

created and we share with the largest possible justice and equality or something is wrong, and we protest. I am inclined to think that we must admit that we protest a little more quickly and more vigorously when we do not *share* equally than when we do not *contribute* equally! But the principle remains that we share alike in the contribution and creation of the fund and in the distribution of the fund.

We come together and name gentlemen who shall act as referees in case of difficulty or misunderstanding, or estrangement between friend and friend, and neighbor and neighbor, and some more not quite so friendly and neighborly. We call these gentlemen our judiciary.

We send representatives to a given place in each state or city, to create and enact statutes or laws. We send them because there are too many of us to go to one place, it is too distant, we are too busy. We send them there as representatives, and we ought not to depart quite as much as we do from the cardinal meaning of that word. We forget some times that they fail to represent anything that is worth while. It is time for us to go back to the old meaning, and assert that a body of men sitting as a legislature shall represent the people of the state, in every sense of the word. We send them there to enact laws, to create statutes. What are statutes or laws? Every four corners debating club has its constitution and by-laws. You cannot organize five people in the United States, without Constitution and By-laws! That is the nature of our people; What are these? They are regulations established to protect and advance the interests of all members, and thus to advance the interests of the organization. What are the statutes of a state? They are the Constitution and the By-laws, by which this great federation, this great combination of interests, this great co-operative scheme, this great civic corporation, advances the interests of each member, protects the interests of each member, and thus advances the interest of all. If the statutes are not this, then they are unworthy a place upon the books. The only reason why the printed code is as thick as that (illustrating), and the book which contains the Constitution and By-laws of the debating club is only as thick as my finger, is the larger membership of the state organization, and the greater number of interests to



be protected and advanced. Again let us remember that on that statute book there is never to appear one solitary line in private interest or in private behalf.

We are all liable for the preservation of law and order, every man born under the stars and stripes is born a policeman—and some men who were not born under the stars and stripes seem to be born policemen! We are all liable to be drawn into the sheriff's posse, and every able bodied adult is liable to be "grafted into the army."

We send to a given place, Washington, those who are the directors of this great corporation. We call them Congressmen. They go there to direct the affairs of the corporation in behalf of the stockholders and not to labor for themselves. If any member of congress, any one of these directors, so far forgets himself as to be found acting in his own interest or in private interests, instead of in your interest and mine, for we are the stockholders in this great undertaking,—then the quicker he is called down and home, the better.

We put at the head of this great corporation a man whom we call President. We give him the same title that we give to the man who stands at the head of a great railway corporation, or at the head of a great productive corporation, manufacturing corporation, any corporation—President. The states are the separate work shops, each doing its own work in its own way, wisely subordinated to general control.

There is a very simple statement of the fundamentals of civics in this country. It is not socialism, pure and simple, because I, for one, do not believe that socialism pure and simple will ever come to this country, or to any other free country, in your day and in mine at least. It is not communism, because it stands by and advances the interest of the individual and develops the individual, while communism tends to reduce to a common level. It is not nihilism, let us thank God it is not that! because it is constructive and not destructive. But it is the very best illustration that the world has ever seen, of practical co-operation in civic affairs. It is not perfect, the finger marks of the old Adam are on it, and I am very thankful to see the finger marks of old Eve getting upon it! But there is enough of that which is divine in it, through it, around it, under it, directing



it and inspiring it, to make good that scornful remark of the old French Abbe that it seemed to him that there was "a sort of special Providence that looked after old women and little children and the people of the United States."

Now what is the power preservative in that organization? Leaders? Leaders there must always be. But all history shows that no leader ever yet wrote his name high upon the scroll of fame unless he had back of him an intelligent following. It is the following that makes for success, with us it has always been the following that has made for success. Political parties? Yes, these must always exist, but we sometimes forget they are not the end, they are simply the means of exercising the power preservative. The unit of power with us is the individual citizen, the individual man, the individual woman; and the individual citizen is the power preservative. Nothing other.

