

Look not for the error of it; look for the truth of it.

ELTKA

Devoted to a Realization of the Ideal.

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The Smithsonian Institution.

A Short Account of One of the World's Greatest Temples of Learning.
Compiled from the Annual Reports.



In the popular mind the Smithsonian Institution is a picturesque castellated building of brown stone, situated in a beautiful park at Washington, containing birds and shells and beasts and many other things, with another large adjacent building, often called the Smithsonian National Museum. The Institution is likewise supposed to have a large corps of learned men, all of whom are called "Professors" (which they are not), whose time is spent in writing books and making experiments and answering all kinds of questions concerning the things in the heavens above, the earth beneath, and the waters under the earth.

Contrast this popular notion with the facts. The Smithsonian Institution is an "Establishment" created by an act of Congress which owes its origin to the bequest of James Smithson, an Englishman, a scientific man, and at one time a vice-president of the Royal Society, who died at Genoa in 1829, leaving his entire estate to the United States of America "to found at Washington, under the name of the Smithsonian

Institution, an establishment for the increase and diffusion of knowledge among men."

After ten years of debate in Congress, turning partly on the question whether the Government ought to accept such a bequest at all and put itself in the unprecedented position of the guardian of a ward, Congress accepted the trust and created by an enactment an "Establishment" called by the name of the Smithsonian Institution, consisting of the President of the United States, the Vice-President, the Chief Justice of the United States, and the members of the President's Cabinet. It had also a Secretary, with varied functions, among others that of being Keeper of the Museum.

Smithson's money, which amounted to over half a million dollars, and later to three-quarters of a million, a great fortune in that day of small things, was deposited in the United States Treasury, the Government afterwards agreeing to pay perpetually 6 per cent interest upon it.

In the fundamental act creating the Institution, Congress, as above stated, provided that the President and the members of his Cabinet should be members of the Institution, that is, should be the Institution itself, but that nevertheless it should be governed by a Board of Regents, composed of the Vice-President and Chief Justice of the United States, three Regents to be appointed by the President of the Senate (ordinarily the Vice-President), three by the Speaker of the House of Representatives, and six to be selected by Congress; two of whom should be residents of the District of Columbia, and the other four from different States, no two being from the same state. The fundamental act further provides that the Secretary of the Institution already defined shall also be the Secretary of the Board of Regents. The Museum is primarily to contain objects of art and of foreign and curious research; next, objects of natural history, plants, and geological and mineralogical specimens belonging to the United States. Provision is also made for a library, and the functions of the Regents and of the Secretary were defined.

The preamble of this bill states that Congress has received

the property of Smithson and provided "for the faithful execution of said trust agreeable to the will of the liberal and enlightened donor." It will thus be seen that the relations of the General Government to the Smithsonian Institution are most extraordinary, one may even say unique, since the United States solemnly bound itself to the administration of a trust. Probably never before has any ward found so powerful a guardian.

The first meeting of the Regents occurred on September 7, 1846, and in the autumn of the same year they elected as Secretary Joseph Henry, then a professor at Princeton, known for his extraordinary experiments on the electro-magnet, and other subjects relating to electricity. Under his guidance the Institution took shape. Its work at first consisted, in the main, of the publication of original memoirs, containing actual contributions to knowledge, and their free distribution to important libraries throughout the world; to giving popular lectures in Washington, publishing them, and distributing them to libraries and individuals; stimulating scientific work by providing apparatus and by making grants of money to worthy investigators, cooperating with other Government Departments in the advancement of work useful to the General Government, etc. These were the principal methods employed by Henry to carry out the purposes of Smithson, for the increase and diffusion of knowledge. Here, too, were initiated certain studies which afterwards became most fruitful and have resulted in important Government work, such as the present Weather Bureau, among others. The beginning of cooperation in library work was at this Institution. At the same time many—we might almost say most—of the present scientific activities of the Government have grown out of it or been stimulated by it. Experiments in fog signaling, in the acoustics and ventilation of public buildings, and in numerous other subjects, were inaugurated. In fact, in these earlier days, with one or two exceptions, the Smithsonian was the sole representative of active scientific work directly or indirectly connected with the United States Government. Its

influence upon the character of private scientific work, too, was very great, since half a century or more ago the avenues for publishing were few, and the funds for the purpose slender.

Gradually, out of the collections which had been kept in the Patent Office, the private collections of Smithson, and of appropriations of his money made by the Regents, and largely also through the results of the great exploring expedition of Captain Wilkes, there grew up a Smithsonian Museum, one which was exclusively cared for from the Smithson fund; but which, partly through the greater activity of the Government surveys and partly through the gifts of private individuals, and also through the valuable objects presented to the United States Government by foreign nations at the close of the Centennial at Philadelphia in 1876, brought about the establishment of what is now known as the United States National Museum of the Smithsonian Institution, which is under control of the Regents of the Institution, for which a building was provided, and which now receives direct support from Congress. This Museum has now the matter belonging to the original Institution collected by the Smithsonian's own observers, with much more secured through the General Government, making in all over 5,000,000 specimens, and is the foremost collection in the world in everything that relates to the natural history, ethnology, geology, and paleontology of that portion of North America now the United States, besides containing many valuable series from other countries. The collections have been visited by over 7,500,000 persons, and the Institution has carried selections of its specimens to every large exhibition held in the United States, and distributed 850,000 specimens to colleges and academies, thus powerfully stimulating the growth of museums large and small in every section of the country.

