

The Automobile as an Advertiser

A New Way of Attracting Attention

By Arthur Buxton

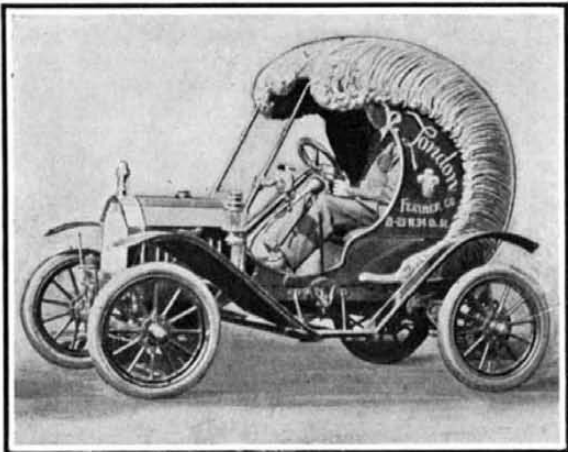
AUTOMOBILES for use in advertising are being employed by certain business establishments to serve a double purpose: To advertise the product of the company, and to make deliveries to their customers.

The vacuum bottle on wheels, shown in one of the accompanying illustrations, carries out very effectively the lines of a torpedo-type car, with its long wheel-

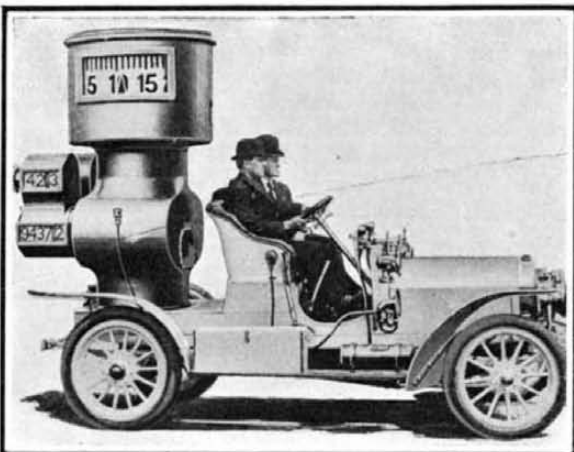
base (151 inches), narrow neck in front, porthole side openings, and general suggestion of a "long, low, rakish-looking craft." The big bottle-body is of cast aluminium, finished inside in mahogany and red morocco leather, and the car has a six-cylinder, 120-horse-power engine, and cost, complete, about \$15,000. The whole effect is that of an exact reproduction of the well-known heat-insulating beverage bottle of the

travelers' convenience, perambulating the streets, and the slogan of the company, "Keeps hot; Keeps cold," is inscribed on the wheels. This car is at the present time on tour throughout the United States.

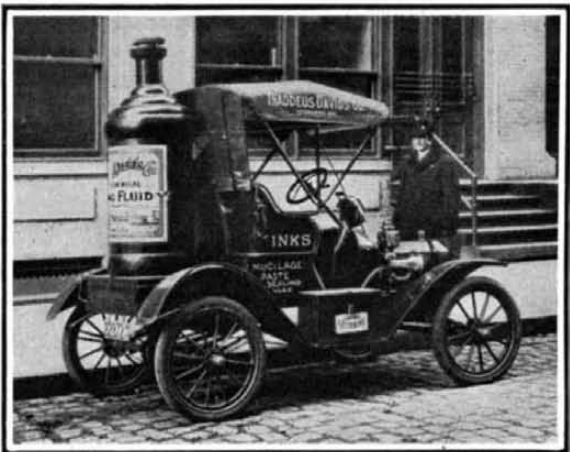
Another bottle car, often seen in the downtown business district of New York city, serves to advertise a brand of writing ink. The car is a small runabout, and is used by the New York salesmen of the ink



The curve of a huge plume lends grace and piquancy to the back and canopy of a feather company's car.



This car follows fast vehicles to demonstrate that the autos' speed is largely based on prejudice.



A bottle car used in advertising a brand of ink. The big bottle serves as a storage receptacle.