We have carried this scheme of co-operation, this great political combination, farther and more successfully than any other people in the world. Because we have carried it so far, in every sense of the words we are the most successful people in the world. As an illustration take the exploitation of the material resources of the country. These resources were all here thousands of years ago, we have not put any iron or coal or oil beneath the soil. We have not created any forests, rather have we destroyed them by thousands of acres in the most foolish and careless way. In certain parts of the country we have added somewhat perhaps to the strength of the soil. But, generally speaking, these resources were all here a thousand years ago. The development of these resources has been due entirely to this recognition of the place and the value, the desire, the ambition, of every person; to a giving of right of way, of freedom to follow the way after it has been chosen, to every person. This it is which has made us so marvelously successful in the development of these resources. This is more wonderful than the resources themselves.

May I step aside a moment to note another confluent stream that will help us find the public library? Every nation and every century has a hall mark of its own. We know it by certain outward signs. The current of human life and thought, of human ambition and endeavor, seems to be in a specific direc-



tion. And so we speak of the Iron Age, the Age of Steel, the Golden Age, the Period of Discovery, the Age of Invention, the Age of Steam, the Age of Electricity. Now in this century we have come into an Age of Power. There has never been manifested in the history of the world the power which has been manifested in this country, which is being manifested today, which is to manifest itself still more remarkably as the years go by. Power of the individual manifest through organization as never known before, power of the organization because of the power of the individual. It is a century of power, power that is large, and strenuous, and hopeful, and free. There is nothing pessimistic about it. There is not a single natural-born pessimist in this country. An age large and strenuous and hopeful and free.

But all history shows that power which is large and free is absolutely dangerous and destructive, except in an individual who is intelligent and has stern self-control, except in a community that has itself in intelligent and stern self-control. If power becomes destructive, and it is so, if in the organization it overreaches, and it does overreach; if in the individual it is forgetful and heedless of the rights of others, and there is that forgetfulness; if these things happen today, it is because of a lack of intelligence, a lack of self-control, a lack of that general fundamental thing which we call character, which is the one only thing upon which the perpetuity of nations can be safely founded.

Now, how have we undertaken to secure the intelligent recognition and acceptance, and the wise administration, of the privileges and duties and responsibilities, of the opportunities, of this civilization which we have created in this new land? Well, we started in a very early day with the common school. I do not mean for a moment to say that we knew what we were doing when we began that common school. To say that those who organized public schools knew what their future was to be, is giving them far too much credit. The public schools of today are the result of a magnificent answer to a very intelligent and growing public demand. They have grown with our growth, to meet the necessities of our life, and because of that form of growth there is no danger of any backward turning. We have



not created the public schools for a class, but for all. We have not created them for the few, but for the many. We have not created them for the individual, but for the community. Have you ever stopped to think of that? We have no thought of levying a tax to educate John, and Peter, and Louisa, as such. We really know nothing about John, Peter and Louisa as such. To try to be philosophical and metaphysical, of the John-ity of John, the Petricity of Peter, and the Louisaosity of Louisa, we know little indeed. We levy the tax for public education precisely, as we levy every other tax, not because the taxpayer is to receive something, not because the tax-payer desires something, but because the community is to receive something, and the community desires something. We tax thousands of people for roads who never walk upon them or ride upon them; in a hundred ways we levy taxes, and never dream of making a definite return in proportion to the amount of the payment. We levy the tax because the community desires something in return. We need to keep that in mind in connection with all the work that we are doing for the public schools.

The community desires character and intelligence on the part of those who are to serve the community, and God has so made us that our own highest success is bound up indissolubly with the success of every other person. We cannot stand apart if we would. By the conditions of life in this country, we are made to stand together; because we have created a civilization, a Western civilization, which is nothing more or less than the condition or art of living together in mutual helpfulness. Because we have created that condition, that civilization, we need the intelligent development of every unit in society.

We have created the public schools to do that work, and we have been doing some superb work. We have pushed along rapidly. How far have we gone? We have gone almost through common fractions! Almost, not quite! Very near! We are giving today to the children of the United States just a shade more than five school-years of education, on the average. That is what the average boy and girl in this country gets out of public education,—an average of 5.4 school years, according to the last official report. Do you believe that is a sufficiently wide opening through which to send men and women who will



successfully carry the burdens and responsibilities of our social and civic life?

