

TTest 1

It is usual for any man who makes an object by hand to wish to adorn his own handiwork with an unusual ornament of his own design, for an ornament or an emblem of such nature may make his handiwork stand out from the work of other men and may make it worth more than their work; any such emblem or ornament is also the sign that he did his work with both pride and vigor. This trait is an ancient one, for men who study antique items and the handiwork of ancient peoples of the world find that some sort of ornament is typical of the work done by hand centuries ago and that men today use some of the same formal emblems used by ancient man. One way to make sure that some antique is authentic is by means of the shape or form of ornament used by the maker; when the shape of the item itself is not distinctive, an ornament cut into it may form the key to the land of origin and the period.

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TTest 2

If visitors to any big city do not have the map of the city to aid them, they may roam around the city so much and make so many wrong turns that much of the profit from their visit is lost. To go from town to town or city to city and not make use of some handy map is to run the risk of losing time, for the most proficient driver may fail to notice the big signs or signals that hang by the road and may thus run down the wrong road. The usual map of some city or town or of an entire land is an authentic visual aid for the formal study of that portion of the world; maps give both the plan and the shape of the land, and thus they enable the student to learn by sight. Ancient clans did not make use of maps, for their primitive life kept most of them so close to home that maps would not aid them; but men and women of our time find that maps form the key to the truth about our world

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TTest 3

An antique map does not form an ornament for the usual home, for men or women bid and pay big prices for such maps today; but prints of the maps do make their way into plenty of homes, and any boy or girl may study them with profit if he or she wishes to do so. The usual work of those men who did form the first maps of the world may make us laugh, for such maps did not embody the right plan, and they contained so many visible mistakes that men who used them did so with downright risk to themselves; but any formal study of those maps contains the key to much of the history of this world. When men got so downright curious about world maps of their day that some of them did make plans to hunt for more land, the history of the world made an authentic turn; the theory held by such men and the vigor of their work brought an end to an ancient period of world history and changed the map.

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TTest 4

Many men and women do not wish to listen to the dismal cry of an owl, for they believe that it is the usual cue or signal for trouble and an augury of evil; this belief is an ancient one that has come down to us from the time when the men and the women of the world would blame signs and sounds for their own woes and for any fiendish turn of events. It is also true that an owl got its fame for wisdom during the dim and ancient past and that many of us who today give the own an endowment of wisdom do so from habit and without any visible or authentic evidence that would entitle the own to form an emblem of wisdom. Both of these ancient beliefs do not make sense, but both of them continue; their durability is due to the owl itself, for the owl is not often visible, and it is easy for men and women to imagine that any owl is both fiendish and wise when it is audible but out of sight.

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TTest 5

Many species of owls may inhabit one region of our own land, and other owls make another land their home; but when men study any of the owls, they find that both owls of this land and owls of some other land have many key habits which make them distinct from the usual fowl. The body of an owl is also so formed to fit an owl for an unusual way of life; the big eyes of an owl work when eyes of other fowls do not work, and the shape of the body of an owl makes an owl able to fly without half the usual sound. Another key endowment of the owl is its color; whether the owl is brown or black, white or tan, the color does blend with any haunt which the owl picks for itself and is thus an aid when the owl wished to stay out of sight. It is not any big surprise that owls have given rise to so many weird stories; they live so much apart from us that it is hard for us to know the truth.

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TTest 6

Men have used the dog to aid them with their sport and their work since the dawn of history; ancient man must have found the dog an apt student, for it is known from pictures that he cut for his heirs that he did train the dog to help to ambush game and to signal when some foe got near. It is also known that ancient man taught his dog to handle and to guard his flocks both by day and by night, and it is likely that man could not have kept flocks of any sort without aid from the dog. Although the dog is one member of the animal group to which both the fox and the wolf belong, it did not then, any more than it does now, wish to spend any big part of its life apart from the men and women and boys and girls it knew. When man moved to town, the dog also moved to the town; the change from one form of life to another, from the land to the town, did not shake the love of dog for man.