A car that carries its company's goods in rear compartment.



A geyser of puffed rice is made to burst into the glass dome of this advertising car.



The body of the machine is of aluminium and is the enlarged counterfeit presentment of a well-known heating bottle.

THE AUTOMOBILE AS AN ADVERTISER

company in visiting its trade; and the ink-bottle, carried at the rear properly right-side up, makes a capacious van for the use of the car as a delivery wagon. "Bottled goods" of another kind are advertised by the Moxie car, with its box compartment at the rear. A horse-drawn wagon is also used by this firm, having a body in the form of a big bottle of this beverage, carried in the vertical position. The driver halts at the curb-side, climbs into the bottle through a door at the back, and dispenses the beverage by the glass to thirsty passers-by.

Another example of successful representation of the article advertised in the lines of an automobile is the neat little car employed by a New York dealer in ostrich feathers. The smooth curve of a giant ostrich plume, worked into the body of the car, arches gracefully over the back and forms a canopy over the seat.

The remaining two views show the advertising autos of an "auto-meter" or speedometer manufacturer and of the company manufacturing a well-known ready-cooked breakfast food. The effect of a demonstration of the product is added to the effect of an animated trade-mark. In the first car, the gigantic instrument at the back is a working autometer, registering and in-

dicating in exact agreement with a standard-size instrument on the dashboard of the car, and connected to its running gear. This auto has been run thousands of miles through city and suburban streets and over country roads in all parts of the country, to demonstrate that the speeds at which autos are ordinarily run are in reality safe, notwithstanding popular prejudice. The driver of the auto-meter vehicle follows a trolley car, or a team of fast horses drawing a carriage, and runs behind this other vehicle at the same speed with it, allowing its occupants and the passers-by on the road and sidewalk to observe—generally with surprise—that the customary pace of these vehicles is fifteen or twenty miles per hour, as shown in plain figures on the big instrument. This car has attracted attention wherever it has appeared, and has received a great deal of newspaper notice; and it is stated that the demonstration of safe driving speeds on the road, afforded by the car, has done more to affect public opinion in the direction of safe and sane legislation on the speed-limit for automobiles than any other influence.

The other demonstration auto is a large touring car with a delivery-wagon body of ample capacity. Placed

midway of the body is a handsome octagonal glass dome, having at the bottom a conical bin connected to a small blower operated by the engine of the car. By means of a friction clutch controlled by a foot-lever, the driver at intervals causes a geyser of puffed rice to burst up into the dome. This performance graphically illustrates the slogan of the company, "Foods shot from guns," to onlookers in the streets of the cities and towns through which the car operates. There are at present four of these cars operating in different sections of the United States, and they are reported to be stimulating sales of the product to a very considerable degree in the territory through which they are passing.

In another car operated by a steam-locomotive manufacturer who also makes automobiles, the advertising feature consists of a little locomotive standing on a section of track and having a tender and a flat car attached, the whole mounted on the bonnet. This miniature train is equipped with tiny electric lights, and its wheels are made to spin around by a small electric motor; and the flat car carries a reproduction, on a small scale, of a racing cup which was won by an auto of the company's make.

The Triumph of Intellect Over Instinct

The Modern Trend and Where It Leads

By Alfred J. Lotka

IN the popular mind instinct is a faculty essentially characteristic of the lower animals, and reason, in its full development, the prerogative of man. So much has this point of view been emphasized, that perhaps there is a tendency at times to overlook the very important part still played by instinct in human affairs. The infant in the cradle, with its mental faculties still dormant, is of necessity dependent on instinctive actions. A little later the growing child enters into that precious inheritance, his native tongue, by a process almost entirely instinctive. Language itself is the product, for the most part, not of conscious design and systematic plan, but of natural evolution operating through instinct. The love of cleanliness, our sense of decency, of right and wrong, all these are innate instincts, whose power for good in the building up and maintenance of well-regulated human society is too obvious to call for further comment.