Somewhere there must be a force at work which will go beyond the public school, which will supplement the public school, which will advance the work of public school and carry it farther than the public school has been able to carry it. At the best this only reaches fundamentals and youths, and early youth at that. Where shall we go for the more difficult, the more abstruse things of life? How shall we face the larger problems of middle life, and later life?

Have you followed me thus far? Now we have found the public library! The success of the public library from now on lies in your considering it an integral part of the great public scheme of free education, just as integral a part as the schools themselves. You cannot levy a lawful tax for a library today unless you levy it upon the same basis that you levy the taxes for your schools, because the community needs something. Not because some few people want to read the latest novel, but because the community needs inspiration and uplift, because the community must be made wide between the eyes, because the community must understand the difference between the small thing and the great, the unimportant and the important, and know where it shall bend its energies. All this the community needs, and each individual in the community needs, and because of that need, we have the public library.

The public library is following right in the path of the public school. I once heard an army officer say that when he was a boy, 50 years ago, in Central New York, he was flogged by his father; and he took his flogging like a little man, because he said he would not go to the "pauper school." The public school was the pauper school! Even later than that, some people looked upon the public school with a sort of patronizing air, as though it was something the wealthier were giving out to their poorer neighbors. A public school that is considered simply a barley loaf thrust out to the deserving poor makes paupers, not American citizens; and we have been making American citizens all these years, and not paupers.

The public library began and followed step by step this history of the public school. It began as a *fee* library, just as



the public schools began as *fee* schools, and not free schools. It was supported by a few of the more wealthy people who had good enough libraries of their own and who tried to give some of the poorer people a few books that they might read. We began by electing as school teachers, those who were hardly competent to do anything else. That was only too true in too many districts. But the teachers of the public schools have come into better ways and methods and standing in their community. We began by selecting, as librarians, dear old ladies who would see that the books did not get down off the shelves and wander out through the door and get lost. Such a thing as intelligent administration of a library was not thought of. Today we know that the librarian ought to be the most influential factor in the community. It is a fine thing to get a woman of culture, training, and refinement, and put back of her some of the best men and the best women in the world. and the best books are simply the best men and women at their best. Never forget this individuality of the book, the library assembles these best men and women, and puts them at the service of the entire community, through all adult life. The library has come to stand forever for information and inspiration and uplift, magnificent factor in every community in the land.

Have we found it? Have you followed me until you see that it is an integral part of our great scheme of public education; education which we have undertaken for the sake of the public, not for the sake of the child, which we have undertaken because we desire something, we need something, and not because he needs or desires something; which we have undertaken and in which we are most successful, because the desires, the intelligent desires, of the individual may run side by side and forever be intertwined with the desires, the intelligent desires of the community. That is what we are doing today with the public library, that is its place and value. Wherever there is a public school, there ought to be a public library. Wherever there is a public school there will be a public library. It is sure to come in its day.

My friends, we are successful as a nation, and we occupy a high place among the nations of the earth today, because we are intelligent and sane, and wise, and free, but we are intelligent,



and sane, and wise, because we are free, and we are free and can only remain free as long as we are sane and wise and intelligent.

#### REPORT OF CIVIL SERVICE REFORM COMMITTEE.

MISS ANNA LEWIS CLARK, CHAIRMAN, BOONVILLE, MO.  
MRS. CHARLOTTE EMERSON MAIN, VICE-CHAIRMAN, 2009  
MASSACHUSETTS AVE., WASHINGTON, D. C.  
MRS. SUSAN C. BANCROFT, STATE HOSPITAL, CONCORD, N. H.  
MRS. E. J. DOCKERY, 1124 FRANKLIN ST., BOISE, IDAHO.  
MRS. J. K. OTTLEY, 527 PEACHTREE ST., ATLANTA, GA.  
MRS. BELLE M. PERRY, CHARLOTTE, MICH.  
MRS. JULIA B. PERRY, SUPT. GIRLS' INDUSTRIAL SCHOOL,  
BELOIT, KAS.  
BOARD MEMBER, MRS. KINSEY.

