
The
PROGRESS
MAGAZINE
EASTER
1910

Great Bath Invention

COMBINES SHOWER, SHAMPOO and MASSAGE

Hundreds of rubber fingers massage impurities out. Water flowing through them washes impurities away. The

Knickerbocker Spraybrush

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EASTER

Bournville, Where the Poorest Laborers Live in Health and Happiness. See page 93

The Progress Magazine

For April, 1910

Christian D. Larson, Editor

Contents

Freedom	Christian D. Larson	1
A $20,000,000 Lesson in Neglect	Jay F. Durham	9
The End of the Climb	Jane B. Davenport	20
Acknowledgment (Poetry)	Frank P. Schiavone	26
The Oberammergau Passion Play	P. Harvey Middleton	27
The Victors (Poetry)	Eugene C. Dolson	36
Finding Your Work (The Vocation Movement, Part II)	David Stone Wheeler	37
The Economics of Justice	Frances Roe	39
The Guide-Lights (Poetry)	Eugene C. Dolson	40
Pittsburg, The Workshop of the World	Edward M. Thierry	41
The Call of the Hour (Poetry)	C. Ernest	54
Your Forces and How to Use Them	Christian D. Larson	55
Good Is Coming (Poetry)	Mary Chandler	62
Color Spots in History, No. I	Lida A. Churchill	63
Dr. Daniel Kimball Pearsons, Philanthropist	Jewett E. Ricker, Jr.	70
The Chaperon	Agnes MacBride	75
The School of Genius	Christian D. Larson	80
April (Poetry)	Josephine Turck Baker	84
The Life Worth While	Prof. George B. Foster	85
The Man Who Wins (Poetry)	Clara Bushnell Castle	92
The Bournville Village Trust	Emmet Campbell Hall	93
Station and Worth (Poetry)	Eugene C. Dolson	99
The Coming of a New Medical System	Thomas H. Cuyler	100
Master of Thine Own (Poetry)	Henry Walter Morgan	106
Gaining Self-Confidence	Anton J. Kehrein	107
Mother's Heart of Gold (Poetry)	Edwin Hurlbut	110
Esperanto (Part II)	Dr. Ivy Kellerman	111
The Science of Living	Christian D. Larson	115
The Time (Poetry)	Henry Waldorf Francis	126
Our Boys and Girls (Department)		127
At the Book Stall	Rene Mansfield	134
And the Publisher Says		XVIII

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Freedom

By
Christian D Larson

TO know the truth is to gain freedom, but the knowing of the truth is not a passive state; it is an active state. We know in the real sense of the term only when we are trying to know more. We know truth only when we continue to grow in the knowing of truth, as the process of knowing and the process of moving forward into larger mental realizations are inseparably connected. Therefore as the consciousness of freedom can follow only the consciousness of growth into more truth, we can enjoy freedom only when we move forward into the new, into the better, into the greater, into the more.

Freedom is possible only in the consciousness of the newness of things, or in the realization of what may be termed a perpetual rejuvenating and transformation of life. Freedom consists not in being in a certain ideal place, but in constantly approaching the very highest ideal of which we can possibly conceive. We are free only

when we are passing into a larger state of existence. In brief, freedom means the growing out of what we no longer can use or enjoy and the growing into what the larger needs of an ever-changing life may demand. There is no freedom in standing still, however desirable the surroundings may be, and there is no effectiveness in that which is dormant.

The truth that gives freedom is the growing truth. The truth that we simply hold passively in the mind as an accepted fact has no power whatever, neither for producing emancipation nor enjoyment. It may contain potential energy, but so long as it is merely passive, it can do nothing for us nor can it do anything for us until it begins to grow, expand and work out into something greater and better. It is the newness of things which make them effective in their respective spheres and the reason is that nothing is effective unless it aims to effect something greater. In brief, it must grow in order to be effective and that which is always growing is always new. When a thing ceases to be new to you, it ceases to be of service to you; but that does not mean that the thing itself will have to be discarded. All things contain hidden possibilities which can be developed and expressed. All things can be rejuvenated and transformed. All things can be directed into the lines of growth and advancement. All things can enter another springtime, and all things should enter another springtime as frequently as the sphere in which those things are acting may demand.

An example of this principle is easily found and when examined will readily prove the idea involved. When you first adopted that system of thought frequently called

New Thought, which gave you health, happiness, peace and power, you found that that system produced most striking results so long as you continued to grow into it; so long as you were filled with a strong, persistent desire to know more of those helpful ideas, they continued to become more and more helpful; but the moment you concluded that you had gone through it all, it ceased to be effective in your life. And the reason why is simply this: Whenever we think we have gone through anything we come to a standstill, and whenever we bring anything to a standstill, it naturally ceases to act; therefore simply does nothing.

This fact, though well known with regard to forces and things, is equally true with regard to ideas. Ideas will cease to act the moment we think that they have given their all to us. And this is what we do think concerning any system of ideas whenever we conclude that we have gone through that system.

The fault, however, does not lie with the ideas. All ideas have value and contain more or less power for helpfulness, but ideas are so constituted that they do not act unless they are prompted to act more. An idea cannot be in action when standing still. It is in action only when it is moving towards something larger or greater in its particular field. Ideas can serve us only when we are growing into them, because we are not in touch with them at all until we actually enter into them; and the only way we can enter into an idea is to grow into it—to grow into the larger and the higher truth that that idea may contain. The same is true of any system of thinking or living, and likewise of truth itself. What good a system of thinking or living may contain can be realized

only by growing into that system—by trying to know more and more of the good and the true that it may contain. And likewise what power there is in truth, whatever that truth may be, acts for us and in us only when we are growing into that truth. The truth can serve us only when we proceed to enter into the knowing of more and more truth.

The entering-into process is an active process. Its purpose is to go as far as possible and to continue to go upward and onward as long as possible; therefore the process of entering the truth must necessarily be a process that continues to enter into more and more truth. And it is for this reason that we can know the truth only when we continue to try to know more truth; and also that we can enjoy freedom only when we are passing into larger and more ideal states of existence, or constantly approaching the highest ideals that we have discerned in our loftiest visions and dreams.

When we come to a standstill with regard to our thinking and living, then it is that we open the door to sickness, want and trouble. Then it is that we experience what is not good. Then it is we become liable to bondage, and then only, because we could not possibly be in bondage to that which is not good so long as we are constantly growing into more and more of that which is good. The moment, however, that we begin to grow into some good system of thinking and living, things will take a turn, and a change for the better will follow. And in this connection we should remember that whenever we decide to begin this course of perpetual growth and renewal in mind and life, it is well to adopt the very best ideas that we can find today. When we have made this

selection we should take steps to proceed further; that is, we should aim to grow into the greater and the greater truth of those ideas, thereby evolving a better and better system of ideas constantly.

But it is not always necessary to adopt a system of thought entirely different from the one that you entertain now. If you proceed to grow into the true and the good that exists in that system of thought or belief which you already possess, you will find yourself at once on the path to freedom. All things will begin to change for the better, because you are beginning to grow into the larger and the better; and so long as you continue to grow into the larger realization of all that is good and true in the system of your present thinking, your life will continue to improve. Later on, your system of belief, which might have been small and cramped at first, will have become so large that it holds practically everything that has value and merit in the world of thought today.

This principle, when examined in connection with the application of truth to everyday living, proves that the truth, or any idea that contains truth, can be effective in our case only when we grow into more and more of it. It is the new thought that we think as we advance in our understanding of things that gives emancipation and that enriches every phase of existence as we proceed. New thought produces new life, new conditions, new states of being, new states of consciousness, new powers, new talents, new possibilities, new enjoyments--new everything. And we realize freedom only when we are entering the new. Therefore, if we would have freedom always, we must enter the new always. We must continue to

grow perpetually into all that is good and beautiful and true.

We enjoy the good only when we continue to grow into the greater good. We live in the right only when we ascend into higher and larger conceptions of the right. We realize the better only as we press on into more and more of the better. Freedom is therefore that state of realization that invariably accompanies our continued growth and advancement into more and more of that which we desire or need in life; and herein we discover the real value of a certain state of mind which has heretofore been looked upon as an uncertain quantity in practical living. We refer to enthusiasm. We are always enthusiastic about the new. We cannot be enthusiastic about that which is not new unless it is something previously employed appearing in new form. It must be new in some way if we are to become enthusiastic, and enthusiasm impels us to press on and on farther and farther, which causes that which is new to be renewed again and again. And the renewing of anything that has value will increase its value, because renewal invariably produces enlargement and enrichment.

Thus if there is a constant desire for the new accompanied by actual efforts in producing the new there will always be something new to arouse our enthusiasm. This enthusiasm will in turn impel another forward movement with still greater changes for the better, and with still greater results in the increase of that which we have undertaken to secure. Therefore enthusiasm, if normally produced and intelligently directed, will serve admirably in promoting our growth into the new, the greater and the better.

To apply this principle in gaining free-

dom from those various conditions in life that are not conducive to human welfare, such as sickness, want, pain, distress, adversity, unhappiness, the first essential is to find those ideas in life that naturally produce what is conducive to human welfare. In brief, find those ideas that naturally produce what you want, what you must have to make your life full and complete. Then continue to grow into those ideas until you secure what you want. To find those ideas, try to realize what is true about everything in the ideal as far as you can. Take what truth you already possess and proceed to grow into that truth with the view of gaining greater truth.

You know that health and happiness come from right thinking and right living. Then secure the best ideas you can find on right thinking and living, and begin to grow into those ideas. Ere long your understanding of right thinking and living will become so good that perfect health must invariably follow. But your arrival at this delightful place is not a sign for your coming to a standstill. It does not mean that you have come to a place where there is nothing more to be done but enjoy the fruits of your progress thus far. To maintain the perfect health you have gained it is necessary to advance perpetually into a more and more perfect understanding of right thinking and living, and it is in this advancement that you will find one of the greatest joys of living. No matter how perfect our system of thinking and living may be, it is effective only when we are growing into more and more of it. It can serve us only as we try to perfect it because whenever we cease to perfect a system that system comes to a standstill; and we must always bear in mind the great prin-

ciple that nothing can be effective unless its constant aim is to effect more.

The abundance of things comes from power and ability; and you can increase power and ability through the right use of what you already possess of those qualities. The way to proceed in this connection, therefore, is to secure the best ideas you can on the right use of what is in you. Then grow into those ideas perpetually; and as your understanding of the right use of what is in you becomes more and more perfect, you will not only use your power and ability more and more effectively, but you will constantly increase your power and ability; and that you will accomplish more and gain possession of more in proportion is therefore most evident.

The same principle is applicable anywhere in life, thought and action. Find what it is that naturally produces what you want; then secure the best ideas you can concerning that which produces what you want. Proceed to grow into those ideas, perfecting your understanding constantly in that direction. Thus you will constantly improve and advance along those lines. You will constantly grow into the new and the richer along those lines. You will constantly press on from the lesser to the greater, and that is what constitutes freedom.

In applying this principle to every-day living, we must avoid hard and fast rules. What we want is the best methods along all lines that can be secured now. And in addition we want to know how to improve those methods, or form new and more effective ones as we proceed. This, however, each individual will find it profitable to work out in his own life, as the only thing we all should follow in common is the one great principle—the perpetual renewal of mind, thought, and life in all things.

By Jay F. Durham

THE INDIFFERENCE OF AMERICAN SHIPPERS TO THE SUBJECT OF PROPER PACKING, AND WHAT THEY ARE LOSING YEARLY THROUGH THEIR NEGLIGENCE

IF American manufacturers are really earnest in desiring to build up foreign trade, and there is no doubt that they are, they must devote more time, more thought and more money to the proper packing of their products for shipment, no matter whether the goods are destined for the markets of Europe, Asia, Africa, Central, South or North America. Millions of dollars are lost annually to the manufacturers because of the insecure, careless, and improper methods employed in packing products for shipment. American manufacturers, as shown by government investigation, are entirely too negligent upon these matters.

From a glance at the illustrations in this article, the photographs of which were taken by representatives of the government and are authorized by the Department of Commerice and Labor, proof is forthcoming, sufficient to carry conviction, that manufacturers and producers in general, whether packing the natural products of the soil, or manufactured articles, show a condition that is nothing short of astounding. They also convey with great force absolute indifference upon this subject. Unless they use better judgment and more business intelligence, they will not be entitled to be classed among the real progressive Captains of Industry.

Thousands upon thousands of cases might be cited, if it were possible to collect all the data, showing that rather than incur an expenditure of from one to five dollars in the employment of capable artisans who know how to pack goods in a secure and non-breakable manner, the value of consignments has been lost. The statement is made which can easily be proved that there are not a thousand manufacturing establishments in the United States where the question of packing for shipment is given even intelligent consideration, while in European countries it is one of the skilled trades, if not a profession; in which light European manufactureres consider it. Generally the packing department of an American concern is in charge of some one who is incapable of being the head of any other of the more important departments, and in consequence of his being restricted in expenditures, his assistants are usually inexperienced boys who are paid small wages, knowing nothing of the subject and probably caring less, and who by the way are taught nothing, chiefly for the reason that the head of the department is himself incapable of directing the work in a business-like manner.

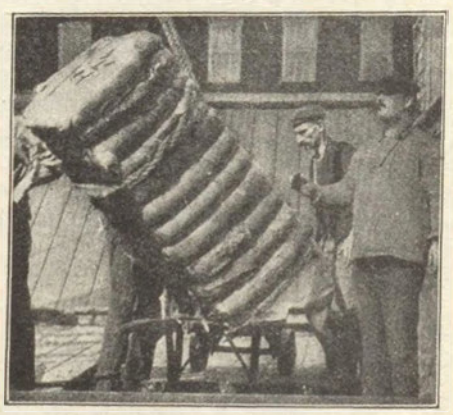
For the past six or seven years, the United States government, through its Bureau of Manufactures, under the direction of the Department of Commerce and Labor, has entered upon the task of bringing this most important subject to the attention of the heads of manufacturing establishments, attempting to convince them that if they are seeking trades in the markets of the world, they must prepare their products for shipment in both a safe and sensible manner. Much complaint has been heard of recent years about the falling off in trade of products from the United States to Central and

Hoisting American Cotton on Transatlantic Liner for Shipment to Europe

South America, in particular. Many of the commercial bodies of the larger cities of those countries have repeatedly advised producers that if they wish to enlarge their business there, or even keep up past standards, they must pack their goods as securely, preventing breakage, as is done by the manufacturers of England, France, Germany, Holland, Belgium, Italy and Spain.

An illustration is cited upon this point which reflects, to a great extent, conditions prevailing in too many factories in this country. The writer, in passing through one of the very large manufacturing establishments, located in an Eastern State, some three years ago, observed in the packing department, a large shipment in preparation for transportation to the City of Mexico. It was suggested to the head man in the department, that from the manner in which the goods were packed, it seemed extremely doubtful if they could possibly reach their destination without great loss in breakage. Nothing could be said to him that would cause him to change his method of packing, the subject being dismissed by the remark: "Oh! anything is good enough for those Mexican Greasers."

The indifference manifested by this individual was probably unknown to the managing head of the company, yet it would seem that if he were a good manager, he would have given the subject of proper packing as much consideration as he was supposed to give to other features of the business, which are no less important. The goods, however, were shipped according to the packing man's method, and it was later ascertained that more than seventy-five per cent of the contents of the packages were broken, the Mexican consignee refusing to accept the shipment. Transportation companies were asked to recompense the shipper, the latter alleging that the goods were broken in consequence of rough handling by the servants of the former. The transportation companies refused to pay any part of the loss. An investigation brought forth the fact that the breakage was occasioned because of the poor method of packing. This entire matter was later called to the attention of the shareholders of the manufacturing establishment, which brought about a complete change in the management of affairs. The packing department was placed in charge of a skilled man in the business, who was brought to this country from Belgium, and from that time began the upward movement in this concern of an improved method of packing. The retiring, or rather, the deposed general manager, on being informed by the board of directors that his services would be dispensed with, became vociferous in maintaining that injustice had been meted out to him, as he was trying to save the company money in the packing department, and, in addition to this, he hurled severe criticisms at the Mexican customer, claiming that he was too particular, that he must expect breakage following shipment of so

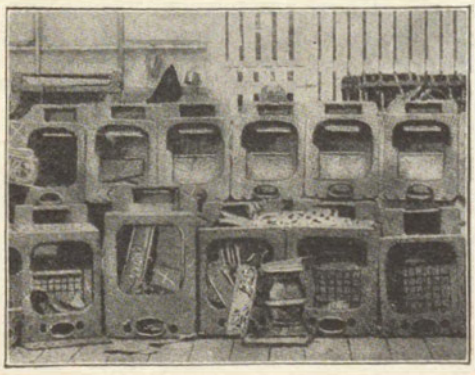


Egyptian Cotton on the Docks at Boston

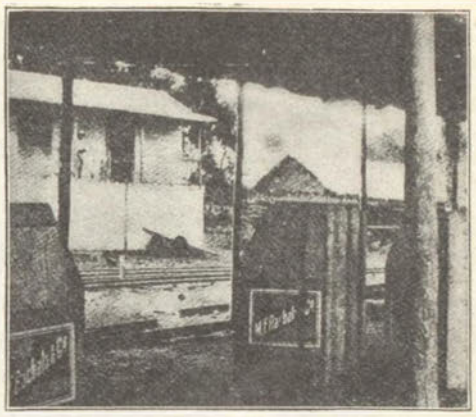
great a distance. He characterized the "Greasers" as undesirable trades people, yet he wanted their business and their money. It is not at all probable that the Mexican business man differs upon subjects of this kind from those in the United States or elsewhere. From the best information obtainable, no American has ever been known to accept willingly a shipment of goods that came to him in a damaged condition. There is no doubt that he is as particular as a Mexican or any one else.

The writer saw also at Bradford, England, a shipment of American cotton goods which came there in a badly damaged condition, because of cheap packing. The boxes containing the fabrics were made of cheap material, without tongued or grooved joining. In some places there were cracks between the boards from one to two inches wide, sufficient to admit rain or snow in event of exposure to the elements, and these goods had been exposed at some point on the journey. They were damaged so badly that the shipment was rejected and the goods returned to Boston.

A large volume of the cotton product of the United States is shipped to England, the ocean destination being Liverpool. One may wonder that English spinners will accept American cotton, as it is so poorly baled. If one has ever witnessed the process of preparing cotton for shipment at any of the compress stations in the South, particularly New Orleans and Savannah, he must know of the recklessness and carelessness upon the part of the compressors. The "gunny" or burlap material, in which the cotton is baled, is the cheapest product of the kind that can be found anywhere in the world. It is well to note in the illustrations, the difference in the manner of baling cotton in the United States and that baled in Egypt, East Africa and Peru. It is estimated that on every bale of American cotton for export or domestic use, there is a loss of nearly three pounds of the raw material. The average cotton yield for the past few years in the United States is registered at twelve million bales. At three pounds to the bale, it means a net loss of thirty-six million pounds, which at a cost of fifteen cents per pound, makes a total loss in money of five million, four hundred thousand dollars. To bale cotton so that there would be no loss would probably cost an additional half a million dollars, thereby saving to the cotton industry about five million dollars annually. The estimates in losses may seem amazing, but they are nevertheless authenticated by reports collected by the government.



Sample of Cook Stoves Shipped Without Crating



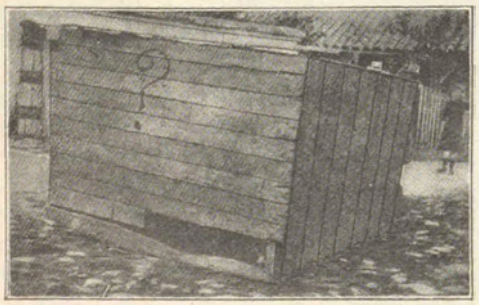
Germany's Method of Packing Pianos for Shipment

One may ask why this enormous loss. The answer is simple. The cotton people are *unwilling* to pay a fair price for a good article and they are further opposed to giving the matter of compressing and baling that consideration which is due it. This work is usually done by irresponsible colored labor. The highest ambitions of compress companies appear to be devoted exclusively to getting some kind of wrapping for the bale, the cheaper

Cotton Compressed in the Transvaal on the Docks at Southampton

the better for them, and sending the bales to the shipping wharf or railway station as quickly as possible. What is true of cotton in the matter of bad packing, is too true of nearly every other product for export manufactured in the United States.

It behooves the cotton growers of the South to give the subject of proper baling much more attention than has been accorded in the past. The planters should not be unmindful of the fact that with the increase in cotton acreage in many of the South American States, Egypt and Africa, there may come a time when there will not be the demand for American cotton there is now. The question of baling has become so important that it will in the future attract more attention than in the past, all in consequence of the growth of the indifference upon the part of the compressors in this country. It is but necessary for one to pass through the spinning mills of Lancashire, England, to observe in what poor condition American cotton is received there and to hear the heads of the factories denounce the American method of baling. These are solemn facts that must come home to the Southern cotton grower if he will but give heed to existing conditions. The Lancashire mill owner is only too glad to have his American visitors observe the trim and fine manner in which the bales from Egypt and East Africa come to him, where none of the cotton is exposed, the gunny or burlap material is strong and durable, well placed and not the loss of an eighth of a pound per bale; many of the bales, in truth, being so securely packed that it is impossible for a wisp of cotton as big as your thumb to be lost.

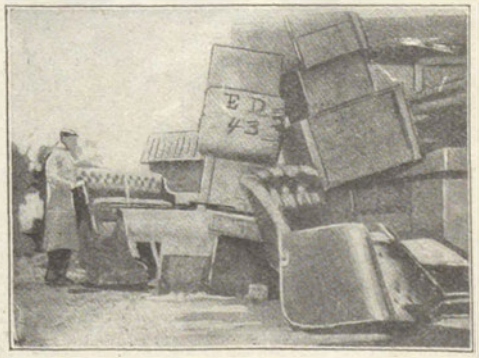


Sample of American Shipment Box Made of Culled Flooring

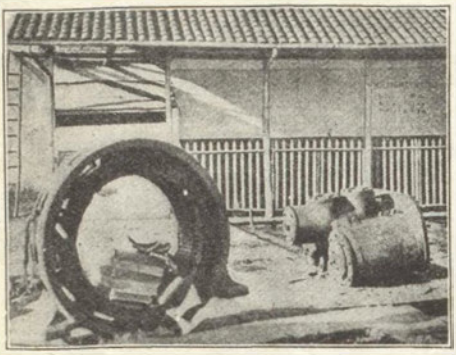
American Cotton Baled in New Orleans

England, France, Germany, Italy, Holland, Belgium and Spain rank in about the order named as giving more and best attention to the packing of their goods. Much to the discredit of the United States, it is at the foot of the list. This statement is made upon the authority of an exhaustive report upon the subject, issued by the Government Bureau of Manufactures. The bureau is pleased to characterize this as "the American habit of indifference to details, or National shiftlessness." This is indeed a sad commentary upon the boasted progressive spirit of American enterprise.

A few years ago, an Ohio manufacturer shipped to Calcutta, India, a large consignment of glass ink stands. They were packed in a most careless manner, permitting the vessels to come in close contact with each other, the only protection being small bits of tissue paper. When they arrived at their destination, it was discovered that more than eighty per cent of the shipment was completely damaged. Another instance is cited where a manufacturer of patent medicine made a shipment to a distant country, the packing being so insecurely done that more than sixty per cent of the bottles were broken and the remaining forty per cent unfit for market, because of the soiled condition of the labels occasioned by the liquid of the broken bottles spreading over the unbroken ones. The American manufacturer was informed of the condition of the goods on arrival by the American consul, who was called in to observe the damaged state of the goods.



Damaged American Automobile—Note Broken Condition of Front Seat



Westinghouse Engine Exposed to Weather on Account of Destruction of Packing—Box Destroyed and Many Studs on Cylinders Broken

None of the broken bottles was paid for. The manufacturer was asked to supply new labels for the unbroken bottles, but this he would not do. The entire shipment was lost to the American manufacturer. The expenditure of two dollars would have supplied sufficient excelsior and durable packing paper to have rendered the contents of both shipments referred to safe from injury from start to destination. This is the kind of "cheapness" indulged in by American manufacturers which causes patriotic citizens fairly to boil with rage, as it were, when they see and know of these things as they are presented in nearly every port in Europe.

Where the manufacturers in either of the countries previously named are willing to spend five dollars in good high class packing for shipment, the Americans are not disposed to spend one dollar for the same purpose. What is the result? American products are being tabooed in too many foreign countries. Europeans are taking advantage of the carelessness by manufacturers of this country in their packing and are encroaching upon their trade in all parts of the world, every day in the year—trade that properly belongs to the United States—particularly in Central and South America, China and Japan.

A retail house in London received a shipment of coat hangers manufactured in Massachusetts, embracing probably, one hundred dozen boxes. A dozen hangers were placed in light pasteboard boxes. Ten boxes each, were tied in separate packages with an ordinary twine string

Manner of Compressing and Baling in West Africa

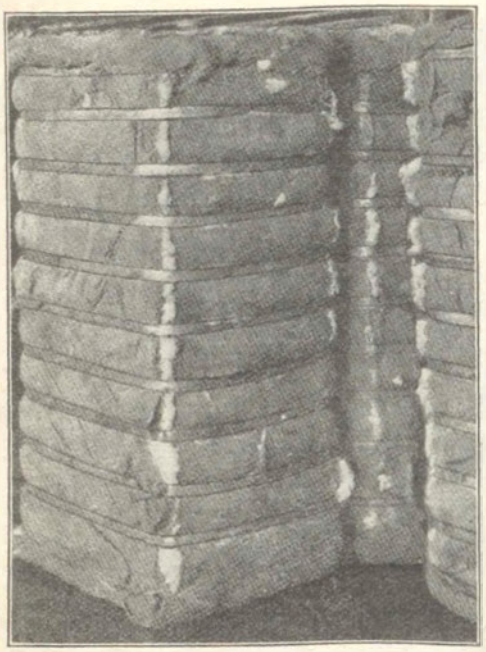
Sample of Baling American Cotton at Savannah

placed about them. Attached to each package was a shipping tag with the name and street address of the London merchant. Out of the one hundred dozen boxes there were not fifty boxes that were not more or less injured. From some of the boxes the lids were missing, and several others were found to be short in the number of hangers. Where there should have been twelve, there were often not ten, and sometimes as few as six. The entire shipment was refused. It would have cost, perhaps, to pack this consignment properly, as much as from seventy-five cents to one dollar and a half.

Transportation companies are making vigorous complaints against the carelessness of manufacturers. Competition, however, is so spirited between rival carriers that they are willing to take shipments, often violating their own rules governing the receiving of packages unless properly prepared to be forwarded. It is by no means the shipment to foreign countries that engrosses the attention of transportation companies. It would seem that the American manufacturer is unwilling to crate his goods properly, even for home trade, when crating is necessary.

A firm in Chicago made a shipment of ten pianos to a Central American port. The boxes containing the pianos were made of the most inferior wood and the carpentry was of the worst. Nails were used where there should have been screws.

Loading American Cotton in New York for Shipment to England



Shipment of Cotton from Egypt to Liverpool

Many of the boards were poorly joined, some of them having fallen away from the posts to which they were originally attached, thus rendering the pianos open to exposure and at the same time bringing them in contact with obstructions, disfiguring the polish and otherwise greatly injuring the property. Six of the ten pianos were returned to the manufacturers, who not only lost the sale of this number, but was compelled to pay freight charges both ways. This is but one of the many similar cases that are well known, the majority of which have been made a matter of record by the government in reports from consuls throughout the world.

American manufacturers pay little heed to the requirements of customs service in foreign countries. The packing is so badly done that when goods arrive at the frontier, it is not infrequent that the entire package has to be broken open for proper customs inspection. In European countries, the shippers so arrange their packing that they make it possible for a small opening, to give customs officers the opportunity to inspect the quality and value of the goods without disturbing their general condition. Customs inspectors, as a class, are not in the least particularly careful about re-packing a shipment they have once opened. Americans receiving goods from Europe are well informed upon this subject, as they know in what condition customs officers in New York leave goods following their inspection. The European manufacturer has made friends with the customs officers throughout the world, because he gives them the least trouble, yet at the same time, they have given his goods as thorough an inspection as they have the American product, the result being that customs inspectors have become the avowed enemy of the method employed by Americans in packing their goods.

A firm in the State of Wisconsin shipped to Vera Cruz a consignment of furniture. The United States Consul, writing from that point on the subject, says: "There had not been even an attempt to pack them properly, for the greater part of the shipment consisted of chairs 'knocked down,' which had been wrapped in bundles with paper covering and tied with a string. Naturally, these packages fell apart, many pieces were broken, and all of them were more or less injured in one way or another. Before the buyer could possibly put his goods on sale, he must go to the trouble and expense of overhauling the entire lot, with the result that unless the shipper makes good the loss, future trade will be lost to him."

Another shipment, from a Kentucky firm, consisting of wardrobes, bookcases, etc., were transported to Mexico. They were so badly packed that on their arrival they were practically worthless, so greatly were they damaged by broken glasses in the doors, scratches, bruises

Sample of Second-hand Packing Cases

and other defacements upon the polished surface. In some instances, doors were broken from the hinges, rendering the shipment of no value to the purchaser, and to the complete loss of the shipper. Some cases are reported where purchasers have accepted damaged goods, paying the freight on them, remitting for the original purchase, but never again having any dealings with the American firm. The Kentucky firm had made a shipment and many of the pieces were lost. They were in no wise crated. All the shipper had done was to attach a tag, giving name of buyer and the point to which they were destined. He lost the sale of eight stoves, at an approximate value of twenty dollars per stove. To have properly crated the stoves might have cost one dollar and a half each, but the shipper preferred running the risk of losing all of his shipment rather than expend so

Cotton Baled in Peru

of over ten thousand dollars' worth of wardrobes, and like furniture, resulting from a trip of the firm's salesman. Because of the bad packing, the firm was never able to sell another lot of goods in that portion of the Mexican Republic.

Shipments for consumption in the United States are no better than for export trade—in fact, they are about the same. A large manufacturer of stoves in Detroit forwarded ten cook stoves to a point in Tennessee. Not being a carload lot, the stoves were removed from one car to another at Cincinnati, and again at Chattanooga. On arriving at destination, eight of them were broken, small an amount in providing safety for his goods.

The United States is now sending abroad annually about two billion dollars worth of products, natural and manufactured. From authorized statistics, the statement can be made that the estimated loss in consequence of bad packing is twenty million dollars in the shape of claims for damages made against transportation companies. It is needless to say that the carrier companies have not paid many of these claims, nor is it likely that they will do so until some established system of packing is recognized as secure and safe by the companies

transporting the goods. There are millions of tons of flour shipped from America to Europe, much of which is forwarded in bags. The material of which these bags are made is frequently cheaply woven and very thin. The sewing at the ends and sides is carelessly done with cheap thread, leaving large apertures between the stitches, resulting in the loss of several pounds from each bag. The same is true of grain, although this is most generally carried in bulk.

It would seem that the American manufacturers and producers are unwilling to spend enough money to pack their goods securely; the consequence being that foreign buyers prefer purchasing elsewhere, as their purchases come to them in better shape, rendering them more salable and ready for a market upon arrival. One might think that the American lard manufacturers would be willing to purchase durable vessels in which to pack their product, but such is not the case. The lids and handles of the vessels are generally insecurely fastened and are easily lost. Many arrive at destination with tops off and much of the contents extracted. There seems no end of complaint by foreign purchasers about the manner in which dried fruits and breakfast foods are shipped—and usually in soft wood packages, which are totally inadequate. Canned meats, soups, and beef extracts are often in frail packages, arriving in bad condition. They are easy to open and pilferage is a simple matter. Shipments of this character should be crated and securely done. It would be possible to bring to the attention of the public a greater degree of neglect by American manufacturers in the matter of preparing goods for shipment than has already been outlined above. It appears to be a growing evil that unless checked, will mean a falling off in the volume of export shipments. Foreign consumers are not going to purchase poorly-packed goods from the United States when they can secure properly-packed articles from other countries.

There is another obstacle in the way of the advancement of foreign trade which manufacturers must overcome before they can hope to enlarge their business with foreign countries. They are themselves to blame, and strange as it may seem, they appear to be unwilling to do anything looking toward the necessary changes to meet competition of other countries. This applies to the manufacture of products, that are suitable both in class and style for the needs of foreign countries. American manufacturers insist that consumers in China or in the Balkan States or anywhere else should be satisfied with goods that are pleasing to Americans.

People of every nation have their preferences and unless these are recognized by manufacturers in this country, there is no hope of their securing this trade. For example, the manufacturer of cotton goods in any of the English mills is pleased to make up his product to suit the needs of the consumer, no matter in what country that consumer may live. The English mills send annually millions of yards of cotton goods to India. Consumers of that country insist that there must be a red border on both sides of the bolt of cotton, otherwise it will not be purchased. A large percentage of the cotton cloth that goes to India is used in the manufacture of head gear or turbans, as they are called there.

The Chinese and Japanese are great consumers of cotton goods, and unless they can have them manufactured to suit their needs, they will not purchase. The English cotton mills have for years been manufacturing goods to ship to all parts of the world, and they are as the consumers of the various countries wish.

During the sessions of the Industrial Commission, which was appointed during the administration of President McKinley, facts were brought out showing that the American manufacturer was unwilling to make up his goods for foreign trade in a manner different from that in which he supplied domestic consumers. The Commission made an exhaustive report upon this subject, emphasizing its opinions with great force, to the effect that unless manufacturers are willing to show themselves more adaptable, it would be useless for them to expect any increase in their foreign trade.

While the American manufacturer is

progressive upon many lines, he has much to learn, though sometimes one is found who believes he knows more than all the manufacturers of other countries. Some five or six years ago, a traveling salesman for a New York house secured from the War Department of the government of Mexico an order for several hundred cloaks—the same in style that are worn by the Spaniards, which provide that one portion or corner of the garment shall be of extra length, that it may be thrown loosely over the left shoulder. Accompanying the order, was a pattern made by the Mexican war office with positive and minute instructions that the garment should be cut in exact accordance therewith.

When the pattern reached New York, the manufacturers were astonished to find that the Mexicans had sent a pattern for something the firm knew the Mexicans did not want. The firm laughed at the idea of cutting cloaks according to the Mexican idea. The head of the firm was pleased to classify the Mexicans as among the ignorant people of the world, and that it was the duty of the manufacturers of the United States to teach them something, which the wise New York firm proceeded to do. The garments were cut according to the peculiar ideas of this firm, no member of which had ever seen a Mexican cloak; therefore were ignorant of what is worn in that country. The cloth was made into the finished product and shipped to the City of Mexico. The goods were badly packed, arriving in a damaged condition. Imagine the disappointment and indignation of the officials of the Mexican war office when they discovered that the garments were not what they had ordered, but had been cut according to the whims of the New York manufacturers, ignoring the instructions and the pattern, cutting them to suit their own vivid imagination. The entire shipment was refused at a total loss of over ten thousand dollars to the manufacturers, to say nothing of the inconvenience the consequent delay caused to the War Department in not receiving what was wanted. The cloaks were subsequently ordered from a London house, and it is authoritatively stated that the War Department of Mexico has never since authorized the purchase of a dollar's worth of goods from the United States.

It is these and kindred reasons why American trade with foreign countries is not increasing in proportion to the volume of business that is being done throughout the world. Many manufacturers are foolish enough to criticise the government for its calling attention to these conditions, claiming that it is thus responsible for the loss of trade by so doing. The Department of Commerce and Labor by pursuing this policy is showing itself the best friend of the manufacturers by giving wholesome advice, indicating to them wherein they are standing in their own light.

The End of the Climb

by

JANE B. DAVENPORT

ON his return from the little village of Plymouth, Jonas Brooks first stopped at the barn. He attended mechanically to the various chores; looked twice, in his abstraction, in the nests for any stray eggs that might have been forgotten; fed and watered old Billy and Tom, the two farm horses who neighed and shook their heads hungrily as he entered the barn—and all the while he whistled a little tune. No one could ever have guessed what the tune was nor where it originated, but that tune, when Jonas was intent on any one subject, or making any decisions of note, seemed to be a part of the man himself, and he whistled away softly, apparently unconscious of his surroundings.

Hannah, his wife, used to say to the children when she heard that whistle, "Don't bother your father now; his bee is a' buzzin'," and they had learned to keep silence and to ask no questions. The children had grown to manhood now, but Jonas had not outgrown the whistle. Tonight he seemed more deeply engrossed than usual, and the whistle grew softer and softer; so soft that occasionally he lost a note under his breath.

Going to the house, he cleaned his boots on the scraper beside the door, and entered. Hannah glanced up from her work, but hearing the low sound issuing from his lips, said nothing, but quietly slipped into the kitchen to bring in the supper, which was ready and waiting. Jonas hung his overcoat and hat on their customary peg in the little entry; the winter snow still "lay in the lap of Spring," and patches of it could be seen in the fields and woods and all along the country roads, making the air cold and raw, and an overcoat quite a comfortable companion. He went to the washroom, washed and dried his hands and face, took down the whisk broom and brushed his coat, still keeping up the musical sound, and taking a peek at himself in the old cracked mirror as he parted his hair, and said in a low voice: "Opportunities, eh! M—um——"

The meal being ready, they seated themselves at the table, and Hannah, who understood Jonas so well, knew that with the first mouthful of food he would come to himself, and then perhaps she would learn what had caused the meditation and the consequent whistle. As she poured his tea, putting in an extra lump of sugar by way of a reward for what she knew was coming, he said:

"Well, mother, while I was settin' down in Wilson's store this afternoon, a feller came in and got to talkin' to us about gittin' the things we most want, and sayin' as how we could have about anything in this world that we really desired very much. Bein' as I had jest come over from Lawyer Hedges seein' about that interest money which is most due on the mortgage and not knowin' where we was goin' to git the rest of it so as to have it on time, this feller's conversation struck me as bein' meant jest for me, though I don't s'pose he knew it. I declare to goodness, he did talk mighty helpful, and I wondered if he had tried it hisself. I thought I'd remember some o' the things he said, so as to tell you 'bout 'em.

"We'd all be'n a talkin' 'bout gittin' rich, and how it would seem to have more money'n we'd know what to do with, and Si Norton said he'd like to try it on once. Lem Cutter was a settin' there, too, and you know they do say as how Lem has be'n doin' pretty well the last few years and a makin' considerable money; leastwise he don't have to worry 'bout how he'll pay his rent nor his grocery bills, nor

nothin' like that, and he spoke up, and, ses he, 'Yes, boys, there's a powerful lot of satisfaction in bein' able to lay down at night and knowin' that your breakfast is paid for and that there's more to pay for your dinner, and a little more besides, mebbe. You all know how, when I was workin' down Hawkinsville way for 'Gene Williams, I didn't have more'n the law'd allow; but one day I heard a feller talkin' to 'Gene and 'lowin' as how any man could succeed in gettin' everything he wanted if he just made up his mind to do it and set about doin' it. I jest said to myself then, Lem Cutter, you've fooled away time enough; if what this feller ses is so, then you'd better git a move on you and git what you want, and I jest put all the power in me to work from that time on, and made up my mind to win out. I've kept at it ever since, and I've be'n a gainin', and I don't intend to give up, but I'm goin' to draw more'n more on that power in me until I git what I want.'

"Jest then this feller, who had come in while Lem was a talkin', walked up and reachin' out his hand to Lem, ses he, 'Them's the right sentiments, friend stick to 'em and you'll allus have abundance,' and then he turned round to Si and me, and, ses he, 'Gentlemen, there's more in what this friend has jest said than you think, mebbe. You've got to reach down into yourselves and grasp all the power that's in you, and then, usin' that power, reach out and grasp the things that lie all about you, and which are yours for the reaching; but,' ses he, 'the reason more men are not successful to-day in gaining their desires, is because they haven't got any faith in themselves, and so they lose faith in others. You've got to have faith,' ses he, 'a faith that ses *I can,* and *I will.* Then,' ses he, 'roll up yer sleeves and go to work in the *livin' action* of a determined *faith,* and nothin' can hinder you; you will not be afraid of obstacles or difficulties; you'll jest go in and win out, and the bigger the obstacle the better you'll work to make of it an opportunity to win.' I tell you, Hannah, that feller's talk done me a heap of good and set me a thinkin'. It put new grit in me; I wish you could have heard him."

"Dear me, dear me, Jonas, but I wish I could, and I'd liked to have put a question or two to him. But I tell you, father, he's got the right idee. You can't do anything or amount to anything without you got faith in *yourself.* The timid man that's afraid all the time—don't know whether he'd better do this, or that —'fraid he can't; 'fraid it'll rain to-morrow, so he won't plow to-day; 'fraid to go to mill with his grist 'cause the bridge over the crik mebbe'll be down—he never accomplishes anything! Don't you know how when the children were little, how I used to worry about everything? I'd worry in the fall, 'fraid they'd have the croup when winter came; then I'd worry in the spring, 'fraid they'd eat green apples in the summer and make 'em sick. Then I'd worry when soap-makin' day and jellyin' time come; 'fraid the soap would burn or the jelly wouldn't jell, till I about worried all the nerves I had out, and one day, I jest said, 'Now, see here, Hannah Brooks, you've be'n a livin' on the anxious seat long enough; s'pose you git off and use a little *faith,* and never mind the nerves. Jest git to work in a common sense way and solve these problems as they come along,' and I've be'n a tryin' ever since, and I've about forgot I got any nerves, except to use 'em to help win."

"Well, Hannah, to git back to the practical side of this, we haven't got the money for Lawyer Hedges, hev we?" And Jonas pushed his chair back from the table and looked her squarely in the face. "What'll we do about that, and where we goin' to git it? Can we put our faith together and work out the money before the time comes to pay it? I allus thought we'd done our best, but mebbe we hevn't."

"We'll jest have to *dig down a little deeper,* Jonas, for *more faith.* We *can* do it. There's only you and me, and we'll win out yit. I'm glad the boys is old enough to look out for themselves. We've got to keep cool heads and *calm minds,* and make everything in us count. Jest keep calm. Nobody ever accomplished anything by shoutin' and hollerin' over it. Most women'll scream if they see a little mouse. Better git to work and 'nilate it, I ses. Keep your mouth shut and your mind calm, and put out all fear and show by action what you can do. If a

word dropped now and then quietly, as that man talked to-day, will help anybody, jest say it, but don't get too excited about it. We've scrimped and pinched, Jonas, all our lives, but I don't think the good Lord ever intended we should do it. We're his children and heirs, and don't it say that the 'cattle on a thousand hills are his?' This great inheritance belongs to us; it's ours already.

"I guess, father, we've got to do a little more considerin' o' the lilies; we've got to look around us at the grass in the fields and the leaves on the trees and note the abundance. When did we ever, Jonas Brooks, git such a crop o' hay as we had last summer? Did you ever try to count the leaves on just one o' them old sugar maples? Jest *one,* remember. You couldn't do it, and jest so there's an *abundance* of everything that's good for you and me whichever way we look hard for it. Now, father, we'll git the interest money, and not only that, but we'll *pay the hull mortgage;* you see if we dont! Now, I know you're sayin' *'How?'* Well, all great things come from small beginnings. You laughed at me when I wanted to start chicken raisin'. Now, *that's* goin' to be our beginnin', mebbe. This mornin' while you were gone, another brood hatched out o' that new incubator. There was a hundred and fifty, and so fur every one is alive. Lawsy Ann, Jonas, but I've be'n busy every minute since you left, gittin' 'em fixed so as none o' 'em would die. Thursday another brood'll come off. We have on hand, ready for market, the first lot of a hundred and fifty, and Haward's man was here to-day, ready to take them all, alive, but I thought better give 'em another week. He'll be down again on Wednesday next week. That's something, ain't it? Another thing, the pullets are beginning to lay. I found fifteen eggs to-day, in the coup with those fifty pullets, and Mrs. Norton sent down word she will pay city prices for all the fresh eggs I can supply her, as well as for broilers. My sakes alive," she gasped; "I feel as though my work was pretty well laid out for me!"

"'Pears to me, mother, you're doin' it all!"

"'Shaw, Jonas; you're helpin', ain't you? I couldn't do nothin' if 'twant for your help. We've both got our hand on this plough, and we're workin' together. Sometimes you drive while I hold the plough, and then agin, *I* do the drivin'," and Hannah chuckled to herself at this bit of dry wit.

Jonas arose and took down the bootjack, preparatory to removing his boots; as he did so, he remarked over his shoulder:

"I heard some talk to-day, Hannah, about a trolley line or a railroad goin' to be put through from Middleboro to connect with the main line at Deruyter. If they do this, they'll more'n likely want to cross the farm, I reckon. What do you think about it, mother? I'd hate to see any of the old place cut up——"

"There you go again, Jonas Brooks! Fear and anxiety, and a holdin' on to your obstacle. Of course, you'd let them have any part of the farm, within reason, for wouldn't that be an *opportunity* for us?"

"Well, there's pretty strong talk down in the village about their wantin' it, but mebbe it's most all talk," replied Jonas as he wound the clock and prepared to retire for the night.