Instinct, however, has its limitations. Thus, for example, we should have been better served if, instead of a Babel of tongues, one only, or at any rate but a limited number, had developed. The recognition of this fact has caused several enterprising spirits to undertake the task of composing and launching upon the world an artificial language, which should serve for universal interchange of thought among the people of all nations. To some minds this idea appears at first sight fantastic, unnatural. They have been accustomed to regard language as an essentially spontaneous and natural product, and the idea of "making" a language seems to them absurd. As a matter of fact, the language of every modern civilized nation includes a large number of artificially contrived words. The progress of our times has been so rapid that words had perforce to be made to name our new acquisitions. It may be urged that an effort has been made to coin such words as far as possible in accordance with the laws of philology. This is admitted; but in no wise alters the fact that the words have been deliberately "made," by the conscious application of a prearranged plan. Whether the plan chosen is that which satisfies the fastidious ear of the philologist, or whether the word is coined regardless of any such niceties, with the mere commercial object of attracting attention and advertising, or whatever the method selected, the fact remains that the arbitrary coining of words by a deliberate and conscious act is not by any means the practice exclusively of the inventors of Volapuk, Esperanto, Ido, or the like, but is a matter of everyday occurrence, sanctioned by usage and justified by practical results. Probably the most thoroughly worked-out system of word coining is that upon which the nomenclature of organic chemistry is framed. The systematic name of an organic compound gives to the initiated a vast amount of information regarding the relation of such a body to other compounds, its probable modes of origin, products of decomposition, and many other properties. And these terms are practically international, intelligible alike to English, French, German, and others. It can hardly surprise us, then, that among the most noted supporters of the movement for an international language we find the great German chemist and philosopher Wilhelm Ostwald.

Whether this movement be doomed to failure or destined to succeed, it represents a tendency characteristic of our time. In it we see a deliberate attempt to substitute in place of the "natural" product evolved by instinct, a product of the intellect, designed with forethought and on a scientific plan, with the definite purpose of avoiding some of those difficulties into which the operation of instinct in the formation of language has driven us.

A similar influence is seen at work in the domain of the other fundamental instincts of which mention has been made above: our sense of cleanliness, propriety, and moral rectitude, those safeguards of the physical, mental, and moral welfare of the community.

These three instincts, or perhaps rather groups of instincts, stand in an obvious and close relation to one another. It might be said that there is a certain gradation from the first to the third. Furthermore, each of these instincts is known to us in two modes of manifestation. In the spectator any offense against the laws of cleanliness, decency, or morality calls out feelings of more or less disgust, indignation, or condemnation. This might be termed the "active" mode of manifestation of the particular instinct. The offender, on the other hand, especially if he becomes conscious of exposure, experiences embarrassment, confusion, shame, a sense of guilt and of disgrace, as the case may be, or a combination of such feelings—the passive mode of manifestation. There is a desire on the part of the offender to withdraw from the public gaze, to seek seclusion. The spectator, on the other hand, turns away in disgust, perhaps flees from the scene, or in more extreme cases, especially of moral offense, may seek to inflict punishment upon the offender, or even to destroy him. In brief, the function of these instincts is to temporarily or more or less lastingly isolate the offender, or even to extirpate him from the community. We might describe them as "quarantining" instincts. They represent the often somewhat heroic measures adopted by primitive society to practice a kind of crude sanitation, forcing the temporarily noisome into seclusion, thus isolating them in some degree; eliminating permanently undesirable elements, and preventing objectionable propagation.

These quarantining instincts, like all others, have their obvious limitations. Efforts to remedy these defects are known to us from remote antiquity. The detailed injunctions of the Mosaic law, for example, based presumably upon empirical knowledge, are familiar to all, and have in their time served their purpose. But the systematic care of public health, physical, mental, and moral, on scientific principles, is a comparatively recent development. Indeed, especially in the matter of moral sanitation, hardly more than a crude beginning can be said to have been made. The great mass of the people in these matters still blindly follow the instinct which merely bids them visit "punishment" upon criminals. That the bias for crime is the most terrible misfortune which can befall a human being, that the criminal represents the foulest rankling sore of the very same community of which the self-complacent "respectable" citizen forms part, that the disgrace of this sore—if disgrace there be—falls perhaps quite as much on the respectable citizen as on the perpetrator of the crime, these are vital facts which the blind instinct to "punish" fatally disregards. There is need that the public conscience be aroused to that clearness of vision which will make the people feel the execution of a criminal as a most painful operation, the removal of an offending member from their very body—to be resorted to only in a last extremity. It is true that much progress has been made since the middle ages, and even within the last century. No longer do public executions furnish a spectacle for the abominably depraved appetite of the populace.