The publications of the Smithsonian have been in several series, mostly to convey to specialists the results of its original scientific investigations and to thus represent the first half of its fundamental purpose "for the *increase* of knowledge," and, subordinately, others to include handbooks and indexes

useful to students, and some publications which, while still accurate, contain much information in a style to be understood by any intelligent reader, and thus represent the second half of the founder's purpose for the "*diffusion of knowledge.*" Many valuable publications, too, have been issued by the Museum and the Bureau of Ethnology, and recently by the Astrophysical Observatory. In all, 265 volumes in over 2,000,000 copies and parts have been gratuitously distributed to institutions and private individuals, these works forming in themselves a scientific library in all branches.

Partly by purchase, but in the main by exchange for these publications, the Institution has assembled a library of over 150,000 volumes, principally of serial publications and the transactions of learned societies, which is one of the notable collections of the world. The major portion of it has been since 1866 deposited in the Library of Congress, with which establishment the most cordial and mutually helpful relations subsist.

In 1850 Spencer Fullerton Baird, a distinguished naturalist, was elected Assistant Secretary of the Institution. To him the great activity in natural history work was due, and by him the Museum was fostered, he being greatly aided from 1875 by a young and enthusiastic naturalist, George Browne Goode. Secretary Baird initiated in the Smithsonian Institution those economic studies which led to the establishment of the United States Fish Commission.

As another means of diffusing knowledge there was early established the bureau of international exchanges, originally intended simply for the proper distribution of the Smithsonian's publications, but which gradually assumed very wide proportions, becoming no less than an arrangement with learned societies throughout the world to reciprocally carry free publications of learned societies, or of individual scientific men, intended for gratuitous distribution. This system was afterwards taken up by various governments which, through treaties, bound themselves to exchange their own publications in the same way. Since the inauguration of this service,

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5,000,000 pounds of weight of books and pamphlets have been carried to every portion of America and of the world. The Institution existing not only for America, in which it has over 8,000 correspondents, but for the world, has throughout Europe, Asia, Africa, and the islands of the sea, over 48,000 correspondents—more without the United States than within—justifying the words “Per Orbem,” as the device on the Smithsonian seal.

Other work has been intrusted to the Institution by the Government, such as the Bureau of American Ethnology, for studies relating to the aborigines of this continent; the Astrophysical Observatory, which for ten years has been chiefly devoted to the enlargement of Newton's work on the spectrum, and the National Zoological Park. The establishment of the latter was intended primarily to preserve the vanishing races of mammals on the North American continent; but it has also assumed the general features of a zoological park, affording the naturalist the opportunity to study the habits of animals at close range, the painter the possibility of delineating them, and giving pleasure and instruction to hundreds of thousands of the American people. These two latter establishments are due to the initiative of the present Secretary, Mr. S. P. Langley, Fellow of the Illuminati, elected in 1887; a physicist and astronomer, known for his researches on the sun, and more recently for his work in aerodynamics. While the fund has been increased of later years by a number of gifts and bequests, the most notable

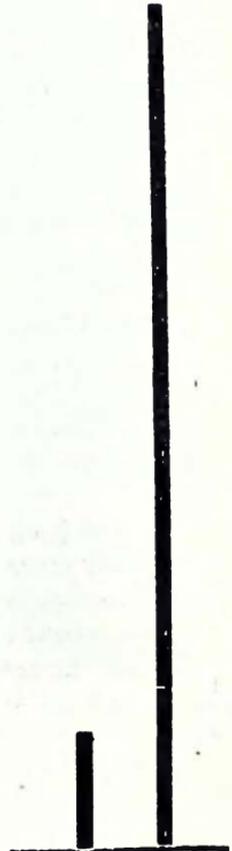


Diagram illustrating height of packing boxes, resting with their largest surfaces one upon another, which were used by the Smithsonian Institution in forwarding exchanges from the United States to foreign countries during the year 1903 as compared with the height of Washington Monument. Height of Monument, 555 ft.; height of boxes, 3,858 feet.

being that of Mr. Thomas G. Hodgkins of a sum somewhat over \$200,000, its original capital, once relatively considerable, has now, in spite of these additions, grown relatively inconsiderable where there are now numerous universities having twenty times its private fund. It threatens now to be insufficient for the varied activities it has undertaken and is pursuing in every direction, among these the support of the higher knowledge by aiding investigators everywhere, which it does by providing apparatus for able investigators for their experiments, etc. Investigations in various countries have been stimulated by grants from the fund. It has been the past, as it is the present, policy of the Institution to aid as freely as its means allowed, either by the grant of funds or the manufacture of special apparatus, novel investigations which have not always at the moment seemed of practical value to others, but which subsequently have in many instances justified its discrimination in their favor and have proved of great importance.

The growth of the Institution has been great, but it has been more in activity than in mere bigness. The corner-stone was laid fifty years ago. In 1852 the entire staff, including even laborers, was 12. In 1901 the Institution and the bureaus under it employed 64 men of science and 277 other persons. These men of science in the Institution represent very nearly all the general branches, and even the specialities to some extent of the natural and physical sciences, besides history and the learning of the ancients; and it may perhaps be said that the income of the Institution (which, relatively to others, is not one-tenth in 1901 what it was in 1851) has been forced to make good, by harder effort on the part of the few, what is done elsewhere in the Government service by many.

The private income of the Smithsonian Institution is not quite \$60,000, but it controls the disbursement of about \$500,000 per annum appropriated by the Government for the bureaus under its charge.

Certain other functions difficult to describe are still of prime importance. The Smithsonian is called on by the Government to advise in many matters of science, more

especially when these have an international aspect. Its help and advice are sought by many thousands of persons every year, learned societies, college professors, journalists, and magazine editors, and thousands of private individuals, seeking information, which is furnished whenever it can be done without too serious a drain, though naturally a percentage of the requests are unreasonable. It has cooperated with scientific societies of national scope, and it may be said to teem with other activities.