Mrs. Brooks lay awake a long time that night, thinking of the past years, during which she had made every effort to economize and save and make the little they had go a long way. More than twenty-five years ago Jonas Brooks had brought her, a bride, to the farm to live with his aged parents. Before they were married she had taught school in the village of Pharsalia, a little town a few miles distant on the other side of the river. She had managed to save enough out of her earnings to buy her modest wedding outfit and a few articles for personal use in their room. Aside from these, she had nothing. Jonas' father and mother were both old and feeble, and she had entered into the farm work, relieving the elder woman at once of all responsibility. The years of saving and economizing began then. At the death of the old people, a few years after, the farm had passed to Jonas, and with it came also the heavy mortgages upon which they must meet the interest.

Two sturdy boys were born to them.

They did the best they could for the children, giving them every advantage possible in a place like Plymouth. The village school supplied their early education, and when they were old enough, they were allowed to go to the High School at Deruyter. The oldest boy, Tom, was now in the office of an architect in a distant city, working his way up, hoping some day to establish a business for himself, while Willie, now in his twentieth year, had worked his way through a preparatory law school and was filling a position as clerk to the district attorney of their county. Neither of the boys had yet come to the place where they could do more than care for themselves, but even this was a help to Jonas and Hannah. During the years, sickness, together with poor crops, drought, and various other causes had prevented Jonas from doing more than keep up the interest on the mortgages. At one time a fire had partially destroyed the barns, together with some valuable farming implements, and the small insurance which they received had only been enough to pay for the partial restoration of the buildings. They had never been in want, but there never was any to spare. Hannah had twisted and turned the old carpets, darning and patching them as best she could, but now they were worn threadbare and quite beyond further repair. She had not needed many clothes; with her own needle she had managed to fix and turn things to the best advantage, so that with an occasional addition to her wardrobe, she was able to always look very good. It had been Jonas' and the boys' clothing that had given her the most trouble as to how to make them last longest. While the children were small she could easily make everything they needed, but as they grew up that had been impossible, but each garment purchased was made to wear long past its allotted time, by faithful pressing and sponging and brushing, and being carefully laid away in the press after each time wearing. And now the date for the payment of the interest was almost here, and for one cause and another there was not yet enough in the old pocketbook in the bureau drawer to meet it.

The farm was a valuable one and the pride of Jonas' heart, as it had been of his father's. The company who had made the last loan to Jonas realized this and they were pushing him hard. In addition to the mortgage on the farm when the elder Brooks had died, Jonas, after the fire which destroyed the machinery used in working the land, had borrowed several thousand dollars to procure other and better machinery, hoping with the aid of the new to do much better work and so produce better results. But up to the present time he had not realized his expectations.

There was a movement now on foot to build a branch railroad from Haroldsburg, to be used principally for heavy freight traffic, and if this was done, in all probability a street railway company would also lay their tracks alongside the railroad. This would mean money to those through whose property the roads cut, and Jonas Brooks' farm had two large wood lots on it, which could be turned into timber to aid in constructing these roads. Of course, Jonas was not aware of all the facts in the case, but here was going to be an opportunity for bettering his condition, such as he had never had before. Together Hannah and Jonas had worried over the payment of the interest, and tried to think out ways and means by which to raise the money, but none of them seemed available, and even Hannah's stout heart almost gave up some times.

The chicken-raising plan had long been a cherished desire of Hannah's, and she believed she had just come to the place where she was about to realize something from the results of her labor. Jonas had acceded to her request to be allowed to try it, laughing at her meanwhile; but she was determined to make it a success. She had been encouraged by her good fortune with the incubators, which had been procured at considerable outlay, and Jonas had helped her manage them, even while he laughed at her scheme.

* * *

Two weeks passed by. Hannah's first brood of broilers had gone to market and she had realized the neat little sum of seventy-five dollars for their sale, with a

promise from the dealer to take all she could furnish. The incubators were again full, and the second brood nearly all alive and growing fast; only a few had sickened and died, but Hannah was doing her best, nothing daunted by what might seem like discouraging features, and she went about her duties in quietness and strength of purpose, making every effort to bring about success.

One afternoon rather late, Jonas had gone across the north lot to one of the hay stacks to bring back some fodder for the cattle; Hannah was busy in the milk room, when she heard the old-fashioned knocker on the door at the side entrance beat a rat-a-tat-tat. Upon opening the door, she beheld two men standing there, one of whom addressed her in a rather pleasant way.

"Is this Mrs. Brooks?"

"Yes, sir."

"Is Mr. Brooks at home?"

"He is, but he is out somewhere about the farm. If you will step in I will call him." At that moment Jonas, who had reached the barn and hearing voices, appeared at the barn door, and she beckoned him to come in. Wondering what the men could want so late in the day, he entered the house. The man who had questioned Hannah seemed to be the spokesman, for he immediately plunged into the subject at hand.

"Mr. Brooks, I believe?"

Jonas nodded his head.

"Well, Mr. Brooks, we represent the A. and B. Railroad Company. You probably have heard that this company are about completing arrangements and plans to put its lines through from Deruyter, Pharsalia, Plymouth, Butternut valley, and on to Haroldsburg, where it will connect with the main line. This road will be used for freight. In order to carry out these plans, the company's lines must run directly through your farm at the foot of that wood lot on the north. Now, we want to know if you are prepared to sell that wood land? The company recognize the fact that this timber will be valuable to them at this time and they have instructed me to make you an offer which seems to us, their representatives, a pretty fair price. Have you ever put a price on this land?"

Jonas looked at the speaker as though he hardly understood. A price on any part of the old farm! The home of his boyhood days, where his father and mother had lived and died, and to which place he had brought his young wife—the place in which they had lived and loved and struggled—a price put on it! Hannah was gazing intently at him. Many thoughts were passing through her mind. To sell the wood lot would mean to place them out of debt, for they could surely pay off the mortgage, and there would still be enough timber and farm land to furnish all the work Jonas could do. She could use the field at the foot of the hill, through which the brook flowed, for her chicken run, instead of the one by the wood lot. While she was thinking this, she noticed Jonas' hesitancy, and, crossing the room quietly, she walked to his side, at the same time addressing the man who had been speaking.

"What is the amount the railroad company are willin' to pay for that part of the farm, sir?"

"The company authorize me to say that they will pay Mr. Brooks ten thousand dollars for the right of way through his farming property and the thirty acres of woodland adjoining it. They consider this a fair price."

Ten thousand dollars! She glanced out of the window and up at the great tall pines, laden with the winter snow. They stood like sentinels on guard, straight and tall, their heads seeming almost to touch the sky. As she looked she thought they almost nodded to her in approval of the transaction, even if it meant their own demolition, the dear, faithful old things!

She turned again to Jonas, and, feeling her eyes fixed on him, he raised his head, looked kindly into her face, and then, turning to the man, said:

"Well, I had thought never to dispose of any part of the old place, and had never put any price on any portion of it. Did you expect my answer at once, sir? How long does this offer hold good?"

"We hoped that we had made our terms so liberal, Mr. Brooks, that you would

have no hesitancy in accepting, but if you desire a little time in which to think and talk the matter over with Mrs. Brooks, as we are obliged to remain in Plymouth over night, perhaps you could give us your definite answer in the morning."

"Yes, I think that will be better."

"Very well, sir; to-morrow morning, then."

They bowed their way out, Jonas going as far as the carriage with them, while Hannah, forgetful of the cold, watched them from the door. As Jonas turned back to the house, she heard the low whistle, and proceeded to the kitchen to prepare the evening meal.

Ten thousand dollars was a good deal of money at their time of life, and he whistled softly under his breath as he gazed through the window at the coveted land. What wouldn't it mean to Hannah, who had worked so faithfully at his side all these years, so uncomplainingly and courageously? A tear glistened in his eye, hesitated, and then trickled down his bronzed and wrinkled face, pushed out by other tears that followed. Yes, it would mean much to both of them as they neared the brow of the hill in their lives, going down hand in hand on the other side. And there would still remain land enough and to spare, and they would be able to pay off the mortgages and live in greater comfort, besides giving the boys a lift, perhaps. He would accept the offer of the company; he would tell them so in the morning—he almost wished he could call them back and tell them now. He never stopped to question the amount one way or the other; it seemed so much to realize at once after all the years of economy and saving. The whistle ceased as Hannah crossed the room and laid her hand gently and lovingly on his shoulder.

"Well, Jonas," she said softly, "the chance is here. What shall we do with it?" And then as he turned and stroked the brown hair, among which the threads of silver were beginning to show, she resumed: "It may seem like an obstacle, dear, but it is our *real opportunity,* nevertheless. Shall we reach out now and grasp it?"

"Yes, mother, we'll take it. You are a wise little woman, and deserve all the comfort that will come through it, I am sure."

"But you know, Jonas, the comfort will be yours and mine together. We are building together."

Nothing more was said regarding the matter that night, but it is safe to say that neither of them slept much. Jonas was the first to rise in the morning, and as Hannah heard him going softly down the stairs, she caught the sound of the low whistle, and she knew that his thoughts were still on the subject of the company's offer.

We pass over the details of the payment to Jonas of the check for ten thousand dollars from the railroad company and the joy with which he brought it home and handed it over to Hannah, saying as he laid it in her lap, "Our abundance, mother, which is for you to do with as you choose," and her exclamation:

"Lawsy Ann! Jonas, whatever would I do with all that money?"

Three years later, and we find ourselves in the sleepy little village of Plymouth once more. The town shows little improvement—perhaps a coat of fresh paint here and there, or a newly shingled roof, but no other signs of awakening from its comfortable sleep. The day is hot and close, hardly a leaf is stirring, and only the voices of the men in the fields and the singing of the grasshoppers can be heard, for it is haying time, and every one that can is helping. We wander out to the old farm along a dusty road. Away off in the distance, as we get farther out, we hear an occasional clang of a gong that tells us that somewhere near is a trolley road, and we remember the project to put through the road a few years ago. As we near the old place we begin to see "straws which show which way the wind blows."

The first thing that attracts our attention is the big windmill whose great arms are now moving rapidly. The old house and barns and the out-buildings have each been freshly painted and repaired; the fields show signs of having been cleared of stones and new fences have been built. Down in the field at the foot of the hill near the old wood lot we discover num-

bers of small white buildings, while around this particular field we can discern a strong wire network. Thickly scattered all over the lot are Hannah's chickens, looking like great fluffy white balls of down. In another part of the place are the newest venture, the ducks and geese.

Up at the house we see changes too. The long row of shining milk pans and pails stand in their usual place outside the milk house door; near by is the kitchen garden, and Hannah's flower beds full of the old-fashioned marigolds, ragged robins, bachelor buttons, sweet williams, and clove pinks, together with the sweet shrub bush and the smoke tree, are still in the same place. But the house—how shall I describe it—its clean white paint and the shiny green shutters. Around three sides of it Jonas has built a great wide veranda, and in the shade of the thickly clustered vines of honeysuckle and crimson rambler sits Hannah; at her feet is curled up the old house cat, dozing in comfort, her two boisterous kittens rolling and tumbling in the grass.

ACKNOWLEDGMENT

By

Frank P. Schiavone

I WALKED beneath the Spring's kind sky,
And saw the youthful day
From hill to valley westward fly
To start the sunbeam's play.

The scent of Spring was in the air,
The redbreast piped his lay,
But my blinded eyes saw nothing fair,
Knew nothing bright or gay.

I saw the bridge's cheerless span,
Its road was duty's way,
That ended as it e'er began,
As dreary and as gray.

But now the bridge's sunlit grace
Reflects a Springtime glow,
And grass and flowers usurp the place
Of stones and ice and snow.

A sudden glance, a smile, and now
A thrill that none may name,
Swift recognition's graceful bow
And paths no more the same.

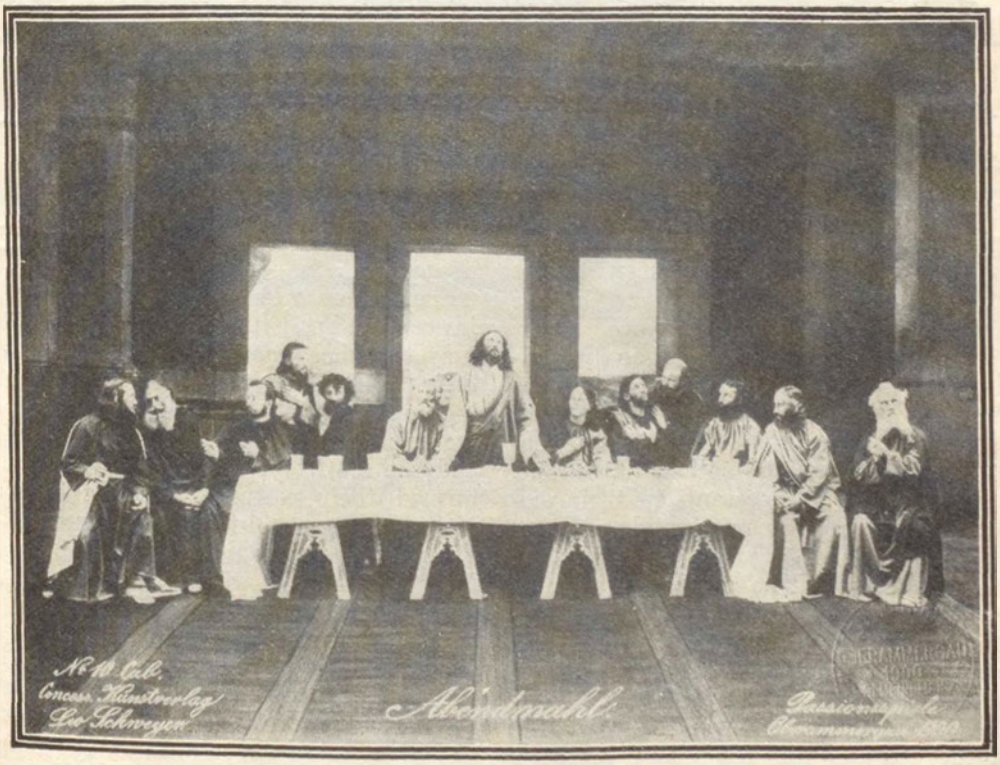
I know a new-born sense of sight,
And feel in truth how Spring
Gives joy and hope and gladsome might
To conquer everything.

The greatest joys are lost until
The soul is focused right.
The robin pipes his sweetest trill
To him whose heart is light.

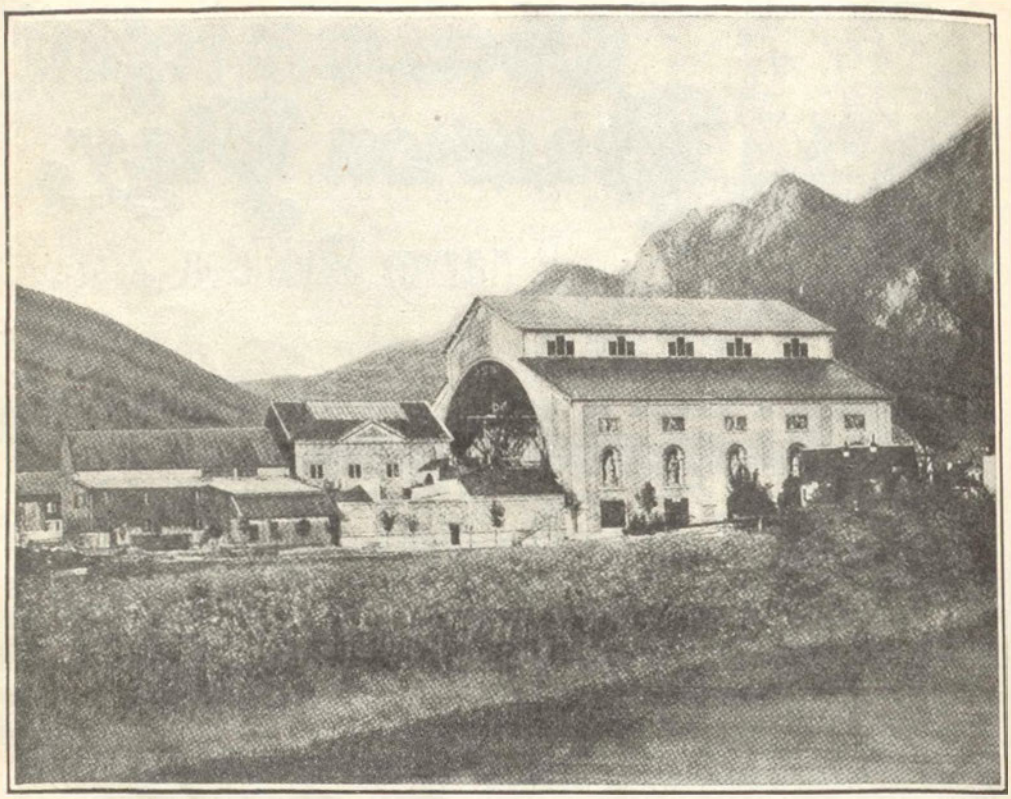
The Oberammergau Passion Play

by P. Harvey Middleton

THE attention of the whole Christian world is centered at this moment on the quiet, uneventful little village of Oberammergau, in the Bavarian Highlands. Two hundred thousand pilgrims from all over the world are preparing to invade the most tranquil community on the face of the earth. For this is the year of Oberammergau's glory, the one year in every ten when the simple peasants cease the carving of crucifixes and madonnas in order to assume the principal characters in the drama of Christ's life and sufferings on earth, in fulfillment of the sacred vow made by their forefathers two hundred and seventy-seven years ago. In the seventeenth century—to be exact, 1633—the black plague was raging in Europe, and carried off one hundred of the Oberammergauers. The survivors prayed to the Almighty to relieve them of the disease, and their prayers being answered, they decided in solemn conclave to produce every ten years a miracle-play portraying the life and



The Last Supper



The Passion Theatre at Oberammergau

death of Christ, as evidence of their gratefulness. The vow made centuries ago has been handed down from generation to generation, and so it comes to pass that to-day all Oberammergau is a stage and its men and women players in the most remarkable drama in the world's history.

On the day of our arrival in the village during the last Passion Play the streets were thronged with English, Americans, French, Germans, and representatives of all the nations of Europe, mingling with the peasants in their picturesque attire, in mien and manners different from their neighbors across the Austrian Tyrol. The women were handsome in face and form, while the countenances of not a few, both men and women, wore that undefinable expression which betrays a soul imbued with a controlling religious sense, and alive to the dread realities of time and eternity. Now and then one of the actors in the play went by, generally to be distinguished by long, waving hair upon the shoulders and a dignity and grace in feature and carriage.

In every field, on every cross-road, and at frequent intervals along the way, was a rustic shrine or effigy of the Crucifixion, before which the passing peasant invariably knelt for a moment's silent prayer. The younger Fraulein, with their dark velvet bodices in striking contrast with the white muslin neckerchiefs and sleeves and silver chains, and the scarlet or brocaded skirts which formed their costume, added a quaint picturesqueness to the fresh grace and womanly beauty which their hats, tastefully ornamented with gold tassels and flowers and half concealing their dark hair and silver headgear, served to augment. The men, in their velveteen coats of black or gray, decked with rows of big silver buttons, their knee breeches displaying their shapely limbs, and with their Tyrolese hats with the indispensable feather or bits of edelweiss from

the edge of the upper snows, made up a scene rare to look upon and difficult to describe.

The village lies in the valley of the Ammer, and is completely shut in by high mountains, while high above mountain and stream, on the summit of a rocky precipice called the Kofel, rising sheer at least two thousand feet, stands the colossal Cross erected by the pious villagers, and so placed as to be seen in some cases entirely covered with charming designs done in encaustic fresco. The roofs project far over the eaves, and are held down by rows of heavy stones to keep them from blowing off in windstorms. Tiny openwork balconies are twined in and out capriciously, sometimes filled with gay flowers, sometimes with hay and dried herbs, sometimes with the firewood for winter.

The highest aspiration of every Ober-

Arraignment of Christ Before Pilate

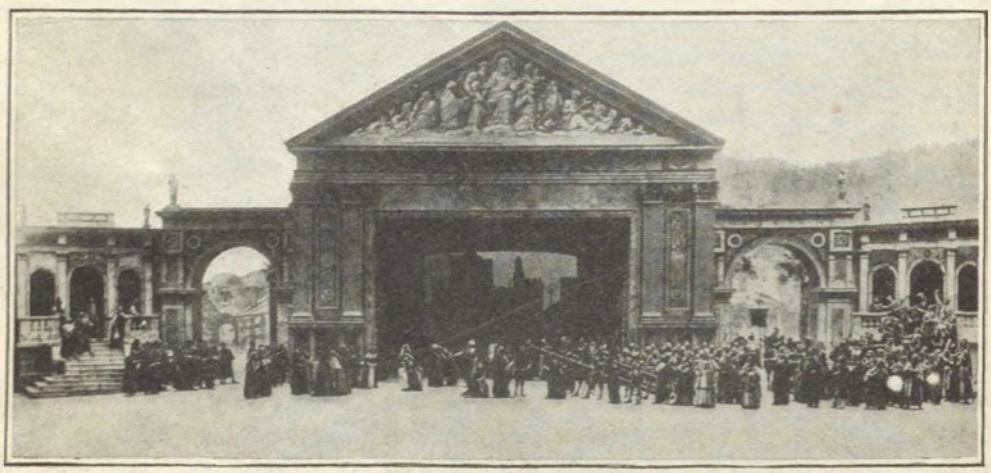
from every point below. The herds and flocks were coming from their pasturage on the wild Alpine heights, their tinkling bells making sweet music as they came.

The village has been built without apparent plan, no two houses on a line, no two streets at right angles, everybody's house slanting across or against somebody else's house, the confusion really attaining the dignity of a fine art. It resembles nothing so much as a toy village, such as a child might set up haphazard on the floor. The little houses of stone are all lime-washed, and

ammergau maiden is to be chosen for the Virgin Mary, or for Mary Magdalene. No Oberammergau youth has any other ambition than to play Christus, or, failing to achieve that distinction, to take the part of one of the disciples who walked with and served their Lord. Six hundred and eighty-five take part in the play, including many children of tender years. No attempt has been made to build hotels or mar the Old World simplicity of the little town. All is as primitive as it was when the outer world first discovered—some sixty years ago—this wonderful drama being played

among the mountains. It would almost seem as if a sacred virtue in the Play had kept the people unsullied from outside contamination. The visitors must find lodgings in the houses of the peasants, which are clean and comfortable, and, while they are here, must share the humble character of their lives.

There are some forty-five hundred beds in the village, and the Burgomaster and Council, who have the Passion Play arrangements in hand, map out a business-like system of numbering every bed with a corresponding seat and number in the theatre, which can accommodate, with a little crowding, about four thousand



The Judgment of Pilate—Leading Away the Captive from the Garden of Gethsemane

four hundred spectators at each performance. Visitors are expected to pay for two full days' board and lodging. The prices, inclusive of a good seat at the performance, range from four to six dollars a day.

We were aroused at five o'clock the next morning by the church bells calling all to early Mass, attended by the entire company of actors, some of whom received the Sacrament. At half-past seven we joined the crowd streaming toward the theatre. Suddenly we heard a low whisper, "There goes Christ," and following our neighbor's glance, saw ahead the dignified figure of Anton Lang, whose flowing hair and solemnly beautiful face startled us by its likeness to one's conception of the Christus. By his side was the charming Anna Flunger, the ideal Mary of our highest anticipation, and one of the loveliest girls in all the Ammer Valley. Her family for generations have taken part in the Passion Play, her grandfather, Tobias Flunger, having played the part of Christ in 1850, and her aunt the part of Mary in 1880.

The present theatre was built in 1899 at a cost of eighty thousand dollars, to replace the primitive structure and open-air benches formerly in use. Its seating capacity is forty-two hundred, every seat being reserved. The stage, one hundred and fifty feet wide, is exactly as arranged in the old Greek tragedies, and has as a background wooded peaks, amid which the early mists are still curled. In the center of the stage is an inner stage, with scenery and drop curtain. At either side are balconies and besides, stretching far back, there are two streets of Jerusalem, making deep vistas which it requires but little imagination to deem real.

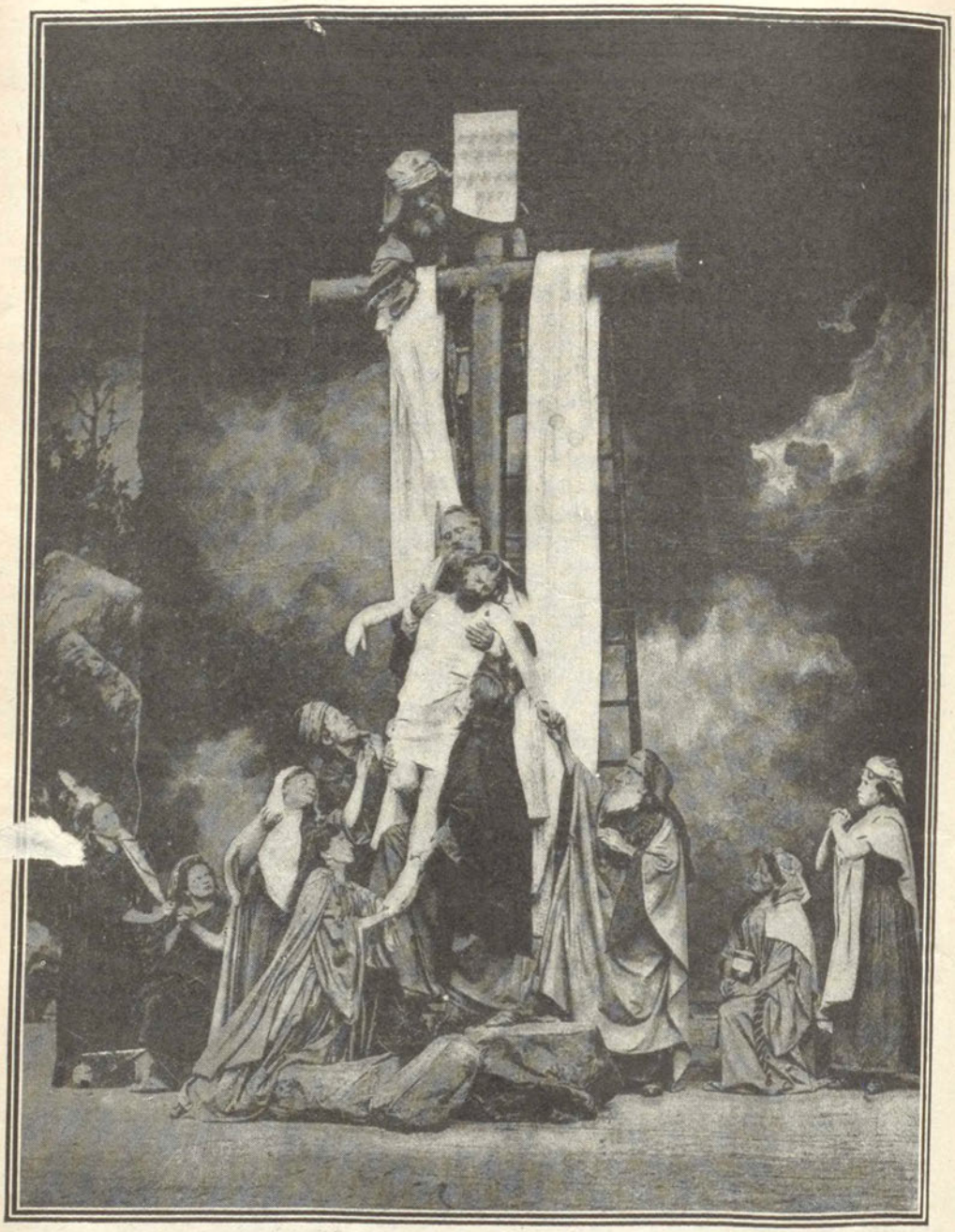
An unseen orchestra plays a fine old Gregorian chant, and there files in from the two sides the chorus of nineteen men and women, dressed in long tunics of white, long red cloaks, and with crowns upon their heads. The Choragus, or leader, is dressed in a long, white loose robe of costly material, reaching to his feet, which are sandaled, and is girded by a loose girdle. Over his shoulder hangs a long, scarlet mantle, bordered

with gold, falling to the ground. A circlet of gold binds his hair and falls loosely behind. The men are handsome and stately and the women, with their gold crowns, their flaxen hair and bright cheeks, look like quaint madonnas and saints who have stepped out of old paintings.

Advancing from either side of the stage, and taking up the positions assigned to them in the rehearsals, the Choragus recites the prologue, which introduces each act, while at the close the note is taken up by the chorus, either singly, in turn, or by all, in most effective and admirably sustained melody, chanting the theme which is to be revealed, first in the tableaux vivants of the Old Testament types, and then in the dramatic representation of our Lord's last days. Not a note or bar of the sweet music is permitted to be copied; only the words of the chorus songs are put into print. The text of the play has never been published. It is committed to memory from writing by the performers. The tableaux are of the most perfect statuesque beauty, gotten up by a people who are sculptors by inherited taste, from past generations.

The Passion Play is divided into three parts with seventeen scenes, besides the introduction and conclusion. During the singing of the last stanzas of the prologue the curtain rises upon two tableaux, Adam and Eve being driven out of Paradise and Abraham preparing to offer up Isaac. The chorus divides right and left, sinking back in the attitude of prayer as an elevated cross is revealed in the background. From this point all appear constrained to look on and listen, if not devoutly, at least with becoming seriousness. The chorus are called the Guardian Angels, and as heavenly interpreters they are at hand throughout the whole rendering of the "Passions-Spiels." Well does Mary Howitt express the relations of these chorus singers to the play when she says: "Whilst they sang our hearts were strangely touched, and our eyes wandered away from these singular peas-

The Crucifixion Scene



The Descent from the Cross

ant-angels and their peasant audience up to the deep, cloudless sky. We heard the rustle of the trees and caught glimpses of the mountains, and all seemed a strange poetical dream. We had come expecting to feel our souls revolt at so material a representation of Christ, as any representation of Him, we imagined, must be in a peasant miracle play, yet such an earnest solemnity and simplicity breathed throughout the whole performance that anything like anger would have seemed more irreverent than was this simple, childlike rendering of the sub-

Anton Lang in Characteristic Poses of Christ

lime Christian tragedy. There were scenes and groups so extraordinarily like the early Italian pictures that you could have declared they were the work of Giotto or Perugino and not living men and women, had not these figures moved and spoken, and the breeze stirred their richly colored drapery and the sun cast long, living shadows behind them on the stage."

As we gazed upon scene after scene, in which royally robed and princely mannered people enacted their parts with absolute solemnity, with not an awkward or mistimed gesture, we were impressed with the marvel of it all and could not help thinking that the Galilean never wrought a greater miracle in Palestine than His spirit has produced in the Bavarian village of Oberammergau, where woodcarvers, potters and cowherds have become transformed into mighty factors in the story of the cross.

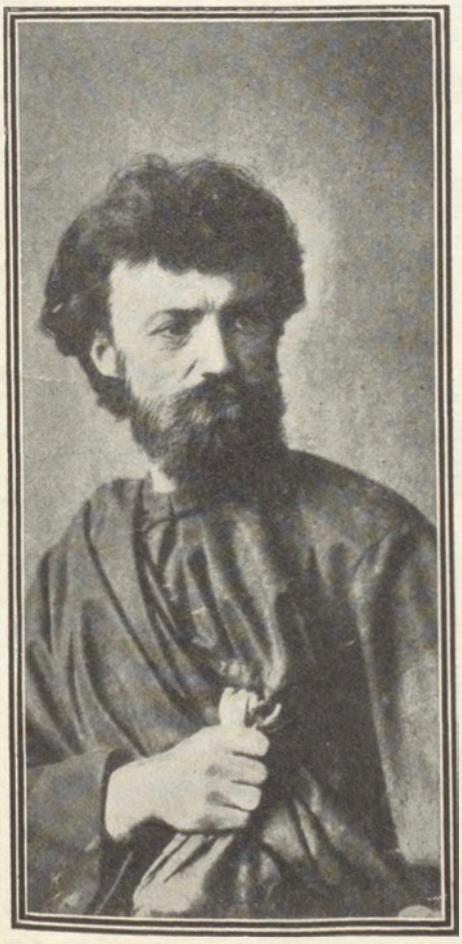
The Sanhedrin reminds one of an Oriental durbar—the eastern trees and grouping, coloring and action, all given to the life. One of the most beautiful scenes is Christ's entry into Jerusalem, the multitude crying "Hosanna to the Son of David!" Some three hundred people, men, women and children, appear in the procession, strewing palms and casting their garments in the way. In their midst is a very remarkable figure clothed in a gray gown with a crimson mantle, and mounted upon an ass. It is the face and figure of a peasant, but of a peasant transformed and uplifted by a sort of reverent ecstasy of emotion. About him are grouped his disciples, with the youthful John (Peter Rendl) leading the ass. There is the tangled hair and lowering face of Judas (Johann Zwink) and the gray-haired sturdy Saint Peter (Thomas Rendl).

Nicodemus

The scene in the Sanhedrin ending in the excited cry of priests and Pharisees, "We vote for His death" and the decision that Judas shall betray Him is moving in the extreme. And so, too, is the Passover Supper, strictly in accordance with the narrative in the Holy Scriptures, without any attempt at dramatic effect. After the council, when Judas receives and counts with greedy avarice the thirty pieces of silver, and the betrayal in the garden which immediately follows, an interlude of an hour occurs. All go to their several homes and lodgings for dinner. It is a pretty sight to see the children running off across the grass from behind the scenes, with their little garments of many colors in their arms—their reward, a bright new "kreutzer" apiece—as soon as the act was over.

The second act includes the leading away of the captive from the Garden of Gethsemane and the judgment of Pilate. During the raging of the blood-thirsty multitude, the denial of Peter, Judas in remorse going out and hanging himself, and the scourging and crowning of thorns, the audience is spellbound.

The third act begins, and presently the chorus appear draped in black with black starred diadems on their brows in place of the golden circlets worn in the first act. The singing changes to a sad declamation, and one's heart stands still with expectation when the curtain rises in a silence that can be felt—and three crosses are seen in front of the stage. The two thieves are bound to their cross, on the right an old man with a terrified humble face, and on the left a young man



Judas, Johann Zwink

Anna Flunger as Mary

not more than twenty with a proud, evil countenance. The center cross is not lifted yet—one of the soldiers is fastening an inscription—but almost immediately they raise it on their shoulders and set it upright, and we can hardly believe our eyes. The thorn-crowned figure hangs with nails in its feet and hands. The taking down from the cross is a solemn moment. Quite twenty minutes elapse from the beginning of the crucifixion scene. Every eye is fixed upon the stage. When the stillness of death pervading the whole area is broken by the words, "It is finished!" it is impossible to give any conception of the thrilling effect.

Every one of the hundreds who took part in the Passion Play was evidently actuated and impressed with a vivid sense of the awful character of the scenes he was engaged in and the part he had to

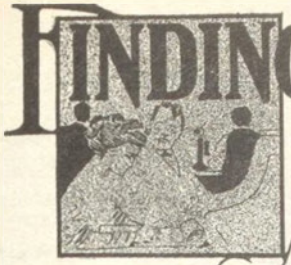
take; and the utter absence of applause or any demonstration during the more than eight hours of the play attested the sympathy of the vast audience with this religious sentiment. Zwink's impersonation of Judas was a wonderful conception. The contending passions struggling for mastery, the vivid depicting in looks and gesture, tone of voice and movement, of avarice, covetousness, hypocrisy. unfaithfulness and deceit, followed by self-reproach, remorse, self-condemnation and despair, was masterly. Jakob Hett's rendering of Saint Peter was also splendid. We saw in every word and action, in the expressive features and the carefully modulated voice, the self-confident, loving, but timorous and yielding follower of his Lord, who could deny his Master with oaths after he had, with excessive and ill-timed zeal, undertaken His defense at fearful odds, and then, at the loving though reproachful look of Christ, weep bitterly for a fall which though the Master might forgive, the disciple could never forget.

The spirit of commercialism has never invaded Oberammergau, and there has never been a question of any sordid motive in the production of the Passion Play. The actors receive no remuneration for their work save the equivalent of their day's earnings, whatever they may be, at other labor. For the Sunday representation they are not paid at all. The bulk of the receipts is spent upon the theatre, the costumes and the properties of the play, and the surplus is devoted to beautifying the village church and founding a school of wood-carving for the instruction of the villagers. The production costs a very large sum, for no attempt is made to economize by using imitations of the real thing. Everything which looks costly to the audience is costly. That which looks heavy is heavy. In the same way, no one dreams of sparing his strength by using a lighter duplicate if the real thing can be made useful. For instance, the three crosses in the Via Dolorosa scene are so heavy that no one but a very strong man could carry them; but it seems natural to the players that the same cross that is to be used in the crucifixion scene should be carried, if carried it can be. So also there is no attempt made to make the crown of thorns easy to the wearer.

THE VICTORS

Eugene C. Dolson

Strong hearts there are, who ask not aid,
Who yet, by force of will sustained,
Strive on, self-centered, undismayed,
Until life's goal be gained.



FINDING YOUR WORK

BY DAVID STONE WHEELER

PART II—HOW VOCATION BUREAUS HELP TO SOLVE THIS PROBLEM

HERE they come, a motley array; boys, girls, men, women, from youth to age; in school, and out; fond of school, and hating it; able to keep on, and obliged to go to work; with and without definite inclinations toward some occupation; with and without experience in the world; some prepared to do skilled work, some unskilled; some with jobs, big jobs and little; jobs with a future, and jobs that will not change in the lifetime. Here they come, these and many others.

What can we say that will be of value to each of them?

1. The first piece of advice to one seeking vocational counsel is this: Don't imitate somebody else. Try to find and be yourself, and remember: It will be hard for you unaided to find yourself. To see yourself as others see you is a good deal after all, like the proverbial lifting one's self by one's boot straps.

2. Get information; get the library habit. There are scores of good books which the librarian can recommend, or which you may find by consulting some such lists as those mentioned in the first article of this series.

Read the newspapers and magazines. but learn the difference between chaff and kernel, rot and riches. Newspapers and magazines read aright will give you vivid pictures of the work-world.

There are a few books you should *study* as text books—such books as "Choosing a Career," published by the Student Aid Committee of the New York High School Teachers' Association; or "Choosing a Vocation," by Professor Frank Parsons of the Boston Vocation Bureau.

Learn to get information by keeping your eyes and ears and all your senses alert when things are happening. The boys of the past generation, who stood in the door of the village smithy, were preparing for the problem of vocation. Our present world is infinitely richer in materials for observation, but are you as keen as those boys were, and do you ask as many questions and as good ones?

3. The third piece of advice is: Size yourself up. It is not enough to know the outside world and its openings; you must know the inside world of your own personality, your own powers and possibilities. You must know where you need training and information; how you can be fitted to grasp some of the flying chances of the world of opportunity, and have the stuff in you to make good. Many of the books on vocation have splendid suggestions for self study, and your counselor, by honest, frank criticism, can lay bare many things in your nature which perhaps you have little suspected. It is better to discover your peculiarities under friendly criticism than to have them work disaster later on when every blunder will cost increasingly.

"Experience is the best teacher." Yes, even when those experiences are mistakes. Learn to redeem your mistakes by charging them up to the tuition gained; that is, to the cost of learning. If an experience costs you something, see to it that the cost is not a loss but an investment.

4. When you make a plan of life let it be a preliminary or tentative plan. Let it be elastic in proportion as you are

young and inexperienced, and let it be more and more final the more experienced. Then face every job you undertake under this plan with the determination that you will make good at that job as if it were to be the only job you would ever have in your life. But at the same time determine that you will either have a better job later by expanding till the present job cannot hold you, or that you will make that job a better job by making it grow with you.

5. "Keeping everlastingly at it brings success." Keeping at what? First, at the job. See that you spend its income in the spirit of investment, buying with it those things which will really make you a bigger and better man; saving from it a nucleus which shall be your capital and your insurance against the foreseen and the unforeseen.

But your job should have not only an income but an outcome. It should yield knowledge and skill, and later you should have a use for these. It should widen the circle of your acquaintance among those who will be valuable to you in your career. It should put you into the way of advancement.

Keeping everlastingly at the job ought to lead inevitably to the next job, and when you change jobs the first consideration should be safety. Don't sacrifice too much in crossing over; but that doesn't necessarily mean don't sacrifice anything. *Count* the cost however, and be sure it is worth while before you change. Demand that the next job shall really be worth more, not only in money but outcome, than the old job.

Learn to keep tabs. The base ball fan who gets the score card habit is sure to become an expert in the fine points of the game. Get the score card habit in the game of life.

Keep a personal cash account. It is also a good plan to form the habit of taking notes on the field of your career, on the educational openings, and on the people who are important and strategic in the consideration of your ambitions.

It is a good plan to have regular times set apart when you will take cross sections of your career for critical review and study with yourself and with your counselor. Two questions should be answered at such times. First; have I made the most of my opportunities? If not, just what must I do to redeem myself? Second; just how can I secure greater opportunities in the future?

6. Learn to get the benefit not only of your own experience but of the experiences of others—It's cheaper.

7. You should be constantly making valuable acquaintances among men or women who can help you in all these problems and who can, from their riper judgment resulting from their experience in the world, steady and balance you. They can also help you in the matter of finding the right openings.

Some one or two of them should serve as special counselors to whom you can report at definite times when you can review experiences and plan the future.

Vocational counsel work usually involves three stages:

1. Preliminary contact (a) by correspondence, (b) by visit or call, explanations and means of getting information.

2. Gathering information (a) of assets (1) in personality, (2) in education, (3) in experience. (b) environment and opportunities; (a) personal, (b) material, economic, etc.

3. Summarizing the lessons of previous experience, planning future experience, and widening the contacts of life with the persons, facts and things that seem most valuable.

Vocation is not simply finding "a steady job," getting into a career which will be permanent and yield a good income. A man may follow a vocation even though he keeps changing from job to job, as did Abraham Lincoln—woodsman, store-keeper, postmaster, lawyer, statesman, emancipator. In the life of Lincoln the significant unity is not to be defined in terms of any one or all of his jobs. The vocation of Lincoln was the quest of a great PURPOSE, strongly felt, though vague—even in his youth, but waxing stronger and clearer as the widening years gave him greater vision of mankind. The vocation of Lincoln was not a position—it was a progress; it was a finding of the way out

into human freedom. It was a building up, not of an income, a *living* for Abraham Lincoln, but of an outcome for humanity, a *life,* something he might give to the manhood of his day, a clear call and a brave following, as the call grew more and more definite through the experiences of the years.

As with the greater so with the lesser. No vocational counseling is worthy the name if it be content simply to find a place in which the applicant may find it easy to get the wherewithal to buy him the comforts and luxuries of the thing we call "a living." Life ought to be a lure, a quest, an eager seeking. Happy the community whose young people are seeking not for their share in the comforts and amusements of the city in which they live, but for their part in the building of a finer, richer city life. "Man's life consisteth not in the abundance of things which he HATH"—a vocation is not a place, it is an attitude of mind, a *habit* of drawing from every experience the life and the knowledge which build manhood. Many a successful career has come out into the clear light only after the long climb through the clouds and suffering and baffling setback, up the mountain of life, to the upper air—but the mountain tops are covered with snow, symbol of old age. The saint and the sage are the highest types of success. Few boys may expect success, of the deeper, truer sort, in early manhood. Early success too often means a purpose too meagre—too easily satisfied. But every boy should have within him that which may be developed into a strong, growing purpose to climb into success—and the knowledge and wisdom and will to make good that purpose. Beware of balloon ascensions. It's not so much getting *to* the upper air—it's getting the *muscle* that came from climbing the mountain—that counts. Not where or what a boy gets, but what a boy or a man gets-to-be.

THE ECONOMICS OF JUSTICE

A NEW SOLUTION OF PERPLEXING PROBLEMS TERSELY PUT FORTH AND OUTLINED, BY

FRANCES ROE

THE new name for the solution of many of the problems confronting us today.

It means a revolution in laws, methods, and opinions of so-called great minds.

It means that the people who have attained moral bravery will come to the front from the rank and file of the human race. It is time for the world to take new and living symbols; tear from the eyes of justice the bandage. We must see that the scales do balance; that the ballast of evidence is right opinion and not flimsy expression, precedent and technicality.

We must become primitive in the new day; men and women attained to *Humanity.* Enough, *at least,* to bring in a new order of things.

Justice, as applied to the adjustment of criminality by law today, is a farce.

When a technicality or opinion is stronger than the law in the disposition of the case, it is time to wipe out the volumes upon volumes of opinions of great men. When these opinions can be manipulated to fit cases and outwit the law, it is time to have new laws and new methods.

The thousands of dollars wasted; the hours and days of human effort wasted in this endeavor, simply to win the case

—or annul it—is a *criminal waste* which must be balanced! To conserve this waste, would bring salvation to hundreds of lives beaten and broken in "the game" *to win.* It is a law—a simple law—that there must ever be a recompense. Payment of nerve force wasted—to whom? Loss of money—to whom? Loss of justice—where? We are in the great battle of brute force with intelligence.

It is the day of judgment. It will not do to hold the old symbol of Hope with eyes upturned supposedly to God, while the anchor is down-turned and buried in the mud and slime, holding the ship of state or human craft in bondage.

It is time to strike away old traditions, old names, which belong to past ages. It is time to deal with the souls and hearts of men and not bodies.

Strike away the name *prison, jail reform. Form,* is the new word! We cannot *reform* that which has not been *formed.*

The Economics of Justice asks no questions when a man or woman is sick or maimed in the physical body. It looks to the conditions of mind and heart. It wants our jails and prisons to be sanitariums to heal sick and undeveloped souls. Trade schools, to fit men for labor with skilled hands and awakened intellect.