We no longer as a State countenance undisguised torture. In a number of countries the capital penalty has been abolished. Much has been done for the prisoner and the ex-convict. But still more is left for further development. And in what direction is this development to proceed? Is our sense of right and wrong to be stamped out or set aside? And if so, what is to take its place? Let us see what answer we may obtain to these questions in the light of our previous reflections.

Consider the instinct which makes us shrink from contact with noisome things, vermin, diseased matter, and so forth. A most healthy instinct surely. Yet the biologist, the physician, must allow his reason to supersede this impulse, and does so not only without harm to himself, but with possibilities of incalculable benefit to the hu-

man race. Once the intellect has clearly grasped the true source of danger, the blind instinct becomes not only unnecessary, but may even at times work to our disadvantage. Are we therefore to throw aside our instinct of cleanliness? Surely no. Nor is there any tendency, as the people become intellectually enlightened as to the true danger of unclean surroundings, for the natural love of cleanliness to flag but quite the reverse. The average man of our day has a much keener sense of these things than prevailed of yore. No; not by stamping out such instincts shall we progress, much rather by intensifying them—but always under the control and guidance of reason, and with the fullest understanding at our command of their true relation to natural phenomena.

And precisely the same holds true with regard to our moral instinct. In studying crime and the methods of treating that disease of the community, let us proceed with the same dispassionate spirit of scientific interest with which the student of biology dissects some ungainly creature, or the pathologist handles some repulsive product of disease. This need not in any way lessen our innate shrinking from evil, but rather, we have every reason to believe, will it sharpen our sense of good and evil, deepen our sympathies, render us more conscious of our own shortcomings, and make us gentler judges of those unfortunates whom birth and circumstances have predisposed to evil, those weak members of society in whom the venom of the petty transgressions of their stronger brothers gathers into festering sores and breaks out in fatal eruptions.

We have seen the physical welfare of the nations vastly benefited by the development of a rational system of public sanitation. The blind instinct, working fitfully and uncertainly, the empirical law, mysterious, imperfectly taught and often disobeyed, because not understood, have yielded a place to the promptings of science, clear, appealing directly to the reason, willingly followed when once recognized. Isolation of diseased persons, and proper disposal of noisome waste matter, urged upon us by instinct, and enjoined by empirical law, we still find it expedient to practice under the guidance of scientific enlightenment, but with redoubled effectiveness and by more humane methods. The regulation of the propagation of our kind is still left almost entirely to instinct and empirical law, for the discipline of eugenics, urged by the late Sir Francis Galton and his followers, is as yet hardly more than a name. And we are only just learning to recognize the fact that in public morals, too, the uncertain indications of instinct can be greatly cleared and strengthened by a thoughtful and sincere application of rational analysis and scientific method to the problems involved. But the modern trend moves on toward a clearer view and better practice, with instinct and intellect working together for good, each reinforcing the other, the one more primitive, more spontaneous, the other more secure, more convincing in its indications. And thus we rise to better things.

The Over-rated Savage Vision

MORE or less wonderful accounts have from time to time been given of the powers of vision possessed by savage races. During a British anthropological expedition to Torres Straits, the visual acuity of the natives was carefully tested, and from these tests the conclusion was reached that the excellence of vision shown by savages has a psychological origin; that is to say, it arises from knowing what to look for. When the civilized man acquires familiarity with the environment he can see as far as they can. Thus the power of an Indian to tell the sex of a deer at such a distance that distinguishing features like antlers were invisible, was found to rest upon his knowledge of the peculiar gait of the male deer.