The Regents control the policy of the Institution, and the Secretary is their executive officer. Since the beginning the Regents have been selected from among the most distinguished men in public life and in the educational and scientific world. Their roll contains the names of the most distinguished American citizens for half a century.

Its Secretaries, Assistant Secretaries, and scientific officers have from the beginning—long before a classified service existed—been elected and appointed for merit, and for that alone. No person has ever been appointed on the scientific staff for any political reason or consideration.

An unwritten policy has grown up which, without instructions or regulations, has been of profound influence in the work. The Smithsonian Institution does not undertake work which any existing agency can or will do as well. It does not engage in controversies; it limits its work to observation and the diffusion of ascertained knowledge, not to speculation. It preserves an "open mind" for all branches of knowledge and considers any phenomena which are the object of serious study within its purview. Its benefits are not confined to Washington nor to the United States, but as far as consistent are extended to all men.

THE true standard of greatness is service. It is not what we have of gifts, culture, strength, but what we do with our endowed life. He only is great of heart who floods the

world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of these things and does them best. We are living worthily only when we are holding all that is in us at the service of our fellow-men. We must love, and if we love we must serve.—*Ex.*

Art in Daily Life.

BY ERNEST NEWLANDSMITH.

In THE HERALD OF THE GOLDEN AGE, Paignton, England.



IN addition to those who are devoting their lives to the artistic vocation there are no doubt many people who wish to know how they may apply artistic ideals to their everyday life; how they may introduce into even the most prosaic existence some inner gleam of artistic activity that will brighten, illuminate, and refine their characters until they attain step by step to the Ideal which is calling to each one of us.

And here it may be said at once that, however mundane and sordid certain life-works may appear to be, *all life ought to be artistic.* The artist-labourer in any activity whatever, be it high or humble, will always produce the finest results.

We look forward to the day when professional artists will be no longer required—to the dawn of that New Age when the spiritual insight of man will be so awakened that even the shops, the streets, the buildings, and the common objects of daily use will all be pervaded by an inarticulate significance approaching to the sublime. The art-spirit in daily life does not depend upon externals. It is an inner consciousness.

The man who cannot make the sweeping out of a room into a spiritual act has either not progressed very far with his inward vision—or else, and more probably, has ceased to dis-

cern that which he could see quite clearly when he was a child.

Who is there amongst us that does not remember how in childhood's days the rag doll, the toy donkey, and the very spoons and forks, seemed to possess a sort of inward essence of their own—a sort of "personality"? And these ideas, so far from being foolish, as some would have us believe, are in their greater part true, and well worth preserving. We should not, as we grow older, allow such perceptions to be altogether extinguished, but duly carry them along into the serious business of our life.

Men and women ought never to lose this childlike pleasure—no matter how hard they may have to fight in the battle of life, nor how painfully they may have journeyed through the vale of tears.

Artistic happiness and delight is really an inward state or beatitude, and does not depend upon the possession of those art treasures which money only can buy. Art can, and ought to, enter into and light up the lives of all people however poor they may be in this world's goods.

The rich man, surrounded with pomp and vanity, with his fine picture gallery, his extensive library and magnificent music-room, may very possibly fail to glean as much artistic happiness from it all as the poor cottager may obtain from the sight of a single flower.

How is it that a card containing a single verse of poetry or a hymn is often infinitely more precious to someone than a great picture of high market value? Simply because the half-penny card says more and stands for more to them than the picture valued at a thousand guineas. Therefore we should endeavour to surround ourselves with such books, pictures, music, and furniture that *say most to us*, seeing strictly to it that we only allow the presence of those works of art *which say that which it is good for us to hear*.

Exeryone should start early in life to form a library of his own—however small. If the books are carefully selected, they will in time become his dear friends.

Everyone should also—when possible—endeavor to form some collection of carefully chosen pictures.

Volumes might be written about music in the home-circle, but here again the same rule applies—choose music that says something to you, and that says that which it is good for you to hear. Lose no opportunity of hearing such music whenever the chance offers.

Art also enters into our life in all the common objects that surround us—such as furniture, wall papers, carpets, curtains, ornaments, and so forth. Here the keynote should be Simplicity. Quiet, bold outlines such as tend to rest and strengthen the mind and character are what we should choose.

But, after all, the arts such as we know them are but preliminary! They are but the beginnings of a higher spiritual activity. As Emerson would say, they are only “initial.”

The fact is *everyone*—whether he likes it or not—*is himself a living work of art*, in the same sense that he is an outward material manifestation of an inward spiritual essence or content.

And so it is that the greatest art of all—that art in which, commencing as art, finishes as nature—a work of art that breaks down the dividing line between itself and reality.

Most of us have formed high ideals in our youth, and these we ought to have retained. If we have lost them we must revive them whilst there is yet time. Having once experienced and set up the Ideal in our lives we must keep our faces steadily fixed towards it—hewing off from our characters all that clashes with it, day by day, year by year—cutting off this, and rounding that, until the very expression of the soul we are working out begins to shine forth from our faces. Thus and thus only can we attain to the higher Life!

Whatever the circumstances may be, there, straight before us, stands the Ideal. Whether grief or joy, sickness or health, success or failure may be our lot, each position, each state of existence, has its own particular Ideal. Yet although the ideals that are open to us in fashioning this living work of art—a perfected character—are many and varied, they must

all fit in and be at one with the Prevailing Spirit or Ideal—namely that Divine Life to which we hope some day to attain and the Vision of which we must keep ever before us.

