

Then he threw the letter from him to take another sheet and read: "After much thought I have decided that it will be best for you to go on with your literary work as you have mapped it out. It has been hard for me to even entertain the idea of the business ever going out of the old name, but I cannot bear to think of spoiling your life by tying you down to something for which you have no taste."

"Not many superfluous words there," went on the monologue.

"Felt too badly to write much."

"Who am I, anyway?"

"What right have I to desert my father?"

The tone was softer now, as Smith sank back into his easy-chair. There was silence for a moment and then the voice went on:

"The governor wants me."

"Going home?" "Certainly."

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Anybody who was at the "five" train that afternoon might have heard the following dialogue:

"Hulloa, Smith, where to?"

"Home to see the governor and tell him that I am going into business with him after June."

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The critics just now are speaking of some sketches which have recently appeared in the *Century* over a *nom de plume* which they do not know represents the prosaic name of Smith. They say that these sketches show a wonderful knowledge of men and that the writer has got at the inside of some of the great problems of life which he is able to express in the most picturesque way. The gossips too have heard some whispers of Smith's literary work and know well his success in business. They are chiefly shocked, however, because he does not get married and settle down. Some indeed, do say that he was engaged once but that something happened to break it off and that now Miss — is married. So the matter stands.

GOETHE'S FAUST.

THERE have ever been in man attributes and aspirations that are peculiar to the age in which he lives and are transient. There also have been in man attributes and aspirations that are part of his being and are therefore everlasting. The work that successfully deals with the former becomes popular; but that work which successfully deals with the latter becomes immortal.

Among the things which have been common to humanity in all ages are Love, the desire for Learning and Power, and the constant struggle between Good and Evil; and upon these ever-