It demands a compulsory education for adults. The prison sentence reads—*sentenced to hard labor,* for whatever time the judge passes judgment. It would be no less punishment to those, than to the children forced by a compulsory education law.

The brutal man or woman must be put where he or she could see physical suffering and pain; made to care for it, until a faculty is born.

The man who has always toiled with his hands at hard work, let him know something different; have lessons taught on the beauty of labor and the necessity of it in every line. Show that hard work is necessary in *every department;* in art, in music, in science.

The "high" financiers should be made to labor with the hands and bodies. Give the overwrought brain a chance to rest and see new directions. They have only known one.

Those taken away and incarcerated for punishment should be made to work, and receive pay for the care of the helpless, innocent ones left with broken hearts to suffer undeserved sorrow and forced want.

If the money paid to institutions were conserved, and a fund created to pension the *really needy* cases, much could be saved this class, and a higher idea of respectability maintained.

There is not equality today in the value of a man. To man alone, of all the creatures, is given the power to create his own character, his own spirit. His power is the sum total of his powers or faculties in action. To him is given the power to direct those powers for good, the positive or the opposite. After all, in the final settlement, the result remains to the individual; whether he be preacher, judge, laborer, financier or society leader. If the opportunity is lost, there is waste.

"The Economics of Justice" would teach a moral responsibility. The individual must be made to know that *he is of importance,* and take on his responsibility, in whatever place his choice or circumstances put him.

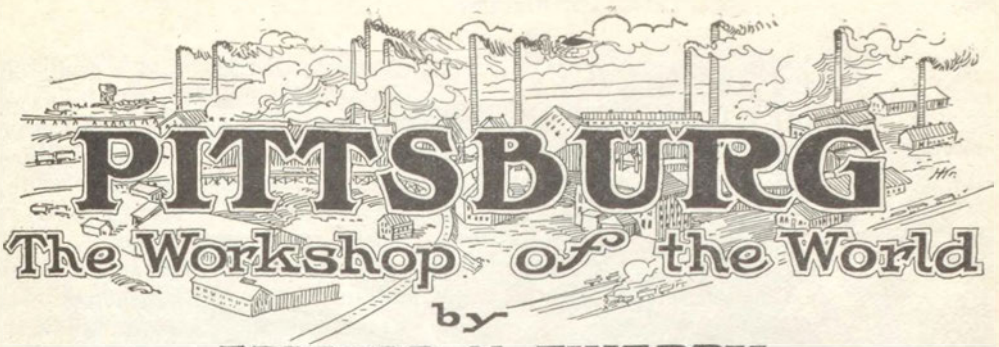
Justice is an attribute of the infinite. A trust given to man to bring harmony into every walk of life.

Justice and harmony go hand in hand.

THE GUIDE-LIGHTS

Eugene C. Dolson

When clouds of nightly gloom and care
Shut from strong souls the beams of day,
Self-trust and will are lamps they bear—
Guide-lights along a lightless way.



by

EDWARD M. THIERRY

INDUSTRIALLY the acknowledged leader of the world, a chronicle of the movements of progression in Pittsburg is fundamentally a history of its growth and activities along those lines. The envy of the world because of its mammoth steel mills and foundries, its immense manufacturing plants and its unequaled record for the largest annual tonnage in shipments, the city of Pittsburg is necessarily an object of greater interest to the people of all countries than any other single municipality, with the possible exception of London and New York.

Although Pittsburg experienced the most decided setback of any other large city in the country during the panic of 1907, improvement operations have gone on apace with the rest of the progressive world. Perhaps not quite so ostentatious as other cities in the doing of it, the city —from both a public and a private standpoint—has been undergoing the same process of reconstruction that is in evidence in every live American city. Pittsburg is so far ahead of competitors in so many things that it has assumed a deserved place as pacemaker.

Its growth has been steady. Handicapped by geographical and geological conditions, the strenuous present-day builders have been forced to go slow but sure. To overcome some of the natural stumbling blocks the city has gone into the work with the end in view of spending $6,775,000 and by so doing cut away a hill locally known as the "Hump" and make way for the business section to branch out and work in general toward the financial improvement of the city.

Pittsburg is the center of the world's greatest wealth-producing region and its growth has been in accordance with its importance in this respect. The estimated population of the city proper (Greater Pittsburg) is close to 700,000, and it is the center of what is known as the "Pittsburg District," comprising 2,250,000 people and taking in the cities of Pittsburg (including Allegheny), McKeesport, Homestead and Braddock, in each of which is located some of the greatest industries in the world. The Pittsburg district occupies the front rank in the world's production of iron and steel, tin plate, steel cars, iron and steel pipe, air brakes, coal and coke, electrical machinery, fire brick, window glass, plate glass, tumblers, pickles, tableware, sheet steel, cork and white lead.

To take care of the production of such vast amounts of various products, the Pittsburg district contains 5,000 manufacturing establishments, employing 350,000 people. The figures in dollars and cents which go toward the paying of this army of workers, the capital invested and the value of the resultant products are stupendous. The daily pay roll is $1,250,000, making an aggregate yearly pay roll of close to $500,000,000. This is larger than the combined pay rolls of the states of Iowa, Nebraska, Michigan, Missouri, Minnesota, North Dakota, South Dakota, Kansas and Wisconsin. The yearly pay roll is almost twice as much as that of the entire state of Massachusetts, despite its dense population, wealth of industries and the presence of the Boston district. The value of the product of

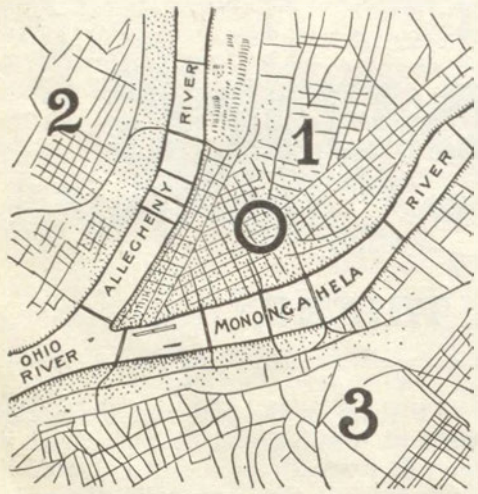
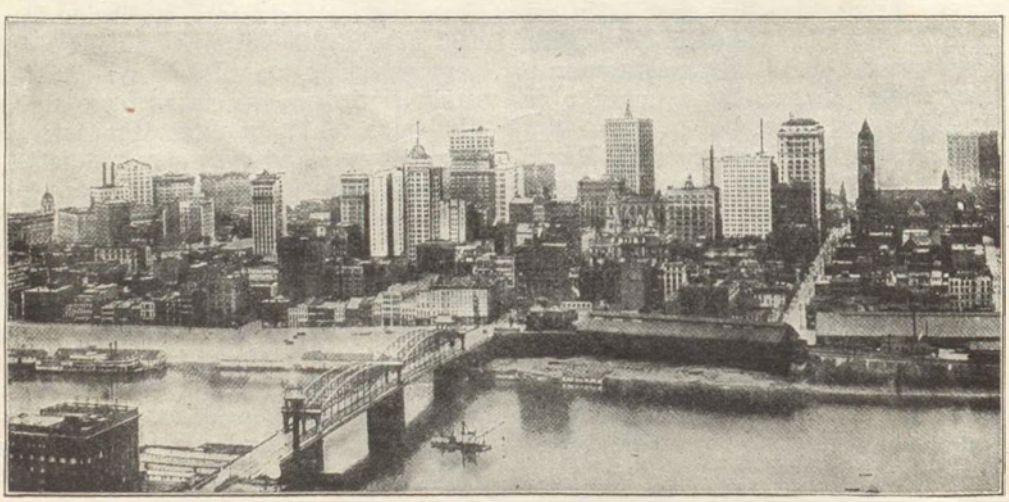


Chart of Pittsburg
Showing I, the City Proper; 2, Allegheny; 3, South Side. The Circle Shows Position of the Hump

Pittsburg manufactories is $750,000,000, while the total capital invested is approximately $1,000,000,000.

Pittsburg's wage-earners are among the most prosperous in the world, as a result of the position the city holds in the world of wealth and power. To this can be ascribed the continual activity in the upbuilding of industries and the city as a whole. Deposits in Pittsburg banks aggregate $170,000,000, and it is interesting to note that this huge amount represents chiefly the savings of wage-earners. An idea of the strength of the Pittsburg district can be gained by the banking statistics. There are 290 banks and trust companies in the district, with a capital and surplus of $210,000,000, which is $31,000,000 more than the capital and surplus of all the banks in the states of Illinois and Indiana, including Chicago, with a total population of over 8,000,000, or nearly four times greater than the population of the Pittsburg district. The capital and surplus of the Pittsburg banks is one-fifteenth of the total capital and surplus of all the banks in the United States and one-twenty-fourth of all the organized banks in the world. The capitalized strength of the Pittsburg banks is $5,000,000 more than the combined capital of the Bank of England, all organized banks of Scotland and Ireland, the Imperial Bank of Germany and the Imperial Bank of Russia.

Although the legality of the movement has but recently been questioned by a suit, the city of Pittsburg proposes to put through the biggest improvement of recent years by starting work on the removal of the "Hump" during the spring of the present year. The "Hump" is a hill which obstructs the advancement of business beyond a certain point in the peninsula upon which the city is located. Pittsburg is situated geographically somewhat similar to Manhattan. The main portion of the city is built on the peninsula formed by the converging rivers, Allegheny and Monongahela. From the "Point," where the two rivers meet and form the Ohio River, to the County Court



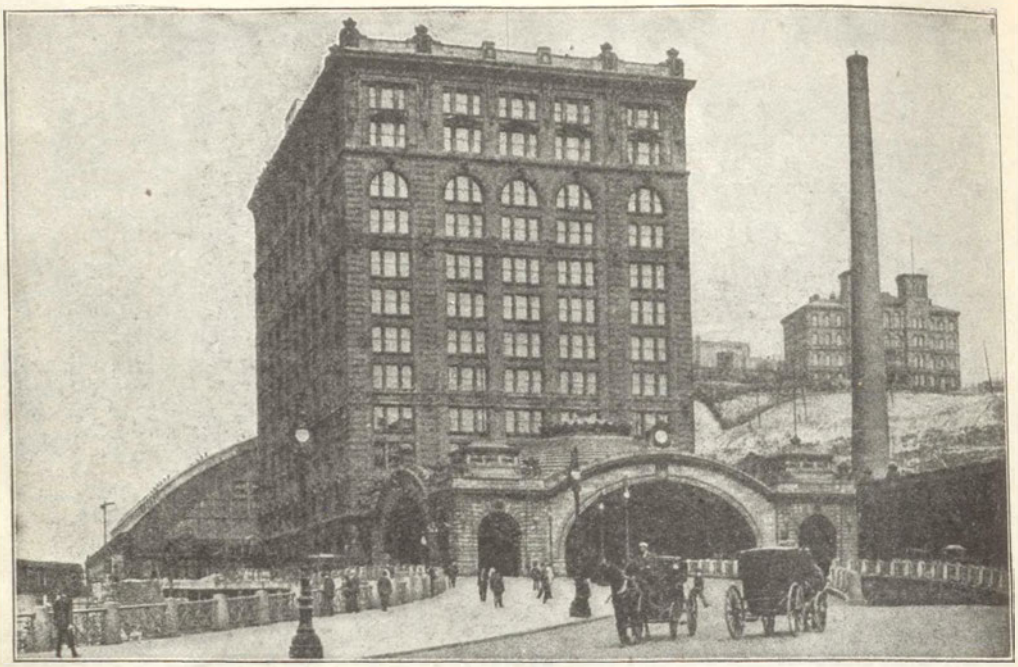
Skyline of Pittsburg from South Side, Monongahela River in Foreground

Fourth Avenue and Wood Street, Pittsburg

House is a distance of perhaps one-half mile, being almost the same distance in width at its broadest point. Therein lies the principal business section. At present the "Hump" prevents this rapidly growing and at present congested section from spreading. Pittsburg is emphatically a city of hills, but the "Hump" forms the one obstacle which has been insurmountable for so many years.

Mayor William A. Magee, elected in 1908, originated the movement to make the improvements which will likely be finished before the dawn of the year 1911. The biggest item in the bond issue of $6,775,000 is for the removal of the "Hump," which will cost $600,000. A total of $1,500,000 will be expended for street improvements. Added to the cost of cutting down the "Hump" will be $400,000 for raising streets in the flood districts and $500,000 for the extension, widening and raising of crossings of numerous thoroughfares in Pittsburg proper. The "Hump" begins with a gradual rise on the eastern side of Smithfield street, one of Pittsburg's principal streets. Grant street, one block east, is the apex of the "Hump," and then it gradually falls away where Sixth avenue (formerly High street) crosses Fifth avenue. This latter street will be more deeply affected by the removal than any other thoroughfare. On it are many large and costly buildings, only some of which were erected with a provision for the removal of the "Hump." These buildings include the Allegheny County Courthouse and the Frick build-

Schenley Hotel, Pittsburg



Union Station, Pittsburg

ing, which were erected with subcellars and areaways. The Carnegie building, the Henry hotel and several others will suffer somewhat when the hill is leveled. Property owners have already been served with notices to cut down their buildings wherever they encroached on city property in the widening of streets. A dozen blocks in the heart of the business district will be torn up while the improvements are under way. When completed the city will not only be beautified, but business interests will be enabled to advance out Fifth avenue in the same manner as the center of business population in Manhattan moved northward on Broadway.

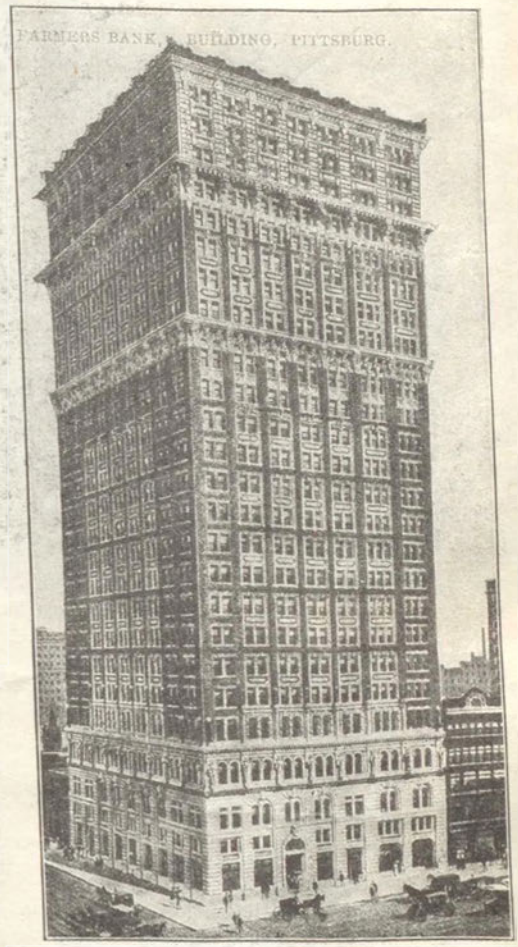
Each spring Pittsburg is menaced by floods resulting from the thaws around the headwaters of the Allegheny and Monongahela rivers, and Pittsburg proper and the old city of Allegheny, which is now a part of the greater municipality, annually suffer from the floods, the water inundating a great deal of the low lands which are occupied by a part of the business section. The flood question has been a perplexing one for a number of years, and it has been decided that the answer of it lies in the raising of the principal streets affected. Like the cutting down of the "Hump," it is a mammoth undertaking and will entail an expenditure of $400,000. This work is also expected to be completed by January 1, 1911. The half-million dollars which will go toward the extending and widening of other streets will be spent principally in the outlying districts and do not form a part of the "Hump" removal or the raising of streets in the flood district.

By the annexation of the city of Allegheny, Greater Pittsburg jumped from eleventh to seventh place in the list of cities as to population. Its area is thirty-eight square miles; there are 400 miles of paved street and 1,300 acres of public parks. Allegheny lies on the north bank of the Allegheny River and forms something of the same relation to Pittsburg proper as Brooklyn does to Manhattan in Greater New York.

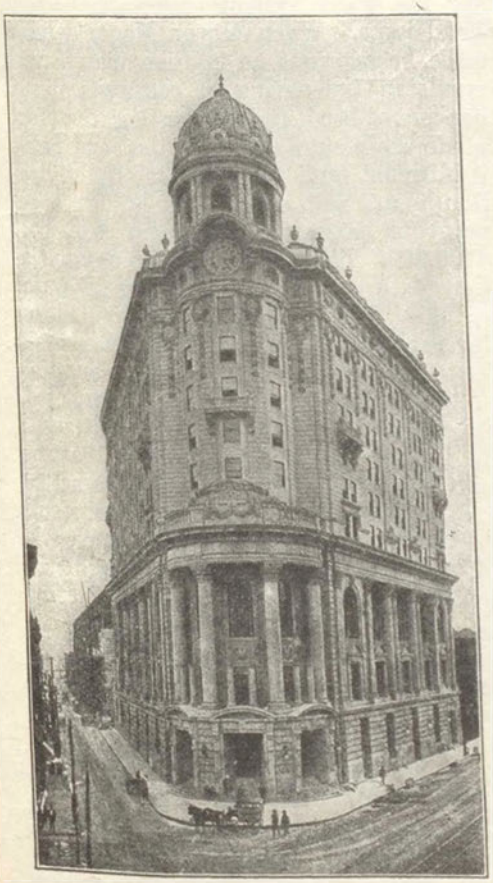
The water systems of the greater city form a curious situation. Pittsburg proper now has the largest single filtration plant in the world, with a daily capacity of 120,000,000 gallons of pure water. There are other cities which have filtration plants that furnish many more gallons of water a day, but where this is so the water is pumped from several small

plants. Work was begun on the plant in May, 1905, and it was completed in January, 1910. The total cost was close to $7,000,000. The plant is situated on 106 acres of ground, near Aspinwall, Pa., above Allegheny (now the Northside) and across the Allegheny River from Pittsburg proper.

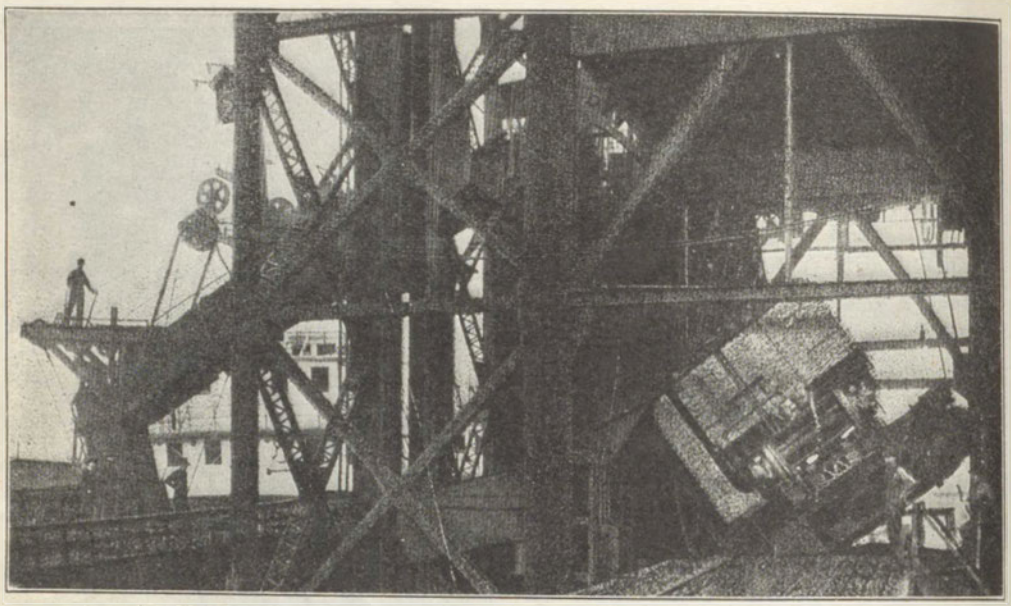
Almost half of the $6,775,000 bond issue will go toward the securing for the Northside a water system which will be the equal of the one at present enjoyed by the residents of Pittsburg proper. The total cost will be $3,000,000. The new pumping station will cost $800,000. At present two pumping stations are in use, but they are old and are of little use. A new reservoir will cost $1,200,000. Thirty million gallons of water a day are required for the Northside, and at present the capacity of the reservoirs is not one-third of this amount. It has been forced to supply the needs of Northside residents, however, by being filled up several times a day. Pittsburg's water system is good since the completion of the Aspinwall filtration plants, for the two reservoirs, Highland and Herron Hill, are of sufficient capacity. The Southside, a portion of Greater Pittsburg, which lies on the south bank of the Monongahela River, is almost as badly off as the Northside, but at present no plans have been made to better the system. Several years ago a $700,000 bond issue was put through for the purchase and improvement of the plant of the Monongahela Water Company, but that much more will have to be expended before the Southside residents will enjoy the benefits of a system as good as that provided for Pittsburg and the one which will soon be in course of construction for Northsiders.



Farmers Bank Building

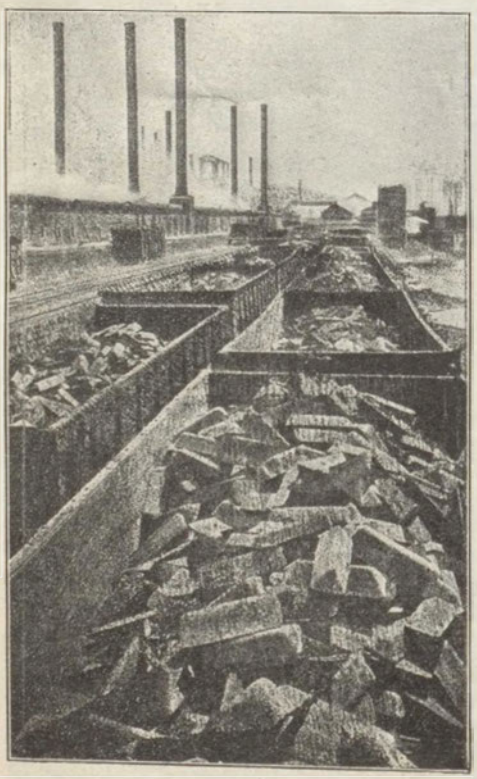


Wabash Station



Dumping Whole Cars of Coal into Hopper to Be Poured into Vessel's Hold at the Rate of About 25 Cars Per Hour, Conneaut, Ohio

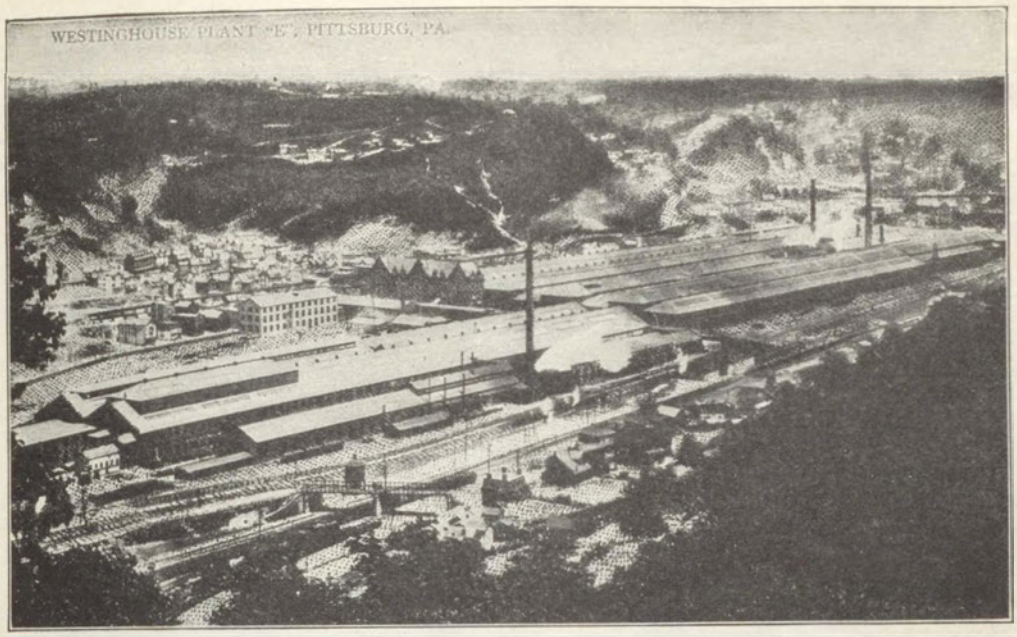
A half-million dollars for water meters is included in the three millions set apart for the water system under the present bond issue. When Mayor Magee entered office, he gave out an opinion that meters result in the saving of consumption 30 per cent at least, and Magee has therefore made the meters a part of the bond issue. Additional land for the Aspinwall filtration plant will cost $400,000, while repairs to pumping machinery will cost $100,000. That completes the appropriation of three millions of dollars for water systems. The bond issue was voted on favorably by the people last fall by a large majority, and there is no question of the work being started and completed, although one property owner has attacked the legality of it, and it is likely that the matter will be aired in court before actual work begins. City attorneys say the suit will do nothing more than delay the work.



Trains Loaded with Pig Iron Showing Coke Ovens on Left and Monongahela River on Right

Three hundred thousand dollars of the bond issue will be expended for freeing the bridges which now connect Pittsburg and Allegheny. The last Pennsylvania legislature passed three acts—one allowing cities of the second class to purchase bridges by condemnation proceedings; one to allow a county to do the same, and a third to allow a county and city to do

THE INDUSTRIAL SIDE

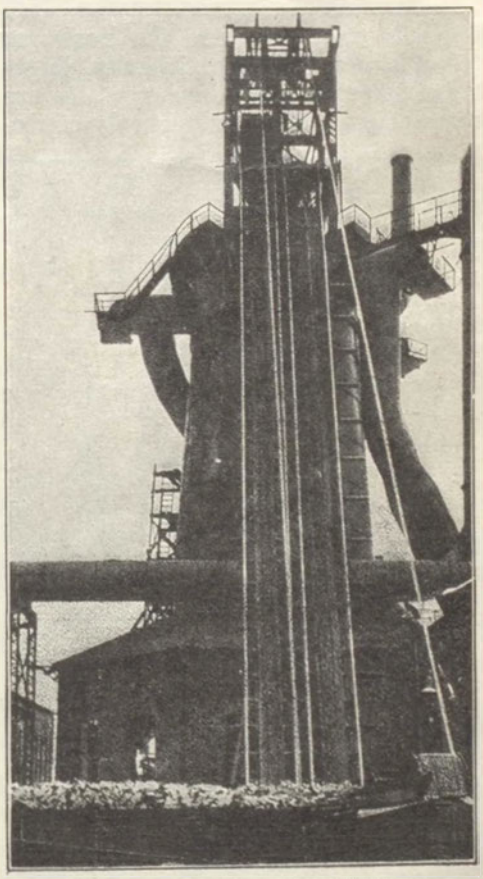


Westinghouse Plant "E" Pittsburg

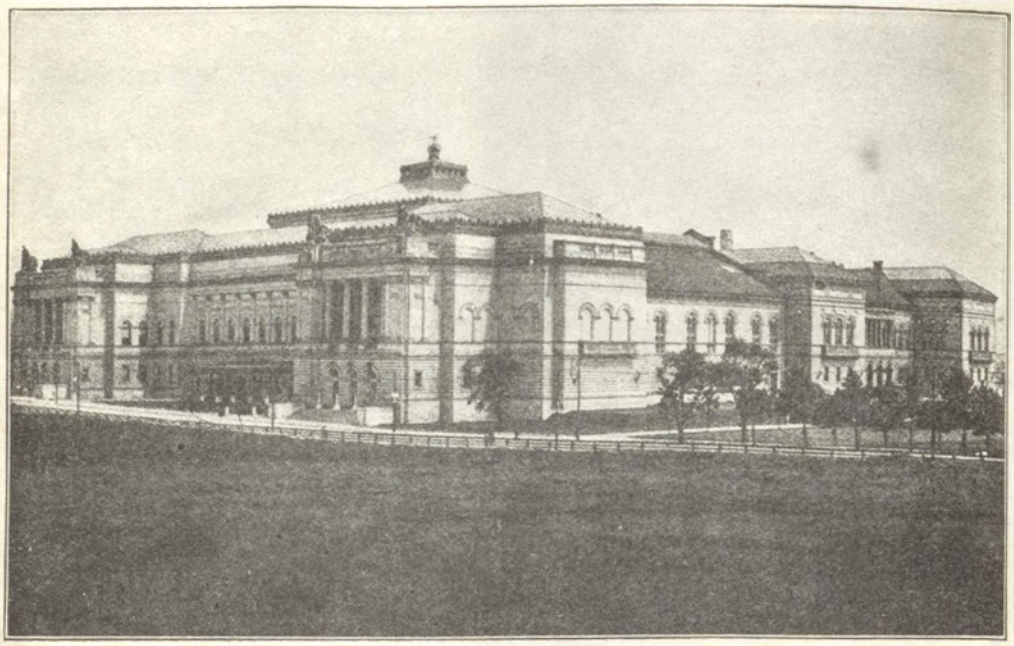
it jointly. It has been decided to free the Pittsburg-Allegheny bridges under the last-named act. The county will bear 90 per cent of the cost, because the city pays 80 per cent of the county taxes. The $300,000 is the city's 10 per cent. The reconstruction of four basins and two minor bridges will cost $850,000, and a new bridge over one of the city's many hollows will cost $75,000.

Five hundred thousand dollars has been set aside for new playgrounds and $200,000 for the purpose of popularizing the parks. Two playground associations, composed largely of women, have been working toward the benefit of the city's poorer classes in this respect, but more breathing spots are needed and a half million dollars will provide them. According to Mayor Magee the great problem in Pittsburg's park system is to get the people out to the parks. It is a fact that parks are less popular in Pittsburg than any other city of its size in the country. This is partly due to the wretched street-car service—people not desiring to cling to straps during long rides for the questionable pleasure of walking about a park—and sec-

OF GREATER PITTSBURG

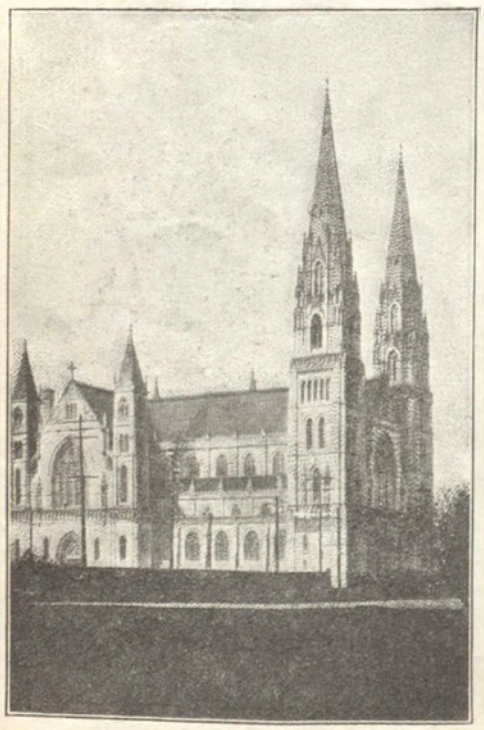


Incline to Blast Furnace, Pittsburg



Carnegie Institute

ondly, to the fact that the parks at present contain nothing. Schenley, Highland, Riverview and Allegheny City are the principal parks, but the only attractions are a zoo in Highland and a conservatory in Schenley. It is likely that concerts, automobiles, donkeys and concessions will be provided for each park.



St. Paul's R. C. Cathedral, Pittsburg

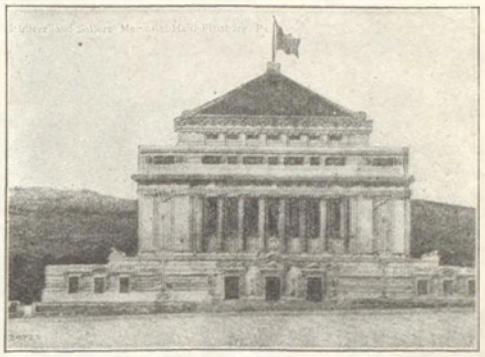
A quarter of a million dollars will be expended for a free tuberculosis hospital. The state of Pennsylvania is contemplating the erection of such a hospital in the western part of the commonwealth, similar to the one at present in the eastern section, but the city has decided to erect one on its own hook. It will be in the shape of a farm, near Highland park, where the hospital facilities will be enhanced by provision for work on the farm for those patients who so desire it.

One hundred thousand dollars will go toward the erection of a rubbish disposal plant, which, it is hoped, will be made self-sustaining by disposing of the by-product of the rubbish. All these items are a part of the bond issue of $6,775,000.

The State Board of Health has ordered a sewerage disposal system for Greater Pittsburg and its estimated cost will be $30,000,000. At present the rivers have received the refuse, endangering the health of the residents of all the cities along the Ohio River. It is expected that preparations will be made during the pres-

ent year to meet the requirements of the State Board of Health, which will incur this big expenditure.

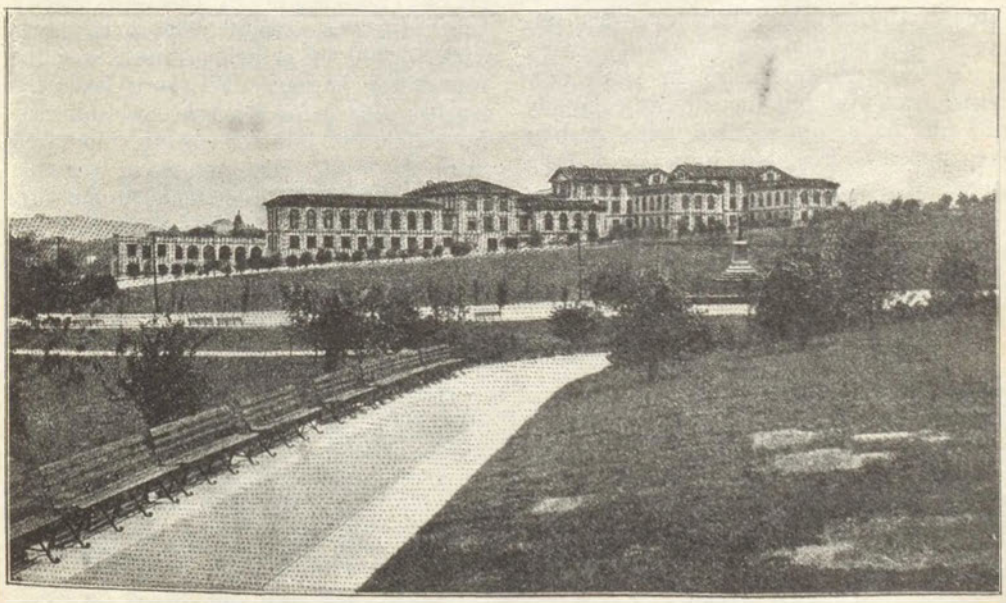
Although the present bond issue is about all the taxpayers care to be burdened with at this time, it is likely that within another year Pittsburg will have a new municipal building, replacing the present one, which is far too old and too small to accommodate the various city offices. Not long ago Mayor Magee suggested that the city sell the present city hall and the building now used by the Department of Public Safety and purchase the Allegheny County Courthouse, with the provision that the county commissioners erect a new county building. But the project fell through because the commissioners were unable to purchase the desired plot of ground, deciding instead to erect a twelve-story annex to the courthouse. This annex will not be characterized by architectural beauty as the present courthouse and other city and county buildings, but will be plain and commodious. It is estimated that it will cost $1,000,000. For the present it has been decided by the city officials that the city hall will be used for at least a year. Sixty-four offices on the fifth and seventh floors of the new twenty-four-story Oliver building have been rented to relieve the congestion in the municipal



Soldiers' and Sailors' Memorial Hall, Pittsburg

building. The Oliver building is directly across Oliver avenue from the city hall, and they will be connected by means of a bridge.

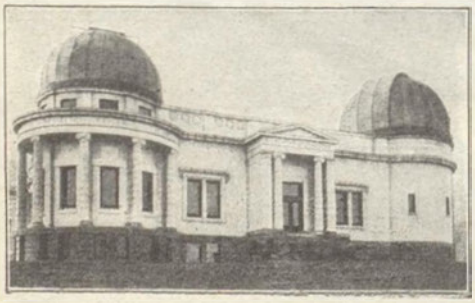
The transit problem is perhaps the biggest that Pittsburg has to contend with. There are no underground or elevated lines in the city, and the surface system and its operators have been heaped with much deserved abuse during the past few years because of poor service. An insufficient number of incredibly small cars have been and are in use, resulting in every car being more than overloaded during the rush hours. A Pittsburg newspaper has taken up the fight, and it is proposed to force the railways company to



Carnegie Technical Schools, Schenley Park

Forbes Field
The Finest Baseball Park in the Country. Home of the "Pirates" the World Champions

furnish good service by means of a city ordinance. A subway system has been contemplated for some time, and it is probable that the year 1910 will see the beginning of work on it. Six miles of underground tracks will be provided at first at an estimated cost of $2,500,000. A private company proposes doing the work, and if present plans are carried through the city will take over the entire system at the end of twenty years. The surface railways company has a perpetual franchise, but the subway company will not be accommodated with such a rich melon. Elevated lines have been talked of from time to time for many years, but they are impracticable in Pittsburg, because of the many hills. Subway construction will be cheaper than in New York, because it will be simply a matter of boring after shafts have been sunk and the tunnels provided in the flat downtown section.



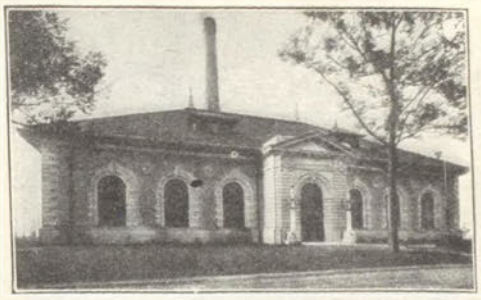
Aspinwall, Pa., Ross Pumping Station, Filtration Plant

The Pittsburg district easily leads in annual freight tonnage. Last year the traffic (no freight in transit included) reached over 165,000,000 tons, about 150,000,000 of it being railway and the remainder harbor. Pittsburg holds the world's record for a single day's shipment by water, 399,350 tons being shipped on June 24, 1903. The volume of wholesale business reaches $1,000,000,000 annually. A project which promises to make Pittsburg rise even higher in importance to the Nation and the world is the Lake Erie and Ohio River ship canal, which is proposed to connect Pittsburg with Lake Erie by way of the Ohio, Beaver and Mahoning rivers. A 15-foot channel is planned at an approximate cost of $33,000,000. When completed, it will make Pittsburg the greatest inland harbor in the world.

The Chamber of Commerce, which is composed of the leading business men of Pittsburg, has been responsible for many

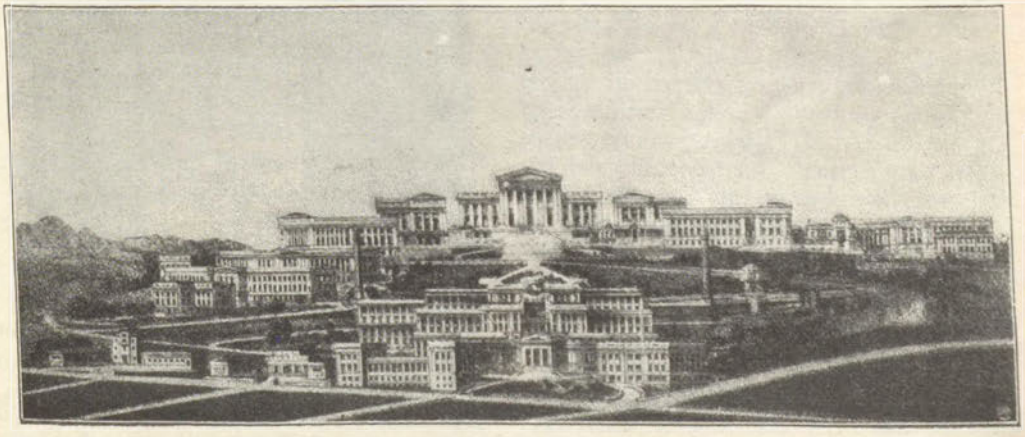
of the improvements already completed and many others contemplated or under way. Its members took up the ship canal project; took a leading part in the effort which freed the Monongahela River bridges (connecting Pittsburg proper with Southside) from tolls; were instrumental in securing the construction of the Davis Island dam; instrumental in having effective ordinances enacted against the smoke nuisance; organized the Flood Commission to prevent damage from recurring floods; have been taking a leading part in the movement to free the Allegheny River bridges. Among the improvements recommended by the Chamber of Commerce and which will likely be accomplished within a short time, include a new market house, the extension and widening of the principal thoroughfares, the placing of telegraph and telephone wires in underground conduits and a traffic tunnel through the Southside hills, connecting several busy boroughs with the business section of Greater Pittsburg.

Architectural beauty has not been striven for in the building operations in the downtown section with one or two exceptions, but in the residential sections Pittsburg proposes to rank with the best. Since the erection of the famous Carnegie Institute, a movement to collect a number of buildings of architectural beauty near the entrance to Schenley Park, about three miles from the business section, has been nurtured until one of the greatest



Allegheny Observatory

and most costly groups now exist or is under construction. The Carnegie Institute, which cost $8,000,000 and is a massive building of beautiful architecture, was opened three years ago. It rivals the Metropolitan Museum of New York both in construction and exhibits. It covers five acres of ground. In the rear of the institute is the Carnegie Technical Schools group, built and endowed by that foremost Pittsburger—Andrew Carnegie, who was also responsible for the institute. The Tech Schools are only partially completed, and to date have cost almost $4,000,000, and are not one-tenth of their eventual size. When completed, the group will cover thirty-two acres (donated by the city of Pittsburg) and will have cost $50,000,000. Four separate schools are included and over 4,000 students will be accommodated. The institute and Tech Schools skirt the beautiful Schenley Park on the eastern side. On the western side, near the entrance, is situated famous Forbes Field, the home of the Pittsburg



Proposed New Group of Buildings, University of Pittsburg

The Oliver Building, Pittsburg

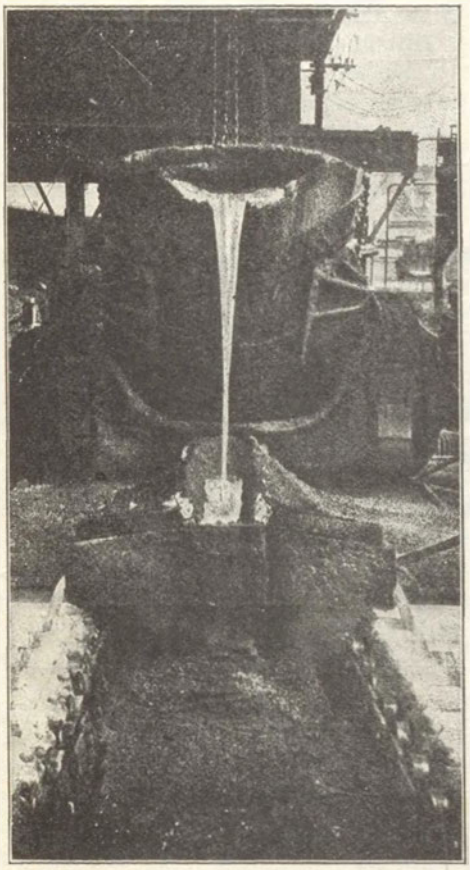
National League baseball club, which was erected in the winter of 1909 at a total cost of $1,000,000.

Across Fifth Avenue, in the Schenley Farms district, are more of the stately group, including the Soldiers & Sailors' Memorial hall, now in course of construction, which will cost $2,500,000; the University club, erected at a great expenditure; the Pittsburg Athletic Association club house, now being erected at a cost of $1,000,000, and the new buildings of the University of Pittsburg. Forty-three acres were secured for the last named, and work was begun late in 1908. Two buildings have already been completed at a cost of $200,000, and when completed the group will cost approximately $2,000,000. Nearby is located the beautiful St. Paul's Cathedral (Roman Catholic), which was completed in 1906 at a cost of $1,300,000. The old cathedral site, opposite the Frick building on the crest of the "Hump," was sold to Henry C. Frick for $1,325,000, and the new building was erected with the proceeds. It is an example of pure Gothic architecture and is said to equal some of the old European cathedrals in beauty of exterior decorations. The old site, now owned by Mr. Frick, has been idle for a number of years, but it is said that Mr. Frick intends to erect a gigantic modern hotel at a cost of several million dollars.