There is a story of an old man who, after a career filled with apparent failure, lay down to die. His friends who attended him noticed how he retained his customary happy smile, and at length one said:—"Master, tell us the secret of your life—what has given you this quiet happiness which—when all else has failed—ever remains with you?" And the old man made an answer and said:—"My son, it is because I have always followed the Vision."

And this is what we must all determine to do in our own lives—to follow the Vision. First we must establish the ideals in our own minds, and then we must remember to keep it continually in view by walking steadily onwards in the straight road at the end of which the Vision is seen shining. And should we at any time enter unawares into a bye-path, and find that we have lost the Vision, then we must strive with all our might to regain the King's high-road, never resting until the sight of the Vision once more lights up our way.

God Speed You.

To His Workers Everywhere.

BY CAMILLA SANDERSON.

FELLOW OF THE ILLUMINATI.

GOD speed you in the upward march,
 Faint not, nor falter by the way,
 For yonder, where the clearer day
 Is breaking neath gray arch
 Of night-clouds fleeting fast,
 Stands with invitingness
 The gateway to success
 In all God means shall last.

Be up and doing. Rest's beyond.
 Here are ripe fields,—wide acres tilled

By willing hands Death stopp'd unfilled,
Leaving for you their bond
Of service, and for me,
That we may watch the growing,
And reap their patient sowing
Of truths that make us free.

No sluggard in this vineyard fair
Has standingroom. Each toiler's place,
Well filled, leaves naught of grace
For idler. Nor for petty care
About the reaping, just begun
Beside us in the field
Or seen afar, with yield
Surpassing ours, or better done.

What if between work's dawning hour
And sunset, He, the Master, came
And found us idle! Oh the shame
Of no excuse, no plea, no power
To cloak our failure, or to hide
From that clear look of His,
That should have meant our bliss
But makes our grief's flood-tide!

Sow no small seed of discord. Strife
Is not of God. His law is love,
And on and up our feet shall move
To beatings of glad life,—
God's life within each soul,
That must from each give forth,
To east, or west, or north,
His share of God's great whole.

Contributions come of pride. Beware
Of little forces spoiling vines
That promise for us life's best wines
Of service. Truth speaks fair
And kind to all. We stand
Together or we fall,
Instead of conquering all
By bonded heart and hand.

Be glad, if by some other way
A brother climbs and gains a peak

Above you. Yonder goal we seek
 Is for us all. To-day
 He gains. To-morrow I
 May win its heights, and hear
 Our Father, speaking near,
 "Well done! Come up higher!"

And so I say to you, godspeed!
 And so I sing of purpose true,
 Of old resolve, made ever new,
 To feel and meet the need
 Of weak ones in the fray,—
 To seek for naught but right—,
 For Justice wins, not Might,
 And *Love* gives "right of way."

Success in Business.

IF one wishes to prove himself successful in business, he should conscientiously follow some just rules; rules that embody principles that apply to the one with whom he deals as it does to self.

One should know self, for in it is the knowledge of what others are; in it is perfect understanding and frankness; no misunderstanding can possibly arise from it; this is a valuable and potent power in permanent success.

Oneness works wonders; in it all seeming difficulties melt away like snow in sunshine. They disappear naturally.

In business one should know that he is dealing in what people want, need and can use. Then feel confident that business is his. That nothing can keep him out of the way of success; that there is nothing against him.

In business one should talk to the point, and say neither too much nor too little, but show a lively interest in what he

is doing. That is, *be concentrated upon his work; live in the now; be all there. Do not scatter in thought, word, or act.*

Success knows no discouragement. It is a living vital principle that pushes forward and never wavers. Success is perfectly natural. One who is truly successful, is truly independent, steadfast, unwavering. "A double-minded man" who wavers, does not receive or attract business. The basis of all true success is a knowledge of Being—of self—the Me, of which Jesus said: "Ye believe in God, believe also in Me." This Me is yourself whoever you are, and wherever and however situated.

The way to truly know your business is to know yourself, and always be self-poised, self-interested in what you are doing; thus you will carry others with you, to work with and for you in your business.

The business man should make himself, in consciousness, so at one with his customers that he anticipates their wants at once. There is no trouble in supplying people with what they want.—*Now.*

RAYS OF LIGHT

FROM THE
ILLUMINATI.



WE know there is but One Law in all the Universe. One Life pervades all things. The life that throbs in the quickening pulses of man is not other than the life that trembles in the radiant beam. The life that animates the growing plant is not unlike the life that weds inanimate atoms. To live the Life Universal is to become One with the Universe. To become one with the universe is to enter into a knowledge of Supreme Mind. To know this Mind is to know Life Eternal.

In the knowledge of the universal we all become as one. If we absorb thy essence, O Mind Eternal, as frail plants drink in the essence of sun and soil and air, we know, as they become like unto those elements, we shall become like unto thee. To accord with the Supreme Will is to become conscious of the Highest Powers. The Will of the Universe is Universal Good. The Will of the Universe is Universal Harmony. We desire so to live in act, in thought, in mutual relations, that we ourselves shall manifest the fruits of goodness, and inspire the love of the good and the true in others.—*Rev. Henry Frank.*

—[Nature.]—

A THOUSAND sounds, and each a joyful sound;
 The dragonflies are darting as they please;
 The humming-birds are humming all around;
 The clithra all alive with buzzing bees.
 Each playful leaf its separate whisper found,
 As laughing winds went rustling through the grove,
 And I saw thousands of such sights as these,
 Heard a thousand sounds of joy and love.

