Christian Science, free from dogmatic impatience or extravagant partisanship.

The Power of Speech and How to Acquire It. By Edwin Gordon Lawrence. Pp. 250. $1.25. (Hinds, Noble & Eldredge, New York.)

This is not a book intended for deaf-mutes, as its careless title would seem to indicate. It outlines a system of voice expression which may be studied with profit by anyone who uses his voice in a public capacity. It is also meant to point a way to the correction of the harsh, nasal qualities of the widely criticized American voice. From the fundamental principles of proper breathing to an analytic study of oratory and dramatic art the author touches upon every phase of voice control, including articulation, modulation, emphasis and delivery; vocal coloring, interpretation of the written word, the conveying of thought by means of vocal expression.

The subject matter is presented in a clear, orderly fashion with a spare use of technical terms, and abounds with well-chosen illustrative examples, as well as definite exercises in voice training, which makes it a text-book to be recommended to those studying the production, control and preservation of the speaking voice.

Pushing Your Business. By T. D. MacGregor, Ph.B. Pp. 181. $1.00. (The Bankers' Publishing Co., New York.)

There is one phase of psychology in which the average business man is intensely interested, if in no other—the psychology of advertising. As the author of this practical handbook says in his introduction, "Advertising, once looked upon by some business men as an expense, is now generally regarded in its proper light—as an investment." And it is an investment whose success depends almost entirely upon its

psychological appeal, hence the avidity with which a book of this character by an expert scientific advertising man is received.

The present book is a summary of plans and ideas in financial publicity—that is, in bank, trust company, bond, stock, insurance and real estate advertising. In terse style it discusses the relative value of various advertising mediums—the daily papers, the magazines, the street cars, the billboards; it tells the advertiser how to prepare booklets, prospectuses, letters and circulars that will obtain results for him; it contains lists of talking points, illustrations of "horrible examples" in advertising as well as model forms, a glossary of advertising terms and all the details of campaign plans and approved methods for follow-up systems.

The Mask of Christian Science. By Francis Edward Marsten, D.D. Pp. 192. $1.00. (American Tract Society, New York.)

In this contribution of Dr. Marsten's, once again "The impregnable rock of Holy Scripture lifts its towering head against such heathenish abominations. The heart of the Christian Church revolts against such subtle machinations, and tears off the mask of 'Science' and 'Christian' from the face of this dream of perdition." For the author declares the name of this most successful school of Mental Healing to be a misnomer, since it attempts to characterize as Christian a something which has eliminated the distinctive doctrines of Christianity, and has gone out of its way to antagonize even those forms of religious expression known as unevangelical, while "orthodox science on the other hand would hardly allow the presumptuous claim of family likeness to a cult that denies the reality of matter and its divers phenomena, and asserts that strychine does not poison and alcohol does not intoxicate, that geology cannot explain the formation of the earth's crust, that animals were not created carnivorous, and that life is not propagated by germ-cells, that there is no law of heredity, and that male and female are not necessary for human generation."

Dr. Marsten wrestles repeatedly with what he seems to consider the most baffling inconsistency of the Christian Scientists—the fact that part of "Science and Health" is devoted to rules for mental healing of diseases, which according to Mrs. Eddy's statement elsewhere do not exist. It would seem to us, in this particular, that the author has failed entirely to grasp the idea of the Christian Scientist. If one wished to convince another of the unreality of a nightmare one might dilate upon the character of nightmares in general, and agree that the other had experienced one while still maintaining their unreality. The Christian Scientists may deny the reality of matter, but they do not deny the existence of error and illusion.

Dr. Marsten has considered Christian Science in relation to its founder, its philosophy and its conflict with Christianity, medicine and law. He expresses the belief that the civilized world would descend by leaps and bounds into the darkness of the Middle Ages and that the "springs of intellectual growth, scientific aspiration and physical betterment and well-being would be dried up at their fountain head, if we accepted this fad for a universal religion." He proclaims—with more eloquence, perhaps, than justification—that if this time ever comes, "the dream of license, pleasure and sensuality—for there is no evil—will entangle the feet of the race in lurid and fantastic mazes. When these doctrines are carried to their legitimate consequences what becomes of government, personal rights, and all social order?"

Heavenly Heretics. By Lyman P. Powell. Pp. 139. $1.25. (G. P. Putnam's Sons, New York.)