Andrew Carnegie's distribution of libraries had its inception in Pittsburg, his home. In 1881 he offered $250,000 to Pittsburg for a free public library if the city would appropriate $15,000 annually for its maintenance. The offer was turned down, and the city of Allegheny was presented with a building which cost $300,000. It was opened in 1890. Later Pittsburg proper secured the famous institute and library combined. In all, there are nine free Carnegie libraries in Pittsburg, containing over 360,000 volumes and having an annual circulation of over 1,500,000. The Allegheny County Law Library

Frick Building and Annex, Pittsburg

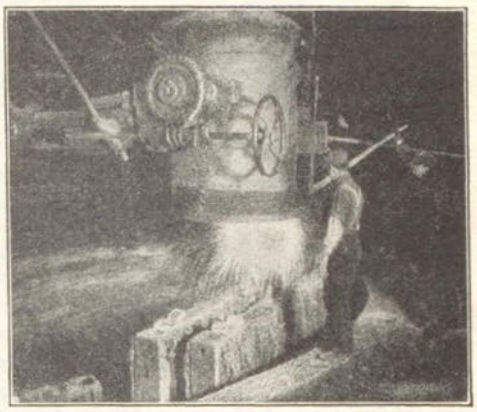
is one of the most complete of its kind in America, containing 25,000 volumes, while the Western Theological Seminary Library contains 34,000 volumes. The Carnegie Hero Fund, which is managed in Pittsburg, has an endowment of $5,000,000 and the Carnegie Relief Fund an endowment of $4,000,000. In 1909 almost 800 organizations (including churches) spent for philanthropy almost



View of Ladle Emptying Molten Metal into Moulds. Pig Iron Machine, Pittsburg

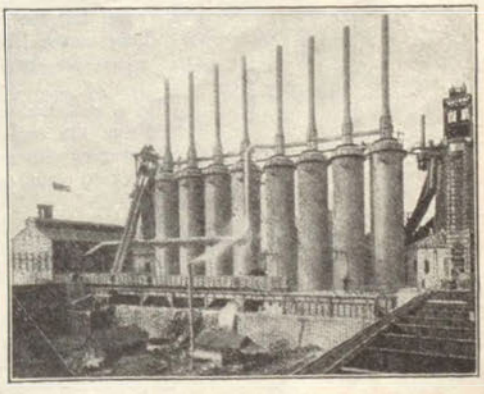
$1,800,000. The value of real estate and endowments of Pittsburg charitable institutions is estimated at $22,000,000.

Pittsburg is well known as a railroad center. One hundred and sixty-two through passenger trains pass through the city daily, while 675 passenger trains arrive and depart daily. Thirty thousand cars can be handled daily in the Pittsburg district. The Pennsylvania Company alone has expended almost $30,000,000 in the past five years in construction to meet the increase in industrial activity. The annual interchange of cars on the Pennsylvania lines in the Pittsburg district is over 2,500,000. The Brilliant Cut-Off, completed a number of years ago, was the master stroke of modern scientific railroading. Though enormous in its cost, it has diverted through traffic from the Union Station and saved incalculable time. The Union Station, built a number of years ago by the Pennsylvania Company, is used by 40,000 passengers daily. Three years ago a new station in Allegheny was completed at a cost of $375,000.



Molten Metal Being Put Into Moulds

In February of this year a whirlwind campaign was instituted by the Y. M. C. A. for the purpose of raising $300,000 in ten days for the erection of four new buildings. In the prescribed time $306,428 were raised. A movement is now on foot to endow the Pittsburg Orchestra in



The Carrie Furnaces of the Carnegie Steel Co.

the same manner as the Boston Symphony Orchestra and the Chicago Orchestra were endowed. The aim is to secure an income of $50,000 annually for the maintenance of the organization, which for years has been operated by the Art Society.

Among Greater Pittsburg's possessions are: one university, two denominational colleges, three theological colleges, one technical school, 121 public school buildings, 4 high school buildings, 25 private schools and business colleges, 524 churches and synagogues, 22 hospitals, 15 dispensaries, 16 missions, 15 asylums and infirmaries, 9 nurse societies, 10 fresh air homes, 8 tuberculosis institutions, 25 societies for the relief of the poor, 366 charitable organizations, 290 banks and trust companies and an observatory completed in 1900 at a cost of $300,000.

The tallest and largest building in Pittsburg is the Oliver building, just completed at a cost of $1,000,000. The new eleven-story building of the Standard Oil Company, the $1,000,000 architectural prize occupied by the First National Bank building, the seventeen-story Keenan building are the most recent in the list of notable building operations.

Pittsburg the Powerful is indeed the "Workshop of the World," and its progression along all lines of twentieth-century endeavor is in accordance with its exalted rank and position.

THE CALL OF THE HOUR

By

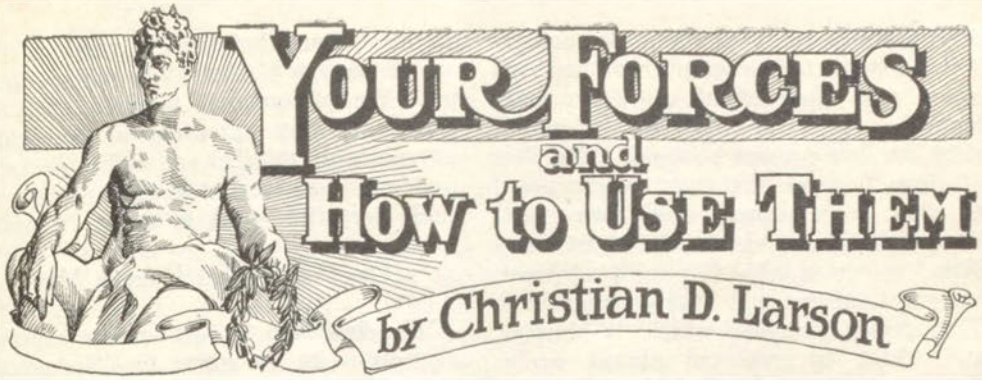
C. Ernest

HAVE you sat at the dawn or the evening,
And felt the call of the hour?
That comes like a grand benediction,
From the deep of an unknown power.

'Tis a call that comes to the spirit,
From the realms of a longing desire,
Awakening the genius within you,
Seeking your soul to inspire.

Yearn for those hours of calling.
Look to the heights of delight,
Long for visions celestial,
That shine like stars of the night.

'Twill give you a life immortal,
And write on the scroll of fame,
In great, large golden symbols,
The letters that spell your name.



(FIRST ARTICLE)

THERE will be eight articles in this series and though it will deal with many subjects that are not generally understood, not a single statement will be made that all cannot understand; and not a single idea will be presented that any one cannot apply to every-day life. The purpose of this series will be to work out the subject chosen in the most thorough and practical manner; in brief, to analyze the whole nature of man; to find all the forces in his possession, whether they be apparent or hidden, active or dormant; and to present methods through which all those forces can be applied in making the life of each individual richer, larger, greater and better.

That this series will be read, and reread, and even studied with deep and prolonged interest, we know, as the subject is one that is attracting more and more attention among intelligent people. We all want to know what we actually possess both in the physical and mental domains; and we want to know how the elements and forces within us can be applied in the most successful manner. It is results we want in practical life; and we are not true to ourselves or the race until we learn to use the powers within us so effectively that the greatest results possible within the confines of human nature are secured.

When we proceed with a scientific study of this subject, we find that the problem before us is to know what is in us and how to use what is in us. After much study of the powers in man, both conscious and subconscious, we have come to the conclusion that if we only knew how to use those powers we could accomplish practically anything that we may have in view, and not only realize our wants to the fullest degree, but also reach even our highest goal.

Though this may seem to be a strong statement, nevertheless when we examine the whole nature of man, we are compelled to admit that it is true even in its fullest sense and that, therefore, not a single individual can fail to realize his wants and reach his goal after he has learned how to use the powers that are in him. This is not speculation, nor is it simply a beautiful dream. The more we study the lives of people who have achieved and the more we study our own experiences every day, the more convinced we become that there is no reason whatever why any individual should not realize all his ambitions, and much more.

And in this connection it is well to emphasize at the very outset that the principles presented in this series will positively enable anyone to take his life in his own hands and proceed, henceforth, to create his own destiny. There is enough power in anyone to accomplish this, and through a careful study of this series all may learn how to use that power.

What Is Man

The basis of this study will naturally be found in the understanding of the whole nature of man, as we must know what we are before we can know and use

what we inherently possess. In analyzing human nature a number of methods have been applied, but there are only three in particular that are of actual value for our present purpose. The first of these declares that man is composed of ego, consciousness and form, and though this analysis is the most complete, yet it is also the most abstract, and is therefore not easily understood. The second analysis, which is simpler, and which is employed almost exclusively by the majority, declares that man is body, mind and soul; but as much as this idea is thought of and spoken of, there are very few who understand it; in fact, the usual understanding of man as body, mind and soul, will have to be completely reversed in order to become absolutely true.

The third analysis, which is the simplest and the most serviceable, declares that man is composed of individuality and personality, and it is this analysis that will constitute the basis of our study in this series. However, before we pass on to the more practical side of the subject we shall find it profitable to examine briefly these various ideas concerning the nature of man. In fact, that part of our human analysis that refers to the ego simply must be understood if we are to learn how to use the forces we possess. And the reason for this is found in the fact that the ego is the "I Am," the ruling principle in man, the center and source of individuality, the originator of everything that takes place in the being of man, and that primary something to which all other things in human nature are secondary.

When the average person employs the term ego, he thinks that he is dealing with something that is hidden so deeply in the abstract that it can make but little difference whether we understand it or not. This, however, does not happen to be the case because it is the ego that must act before any action can take place, and it is the ego that must originate the new before any step in advance can be taken; and also the will power to control the force we possess depends directly upon how fully conscious we are of the ego as the ruling power within us. We understand, therefore, that it becomes highly important to thoroughly associate all thought, all feeling and all understanding with the ego or what we shall hereafter speak of as the "I Am."

The Power That Rules in Man

The first step to be taken in this connection is to recognize the "I Am" in everything you do and to think always of the "I Am" as being you—the Supreme you. Whenever you think, realize that it is the "I Am" that originated the thought. Whenever you act, realize that it is the "I Am" that took the initiative in that action; and whenever you think of yourself or try to be conscious of yourself, realize that the "I Am" occupies the throne of your whole field of consciousness.

Another important essential is to affirm silently in your own mind that you are the "I Am," and as you affirm this statement, or as you simply declare positively, "I Am," think of the "I Am" as being the ruling principle in your entire world; as being distinct, above and superior to all else in your being; as being you, yourself, in the highest, largest, most comprehensive sense. You thus lift yourself up, so to speak to the mountain top of masterful individuality. You enthrone yourself; you become true to yourself; you place yourself where you belong.

Through this practice you not only discover yourself to be the master of your whole life, but you elevate all your conscious actions to that lofty state in your consciousness that we may describe as the throne of your being, or, as that center of action within which the ruling "I Am" lives and moves and has its being.

If you wish to control and direct the forces you possess you must act from the throne of your being, so to speak; or, in other words, from that conscious point in your mental world wherein all power of control, direction and initiative proceeds; and this point of action is the

seat of the "I Am." You must act not as a body, not as a personality, not as a mind, but as the "I Am;" and the more fully you recognize the lofty position of the "I Am," the greater becomes the power to control and direct all other things that you possess. In brief, whenever you think or act you should feel that you stand with the "I Am" at the top of mentality on the very heights of your existence; and you should at the time realize that this "I Am" is you—the Supreme You.

The more you practice these ideas, the more you lift yourself up above the limitations of mind and body into the realization of your own true position as a masterful individuality. In fact, you place yourself where you belong, at the very top of your own organized existence.

When we examine the mind of the average person we find that he usually identifies himself with the mind or the body. He either thinks that he is body or that he is mind and therefore he can control neither mind nor body. The "I Am" in his nature is submerged in a bundle of ideas, some of which are true and some of which are not, and his thought is usually controlled by those ideas without receiving any direction whatever from that principle within him that alone was intended to give direction. Such a mind lives in the lower story of human existence, but as we can control life only when we give directions from the upper story, we discover just why the average person neither understands his forces, nor has the power to use them. He must first go up to the upper story of the human structure; and the first and most important step to be taken in this direction is to recognize the "I Am" as the ruling principle, and that the "I Am" is you.

Another method that will be found highly important in this connection is to take a few moments every day and try to feel that you, the "I Am," are not only above mind and body, but absolutely distinct from mind and body; in fact, isolate the "I Am" for a few moments every day from the rest of your organized being. This practice will give you what may be termed a perfect consciousness of your own individual "I Am," and as you gain that consciousness, you will always think of the Supreme "I Am" whenever you think of yourself. Accordingly, all your mental actions will, from that time on, come directly from the "I Am," and if you will continue to stand above all such actions at all times, you will be able to control them and direct them completely.

Three Kinds of Consciousness

To examine consciousness and form in this connection is not necessary except to define them briefly so that we may have a clear idea as to what we are dealing with in the conscious fields as well as in the field of expression. The "I Am" is fundamentally conscious; that is, the "I Am" knows what exists in the human field, in the human sphere, and what is taking place in the human sphere; and that constitutes consciousness.

What we speak of as form is everything in the organized personality that has shape and that serves in any manner to give expression to the force within us. In the exercise of consciousness, we find that the "I Am" employs three fundamental actions. When the "I Am" looks out upon life, we have simple consciousness. When the "I Am" looks upon its own position in life, we have self-consciousness, and when the "I Am" looks up into the vastness of real life, we have cosmic consciousness.

In simple consciousness you are only aware of those things that exist externally to yourself. But when you begin to become conscious of yourself as a distinct entity you begin to develop self-consciousness; and when you begin to turn your attention toward the great within and begin to look up into the real source of all things, you become conscious of a world that seemingly exists within all worlds. And when you enter upon this experience you are on the borderland of cosmic consciousness, the most fascinating subject that has ever been known.

When we come to define body, mind and soul, we must, as previously stated, reverse the usual definition. In the past we have constantly used the expression, "I have a soul," which infers that I am a body; and so deeply has this idea become fixed in the average mind that nearly everybody thinks of the body whenever the term "me," or "myself," is employed. But in this attitude of mind, the individual is not above the physical states of thought and feeling. In fact, he is more or less submerged in what may be called a bundle of physical thoughts and ideas of which he has very little control. You cannot control anything in your life, however, until you are above it. You cannot control what is in your body until you realize that you are above your body. You cannot control what is in your mind until you realize that you are above your mind; and therefore no one can use the forces within him to any extent so long as he thinks of himself as being the body, or as being centered in the body.

When we examine the whole nature of man we find that the soul is the man himself and that the ego is the central principle of the soul; or, to use another expression, the soul, including the "I Am," constitutes the individuality; and that visible something through which individuality finds expression constitutes the personality. If you wish to understand your forces and gain that masterful attitude necessary to the control of your forces, train yourself to think that you are a soul, but do not think of the soul as something vague or mysterious. Think of the soul as being the individual you and all that that expression can possibly imply. Train yourself to think that you are master of mind and body because you are above mind and body and possess the power to use everything that is in mind and body.

Importance of Individuality

Whenever you think, whenever you feel, whenever you speak, whenever you act, or whatever may be taking place in your life, this one idea should be the supreme idea, that you are above it all, superior to it all and have control of it all. You simply must take this higher ground in all thought and consciousness before you can control yourself, and direct for practical purposes, the forces you possess. Therefore, what has been said in connection with the "I Am," the soul and the individuality as being one, and as standing at the apex of human existence, is just as important as anything that will be said hereafter in connection with the application of the forces of man in practical life; and though that phase of the subject may appear to be somewhat abstract, we shall find no difficulty in understanding it more and more fully as we apply the ideas involved. In fact, when we learn to realize that we by nature occupy a position that is above mind and body, this part of the subject will be found more interesting than anything else, and its practice more profitable.

We can define individuality more fully by stating that it is the invisible man, and that everything in man that is invisible belongs to his individuality. It is the individuality that lives, that initiates, that controls, that directs. Therefore, to control and use a force you must understand and develop individuality. Your individuality must be made distinct, determined and positive. You must constantly know what you are and what you want, and you must constantly be determined to secure what you want. It is individuality that makes you different from all other organized entities in existence, and it is a highly developed individuality that gives you the power to stand out distinct from the mass, above the mass; and it is the degree of individuality that you possess that determines largely what position you are to occupy in the world. Whenever you see a man who is different, who seems to stand out distinct, and who has something vital about him that no one else seems to possess, you have a man whose individuality is highly developed, and you also have a man who is going to make his mark in the world.

Take two men of equal power and of

equal ability and efficiency, but with this difference: In the one, individuality is highly developed, while in the other it is not. You know at once which one of these two is going to reach the high places in the world of achievement; and the reason is that the one who possesses individuality lives above mind and body, thereby being able to control and direct the forces and powers of mind and body. The man, however, whose individuality is weak lives more or less down in mind and body, and instead of controlling mind and body he is constantly being influenced by everything from the outside that enters mind or body.

Whenever you find a man or a woman who is doing something worth while, who is creating an impression upon the race, who is moving forward towards greater and better things, you find individuality strong, positive and highly developed. It is therefore extremely important that you give your best attention to the development of a strong, positive individuality if you wish to succeed in the world, and make the best use of the forces in your possession.

A negative or weak individuality drifts with the stream of environment and usually receives only what others choose to give; but a firm, strong, positive developed individuality controls the ship of his life and destiny, and sooner or later will positively gain possession of what he originally set out to secure. The positive individuality has the power to take hold of things and turn them to good account. This is one reason why such an individuality always succeeds. Another reason is, the more fully your individuality is developed, the more you are admired by everybody with whom you may come in contact. The human race loves power, and counts it a privilege to give lofty positions to those who have power; and every man or woman whose individuality is highly developed does possess power—usually, exceptional power.

To develop individuality the first essential is to give the "I Am" its true and lofty position in your own mind. The "I Am" is the very center of individuality and the more fully conscious you become of the "I Am," the more of the power that is in the "I Am" you arouse; and it is the arousing of this power that makes individuality positive and strong. Another essential is to practice the idea of feeling or conceiving yourself as occupying the masterful attitude. Whenever you think of yourself, think of yourself as being and living and acting in the masterful attitude. Then in addition, make every desire positive; make every feeling positive, make every thought positive; and make every action of mind positive. To make your wants distinct and positive, that is, to actually and fully know what you want, and then proceed to want that with all the power that is in you, will also tend to give strength and positiveness to your individuality; and the reason is that such actions of mind will tend to place in positive action every force that is in your system.

A very valuable method is to picture in your mind your own best idea of what a strong, well developed individuality would necessarily be. Then think of yourself as becoming more and more like that picture. In this connection, it is well to remember that we gradually grow into the likeness of that which we think of the most. Therefore, if you have a very clear idea of a highly developed individuality, and think a great deal of that individuality, with a strong positive desire to develop such an individuality, you will gradually and surely move towards that lofty ideal.

Another valuable method is to give conscious recognition to what may be called the bigger man on the inside. Few people think of this greater man that is within them, but we cannot afford to neglect this man for a moment; though this bigger man is not something that is separate and distinct from ourselves; it is simply the sum total of the greater powers and possibilities that are within us. We should recognize these, think of them a great deal, and desire with all the power of heart and mind and soul to arouse and express more and

more of these inner powers; thus we shall find that the bigger man on the inside will become very much alive, and we shall realize that we are that great and wonderful man.

The value of individuality is so great that it cannot possibly be over-estimated, but as this value is recognized to such a great extent further mention of it will not be necessary. However, every known method that will develop individuality should be employed thoroughly, faithfully and constantly, as there is nothing we can do that will bring greater returns.

The Power of Personality

The personality is the visible man. In fact, everything that is visible in the human entity belongs to the personality. But it is more than the body. To say that a person has a fine personality would not necessarily mean that that personality was beautiful in the ordinary sense of that term. There might be no physical beauty and yet the personality might be highly developed. There may be nothing striking about such personality and yet there may be; nevertheless, in every case there is something about it that you like; something that attracts. On the other hand, when the personality is not well developed, there is nothing in the visible man that you can see besides ordinary human clay. Everything existing in such a personality is crude, and even gross; but there is no excuse for any personality being crude, unrefined or undeveloped. There is not a single personality that can not be so refined and perfected as to become strikingly attractive to everybody; and there are scores of reasons why such development should be sought.

The most important fact, however, in connection with this study is that all the forces of man act through the personality, and the finer the personality the more easily can we direct and express the forces we possess. When the personality is crude we find it difficult to apply in practical life the finer elements that are within us. And here we find one reason why talent or ability so frequently fails to be its best. The personality has been neglected and is not a fit instrument through which the finer things and greater things can find expression. The personality is related to the individuality as the piano is to the musician; therefore, if the piano is out of tune the musician will fail no matter how much of a genius he may be; and likewise if the piano or instrument is crude in construction, the finest music cannot be expressed through it as a channel. To develop the personality the first essential is to learn how to transmute all the creative energies that are generated in the human system, a subject that will be given thorough attention later on in this series.

When we proceed to use the forces within us we find three fields of action. The first is the conscious field, the field in which the mind acts when we are awake. This is the principal sphere of action for all the forces in man, and therefore will occupy an important position in this study.

The second field is the subconscious, that field in which the mind acts when it goes beneath consciousness. It is also the field in which we act when asleep. We therefore find that the term "falling asleep" is literally true, as when we go to sleep consciousness goes down into another world—a world so vast that only portions of it have thus far been explored.

The third field is the superconscious, the field in which the mind acts when it touches the upper realms, and it is when acting in this field that we gain real power and real inspiration; in fact, when we touch the superconscious, it is then that we seem to become more than mere man; to know how to act in the superconscious field is therefore highly important, even though the idea may at first sight seem to be vague and somewhat mystical. We are constantly in touch, however, with the superconscious whether we know it or not. We frequently enter the superconscious when we listen to inspiring music, when we read some book that touches the finer intel-

lect, when we listen to someone who speaks from what may be termed the inner throne of authority when we witness some soul-stirring scene in nature. We also touch the superconscious when we are carried away with some tremendous ambition; and herein we find practical value in a great measure. When men of tremendous ambition are carried away, so to speak, with the power of that ambition, they almost invariably reach a higher and finer state of mind; a state where they not only feel far more power and determination than they ever felt before, but a state in which the mind becomes so extremely active that it gains the necessary brilliancy, in nearly every instance, to work out those plans or ideas that are necessary in order that the ambition may be realized.

The Source of Great Ideas

It can be readily demonstrated that we get our best ideas from this lofty realm, and it is a well known fact that no one ever accomplished great or wonderful things in the world without touching frequently this sublime, inspiring state. When we train the mind to touch the superconscious at frequent intervals, we always find the ideas we want; and we always succeed in providing the ways and means required; and no matter what the difficulties may be, we invariably discover something by which we may overcome and conquer completely.

Whenever you find yourself in what may be termed a difficult position, proceed at once to work your mind up into higher and higher attitudes until you touch the superconscious; and when you touch that lofty state you will immediately receive the ideas, or the plans, or the methods that you need. But this is not the only value connected with the superconscious. The highest forces in man are the most powerful, but we cannot use those higher forces without acting through the superconscious field. Therefore, if we want to understand and use all the forces we possess, we must train the mind to act through the superconscious as well as the conscious and the subconscious.

However, we must not permit ourselves to live exclusively in this lofty state. Though it is the source of the higher forces in man, those forces that are indispensible in doing great and wonderful things; nevertheless, those forces cannot be applied unless they are brought down to earth, so to speak, and united with practical action. He who lives exclusively in the superconscious will dream wonderful dreams, but if he does not unite the forces of the superconscious with practical action, he will do nothing else but dream dreams; and those dreams will not come true.

It is when we combine mental action in the conscious, subconscious and superconscious that we get the results we desire. In other words, it is the full use of all the forces in man, through all the channels of expression, that leads to the highest attainments and the greatest achievements.

The Psychological Field

In proceeding with the practical application of any force we may desire to use, it is necessary to express that force through what may be termed the psychological field, and the reason is that the psychological field in man is the real field of action. It is the field through which the undercurrents flow and we all understand that it is these undercurrents that determine not only the direction of action, but the result that follows action. This idea is well stated in the following lines:

"Straws upon the surface flow,
He who would seek for pearls must
dive below."

The term "below" is synonymous with the psychological field, or the field of the undercurrents. Ordinary minds skim over the surface. Great minds invariably sound these deeper depths. They act in the psychological field. Their minds dive below into the rich vastness of what may be termed the gold mines of the mind and the diamond fields of the soul.

When we enter the psychological field of any force, which simply means the in-

ner and finer field of action of that force we act through the undercurrents and begin to control those currents. These undercurrents are the causes both in the body and the mind. It is these currents that remove what we do not want, that is, when we direct them properly, and produces those changes that we do want. They invariably produce effects, both physical and mental according to their action; and things on the surface of the personality will respond only to these currents; that is, you cannot produce any effect in any part of mind or body unless you first direct the undercurrents of your system to produce those effects. To act through the undercurrents, therefore, is absolutely necessary, no matter what we may wish to do or what forces we may wish to control, direct or apply; and we control those undercurrents only when we enter the psychological field.

In like manner, we can turn to good account all things in practical, every day life only when we understand the psychology of those things. Thus we have to-day the psychology of business, the psychology of practical action, the psychology of desire, the psychology of thought, the psychology of change, the psychology of will, the psychology of success, the psychology of environment—in brief, of everything with which we have to deal.

And the principle that underlies the whole psychological field of study is simply this, that when you understand the psychology of anything, you understand the power that is back of that thing, that controls it and that directs it. In consequence, when we understand the psychology of anything in our own field of action, or in our own environment, we will know how to deal with it so as to secure whatever results that particular thing has the power to produce.

But this law is especially important in our dealing with the forces within ourselves whether those forces act through the mind, through any one of the faculties, through the personality, or through the conscious, subconscious or superconscious fields. In brief, whatever we do in trying to control and direct the powers we possess, we must enter the deeper life of those powers so that we may get full control of the undercurrents. It is the way those undercurrents flow that determines results; and as we can direct those currents in any way that we desire, we can secure whatever results we desire.

(To be continued next month)

GOOD IS COMING

By Mary Chandler

THIS is the message I send to you
Live, and love and be always true;
For good is coming to us today—
It's loose in the world and coming our way.

Meet it half way with a faith sublime,
Take it, and keep it, and make it thine;
For all things fair and noble and true
Will come, for the asking, to me and to you.

COLOR SPOTS IN HISTORY

BY

LIDA A. CHURCHILL

No. 1. THE WORD THAT CHANGED THE AGES

"WHERE is he that is born King of the Jews? For we have seen his star in the East and have come to worship him."

All Jerusalem was in great excitement and suspense. In the eastern sky, over the burdened, bondaged, precedent-bound world, had appeared a new and wonderful star, and now came the Chaldeans, called Magi, known from their learning in the lore of the heavens as Wise Men, who seemed in no doubt that the long-expected Messiah must be he whose birth was proclaimed by so unusual an appearance in the sky.

It was in strict accord with the belief of the time among the Jews, Greeks and Romans that any unusual sidereal phenomena should be interpreted as a sign that a new and wonderful commander or conqueror might shortly be expected. The appearance of temporary stars as portents of men who were to change the destinies of nations or the fortunes of a people, or as the signal of events which were to prove epoch-making, was not so strange as to cause wonder. In the sixteenth century the brilliant, evanescent star which was first seen by Tycho Brahe was afterward regarded as prophetic of the fortunes of Gustave Adolphus, whose short, glittering career it so perfectly typified.

From the Roman Emperor and his rulers and the members of the Jewish Sanhedrin down to the most obscure citizen and least regarded slave there prevailed an intense belief, born of ancient prophecies, that soon there should arise in Judea a mighty and invincible Monarch who should make the world his footstool and do whatsoever he would. To the Jews he was to be one who would remove from their necks the Roman yoke, which they wore in bitterness of heart and with untamed spirits, and restore to them not only their ancient glory but add mightily thereto.

But if that star portended the Messiah's advent, where was he? Why had there been no proclamation, no splendid demonstration to celebrate so significant a birth? In all the land of Judea no herald had gone forth that unto the house of anyone sufficiently mighty to be the sire of the Jews Emancipator and Ruler, a son had been born.

But one Jew, the Idumaen usurper, descendant of the despised Ishmael and the execrated Eseau, who had, by the help of the Romans, become ruler over his countrymen who more than half believed him to be an apostate and who knew him to be a crafty, cruel, grasping monster, this Herod, called by what might have been considered a mighty sarcasm "the Great," was more troubled than any of his subjects by the appearance of the star and that which it possibly portended. If the Magi were right in their conclusion that the King of the Jews had made his appearance among his people, then the present rulership was in serious danger—a danger which must be averted as many another had been. With his usual craft and cunning he sent for the leading priests and theologians to come to his palace and asked to

be told where it was prophesied that the Messiah was to be born. He was told that Bethlehem was named as the place for this honor. His next interview was with the Wise Men, whom he despatched to Bethlehem to look for the child who he feared had been born, charging them to return and tell him where he lay that he, too, might go and worship him. But the Magi were probably sufficiently wise to know that such a command coming from such a source meant nothing good, and they did not return to the palace. It is not unlikely that some hints which

The Beautiful, Seductive Magdalene Turned to Him and to Salvation

they may have given Joseph caused the dream which determined him to remove Mary and the infant Jesus—who had been born among the cattle in the khan at Bethlehem when his parents were on their way to Jerusalem to be enrolled among the members of the house of David, according to a census ordered by Emperor Augustus—to Egypt, which, being out of Herod's jurisdiction, was a safe hiding-place. Egypt, about three days' distant, had always been the refuge for those who could no longer bear the oppressions, cruelties and extortions of Palestine.

Rendered frantic by the disobedience of the Wise Men, and made desperate by the fears that the people might make search for this star-heralded child, and, if found, acknowledge him as their Deliverer, Herod ordered that every child "from two years old and under" in and around Bethlehem should be slain. But the Child of the Eastern Star was in safety, beyond the borders wherein the royal murderer reigned.

It is not hard to conceive how those whose minds were moved by conceptions of one who should come in great pomp and with a show of dazzling glory and overwhelming power, should not connect this stable-born baby—of whom it is probable that many of them never heard—with their expected Messiah. This child was the son of one of the many and powerless poor, despised because they labored with their hands, who gathered no worldly riches, commanded no worldly honors. What could be more unlike their splendid dreams and soaring hopes of a mighty Monarch, a royal Conqueror, than this lowly peasant boy!

In a splendid palace-fortress crowning the singular hill called *Jebel Fureides,* but a few miles from the khan where the Magi visited the child, lived and reigned Herod, the costly houses of his friends and courtiers being clustered tbout the foot of the elevation. On the clear air were borne the sound of the instruments, the voices of the voluptuous hired minstrels and the rough tones of the mercenaries who were employed to enforce the despot's commands and to see that his slightest whim was gratified. No one balked him in the slightest degree or in any way aroused his anger or suspicion and escaped without death or torture or some other dreaded fate. Among the uncounted victims of his ambition and extraordinary jealousy were his favorite wife, the lovely Mariamne, who, as he knew, being a Maccabæan princess, had more right to sovereignty than he, and who was said to be the only person he ever really loved. She was strangled by his commands, and also her father and brother, Antigonus and Alexander, his mother-in-law, Alex-

He Mourned Over That Fair Jerusalem That Was to Lie in Ruins

andria, his sons, Alexander, Aritobulus and Antipater, his kinsman Cortobanus, his friends Dositheus and Gardius, his brother-in-law Aristobulus, the young and noble High Priest. His son Archelaus and his brother Pheoras scarcely managed to escape his sentence of death. So prolific and tireless was this able but conscienceless man in crime that a Jewish ambassador, writing to the Emperor Augustus, declared that "the survivors during his lifetime were even more miserable than the sufferers."

Herod died soon after the slaughter of the Innocents, having five days before his death ordered the execution of his son Antipater, and on his deathbed issuing a command that under pain of death the principal families and the chiefs of tribes should come to Jericho. When they came he shut them in the hippodrome and secretly instructed his sister Salome that at the moment of his death they should all be massacred. But this order was disobeyed.

Now that his enemy was removed, Joseph thought that he could settle in Bethlehem, the home of his ancestor David, and other of his own and Mary's forefathers. But on the way there he was informed that Archelaus reigned in the room of his father. Archelaus proved that he was a true son of his sire by ordering, as one of his earliest commands, that three thousand of his own countrymen be massacred at the Temple.

True again to the intuitions given him by his God, Joseph, knowing that there was little safety to be looked for under the present ruler of Palestine, as there had been none under the former, turned aside into obscure, despised Galilee, where, sheltered by the seeming insignificance of his dwelling-place and his poverty, he could remain unmolested under the sway of Antipas, another equally unscrupulous but far more indolent and careless son of Herod.

Here, then, is the picture history has framed for us of that world that waited for a Messiah and from which the Christ Child must be hidden when he appeared; brazen in conception, harsh in outline, lurid in color, with few softening details and fewer tender touches. A world of the triumphant and the

They Brought Their Little Children to Feel His Caressing Hand

Hundreds Came to Hear This Tumultuous Man, Naked But for the Camel's Hair Girdle About His Gaunt Waist

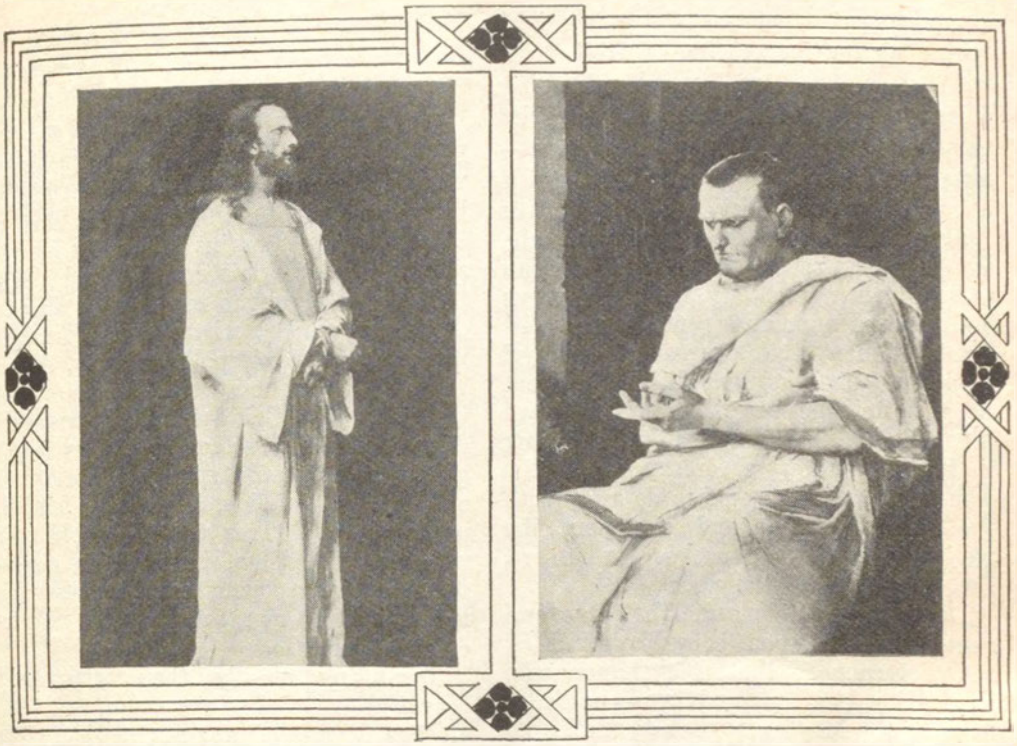
trampled; of royal murderers and high and lowly-born murdered; of desperate, disconsolate Jews at the command of a foreign Emperor who was Lord of the earth; on the side of the royal masters showy pomp and inconceivable prodigality, on that of the subjects enforced prostration and denial; of rampant vice, seething with crime and vice and sensuality which, because they had become the ordinary and usual, had ceased to shock or to make ashamed; of utter contempt for those without whose toil the rich must have either starved or themselves have toiled; of flamboyant gayety and gilded pleasure that gave no peace.

In the Hill country, between the Mediterranean and the Jordan, is Nazareth, part of "Galilee of the Gentiles," despised of the Jews, which received and consorted with strangers from every port who had not Abraham for father, who kept not the law of Moses and held in light esteem the persons and the traditions of the "chosen people," and in which was spoken the hated Greek language. And Nazareth was one of the chief offenders where all offended.

In the fields about this Nazareth were cattle wearing yokes and drawing plows which were made by a young carpenter who worked in the shop of Joseph, and had for His home the simple cottage where He lived His plain, wholesome, growing life.

Meanwhile, in Rome and in all that turbulent or torpid territory which her cruelties and exactions had made mad or had paralyzed, and in that serene, hill-girt town of Nazareth a great Law was working, the Law that "Like attracts like." In that outer world harsh, volcanic, disruptive forces, which passed for power that could hold as well as gain, were gathered into a mighty mass which needed but a rightly-directed touch of fire to make it the engine of its own destruction.

In that hidden town where the carpenter worked at the despised manual tasks, the great Law was working, always working, that Law that forbids that



He Knew That Pilate Would Send Him Forth to Become a Victim to Their Vindictiveness

anything shall be just itself and nothing more; that to the seen power adds the unseen; that augments the visible force by the invisible; that adds to the violence that would destroy others the violence that must be its own whole or partial destruction; that increases the virtue that would purify and the love that would bless others by purity and love poured from hidden sources upon the giver. But temporal weakness was yet looked upon as power, spiritual power not yet recognized as potential force.

Into the mold made by a sinless childhood, a flawless manhood; by filial affection and obedience; by love for God and respect for good; by tenderness for all created things, from the doves cooing in the sunshine to the green grass and the glowing blossoms; by pity for weakness and charity for sin; by respect for those who earn the bread they eat; by concentration upon high things and consecration to pure ones—into the mold formed by these things there was poured during all those world-forgotten thirty years, power which should go forth to push itself, as the sun forces its rays to the root of the plant, to the core of human hearts and living consciences, where alone lies salvation for men and nations.

The Romans poured libations to their gods for victories and the gorgeous gifts of life, the Jews looked and longed for their Messiah, careful not to touch the polluting hands of the rabble, and in lowly and obscure Nazareth Jesus walked with and inquired of God.

Down the hillside to the bare, harsh plain where John the Baptist was preaching repentance and the near coming of the Messiah and the kingdom of Heaven, came Jesus after His thirty years of peace and preparation. As a forest fire that is to be a conflagration at first catches here a twig and there a leaf, so, now here, now there, the divine spark had begun to kindle the conviction that when the ripeness of life's fruit had degenerated into rottenness, that the ax of reformation must begin to do its work of

demolishment that new trees might spring up for the bearing of fresh fruit with finer fiber and more refreshing juices. And so among the hundreds who came to hear this tumultuous man—naked but for the camel's-hair girdle about his gaunt waist, whose food was locusts, which only the poorest ever ate, whose drink was the water of the Jordan—this man whose very tempestuousness and fiery denunciations made him fascinating, many took courage and gained hope from his persistent declaration that he was not the Messiah, as some had thought him, but only "a Voice crying in the wilderness," a forerunner of Him who was to shortly come to do away with the sin of cruelty and extortion, the vanity of pride, the useless formalities, the oppression of the poor.

Down the hillside came that One and gently insisted upon being baptized by the Forerunner; that Forerunner who gave Him His first public acknowledgment as the Messiah. "Behold the Lamb of God who taketh away the sins of the world!" he exclaimed on that first day of the sojourn of Jesus among the throng about him.

When Jesus had gone away and had come again, once more the Baptist indicated Him by the words: "Behold the Lamb of God!" Two Galilean youths who had heard the words approached the Man who had called them forth, and timidly addressed Him. They were taken to His abode—probably one of the rush booths which served the multitude for resting places between the addresses of John, and in which they slept—for so wonderful was this new prophet that a rush-built city was made around him that his hearers might remain in sound of his voice—and these two, Andrew and John (afterward St. John), became the first disciples. Shortly afterward Simon Peter, Philip and Nathaniel were added unto them. "We have found Him of whom Moses in the Law, and the Prophets, did write," cried Philip. "Whom think you?—a young Herodian prince?—a young Asmonean priest?—some burning light from the schools of Shammai or Hillel?—some passionate young Emir from the followers of Judas of Gamala?—no, but *"Jesus of Nazareth, the son of Joseph."*

So here they stood, six men, a Carpenter and five fishermen, against the world; a world where the Emperor Tiberius was making infamous the Roman throne; where Pontius Pilate, by his insolent mandates, his cruelties and extortions, was driving to madness an already desperate people; where Herod Antipas was reeling on his polluting way, drunk with the price of apostacy and drowned in lust; where Caiaphas and Annas were disgracing the priesthood that they might gather rich earthly spoils; a world full of murder, suicide, extortion, hatred, pride, greed. This was the world they were to save, these six unknown men—*plus God!* No "army with banners," no legionaries, no arms, no prestige, no precedent—*just God!*

Beginning at the then bright and beautiful city of Capernaum, the six, afterward to be augmented by seven more, began that ministry which brought to hear their Leader the crowds that thronged Him, that hung upon His words, that, feeling His tenderness, brought their little children to feel His caressing hand and to look into His divine Face. The paralyzed walked, the blind saw, the lame leaped, the dead were raised to life. Some to whom lust had proved a profit, the "woman taken in adultery" and the beautiful seductive Magdalene, turned to Him and to salvation. The poor and oppressed hailed Him as their Deliverer, the rich, learned and powerful Jews denied Him, repudiated Him, scourged Him, crucified Him.

He knew all that was to come. That they whom He came to save would demand of Pilate, who saw no fault in Him, that he give Him up, and that the ruler, rendered weak by fear and self-interest, would send Him forth to become a victim to their malice and vindictiveness. He mourned over that fair Jerusalem, that half a century hence was to lie in ruins because of their unbending pride and stubborn unbelief.

He realized that it was through His

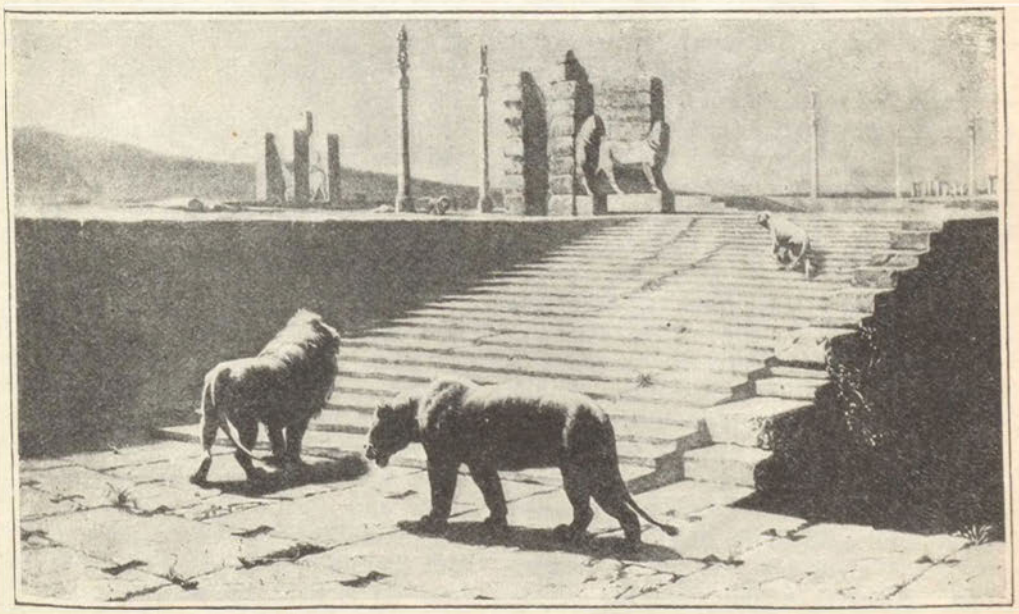
disciples that must come the world's redemption. He must thoroughly convert them and they the world. He could only begin the work that they must carry on. They must tend and water the vine that would spring from the seeds planted by Him, and must sow more seed.

Did they realize with all their being who He was and what was His mission? Were they and their belief one? This must be no unsolved problem, no unanswered question. When He asked them whom men said that He was they could only say that some said that He was John the Baptist, others that He was Elijah, and still others that he was Jeremiah. "And whom say ye that I am?" He then asked. To Peter was given the everlasting glory of the reply that was to answer Him and the world forever: "THOU ART THE CHRIST, THE SON OF THE LIVING GOD!" Then came the great Ratification: "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

It was His first formal and solemn declaration of Himself, and the placing of the cross of responsibility and martyrdom, which should be the crown of invincible power, upon the shoulders of them who were to be His "living epistles." It was the *Word that Changed the Ages.*

The wild beasts prowl around the unrecognized ruins of the palaces of those who denied and derided Him. Rome is a synonym for power that is past, Jerusalem, a name for glory that is departed. Everywhere Palestine speaks of a greatness that was and is not, while the great Heart of the World gives itself and its most sublime art, its most inspired literature, its most applauded eloquence, its divinest music to do honor to Him who was scoffingly hailed and utterly denied as King of the Jews.

(The next article in this series will be entitled, "The Penstroke That Freed England")



The Wild Beasts Prowl Around the Unrecognized Ruins of the Palaces of Those Who Denied Him

DR. DANIEL KIMBALL PEARSONS,
Philanthropist

By

JEWETT E. RICKER, Jr.

PRETTY nearly every one in the United States has heard of Andrew Carnegie and Mrs. Russell Sage. They have also heard a good deal about Dr. Daniel K. Pearsons. The three, quite rightfully, are grouped in the public mind. Generations from now—after time has tested the munificence of their gifts—the grouping will probably remain the same. And yet, oddly enough, by comparison the world knows little of Dr. Pearsons. Of the human side of his life little has been said. His personality, to a great majority, is unknown. There are reasons for this. Carnegie—unintentionally, no doubt—has kept himself constantly before the public's gaze. His libraries, his castle in Scotland, his love of golf, his hold on the business world, have proved "features" in a newspaper sense. The journalist has also found food for his talents in the philanthropy of Mrs. Sage.