And yet so dull I was I did not know
 That He was there who all this love displayed;
 I did not think how He who loved us so
 Shared all my joy, was glad that I was glad;
 And all because I did not hear the word
 In English accents say, "It is the Lord."

Edward Everett Hale.

—[Confidence.]—

CONFIDENCE in self is but a manner of expressing your unconscious faith and trust in the universal intelligence. When you rely upon yourself, you are relying upon the universal power that is expressing itself through you. When you

express a confidence in others, it indicates that you yourself are worthy of confidence; but if you have no faith in your fellow men, perhaps you would find few people that would trust you. Confidence should be universal; I should trust all my brothers and all my brothers should trust me. We are simply expressions of the same life principles, in reality we are all one.—*E. H. Anderson.*

—[Success.]—

“ There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.”

Shakspeare.

IF I were called upon to assist in preparing a young man's mind for success in life, I should begin by asking him to forget the Shakspearean aphorism; for it is as false in metaphor as it is in principle. The tides of the ocean ebb as well as flow; and they do both twice in twenty-four hours. The mariner who misses a flood tide does not abandon his voyage; nor does he deliberately sail into the “shallows,” or indulge in “miserics.” He simply watches for the next flood. The tide in the affairs of men also ebbs and flows many times during the average lifetime. It follows that, if there is any logical analogy between the two tides, the lesson to be derived is full of hope and not of despair. It teaches that, if, through the mistakes of inexperience, the first flood tide is missed, the next is equally available.—*Thomson J. Hudson.*

—[Realization.]—

RELIGION divested of all creedal associations will yet lead man to the realization of the higher self within, its relationship with the Infinite, and its possibility not only to conceive an ideal humanity, but also to bring about in the external world this long desired event. Love is the only creative force of the universe with which religion deals. Love alone hath within itself the power to redeem, lift up and enlighten the world. Its fires once kindled upon the altar

within burns on and on forever. From this fire religion borrows the Light that shall yet illuminate the whole world.
—George A. Fuller, M. D.

About Our Plans.

EDITORIAL.



SOMETHING over a year ago the plans were all made to bring out in ELTKA each month a leading article which, aside from its general interest, would have an added value to our readers from the fact that each article would give in some measure a view of the personal life and work of some one of our fellow members. The opening of this series was delayed mainly on account of my own ill health. Hoping now, however, that, after a period of nearly three years of which during much of the time I was totally unable to do work of any kind, I have recovered sufficiently to attend the many duties awaiting me, we begin the series this month with the article entitled "The Smithsonian Institution." This (as well as several others) was prepared some time ago, and on that account makes no mention of the unexpected death of Prof. Langley, which took place in March last. It has been thought best, however, to let the article appear as it was originally prepared. Prof. Langley, as a Fellow of the Illuminati, and Secretary of the Smithsonian Institution, is already well known to most of our readers. Especially will it be remembered that a few years ago, while we were running the series of articles in Eltka entitled "The Ordeal by Fire," he courteously furnished to us to be included in the series a full account of "The Fire Walk Ceremony in Tahiti," which he witnessed in 1901. This series produced sufficient attention that we expect before long to bring out a more complete edition in brochure form. Prof. Langley was well known to the world in general, and the high place he held in the public esteem is well shown in the following paragraph which we take from *The Outlook* of March 10th.

"Professor Samuel Pierpont Langley, Secretary of the

Smithsonian Institution, who died at Aiken, South Carolina, last week, after a short illness, was one of the best known scientists of the day. His connection with the Smithsonian Institution had borne fruit in many directions and had greatly increased the usefulness and advanced the authority of that institution. For many years he was a devoted student of solar phenomena; and in dealing with the special problems presented in this field his most valuable service to science was rendered. He was specially interested in the endeavor to analyze the luminous cloud-covering of the sun, examining its spectrum and making charts which were important contributions to the knowledge of the subject. In order to achieve these results he had perfected the bolometer—an instrument which was of extreme delicacy when he took it in hand, and in its development, under his tireless study, recorded differences in temperature to the millionth of a degree. But while the heat spectra and other sources of radiation of the sun occupied a first place in Professor Langley's interest, public attention has been most directed to him of late years by reason of his experiments with flying-machines under the direction of the War Department. The air-ship on which he had spent so much time and thought failed to realize his hopes, but the experiment was made on strictly scientific principles, and the failure was due, in the opinion of many students of the matter, to certain faults in the method of launching. What the aeroplane will do in the future remains to be seen. Professor Langley never lost faith in it, and it is reported that the machine is now in condition to be tried again, and that a trial will be made at an early date. Professor Langley was a very clear and delightful writer, with the rare faculty of dealing with technical subjects in untechnical language. The thoroughness of his knowledge and his mastery of clear and delightful English are shown in "The New Astronomy." He was a devout reader and a lover of literature, familiar to an unusual degree not only with the best English but with the best French writing. George Borrow was one of his familiar companions, and his collection of Borrow manuscripts is said to be extensive. He was not only an indefatigable worker, but a

tireless writer, and his written contributions include more than one hundred titles. He was a member of many scientific societies, and had friends among scientific people in all parts of the world."

About Conscience.

BY CHARLES F. DOLE.

IN THE INTERNATIONAL JOURNAL OF ETHICS.



IT has often been thought that conscience is a sort of disturbing and somewhat supernatural force in human life, nagging and warning man. Men imagine that they would probably be more comfortable without conscience. The fact is that conscience is one of the great normal life forces, without which man's life as man would cease. To be without conscience or moral sense would be very much the same as to be without the sense of hunger or thirst, or without the power to feel pain. We recall that the most subtle peril of death is when a man, freezing in the cold, becomes insensible, or a drowning man loses consciousness.

