



Editorials by the Laity.

Knowledge of the Seas Grows Less.

By William S. Bruce.

THE world shrinks, and now there are few parts of the globe which have not been traversed. I say purposely traversed, for many parts traversed have not been explored. A race across Africa from Paris to Peking on a motor car, or what has been aptly called the "boish pole hunt," can no longer be regarded as serious exploration. If the sole aim is to reach the north or south pole or to get nearer to it than any one has been before, the answer must be that it is of little value either to science or commerce. That is the accomplishment of an athletic feat only to be carried out by those who have splendid physical development.

But if it refers to expeditions well equipped with every means for the scientific survey of a definite section of the world, be it land or sea, then the answer is different. To add to the store of human knowledge means increased power of adding to human

comfort. It also means another step into the forever unfathomable unknown, and it is the duty of the scientific explorer as a pioneer to investigate a definite area of the unknown with a staff of competent specialists.

Modern polar expeditions must be conducted in this manner: Having decided whether one's energies are to be applied to the arctic or antarctic regions, the explorer has to make up his mind whether it be land or sea that he is about to explore, and, having determined that, and being well acquainted with the literature of his subject, and having had previous practical training in the work he is about to undertake, he chooses his definite area. It may be a large or a small area. It may be one that has been previously traversed and of which a hazy idea may be had. It may be over lands untrod by the foot of man or seas as yet unfathomed.

Suppose it is a detailed investigation of the north polar basin. The expedition must be fitted out primarily for oceanographical research. The leader of the expedition should be a scientific man, and should certainly be one who has gained knowledge by having carried

on scientific research in one or more departments in the service of some previous expedition.

Turning our attention to the south polar regions, we find the most interesting field in the world for exploration, especially with modern methods. Almost everything requires a thorough investigation and overhauling, and vast stores of information are to be gathered both from sea and land. And let us not neglect too much the sea. The ordinary atlas simply paints a blue color over the surface of the sea, and will give for its series of special maps political land areas. In these maps care is taken to omit as much of the sea as possible compatible with a certain rectangular space, and the sea that is shown is merely a meaningless pale blue wash. Scarcely any attempt whatever is made to show whether those sketches of sea are deep or shallow, clear or muddy, brown or blue, rough or smooth; there are few indications of currents, tidal, or otherwise.

In many ways, in spite of an increasing number of scientific ships sailing over the ocean, we are getting to know less and less about the sea. To the great 20,000 ton leviathan, going twenty to twenty-five

knots, weather conditions, current, etc., of vital importance to smaller and less powerful craft, are of little significance. These monsters race through everything. The thousands of passengers in these ships make a voyage and know no more about the sea over which they have traveled than if they had been staying in a palatial hotel ashore.

In these days ships go in definite tracks and repeat their voyage year after year over exactly the same narrow belt of thirty miles in length. In the old days sailing vessels were driven hundreds and even thousands of miles off direct tracks, and saw actually much more than we do nowadays. Thus the stories of great sea monsters may not be so fabulous as supposed, although those in small craft and without scientific training might possibly get an exaggerated idea of their size and shape.



Superstition in Early Art.

By Dr. Paul Carus.

PHYSIOLGISTS are familiar with the fact that six fingers are sometimes actually found on one hand and that the peculiarity seems to be hereditary in certain families, but such instances are malformations and have not justified the theory that they are indications of a superiority of any kind. We have even an instance in the bible, where a case is mentioned of a giant among the Gentile population of Palestine who was possessed of six fingers. It is reported that he was slain in battle.

Among the notions of the middle ages which are now almost forgotten was a belief that the faculty of prophetic dreams was a sixth sense, which was outwardly indicated by the possession of six fingers or six toes. No one except a searching critic may have discovered that Pope Sixtus IV., who is represented on Raphael's Sistine

Madonna, is possessed of six fingers. Raphael was too great a painter not to be able to render this feature so inconspicuous as to make it difficult for a casual observer to discover the sixth finger on the pope's hand, and yet it is plainly visible to every one who takes the trouble to look for it.

The same is true of St. Joseph, who, according to the reports of the New Testament, receives his instructions, in dreams. He accordingly is a typical example of a person who in all his walks of life is guided by divine commands tendered to him through dreams. He therefore is represented with six toes.

If we look at Raphael's magnificent painting of the marriage of the Virgin to Joseph we notice that the groom's foot is left bare, which incident, however, is not fortuitous but offers the artist an opportunity to show that Joseph was a man possessed of the sixth sense—the faculty of dreams. Here again Raphael has shown his artistic taste by rendering the sixth toe so inconspicuous that it is scarcely noticeable, and only through a minute scrutiny are we able to verify the facts.