From the terrifying Calvinism of Jonathan Edwards, dangling his congregations by a single hair over the fiery pits of hell, to the hopeful messages of Phillips Brooks' proclaiming "the sacredness of man as such and the essential spirituality of all man's simpler and saner interests." Dr. Powell has attempted to visualize for us representative preachers who have profoundly influenced the religious life of their time. He has succeeded in sketching vividly the human as well as spiritual characteristics of those great preachers, who, because to some they have appeared arch heretics, and because it might have been said of them by their contemporaries, as in the Epistle to the Hebrews, "they desire a better country, that is, an heavenly," he has called "heavenly heretics," Jonathan Edwards, John Wesly, Horace Bushnell, William Ellery Channing and Phillips Brooks.

Each chapter of this little book is crowded with historical information, but so informally introduced that mere edification is lost sight of for the interest the author has aroused by his sympathetic appreciation and portrayal of contemporary color and his happy selection of salient facts and illustrative incidents in the lives of these men.

The book contains five portraits, with a brief bibliography appended to each study.

The Edinburg Lectures on Mental Science. By T. Troward. Pp. 130. $1.25. (Roger Brothers, New York.)

Assuming at the outset that "the general consensus of mankind is right in trusting the evidence of our senses," and that "any system which tells us that we are not to do so will never obtain a permanent footing in a sane and healthy community," the author of these lectures has desired to emphasize the need of a study and understanding of the laws governing the relation between the individual and the Universal Mind. This is the business of Mental Science—to ascertain the relationship of the individual power of volition to the great cosmic law which provides for the maintenance and advancement of the race. Error is a result of our misinterpretation of the testimony of the senses. When we shall have an understanding of the great principle of the Law of Supply and the Unity of Spirit, we will find ourselves in "a world where the useful employment of all our powers, whether mental or physical, will only be an unfolding of our individuality upon the lines of its own nature, and a perpetual source of health and happiness."

Since the Mental Scientist must produce his results through our recognition of the universal law, which demands individual intelligence and growth on our part, the author has dwelt at length upon the fundamental distinctions of Spirit and Matter, upon the Unity of Spirit, the Subjective and Objective Mind and the Will and Intuition. Our individual subjective mind he speaks of as our personal share in the Universal mind. Mental treatment depends simply on the responsiveness of spirit in its lower degrees to higher degrees of itself. "The mind has the power to open or close the door to invisible forces in such a way that the result of the mental action becomes apparent on the material plane."

But it must be remembered that it is only if man's wishes are in line with the forward movement of the everlasting principle that they will not be thwarted, because "the Universal Mind works by a law of averages for the advancement of the race, and is no way concerned with the particular wishes of the individual." If they are not in opposition to Universal Law there is nowhere in Nature any power to restrict their fulfillment. Elsewhere the author states that by our thoughts we create corresponding external conditions, because we thereby create the nucleus which attracts to itself its own correspondences in due order until the finished work is manifested on the external plane—that is, "our thought of anything forms a spiritual prototype of it, thus constituting a nucleus or center of attraction for all conditions necessary to its eventual externalization by a law of growth inherent in the prototype itself."

By reason of its clear style and the simple presentation of the subject the book will appeal strongly to those who believe that Mental Science explains the interaction of body, soul and spirit.

(Continued in back advertising section)