(Presented by Miss Clark.)

MADAM PRESIDENT AND MEMBERS OF THE CONVENTION:  
During the last Biennial the work of this Committee has seemed to grow in interest and power each month. There is a stronger desire on the part of women to work for the public welfare. They are more eager for knowlege how to make this work tell. They are beginning to feel their responsibility to a public opinion, which will demand a public service chosen for fitness only, and which will have honest concepts of duty to its public work. They are beginning not only to appreciate the "Husband's Hour," but also the power of organized womanhood in influencing the commonwealth.

Still I am unable to report a large advance in the number of clubs which have taken up the work of this committee since the report of the last Biennial. In that report there were 22 State Federations having committees on Civil Service Reform; there are now 26, with about the same number of clubs, entrusting the work to other committees. There are 97 individual clubs with Civil Service Reform Committees. When we contrast these numbers with that of other committees, for instance, 41 State Federations, 504 individual clubs with committees on Civics; 47 State Federations, 365 clubs with committees on Education; 38 Federations, 147 clubs with committees



on Forestry; 36 Federations, 135 with committees on Pure Food; 31 Federations, 139 clubs with committees on Child Labor, one can see that the work for Civil Service Reform does not grow as it should considering its importance, and its crying necessity. For it is true as Miss Perkins writes, that this Committee is really the keystone of the arch which upholds all the work of the other committees as they attempt to bridge the distance between the enacted laws, and the public weal. What need is there in passing good laws to protect and foster the life that is to be lived in this country of ours, unless the officers who administer these laws are tried public servants who have proven their fitness, honesty, and trustworthiness in carrying out the provisions of the special law to which their services are attached?

If there is no law by which this condition of things can be brought about, women should bestir themselves to have one enacted or otherwise their work for Civics, Child Labor, Education, etc., will go for naught—simply giving more offices to the spoilsman.

I have watched with a deal of interest the part women have been taking in different states for this great movement for Prohibition. I have been told, and I know it is true, that two-thirds, if not more, of the successful vote for Prohibition is due to the untiring efforts of women who have stood near the poles in sunshine and in rain trading smiles and food for votes.

Were you to ask these women to work for Civil Service Reform, some I know would shrink back and say—"I can't for it is politics! This goblin might eat up my womanly sphere as well as spear." And yet without officers pledged to carry out the law, will Prohibition prohibit? Again, many women think that this service which they render for Prohibition is a religious duty which is to be performed at the greatest personal self-sacrifice. Is not some sacrifice required at the bar of conscience to procure, for the safety of the home and the children thereof, for the insane, for the helpless, the weak of will, a civil list of state, city, and country officers who will first prepare themselves for the duty imposed, and then in the fear of God faithfully perform the functions of the law.

For what can be grander than this work for pure politics, for overcoming the greed of the Spoils System by the Merit System,



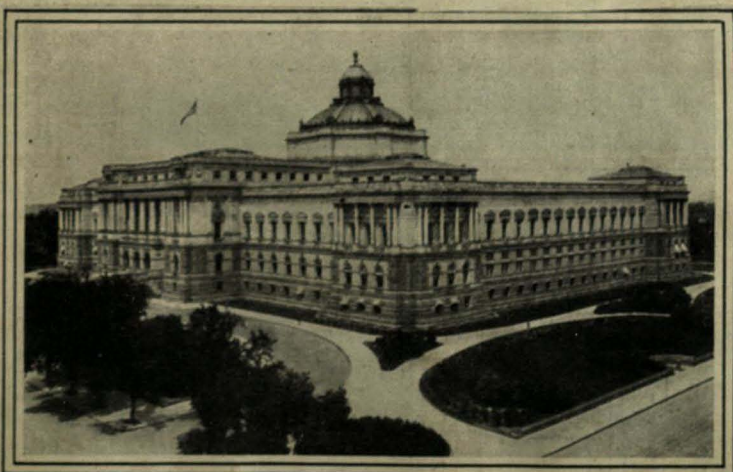


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THE CARNEGIE LIBRARY at Greenville.

—Miller.