In this connection Mrs. Lucy Macdowell Milburn, who has lectured in Chicago on Christian and Greek art, especially on the life of the Madonna, interprets the peculiarity of the sixth finger as an endowment belonging to a ruler of the church for the purpose of guidance.

Pope Sixtus received the faculty of dreams for the sake of pointing out with his hand the right way, while Joseph, destined to be a protector of the Christ child, was given a sixth toe because the faculty of dreams was to be a light on his path, serving to guide his feet in the path of righteousness.

Mrs. Milburn interprets the passage in Revelation xlii, 10, where we read of the seven kings, of whom "five are fallen, one is and the other is not yet come," to mean seven senses, of which five senses have fallen, which means that they have become sensual. The one that "is" refers to the sense of dreams, and the other that is not yet come means the spiritual sense to be developed in the millennium which shall precede the end of the world.

It is difficult to give an authoritative explanation to any passage

in Revelation, and so we will neither assent to nor contradict Mrs. Milburn's statement.

The Sistine Madonna and the "Marriage of the Virgin" are both painted by the greatest master of Christian art; the one is preserved in Dresden, the other in the Brera at Milan. The former may be regarded as the most typical picture of the Madonna, this ideal of womanhood as it lives in the minds of believers as well as lovers of art, and the child in her arms is a boy of a most thoughtful countenance, promising to grow into a genius of highest excellence, his expression noticeably indicating his contemplation of the infinite vista of eternity. The picture representing the marriage of Mary to Joseph is of idyllic beauty, showing in the background a temple of the most lofty architecture, a marvel of poetic outlines and pleasing elegance.



Civilization Reaches Danger Point.

By J. H. Barrow.

EUROPEAN and American civilization is now in a precarious state, and seems to have reached its zenith. The physical prowess and the intellectual force of man have carried it so far; and now it is subjected to a deadly materialism, chiefly owing to the relative degradation and servitude of women.

Women are denied responsibility. Like slaves they are either surfeited with luxury and treated as irresponsible beings, or they are compelled to do some of the hardest work of the world for an inadequate reward. They are not induced to be men's moral stay and support, but encouraged to be his moral seducers if in the wealthy class, and compelled to be his economic slave if in the poorer one.

It seems an infallible truth that no nation, or class, or individual can achieve full development while either is denied responsibility, or

to gain a selfish advantage, denies it to others. Both the slave and the slave holder suffers morally. So it is with us; woman is denied responsibility for the social state in which she must live, and her moral nature suffers accordingly. Her inferiority, thus caused by her irresponsibility, is then used as an argument against her full enfranchisement. Man, too, corrupted by the unjust abuse of his power, suffers morally, and so does the whole social organism. He cannot stem the decadence which his own injustice is causing; and woman, corrupted and weakened in character, cannot come to his help. Rather, she corrupts him, as slaves do their masters.

Our chief plea, therefore, for woman's suffrage is not that she is now denied a right, but that the time is ripe for her to be called on to bear her share of social responsibility. Her moral strength and virtues are running to waste, and cannot be realized until she is summoned to contribute her share in bearing the supreme burden of national responsibility. Being irresponsible politically she often socially follows a normal course. Unemployment of men, sweating of women workers, and neglect of children are destroying national life.

At present rich women, as being the chief exponents of luxury, seem more immoral than men in their conduct with respect to these beneficial circumstances. Their plain answer is that they have no political responsibility, however blamable they may be individually; for privately and individually these matters are unapproachable.

In the old times, when politics chiefly referred to carrying fire and sword into some neighbor's territory, women had little influence, and no responsibility. But in a modern world, where politics chiefly concerns the rights and wrongs of our fellow citizens, surely women should be made responsible equally with men. Consider the all important matters now engrossing public attention. About all these questions women's public opinion might be healthier than that of men. So many of them know exactly where the shoe pinches.

Then, when we come to foreign affairs and their vast complications, women are no more ignorant than men, who merely have their prejudices, their passions, and their self-interest appealed to by the professional politicians, aided by a few specialists. As the women of a nation practically suffer equally with men in case of war, and as

a fact, have their passions and their prejudices similarly excited to bring one about, why shouldn't they equally bear the responsibility of the decision?

The details of suffrage, of course, depend upon expediency. The ideal is that all men and all women should have a stake in the welfare of the country, and that they should have a direct voice in their own government.