Conscience, however, is not a negative sense; it is positive and constructive. It is like all the other modes of our consciousness. Hunger is on the whole more pleasureable than painful; the sense of hearing, while it warns us and admits discord, is the avenue of music and thought. So conscience in the normal or natural man is the doorway of all his highest satisfactions. Thus, there is a rare pleasure in recognizing moral distinctions, and much more in expressing them. As the artist expresses on his canvas the differences, the contrasts and the harmonies of a landscape, so man through his moral sense sees, and takes joy in uttering ideal judgments in all that wide field of life where social and moral relations hold good. It becomes as real a pleasure to satisfy conscience as to satisfy any other instinct or feeling. It is evidently as much

more important to render this sort of satisfaction, as the field of moral conduct is wider than the scope of any other form of consciousness.

It is very suggestive that the word conscience by derivation involves the idea of kinship or comradeship. It is a social word. Could there be conscience at all in the case of a solitary being? What idea of right or wrong have you, except as your life is related to other lives? Even if you could think of your life only as related to the life of a Supreme Being or God, herein at once arises the social relation. You cannot do merely what it pleases you to do. You cannot be at ease while there is discord of will between you and another intelligent being.

Am I not bound, you may ask, even though quite alone, to be clean, pure and temperate. Are there no personal virtues? But these personal virtues, as they are called, take their moral color from our ideas of social conduct. The only way in which you can conceive of a solitary man in a solitary world is as he is imagined to be the survival of a race of men—a race of men too, who have worshiped. The personal virtues of such an imaginary man are really the survivals of virtues which were once related to social conduct. Thus cleanliness, purity, temperance, and specially honor and sincerity are never personal alone. All acts, thoughts and emotions characterize man as human, that is as social in a social universe. The law of his being is to recognize other beings. Has his brother aught against him? The man is not the same man in the atmosphere of ill-will or disapproval as he was in the atmosphere of good-fellowship. Has a man ill-will towards another? He is so far out of accord with his world. So far as the flow of social good-will is shut off from his life, he is isolated and he cannot be happy. Conscience is the name of the tie, or the force, which binds men socially, and (we venture to conceive) like a spiritual gravitation, draws them to the thought of a universal Life.

There are two valid elements in what men call a decision of conscience. One element is intellectual; the other is emotional. All forms of sensibility have their roots in the mind.

Consider for a moment the analogy of the art of music. A child is learning to be a pianist. He begins with a more or less vague and uncultivated musical sense. He has a rude sense of discords, and also of simple melodies. But his understanding and enjoyment of the higher order of musical works will depend on a certain intellectual discipline, and on the quality of his mind. By and by he will judge and choose between various musical values; he will pronounce some works bad and others good. Two elements will enter into these judgments, thought and feeling, never indeed far apart in man's life, but yet distinct forms of activity. Given the most perfect musical genius, with trained intellect and at the same time rich artistic sensibility, you will have accurate judgments of musical value. What is more, this man, if himself a musician, will keep the laws of musical expression; he will perforce do artistic work. It will hurt his feelings to play bad music, or to play out of tune. You cannot bribe him to degrade his musical gifts to unworthy uses. His devotion to musical ideals will be a form of religion. In his artistic moments he is a citizen of an ideal universe.

Now the same distinction holds between moral feeling and moral thought or judgment. The child begins with vague and untrained moral feeling. The susceptibility is present; the child easily and instinctively feels the discord of an injustice. Conscience, if not wholly a social feeling, is closely and always related to the social sense. In the home or in the tribe, or between one man and another, there is always the social nexus. The child is conscious of being in or out of this social tie. Injustice, hate, blows, murder, injure this sense of moral discord.

The child grows and develops. His intellect acts and reacts upon the facts of moral experience. He comes into sight of the laws and moral ideals of his age and community. He dares to revise the standard codes of his childhood; he finds new codes in Japan and China, as he finds strange forms of art. His reason sets aside moral prohibitions which it once stung him to disregard. His reason adds higher and

more difficult requirements. We are tracing now the course of a normal development of the moral sense. We are leaving out those cases where the growing child, finding the code too severe for his strength, or under stress of great temptation, blunts the edge of his conscience and loses the power of nice discrimination.

Given now the best type of man, broad in his thought, fine in his judgments, well equipped and experienced in the moral history of the race, this man's judgments like the good musician's will approach an infallible standard. Moral feeling also will match and re-inforce his judgments and he will do whatever his conscience bids. Moral discord will be odious and impossible for him. Moral harmony will become his nature.

We have the clew to understand the meaning of both elements in the action of conscience. We conceive that the universe is founded on thought; all its manifold relations establish an intellectual order and unity. We agree as to what this order is, or ought to be, in the life of the individual. His life ought to be the expression of good will, shown in all his acts and words, using as its channel all his activities. All the codes and commandments, so far as they are valid, are simply forms throughout which good will expresses itself towards one's fellows. This is individual righteousness. The ideal of social righteousness is a society, wherein all men shall have the largest possible opportunity, through the wealth and powers of the world, through arts and literature, through closer social relations, to express their good will to each other. This ideal like a grand symphony, is the work of the mind; it seems to be the mind of man entering into and sharing the thought of God. All ethical judgments are instances of approach toward this ideal of human welfare. What is right? What is duty, or what ought we to do? That is right, as we can easily see in detail, which expresses humanity and promotes the interests of humanity. That is right, and once seen as right, becomes duty, which adds to the social welfare. The attitude of good will is the highest form of right.