In this same sense there has been little of feature in the life of Dr. Pearsons. He has been too busy in the task of giving to find time for other things. And yet, forty years ago—before the name of Carnegie was known to the world and a generation before a cent of the Sage fortune had been bestowed—this quiet multimillionaire of Hinsdale, Illinois, had made his first public benefaction. Since that time the gifts of Dr. Pearsons have aggregated something over six millions of dollars.

But in order to understand the purpose of these gifts and the manner of the giving it is essential that we learn something of Dr. Pearsons—that we get behind the veneer of gold into the personality of the man himself. It is necessary that we discard, for the moment, the tabulated list of his benefactions in order that we may dissect the purpose that has been their prompter.

Foremost of interest in this connection, at the present time, is the fact that Dr. Pearsons will celebrate his ninetieth birthday on the fourteenth day of the present month—his birth having occurred at Bradford, Vermont, on April 14, 1820.

It is to the Green Mountains, therefore, that we must go for the boyhood of the Hinsdale philanthropist. Here, in one of the loveliest spots in Vermont, the early days of the millionaire were spent. People have often said that Dr. Pearsons is one of those odd and pitiful creatures who knew no childhood. In so far as his early labors are concerned they are correct, for Dr. Pearsons was forced to start out and "peg for himself" at an early age. But the Connecticut River, upon which the boy Pearsons loved to skate and Potato Hill, down which he was want to coast, bear mute witness that the old gentleman's boyhood was not lost. It is hard, perhaps, to picture the venerable philanthropist indulging in the rougher forms of athletics, but it is

nevertheless a fact that "Dan" Pearsons —as he was then called—was a lover of these sports. And even to-day those few who are acquainted with the doctor's past, love to tell of his skill at the old game of "town ball." They delight, also, to recount anecdotes of his fondness for the dance and of the gallantry he used to show at these social affairs.

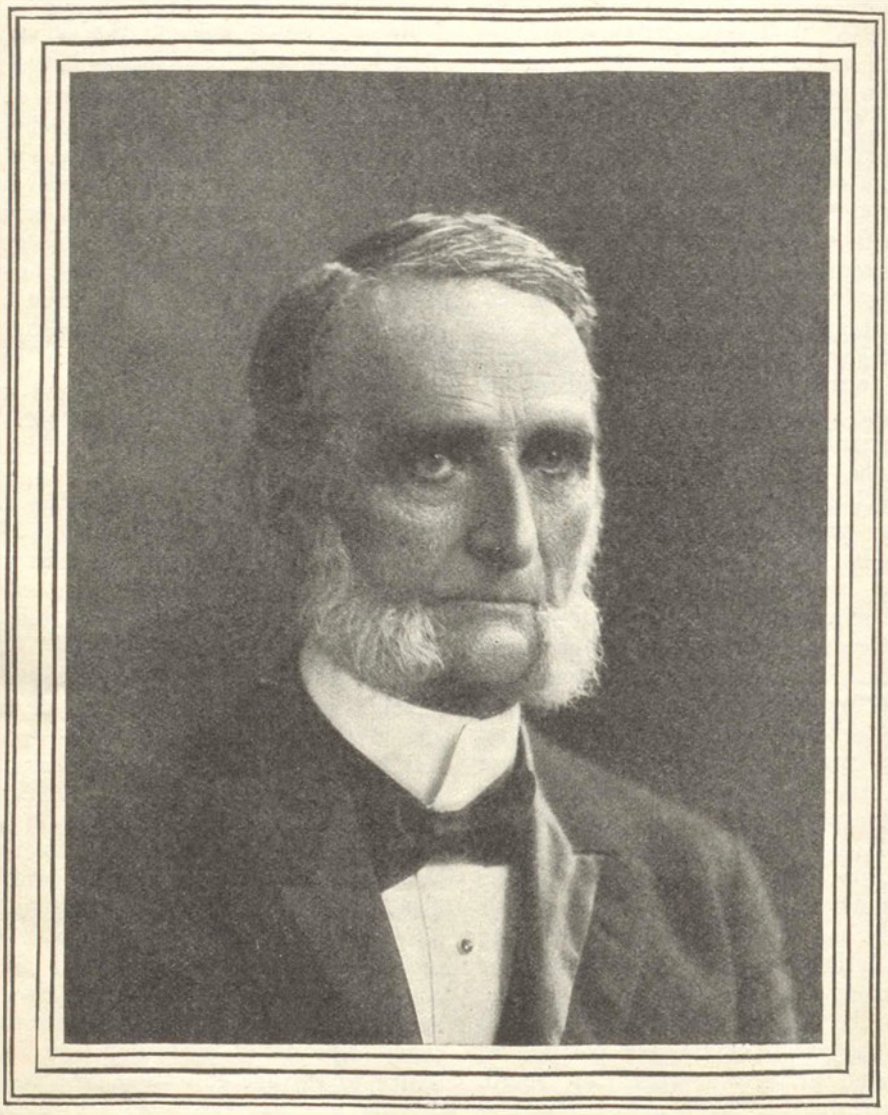
From these facts, however, it must not be supposed that the youth of Dr. Pearsons was free from care, for—quite on the contrary—he was obliged early in life to take up the more serious burdens. At ten he was an adept at farming and understood every phase of the agricultural pursuits.

But the ambitions of Dr. Pearsons were too big for the Vermont farm, and so—after graduating from the country schools—he took up the profession of teaching, securing the principalship of his first school at the age of sixteen. For two winters Dr. Pearsons was engaged in this work. Then he decided to become a merchant. The result was that, at the close of school, he set out for Boston. Here he made an unsuccessful canvass to secure work—applying from door to door for a position as clerk. But as work was not to be had and his funds were getting low it became necessary that he secure work of some kind. At about this time he happened to notice the sign, "Faneuil Hall" and decided to apply for work among the farmers gathered within. In this the Doctor was more successful and he had soon obtained a position as farm hand at $15 a week and board. For four months Dr. Pearsons was employed in this work, during which period he bettered his time by constant application to study, during the evenings and spare moments. The result was that in September he applied for entrance into the Bradford Academy and stood first in his examinations, out of a total of 110 applications.

Dr. Pearsons worked his way through this school, paid all of his expenses and had enough left at the end of the year to purchase a suit of clothes. The following term, however, he was offered an attractive position as instructor in a school at Lynnfield, Massachusetts, which he accepted. Here many amusing incidents occurred, which—as the doctor has since looked back upon them—have tended to make pleasant the memories of his professorship in the little Massachusetts town. On one of these occasions he was forced to prove his "mettle" to the satisfaction of the townspeople by soundly thrashing a pupil who had been guilty of insubordination. And even to-day there are those of his old friends in Lynnfield who delight in re-telling the stirring story of Dr. Pearsons' fistic triumph.

But the constantly enlarging ambition of the doctor to further his education compelled him the next year to enter Dartmouth College, from which he passed to the medical school at Woodstock, Vermont. At the latter institution he made a brilliant record and, after working his way through the school, received his degree.

This desire gained, he moved to Chicopee, Massachusetts, hung out his shingle, and began to practice. It was in this town also that he met and married Miss Marietta Chapin, the daughter of well-to-do people. Dr. Pearsons quickly made good in the little Bay State town; but it was his wife who realized the business capacity of the man and spurred him on to larger fields. And so, according to his wife's entreaty, the family came west and settled near Chicago. It was soon after this that Dr. Pearsons became more determined than ever in his desire to further education. He was out driving one day near Chicago when he noticed a fine building in course of erection. Becoming curious the doctor hailed a farmer living nearby and asked the purpose of the structure. "Oh, one o' those blamed Yankees is putting up a fool school," was the answer. Being a rather high strung Vermonter himself the doctor failed to see any humor in this response and so—getting out of his buggy—he told his newly found friend exactly what he thought of him—and also of the Yankee who was building the school. And, in parting, left the stinging rebuke in the ears of the farmer that



Dr. Daniel Kimball Pearsons
The Philanthropist of Hinsdale, Illinois, Who Celebrates His 90th Birthday on April 14th

he—D. K. Pearsons—would some day put up Yankee schools all over the United States. Just how he was to carry out his boast was a matter of little concern to the philanthropist at that time.

It was not long, however, before the flourishing condition of the land business in and around Chicago caught the doctor's keen eye. The result was that he embarked in the business himself and made his first venture in selling farms. His inducements and sales brought scores of settlers to the western country and the doctor was soon known far and wide as an authority on farming land. Next, the Illinois Central Railway engaged him to sell the lands bordering on its right of way. This strip, on either

side, spread back about fourteen miles. Pearsons sold the land and Pearsons also made money. It is said, in fact, that he made a million in fifteen years. Then he went in for timber lands, much against the advice and counsel of his friends. This was back in the sixties, just before the beginning of the Civil War.

Everybody told the doctor to stay out of the timber land business—everybody but his wife. The very fact that so many were a unit against him seemed to determine him only the more. And so the doctor began buying in the forests. How many hundreds of thousands of dollars this decision earned him no one seems to know. His next investments were made in Chicago realty. Again his closest friends laughed at him. But the doctor had confidence in Chicago and so he went ahead. Soon no building could be erected in the downtown district that was not in part or whole upon Pearsons' land. And the best part of the whole thing was that the land values constantly increased. So much so, in fact, that twenty-nine years later—in 1889—the doctor decided to retire, and started building his "Yankee schools." He has been either building or aiding them ever since. And throughout all these years the doctor has been distributing his fortune with the same sagacity and singleness of purpose that marked his rise in the business world. His favorite form of gift—and the kind he insists upon—is based on the endowment plan. His first endowment went to Beloit College, which has received from him altogether $491,000 and there, to-day, as monuments to him and his wife, stand the magnificent Pearsons Scientific Hall and Chapin Hall.

Dr. Pearsons—in the face of all his giving—claims that he is anything but a "benevolent" old man.

"There never was a bigger mistake than to call me benevolent," he said on a recent occasion. "I am not. There isn't a spark of benevolence in me. I am a hard-hearted, tight-fisted, penny-squeezing old curmudgeon! I haven't a trace of charity or kindness in my make-up. I give my money away because I've got to. I want to be my own executor. I want to know just where my money goes and what is done with it. I haven't any children. My wife went away three years ago. I have taken care of my kinsfolk. I haven't any poor relatives. No, sir! When they say I'm benevolent they miss it.

"Why, I am having more fun than any other millionaire alive. Let other rich men go in for automobiles and steam yachts. I have discovered, after endowing forty-seven colleges in twenty-four different states, that giving is the most exquisite of all mundane delights. On my ninetieth birthday, April 14, I am going to have a squaring up with all the small colleges I have promised money to, and I serve notice now that I am going on a new rampage of giving. I intend to die penniless. If there are any other millionaires who want to have a lot of fun, let them follow my example. I am going to live ten years longer, and during that time I expect to do nothing but give away money.

"I have given to twelve colleges in the South. I don't think any other gifts have given the same satisfaction that these have. It is fine to sit here and think that the South knows it is made a better South by an old abolitionist like me.

"Those colleges are my children. My wife is gone. I have no boys and girls of my own. And so the affection that I might have lavished on my own flesh and blood is turned to these institutions. I sit here in Hinsdale and watch them grow. I hear of their struggles, their conquests, their defeats. I take a deep and profound interest in them. They are mine. I helped to make them. The good that they may do in the world is to some extent creditable to me.

"And as these schools expand and grow and send their influence out through the communities that surround them, I know that people are being made happier, that they are being made better, that the nation is growing stronger through something that I have done. That is the joy of my giving. It is a

satisfying joy. It is a thing that makes my life worth holding on to.

"Thirty years ago I made one of my best gifts. I built four houses for the Northwestern University at Evanston. The gift was so predicated that the rent of those houses should be used in the education of poor girls forever and ever. That is an endowment. I like that kind of gift. It is something that cannot take wings and fly away. And always I shall know that the proceeds of that endowment are being used to brighten the lives of the poor girls and to make them better wives and mothers for our country.

"Have you ever stopped a ragged little boy on the street around Christmas time and slipped a quarter or a half-dollar into his hand? Have you ever watched the look of surprised delight sweep over his face? Have you ever felt the cockles of your heart warm after a deed like this? Well, that is the initial joy of giving. It is the most delicious sensation that the human soul is capable of feeling. I pronounce it without hesitation the most exquisite of mundane delights. It is a physical as well as a spiritual joy. It makes you feel good all over. And its pleasure never wanes. Look back at that act twenty years later and you still feel that delightful flush of self-approbation sweeping over you. It is the reason, too, why I say that my giving is not from benevolent motives. It is merely my selfish way of finding happiness and joy."

And yet there is a peculiar, fascinating twinkle in the eye of this wonderful old man—as he tells you these things—that magnetizes and draws you toward him. And there is a certain compelling personality lurking behind the picturesque figure of Hinsdale's aged philanthropist that erases from the picture his long list of gifts and makes one see the heart itself.

Benevolence it may not be, but the fact remains that the joy of Dr. Pearsons' life has been founded not on the power his wealth could give, not on the luxuries he might easily have enjoyed, but on the uplifting, the education, of his fellow men. So far he is a patriot of the old school.

He believes also that no man should die rich. He considers it a function—a matter of honor—that those who have gained riches on earth should see that such riches are returned to the people from whom, after all, they have come. So far, perhaps, the doctor is socialistic in his views. But there is a sincerity behind them that bears of no dispute.

To the young men of the country he gives but little advice. Conditions, he says, must govern the individual case. But it is a fact worthy of mention that Dr. Pearsons' favorite verses are those embodying the spirit of perseverance, pluck and grit. Of which the following stanza, still a favorite with him, is but an example:

"Grit makes the man,
The want of it the chump;
The men who win
Lay hold, hang on, and hump!"

There are many lessons, however, to be learned from the life of this healthy, robust, jolly old man. This man who—shunning publicity and shelving luxury—has been quietly giving away six millions of dollars for the enrichment of his fellow men. Possibly the blood of old Israel Putnam—of whom he is a direct descendant—is again coursing through his veins. But, however all that may be, there is a blunt, direct Americanism in the figure of Hinsdale's philanthropist that is going to last beyond the century mark he *intends* to reach.

THE CHAPERON

By

AGNES MacBRIDE

ALICE Merrill sighed rather sadly as she watched the merry chattering group of girls of "The Young People's Club" go arm in arm down the path and out her gate.

Before turning the corner of the street which led from the large, old-fashioned, white house, half hidden by the tall stately trees, to the busy part of town, the house which had so long been the home of dignified Judge Merrill, one of the girls turned, and waving at Alice, called:

"Be sure to be ready on time, Miss Merrill."

Judge Merrill and his daughter Alice had lived alone in the big white house since the Judge's wife had died, leaving Alice motherless at the age of twelve. Then, for five lonesome years after the death of her father, Alice had lived alone with one faithful servant.

Alice sat on the porch long after the girls had disappeared, thinking: "How I should love to go on a picnic just once as one of the girls," she sighed, and then added rather suddenly to herself, "And have a partner, too, just as the other girls do." She smiled as she thought how surprised and shocked those girls would be if they knew her wishes, for quiet, meek little Miss Merrill, who had promised to chaperon the next day's picnic, had always seemed to them to have been born for just that purpose. They never thought of her as a girl, but always as a gentle, dignified, little old maid, though Alice was only twenty-nine.

Poor Alice had never been one of the girls. She had always been chaperon. She began to chaperon parties when she was eighteen; children's picnics, straw rides, etc. The children always asked her to chaperon them and the mothers felt that their children were safe under her charge. At twenty she often chaperoned high-school picnics when the girls were but a few years younger than she, and later, oftentimes parties in which there were girls as old as she. None of these gaily dressed girls ever thought of this somber little maid as being as young as they. They never had a partner for her. She would ride with the driver. She would oversee the refreshments and amusements. She was merely a chaperon.

'Twas a perfect day for a picnic. Alice, all ready for an early start, stood waiting rather nervously for the first load of picnickers to come after her. She wondered what the girls would think. For Alice, who usually wore the most somber colors, such as gray, dark blue or brown, was radiant this morning in white. She wore a soft white blouse and fresh linen skirt. Around her neck was fluffy white ruching held in place by a band of pale blue ribbon which matched the flowers of her hat. Her face was flushed, and her hair, done in a low, becoming style and actually waved, made her appear years younger. Surely this was not Miss Merrill, the chaperon. "What will they think?" she asked herself; "most likely they will consider me very frivolous." But the party was in a hurry and no one seemed to notice any change in her.

Elsie Warren jumped from the four-seated carriage and rushed up the path to escort Miss Merrill to her place, ex-

claiming breathlessly, "Oh, Miss Merrill, would you mind riding in the seat with one of the men instead of with the driver, just this one time? You won't have to ride back with him. Please do. You see Verna was to go as Mr. Allen's partner and now cannot join us until later in the day. We don't want the poor fellow to ride alone, as he is a stranger here, and this will be his first outing with the club. You don't mind, do you?"

So Alice, without a chance to protest, was hustled into the back seat, which was empty. As the carriage whirled on down the street such remarks as these were passed concerning the man with whom she was to ride.

"Mr. Allen is a perfectly grand fellow, a young lawyer just here from the East. Father says he is very clever and will soon be among the leading men of the town."

"Isn't he handsome? And so awfully jolly, though he must be all of thirty," commented Elsie.

"Brother says he is thirty-two," put in another girl. "Still we must persuade him to join the club. He will be such fun."

Meanwhile the very interesting Mr. Allen was waiting at his boarding house to be picked up by the picnickers "Huh!" so I must ride out with the chaperon. Just my luck," he growled. "Married or old maid?" he had ventured to question when they had phoned him that the girl they had chosen for him could not come out until later, asking him if he would mind riding out with the chaperon. He had received the laughing response, "Old maid," and had groaned despairingly. He did not know who his partner was, as he had met very few of the girls, but he did wish something would happen that she might ride out with them. "I can get along with married women, but I cannot talk to old maids," and he made a grimace as the mental picture of a very tall, angular and precise maiden lady loomed up before him.

"Oh, ho! Mr. Allen!" yelled the party as it drew up before the boarding house.

"Coming," he yelled back, as he came down the steps in three bounds.

Alice's heart was thumping most uncomfortably and she raised a rather frightened pair of eyes to the face of the tall man who climbed up beside her as one of the girls yelled rather unceremoniously, "Mr. Allen, Miss Merrill," from which they were to consider themselves introduced.

"Oh," thought Allen, "so she came after all;" while Alice was saying to herself, "I wonder if he hates to ride with the chaperon. I must not spoil his fun, but how can I talk to a clever lawyer?"

Allen proceeded to draw his companion out and soon they were chatting away like old friends, first about the modern literature, after a few customary remarks about the weather as a starter. They were both great readers and were soon having rather a warm discussion regarding the merits of a certain late novel. They then drifted into deeper subjects. Allen marveled that his partner could talk with such ease and freedom on any subject, and he muttered to himself, "She can even discuss law intelligently." And indeed she could, for Alice had learned much about law from her father, who had always talked over his cases with her before he was judge, and afterward always discussed the most interesting and important cases in court with her.

"What a fine lawyer's wife you would make," declared Allen, at which poor Alice blushed furiously. No one had ever thought of her as making a fine wife for anyone.

"What a short and pleasant ride this has been," he exclaimed warmly, as they approached the picnic grounds. "Let me tell you it was a relief when I saw you in the back seat. I had worked myself into quite a nervous state, for I was told I was to ride out with the chaperon—and an old maid at that." Then he wondered why Alice blushed so hotly again. He decided that she blushed very easily.

Alice opened her mouth as if to speak, then shut it suddenly and firmly. No, she would not tell him. Let him think

of her as one of the girls. It could do no harm.

"It has been a pleasant ride," she murmured, "but I have forgotten to tell you, Mr. Allen, I am not your partner for the day. She will be out later."

"Not my partner!" he exclaimed in surprise; "why, I thought you were. I am sorry. I was planning on getting the better of you in that last argument, which we have not yet finished, before the day was over."

"Oh, I shall be busy, and besides you must take care of your partner when she arrives," she added regretfully.

"And you will be busy with yours, I suppose," he said, as she left him, happy in the thought that he believed her to be one of the girls. Well, so she had been. And how she had enjoyed it! though she felt like a terrible sinner for deceiving him. Still she did not want him to learn the truth. She did so want him to think of her as one of the girls.

"Oh, come, Miss Merrill," said a voice at her elbow as she was superintending the stowing away of the refreshments. "That is not at all fair. Let the chaperon attend to that. You must attend to me anyway until my fair partner arrives. Come, I want you to show me some of the pretty nooks around here, and then let us go out on the lake for awhile."

Alice hesitated a minute. Then she yielded to the temptation, which was too great to resist. For one day she was determined to be one of the girls, at least to one man. She recklessly gave a few orders to one of the drivers, leaving the refreshments to his care altogether.

Alice made an excellent guide, at least so thought Allen, as he accompanied her over the beautiful mile stretch of land skirting the west side of the lake. She seemed to know every spot of interest, for many times she had wandered near the lake's shore, each time discovering some new attraction. "Let us first climb that small hill," she said. "From there you will get a splendid view of the lake and the surroundings. I know that you will agree with me that this is a beautiful spot."

From this elevation they could see boats already on the lake and others leaving the boat house, which was half hidden by the tall pines, which grew to the very lake's edge. Several of the young people had set out immediately for the boats, for the morning on the lake would be the main attraction of the day. They could plainly hear the merry laughter coming from groups on the water and from different parts of the wood.

Allen was very enthusiastic about the view and expressed a desire to row to the lower end of the lake from which rose steep, rugged cliffs. Luckily there was one boat left and they were soon on the water. As they passed and exchanged sallies with one boat load, Alice was made to feel, from the expression on the girls' faces, that she was doing wrong, and she became all the more determined that Mr. Allen should enjoy his morning.

"How thoughtless of us!" exclaimed Elsie to those seated near her. "How we have neglected Mr. Allen. We should have rescued him from Miss Merrill. I fear he feels it is now his duty to amuse her. His morning will be spoiled."

"He didn't look very unhappy," answered one of the boys. "Leave it to Allen. He will take care of himself."

They had been drifting slowly along for some time in the shade of the cliffs, almost forgetful of time and place, so interested in each other were they, when Alice, glancing at her watch, suddenly declared: "I must return now."

"I guess not," boyishly exclaimed Allen. "Why, luncheon won't be served for more than an hour yet."

Still Alice insisted. She had stolen the time, but now she must return to see about getting the luncheon ready. Her excuse to him was, "Miss Baxter, your partner, must be there now and she will be all alone, as the others have roamed off through the wood or are on the lake."

"I suppose your partner will be waiting for you also," he replied sulkily. For he had, in some way, gotten the idea that Alice's partner was to bring his out. "Why couldn't they leave things as they are?" he asked himself. He

surely was satisfied with his rather quaint and very charming little companion. He had never known a girl who was so broad in her views, who could talk so interestingly and intelligently on all subjects. She appealed rather strongly to him, for all the girls of his former experience seemed rather light and giddy. He considered them all frivolous.

On returning to camp they found a very sulky Miss Baxter, who was grumbling about being so deserted.

"The idea of his going out on the lake with Miss Merrill when he knew I was coming," she said to Elsie. "I'll make him sorry for keeping me waiting an hour."

"Sh—here they are now," said Elsie, "I suppose he thought it his duty to amuse the chaperon while waiting for you. I can't see why Miss Merrill went."

"Nor I," agreed Miss Baxter, rather crossly.

Allen had still more reason to wish matters had been left as they were after trying to entertain Miss Baxter for an hour, for her temper had not improved.

"Why don't he take me out on the lake or off for a climb or stroll?" she kept asking herself. "He is a regular stick."

They were sitting on a rustic bench under some willows. Near by Alice was overseeing the luncheon, while Elsie and a few of the other girls were merrily working under her directions. Alice did most of the work as Allen, who watched her every movement, could plainly see.

"Why does he not take Verna out on the lake?" she asked herself. "He is not amusing her one bit. I wish he would go away. Now he will know all." She went about her work of preparing a very tempting looking banquet, pretending not to see him or to be even aware of his presence. He could not catch her eye.

"What a girl!" he thought. "How well she does things, how well she talks and how well she can row. She is the kind a fellow doesn't get tired of." All this and much more passed through his mind while the pouting girl beside him wondered why he did not try to make amends for having offended her.

"Why does Miss Merrill oversee everything and do so much of the work?" he finally demanded.

"We always depend on her to do things," replied the girl shortly. "That is what we bring her for. The chaperon is supposed to attend to such things."

"The chaperon?" exclaimed Allen, who immediately realized from the expression of Alice's face, who suddenly paled and blushed, that she had overhead him. He called himself all sorts of a blundering fool.

"Certainly, the chaperon. You did not think Miss Merrill one of the girls, did you?" demanded Miss Baxter, who was not two years Alice's junior.

"I did not know," replied Allen, somewhat indifferently, and suddenly changed the subject.

What a jolly luncheon it was. Allen could not help but like this crowd of young people. Still he often indignantly asked himself why someone did not pay more attention to Miss Merrill.

He failed to see her all the afternoon. He did not know that she was canoeing alone on the lake. Miss Baxter wondered why he was so preoccupied and declared to herself that she would never go anywhere again with a lawyer who could not keep his mind off his cases.

Everyone had a "snatch and grab lunch" in the evening, as there had been plenty of refreshments left. They were to remain quite late and ride back in the moonlight. The boys gathered fuel for the usual large bonfire, while the girls cleared up the remains of the repast. Soon they were gathering in groups around the blazing logs.

Allen had a determined look upon his face. He was going to find her if it took all the evening. He had caught a glimpse of her a moment ago. Then she had suddenly and mysteriously disappeared. He wondered how he could decently leave Miss Baxter, who was at that moment having a heated discussion on what seemed to Allen a somewhat frivolous question. For some time Miss Baxter had been deliberately ignoring him, and at this moment, when she seemed to be so unaware of his existence, he decided it would be a good time to

make his escape. He glanced around and saw that no one was noticing him. Assuming an unconcerned air he, seemingly strolling about, slowly edged his way further from those gathered about the bonfire. Would he make his escape? He began to quicken his pace. A few more steps would bring him to the welcome shadows of the trees.

"Only to get another log," he replied somewhat guiltily as a voice from the group called to him.

"Oh, but you are going in the wrong direction for logs. Here, wait a minute, I'll help you bring one," called an overobliging young man.

He was in for it. There seemd to be no escape. So resignedly he joined the youth in search for more firewood. As he stooped to lift one end of it, he gave his head a slight shake, causing his hat to fall on the ground. "Oh, never mind, I'll return for it," he remarked, then chuckled to himself at this clever ruse. He heaved a sigh of relief as the log was carefully deposited upon the fire and, turning, strode away to recover his hat.

Miss Baxter waited somewhat impatiently for Allen's reappearance. As the minutes passed and he did not return, while wondering at his absence, she began to change her mind in regard to him and was half sorry she had been sulky and cross. She was hearing so much praise of him that she was beginning to feel quite proud of having him for an escort, though he had not been very attentive. She blamed herself for this and decided that she would make amends by being especially nice to him on his return. During the drive home, she would show him how really nice and jolly she could be. But she had had her chance and lost it, for which she never quite forgave herself.

Alice was sitting alone in a well-hidden spot by the water's edge, watching the reflection of the rising moon upon the lake, little dreaming that she was being missed by anyone. Alice was in a queer state of mind, partly regretful for what she had done and partly glad that she had done it.

"What must he think of me for deliberately deceiving him!" she thought to herself. "I don't care, it was fun to be one of the girls if only for a little while. And I know that he was not bored. What a grand fellow he is! Of course my conscience will bother me some for awhile for having acted so, but it was all well worth a few pangs of remorse and I know I would do it again. I don't suppose he will ever look at me after this, though, for he does so dread a chaperon, especially an old maid."

A cheery voice suddenly startled her out of her reverie.

"Ah! found at last. And pray tell me why you are off here by yourself depriving others of very pleasant company? Is there no one as interesting as your thoughts, Miss Merrill?"

Alice was surprised. She never dreamed he would seek her. She turned a somewhat startled face toward him as he calmly seated himself on the bank beside her. She became confused and began incoherently to stammer apologies for not having told him she was only the chaperon.

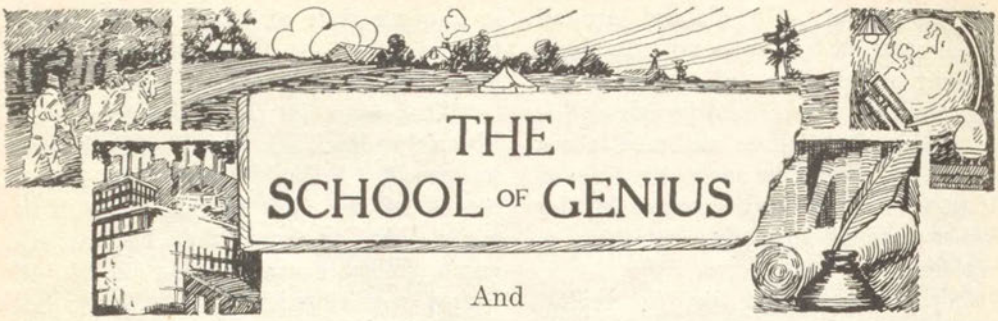
"What! apologize for having shown a fellow a mighty good time!" he exclaimed. "You are a queer girl, I must say."

Girl! What a joyous start it gave her to be called a girl. But she must be firm and tell him the truth.

"Mr. Allen, you are mistaken. I am not a girl. I am twenty-nine. I am the old-maid chaperon," she laughed, though it was rather a forced laugh.

"Chaperon," and Mr. Allen laughed uproariously, much to Alice's discomfort. "Yes, you do make a good chaperon in one way, the way you have of mysteriously disappearing and of keeping away from your charges.

"Well, after this," he continued, his voice becoming eager and earnest, "I shall insist on escorting the chaperon to all picnics."



And

THE PROGRESS VOCATION SCHOOL

Conducted By

CHRISTIAN D. LARSON

Encourage Your Talents

TALENTS are very much like people; they do their best when encouraged; and their worst when discouraged. Continue to find fault with a man and he will become less and less efficient. Discourage a man every day in the year and he will put forth less and less effort until he becomes almost an automaton, and a very ordinary one at that. But change your tactics by giving him all the praise and encouragement that you can without becoming insincere; overlook for the time being his weaknesses and commend him for every good quality he may possess; then note the difference. You have aroused the best that is in him, and you have not only made him happier, but you have spurred him on to better work. Continue this method, with good judgment and within reason, and you will permanently increase that man's efficiency to a remarkable degree.

The same is true with regard to your talents and faculties. They weaken under condemnation or moral neglect; but they strengthen under praise, encouragement and appreciation. To illustrate, take a student of music. If she constantly finds fault with her musical faculties by repeatedly saying that she doesn't have any musical talent, that she will never learn to play, that she will never learn to sing, that her taking lessons is all a waste of time anyway, she is placing a "wet blanket," so to speak, upon her musical faculties. She is holding back her best talents because she does not believe she has any talent. Her expression of what talent she does have is weak, limited and half-hearted. That her progress in music should be slow is therefore only what could be expected.

On the other hand, let this same student think that she can; let her give silent credit to every sign of talent that appears as she continues her studies. The difference in results will be great indeed. If she thoroughly believes in her musical faculties, and always expects them to do their best, they positively will do their best; and every faculty that is prompted to do its best will not only do well, but will continue to do better.

Never speak of any of your faculties as being "poor" or "ordinary" or "useless." How would you like to be told every day that you were useless? How would you feel if you were constantly spoken of in that manner and how would that feeling effect your ability, your faith and your self-respect? You know that such treatment would finally crush everything of worth in your nature. But such treatment has the same effect upon your faculties; and there are very few who do not treat their faculties in that same inhuman manner.

If you cannot speak well of your faculties, simply say that you know that

they will do better; and think this with all your heart and soul. Say to yourself a hundred times every day, "My talents are all right; they are doing their best, and I know they will do better and better. I know they will because they can." Such expressions and thoughts tend to stimulate mental action, and invariably lead to more efficient action. Whenever any faculty has done exceptionally well, give it all the silent praise that you can possibly feel, and mean it with all your heart. There is a psychological process in this that is extremely important. But when a faculty fails, do not find fault; fault-finding is always weakening; simply think, "better next time," and be determined that such shall be the case.

To praise and encourage your faculties is to give them more life, more push and more enthusiasm for greater effort. In brief, encouragement and appreciation are elevating and inspiring, and tend to arouse action towards higher points of efficiency. Fault-finding, disgust and destructive criticism, however, always have the opposite effect. They retard or hold down to such an extent that if practiced constantly will cut results in two.

Think of your faculties and talents as your life-long associate in the work you have undertaken to carry through. This will promote mental harmony, and harmony of action always increases results from ten to one hundred per cent. Then remember that when those associates are constantly encouraged and thoroughly appreciated, they will do both more and better work. It is therefore the height of wisdom to give them this encouragement in the fullest measure possible, as it is results that you want, in quality as well as in quantity.

When we form the habit of giving our talents encouragement through every expression of thought and feeling, we shall find that all our mental tendencies will become more constructive. Every attitude and action of mind will become imbued with the spirit of progress and growth, as our whole mental make-up will have become alive with a desire to prompt all that is in us to work for greater things. And when the mind enters that condition we have taken a most important step in advance. In fact, we have actually entered the most direct route to the one greatest goal we have in view.

Positive Mental Action

WHATEVER our object may be we should aim to use every part of the mind in such a way that neither energy nor effort is wasted. And one of the greatest essentials in this connection is to train the mind to be positive in all its actions. Positive actions, however, are not forceful actions; they are not actions that are driven or compelled, but actions that are imbued with a purpose, and with a full determination to carry out that purpose.

A positive mental action always does something; therefore, such an action can never be wholly wasted effort. It also tends to produce growth as there is an expansive process connected with positiveness that promotes enlargement, and that widens the range of action. Negative actions, however, always retard growth, and invariably cause most of the energy applied to be wasted. Though this is not all. If a certain faculty is permitted to act in the negative attitude for a considerable length of time, it will become practically dormant.

Whatever you think, plan or desire, give firmness and determination to your thought and feeling. Prompt the mind to move positively in the formation of that plan or the expression of that desire. Do not permit uncertainty, as that attitude of mind invariably retards or disturbs mental action. And have no fear, as fear is the real cause of all negative states. Give a deep, calm, full and strong feeling to every action of the mind and every action will become positive.

The importance of positive mental action is found both in the increase of present results and in the steady increase of ability so that there will be even a greater increase of future results. The more positive your mental actions are, the more of your present mental capacity you

put to work; and as development always follows constructive use, the development of your faculties will naturally be promoted through the same process. The more of the force that is in you you use, the more you will develop all your powers; and if such development continues for a reasonable time, rare talent, and even genius must follow.

Ambition as a Mind Builder

THE power of ambition to fire the mind with irresistible desires for attainment is not its only power. Ambition can also build up that faculty through which its own purpose may be realized. In fact, it is doing this in most ambitious minds, and that is one reason why such minds usually accomplish what they undertake.

If your ambition is to become exceptionally successful in business, the positive actions of that ambition will tend to build up your business faculties, especially if your ambition in that direction is very strong and continuous. The same is true with regard to any other line of ambition, but this law does not, as a rule, work as fully as it might, because in most minds ambition is very strong only at times, and is seldom continuous.

If there is something that you wish to accomplish, and you feel certain that you have talent in that direction, proceed to become more and more ambitious in that direction. And as you express your ambition in thought and feeling, think of that faculty that you will have to use in realizing that ambition. That is, if your ambition is to become a great inventor, always think of your inventive faculty whenever you become fired up with the force of that ambition. By doing this you turn all of the force into that faculty that you wish to build up; and if this process is continued that faculty will finally become sufficiently developed to manifest inventive genius.

The force of any ambition has therefore the power to make its own dream come true; but if it is to exercise this power the ambition itself must be made as strong as possible. If your ambition along a certain line is very strong, or better still, tremendously strong, you need not wonder if it will ever come true; continue to keep it strong, or, make it stronger still if you can, and it surely will come true.

PSYCHOLOGICAL TESTS

BEFORE deciding upon a vocation all the leading faculties of the mind should be tested so as to determine in which line of work each faculty acts most perfectly. When a faculty acts with difficulty along a certain line it is not adapted for the work found in that line; but the more easily and the more enthusiastically it acts along that line the more perfectly it is adapted for that particular work. To determine for what line of action each faculty is adapted, the following tests should be applied:

IMAGINATION—Take twelve subjects of your own selection from different fields of achievement, such as Business, Salesmanship, Mechanics, Art, Oratory, Literature, Music, etc. Select subjects only in which you are personally interested and in whose fields you think you might succeed. Write them down on separate sheets of paper, and take each one in turn for the purpose of finding where your imagination acts most perfectly. As you take up each subject, proceed to imagine everything you possibly can imagine in connection with that line of work. Let your imagination run freely, and note results. If you find that you can easily imagine everything pertaining to general business, and that your imagination seems to have a natural tendency for laying greater business plans, or forming new and more exact business methods, you may conclude that you have found one faculty that is adapted for a business career. But if your imagination

acts with difficulty in the business world, you may abandon the idea of becoming a business man, for no one can succeed in business unless his imagination works effectively in that line. Business success demands new ideas constantly, and better methods with improved plans at frequent intervals, and it is the imagination only that can produce these as required.

Apply your imagination to the twelve subjects selected, taking a few moments for each; and if possible, select different parts of the day for each subject. Note carefully along which line your imagination does its best and easiest work. Then mark the subject that is first, the one that is second and the one that is third.

Repeat the test every day for several days, and if the same subject is first each day, you may decide that your imagination is best adapted for that line of work. But if the different subjects stand first upon different days, continue the tests every day for two weeks, or more, or until you have determined with a certainty where your imagination displays its best talent.

APPLICATION—Take twelve lines of work and try to picture yourself doing each one in turn. Devote a few minutes to each, and at different parts of the day, if possible. Then note in which line you can work mentally with the greatest ease; also, in which one you feel the greatest delight, and feel the most at home.

Repeat the test every day for several days, and mark the ones that stand first, second and third each day. If a certain line of work stands first each day, you may conclude that you can secure practical results in that line with the least time and effort. But if results differ each day, continue the tests until you are convinced that you have found the work to which you can apply yourself most thoroughly.

Should you find that both imagination and application run toward general business, you are undoubtedly made for a business man; but if either of these run towards other lines of work, you will have to test yourself further before making a final choice. However, in case you decide that you are naturally a business man, you will have to test your other faculties before you can decide, with a certainty, to what special line of business you actually belong.

OBSERVATION—When you go out in the morning make up your mind to observe everything you meet, and remember what you see. In the evening, write down the first ten or twelve objects or events that come to your mind. Then look over each object or event and see how many details you can remember in connection with each one. Having done this, mark the ones that suggest the greatest number of details to your mind.

Repeat this experiment every day for a week or more, and note what things in daily life you seem to observe most perfectly. That line of work that is connected with these things is the line for which you are best adapted. To illustrate, if you remember more about the machinery you see during the day, your mind runs naturally toward mechanics. If you remember more about the people you meet, you belong in some vocation that will place you in constant contact with the public; though what that vocation really is will depend upon how your other faculties run. That is, if your imagination runs towards oratory, and your application runs towards the ready use of words, the vocation in question will naturally be oratory or statesmanship. But if your imagination tends towards the scientific and the educational, and your other faculties sympathize with those lines of action, you are a naturally born educator.

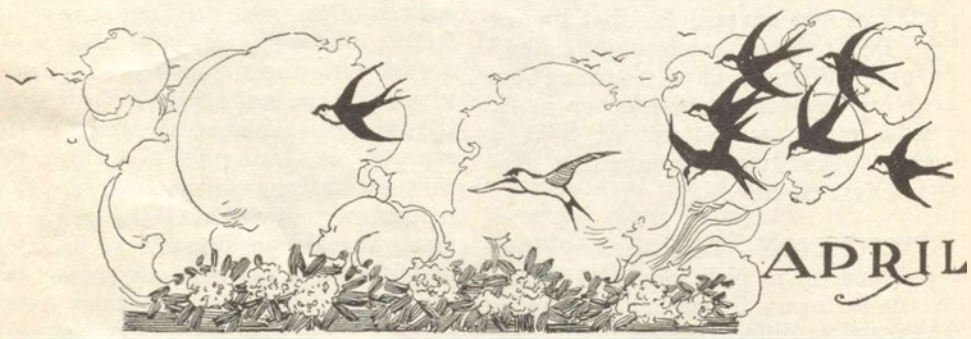
Should your observations be along other lines you can determine, from the suggestions just given, what things your mind is able to deal with most effectively; and by noting how your other faculties run, you will soon be able to decide upon your work.

MENTAL CREATIVE POWER—Take several problems from every day life and by thinking of each one, from every possible point of view, try to deter-

mine from which ones you get the most ideas and the best ideas. Select such problems as "How to sell a new product," "How to please others," "How to speak to a child," "What to do in a strange city," or whatever appeals to you as of special interest. Through this practice you will soon find in what line of work you could promote your advancement with the greatest satisfaction. And it is true that you usually belong where you have the power to advance yourself most rapidly.

The creative power of the mind builds for the new, the greater and the better; it solves problems by finding ways and means; it removes obstacles by finding the cause; and it promotes improvement by adapting the things at hand to the new demands of those greater achievements that are about to be undertaken. To know, therefore, where this faculty can act to the best advantage, is highly important; and through the method just given it can be determined with a certainty in each case.

The above tests, if applied faithfully, will go far towards indicating in what vocation one may belong, especially where there is considerable information as to what faculties each vocation requires. But the results of the above tests can only indicate; we can determine exactly only when all our faculties have been tested. And to avoid delay, most of the remaining important tests will be given next month.



APRIL

By

Josephine Turck Baker

Fair April! In whose smiles and tears
Lurks many a promise sweet to be fulfilled
In golden Summer days and Star-lit nights,
In blossoming trees and budding flowerets fair.
Smile on; nor spare thy tears. Earth will but fairer be,
And joy more joyous seem, because of thee.

Spare not thy tears, sad heart, 'tis well that thou should'st mourn;
Joy could not be, had sorrow ne'er been born.

THE LIFE WORTH WHILE

By

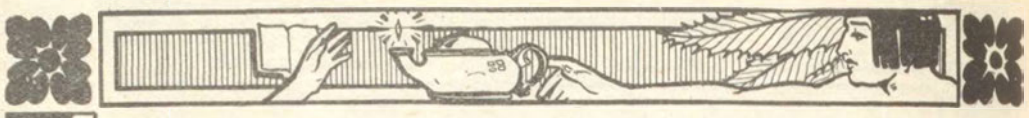
PROFESSOR GEORGE BURMAN FOSTER,
University of Chicago

HOW is one to find out what it is that makes life worth while? Like all questions of the moral life, this was formerly decided, when the old view of the world and of life prevailed, by men who were esteemed as bearers of divine authority; that is, it was decided by an appeal to divine wisdom and commandments somehow and somewhere and sometime dictated to divine plenipotentiaries.

From such a point of view, it was assumed that infallible certainty could be reached as to what man was, what he ought to do, what he could know and what he might hope. But difficulties at length grew apparent and insurmountable. Infallible information on our question was vitiated if it could not be infallibly transmitted and received and interpreted and employed. But it is evident that all the steps of this process could not be infallible unless human nature itself be infallible. But if human nature be infallible, the infallible authority in question is superfluous; if human nature be not infallible, that authority is neither known as such, nor is it safeguarded and usable as such.

In seeking an answer to the query with which this article begins, we are compelled to rely, therefore, not upon authority—but upon experience and reason. For, suppose that I make up my mind that I will not follow my judgment, but the dictates of an infallible authority, as to what I shall think and do for the next week. Still it is by the use of my mind that I make up my mind not to use my mind, but the authority for next week. Hence, try hard as I may, I cannot get away from myself, from the primacy of myself, and must shoulder the responsibilities of selfhood.

Thus, I expose myself cheerfully to the reproach of threshing over old straw that I may more clearly urge the impressive consideration which I have in mind. Upon

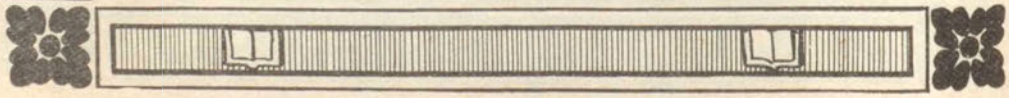


this great question our only rational recourse is to find out what human nature itself has to say, and to rely upon her deliverance as fundamental and final. And this attitude is in accord with the spirit of our new age. Modern morality will no longer acknowledge off-hand criteria and commandments from an external source. We want to know their inner reason and inner right. If, for example, we even say on authority that the greatest commandant of morality is love to God and love to man, doubt would arise in the heart of a modern man as to whether this be true or not, as to the source of such a judgment. He would ask us to show that love was reasonable and worth while by showing its connection with human nature itself. And if we urge the divine character of love as proof of our contention, he would insist that we indicate its divine character by an appeal to the laws of human life itself. Life is the criterion of life.