While the social state required the subordination of women within the family the highest law justified it, as it did formerly that of slavery. But when the need passed, the justification also passed. And, unless we wish to remain in an arrested stage of civilization, and, therefore, a decadent one, we must take the step that progress demands—namely: grant woman the full exercise of all her faculties equally with man, and make her equally responsible.



Absolute Knowledge Young Man's Need.

By John A. Howland.

LACK of absolute knowledge in case of doubt or inquiry often proves a handicap to the young man—or old—of all proportion to the circumstance in which it arises. Accordingly as the query is serious in its ends, the inability to answer definitely may embarrass the one of whom the question is asked.

Let the young man consider the situation. His employer has asked for information of him. He would not have done so if he had not reason to feel that the young man knows, or may know. When the question has been asked, the young man at once should be in the position of saying that he knows, or he should be in the position to say instantly that he does not know.

To know and to know that he knows in such a circumstance must be the unquestioned better situation. The question cannot be too trivial not to call for appreciation of a prompt answer that is satisfactory in every respect. But that answer that is indefinite, or still to be questioned, or which may be accepted and still prove inaccurate, may prove one of the most embarrassing failures possible to an employe. It may lead to untold troubles and loss of time and effort. It may mean a black mark against an employe beyond anything the employe ever dreamed of!

Some of the situations which arise to the employe who doesn't know may be doubly embarrassing. He may feel that to give a

prompt, decisive negative to the question must leave the impression of inexcusable ignorance on his part. In such a case, if he be tempted to tell what he thinks he knows of the subject, however, the risk that his answer may prove inaccurate and misleading must weigh upon him. Shall he risk his inaccurate knowledge and answer?

Often, however, the man accepts as accurate a piece of information which may have been passing more or less current as fact. While it might have been the simplest, easiest thing in the world to have made this knowledge absolute, he never has thought of questioning it. Thinking that he knows, and passing on this information that has been unquestioned in his own mind, his attitude and expression carry weight with it. Thus to the extent that the information is inaccurate it is doubly likely to carry the full effect of its consequences.

To the observer it is appalling just how much of information passes current as fact when it is farthest removed from it. How some of this misinformation becomes current would be hard to guess at! As an illustration I recall that years ago a railroad man said to me, incidentally, how odd it was that the old school of engineering should have built railway locomotives close to the rails in the belief that they would "stick" closer to the track under high speed. He went on to say that later discoveries had prompted the builders to set them high in the air to attain this same purpose.

Years later, in conversation with a past master in railroading, I made reference to this "fact" that had been impressed upon me by a former railway "authority," and was promptly asked where I got my information. Then it was that I got the explanation of the giant

locomotive that towers fifteen or eighteen feet above the rails. The facts are that the closer the machine sits to the rails the better; but with the development of high speed locomotives, more power had to be given them; to get this steam capacity, boilers and fireboxes had to be built on larger lines; already in the old types of machines the width of the locomotive had been exploited to the limit, and this greater boiler capacity had to be found above the drivers!

It is the insidious manner that so much of vital misinformation goes abroad on almost every subject of human interest. In the case of the specialist worker today there is small excuse for his accepting anything of hearsay without seeking to corroborate it when it impinges upon his field of work. Libraries are for that purpose and are too numerous not to be consulted. It is as if a city man should miss a train by five minutes because his watch was ten minutes slow, when a dozen times in the day he had passed under city clocks corrected hourly by Western Union time!

There is nothing connected with his work which may prove more advantageous in general to the young man than the cultivation of accurate general knowledge. A thousand times a month, doubtless, men in authority over men are attracted favorably to an employe who in the moment of doubt and questioning is able to give prompt, accurate answer. In proportion to the importance of the query its prompt settlement accurately and finally must be appreciated.

"Whatever you do, do it well," has passed into a proverb. Popular as this trite saying is with the conventional, it can be disputed in scores of circumstances. But I submit that as a paraphrase the

substitute, "Whatever you know, know it well," is unassailable in its logic. There are thousands of things to be done which, because of circumstances, are not worth doing well in the accepted sense; it is a necessity that they be done poorly. But to know well just how poorly the thing should be done in the emergency—will any one challenge the value of this absolute knowledge?

With the growth of specialized knowledge and work in the world, the opportunity for the acquirement of accurate knowledge in one's line of work at least is vastly simplified. With the simplification of the proposition, however, intolerance of ignorance on the part of the worker is accentuated. Why doesn't he know? Is it indifference—idleness—ignorance? At least he may have to answer this query—and accurately, too!