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TTest 7

With the right sort of tutor, the dog does learn to do 4
 with proficiency many things for which its big endowment of 8
 sense and its flair for faithful performance fit it; it may 12
 learn to stand firm during rifle fire, to fight or lie down 16
 when it is told to do so, or to guard some boy or girl from 20
 any form of danger. The dog is an aid to men and women who 24
 do not have their sight; when an apt dog is taught for such 28
 work, it can aid such men and women to go about any city or 32
 town with visible confidence. The dog is able to signal to 36
 the man or woman when the time is right for them to move or 40
 to halt, to turn or to step down; since the dog is blind to 44
 color, it does its work without aid from light signals that 48
 make autos halt or go, but it does not move if there is any 52
 element of risk. The man or woman who does not have his or 56
 her sight is fortunate if he or she owns such dog. 60
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TTest 8

Some men and women learn how to make big sums of money 4
 and then do not know how to spend their money; they may own 8
 an authentic fortune and make such chaotic use of their big 12
 wealth that it does not enrich their lives. Many of us may 16
 eye some rich men with an element of downright envy, but it 20
 is not right for us to form the notion that such men do not 24
 have problems. If the rich man does not know how to handle 28
 his money or how to spend it for his own benefit or for the 32
 benefit of others, the risk of his losing it is big. If an 36
 endowment of wisdom does not go along with the fortune, the 40
 usual man or woman may go through that fortune before he or 44
 she learns how to handle it. The key to the firm financial 48
 position of many men and women is not some bit of luck that 52
 put big wealth into their hands; the key is the proficiency 56
 they display when they make their money work for them. 60
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TTest 9

Proficient use of idle money and the right use of idle
time both become the usual habits of men and women who make
their way to the top; both of them form visible signs of an
authentic desire by those persons to profit from the things
they have. The first course of the man who has the wish to
augment his normal income is to make sure that any money he
owns is not spent for trifles; it is not spent for anything
that does not give the fair and right return for the sum he
pays for it. Then he takes any dormant and idle money that
he owns and puts it where it may make some profit and where
the risk is not big. It is by such methods that he is able
to turn what he owns to the most benefit; when he uses much
the same methods to put his idle or spare time to the right
use, the benefit is also big, for time that is not spent or
used with wisdom is not likely to yield any big profit.

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TTest 10

Portugal is the land from which the world obtains much
of the cork that is used by many big industries to make the
big variety of handy and useful items for which cork is one
vital element. Cork is the bark of the cork oak; it is cut
by men trained for their work and is then boiled to make it
soft. The oak itself is not cut; it is kept alive for more
bark to grow, so that men may again cut cork from that same
oak when they wish to do so. If the cork oak is to have an
ideal yield of cork, it must have the right climate and the
right soil; although many spots around the world, including
our own land, may grow the cork oak, most of the cork which
the world uses continues to come from those lands that have
grown this oak for centuries. Spain and her neighbors form
the cork center of the world, for these lands have both the
right climate and the right soil to make the cork grow.

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TTest 11

The work of the true comedian is to make men and women laugh and to aid them to put aside their woes and their own dismal thoughts for the time of his performance. When such work is done by an apt person, it may entitle that comedian to pay so big that his pay rivals the pay of the top men of any other field of work. The audience of some foreign land may clap for his antic and elfish performance with the same vigor with which the people of his own land clap, for it is true that many of the things that make men and women of one land laugh also enchant men and women of other lands. Thus it is that some comedians may win fame that is not confined to their own land; their work is done with such proficiency and such charm that it is right and proper to consider them world figures. Such comedians may visit almost any land of the world and find an authentic welcome waiting for them.

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TTest 12

Most of us envy those men or women who can make people laugh, but not many of us know how much work the usual busy comedian must do and how much time he must spend to map out the format of his performance. To say that any comedian is born with the ability to make others laugh is not more than half right; the truth is that an endowment of ability forms the basis for proficiency, but much more than the flair for comedy is demanded of the comedian who wants to rise to the top. If he is to win fame for his wit or for his antic and elfish behavior, he must make an authentic study of why men and women laugh; then he must shape his performance so that it does embody the key to laughter. The problem of shaping the usual skit is often so big that comedians pay others to aid them with the work of writing their lines; such aid may cost much money, but it pays if it does make people laugh.

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TTest 13

Although men of ancient days did know about coal, they 4
 did not burn it for fuel; the use of coal for fuel to yield 8
 both power and heat came into vogue when the big industries 12
 of the world got machines to do work formerly done by hand. 16
 This turn from hand labor to machines came during the first 20
 half of the past century; men did not make much use of coal 24
 before then. Our own land has big deposits of coal; enough 28
 coal is dug yearly for our own use and for the use of other 32
 lands around the world that wish to buy it from us. If the 36
 usual world market for coal is cut down for any cause, many 40
 of our coal mines go idle, for the coal dug by them is more 44
 than our own domestic market is able to handle. The use of 48
 coal is thus one key to the prosperity of our land, for any 52
 big demand for coal brings work both to the men who dig the 56
 coal and to the many other men who haul and handle coal. 60
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TTest 14