But we do not know human nature in its depth and scope very well yet. It is only a little while since we began to study it scientifically and thoroughly. Science began with stars; it ends with souls. Here, as elsewhere, we have followed the line of least resistance, for it is easier to study stars than it is souls. And so long as our knowledge of man deepens and widens, we must be ready to revise our judgments as to the meaning and worth of life, though we may assume that as there will probably be no breach in the development of our knowledge, so our judgments will not be discontinuous, but will grow in depth and content.

These judgments will be time judgments. Considered from this point of view, the great question of our time is as to whether man by nature is an individual or a social being; in other words, whether egoism or love is the basic law of life. If the latter be true, then the thing that makes life worth while is—according to the structure and function of human nature itself—Love and the Work which satisfies Love. Not, indeed, love which is a vague, misty, indefinite feeling, in which one wants one thing, and another another; but love that comes to be a living fellowship among men, and that evinces its right to be as soon as a common life is recognized as constitutional in all men.

I call this the new, the social spirit of our day—our time-judgment in terms of which our question must be

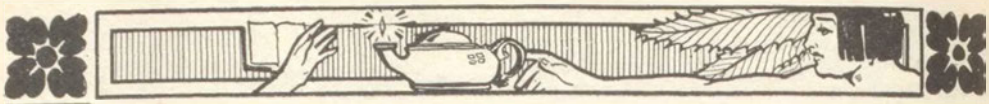


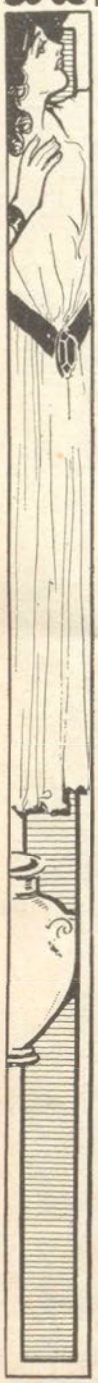
answered for our generation. We are increasingly conscious of our organic connection with all other men, and we are striving to make this consciousness the basis of our life and conduct and evolutions. This social spirit has declared war against its foe who says that the individual may "live unto himself" and be made the center of life. And this new spirit has already decided the question in principle.

The philosophers decided it when they said, not that "nothing beyond me concerned me," but that "it is an eternal error to hold that one is an individual at all." The life of the whole physically and spiritually pulses in every pulsebeat of our most individual life. There is thus a real sense in which there are no self-made men. No man is what he is through himself alone. Each man enters into a world which he did not make. He is supported by a capital on whose aggregation numberless generations of toilers have worked. The most important values which have become the common property of all, he has received from others. Even in his personal equipment, in his endowment, in his character, he has entered upon a heritage whose scope and history no one can calculate. The best in the life of any of us is a debt which we owe to others. Other men have labored and we are entered into their labors. We eat the fruit which, apart from our care, has grown upon the tree of life, the best that we know, the intellectual treasures of humanity, the language we speak, the songs we sing, the truths we possess, the views of life we cherish—all these and such as these did not spring from our care for our private selves alone, but from the great, all-prevailing impulse to live and labor for others.

Modern science gives us an intimation of the vast illimitable fund of life, of strength and love, which is stored up in our own life. A superintending parental love has hovered over the birth of every living being in the infinite series of our forbears, without which it would have perished; and the whole sum and outcome of this infinite loving care has passed on to us by heredity. All that has been done and attempted by each individual member of the long, long series of which we too are members, all that has been suffered and fought for, has left its trace in us, has taken shape in our lives.

No, the idea that a man is self-made is very defective.



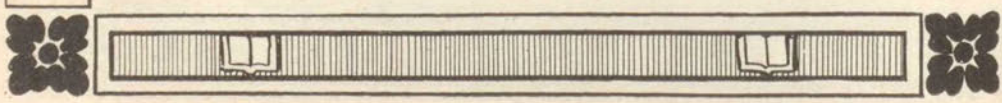


Like all untruth and half-truth, it avenges itself upon the man who holds it. Self-made men are condemned to think only of their own selves and of their own interests, and thus become in the end the most miserable of all creatures. Man must have men to whom he can pay a part of the great debt which he assumed with his life itself, else his life is not worth living, else he soon knows joy no longer, else his spirit does not soar, else he is only a worm and bites the dust.

If one consults human nature, one finds it to be a natural law of human life that, in the most of the profuseness and achievements of our civilization, a man falls a prey to most fearful joylessness and restlessness, if he refuse to let the blood of his own life, which he has received from others, freely and gladly flow into the lives of others.

With the forms which this social spirit seeks to create for itself—civil laws and public institutions—we are not now concerned. It is not the form, "it is the spirit that maketh alive." But this spirit is celebrating its entry with irresistible power into our age, it is preaching its glad message to our world in many languages and tongues, and it will create a new people, with a new morality and a new religion, a virile and free, a hopeful and energetic people, in which the individual discerns and honors the life of humanity in himself; in which he is uplifted and sustained by a feeling of infinite gratitude that binds him to all his fellow men, even to the belated and the petty; in which also he is animated by a feeling of infinite obligation that he received in receiving life itself. And this spirit is the spirit of God. What we do in the name of this spirit is the true worship of God. For the infinite life and love which are ours as this spirit is ours, are the life and love of God, to whom we belong, from whose Deep we sprang, and to whom therefore our whole life belongs.

But it is precisely this question itself that forces another question upon us. I have been urging that the worth of life is to be measured by the contribution which it makes to that common life of our race to which we are so deeply indebted. Is it, then, the whole of the natural law of human life that we are what we are through others, and that therefore we must live for others, in so far as we live at all, if life is to be worth while? What, in that



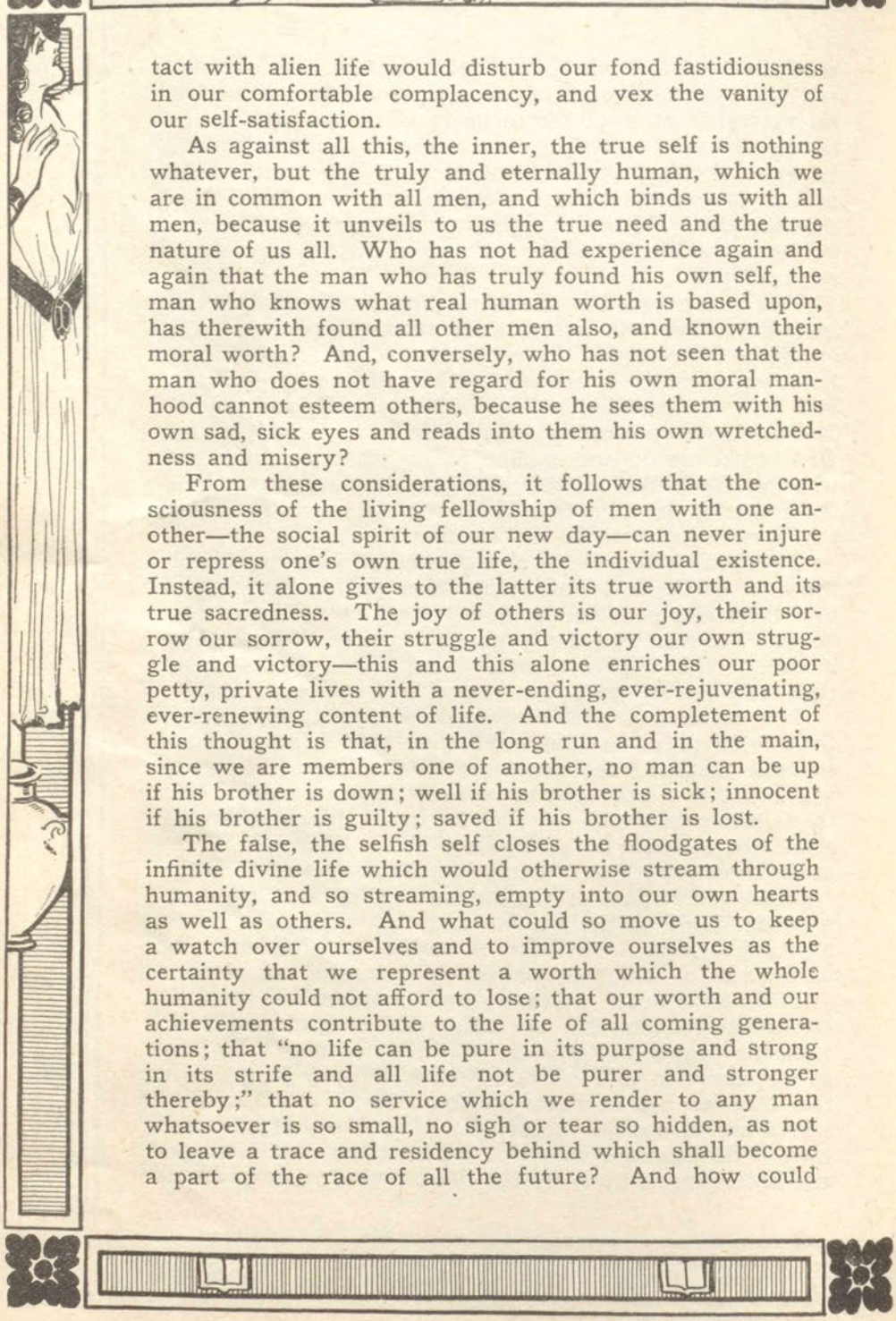
case, remains of us who live thus? Must we lose our own selves therefore, give up our own selves, although we feel the natural impulse of life in us to affirm and assert ourselves, although everything in us rebels against being and becoming nothing on our own account? Is not this "will to live" for ourselves from the race and from the God of the race also? Must we fight it, must we tear it out of our hearts, if life is to be worth while and the new social spirit fill us?

This is the question which perplexes and paralyzes us so to-day. We will assert and preserve ourselves, each one of us for himself. So we think and so we say. But have we made it clear to ourselves just what we are, just what the self is that we would sustain and affirm? Is it what our eyes see when we look into a looking glass? Or is what we do and decline to do, what we think and what we say? But all this changes every moment. It is the flower of the field that blooms in the morning, but is cut down or withers in the evening.

To try to preserve this changeable self is to try to roll the stone up the hill, which slips from our bleeding fingers ever to condemn us to the new torture of rolling it over again. Yet men constantly give their time and attention in vain to this impermanent self—men who do not know their true selves, much less regard and maintain them.

Let secularists and positivists say what they may, there is in us an eternal and divine self, worthy of our supreme concern, the sanctuary of our inner life upon which no one, not even ourselves, may encroach; it is the faithfulness which we practice in all things great and small, the tenacity and constancy of our character as regards known truth and deeply-rooted conviction; it is the supreme self-respect of the human soul not to debase or squander itself in the ignoble and the vulgar, not to do anything against conscience, not even to think anything on account of which we would think less of ourselves.

Now, that outer transitory self separates us from all our fellow men, makes us selfish and haughty, as if we were the people and wisdom would die with us. So long as we cleave to this self and pander to it, so long do we feel that we are of exclusive importance, that our own selves are in striking contrast to the selves of all other men. We intrench ourselves in ourselves, that we may not be impinged upon by the life of others, because con-



tact with alien life would disturb our fond fastidiousness in our comfortable complacency, and vex the vanity of our self-satisfaction.

As against all this, the inner, the true self is nothing whatever, but the truly and eternally human, which we are in common with all men, and which binds us with all men, because it unveils to us the true need and the true nature of us all. Who has not had experience again and again that the man who has truly found his own self, the man who knows what real human worth is based upon, has therewith found all other men also, and known their moral worth? And, conversely, who has not seen that the man who does not have regard for his own moral manhood cannot esteem others, because he sees them with his own sad, sick eyes and reads into them his own wretchedness and misery?

From these considerations, it follows that the consciousness of the living fellowship of men with one another—the social spirit of our new day—can never injure or repress one's own true life, the individual existence. Instead, it alone gives to the latter its true worth and its true sacredness. The joy of others is our joy, their sorrow our sorrow, their struggle and victory our own struggle and victory—this and this alone enriches our poor petty, private lives with a never-ending, ever-rejuvenating, ever-renewing content of life. And the completement of this thought is that, in the long run and in the main, since we are members one of another, no man can be up if his brother is down; well if his brother is sick; innocent if his brother is guilty; saved if his brother is lost.

The false, the selfish self closes the floodgates of the infinite divine life which would otherwise stream through humanity, and so streaming, empty into our own hearts as well as others. And what could so move us to keep a watch over ourselves and to improve ourselves as the certainty that we represent a worth which the whole humanity could not afford to lose; that our worth and our achievements contribute to the life of all coming generations; that "no life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby;" that no service which we render to any man whatsoever is so small, no sigh or tear so hidden, as not to leave a trace and residency behind which shall become a part of the race of all the future? And how could

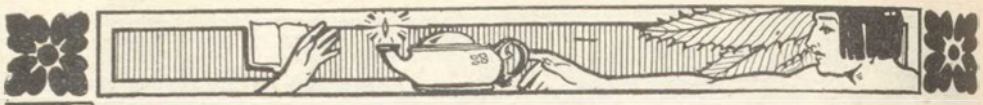
there be a more effective safeguard in the temptations of life than the solemn thought that when we sin against ourselves, we thereby lower the tone and insult the dignity of the entire humanity in us?

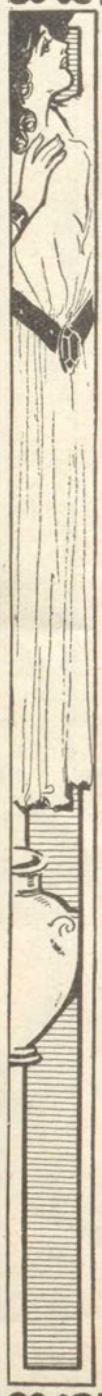
The life worth while is the life as a whole. But it is this social spirit which really makes life a whole for which man ultimately yearns—while the morality of egoism, which treats man as a simple being, can never come to be a life of wholeness and unity. Logically, the morality of egoism empties at last into the morality of superman, who claims the right to do all that as a man of might he can do—into the morality of Freidrich Nietzsche, "Nothing is true, everything is permissible."

But while the majority of men are increasingly desirous of renouncing this individualist morality of egoism, they meet with another misfortune. They do not want to be alone, indeed they want to love and be loved, but because of undeveloped sympathy and fellow-feeling they do not feel the life of others in their own selves, and hence they are compelled to divide their lives. In business, for example, they think of themselves; out of business, they think of others. In one part of their lives they want to live to their own egoistic advantage; in another part, in the service of love.

This is a serious matter still. For in this way, even the service of love soon becomes a business done by the hour, carefully calculated lest on hour too little or too much should be dedicated thereto. But this will yet be changed. For if we have really tasted the blessing of a pure labor of love, we will no longer think of our own advantage; nay, we will begin to feel that it is a burden and a curse that inexorable life compels us to ever again think of our own selves and have regard for our own advantage at all.

The truth is that whoever cherishes selfishness outside of his home will bring it into his home in the end. He thinks that he lives and works for his own kin, but he soon begins to torture his own kin, to make them serviceable to his advantage, and to pay tribute with their love. Or, as is happily so often the case, he enlarges his heart in the school of domestic life, and then he cannot leave this larger heart back at home when he goes out upon the street. There he sees children who need help and love as much as his own, he finds men whose hearts





beat as restlessly as the hearts of those he loves, for whose peace he sacrifices his own. Thus, this divided life becomes a painful existence, and it is precisely the pain of this dividedness which harasses the better human souls in the troubled and tumultuous world of our day.

Then let us try the whole life, as the life that is worth while. It is easier and happier than the half-life, the dismembered life. If we would see this whole life begin, there are ourselves to begin with. Ever think of ourselves, indeed, but never deceive ourselves as to what we in fact are.

We are no world by ourselves, alone, however great we may seem to ourselves in our self-esteem to be. We get the strength and sap of life from the whole human life; the whole from us in turn. If it fails, we fail; if we fail it fails by so much. The whole body is sick if we are sick; it lacks something if we lack something. But if our life be sound, if we abide strong and pure, great and true, the sap of humanity flows through us into the whole body of humanity and helps to form a healthy, new life. Thus the life of the whole is such that it is worth while to the individual; and the life of the individual is such that it is worth while to the whole. The worth of the whole is the worth to the self; the worth of the self is its worth to the whole.

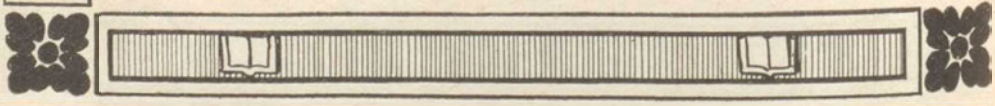
THE MAN WHO WINS

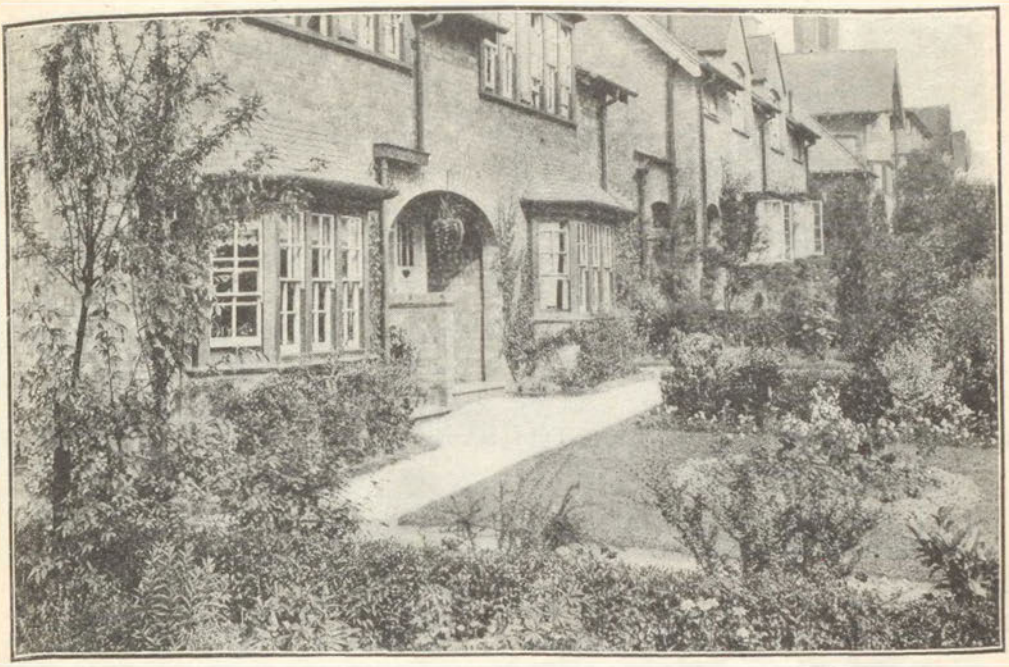
By

Clara Bushnell Castle

It is not so much the thing which is done
That counts for a man, in the winning;
But how much more of a man, is the man
In the end, than in the beginning.

The man who wins, is the man who stays
In the race, in spite of the odds;
The strength of men is a man's, always,
But the victor's, is man's plus God's.





No Matter How Long His Hours of Labor, Every Workingman in Bournville Finds Time to Care for His Little Garden

THE BOURNVILLE VILLAGE TRUST

HOW ONE MAN IS MAKING LIFE WORTH LIVING FOR EVEN THE HUMBLEST WORKERS

By

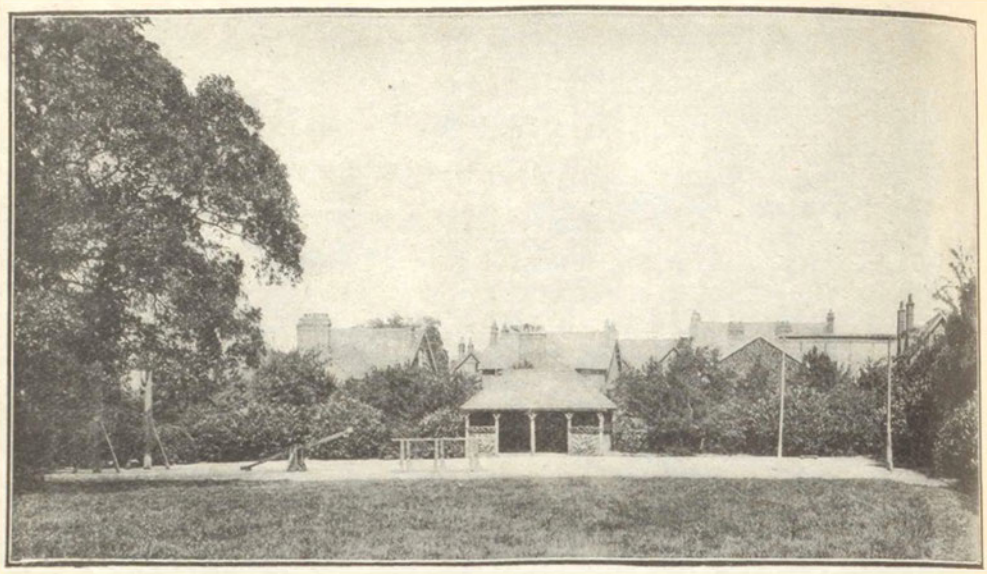
EMMETT CAMPBELL HALL

LEAVING behind the thousand smoking chimneys of toiling Birmingham, England, and proceeding four and a half miles southwest along the roads of pleasant Worcestershire, one comes to the village of Bournville, and sees how delightful life may be made for even the poorest laborer.

In the United States, Bournville would call itself a city, having over three thousand residents, and would shine afar in its newness and ugliness, having been built since 1895, and even in England it is a model much referred to by those who are striving for beauty and healthfulness in humble homes.

The whole idea owes its existence to Mr. George Cadbury, of Northfield, and the entire estate—for all Bournville is but a single property in reality—is administered by "the Bournville Village Trust." In the deed by which the estate was handed over to the trustees, the founder clearly set forth his object. It was stated that:

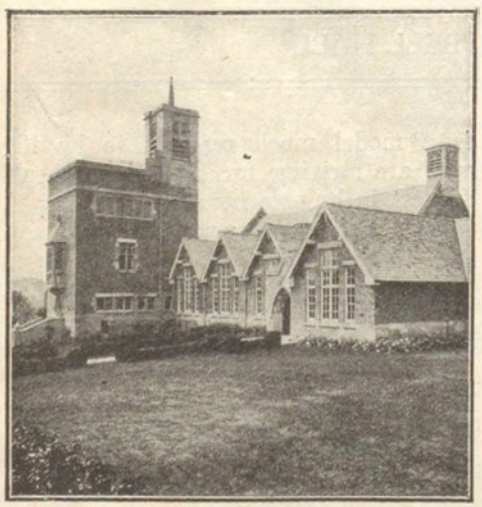
"The founder is desirous of alleviating



Where the Girls Play

the evils which arise from the unsanitary and insufficient accommodations supplied to large numbers of the working classes and of securing to workers in factories some of the advantages of outdoor village life, with opportunities for the natural and healthful occupation of cultivating the soil."

Contrasting the lot of those who now live at Bournville with those workers who are housed in the dirty, ill-smelling lanes and courts of the average British factory town, strangers to the sight of grass and flowers and sunshine, or who live in the frail, unsightly "shacks" regarded as good enough for the American factory worker, one cannot fail to feel that to build a village like this is better than taking many cities.



Bournville School

In providing for the creation of Bournville great care was taken to guard against a repetition of the evils which it was sought to remedy. There must be no crowding of cottages on the land, or of people in the cottages. Each house must have a good-sized garden; no building must occupy more than about one-fourth of the total area of the plot on which it is erected. The roads must be wide and tree-bordered, and about one-tenth of the total land, in addition to roads and gardens, must be reserved for parks and recreation grounds.

The first intention was to sell the sites and cottages outright, and so create a class of small free-holders, but it was found that this plan would be open to many objections, the chief one being the difficulty of insuring that the property thus sold would be administered by the new owners in harmony with the motives which inspired the founder. Thus it was decided to sell the houses and land on leases of 99 years, charging ground rent, and inserting covenants in the leases to secure the accomplishment of the purposes of the lessor. To assist those

who wished to avail themselves of this opportunity, but had not sufficient capital, mortgages were granted on the property and money advanced on the most favorable terms. To those who paid less than half the cost of the house, 3 per cent was charged, and to those who paid one-half or more, the rate was 2½ per cent. In this way about 140 cottages were sold. This arrangement, while satisfactory in many respects, was found in others to be open to some of the same objections that applied to the sale of the free-holders, and was, therefore, discontinued, and the plan of leasing building sites for 99 years to householders who have been resident in the village for a certain length of time and are otherwise eligible has been adopted.

A Double Cottage—Rent of Each About $1.50 Per Week

To avoid misunderstanding, it is perhaps proper to say that Bournville is not, as are many "model villages," reserved for the workers in any particular factory, but that the residents are employed in various establishments in neighboring manufacturing villages and in Birmingham, which is easily accessible by rail, electric car, or bicycle. The distribution of employment of the Bournville householders is as follows:

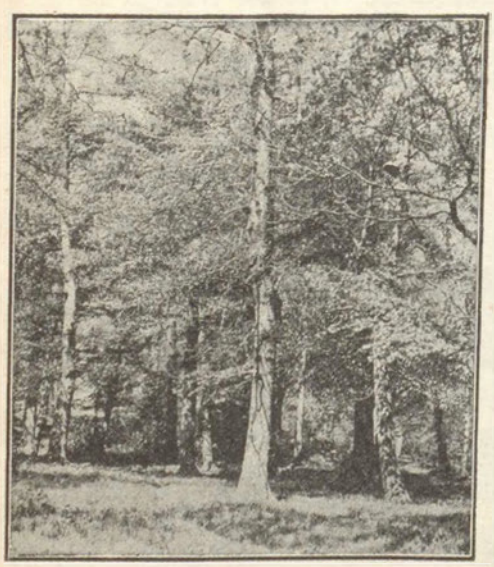
Employed at indoor work in factories, 50.7 per cent; clerks and travelers, 13.3 per cent; mechanics, carpenters, bricklayers, and occupations not admitting of exact classification, 36 per cent.

The scheme once launched and the village having become an accomplished fact, the next question to be answered was how to secure its perpetuation and extension. It was eventually decided to establish a trust, which should hold and administer the property in accordance with conditions embodied in the Deed of Foundation, and this was accordingly done, the property being transferred on the 14th of December, 1900, to the trustees, Mr. Cadbury surrendering all private interest in it, both as regards capital and revenue. The income, whether from house and farm rents, ground rents, or other source, is now received and administered by the trustees, and the deed of trust enacts that, after making full provision for repairs and maintenance, it shall

The Shopping Center, Postoffice and Store

On Linden Road. The Two Cottages in the Center Are the Cheapest Type Built in Bournville. They Rent for About $1 Per Week Each

be employed in laying out the estate, building houses, and in purchasing other estates, either in the neighborhood of Birmingham or elsewhere, to be developed in the same way as Bournville. The present area of the estate is 502 acres, and the value of the gift was about $1,300,000.

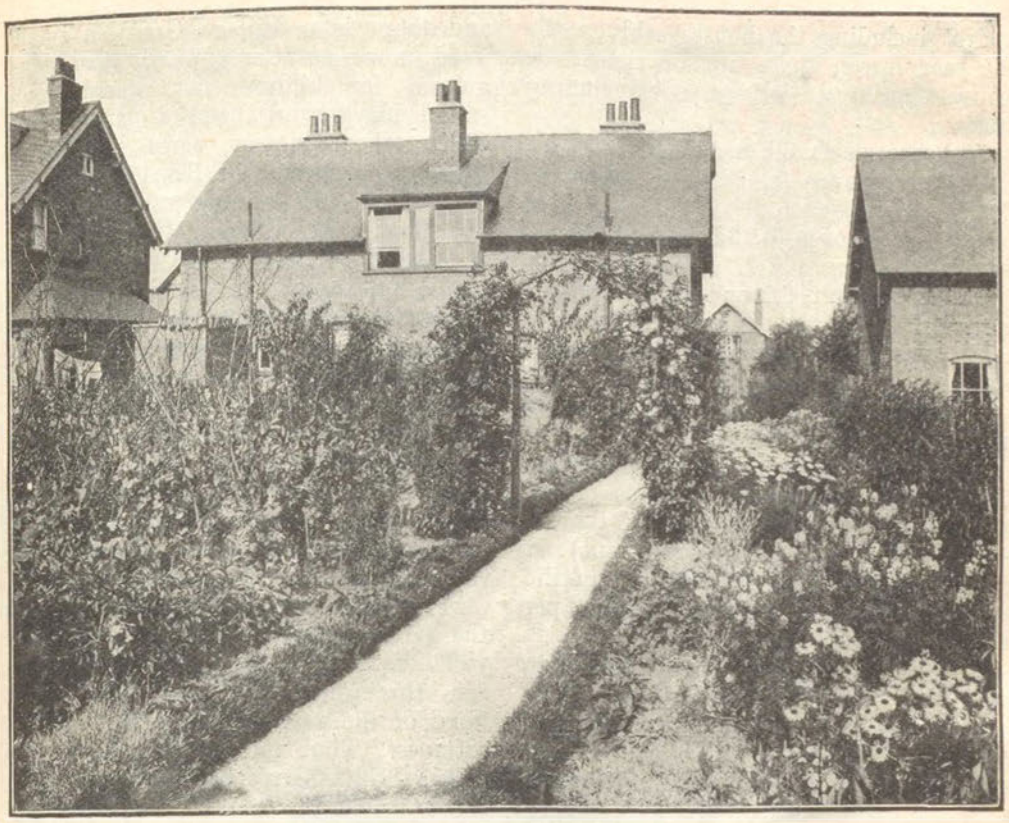


A Bit of Nature in the Center of the Village

The Deed of Foundation contains many valuable suggestions, but, as is stated, they are "given by way of illustration only, and not to limit the trustees' discretion." The trustees may lease, underlet, or sell land, develop and prepare it for building, borrow money, invest funds, give land, or erect buildings for places of worship, hospitals, schools, libraries, and other public institutions, the single provision being that all such institutions must be so organized as to exclude sectarian influences and be so conducted as to avoid denominational jealousy.

The origin and purpose of Bournville having been thus outlined, a description should be given of the village as it may be found today.

Care has been taken in laying out Bournville that it shall be picturesque as well as healthful. The site was naturally



Flowers and Shrubs Instead of Unsightly Board Fences

good, the ground being undulating and well wooded. Where possible, the forest trees have been preserved, and a large number of young trees have been planted. The cottages are semi-detached, or in blocks of three or four. Long, straggling extensions at the backs of the cottages have been avoided, they being in almost all cases remarkably compact, and the architects of the village have endeavored to avoid monotony by introducing great variety of treatment. There are about six houses to the acre, inclusive of roads. The majority of the houses have two sitting rooms, a kitchen, three bedrooms, and the usual closets and baths. There are others with one large living room instead of the two smaller ones, and a few cottages have but two bedrooms. There are a few houses of a larger type. Some of the homes have bathrooms with hot and cold water, but the majority, for the sake of economy of construction and consequent lower rent, have the bath in the kitchen or scullery. The baths are sunk either in the floor and covered with a trap, or set at the side of the room and fitted with a lid, so as to form a table, or arranged so as to work on a hinge and shut up into a cabinet, the latter being the most satisfactory device.

Maryvale Road, Showing Corner Treatment

Not including the houses sold on the 99 year leases, there are in Bournville houses renting as follows, not including taxes:

19 houses at 4s. 6d. per week.

80 houses over 4s. 6d. and up to 5s. 3d. per week.

119 houses over 5s. 3d. and up to 6s. per week.

83 houses over 6s. and up to 7s. per week.

69 houses over 7s. and up to 8s. per week.

98 houses over 8s. per week (including shops).

Gas, water and sewers are supplied by the city of Birmingham, the rates being about 6s. 4d. for each pound of the assessed value (exclusive of water rent). It will be observed that the majority of the cottages rent for less than $1.50 per week.

The average garden space allowed to each house is 600 square yards. The gardens are laid out by the estate gardeners when the houses are bulit, so that when a tenant takes a new cottage he finds the garden already prepared, instead of having to begin by breaking up uncultivated land. Lines of fruit trees—pear, apple and plum—are planted, and these, besides yielding a good supply of fruit, form a pleasant screen between the gardens. As a rule, the tenants take a keen interest in their gardens and cultivate them with great success, raising both vegetables and flowers. In addition to the cottage gardens there are several allotments, which are eagerly sought after, not only by Bournville residents, but by the inhabitants of neighboring villages as well. Two professional gardeners, with a staff of men, are in charge of the gardening department, and are always glad to give information and advice, but after the gardens have been laid out in the first place, each tenant is responsible for the cultivation of his own.

The roads in the village are 42 feet wide, and are planted with trees. The houses are set back at least 20 feet from the roads, so that there is a space of 82 feet from house front to house front.

In addition to the ample gardens, care has been taken to preserve open spaces, and there is a Village Green, a small wood known as "Camp Wood," two playgrounds for children (not reckoning the school playground), and a park. Altogether about sixteen acres have been thus set apart out of the 118 acres so far laid out for building purposes. "Ruskin Hall," the Village Meeting House, and the Elementary Schools are the only public buildings so far erected or needed.

Although the village of Bournville is young, there are 609 houses already built and occupied, and new cottages are being erected as rapidly as possible. There is a great demand for houses, new ones being let long before they are completed. Tenants rarely leave unless they are removing from the district altogether.

The gardens and allotments are highly valued, and very successfully cultivated. Careful tests to determine the value of the garden produce shows an average net yield of 1s. 10d. per week for each garden throughout the year—about one-third of the average weekly rent for the cottages. Thus the gardens, while providing healthful recreation for the cultivators, yield, as a result, a wholesome fruit and vegetable diet for the households, effecting a no small economy.

One of the most interesting features of Bournville is its village council. The members, whose services are rendered voluntarily, are elected by the householders. Through the council arrangements are made for the co-operative purchase of plants, shrubs, and bulbs in large numbers; gardening tools of the more expensive kinds are let on hire; a loan library of gardening books has been formed; also a gardening association, with competitions and regular inspections of gardens. The council also manages the Village Flower Show, the Rose Show, the Chrysanthemum Show, and the Annual Fete for the children, which latter includes a Maypole Dance and a pastoral play by the children. The council also nominates two of the School Managers, two members of the Ruskin Hall Committee, and manages the Village Bath House, the Children's Playgrounds, and the park.

It is of especial interest to note what effect residence in such a village as

Bournville has on the vital statistics. Death rates per 1,000 averaged for six years, ending 1906, were:

Bournville, 7.4; all England and Wales, 15.9.

Infant mortality per 1,000 live births:

Bournville, 78.8; all England and Wales, 134.4.

It is, of course, difficult to say much concerning the moral and social results, but that they are beneficial there can be no reasonable doubt. The rural surroundings, the attractive and healthful homes, the freedom from incentives to vice, the absence from the monotony of long rows of shabby houses, the light and pleasant occupations made possible by the gardens —all these things must have effect, which, though it cannot be tabulated or recorded in statistics, is none the less real and lasting.

But Bournville may be said to have demonstrated—

That, in England at least, there is a great demand for houses with gardens and rural surroundings, notwithstanding the absence of many of the attractions of town life and the fact that residence in such houses may involve a four-mile journey to work in the morning and a similar journey back at night.

That, if given gardens, men will cultivate them, and that the health and wealth of the village are largely increased thereby.

That the initial planning of the areas is of the utmost importance.

That by such a scheme it is possible to reverse the townward drift of population.

That it is financially possible and practicable.

STATION AND WORTH

Eugene C. Dolson

The stamp of worth and manhood high
Has never yet been gained by place,
Nor aught of true nobility
The loss of station can efface.

The Coming Of A New Medical System

by Thomas H. Cuyler

THERE is nothing more important than health; and yet there are few things in life that are dealt with in a more bungling manner. Everything we undertake demands health if the desired results are to be secured, and those two things that are indispensable to the life worth while—peace and happiness—are possible only where there is perfect health.

In trying to make the most of life and the powers we possess, we find the absence of health one of the greatest obstacles; and modern psychology has demonstrated that no faculty can do more than one-half of what it is normally capable of doing when the general health is deficient. This makes the subject extremely important, both to the individual and to the community. For does not every individual have a perfect right to the full use of all his faculties? Are we not all entitled to as much as we can possibly accomplish? And is it not the privilege of the community to expect all of its members to render the greatest and best service within their power?

We admit all this, and we know full well that these are some of the ideals for which the best minds of every generation have worked, but if these ideals, as well as other ideals are to be realized, we must have health.

In the present age idealism has taken new shape and form, and it is not only becoming practical, but is fast becoming a necessary part of human existence upon this planet. The ideal life is the life we all desire to attain now and we no longer think of such a life as sentimental nor as merely poetic. We now realize that ideal living and common sense living are synonymous terms. Therefore we have decided that we simply must have the ideal.

But again health is necessary. Picture the ideal in all of its many attractive forms and if you omit health, all that attractiveness disappears completely. We realize therefore that the attainment of health is more of a necessity now than it has ever been before. In the past we thought that this world was a vale of tears and that illness was sent from God, but now we know that this world is a possible paradise and that God sends health every time; disease never. This is our new conception of the matter and upon this conception we are determined to build a new heaven and a new earth right here and now. It is a beautiful dream, this new purpose with which we have inspired life upon this planet, and it is a dream that can be realized; but we must have health, both for the individual and the community if this dream is to come true.

Present Systems Deficient

Accordingly we are determined to find methods that can produce health in the most perfect and the most complete degree. But as we look about and examine the modes of healing now in vogue, what do we find? We find a number of medical systems more or less antagonistic to each other, each one claiming to be the most scientific, and in many instances being more concerned about proving its own superiority as an exact science than in proving through actual results its superiority as a power to heal the ills of man.

All of these systems have merit, but all of them have limitations as well. They

all cure and they all fail to cure; and which one can show the highest percentage of cures is an interesting fact that has not as yet been ascertained. The result, however, that any one system may secure in any particular case, does not determine the real value of that system, nor does it prove, if applied to all the systems, that the public is being properly served. The man who gets results from any one system becomes enthusiastic about that system, which is natural, and he hails his favorite as the best of all; thus, as all the systems produce cures, they all have their enthusiastic followers, which tends in a measure to prevent the medical art from becoming an exact science.

In like manner every physician admires his own system the best, principally because he is familiar with the result his own system has produced; and as all physicians are more or less in this same frame of mind, they all look upon their own as the one especially entitled to public favor and patronage.

In the past every medical system tried to prove that all other systems were failures, and upon this prejudice continued a warfare that, in many instances, received more attention than the healing art itself. This prejudice, however, is fast disappearing. Nevertheless, we have practically the same conditions with regard to the medical systems in general and their efficiency as curative agents. But what is the effect upon the public of the present state of things in the medical world?

As important as we all realize health to be, the public is receiving treatment that is anything but scientific, and the amount of unnecessary suffering that is going on in the world is certainly enough to make a rock shed tears.

In the first place consider the expense of the average man or woman in search of health. We find that getting well, yes, and even the mere attempt to get well, is extremely expensive. As a rule the average patient has tried a score of physicians and methods before securing results; but in many instances did not secure results.

It has been stated that seventy-five per cent of the people we meet who are apparently well, are suffering from some chronic ailment that regular medical systems cannot cure, and in most instances these people have spent so much on medical experiments that they cannot afford to try anything else. Those, however, who can afford to try something else frequently hestitate, as the criticism that is going on among medical systems makes the average man hesitate to experiment further.

Expensive and Misdirected

The average sufferer, as we all know, goes from one system to another, spending his all in many instances, giving money without getting anything in return. Then finally he happens upon some treatment that gives relief, and he regrets that he did not try this in the beginning. How much time and money he could have saved if he had done so, and how much pain and misery he could have avoided; but there was no one to tell him what kind of treatment he needed. Some one should have known. The first physician he went to should have known. That is what physicians are for, to give each patient at the outset the treatment required.

That golden day, however, has not arrived, and so each patient must hunt for the cure as he hunts for a needle in the hay stack, until he finally gets what he needs. For if he tries everything, he will surely find something to reach his case before he gets through the entire list. But is that scientific? Is it even humane? It is neither. That something radical must be done in the matter is therefore so evident that even the blind must be able to see it; and that something is the formation of a new medical system.

In the formation of this new system, there are two facts to be considered. The first is that all the systems now in vogue have merit and that methods can be found in each that could be adopted with profit by a complete system. The second is that there are many methods in our medical systems that have not been thoroughly tested and which, if tested,

would possibly be found to contain remarkable curative power. In the formation of the new system, therefore, these two facts should be taken as the guides, so to speak, in working out what we have in view.

The first step would be to test all the methods employed by all the medical systems in vogue today and to lay the foundation of the new system by adopting every method, from whatsoever source, that proved itself to be efficient. After this had been done, a thorough test would be given to all methods that may have curative power, and this would be followed by keeping the doors of the new school open to every new method that might be discovered any time in the future. When such a system had been given shape and form, the graduate of the new school would be equipped to apply in his treatment every efficient method known to-day. And he would also be able to know what method every patient would require. When a patient came to him, he could tell him, almost invariably, what treatment to give, so that if there were any cure at all, that patient would be cured through the first method applied, and would not have to go the rounds of experimenting with this, that and the other, as is the case to-day. Sometimes the physician of the new school might apply several methods to each patient as conditions seemed to require; and those physicians who found themselves especially successful with a certain method or group of methods, could specialize along those lines, though all physicians would belong to the same broad school, and would work in perfect harmony for the one purpose—to give health to all in the least time possible and through the first methods applied.

The New System

That such a system would reduce human suffering to a minimum is evident, and that it would solve the problem of health, both for the individual and the community is also evident. But going further into the subject, of what would such a system necessarily be composed?

When we examine the different medical systems of to-day and also examine the requirements of the different classes of people with respect to health, we come to certain definite conclusions as to what the foundation of such a system should be. In the first place, it should be equipped for the use of all those medicines that are known to be efficient, either in assisting some of the processes of nature, or in producing certain necessary chemical changes, or in supplying the system with certain ingredients that are lacking.

We know that medicine can do all of these three things, and there are cases where either one of these three things can be effected only through medicine; so, therefore, the new school would have to practice medicine to a certain degree. The use of medicine, however, would not be extensive, as it is known even to-day that the majority among those who are ailing do not require medicine; but for those who do require it, the new system would have to supply it; and every broad-minded man or woman, whether he believes in medicine or not, must admit that there are certain cases that cannot be cured in any other way.

The new school would also be equipped for the practice of surgery, not for the purpose of performing operations, but principally for the purpose of dealing with injuries. Surgery is an absolute necessity at the present time, but even old-school physicians admit that ninety per cent of the operations performed are unnecessary.

The new surgery would aim to repair the body as required, and not to deform the body; though wherever operations were absolutely necessary, the new-school physician would be equipped for the task.

Another field into which the new school would go for some of its methods is that of Osteopathy, and every new-school physician would be able to give such treatments to those who could be helped in that manner. That the science of modern Osteopathy is exact we do not claim. As to that, we have nothing to say, one way or the other; but it is curing its tens of thousands, and has great virtue. It is not complete, however. It cannot cure everything, though

it is not limited to certain special ills of the bones and the muscles, as many suppose. A large percentage of the chronic ailments found to-day can be cured, or greatly helped, through osteopathic treatments, and there are many acute ills that respond almost instantaneously to its methods. Personally, I have known of a number of cases of la grippe to respond almost instantaneously to the osteopathic methods. Some of these cases were in the early stages, others in later stages. And for the ills of the digestive organs, the same treatment has proved admirable in a vast number of cases.

But there is one group of ailments that we would think Osteopathy could not reach, and that is those of the throat. It is a fact, however, that a number of our leading singers, actors and public speakers now employ Osteopathy to keep their throats and voices in condition. They have discarded the old-school throat specialist, with his gargles and atomizers, and are well pleased with the change.

How Most Ills Are Cured

There are a number of diseases that disappear readily when the bones, the muscles and the nerves are adjusted, and when the circulation is made full and strong throughout the human body; and the osteopathic treatment will do this. Therefore, what virtue it may possess will be adopted by the new system; though some other name, if any name at all, will most likely be employed for that form of treatment.

In this connection, however, the new medical system would not become a helter-skelter combination of the systems now in vogue. It would simply test all methods employed to-day, discard the useless ones, and adopt the efficient ones, and with these efficient methods would proceed to take care of human health.

In the new school, Psychotherapy would occupy a promient place, because all intelligent people now realize that the mind exercises a great deal of power over the body; and it is the duty of the physician to control and direct that power for the good of the patient. What is the use of giving medicine to the body when the action of the mind is such as to counteract the good effect the medicine might produce? And yet physicians are daily pouring medicine into thousands of stomachs, ignoring the fact that the state of mind of those patients will interfere directly with the effects they expect to secure through their medications; but there is no further excuse for such bungling work.

The first thing for the physician to do is to get the mind of the patient to help the cure. Then give medicine, if necessary, to help nature produce the cure. The mind will act in the case any way, and the mental action will either be favorable or detrimental. But it can be made favorable in every case if the physician knows how to direct the mind of the patient during his attention to that patient. There are many that suppose that the healthful actions of the mind will not harmonize with the curative actions of the medicine, but such a conclusion exists only in the imagination of those who do not know any better. When the medicine aims to help nature, it works in harmony with nature; and when the mind aims to help nature, it works in harmony with nature. So, therefore, there are three agents working together trying to restore normal conditions.