There is nothing in the province of work and accomplishment which has greater potentiality for failure than lack of accuracy in initial knowledge. It may start a man or scores of men hopelessly wrong from the beginning. Its possibilities in failure are limitless. And always the inexcusableness of the misinformation is doubly irritating. The mistake so easily might have been prevented!

What do I know about this and that? How well do I know it? These are questions which the young man cannot ask himself too often or too seriously.



Eventful Day Named by Bridegroom.

By Helen Oldfield.

CUSTOM ordains that the bride shall name the wedding day, but she with many another ordinance of custom, her so doing is much more in form than in fact, a polite fiction to which every one defers while knowing it to be fiction. The truth is, that no woman who obeys the convention of her sex can set the date of her marriage until she is importuned by her prospective bridegroom to do so.

She may delay her wedding day without good and sufficient reason, she may hang back with maidenly timidity, or she may suffer herself to be, as it were, swept off her feet and rushed into matrimony by the passionate haste of her lover, but never, no never, must any self-respecting woman, however much in love she be, manifest eagerness to be married; such haste only is a degree less reprehensible upon her part than it would be for her to propose marriage to the man of her choice, in place of waiting for him to take the initiative; neither is permissible to a well brought up girl.

There are few things, not actually wicked, which a woman can do which expose her to more unpleasant criticism than the openly displayed desire to urge on a hasty marriage; that is the masculine pre-

rogative, and as such is strictly denied her. Even if, being deeply in love, she feels impatience, she owes it to herself and to her family to conceal the feeling; the proprieties demand that sort of thing shall come from the man whose inalienable right it is to sue.

If she has reason to think him indifferent and well content to wait beyond the limit of a lover's patience, the utmost which, consistently with regard for her dignity, she may do is to have her nearest male relative question him; then if the answer is unsatisfactory, and his tardiness be caused by lack of the desire to marry, her best course is to break the engagement, with no show of regret. In the matter of breaking an engagement, the one and only safe rule for a woman is: "Do unto others as you have cause to expect them to intend to do unto you, and be sure to do it first."

The lover always should be eager to marry, but he ought never to press the matter with unseemly haste. Marriage is so solemn an undertaking that no man or woman who even half realizes what it involves can rush into it upon short notice. Even when the lover is in a hurry, a short engagement of the girl, however willing to gratify him, usually demands time to get her trousseau, a plea which the impatient lover rarely appreciates. There also are many other things besides clothes which a woman ought to get before she marries—things which are far more essential to happiness than are ruffles and ribbons, and which cannot be bought ready made.

The question of the length of an engagement is one which can be settled only by the two people who are most vitally concerned, and, like everything else, must depend upon circumstances. However, there is a medium in all things; the moderation which St. Paul preaches applies to all relations in life and is good here as elsewhere. It surely is desirable that an engagement of marriage should be of sufficient duration to enable the two who are engaged to become acquainted with each other, to ascertain the temper, disposition, principles, and habits of each other, at least so far as these can be ascertained during courtship.

Recently it seriously has been proposed to amend the marriage laws of some states by the provision that no persons shall be allowed to marry unless they previously have been acquainted for six months. No one who knows anything about the matter can doubt that if such a law were possible it greatly would diminish the matrimonial misery between ill assorted couples, much of which is due to hasty marriages. Still, engagements may be too long as well as too short. The constancy of Jacob for ages has been held up to admiration, but it does not necessarily follow that the man of today who elects to wait fourteen years for the consummation of his love, when he just as well might have had it at the end of one, also is deserving of approval.

It doubtless is sad for faithful lovers whose marriage indefinitely is postponed for a cause beyond their control, but they at least have the mutual satisfaction of patient love and endurance. It is far

sadder for a woman to feel that her youth is passing, her freshness fading, her faith and courage slowly failing, while she waits for the man to whom she is engaged, whom she loves, and he makes no sign. In such case it is possible that the lover has grown a little weary of his bonds, but he has not the courage to say so. It is his fault if her beauty is on the wane, and her temper less sweet than it was.

Nothing worries like waiting, and if he regrets his offer and sees no prospect of marrying, he should honestly tell her so. He, perhaps, may flatter himself that she rather would be engaged to him than married to any other man, but if so his fault only is the greater for making such selfish exactions of one who loves him so well.

Perhaps it never occurs to him what may be said of his treatment of her. The woman is deserving of sympathy, but she gets only ridicule. "How she does hang on to him!" and "He doesn't care much for her, but she can't see it!" are remarks which the idle and ill natured of both sexes level at the woman who is waiting wearily, but who is denied the right to demand her due.