The usual coal field is of such giant size and so rich 4
 with coal that men may dig coal indefinitely from one field 8
 and not exhaust it, but so many problems arise and the risk 12
 may grow so big that work there does come to an end. Since 16
 the use of other fuels for heat and power has cut down some 20
 of the demand for coal, it is not by any means easy to make 24
 some coal mines pay; if the men who work the coal fields do 28
 not make any profit, they must halt work. In spite of this 32
 lower demand for coal for fuel, the chance that most of the 36
 coal mines of our land may shut down is not big; coal is of 40
 enormous worth for the chemicals that it contains, and coal 44
 is used more and more to make products for which the demand 48
 is big. Many things both worn and used by many of us today 52
 owe their existence to coal and to the work of chemists who 56
 found out how to make them by changing the form of coal. 60
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TTest 15

The growth of any city or town brings with it many big civic problems; when such growth is rapid, the problems may become so big that downright chaos ensues. The city of the town may have to cut down both the quality and the quantity of the facilities which it furnishes to the people who live there; it may also have to take firm steps to augment civic income, so that residents pay more to the town or city than they did when they got more of the usual benefits. Some of the firms and plants that make big contributions or pay big sums to any such city or town may find the higher costs and the lower benefits more than they can stand; thus they move out of that city or town, and their going tends to make the problems worse. Many of us have held the theory that it is healthy for any city to grow, but some students of civic or social problems now vow that rapid growth is often an evil.

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TTest 16

It is not right or fair to blame some civic body or to blame the mayor of any city for the problems that come with rapid growth of the city; such civic problems form and grow despite firm steps to slow them down or to bring them to an end, and it is not until they have got out of hand that men who handle the government of the city can make the citizens spend enough money to fight such problems. To cut down the usual problems of city growth, many cities of this land now hire proficient men whose work is to plan for the future by predicting the form of the problems which the city may have to solve over the span of time. Such men study signs which signal future trouble; then they map out plans to avoid big problems before the problems form. If their work is right, their pay is money wisely spent by any big city; thus it is that more and more cities turn to such authorities for aid.

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TTest 17

Indian corn is an authentic native crop of our part of the world, and most of the corn that is grown for the world market comes from our own land. Indians had grown corn for their own use for centuries before the men and women of any other part of the world even knew about corn, but it is not likely that any of them did grow corn for profit; when they had enough corn for their own use, it did not make sense to them to go to work and prepare land to sow more corn. They used to bury fish with the kernels of corn to make the corn grow big; thus they got enough corn for their use from tiny plots of rich land. They would also move from one place to another when game and fish got hard for them to find; those moves kept any one field from being used for corn until the land got unfit for use. Indians did not have to enrich the land with chemicals; they just moved to rich new land.

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TTest 18

Men who grow corn today do so with the aid of machines that enable them to work giant fields of corn; without such machines to aid them, they would have to cut down their big farms and let many of their fields go idle. They must also know how to enrich their land so that it is not worn out by the growth of corn, for land that is not kept rich with the right chemicals is not able to grow big crops of corn. The abundance of land that is easy to prepare for the growth of corn is also one key to the giant crops grown by us; if men had to dig big rocks and cut down giant oaks to prepare the land and make it fit for farming, they could not form farms big enough to grow much corn for the world market. Men who make their living by growing corn today do so by using land that is ideal for them to work with big machines, for it is hard for them to make any profit from tiny fields of corn.

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TTest 19

The use of the fur of animals by men and women for the purpose of adornment is an ancient custom; the pelt of some animal may have kept primitive man warm during the icy days of winter, but he also used fur for an ornament. Social or tribal customs of primitive people of our own day lend firm backing to the theory that it is natural for man to wish to adorn himself with some sort of ornament, for it is by such use of an item of authentic beauty that he is able to stand out from the usual member of the group. When the fur of an animal is both lovely and unusual, it may become more of an ornament for the owner than any gem; men pay big prices for such fur and vie for the chance to buy and own it. The key to the worth of any fur is thus the abundance of the animal rather than some quality of the fur that may make it warmer or that may make it stronger than the fur of other animals.

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TTest 20

During some periods of world history men and women did use fur to mark their social position; the fur worn by them thus formed an emblem of rank and the visible sign of their authority. The big demand for fur came when money got into the hands of more and more people; when persons who did not belong to royalty could own such luxuries, most of them did want fur, for they noticed that fur had an authentic social value. Such men and women paid big prices for fur with the hope that it would entitle them to downright envy by men or women who could not pay the big prices paid for fur worn by the rich. To satisfy the big demand for the fur of unusual animals, fur dealers went around the world to negotiate for pelts of the right fur; many of them kept so busy with such work that animals once plentiful got hard to find, but some of the dealers got rich before the demand came to an end.

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