The Serious Side of the Famous Humorist Whose Dominant Note Was Love of Liberty and Hate of Shams.

"I am through with work for this life," Mark Twain said to his friends, "and I'll go and live in a desert town where I can study the classics." But the classics were not the only thing he wanted to study. He was also interested in the history of his own time, and he wanted to learn as much as he could about the world around him. So he set out on a journey that would take him to distant lands.

Mark Twain's journey began in Egypt, where he visited the pyramids and the Sphinx. Then he went on to Greece, where he studied the ancient ruins of Athens and Sparta. He then traveled to Italy, where he visited the Vinegar Hill and the vineyard of the poet Petrarch. Mark Twain also visited the Vatican and the Colosseum, and he was fascinated by the art and architecture of Rome.

But Mark Twain was not content to wander through history alone. He was also interested in the life and times of the people he met on his journey. He was especially interested in the lives of the ordinary people, the workers and farmers who made up the backbone of society. He wanted to understand their struggles and their hopes, and he wanted to learn from their experiences.

Mark Twain's journey took him to many different places and he learned a great deal from his travels. But above all, he learned to love freedom and to hate shams. He believed that the truest form of government was a republic, and that the greatest good for the greatest number of people was the foundation of all true and lasting happiness.

"It seems to me," Mark Twain once said, "that we have done a great deal to improve the world, and yet we are no better off than our ancestors were. We have more wealth, and more comfort, and more knowledge, and more power, but we are no happier."

"We are no happier," Mark Twain continued, "because we have forgotten the lesson of our ancestors. We have forgotten that the truest form of government is a republic, and that the greatest good for the greatest number of people is the foundation of all true and lasting happiness."
MARK TWAIN'S PHILOSOPHY OF DEMOCRACY AS SHOWN IN HIS BOOKS

(Continued from preceding page)

of the heart. How, thank God, Mark Twain laughs at women with tears in his eyes. It is a portrait of woman. Running through all of it is this idea: Through woman alone can man be a master of beauty in the world. The superiority of man to woman is a theme and an obsession marked-red-and after-dinner drink. It is manifest to anybody who has ever listened to it sincerely, or if he has but it is certain that he, never succeeding in explaining it, will

Mark Twain, without saying it at all, has deftly woven, on every page, the myth of the sexes, without discussing it at all that other question, the superiority of man to woman. Contrasted with the sensitive, insensible, super-create of the unexpressive, materialistic Adam, who, conscious throughout the things in which he is superior, never learns of the things in which the sex is superior—never, that is, until the lonesome man writes this inscription on her brow—

"Whencever she was, there was beauty." And with that the story closes. There is much more than democracy in Mark Twain's philosophy, but the other features of it would require a chapter by themselves. But his view of men, women, the laws of environment, and the words of the age is never turned up better than in the "Creed."