What now shall we say of the strange sense of *ought*—

the feeling which matches and attends all moral judgments. It will not let us alone till we do whatever the moral sense pronounces right. Is this anything more than a sort of social pressure, the feeling of what one's neighbors or one's group may demand of us? This social pressure is in it, but it does not constitute it, any more than one's neighbors' impressions of art account for the artistic sense. This sense rises constantly quite above the average taste of the group, and even urges new standards of beauty before they are yet popular. So man's moral sense continually dictates, as we have seen, new modes of conduct in the teeth of prejudice and popular clamor, and prophesies moral advantage beyond any man's sight.

This urgency, this pressure, this unrest in presence of untried duty is like a life force. If there is any life higher than man's in the universe, this urgency must arise out of the depths of this greater Life. If there is "a Power that makes for Righteousness," then conscience belongs to that Power. If all thought is of God, then the pressure of conscience is also of Him. What is power in any form, except the life of the Universe?

There is no inerrancy however in the urgency of conscience any more than in any other instinct or hunger. As the light is turned and refracted and loses its brightness in penetrating a faulty piece of glass, so the force of conscience suffers refraction and loss in an ignorant, prejudiced or selfish mind. It marks a tendency or direction. It follows the naive traditions of childhood, and the sanctions of society; it takes the quite human and natural channels made for it. It pushes and urges toward the light, as the sunshine compels the tiny plant to stretch on its appointed way upwards. It tends, if obeyed, to enlarge and purify the flow of the life. It ever reaches forward into the region of intelligence. When reason says that an act is right, when love demands it, conscience then becomes irresistible to compel it. It presses toward unity and harmony. It is never at rest till it becomes one with judgment, and also with love and happiness.

CURRENT COMMENT

NEW BOOKS, PERIODICALS, NOTES OF INTEREST.

As already mentioned in another place, we have begun in this number of *Eltka* a series of articles intended to illustrate something of the life or work of our fellow members of the *Illuminati*. The first article of the series, under the title "The Smithsonian Institution," gives a good idea, so far as it could be expressed in such short space, of the far-reaching results of the work of that institution, to which our fellow member, Professor Langley, had for so long given the main portion of his time and attention. The second article of the series, which will be given next month, is in a quite different strain. It is of the question about which for the past year or more there has been a constantly increasing agitation in the newspapers—the question, "What shall be done with the wife-beater?" During this time many facts have been brought to light showing the darker side of human life—many things showing that we still lack much of being truly civilized. The movement to bring about a better state of affairs in this respect originated with and is being carried forward by the Medico-Legal Society. After reading the article with which our fellow member, Clark Bell, Esq., has kindly furnished us, I am sure you will appreciate the efforts that are being made in this direction. The article in question is made up from Mr. Bell's inaugural address as president of the Medico-Legal Society.

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THE ANNUAL AMERICAN PILGRIMAGE to Europe has grown to such proportions as to compel the building of transatlantic steamers on a scale hitherto undreamed of. It is said that more than \$75,000,000 is taken abroad by Americans every year.

What strange provincialism is it that carries us away in the summer from our own matchless lakes, mountains and seashores to travel on comfortless foreign railroads and sleep in unsanitary hotels? Can the prosperous American find nothing to interest him in his own country that he must go gallivanting around through Europe with the regularity of the seasons?

We do not investigate our native resources and form appetites and standards of our own, but must follow paths beaten for us by others; so we are thrilled by Como who have never seen Lake George; we are inspired by the Rhine who are ignorant of the Hudson; we are awed by the Alps who are strangers to Pike's Peak; and we buy in the shops of London and Paris who have never been in the much better shops of the larger American cities.

As for the effect of this growing migratory habit upon the American character, a great but modest and very observing citizen once put it thus:

It is for want of self-culture that the superstition of Traveling, whose idols are Italy, England, Egypt, re-

tains its fascinations for all educated Americans. They who made England, Italy or Greece venerable in the imagination did so by sticking fast where they were, like an axis of the earth.—*Pearson's Magazine*.

THE August ARENA contains a number of timely papers of special general interest, one of the most timely of which is "San Francisco and Her Great Opportunity," by the popular author, George Wharton James. Another highly suggestive paper of deep interest to friends of our literature is entitled "The Spirit of American Literature," and is written by Winifred Webb. It is in answer to Gertrude Atherton's criticism of the literature of democracy. "Picturesque Rothenburg" is the title of a pleasing bit of descriptive writing by Williamson Buckman, handsomely illustrated by photographs taken by the author during a trip to the quaint old medieval German city, which was in the wake of the contending armies during the Thirty Years' War. "Byron: A Study in Heredity," by Charles Kassel, will interest every Byron reader as well as students generally. Persons interested in popular science will find in Mr. John C. Elliot's "Our Next Ice-Age" a paper of deep fascination and a contribution that will probably awaken considerable general discussion. Another valuable paper in this issue is Mr. Flower's extended sketch of the life and work of the great English scientist, Alfred Russel Wallace. The sketch is based on Dr. Wallace's recent autobiography. Political, social and economic subjects are also thoroughly discussed, perhaps the most notable contribution being "The Court is King," by

the Hon. Thomas Speed Mosby of Missouri; "Common Ground for Socialist and Individualist," by John W. Bennett; and "Shall Prohibition Be Given a Fair Trial?" by Finley C. Hendrickson, National Committeeman of the Prohibition Party of Maryland, and "Food-Production of the Future," by John A. Morris. Perhaps the paper that will occasion the greatest discussion is entitled "The Right of the Child Not to Be Born," which has been written by Louise Markscheffel. There is also a delightful story in this issue entitled "Tried by Fire," by Wilmatte Porter Cockerell. These, together with special illustrated features, "The Mirror of the Present," and the book-reviews, go to make up one of the most interesting and valuable numbers of the ARENA that has yet appeared.