If you take medicine to tone the system it will help immensely if you believe you are getting well; but if you fear that you are getting weaker, no tonic can help you much. The same is true with regard to all actions of the mind in connection with the actions of any medicine that may be taken into the system. The mind can help the medicine and the medicine can help the mind, provided that medicine works in harmony with nature; and nothing should be taken into the system, either as food or medicine, that does not.

In every case, the physician should aim first to get the mind of the patient right, and he should know what mental attitude is necessary in each patient so as to secure perfect co-operation from the mind of the patient. Then he should apply what other treatment the case

might need for a speedy recovery, and in most cases he would be remarkably successful.

Physical and Metaphysical

In the new school, those physicians who found themselves especially adapted for Psychotherapy might specialize in that field, though they would in every case be equipped to supplement other methods should the case so require. Psychotherapy, however, would not necessarily pass under that term. Nor would it be a separate form of treatment, as a rule. It would simply be a necessary part of the treatment of each case, because the new-school physician would aim to combine everything harmoniously, both physical and metaphysical, in producing the speedy recovery of the patient.

The new system would embody everything that has virtue, in nature-cure methods, in hygiene, in dietetics, and in everything else known to possess curative power to a sufficient degree to be worthy of application. But it would not, on this account, become complicated, because it would employ only those methods that possessed exceptional virtue. It would not experiment with the patient; it would not employ questionable methods, nor methods that are very uncertain as to results. It would eliminate the useless, the superficial and the ordinary, and concentrate only on the best that could be found everywhere, regardless of previous use. The new system would be physical and metaphysical, physiological and psychological. It would deal with the whole man and would aim to make everything in the nature of man—his mind and his body, work for his health.

But the question is, are we prepared for such a medical system? We certainly are. Prejudice is disappearing and the majority among scientists and thinkers in general are more desirous for results, regardless of the method, than they are for the perpetuation of any particular system or school. Every sick man is willing to try anything to get well, but he is beginning to object to the idea of having to go the rounds, taking treatment after treatment from a dozen systems, losing time and money and spending most of his days in suffering, before he finally gets relief. The patient of to-day expects his physician to tell him in the beginning what treatment is required. He wants to know how to get cured in the least time possible, and without experimenting with every method known in the medical world.

But the physician of to-day knows only one method, so, therefore, he cannot possibly know whether his special method is the best for the patient or not. If his method fails, the patient is forced to try something else, and will have to stand the expense as well as the loss of time incurred through the experiment. If every physician knew the merits of all methods known to-day, and was equipped to apply them all as required, he could tell the patient in the beginning what kind of treatment to take. Thus the patient would receive the proper treatment from the very first day and would get well without having to try anything else.

The New School Physician

The majority of modern physicians are fast coming to the same conclusion. They are beginning to recognize the virtues that other systems possess, and most of them would hail with delight the coming of some medical system that would embody everything that is helpful to the health of man.

But would we demand too much of the physician by expecting him to know how to give treatment through all efficient methods? We certainly would not. That is his business. He should know all efficient methods. If he has not sufficient intelligence to understand them all and apply them all, he has no right to practice that profession. Let him go and do something else.

However, the new-school physician would be required to know only efficient methods. He would not be required to waste time with methods that have very little virtue, and it would be the busi-

ness of the medical schools to test all new methods, so that the best might be given out to the entire profession each year.

This plan would weed out a number of men who were never intended for physicians, and it would give the future physician a much higher position than he occupies now. He would be a physician in the largest sense of the term. He would know all methods; be able to apply all methods, and he would be nothing less than an expert in his field. His word would go ten times as far as it does now, and the public would give him a measure of admiration and respect that even the best of modern physicians can never hope to secure.

The recompense of the new-school physician would be larger, because, through the new plan, merit would have a better chance to win; and he could ask considerably more for his services because no patient would be required to spend a fortune on inefficient methods before he finally secures results. He would get the right treatment in the beginning, the exact treatment his condition required, and he would be happy indeed to pay a larger fee. In fact, this plan would make it more profitable for the physician and far more economical in the long run for the public.

Realizing the immense advantage of adopting such a system, what would be the simplest way to make a beginning? There are various ways; two in particular. One of these would be for the leading medical schools of the best systems in vogue to co-operate in transforming those various systems into the new system; and there are tendencies at work in nearly all schools at the present time that are working silently but surely in that direction.

A New Medical University

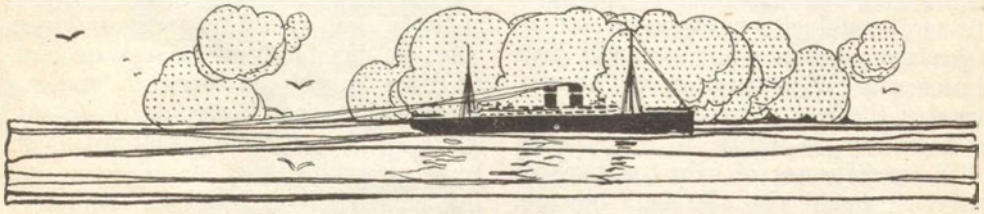
Another method would be for philanthropists who are broad minded and wide-awake to establish a new medical university, and begin by testing thoroughly all the known methods of cure, and then proceed to teach to students the most efficient methods found, physical and metaphysical. As these students graduated, they would be welcomed everywhere with open arms, and they would be assured of a large practice from the beginning. For the public is certainly tired of going the rounds from one method to another. The cry to-day is "give us some physician who knows every method that has virtue, so that he can give us what we require without our being compelled to experiment."

This new university, however, would not confine itself to the testing of known methods, but would proceed to experiment on the most extensive scale along all lines in the physiological and psychological fields. It would aim to work out a system of healing that would embody everything that can be found having curative power, and it would make a point of dealing with the metaphysical in the same thorough scientific manner as the physical. Whenever anyone outside of the profession might make a discovery in the realm of healing, this university would test the discovery; and, if found efficient, it would be given to the medical profession at once. The discoverer, of course, would be rewarded, the details of which could be arranged as such occasions demand. This new university would be constantly on the alert for new methods of healing and would not wait until the public demanded the new methods, as is usually the case now, but would test those methods at once and give them to the public at the earliest possible moment.

If such a university could be founded in the very near future it would have no difficulty in winning a greater prestige within a very short time than any medical school or university of whatever nature, enjoys to-day. Such a school would win the favor of the public so completely that all other systems would shortly pass away. The soul, so to speak, of each system in vogue to-day would have to come into the new school, and as the empty shells would only remain, the older systems would naturally pass out of existence. Those physicians who would wish to continue in their practice would thus find it necessary to adopt the new system and enroll as mem-

bers of the new school which they could do at little expense and with no loss of time.

The foregoing is a brief analysis of this most important subject, and though many may misconstrue some of the statements made, on account of their brevity, the majority, both among physicians and the general public will realize at once the immense advantage of such a medical system as here proposed. They will also realize that there could be no real obstacle to interfere with its immediate inauguration, for the time for such a movement is certainly ripe. Science along all lines has advanced sufficiently to formulate a medical system that will cover the field—that will include all efficient methods—that will deal with the whole man, mind and body, and that can give health to the vast majority in the least possible time.



MASTER OF THINE OWN

By

Henry Walter Morgan

Be the master of thine own:
Sleeping, waking, shade or shine,
Storm or calm or love or hate,
Learn the lesson, line by line:
There's no outer force of hate—
Seek the cause within thine own.

Be the master of thine own:
Grasp the gifts the Father gave,
From His great, unstinted store;
Search no longer, earth or wave,
Thou wilt find a richer shore,
In thine undiscovered own.

Be the master of thine own:
Climb beyond the crass conceit,
That would rule but surface things;
There lies nought to grasp or greet,
Save what from Destruction springs—
Learn to reign within thine own.

Be the master of thine own:
Turn the troubled, aimless tide
Of thy passions, pulsing strong;
Into channels deep and wide,
Where their surging streams belong,
And they'll bear thee to thine own.

Be the master of thine own:
Set thy Finer Forces free,
Bid them wake and build anew;
From the low to high degree,
On the bedrock of the True—
Thus thou'lt reach thy crowning own.

GAINING SELF-CONFIDENCE

By

ANTON J. KEHREIN

IN the world there are, and always have been, two great classes of people whatever their creed, faith or race may be. In brief, these classes consist of those who create circumstances and those whom circumstanees create. The distinction is not always marked, but it exists nevertheless, and has always been recognized by thoughtful writers.

Naturally, the successful people in all lines are the ones who are strongest in creating circumstances, but this ability, natural in some people, must be acquired by the many, and precepts will be of no material assistance unless an actual method of gaining self-confidence can be given.

Many of these people *know* there must be some way to gain the vital power of initiative and "push." They work along by hard plodding, with the highest principles, ideals and ambitions, and wonder vaguely why they do not advance faster. They see people whom they know to have less ability than they, forge ahead carrying everything before them, while they still plod along in the old way. They read the best literature. They see the daring deeds of coolness and aggressiveness performed by their fellow men and they wonder why they cannot do these things. Sometimes a momentary inspiration prompts them to do some daring thing, and they spend days wondering how they could do it, and fearing some dire outcome.

The man who thinks about these things is on the road to better things. It is the man who, finding himself among those whom surroundings and circumstances create, takes no thought and makes no effort to get out of that class, who is really to be pitied.

If you are among those whom environment has made, and have a desire to be among those who make environment, it is an indication that you belong in the latter class, and until you get into that class you will be like a fish out of water —gasping for the life you know exists, but unable to attain it.

It is really only a small part of your personality that is engaged in this struggle for self-confidence. You will find if you analyze the forces engaged in this strife, that they are composed of emotions and desires, with very little of the will power, which last is the life of self-confidence.

The first thing to do is to give up struggling, not by any effort to stop, but by simply letting go of yourself. As long as you keep up the struggle, you are using the energy and power which would build up the force you desire, to tear it down.

Take a few minutes and realize that your real self is, as it were, shut in a kind of cellar, and this struggling is like standing on the trap door, and trying to pull it open with your hands. Get off the door for five minutes, and let the full force of your own personality make itself felt. Let every muscle go, not by any effort to let go, but by making no effort to hang on.

Be perfectly at ease in your mind, and let the same thought follow the nerves all through the body. Don't try to send

it there; just let the feeling of perfect peace and the thought of the strength of your own personality follow the entire network of nerves, for it will do so if unhampered by any mental effort.

Having done this, you will find to your surprise and delight, that you possess an amount of vigor and vitality hitherto undreamed of. You are, for the first time, possibly, aware of the vast depths of your real self, free from the struggles and fears that have constantly beset you in the past.

One reason why you have not progressed more rapidly in your chosen work, whatever it may be, is the fact that you have been thinking negative thoughts, that is, thoughts with the element of fear in them. In other words, your desire for success has been clashing with the reasoning powers of the conscious mind which naturally deals only with the tangible results of the present moment.

In this struggle the immense resources of your own personality have not come into play, and cannot until you will let go of yourself. If you will do this your fears will vanish. Indeed, you will be unable to think positive thoughts until you have found the mastery of calmness.

Every thought born in struggle has the element of fear in it, and that means that the thought cannot accomplish all the good that lies in it. The powerful thought and the powerful desire have no fear in them, but are absolutely positive in character, the fear being overcome by the consciousness of the almost unlimited reserve forces which really form the basis of all desirable accomplishments.

Any kind of fear always causes more or less nervous tension. If you have once attained the freedom from fear, as described in the foregoing paragraphs, keep in that attitude of mind at all costs. If you find anything disturbing the harmony of your mind, just drop the thought of that thing at once. If you have any difficulty in doing this the following may help you.

Draw a deep breath and as you exhale slowly try to feel that the cause of your anxiety goes out with the air you breathe out. You have to a certain extent experienced this in sighing. Whenever you sigh there is a certain sense of relaxation which you experience, but your fears prevent nature from accomplishing what it is trying to do. The next time you sigh let the effect of the sigh continue till you feel its effects to the very tips of your toes and fingers.

This method of procedure persisted in will also be found very effective in curing nervousness of all kinds, as the writer has discovered by experience.

In acquiring these mental attitudes described above, your ambitions have been for the moment lost sight of, but they will begin to return, and you will find that they have assumed a positive form. The statement of your mind is no longer the weak "I wish I could do so and so;" "I would like to be thus and thus;" but it is the vital and energetic, "I am going to do so and so;" "I am beginning to be thus and thus." If you desire success, let us say, for instance, in the line of music, you will feel that the music is something within you, and your studies are for the means of expressing what is *within* you, and not the acquirement of something external, and you will feel like working because you know every effort will count.

Perfect relaxation must first be obtained that we may be aware of the powers of our own being. We have ceased to support with our nervous energy the old conflict between our desires and our fears, and it has collapsed for want of material. We are now free to build up the personality we desire.

Heretofore you have been struggling to make your character noble, to make your life pure, to "do things," but you have felt that you have accomplished very little. You have struggled to accomplish much, but somehow or other the efforts have been seemingly useless, *just as you feared they would be.*

If you have succeeded in relaxing perfectly, you will begin to feel your own personality as you now feel the person-

ality of those whom you have so greatly envied. To strengthen that personality and to keep it dominant is the key to the power which you desire, because the more you feel it, the more other people will feel it, and you will be able to command in them what you desire.

The first thing to remember is to do nothing impulsively. This does not mean to crush your impulses, but to make them the deliberate actions of your will. Self-confidence is based on will power, and just so far as the active will controls our actions we will be self-confident. Whether you walk or swim or run, let each step and stroke be at the direct command of your will, and not mere mechanical action, the result of repetition. At first you will have to think about this, but later on your will find that it "thinks itself" and carries energy and vitality with it. The reason why people benefit more from exercise than from mere physical labor is the fact that they take the exercise for the purpose of physical development, and the brain rules the muscles and develops them accordingly. Therefore you should make every action the result of deliberate intention.

The same principle will hold good in developing the technical side of any art. Take, for instance, piano playing. Miscellaneous exercises, easy or difficult, will not give the desired result until the pupil is impressed with the idea that each note must be struck as an effort of the will.

Almost anyone can learn the fingering of the scale, but until the will rules the action of each individual finger the technique will not be perfect or as near perfect as human limitations will allow. But if the pupil fixes in his mind the thought that each note is to be played with the deliberate motive of gaining technical skill, practicing will become a pleasure, because the pupil can feel that every bit of work counts.

These examples could be multiplied indefinitely, but the foregoing is sufficient to illustrate the point. The people who need these suggestions are thoughtful people, too thoughtful in fact, and there is no need to go into further detail.

One thing, however, may not be quite clear. The first thing we mentioned as necessary was absolute relaxation, and the next thing is the absolute use of the will in governing our actions, and unless you have thoroughly grasped the ideas given above this will seem paradoxical. In other words, this is just what you are doing now, you will say.

The explanation is simple. You have been mistaking emotions, desires and feelings as manifestations of the will. You are very "firm" or "obstinate," as you or your neighbors describe you, but that does not mean that you have strong will power. The reverse is more likely to be true. Firmness of the obstinate kind is passive, like stagnant water, but real will power, the kind that makes self-confidence, is like the still waters, that run deep. There may not be much motion evident on the surface, but it is there, nevertheless.

Up to this time you have permitted your desires and emotions to rule you. If you will permit those emotions and desires to leave you, as they will if you will relax perfectly, you will find a perfectly active and healthy will ready and waiting to take charge of and direct things.

The emotions, desires, ambitions and feelings may return, and probably will, but you will not fear them. You will feel yourself their master now, and they are your servants, as the maker of the mind of man undoubtedly intended them to be.

If you will develop your active will power you will find yourself stronger than any set of circumstances in which your lot may be cast. It will not be the work of a moment or the work of a day, but you can experience enough of the truth of the suggestions given in that time to create a desire for more of power that will come to you.

This little suggestive talk has been made along general lines by one who has "gone through the mill" and knows both sides of the question. In condensed form the suggestions can be summed up as follows: Relax perfectly to find yourself, and the use your latent will power to express the self you have found.

MOTHER'S HEART OF GOLD

By Edwin Hurlbut

I HAVE viewed the lofty mountains
With their crown of crystal snow;
I have mused upon the sunset
In the even's crimson glow;
I have gazed o'er waving grain-fields,
Where the light and shadow chase—
But in beauty naught can rival
The sweet smile on mother's face.

I have heard the gentle ring-dove
Cooing softly to his mate;
I have watched the youthful lovers
Trysting at the orchard gate,
Seen the father greet his children
With the tenderest caress—
But the love that naught may sever
Lies enshrined in mother's breast.

When the mocking-bird was singing
I have listened with delight,
And have caught sweet strains of music
Wafted on the breath of Night;
I have heard the mighty organ
Bid the soul of man rejoice—
But no melody has touched me
Like my mother's gentle voice.

I have read the fabled story
Of Aladdin's countless gems;
Priceless jewels glow and sparkle
In the royal diadems,
Wealth of vanished kings and empires
Is a theme that ne'er grows old—
But whose pen may write the value
Of the mother's heart of gold?

ESPERANTO

A Practical Course Of Instruction In The International Language

by

IVY KELLERMAN A.M. PH. D.

ESPERANTO NEWS ITEMS—The Hon. John Barrett, the Director of the International Bureau of the American Republics, has recently been elected to, and has accepted, the presidency of the Esperanto Association of North America. According to precedent, Mr. Barrett will be the presiding officer of the Sixth International Esperanto Congress, which meets next August in Washington, D. C., unless the Conference of American Republics in Brazil should require his presence. The acquisition of Mr. Barrett will mean much to the cause of Esperanto, for not only will the connection of his name with the association have a great deal of influence, but it is well known that Mr. Barrett is active and energetic in any matter in which he is interested. The Esperanto Association of North America is the general propaganda organization for all English-speaking North America, including Hawaii, Porto Rico, and the Canal Zone. The Central Office is in Washington, D. C., and in a great many states there now exist strong district branches. Among these are the New England Esperanto Association, whose office is in Newton Centre, Mass., the Pennsylvania Esperanto Association with headquarters in Braddock, the Maryland Esperanto Association with a secretary in Baltimore, the District of Columbia Federation, the Esperanto Association of North Carolina with its secretary at the A. and M. College, Raleigh, the West Virginia Esperanto Association with a secretary in Moundsville, the Indiana Esperanto Association, Illinois Esperanto Association, Iowa Esperanto Association, Nebraska Esperanto Association, Oklahoma Esperanto Association, Colorado Esperanto Association, Idaho Esperanto Association, Esperanto Association of Southern California, and the latest being formed as this goes to press is the Hawaiian Esperanto Federation, whose secretary is Mr. R. S. Norris, Manoa, Honolulu. Any of these District Secretaries or the General Secretary in Washington is ready at any time to give information concerning the international language without any charge whatever.

The Esperanto Association of North America, like the national associations of other countries, gives examinations in Esperanto and grants diplomas of proficiency in the language. If the readers of PROGRESS will follow carefully the lessons as given from month to month, they will be able easily to pass the necessary examination for the acquirement of one of these diplomas.

In Washington, D. C., regular classes of instruction are being conducted two evenings a week in the High School. The first class was started on the 3rd of January, another class the following week, and by February 1st there were five classes with preparations made to open new classes within a fortnight. In the Department of Agriculture among the scientific men Esperanto has taken a strong hold and there are three classes being conducted there, which are free to government employes. In and about Washington are numerous other classes, clubs and societies taking up Esperanto, and the Capitol now bids fair to be an Esperanto city before long.

LESSON II.

Personal Pronouns.

17. Words like "I, you, he," are called personal pronouns. The personal pronouns in Esperanto are:

	Singular	Plural
First person:	*mi,* I	*ni,* we.
Second person:	*vi,* you	*vi,* you.
Third person:	*li,* he	
	ŝi, she	*ili,* they.
	ĝi, it	

(There is another pronoun *ci,* thou, used occasionally in solemn style, as in the Bible, in poetry, etc., and (especially among Europeans) for somewhat intimate or familiar address, like German *du,* French *tu,* etc. As far as a practical knowledge of Esperanto is concerned, this pronoun may be ignored.)

After prepositions (See 14) the pronouns *mi, ni, li, ŝi, ili,* are translated *me, us, him, her, them,* respectively.

La knabo estas apud mi, the boy is near me.

La tablo estas inter ni, the table is between us.

Mi sidas inter li kaj ŝi, I sit between him and her.

Vi estas apud ili, you are near them.

CONJUGATION OF THE VERB.

18. The use of the personal pronouns in regular order as subjects of a verb is called the conjugation of the verb. The conjugation of *estas* in the present tense (10) is as follows:

mi estas, I am.
vi estas, you are.
li (ŝi, ĝi) estas, he (she, it) is.
ni estas, we are.
vi estas, you (plural) are.
ili estas, they are.

ACCUSATIVE CASE OF PRONOUNS.

19. For use as the object of a verb, any personal pronoun may be put in the accusative case by addition of the accusative ending *-n* (12):

Mi vidas vin kaj ilin, I see you and them.
Mi trovas ĝin apud vi, I find it near you.
Ni vidas lin kaj ŝin, we see him and her.
Ili vidas nin, they see us.

QUESTIONS.

20. Unless a question contains some directly interrogative word (like "who, why," etc), the fact that the sentence is a question is indicated by placing the interrogative adverb *ĉu* (literally *whether*) at its beginning. There is consequently no need for inversion of order, as frequently necessary in English, and no need for any word like English "do," "does," to introduce the verb:

Ĉu vi vidas la knabon? Do you see the boy?
Ĉu la birdoj flugas? Do the birds fly?
Ĉu la viro marŝas? Does the man walk (Is the man walking)?
Ĉu la knabo estas bona? Is the boy good?
Ĉu ili estas belaj? Are they beautiful?

VOCABULARY.

al, to.
blanka, white.
donas, give, gives.
dormas, sleeps, is sleeping.
feliĉa, happy.
freŝa, fresh.
frukto, fruit.
herbo, grass.
kantas, sing, sings (is singing).
kuŝas, lies, reclines.
mola, soft.
verda, green.

SENTENCES FOR PRACTICE.

21. Ĉu la blanka ĉevalo dormas sur la herbo en la kampo? Ĉu la knaboj havas freŝan frukton? Ili havas freŝajn pomojn, kaj belajn florojn. Ĉu la birdoj flugas inter la altaj arboj? Ne, ili sidas sur la arboj, kaj kantas al ni. Ĉu vi vidas la birdojn en la ĝardeno? Ne, mi ne vidas ilin, sed mi vidas la fortajn ĉevalojn. La ĉevaloj manĝas la molan verdan herbon. Ili kuras tra la kampo, kaj kuŝas apud la arboj. La aero en la ĝardeno estas bona. Ĉu la viroj kolektas la ruĝan kaj flavan frukton? Ili havas belajn rozojn, kaj donas la rozojn al la knaboj. La knaboj estas feliĉaj. Ĉu vi donas florojn al la knabo? Ĉu ni havas freŝan frukton? Li kaj ŝi estas feliĉaj. Ĉu vi vidas nin en la domo? Ni estas en granda ĉambro. Ĝi estas longa kaj alta. Ĉu vi marŝas tra la ĉambro al la ĝardeno? Mi kuŝis sur la mola verda herbo en la ĝardeno. Mi vidas ŝin, sed mi ne vidas lin. Ĉu ŝi donas pomojn al vi?

22 (*Translate into Esperanto*) I give white flowers to you. Do you see the happy boys? They are eating (they eat) apples in the garden. They give an apple to me, and I give it to the man. The man is sitting (sits) on a chair in the large garden. He is not lying (does not lie) on the soft green grass. We see the beautiful birds. They sing to us. Do they sleep on the trees? Are you happy? Are you (plural) good? We are good and happy. Do you see the large house near the field? I see it, and I walk to it. The house is among the trees. They are tall and beautiful. Do you see the table in the large room in the house? We see it, and we see red roses on it. I give them to you. You have them, and you have large red apples.

THE COMPLEMENTARY INFINITIVE.

23. The infinitive is that form of the verb which expresses merely the general verbal idea, and has some of the qualities of the noun. The infinitive in Esperanto ends in *-i*, as *vidi*, to see, *esti*, to be, *trovi*, to find. (In the vocabularies, verbs will hereafter be given in the infinitive form.) An infinitive used to complete or fill out the meaning of another verb, serving as a direct object to a transitive verb, is called a complementary infinitive:

Mi volas vidi, I wish to see (*vidi* is complementary).

Li povas trovi vin, he is able to find you (*trovi* is complementary).

La knabo volas kuri, the boy wishes to run (*kuri* is complementary).

THE CONJUNCTION *NEK*.

24. The conjunction *nek... nek...* repeated thus, is used for neither... nor.... Since an adjective modifying two or more words connected by *nek* will necessarily modify them separately, such an adjective is in the singular number:

Ili nek flugas nek kantas, they neither fly nor sing.

Mi havas nek pomon nek floron, I have neither an apple nor a flower.

Nek la viro nek la knabo estas feliĉa, neither the man nor the boy is happy.

VOCABULARY.

branĉo, branch.
jes, yes.
nek, neither, nor.
persiko, peach.
povi, to be able.
preferi, to prefer.
rompi, to break.
sub, under.
ŝati, to like.
voli, to wish.

SENTENCES FOR PRACTICE.

25. Ĉu vi volas manĝi persikon? Jes, mi volas manĝi persikon, sed mi ne volas manĝi pomon. Ĉu vi preferas sidi sur la herbo? Ne, mi volas sidi sur seĝo en la domo. Ĉu vi vidas persikojn sur la brancon? Jes, sed mi ne povas rompi la brancon. Mi volas doni persikojn al vi. Ĉu vi volas sidi sub la arbo en granda seĝo? Mi havas nek frukton nek florojn. Mi ŝatas kolekti belajn florojn. Ili estas ruĝaj kaj blankaj kaj flavaj. Sed ili ne estas verdaj. La knabo volas kuri al la ĝardeno. Li volas rompi brancon kaj kolekti persikojn. La knaboj kuŝas sur la mola herbo sub la arboj. Ili nek kuras en la kampo nek dormas en la domo. Ĉu vi volas marŝi al la domo? Ĝi estas nek longa nek alta, sed ĝi estas bela. Ni

povas sidi sur la seĝoj en granda ĉambro. Ni preferas sidi en la ĉambro.

26. (*Translate into Esperanto*) Do you wish to sit in the garden? I do not wish to sit on a chair in the garden, but I wish to walk to the house. I prefer to sit in the house. The room is neither high nor large, but it is long. I do not wish to see the boy, I wish to see you. I am not able to find the men in the field. They are not under the tall tree. Are they in the house? Yes, the men are in a room in the house. They are-eating peaches. Do you like peaches? No, I prefer apples, but peaches are good. The boys break the branches. They wish to gather the peaches. Does she like neither apples nor peaches? Does she prefer to sit on the soft green grass? He prefers to sit on the grass, but she prefers to sit on a chair. She does not like to sit in the garden.

KEY TO LESSON I.

11. A beautiful bird. Strong horses. The good men. The good yellow apples. A large beautiful flower. The air is good. The bird flies. The beautiful birds fly. The birds are strong. The cabbage is good. A large horse runs. Good boys walk. The garden is large. A large garden is beautiful. Good apples are yellow. The table is long. The good men walk. Strong men run. The beautiful strong birds fly. The horses are beautiful.

16. (a) The men see a large beautiful garden. Tall trees are in the garden. Beautiful birds sit on the trees. The garden is near a large house. Men and boys sit on chairs in the house. The house has large rooms. The men walk through the house. The boys run through the garden. The men find good red apples on the table in the house. The men eat the apples. But the boys do not see the apples. The boys gather flowers in the garden. Between the house and the tall tree the boys find red and yellow roses. The horses run through the field, but the boys do not run through the field. The men see the boys, but the boys do not see the men. The garden is between the beautiful house and the large field. The horses in the field do not see the men in the house. The men see a cabbage in the garden, but the cabbage is not good. The strong birds fly through the air. The rose is a beautiful flower. The cabbage is not a flower. The house is large, but the rooms in the house are not large. The tables in the rooms are long, but not strong.

(b) Granda bela ĝardeno estas apud la domo. Ruĝaj kaj flavaj rozoj estas apud la alta arbo en la ĝardeno. Belaj birdoj sidas sur la arbo. La birdoj flugas tra la aero. La birdoj vidas la florojn en la ĝardeno kaj en la kampo. Fortaj ĉevaloj kuras tra la kampo. La ĉevaloj ne manĝas florojn, sed la ĉevaloj manĝas pomojn. La ĉevaloj trovas pomojn apud la arbo. La viroj marŝas tra la ĉambroj en la domo. La viroj vidas ruĝajn pomojn sur la tablo. La pomoj estas grandaj kaj bonaj. La viroj manĝas la pomojn. La knaboj sidas sur seĝoj en la domo. Sed la knaboj ne vidas la virojn. La knaboj kuras tra la domo, kaj vidas la florojn en la ĝardeno. La floroj en la ĝardeno estas ruĝaj kaj flavaj rozoj. La knaboj kolektas la rozojn, sed la viroj kolektas pomojn. La viroj kaj la knaboj ne manĝas brasikon. La brasiko estas inter la arbo kaj la domo. La viroj en la domo vidas la brasikon, sed la viroj en la ĝardeno ne vidas la brasikon.

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

Persistent Desire

THAT we always get what we wish for if we wish hard enough is literally true, and the law through which it works is very simple; but before we can begin to apply it we must first know what it is that we actually want. We must decide positively in this matter, and there must be no doubt whatsoever as to what we do want. So long as we are uncertain as to what we want we cannot desire persistently what we want; and what we do not really desire we cannot expect to receive.

* * *

You can work only for that which you desire, and the more persistent your desire, the better your work, because the force of such a desire tends to arouse into action the best that is in you. You can be your best only where you desire to attain and achieve; and wherever your desire is directed there your faculties and powers will naturally proceed to act. And when this desire is full, strong and persistent, all that there is in your faculties and powers must of necessity act. Results will therefore be greater in proportion; and we conclude that, other things being equal, the greater our desire to secure certain results the more ability and power we will put to work to produce these results.

* * *

This is the law. When you desire certain things with all the power there is in you, the force of that desire will arouse those faculties which can produce what you desire. If you desire to make money, the force of that desire will arouse the money-making faculties in your mentality. Those faculties will therefore become more efficient in the science of making money because faculties that are aroused always do their work many times as well as those that are mildly active only. The same is true of any other group of faculties. They all increase their efficiency and working capacity when aroused by the force of persistent desire.

* * *

You can get what you want only by doing something to produce it. And in order that you may do that something so effectively that results cannot fail to follow, those faculties through which that something is to be done must be fully alive; that is, they must be put to work with their full capacity; the full current must be turned on; and this persistent desire can do in every case.

* * *

You wish hard enough when the full current is turned on; when your desire for what you want is so full and so strong that those faculties that can produce it are aroused to the highest point of efficiency and working capacity. When your faculties reach this point they cannot fail to produce what you want, for it is a well-known fact that every man has enough power in him to accomplish what he wants. It is only a matter of using all that power effectively. And persistent desire will not only arouse all that power but will also turn it in the right direction. This is why persistent desire always wins.

* * *

The money-making faculties in every mind have enough power within them to

produce all the wealth anyone may need for perfect comfort, and more. But in the average mind those faculties are only partly alive. Although most people desire to make money, their desire in this direction is not persistent; it is not strong enough, deep enough and full enough to arouse to action all that is in those faculties. The same is true with regard to desires along almost any other line. In the first place, most desires are superficial; they do not go into those greater depths of life where they can arouse the undercurrents; and it is the undercurrents that do the work. In the second place, most minds constantly change their desires; what they want today they do not want tomorrow; and most of the time they are uncertain as to what they really do want. When the power of a certain desire becomes sufficiently strong to produce results, it is dropped, and some other desire invited to take its place. In consequence, what is begun is seldom finished, and what is desired is seldom secured.

* * *

When a certain group of faculties is constantly being aroused by persistent desire, those faculties will not only work to full capacity but they will constantly develop both ability and capacity. All things are developed through use, but that use must be full, strong and effective, and not occasional, helter-skelter and half-hearted. As those faculties develop, they will gain sufficient power to produce what you desire, and will work out the best ideas. In other words, they will find both the ways and means to secure what you want and the power to carry out those ways and means.

* * *

To desire certain things with continued persistence is to cause the whole mind to be ever on the lookout for those things. In consequence, we shall discover many ways and means to realize our desires that we never dreamed of before. In fact, our eyes will be opened to every opportunity through which we may find or produce what we want. We shall accordingly meet circumstances that will be to our advantage, and people who will become instrumental in serving us in many ways while we are pressing on toward the goal in view.

* * *

The effect of persistent desire is first to awaken the mind and the physical senses as well as the keener mental perceptions. Frequently this is sufficient to open our eyes to the path that leads to the heart's desire. But as persistent desire continues it will arouse those faculties that can produce what we desire; and later it will further develop those faculties so that we shall not only secure what we originally wanted but much more. No matter therefore what we may desire, we can secure it through persistent desire, provided we continue that desire until what we wanted has become our own.

THE TWO WAYS

THE pessimist takes the most difficult way and the most round-about way; the optimist takes the easiest way and the way that leads the most directly to the goal in view.

* * *

The pessimist lives in a dark, dank, unproductive world; the optimist lives in that mental sunshine which makes things grow.

* * *

The pessimist fights the wrong, and tries to drive out the darkness without turning on the light; the optimist works to increase the power of the right, knowing that when the right is sufficiently strong there will be a peaceful end to the wrong.

* * *

The optimist is a building force; the pessimist is always an obstacle in the way of progress. The optimist is rewarded and thus becomes more optimistic; the pessimist is not, and thus becomes

more pessimistic. Accordingly there is constant increase for the former and constant decrease for the latter.

* * *

The pessimist retards his own advancement by placing a damper upon every force in his system; the optimist turns everything that is in him to good account and thus secures the best results possible under every circumstance.

Happiness

THERE is no greater good than happiness, and the true purpose of life includes the attainment of higher and higher degrees of happiness. But happiness does not come from any one source or any group of special sources. Happiness comes in its fullest measure only when we have the power to enjoy many things; and the ability to enjoy all things keenly is not only the mark of a true life but also a great life. The mind that can enjoy only one or two things is living in a very narrow channel; he may express considerable power in that cramped world, and be considered great in a sense, but he gains only a fraction of the good things that life holds in store. The mind that cares for a few things only is, on the whole, very small, even though he may have one or two large faculties. If he can gain no pleasure out of "this" or "that" or the "other," the majority of his faculties are dormant and the finest elements of his soul are asleep. But when he begins to live to enjoy many things—all things in the world of sense, all things in the world of intellect, all things in the world of soul—all those finer elements become alive. Thus he gains more power and greater capacity, for he has aroused the best that is in him by placing himself in touch with all that exists within him. And, besides, to be in touch with real life everywhere is to enjoy everything that is alive.

MOMENTOUS QUESTIONS

20.—What is the greatest problem that confronts the young man between seventeen and twenty-one today? And what is the solution?

21.—What one thing, if done faithfully by everybody, would add the most to human welfare?

22.—Can war be abolished? If so, what will be the next important step in that direction?

23.—Considering the subject from all points of view, what constitutes woman's sphere?

24.—Can a woman engage in the world's work and at the same time be true to the ideal of motherhood?

25.—What are the principal essentials to a life worth while here and now?

26.—If a man had several millions to give away this year, in what one philanthropy could he apply all that money so that the greatest results, in adding to the welfare of the race, could be secured?

27.—Realizing that the man who is morally clean has far more ability and working capacity than the one who is not, what practical, inoffensive course can we pursue in teaching boys and girls how to be morally clean?

NOTE—Other questions, equally important, will be published in succeeding issues. All are invited to send in momentous questions for this column. I shall give my own answers to the above, as well as to all other questions published; but all readers are also invited to submit their answers.

REPLIES TO MOMENTOUS QUESTIONS

EDITOR'S NOTE—We have received over five hundred replies to the questions asked in this department in the February issue; and though all are good, most of them are too general; they do not touch "rock bottom" so to speak; they do not present ideas, plans or methods that people in general can take hold of and apply now. We should therefore be more than happy to have all alive thinkers try again. We publish a few replies this month, all of which indicate that the minds that prepared them are thinking in the right direction.

Question No. 1

1.—How can I earn a living?
2.—How can we establish universal peace?
3.—What is the best form of government?
4.—What is the best system of education?
5.—What is the source of happiness?
6.—Which is the true religion?
7.—How can we better protect the family?
8.—What system of industry is most just?
9.—How can the world be more progressive?
10.—How can man attain a more complete dominion over Nature?

—A. M.

Question No. 6

THE superior race is already in process of evolution, and the first step necessary for this generation is the development of a willing, wise and scientific motherhood. When women make of this a business and a science, there is practically no limit to their power. There should be schools for mothers, established and maintained by the state, and no young woman should be granted marriage license until she has taken a course therein.

The women should be taught the care and development of their own bodies, the practical ethics of home-making, the power of pre-natal influence, the training and development of the subconscious mind of childhood, and the care of children, physically, morally and, above all, mentally.

Then women would not need to clamor for suffrage and other so-called "rights." Equal standard for the sexes would be established; it would no longer be necessary to legalize vice; men would be trained from infancy to self-control, and marriage would become the ideal state for the perpetuation and perfection of the race, for which it was established.

Then women, released from selfish and silly vanities and the waste and perversion of priceless privileges, would become co-workers with God in the redemption of mankind.

—LULU CLARK MARKHAM, D. O.

Question No. 8

CONTINUOUS happiness is possible to all minds under all circumstances, for happiness is a habit of mind, and is not dependent upon circumstances.

We have proof of this in many cases, where a person possesses health, wealth, honor, and good friends, and everything desirable, and still is the unhappiest of mortals.

Happiness is dependent upon one thing, and that is, Peace of Mind. This will be granted to any person desiring it earnestly, and willing to subject his own desires to the Higher Will which speaks in plain language to the receptive conscience.

This happiness is as great in times of distress as in times of prosperity. This Peace of Mind is not subject to moth and rust, is not affected by fluctuations in the money market, is not dependent upon faithful friends. Nothing can mar it except a voluntary act of unfaithfulness to one's best self. Nothing can destroy it except voluntary turning away from the path of righteousness.

The writer has tried this happiness in many vicissitudes of life, and has never found it wanting. Therefore she expects it to stay with her to the end.

—M. S.

SOME minds are like deep rivers, proceeding calmly on their way, emblems of peace and power; but little souls are like the mountain brooks, which fret and fume because of the obstructions in their path. Only by deepening and widening the channel whether of river or mind can continual peace and happiness become possible to all. —E. A. S.

CONTINUAL happiness is not possible to the human mind any more than continual sunshine is possible to the earth.

I doubt if continual happiness would prove a blessing, for some of our greatest works of art have been the children of unhappiness.

We are told that goodness gives happiness, yet it failed to give continual happiness to the most Perfect One, for "Jesus wept."

We are so constituted that continual grief is impossible; why should we long or expect for continual happiness? We might gain continual peace but not happiness.

"If not, why not?"

Why do we have winter and summer, daylight and darkness, storm, and sunshine? We know not; we know it is God's way, and as long as His universe is operated along the same lines as at present, we would indeed be hardened creatures to watch our loved ones depart to "that undiscovered country," and not be saddened, though we know the path we are treading will eventually bring us to the same goal.

But God has mercifully ordained that the keen edge of this, and all our unhappiness shall be smoothed away by the hand of time, so why should we doubt that it is just as wise a Providence which brings the suffering as that which alleviates? —N. G. M.

Question No. 9

EVERY great nation in history, after reaching a certain high level, has declined and many of them have perished. So long as a nation observed the laws of national development, so long as she served her citizens and dependent peoples seeking to improve the condition of all, she prospered, for she was a united and progressive people. When the power came into the hands of the unscrupulous few who sought to make the people subserve their selfish welfare the nation began to totter and soon fell, for she opposed the law of national greatness—true progress for all. A nation is a community of people; the curtailment of the peace, prosperity and progress of any of its members weakens the nation. A nation depends in the final analysis upon the good will and mutual brotherhood of its several constituents. So long as man is considered the worthful thing the nation prospers. The exploitation of men has ever been the sure sign of a nation's decay. This being the case the welfare of our own proud nation demands the general inculcation of the idea that man is the most worthful thing in the world; and its corollary, that the highest development of mankind is the only final motive for the perpetuation of society.

—I. H. B.

Question No. 11

THE greatest good that an individual can do for a community in which he lives is to lead, as nearly as he can, what in his conception is a God-like life.

Naturally, he will then aim to live a large and noble life in every respect, and by so doing will draw out the largeness and nobleness of the lives in his community. Inspiration, admiration, and devotion will be aroused. —D. G.

THE greatest good one can do for a community in which he lives is to work for the achievement of the highest ideals he is capable of entertaining, pushing onward and upward with each succeeding day as his capacity for the good and

the true, for the ultimate betterment of his fellow-beings may increase. To recognize everything in his material and physical make-up as agencies for the unfoldment and expression of the Higher Life. In short, to abandon all selfish motives and seek the higher, the true interests of humanity. Be ever alert for new and broader avenues of usefulness. Watch for higher ideals, broader planes, and ever climb, climb, climb.

—C. F. S.

Question No. 12

Editor's Note—We have received more replies to question No. 12 than to any other, and nearly all agreed that "Love" is the greatest virtue. It is our conviction, however, that the greatest virtue —the one thing if practiced that can add the most to the wisdom, the character, the power and the welfare of man —is "A Passionate Desire for Truth." And in an early issue we shall give the reason why.

DIGNIFIED SPEECH

EVERY word you speak reacts upon your own mind and character. If the element of cheapness is permitted in your daily speech, every quality in your mentality will be cheapened accordingly. What is active tends to reproduce itself, and every expression leaves an impression similar to itself. Whenever you use "slang" or "near slang" you leave an impression upon your mind that is just as low and ordinary as the words you have just employed. The same is true of all forms of speech that are in any way common, ordinary or inferior, though the law is just as exact with regard to dignified speech. Clothe your thoughts in words that contain richness, purity and quality and every word you express will impress richness, purity and quality upon your mind.

No one can advance very far in real living until he aims to express quality in everything he thinks, says or does. For we must remember that we cannot express anything until we first have created it in our own mental world. And what we create in our mental world will live and grow. To turn the attention upon the attainment of refinement, quality and true worth is therefore absolutely necessary. It is the way out of the common up into the greater riches and joys of life.

The power of the words we utter is always in evidence, and acts most decidedly both upon the one who speaks and the one spoken to. Words that have the right ring are worth more than much gold, especially when they have the ring of sincerity, of confidence, of conviction, of power, of determination, of quality, of refinement, of depth. The man whose voice sounds shallow and uncertain is never desired anywhere, while the man whose voice contains quality and soul, and whose words seem to come from the larger man within, receives immediate and marked attention.

To give the most power to the words you employ, and to receive the best results, in your own mind and character, from every word you express, aim first to be dignified in your speech. Do not fall into the habit of using loose and cheap expressions simply because those about you may do so. You cannot afford to use a single expression that is not rich and pure, because it would be worse than sowing the most vicious weeds in your garden. Your mind is more precious than the most valuable garden because it is the use of your mind that determines your destiny. Then keep it clean; and remember it is principally what comes forth from the mind that makes for purity or impurity. What enters the mind produces no effect until we give it expression, and it lies in our power to refuse that expression whenever we so desire. Nothing adverse from without can make your mind impure unless you respond; and response invariably

takes form in words, unuttered or expressed.

To give dignity to speech, try to feel that you express quality and richness in every word. Think of worth and power whenever you speak. Always mean what you say, and inwardly feel what you mean. This will give your words the right ring, and the response or reaction that the ring will produce in yourself nothing can surpass in value. Every expression of dignity and quality will give your mind the power to use words of greater dignity and quality. Thus the richness of mind and the richness of speech will each in turn enrich the other. And in this manner you may continue, remembering the law that advancement promotes advancement; that much gathers more; and that continued increase will enlarge the power of that which produces increase.

THE SOURCE OF POWER

WHATEVER we may do with any of the powers or faculties we possess, results will depend first upon how perfectly we act in conjunction with the source of power; and this source is found invariably in the subconscious mind.

Two faculties of equal talent may be employed under the same circumstnces, the one acting in contact with the subconscious, the other not; the difference between the results gained in each case will be so great that one could almost believe that all the talent was possessed by the faculty acting in contact with the subconscious.

This explains why many minds of considerable ability and cultivation fail utterly, or succeed only in part. No matter how well a faculty may be trained or cultivated, it must be in touch with the source of mental power or results will be meager. In fact, where a faculty acts constantly in touch with this source, results will be great, and sometimes remarkable, even though that faculty have little or no cultivation. The most satisfying results, however, are secured when both these essentials are present; when the faculty is well trained and is in constant touch with the source of power.

The same is true with regard to the power of thought. We know that every thought we think is a force, and that it will, if it be constructive, act in our favor; but the results of that action will hardly be noticeable unless the thought is subconscious. We can think ourselves into health, harmony, peace, happiness and plenty; but our thinking must not only be right, constructive and scientific; it must also be subconscious.

You may practice right thinking for a lifetime and receive practically no benefit unless your right thinking is subconscious. Any mental action that is not subconscious is too weak to be effective in any manner whatever because it can have no power if it is not in touch with the source of power. Whether we use the mind as a whole, any power of the mind, any faculty, the power of the will, or the power of desire, results will depend upon how perfectly we are in touch with the subconscious at the time.