**Magnificent Library of Congress.**

This is the showhouse of the national capital and is particularly brilliant at night. The building cost upward of \$6,000,000. It contains 1,500,000 volumes.



# Grandma's Loom Provides

## Backwoods Library

By Charles Morrow Wilson

A STRAY sheep, a spinning wheel, an old time loom, and an enterprising little grandmother have given rise to one of the quaintest and most successful reading centers in the South. A free library of more than 3,000 volumes has been established far out in the Ozark Hills of Arkansas by Mrs. Ada Check, 72-year-old housewife and book enthusiast.

The unique library, located at Check's Corner, is run strictly in accordance with the ways of pioneer neighborliness. Its doors are never locked, and the books are free to whomever wishes them. Not a book has been stolen during all the history of the project, and no more than half a dozen have been lost in as many years.

At the time the library was opened it was declared that every book available within a radius of ten miles might easily have been carried under one's left arm, but now between 300 and 400 of the library's books are read every month, and country folk and villagers patronize the little oasis of literature from distances up to 20 miles. The hamlet of Check's Corner has no resources other than the picturesque little library and an old-fashioned country store owned and operated by X. S. Check, husband of the little gray-haired librarian.

Nearly a quarter century ago Mr. and Mrs. Check organized the first community club of the countryside, an organization which definitely demonstrated the cultural inclinations of the poor and isolated hill people. Mrs. Check conceived the idea of a community library then, but the club was much wanting in funds, as were its founders.

One day a means presented itself. It came in the form of a stray sheep, a bedraggled ewe which stumbled into the Check premises one night. Grandma Check fed the straggler and gave it quarters for the night. Next morning he found herself possessor of two sheep instead of one. During the night a lamb had been born. The self-elected hostess tended mother and offspring, awaiting the owner of the sheep, but none ever appeared. So Mrs. Check resolved to found her library with the flotsam of a rainy night.

### The Way Is Discovered

When summer came she and her husband sheared the ewe. Then she carded the wool, spun it into thread, and wove a coverlet, which she sold to the wife of a town banker. From that start the holding of sheep increased to more than 20 head, which gave abundant wool for long winters of carding and spinning and weaving. Within three years Mrs. Check had made and sold more than two dozen hand-woven coverlets and at least 50 hand-made patch quilts. The returns she put into her community library "hope chest."

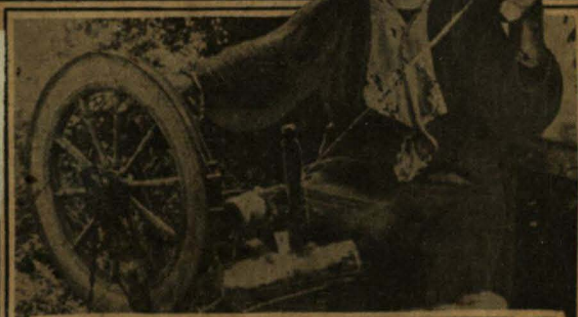
Despite her mounting years Grandma Check kept weaving, weaving—year in and year out. Finally six years ago, sufficient funds had accrued, and Mrs. Check bought the furnishing for a one-room library and an initial stock of about 200 books. Mr. Check, as his contribution to the cause, built a frame building im-

A LIBRARY building is proposed as a monument to the late President William Rainey Harper, of the University of Chicago. The great characteristic of President Harper was his unflinching and generous belief that things could be done. In his thirteen years of service he saw Chicago University rise to a place in the first rank of the world's institutions of learning. Nothing seemed beyond his powers, yet he always had time for the visitor and the guest, and continued his teaching to the last.





INTERIOR OF THE FAMOUS  
LIBRARY IN THE OZARKS



MRS. CHECK AT HER  
SPINNING WHEEL



TYPICAL MOUNTAIN CABIN WHICH HOUSES  
LITERARY CENTER

mediately behind his store to house the library.

#### Growth Marks Venture

The quaint backwoods library has grown steadily since that date. More than 500 books were contributed gratuitously the first year. The inflow of contributions has continued to increase until the total holding is more than 3,000 volumes. Books have come in from every state in the union save four; from China, Holland, West Indies, Hawaii, England, and Germany. Among the more illus-

trious donors are Mrs. Jack London, Calvin Coolidge, and Charles A. Lindbergh.