THOUGHTFUL readers who are investigating the practical problems of life, especially those relating to mind, will-power, thought force, etc., will find much of interest in the September issue of SUGGESTION, (4020 Drexel Boulevard, Chicago), a magazine devoted to practical psychology. It deals with such topics as practical hygiene, nature cure, the law of mental suggestion, the sub-conscious mind, brain building, mental science, the New Psychology and allied topics. The leading article in this number treats upon the basic law of healing.

WRITING on the question of the uncleanliness of markets, and foods that have been kept too long, Mary Hinman Abel, in THE DELINEATOR for August, says:

"A board of health that is at all efficient gives its first attention to

preventing the sale of decayed and otherwise unwholesome food. The general public has little idea of the amount of such food that is seized and destroyed every week in our large cities. The last annual report of the New York City Board of Health states that 4,000,000 pounds of fruit, 1,000,000 pounds of meat and 7,500,000 pounds of other food had been destroyed by inspectors during the year.

"Last Thanksgiving, accompanied as it was by unseasonably mild weather that extended over the whole country, gave the market inspector ample employment. The number of turkeys and other fowls to be provided for that one day is enormous, and it goes without saying that some of them will be killed many days before and transported long distances. If the thermometer hangs around the freezing point, all goes well, but if the feast is ushered in by warm, damp weather, many a fowl that has seen better days will be exposed for sale. At such a season even while the sales are going on, the buyer may see many a barrel of turkeys condemned and carried away.

"In very few towns and cities is the force of market inspectors large enough or intelligent enough to insure that unwholesome provisions are not sold and that the markets and provision stores are kept as clean as they should be."

"HOPE is my strength," says an old coat of arms, and hope is the greatest power of the world.

Wise men who wish to make a real success of their lives will choose not only hopeful companions in men, but in books.

The pessimistic philosophers are undeniably clever and intellectually

strong, but what avail is it to prove to the world that mankind is destined to misery, and what do thinkers and writers of this school accomplish beyond creating additional wretchedness?

Young men should select healthful books, written by the men of healthy minds who are devoted to some mission other than that of tearing down faith in human nature.

They should consort with the people of healthy minds; cultivate hope in the blessedness of human destiny, and hold fast to the truth that even though they may eventually fail in accomplishing what they set out to do, yet if they lead a hopeful, enthusiastic life they, "losing, win." For those who are pessimistic lead a life of unrelieved wretchedness, and add to the unhappiness of others, while they who are cheerful and optimistic enjoy their existence and accomplish something if only in adding to the happiness of those around them.—*Ledger*.

EVERYBODY likes girls who do their best to be pleasant and courteous at all times, who do not repeat unpleasing remarks made about you by other girls; who, although they cannot boast of a spare penny, always look neat and nice; who are lavish with their smiles, and are sorry when they are obliged to frown; who look out every day for the happy things of life; who try to jump over all the little ridges that break up the smoothness of their path, who are happy because they make people about them see the sunshine; who always have a good word for everybody; and who appreciate the fact that the world was not made for them alone, and who do not always expect the best it has to offer.—*McCall's Magazine*.

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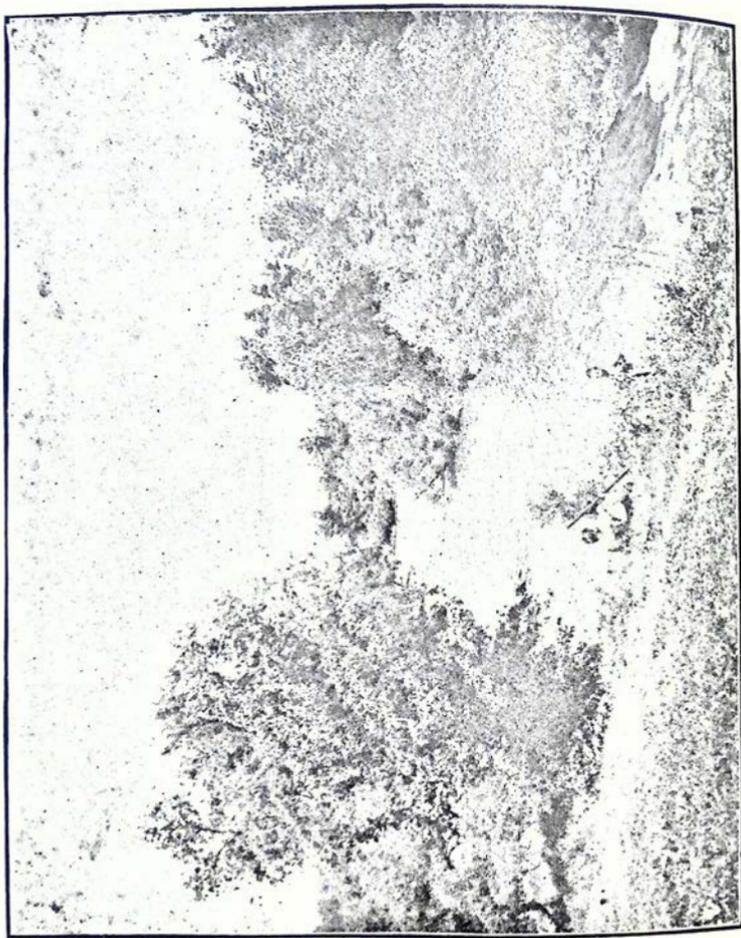
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