One of the reasons why persistent desire always wins is found in the fact that no desire becomes persistent until it becomes subconscious. When a desire is subconscious it acts with the full force of the mental undercurrents; and as those currents are so strong, no desire that is alive with the force of those currents can be made to give up until it has reached its goal.

Every desire becomes subconscious that is deeply felt; or, that we take into ourselves so completely that it actually sinks into the very innermost depths of thought, feeling and life. A desire becomes subconscious when it has taken such complete possession of your system that you can feel it through and through. And the very moment you feel this, you realize that your desire is becoming fre-

mendously strong. It seems to sweep everything before it, and it is such a desire that will bring to you what you want.

When you use the will the same process should be employed. The action of the will should not be of the surface of thought and feeling but of your deepest states of consciousness. That is, do not will with the outside of your mind but with the inside of your mind. When you exercise the power of will think of the bigger man on the inside, and realize that it is this bigger man that is using the will. Always desire to make the will subconscious and it gradually will become subconscious even though you may be doing but little in other ways to make it so.

To think of the subconscious as the source of power, and to think of every mental action as becoming more and more subconscious, is to gradually increase the power of all your faculties and thoughts as well as the power of will and desire. But your thinking along this line must always be deeply felt. Think what you want to become, achieve or realize; then mean what you think, feel what you think, and with your whole soul expect the results you desire.

All the attitudes of mind should also become subconscious, provided, of course, they are thoroughly wholesome. Our mental attitudes go far toward making our life and destiny; therefore, when they are wholesome as well as in touch with the source of power, a better life and a greater destiny will naturally be made. In brief, make all your thinking and living right; place in action only such mental actions as will make for the greater and the better; then place all those actions in touch with the source of power by making your whole life subconscious. The result will be that you will move steadily and surely toward the highest goal you have in view, and nothing in the world can prevent you from realizing your loftiest aim.

THOUGHTS WORTH WHILE

LOVE your own work. Do not become temporarily infatuated with the work of someone else.

The more things we practice that we think will prolong life the longer we shall live.

The man with an exaggerated ego lives in a world so small that there is room only for himself. Therefore, he can see only himself, and concludes that he is all there is.

Retarded growth is the cause of everything that is undesirable in human life. To prevent retarded growth we must promote continuous advancement; we must so live that we are ever living more. And to understand how this can be done constitutes the science of living.

Some of the most successful men in the world won their success by taking advantage of opportunities that others had discarded as entirely useless.

Never say the older I get. When you do you instruct the subconscious to manufacture some more gray hairs, and to submit architectural plans for another set of wrinkles. Say rather, the longer I live.

Adverse suggestions lead to sickness, misery, failure and want. Wholesome suggestions lead to health, happiness power and peace. Every good thought is a force working for your welfare; then why think anything else; why suggest anything else; why encourage others to think or suggest anything else?

Every thought is a suggestion; every word is a suggestion; every act is a suggestion. And the way you think, speak and act will determine what the nature and the power of the suggestion is to be. Ignore this law and you may become

your own greatest enemy. Give scientific application to this law in all things and you will steadily gain ground in all things.

It is a fact that you will finally believe as truth what you continue to suggest to yourself. Therefore think only what you know to be true, and suggest only those ideas that actually convey truth. All other ideas should first be investigated.

The principal reason why so many fail to receive what they want is either because they do not definitely know what they want, or because they change their wants almost every day.

THINKING FOR RESULTS

IT has been said many times, but it cannot be repeated too often, that man invariably grows into the likeness of that which he thinks of the most. Think constantly of what you want to become and your life will daily grow in that direction. Think constantly of health, power, ability, capacity, worth and superiority, and the elements of your being will gradually change into the likeness of these. But such thought must always be deep and of the heart. It is that thinking which is in touch with the undercurrents of life that shape human destiny. Therefore that thinking should always be as we wish to become. No thought should enter the mind that does not contain in the ideal the very things that we wish to become or accomplish in the real. But such thinking is not difficult. It is only a matter of deciding what you want in life; then think the most of those things; and make such thinking deep, positive and strong.

PERPLEXING PROBLEMS

10.—When I find that I can no longer adhere to my former beliefs, and find it necessary to make radical changes in my thinking, shall I give bold and fearless expression to my new convictions thereby endangering separation from relatives and friends; or is there some way by which I can adopt and practice my new views without disturbing the peace of my present associations?

11.—When a man finds that poverty is the only thing that stands between him and the realization of his ideals, and sees no way of removing that barrier, what course should he pursue?

12.—When a man of impulsive nature, but with a conscience, and a keen sense of justice, has spent half his life in acting on impulse, thereby doing wrong oftener than right, decides to change his manner of living, control impulse and master self, how can he become reconciled to himself, forget the past and look the world squarely in the face? Shall self-condemnation forever burden his soul, or can he become wholly free from this condition? If so, how?

13.—What is the reason that the average man finds it so difficult to decide both quickly and rightly upon all important matters that come up in his life? Can the power of rapid and accurate decision be cultivated? Can the mind be trained to distinguish the right just as readily as the eye can be trained to distinguish colors and hues? If this is possible, what form of mental training would a man of usual judgment require?

14.—Granted that no healthy man or woman should remain single, what is a person to do who is nearing the age of forty, but has failed to find the "one" who can fully satisfy the heart? Shall the dreams of that "one" be laid aside as mere fancy, and the following course adopted: "When you do not find what you want, take what you can get and call it good?" Or, is there some other solution?

15.—Here is a woman with fine character, and who aims to live for higher things, but she made a mistake in her girlhood by marrying a low-minded man who scorns all finer sentiments and ideals, and who cares for nothing but mere animal existence. The woman is too conscientious to seek a separation. How can she overcome the circumstances in which she is placed and raise her children to their best advantage?

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.

REPLIES TO PERPLEXING PROBLEMS

EDITOR'S NOTE.—What is said on another page with regard to replies to questions will also hold true here. We have received a vast number of solutions, but most of them are either too general, or too far fetched to be practicable in the present. To try again, therefore, is the word once more. The solutions given below have merit, but we must go deeper still if we want the real answer.

Problem No. 3

I KNOW a man with a classical education who is honest, industrious and sober. He has never earned more than $100 a month.

Many men with far less education and culture are drawing $25,000 a year. Why has this highly polished man failed? Simply because he dared not advance an idea of his own. He was content to serve.

An aggressive office boy could give him orders and he would obey. In fifteen years service at one place where he worked he never had confidence enough to advance one single thought, or differ from his employer by a hair's breadth.

His spine lacked starch. He had a mortal terror of loosing his job and life finds him, at sixty, a humble, worn-out worm who will soon be thrown into the discard.

Times almost without number men have been advanced over his head. They did not know any better than to succeed. Their hide was tough. Ideas rattled around in their heads and they took care that somebody heard the echoes at least.

A meek, humble and crouching mental attitude towards others never yet won a man anything. Suppose one, by being independent, does loose his position? *Get another.* There are more good places waiting than there are men to fill them. Have the courage of your convictions. Abandon the yellow streak and get busy pushing your ideas.

—C. F. S.

Problem No. 4

IF a man lose everything late in life, he has for a new foundation experience, which will enable him to start anew, and at a greater advantage than earlier in life.

If he has acquired self-poise, so that he can calmly view the wreck, even if there be not a dollar left, he can soon see the cause of failure, and how and where to begin to lay a new foundation, and can build more safely than before. It will be better to leave the wreck out of sight, henceforth, and fill the mind with the new work.

The beginning will necessarily be slow and hard, for the minds of all work against him who is down. If he keeps

his own poise and does not show fright until others cease to block his way by talk—and often by deed—his age will not prevent his climbing success' ladder more quickly than when younger.

It is not failure that kills. It is yielding to discouragement. Material loss is not to be dreaded as is loss of self-confidence and courage; also confidence in one's fellow men. There is still plenty to be had if man's eyes are open. —M. C. M.

WHEN a man in the afternoon of life has been financially decapitated, loosing friends, position, home and all that the human heart holds dearest, he can recover, provided he retains both his nerve and his self-respect.

Facts are better than preaching. Here is a story from real life.

During the recent panic I met with financial reverses. To cap the climax I was also injured in a street car accident. When I crawled forth to battle once more our money was spent and there was "nothing doing" at the trade whereby I had earned from $25 to $40 per week. Though physically unable I started working in a steel mill for $1.75 per day of twelve hours.

As soon as a grub stake was accumulated I went to another town and worked at my trade. This job soon played out and returning home I gave to my wife all the money earned except a few dollars and started out. Passed through many trying experiences, but never stole or begged. Struck a certain town in Illinois with twenty-seven cents and gave two bits for a bed over night.

Started out next morning with two cents and no breakfast. Struck various places but "no work." At last just before noon a storekeeper said: "Here's a bill for $60 against X. Y. Z. Collect same and bring me a check and I'll give you ten dollars." I collected that bill in half an hour. *Simply had to do it.* The money took me to a place where I secured a place "traveling the road" at ten dollars per week and expenses. A cheap job but I took and held it for eight months, getting a better position with a newspaper which I held for a year. I left this newspaper and set up for myself, turning out literature of a legitimate class, for I found I developed a style which took. At present am making an independent living by my pen and during the month of December, 1909, took in over $300.

These are the cold, hard facts.

What can a man do when he is "thrown down?" Why get a move on and *move up.* A man can accomplish anything he desires. Keep a cool head, a steady nerve. Have sense enough to observe reasons for previous failures. Correct these mistakes.

This was done by a man who failed when he was past forty. —C. F. S.

Problem No. 5

A GIRL who cannot realize her ideals can only be happy in trying to realize them. Happiness comes with the effort. And the more persistent and earnest her efforts, the sooner she will realize her ideals. —S. B.

THE young girl whose ideals are part of her very nature, but which seem impossible of realization, should learn to utilize her thoughts. She must think *something,* but if she vacillates between discouragement and ardent longing, her thoughts fight one another and waste her life building forces. She would not tangle her hair as she combed it, nor, after walking four squares toward a department store, could she reach it by going back three. That her ideals are a part of her nature is proof that they can be realized, therefore she must save and utilize her energies by directing all her thoughts toward her goal.

Again, she must know that unrealized ideals indicate *incomplete* preparation and are a call to *action.* She must study herself and her environment, alert to see what can be done *in the present* to improve and develop her for what she desires. By utilizing the little opportunities of the moment as they come, others will present themselves until at

last she will find that her hopeful thoughts and steady use of the materials at hand, will have paved for her a highway to the realization of her desire.

—C. E. E.

YOUR ideals, as you like to think of them, may in reality be idols. Set yourself the highest ideal a girl can have, namely to become an ideal, a perfect woman. This will occupy you through the rest of your life, and every step towards it, the very contemplation of it, has nothing but happiness for you.

The writer has known a woman for twenty-five years, who was suffering, as you are now, from thinking that she must follow a certain profession, or do certain things, then unattainable, in order to live out a true life. But she learned to substitute the ideal of perfect womanhood for those unattainable ones that she had cherished so tenderly.

To her surprise, she found that when she had adjusted herself to her fetters, so that she ceased to feel them, they fell off, one by one. Conditions kept on changing, so that one after another, the ideals, once deemed unattainable, were realized.

Be true to yourself by living your best, right where you are now. When you have ripened sufficiently to be worthy of better things, they will come to you in a manner that you cannot conceive of now, and with a sweetness beyond your fondest dreams. —M. S.

THE TIME

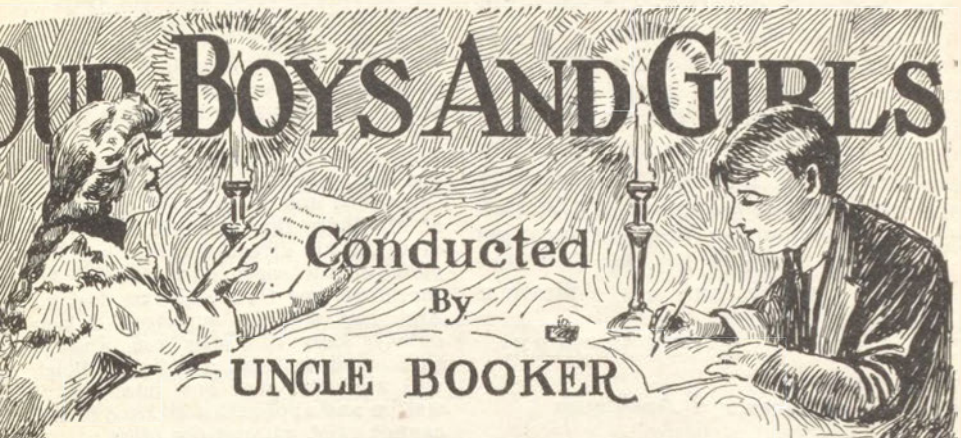
By

Henry Waldorf Francis

The time to do a kindness,
To speak a word of cheer,
To ease another's burden,
To drive away a tear,
To soften down a sorrow
That clouds a brother's brow,
Is not, O Friend, to-morrow,
But now, *now* NOW!

There's not a day that passes,
Nay, there is not an hour
To help a weary mortal
Is not within your power;
Hold out the hand of kindness,
The word of cheer allow,
Not waiting for to-morrow,
But now, *now*, NOW!

The word that's timely spoken,
The act that's timely done,
You never will regret them,
By them heartease is won;
To-morrow we may neither
Be here to good endow,
O Friend, the time for doing
Is now, *now*, NOW!



DEAR NIECES AND NEPHEWS: As you all understand the significance of Easter, I shall not go into an explanation of the great festival. Comparatively few people attach much importance to it beyond its religious associations, for they seem to forget that it is Nature's most important time for rejoicing. Every girl and boy should understand that when Easter time comes it means that everybody must send up his praises and thanks—children as well as adults—for the blessings that have come and are coming.

There is an old superstition that when spring arrives little children must take certain medicines to keep off "general lassitude," and that adults must swallow horrible mixtures to prevent "biliousness." Happily, we are no longer bound down by such foolish ideas, and are learning how to adjust ourselves to every condition that comes with the change of the seasons. We are getting away from mind slavery of every description, and even very young children are realizing that there is nothing to fear from cultivating Nature's acquaintance, for she is a very wise and thoughtful teacher and never leads us astray. We are substituting fresh air for drugs, thereby giving our lungs a chance to breathe; we are filling our minds with the best thoughts and are not putting repulsive medicine into our stomachs, thereby giving our digestive organs better opportunities to work; we are no longer dreading or fearing calamities and dreadful events, hence we are in a position to maintain our true attitude and send out joyous influences.

Do you know, children, that health and joy and strength are contagious? Each girl and boy—no matter how young—has the power of spreading sunshine and happiness everywhere. But you cannot do so, if you allow yourself to think about dark things and continually complain of your duties and lessons. It does not mean that you must be happy only on Easter, but that

you must feel joyous every day. Nature is never unhappy. Perhaps you will say that she is sad when the autumn and winter months are here. But that is not so, for she knows that when spring comes again the flowers will bloom and the trees will take on new leaves and branches. And I want my nieces and nephews to stop sighing and try to realize that every spring they not only get new thought and new life, but that they send out new joys and new aspirations to others.

UNCLE BOOKER.

Concentration and Application

HAVE you ever held a magnifying glass toward the sun for a while so that the rays could be focussed upon a woolen surface? What was the result? A hole in the piece of cloth, you say. Exactly. Why was this? It was because the glass permitted the sun to concentrate its force upon one spot, instead of diffusing it in many places, and thus a sufficient amount of heat was brought to bear upon the cloth to burn a hole in it. Now, your thoughts may be likened to the rays of the sun, and your mind to the sun itself. You probably know that if you allow your thoughts to wander from one subject to another you will not be able to accomplish much, but if you put all your thought upon one you will be sure to see practical results of some kind. That is why teachers insist that their pupils take up only one lesson at a time. Bringing your thoughts to study out only one subject, before beginning another, is like holding a magnifying-glass toward the sun, and is called concentration—that is, bringing your thoughts to a center or focussing them upon one given subject or object—and the more one develops it, the greater is his mastery over self.

By the way, one of the most essential things for girls and boys to know is self-mastery, for until you learn how to control yourself you will never be able to wield an influence over others. One of the greatest Americans of the nineteenth century—whose birthday occurs during this month and which, I hope, will soon become a holiday for all the citizens of the United States, for we have no date in April that is particularly commemorated—said that the first lesson for a soldier to learn was obedience, else he could never hope to become a general. The person of whom I am speaking was Ulysses S. Grant. If it is necessary for a great general to know how to obey, how much more important it must be for children to study this subject. General Grant understood the value of concentration more than any other officer in the army at that time; that is why he was victorious. He not only told his soldiers to keep together, but that they must work as one man. Now, every girl and boy may become a general, if she and he so wishes, and each can conquer many enemies. Just try to imagine that you yourself are an officer in command of a regiment. Your mind is the general and your thoughts are the soldiers. As you are a very conscientious and painstaking general, it is not at all likely that you will scatter your soldiers in all directions, for they could not give you the service you require. You will, therefore, see that each one does his duty. And you will be surprised to note how quickly they will obey you, when you get them well trained, and how willingly they will work for your best interests. Concentration and application go hand in hand; one cannot exist without the other.

Often and often I have heard teachers scold their pupils because they would not put their minds on their lessons. In the old-fashioned schoolhouses in New England and elsewhere the lower windows were painted so that the girls and boys could not look out upon the landscape, and so have their thoughts diverted from their books. That is not necessary nowadays, because the children are brought up in an entirely different atmosphere. Don't forget, girls and boys, that your thoughts are your soldiers and that you can have just as big an army as you wish; but, when you strive to accomplish any specific object, be sure to concentrate them in the right direction. Then you will have control over them and over yourselves.

The Shortest Road

How far is it to Slumberland?
'Tis very near, I think.
Now, when you start, extend your hand
To Captains Wink and Blink.
They'll keep you safe from all mishaps
While you are taking two short naps.

And then you cross two gaps, you know;
But these you needn't mind;
You'll not fall in, if you go slow.
When windows two you find,
Be sure to jump most carefully,
And close the shutters when you're free.

A little bridge you next will meet;
Now do not be alarmed,
For you'll not cross it on your feet,
But pass it by unharmed.
Now, children, do you understand
The shortest road to Slumberland?

A Pendulum Boy

"See here," said the merchant, "did I not tell you yesterday that I do not want a boy? Why, I believe this is the third time you have called."

"No, sir; this is the seventh time, sir," answered the boy, smiling.

"Indeed! Well, you are like a—like a pendulum—for you go back and forth. And you do not seem to get discouraged. Come again to-morrow, and I will give you a position. I guess you are all right."

Motto for April

Although I'm but a child, I know
Pure thoughts will help me rise and grow.
Rejoice I will, both day and night,
In hunting for the truth and light;
Love then will help to keep me right.

Young Contributors' Letter Box

IT has been decided to give each girl and boy two credit marks for the letters that are published, because they deserve as much attention as is given to the puzzle-solvers. Some children like letter-writing, while others prefer to work out the problems. You will notice that the age of each child is put in parentheses just after the name. This is done at the suggestion of a very practical and thoughtful woman signing herself "Aunt Sarah," who says: "I want to come into your family circle for a few moments. I have been growing old for quite a while. One day, however, I realized that I was growing the wrong way; so, I right about faced, and now I am just three years young. Will the girls and boys write their ages without calling themselves old? As a mother, I cannot be thankful enough for the new department, which you are conducting." You are welcome to our circle, Aunt Sarah, and I know that all my nieces and nephews would be glad to meet you personally. Everybody who writes and thinks as you do possesses a young heart, which counts for more than anything else. As to age, it is only a relative term and amounts to nothing, after all. Do you not think the problem is solved by putting the figures after the name? Just see what the children say this month:

DEAR UNCLE BOOKER: I live on a ranch and we can see the Pacific ocean from our windows. I have a collie dog for a pet, and he chases the birds around the orange trees. The ground is covered with little pink wild flowers and a few yellow ones. Will you tell me a cure for not remembering? I saw an air-ship in the air, only it was so far away I could not see it very well. We have so many birds—linnets, mocking birds, humming birds, blue birds and wild canaries. Have any of the girls and boys seen the African comet? I have. I go to school, and like it very much. We have a nice teacher and fifteen scholars. I like The Progress Magazine, and can hardly wait for it to come. I hope you will think this letter is good enough to print, as it is my first time of writing for any magazine.

San Diego, Cal. CAROLINE LORING (7).

It must be delightful to live where there are so many birds and flowers, and I am sure you enjoy yourself running about the orange grove with your beautiful dog. I wonder whether you could persuade him not to chase the birds, for it would be dreadful to have him injure any of the little songsters. Collies, you know, must be trained not to do naughty things, and I am sure he would not catch a bird if he knew it to be wrong. About curing you for "not remembering," I am sure the best thing for you to do is to think of only one thing at a time. Just impress upon your mind that you will not forget again, and after awhile your memory will receive much strength. Ask your auntie to read the little essay on "Concentration" to you. You will find it in this number.

DEAR UNCLE BOOKER: I am a little boy with black hair and black eyes, which are both very ugly. My sweetheart is eight, and she has blue eyes and yellow hair, which are both very pretty. My aunt takes your book, and so does my uncle, for they are married, and take the same one. I go to school from Monday to Saturday, and am in the fourth grade. I sure do hate school, but every one says I am awful smart, which is the truth. I have a keep of pets, but I don't like cats that put their paws around your neck. I have a cat that purrs all the time; her name is Pussy. My brother calls her Hello, Dearie. I have a Shetland pony named Shoo Fly.

Opelika, Ala. BOBBY EARLINE (9).

I feel sure, my dear Bobby, if you will stop to think, you will never again say that you hate school or anything else. Just imagine what a dissatisfied, unhappy man you would grow up, if you continued to say that you hated school. And I wish you would tell those people not to call you "smart" again, for they are unconsciously doing you a harm. Of course they would not do so intentionally, for no one would wish to injure a little boy by word or act. Then, too, don't pay any attention to your hair or your eyes. They are not ugly. Just remember that you are a little American gentleman, and that you are going to grow up a good and useful citizen.

DEAR UNCLE BOOKER: I am going to write you a story about a dear little kitten and a naughty little dog of five months. Sometimes he is good. One day when I was having my dinner, what do you think he did? He got my toque and bit a big hole in it. One day when I was out on the street he ran away with a lady's purse. Oh, what fun he had; it was fun to see him. I love the little kitten. One night when I was in bed the kitten tickled my face. We had a party, and the kitten came to it, too. ULLAINEE SMITH (10).

Ottawa, Canada.

DEAR UNCLE BOOKER: I have a little brother and a big sister, and my sister learnt a piece of poetry out of The Progress Magazine. We have a little doggie, but he goes away. Where do you think he went the first time? He went to the model school; he was in the kindergarten. He stayed away all night, and in the morning he came tearing down the street after the butcher, and then a little boy caught him and harnessed him to his sleigh. And then the baker brought him into his cart and sat him right beside him; then he brought him back to us. We have a little black kitten that is awful sweet. Once the dog and kitten

were eating out of the same plate, and the dog caught the kitten by the head, and the kitten would never go near him again when he was eating. DOROTHY SMITH (7).
Ottawa, Canada.

The two letters above, written by sisters, will be read with interest by the children, as well as the older people. I am glad to welcome you to our large family circle, Ullainee and Dorothy. I hope that little kitten will have no hard feelings against that dog and that he will grow up to be a very sociable cat.

DEAR UNCLE BOOKER: I live in Kalispell, Mont. The scenery about here is beautiful. There is a creek that winds about in the most grotestque fashion imaginable, turning when you least expect it to. It is nestled among tall elms, poplars and shrubbery. There are high mountains on the east of the city which, if climbed, would make your ears and nose bleed on account of the high altitude. I am interested in the children's section; I also like the stories, and I hope to be able to write one soon.
Kalispell, Mont. PAULINE HALL (12).

I should like very much to visit your wonderful country, of which I have heard so much. Would it not be fine if I could get, say, about one hundred girls and boys, and go out to the Great West? Perhaps I will organize such a party some day, for I know of many children who would like to take such a trip.

DEAR UNCLE BOOKER: I have worked hard over the puzzles, and I hope I got them right. I live in the country, and it is very pretty in spring. There are lots of trees on our place and near by are great woods. I go to school and am in the fourth grade. My school house is very pretty, and has a big ivy vine covering it. It has eleven rooms in it. Every Arbor Day we plant trees. Do you like flowers? I am very fond of them.
Sparkill, N. Y. MARJORY GRIFFITH (11).

I have been to your little town several times, and I think it is a beautiful place. I am glad that you celebrate Arbor Day. I believe that it is the most important day in the whole year—even better than the Fourth of July—for on that day we begin something that lasts for centuries. Next to trees I love flowers. But do you know that I do not like them in vases or glasses? I like to see them just as Nature intended they should be, growing in gardens or in conservatories. I don't like to see flowers cut; neither do I like to see birds put in a cage.

DEAR UNCLE BOOKER: This is my first letter to you, but I hope you will not overlook it on that account. I like The Progress Magazine very much, especially the girls' and boys' department. I also enjoyed the article entitled "Florida," in the January number, and the continued story, "Laurels." We only subscribed for the magazine on trial, and our time will soon expire, but I think we will renew. I think your puzzles are very interesting, but I wish you would have more of them. I am very fond of skating. I wonder if the other little nieces and nephews are?
Cadiz, O. ESTHER GLEN GARNER (13).

I am glad you like our magazine so well, and that you find such pleasure in every part of it. You will be pleased to note that we have added six puzzles this month, and hereafter there will be ten each time.

DEAR UNCLE BOOKER: I want to tell you how much I like all the puzzles and stories. My Aunt Mary takes the magazine, and I am very anxious to see it each month. I would like to see and hear you talk, and if you ever come near enough to Newport, or Fall River, or Providence, my aunt says she will take me to see you. I live on a farm. Papa has 300 sheep and 100 lambs; also goats, pigs, horses and cows. We have a donkey to ride that is very tame and kind. We have five automobiles—one large one—and I have four brothers and four sisters.
Portsmouth, R. I. ANNIE A. HALL (10).

There seems to be nothing wanting in your life, my dear little niece, and I hope your wishes will be gratified in other respects. It would certainly give me great pleasure to meet you and have you for one of my auditors some time at a story party. Therefore, should I ever come your way, I will let you know. I wish you would ask some of your brothers to write to me. Are they also interested in The Progress Magazine?

DEAR UNCLE BOOKER: I have just been looking over The Progress Magazine, and I like it so much. The school where I go is a good one. The building is a large two-story brick house. There are 360 pupils. I like to go to school. I have a good teacher. Her name is Miss Hattie Cox. We are to sing "The Star-Spangled Banner" at school on Washington's birthday. By-bye for this time.
Louisville, Miss. HONOR L. WEBSTER.

I am sorry that your letter arrived too late to be printed in the February number. But it does not matter much, does it? I presume the children sang the song with a great deal of spirit. You do not state your age. Write again, Honor.

DEAR UNCLE BOOKER: I will graduate from the grammar school in June next. I read The Progress Magazine and enjoy it very much, especially the girls' and boys' department. I would like to make some suggestions and ask some questions. I think it would be nice to have a boys' corner and a girls' corner. In the girls' corner could be suggestions on art work, fancy work; in the boys' corner, sports, games, crafts, etc. Then there could be a department for the exchange of postal cards. When one has earned twenty credit marks, do the children have a choice of books?
LUELLA E. DAY (13).
Salt Lake City, Utah.

Your suggestions are very practical, but we cannot take advantage of them until we can have more space for the department. Eventually there will be special sections for the girls and boys. Regarding your question about books, I will say that there will be several from which the children can make a choice.

DEAR UNCLE BOOKER: I live in New Westminster and was born in Vancouver, so I do not know much about Chicago. My mother takes your magazine, and she thinks a great deal of it. I am sure I was very much pleased when I noticed you had opened a department for the children. I am in the highest grade, which is the fifth reader. I have one mile and a half to walk to school. I have quite a few pets which I like very much, especially the dickey birds. Our pussy, whose name is Fluffy, is a lovely little cat. I have lots of friends.
Burquitlam, B. C. OLIVE BAXTER (13).

With a great many friends to talk to and visit and several pets at home to keep you company, there is not much more for you to want. And the fact that both you and your mother are interested in our magazine and that you don't mind walking so far to school, prove that you are blessed more than many little girls in our great cities.

DEAR UNCLE BOOKER: I live on a farm three miles from town. My papa has been reading The Progress Magazine for several years, and he likes it very much. I am very much interested in the children's department. I was born in Japan, and my papa has been a missionary there for twenty years. I am glad you have such a large circle of children. I am sure all of them have set their hearts to be good students for you. I go to a school a mile and a half from here, and I like it very much. I like the article on "True Progress," in the children's department this month. I can't get the puzzles this time, but will try next month.
Galt, Cal. EARL FULKERSON (10).

Sometime perhaps you will tell us about that wonderful country in which you were born, for I am sure we should all like to hear about Japan from a little boy. I met a man from Yokohama, not long ago, who said that the subject of New Thought had aroused quite an interest among the Japanese and that they were asking for books and magazines about it.

DEAR UNCLE BOOKER: I am interested in your stories, but I cannot answer the puzzles. Maybe they will be easier next time. I am in the fifth grade. We have about two miles to go to school, but we drive there. We have thirty-one scholars. We live on a farm and raise fruit and vegetables in the summer. I have a pet cat; his name is Tom. He likes to lie in the rocking chair. He is 14 and black and white. I have only one sister; her name is Bertha. She is seven and in the second grade. Mamma has about 300 chickens; I have a few. My sister and I have some little Banties. There are about twenty; some are red, some white and some are speckled. Papa has cattle, mules, hogs and horses.
Salt Fork, Okla. MINNIE PEEBLER (10).

As you study the answers to the puzzles, you will become familiar with the construction, and you will soon be able to solve them. I should like to call on you some time and walk about your farm. Are you going to show your Bantams at the fair?

DEAR UNCLE BOOKER: I can hardly wait until the magazine comes, so anxious am I to read it. I have been in hopes of seeing letters from some little girls or boys in Portland. I belong to a club we call The Good Time Club. We have the nicest kind of teacher, who teaches us how to make dolly dresses and other things. I have two dollies, and I think so much of them. When I am not at my school I play with my dollies at home. I like to go to school and study my lessons. I am in the 3B grade.
JOSEPHINE MARIE THOMPSON (8).
Portland, Ore.

I think you have a good name for your club, and the fact that you have a teacher who shows you how to do things is sufficient proof that it will last. The people who do things are the ones who always have a good time, especially if they are doing something to help another.

DEAR UNCLE BOOKER: My mother has been taking The Progress Magazine since September, and she is very much pleased with it. She has often worked out several of the puzzles in the other numbers and has often spoken to me about how much she enjoyed doing it; so I have decided to work them out for myself and send them in. I attend the Soldan High School of this city. As this is the first time I have ever tried to do any of the puzzles, I do not expect to get many of them right; but I hope to improve.
St. Louis, Mo. DOROTHY KNIGHT (16).

The entire list was correct, which entitles you to four credit marks; you will also be allowed two credits for your letter. This makes a total of six, and when you get twenty, you may have a book.

Several letters have been left over till next month. The original communications sent by children and others are kept on file for future reference.

Uncle Booker's Helpers

BEFORE many months have passed it is expected that Uncle Booker will have many children and parents to assist him in organizing these clubs in all parts of the United States. The object of these organziations was explained last month. When the right time comes, special pins and badges will be furnished to the members without cost of any kind. To become one of Uncle Booker's Helpers it is only necessary to signify your willingness to assist him in spreading sunshine and good cheer everywhere. Two very interesting and instructive letters have been received from two women that are well worth reading and studying. The first is from Miss Hope H. Girard, of Washington, D. C., and runs as follows:

DEAR UNCLE BOOKER:—I am not a little girl, but a very grown-up one, who has been so rested and comforted by a chance perusal of the January issue of THE PROGRESS MAGAZINE that I cannot resist telling you that, though that copy disappeared—and a November number left in its stead—the spirit of the magazine (especially of your department) has been more than a treat; it has been a tonic. I know that your department will succeed beyond expectations, and I shall make an effort to see your pages. I am so glad that someone is taking the attitude that you are toward Nature and the boys and girls. I know the companionship of a patch of sky and the tops of trees during long months. Do you know that you are working, moving in a bed of roses and pleasant sunshine? The letters that the children write to you, their confidences, their frank companionship and trust in you show you—do they not?—that you have succeeded in your attempt. . . . If I may venture a suggestion, it is to say to you: Do not work

too fast; try not to give too much at one time. . . . I am always willing and ready to give anything I have. . . .

HOPE H. GIRARD.

Such a letter is an inspiration to do still better work for he children. The second is from Miss S. B. Doane, of Allston, Mass., who writes:

My Dear Sir:—A few weeks ago a friend suggested to me that I would enjoy THE PROGRESS MAGAZINE, and I have found it so interesting that I am inclosing under separate cover my subscription for the year. I was especially interested in the children's department and in the letters which the children had written, for they seemed unusually bright. I felt sorry because there were no little ones in my home whom I could interest in this particular department. It came to my mind that I could pass the department along, and I have, therefore, taken out the children's section, without mutilating to any degree the magazine, and have made a little binding of heavy paper, tied it all together with a bit of bright ribbon, pasted a pretty picture on the outside of the cover, and I am mailing this miniature magazine to five little unfortunate children who are boarded by the State of Massachusetts with a friend of mine about seventy miles from Boston. This I shall continue to do regularly each month. . . . It occurred to me that if the readers of your department could be induced to show a little interest in some such work as this, it would not only bring happiness to the unfortunate, but would also react directly upon the little readers themselves. It is very easy to detach these pages without affecting the magazine; and I do not believe the fathers and mothers would have any objection when they came to realize what it meant. I am only actuated by my love for children, and particularly for those whose lives are narrow and cramped, and for those who, by reason of ill health, are not able to enjoy actively the happy days of childhood.

(Miss) S. B. DOANE.

The suggestions given by Miss Doane are very practical and easy to follow, and they are in keeping with the principles underlying the object of Uncle Booker's Helpers. How many of the children are willing to follow the advice given by Miss Doane and send their pages to some little shut-in or lonely child? Here is a real opportunity to carry out a true deed of charity without any expense. Just think how much good you can do in this simple manner. Many of you, no doubt, are artistically inclined and can make a cover that will be very attractive and beautiful. It would not be right to offer prizes for the best designs, for the work you do in this way will be a work of love, and the only compensation you would want is to know that you were making some little heart happy and some little face give forth smiles of radiant joy.

A Lesson in Tidiness

LITTLE ALICE was a good, kind-hearted girl, but she was sometimes very thoughtless, which grieved her mother very much. Her play-room was almost always in the greatest disorder, and all because Alice did not obey her mother and keep it tidy. One morning in spring, while wandering in the garden, trying to devise some way by which to make her little girl see the wrong, the mother saw something that instantly attraced her attention.

"Come, Alice," said she. "See what I have found."

The little girl ran to her mother and exclaimed:

"Why, mamma," said Alice, "that is an ant-hill. Isn't it beautiful?"

"It is, my child," answered the mother. "And just think, Alice, it would take thousands of ants to make a little girl like you. See how industriously each tiny creature is working. But if each one did not do his duty, there would be no beautiful pyramid of sand and dirt for us to look at. Don't you believe that ants are very orderly and careful, Alice?"

"Of course. But do ants think, mamma?"

"Perhaps so. At any rate, they are very neat and tidy. If it is so easy for such creatures to be orderly, how much easier it ought to be for little girls to do things in the proper manner, especially when we know they have minds with which to think."

After that Alice's mother had no cause to complain of the appearance of her play-room, for the little girl made up her mind that tiny ants would not outdo her in tidiness, and whenever she was inclined to be careless the picture of the ants' pyramid came before her eyes.

TEN ORIGINAL PUZZLES

1. Arithmetical Puzzle

Take 100 from a wild flower and leave a sweetheart. Take 100 from a kind of a large box and leave price. Take 50 from the sweetheart mentioned and leave above. Take 100, 1, 5, 1 and 100 from pertaining to a metropolis and have nothing left. GRACE M. BLISS.

2. Diamond

A letter in Progress. A small piece. A large rivulet. A number. A letter in Uncle Booker.

THOMAS LEVISH.

3. Mixed Charade

My first denotes an invisible and mighty force, the first three letters of which spell the first half of a word meaning a vast plain devoid of forest. My second is to transport, and the

first two letters are half of a word meaning a covering. What is my whole and what are the two words mentioned? E. E.

4. Numerical Enigma

I consist of 26 letters and spell a well-known proverb.

My 14, 22, 1, 5 is a point aimed at.
My 17, 15, 8 is an old woman.
My 20, 6, 12 is evil.
My 4, 11, 16 is a great many.
My 23, 15, 9, 10 is part of a boat.
My 7, 3, 21, 18 is not any.
My 25, 10, 1, 19 is a heavenly body.
My 2, 24, 26, 13 is the queen of flowers.

JOHN C. FARRAR.

5. Beheadings

Behead a mammal and get hearty. Behead to unlock and get an inclosure. Behead to invade and get to help. Behead a champion and get darkness. The first letters of the above four beheaded words spell a word that is inspiring. C. N.

6. Hidden Trees

He held erect a stick, while tying a string to a knife; then he looked at a map left on a table, which appeared to drop in every corner.

THOMAS LEVISH.

7. Numerical Enigma

I am part of a verse in the Bible and consist of five words, all of which are found in 20 letters.

My 8, 19, 17, 5 is level.
My 18, 6, 12, 15 is inactive.
My 3, 5, 1, 19, 20 is a rascal.
My 2, 4, 13, 11, 14, 7 are wages.
My 9, 10, 7 is timid.
My 16, 4, 12, 13 is to name.

HALLIE BOW.

8. Easy Square

* * * *
* * * *
* * * *
* * * *

An implement used in fishing. A precious stone. A wonderful songster. Animals related to deer. JOHN C. FARRAR.

9. Word Puzzle

I am composed of ten letters and spell a game that is very popular in the United States. My first six letters show a vessel and my last four spell an assembly. Some write me down as one word; others put a hyphen between the sixth and seventh letters. L. H.

10. Curtailments

Curtailments are the reverse of beheadings; that is, instead of taking off the first letter, you remove the last, as the last letter from song leaves son.

(1) Curtail to pass around and get to achieve. (2) Curtail a public house and get a preposition. (3) Curtail the close of day and get not far off. (4) Curtail dull or stupid and get several lairs. The first letters of these curtailed words spell the first word in the series.

CARLOS N.

The girl or boy under seventeen who sends the best answers to the above ten puzzles will receive a prize of one dollar. Others sending correct lists will receive ten credits, or one credit mark for each puzzle that is solved correctly. Answers must be received on or before April 20. The name of the prize winner will be published in the June number of The Progress Magazine.

Answers to Puzzles for March

1. Numerical Puzzle.—Rip Van Winkle.
2. Word Enigma.—Progress.
3. Simple Reversal.—Meat, mate, tame, team.
4. Charade.—Tooth-brush.

ANNOUNCEMENTS

The winner of the dollar offered for the best answers to the puzzles in the February number was Naomi Morin, Portland, Maine.

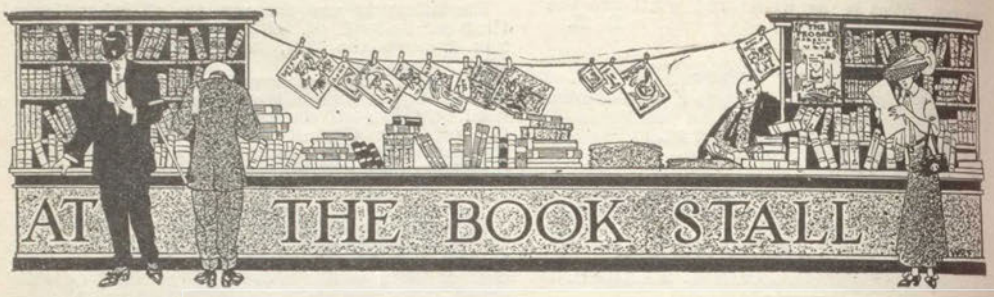
Our little friends will gladly welcome the increased number of puzzles in this number. Six more are added because of the great interest in this department.

Don't forget the prize of three dollars offered for the best essay of 250 words on "Opportunity," which is open to all contestants under 17. All manuscripts must be mailed in time to reach Chicago on or before May 15.

Beginning with this number, two credit marks will be allowed to every child who sends Uncle Booker a letter that is suitable for publication.

In the May number will be published the full list of all those entitled to twenty credit marks for puzzle-solving, puzzle-making, letter-writing, etc.

Letters intended for Uncle Booker must be addressed to The Progress Magazine, 515-519 Rand-McNally Building, Chicago, Ill.



RENE MANSFIELD

A New Heaven and a New Earth. By Charles Brodie Patterson. Pp. 286. $1.25. (Thomas Y. Crowell & Co., New York.)

Mr. Patterson in this last contribution of his to New Thought literature, emphasizes his conviction that we are on the eve of a spiritual awakening. Our eyes are not yet opened to the new world into which we will enter, but when we shall have come into a state of conscious living in the life of the spirit, this "fourth dimension" will become a psychic plane of being which may be attained without passing through death. The author has endeavored to point the way by which, through desire and meditation, we may enter at will this undiscovered country and "return, laden with riches, to create a more beautiful, soul-satisfying earth."

While convinced that science will eventually recognize a fourth dimension, yet he believes that since the idealist is always in the vanguard, before its external demonstration is accomplished, it must first be approached by insight. A conscious knowledge of these laws of eternal being will enable the highly developed man, not only to perceive the reality of the inner world, but to bring about perfect adjustment between the mind and the body, until he is able to lay down or take up life at his will. The body will be just what we make it. All true conscious mental action will produce well-directed physical action. "Contagion and disease lurk in evil thought and the bated breath; while the contagion of health is found in the right thought and the controlled breath." Though suggestion is a great power, used in a natural way, false suggestions that deny sin or disease will do more harm than good.

Mr. Patterson's style is simple and direct. He has delivered his message in a straightforward, moderate manner, well calculated to impress the reader with his poise and sanity of mind. He has said that "We are perfect to-day, if we are true to to-day's ideals; but the ideals of yesterday are never large enough for the ideals of today." He has presented the ideals for today which he believes to be the seeds that will blossom in "a new heaven and a new earth." Of this new heaven he has said: "The new heaven that is opening to man's vision is a result of his own search after truth—Mystery after mystery shall be unfolded because of the ever-increasing light and understanding. The spirit within him has been the impelling power that is leading him to the discovery of a new heaven. His new heaven will be both a condition and a place; a state of consciousness which will be filled with a wonder and glory of vision, where forms, while more ethereal, will be clearer and more distinct than those of this earth; but where every form will be vibrating in rhythmic harmony.—And the earth will be new, for the golden age will have come and there shall be no more sorrow nor death, and God shall wipe away every tear."

Those Nerves. By George L. Walton, M. D. Pp. 202. $1.00. (J. B. Lippincott Company, Philadelphia, Pa.)

Along about the fourth chapter or so of this worthy companion to "Why Worry?" you will begin to feel that you and your annoyances are of about as much importance as the buttons on a man's coat sleeve—which frame of mind constitutes Dr. Walton's first prescription for "those nerves." To come upon humor in a treatise is a rarity; to find a physician with the courage to apply a lance of ridicule to our neighbor's irritability and hypochondria is a joy indeed. This happy combination, together with professional knowledge, concise diction and apt anecdote, makes what Dr. Walton has to say of fascinating interest as well as of value to "those who need it"—a dedication that most of us may lay claim to.

The author has spared us charts of our nervous system, and analyses of mental processes except in a rudimentary way. At the outset he announces that nothing material will be sacrificed to consistency and proceeds with practical suggestions for modifying the mental attitudes which are responsible for our nervous disorders. Ability to take a birdseye view of one's own affairs; to "treat yourself as the world treats you, as too commonplace to be noticed;" to keep your mind off your thoughts—such thoughts as tend to magnify the unessentials; to try to see how much instead of how little you can stand—these are some of the mental gymnastnes that will aid in gaining control of the nerves. Dr. Walton voices the wish that Epicurus might have written a homily in his own peculiar style on "How to be useful with a crick in the back."

Dr. Walton discusses those physical habits with which neurology is principally concerned. He coins the term "sidetractibility" for those afflicted with the habit of inconsequential thought, who have difficulty in keeping the "goal-idea" in mind. He points out the necessity of overcoming the tendency of the self-centered neurasthenic to narrow his horizon, which may be accomplished by travel, study and sport. And withal he entertains!

The Fresh Air Book. By J. P. Müller. Pp. 152. $0.85. (Frederick A. Stokes Company, New York.)

The opinions of a man who has won one hundred and thirty-two prizes in various sports regarding physical care and development should bear considerable weight. Lieutenant Müller ascribes the perfection of physique which made this record possible, to fresh air and sunlight baths, the wearing of as little clothing as possible, both summer and winter, and systematic, natural, outdoor exercises.

In the present volume he has made a strong plea for the fresh-air movement. He dwells upon the great benefits to be derived from the direct action of air and light on the skin; he outlines methods by which this may be accomplished; he devotes a chapter to the care of

(Continued in back Advertising Section)