The little library has about it an air of modest, cool homeliness. Swallows twitter in the abandoned chimney, and sleepy bees drone outside the window screens. Grandma Check is proud of her accomplishment. She declares that her increasing years only add interest to her delight in books and her enthusiasm for the project which actually furnishes recreation and happiness to so many persons who might otherwise be denied the companionship of books.



## The "Ugly Ducklings" of Literature

THIS is the title that appears at the head of an interesting little article in a recent issue of the *Mentor*, wherein the writer enumerates some well-known and famous books in American and English literature which their authors regarded with contempt and were sure would meet with no recognition or popularity whatever.

After Daniel Defoe had written "*Robinson Crusoe*," he looked upon the work very dubiously and felt that he had made a mistake, for he believed his talent lay more in the field of political essays. Never for a moment did he dream that the book would become an immortal favorite.

"*Lorna Doone*" came near dying soon after it was born, so to speak, for so few copies were sold that the publishers became discouraged and packed up the remainder in boxes, storing them in a basement, after

labeling them "dead loss." They told the author, R. D. Blackmore, that it was unfortunate he had spent his time on such a book, and he agreed with them. Then, after several years had passed, an English princess became engaged to the Marquis of Lorne, and interest in the name suddenly reminded the public that there was a novel called "*Lorna Doone*." People began to ask for the book, and to the great astonishment of both publishers and author, a sale began that has continued ever since.

It is said that Thackeray's chief ambition was to write a play and that he regarded most of his novels as trivial affairs which would soon be forgotten. Samuel Johnson, too, scoffed at the idea of his famous "*Rasselas*," ever being read very widely or taken seriously. He himself considered it a piece of "pot-boiling," for he wrote it simply to raise money to pay his mother's funeral expenses.

And Hans Christian Anderson, that immortal teller of fairy tales who has been popular with three generations of children, once told a friend that his stories were "as good as nothing." He had hoped that his fame would rest on an obscure epic poem and a novel called "*Two Baronesses*," which to-day are almost unheard of.

Another queer turn of fate made a book which Robert Louis Stevenson began in an idle moment, merely as a kind of game to entertain his fifteen-year-old stepson, one of the most famous of all his works—"*Treasure Island*." Stevenson had been drawing maps with colored pencils, and as he went along he made up a kind of mystery story. He wrote down a portion of the story and then put it aside as hopeless. Later on, even after it was finished, he was very dubious about its ever becoming popular.

"*Little Women*," that story so dear to the hearts of girls of all ages, was written "under pressure"—almost, in fact, under protest. Louisa M. Alcott wanted to write fairy stories for children, but a Boston publisher would have none of them and ordered her to do a "girl's book." Miss Alcott set to work, though very unwillingly. "I don't enjoy this sort of thing," she told a friend. "I never understood girls particularly and don't know much about them, except my own sisters. I suppose I can write down our queer plays and experiences; they may prove interesting, but I doubt it." Just how interesting they did prove to thousands of American girls and young women was a great surprise both to Miss Alcott and her publisher.

Another famous book by an American, "*Ben Hur*," likewise had a very poor start. Although it appeared in 1880, it received scarcely any attention for several years, and its author, General Lew Wallace, became reconciled to its complete oblivion. Then President Garfield read it and praised it so highly that people everywhere began asking for it. Since then the story has been presented on stage and screen and has proved so popular that the Wallace estate still continues to derive revenue from its sale.