THE PROGRESS MAGAZINE

AND THE PUBLISHER SAYS

Your Forces and How To Use Them

A series of eight articles on "Your Forces, and How to Use them," by Christian D. Larson, begins in the April issue of The Progress Magazine. And we do not hesitate to predict that this series will create more attention, more interest, more enthusiasm and more praise than anything we have published before. Everything pertaining to the practical use of the powers and forces we all possess will be presented; and in addition a number of kindred subjects will be given thorough attention. A few of these are as follows: The New Science of Living, Thinking and Doing; Practical Psychology; The Mind and Its Power; The Power of Thought; Scientific Thinking; The Power of Suggestion; The Power Back of Suggestion; The Creative Forces of Mind; The Increase of Personal and Mental Power; The Finer Forces in Man; The Master-Key to Attainment; Achievement and Success; The Transmutation of Creative Energy; How to Develop the Power of Concentration; Why Persistent Desire Wins; The Use of Imagination in Practical Life; Personal Magnetism; The Man Who Wins and Why; The Eight Leading Forces in Man, and How to Use Them; The Control of Circumstances; Adversity and the Way Out; How to Develop a Strong Will; The Increase of Physical Strength and Mental Capacity; The Mastery of Fate and Destiny; The Cause of Failure; The Prevention of Failure; Turning All That Is in You to Good Account; How Will-Power can Increase Ability and Efficiency; What Constitutes the Power of Mind Over Body; How to Train Every Force That Is in You to Work for the Results You Desire. And in addition to the above, this series of articles will take up everything that is known about the wonders of the subconscious mind. In fact, the purpose of this series will be to explain exactly what is in us, and how we can use it all in practical everyday life. The majority use only a fraction of the power that is in them, thereby falling far short of what they might gain or attain in life. But this series will state, in language that everybody can understand and apply, how all the power anyone may possess can be used in the fullest and most efficient manner. And is not this the very thing we all want to know? It certainly is. Here, then, is everybody's opportunity. And as all wide-awake men and women will take advantage of it at once, the demand for this magazine from now on will certainly increase at a remarkable rate. In fact, this series cannot fail to make The Progress Magazine the "live wire" of the publishing world. It will deal with something that is tremendously vital in human life—something that is near and dear to every heart, and it will present an array of facts in which practically the whole world is becoming interested. And here is where we wish to speak a personal word with you. You will want to read this series from beginning to end. You would not want to miss a single issue for anything. You think too much of your own possibilities to neglect an opportunity like this. But you will also want all other wide-awake people to have the same opportunity. And they are going to have it, which means that the demand for extra copies will become so large each month that only those who come early can be supplied. To secure copies of any particular issue later on will be out of the question. This you know. We suggest, therefore, that all renewals, all new subscriptions and all orders for additional copies be sent in at the earliest moment possible. Protect yourself from loss by acting

upon this suggestion today. And later on you will thank us most sincerely for prompting you in time.

A New Medical System

It is coming. The time is ripe for it. The public demands it. And there are forces at work in the world today that are bound to produce it. In the April issue an article by Thomas H. Cuyler, "The Coming of a New Medical System," will explain why we need such a system, how we can secure it, and what it will necessarily be. This will surely be one of the most important articles of the year, and will be read with the deepest of interest, not only by physicians of all schools, but by all who wish to maintain good health.

Important Questions Answered

In our new department devoted to The Science of Living, a number of momentous questions were presented last month; additional ones are presented this month; and to present new ones each month will be one of the permanent features of this department. But we shall not only ask questions; we shall also answer them. Next month we begin to publish the answers; and also solutions for the problems.

Psychological Test

There is no subject of more importance than that of finding one's work. And at present it is one that is very much alive. The vocation movement is spreading all over the country, and new methods for placing the workers where they belong are attracting exceptional attention. Everybody will therefore be interested in the deepest and most thorough methods formulated along these lines; that is, the testing of one's faculties, powers and talents through special psychological means. In this issue we introduce The Progress Vocation School, and present in that connection a number of ideas that will be found highly valuable. But real enthusiasm will begin next month when we shall introduce our psychological tests. Through these tests any person can find out what is in him, how much talent he really has along each line, and what work he is best adapted for. And here is a good suggestion. Show this announcement to every young man and woman you know.

Perpetual Renewal of Thought

In the present issue you will find an article on "The Great Problem," illustrating how the solution may be found through the perpetual renewal of thought. The article is brief and condensed, but it proves the principle involved, and will unquestionably create profound attention among thinkers everywhere. In fact, that article opens the way for a new mode of thinking and living—one that is destined to play a most conspicuous part in the molding of the new order near at hand. We advise you, therefore, to read it again and again. But the question will be how to apply that principle to the working out of the problems of everyday life. That is what will interest us all, and in this respect no reader of this magazine will be disappointed. That question will be answered. A number of special articles on the subject have been prepared for coming issues. In the April issue you will find one on "Freedom," which will certainly give you a new thought on that engaging subject.

Illustrated Articles

A number of illustrated articles on progress in all places and in all things have been secured for early issues. And some of the most important of these is an extended series on "Progress in the Making." If you wish to be "up in front" in your life and in your work, you will want to keep in touch with this "live" series, for such it will be in the fullest sense of that term.

Color Spots In History

Next month we begin an extended series of illustrated articles by Lida A. Churchill on "Color Spots in History." This will be something new, something entirely different, something decidedly unique. The purpose of this series will be to take up the most important events of history, what produced them and what effect they had upon the progress of the race. To those who are interested in those forces that make for progress in the world—and we all are—this series will prove both entertaining and instructive to a high degree.