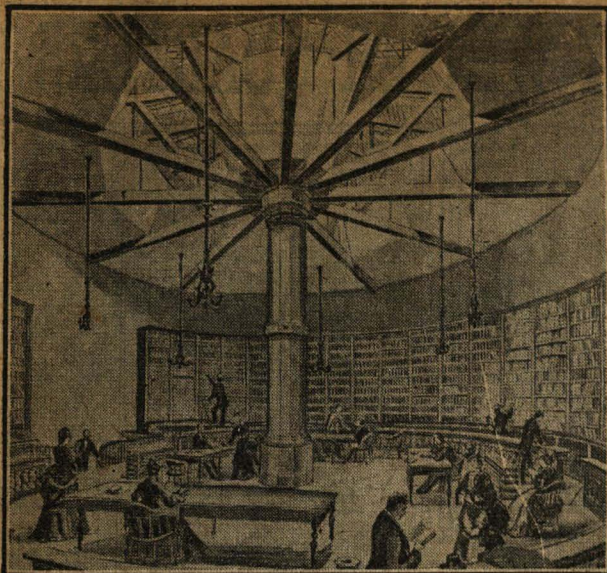
Among comparatively recent books, moreover, is one whose phenomenal popularity startled both its author and publisher. Shortly after he had sent the manuscript of "*Main Street*" to the publisher, Sinclair Lewis confided to a friend that he had made a mistake in writing such a book, for he was sure that no one would ever read it. A surprise was indeed in store for him!

### Old-Time Library.

Just as Arlington was about to carry off the palm for having the oldest library in the state, organized in 1803, along comes Wilmington with the statement that during a recent cleaning of an attic in a law office in that place a book of records was found which showed that the Wilmington social library was organized December 31, 1795, with a constitution, by-laws and a list of subscribers. This book has been presented to the present Wilmington institution, the Pette Memorial library, to be kept as a relic. Some of the entries in the book are very interesting. Israel Lawton was fined 17 cents for dropping tallow on book No. 93. Timothy Castle was fined 6 cents for getting one drop of tallow on book No. 16. Levi Packard was fined 30 cents for tearing the binding on book No. 106, and several others were fined for turning down leaves and for finger marks. The latest date in the list of revenues is October 4, 1813.



## Water Tank Housed Chicago's First Public Library



**T**WO things are distinctive about Chicago's first public library: It was founded by an Englishman, Thomas Hughes, author of "Tom Brown's School Days," and it was first housed in an old water tank that stood on top of the temporary city hall erected after the great Chicago fire in 1871.

Mr. Hughes visited Chicago a few years before the fire. When he heard of the overwhelming disaster to the city, he thought first of the loss of the library, but as a matter of fact Chicago did not have a public library before the fire. However, the English author did not know this, and at once he interested Queen Victoria, Gladstone, duke of Argyll, Disraeli, Herbert Spencer, and other noted writers and public persons in sending a literary tribute of sympathy to Chicago. His first appeal procured one collection of 7,000 books, representative of the best in English literature. Support of the project to re-

establish a library that never existed was urged on the ground that "the new library of Chicago is to be a mark of kinship which, independent of every other consideration, must ever powerfully affect the different branches of the English race."

One of the first to donate was Queen Victoria, who sent an autographed copy of "The Early Years of the Prince Consort," the memoirs of her husband. She inscribed it Nov. 12, 1871, five weeks after the fire. All of the great British authors of the

day contributed autographed copies of their works. Oxford and Cambridge Universities furnished handsome bindings of polished calf for many of the most important volumes. The English government also contributed, so that when Mr. Hughes had his collection together he had obtained 12,000 volumes as the nucleus for Chicago's first library.

When the valuable books began to arrive in Chicago the city officials were perplexed what to do. They did not have a library building. The city had no legal authority to maintain a library. Mayor Joseph Medill called a number of prominent citizens into conference. This committee conceived the idea of using a water tank saved from the fire, which was placed on top of the hastily constructed city hall, at LaSalle and Adams Streets, the present site of the Rookery Building. The tank stood on a 35-foot masonry base, was circular in shape, 60 feet in diameter, and 30 feet high. It had formerly been used as a reservoir for the south side. The tank was regarded as a happy find. In it were stored the books.

In the spring of 1872 the Illinois legislature passed a law enabling municipalities to establish public libraries and levy taxes. The tank was then roofed over, a skylight was constructed, a hole cut in the side for a door, and shelves were built around the curving sides. The building was found to have a capacity for 18,000 volumes. Here, on New Year's Day 1873, a library reading room was opened to the public.