

JUNE, 1918

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— T H E —
Character Builder

Devoted to Personal and Social Betterment

DR. JOHN T. MILLER, Editor

1627 Georgia St.

Los Angeles, Cal.

Character Analysis

and applied psychology are an essential equipment in vocational guidance and in adjusting the misfits. Efficient work in vocational education depends upon starting persons in the vocations for which they are best fitted mentally and physically.

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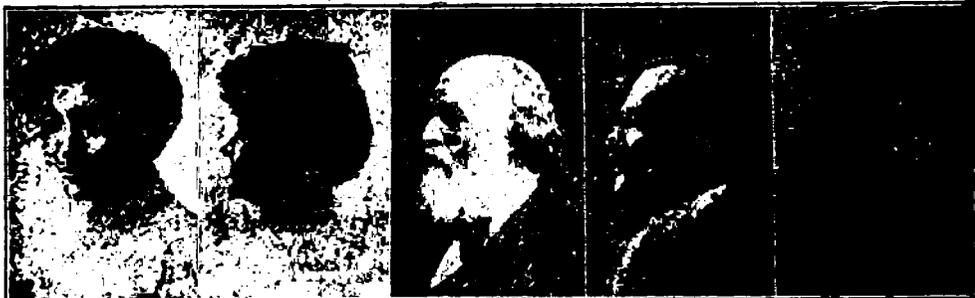
1627 Georgia Street

Los Angeles, California

VOL. 31

No. 6

All Differ in Character



Heads and Faces Tell the Story

Men and women differ in character as they do in looks and temperament.

THE HEAD, THE FACE and THE BODY indicate the mental and moral as well as the physical characteristics. You can learn to read men as an open book but for this you must know what the "SIGNS OF CHARACTER" mean.

THERE IS A BOOK that will tell you all about it. It was written by Prof. Riddell, widely known as a close student of the subject and is entitled

Human Nature Explained

Containing over 300 pages of intensely interesting matter and nearly 150 illustrations showing that "The Proper Study of Mankind is Man." It considers all the elements of Human Nature and the influences they have in relation to the growth and study of character in men, women and children and why there are differences.

Among the topics and questions considered and answered are the following:

The relation of body and mind to each other and how each affects the other.

How heredity affects character and how it may be influenced or modified.

What are the constitutional differences giving diversity of character. How to detect and control them.

How organic quality in a person is determined—its indications and influence in character?

What are the signs of health and the lack of it? How health affects character? How it may be regained and retained.

Temperamental differences classified—how to detect them and what they mean in the reading of character.

What the shape of the head and face indicate? What about the large or the small head; the high or the low head; the narrow or the wide head; the round or the long head; What about the shape of the face, the oval or the long? How to note the differences and what they mean.

What are the indications of the strong mind or the weak mind; the strong well-poised man or the vacillating man who does not stand by or for his opinions?

These are only a part of the many interesting questions the answer to which may be found in this remarkable volume.

How to tell the honest, conscientious man can be depended upon from the trickster or graffer?

How to tell if a person's friendship would likely to be lasting or easily broken.

How to detect the difference between those who would be loyal in their domestic relations and those who would be fickle and need constant watch.

How to know if a woman would love her child and make a good mother?

Who would make good husbands, wives and parents and who would not.

Who would be well mated in marriage? Who would not and why not?

What are the signs of courage, of cowardice, conscientiousness, of acquiescence, (love of money) and of secretiveness?

What are the indications of firmness, self-reliance and that which makes a person independent and appreciative of one's self?

How to judge of a man's fitness for any occupation as Law, Medicine, Theology, Business, Mechanical Pursuits, etc? What are the qualifications required for each?

How to tell a man's religious or political preferences from his physical make-up?

How to determine a criminal's tendencies to special crime. Who would be likely to be a murderer, a burglar, a defaulter, a forger, pickpocket, a gambler or a graffer, etc?

It not only enables you to Read the Character of others, but to understand yourself and what is to do to modify your tendencies.

"Human Nature Explained" and the "Character Builder" one year for \$2.00. Address THE CHARACTER BUILDER 1627 Georgia St. Los Angeles, California

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DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

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VOLUME 31.

JUNE, 1918.

NUMBER 6

The Scientific Cast of Mind

By the Editor of The Character Builder



DANIEL W. HUNTER, JR.

The subject of this sketch is Daniel W. Hunter, Jr., of Rigby, Idaho. A glance at the countenance and shape of the head shows much stronger tendencies toward science and construction than toward the fine arts. The motor and sensory characteristics are more pronounced than the nutritive. The angular and triangular developments are more conspicuous than the oval.

There is a serious expression of life. The prominent brow and broad forehead are indications that Mr. Hunter is a good observer and is fond of studying cause and effect relations. He is more interested in the live problems of nature than in speculations and theories. To him life is real and earnest. The shams and superficialities of fashionable society do not interest him. He may be too stern to mix well with people who give more attention to externals than to the serious problems of character building. When he becomes interested in any cause he will give his conscience and best efforts to it. He will be a doer of things and not a mere theorizer about them.

Mr. Hunter has good planning ability and is not likely to let his impulses lead reason. His poise is equal to his power. He is not likely to be in the garret one day mentally and in the cellar the next, but will be much the same at any time you meet him. His anticipations are not likely to be much greater than his realizations. He is quite the opposite of Mr. Macawber, one of the interesting characters in Charles Dickens' book "David Copperfield." Mr. Macawber lived on hope and altho he did not get the things he hoped for it did not disturb him in the least, he kept on hoping. Mr. Hunter is not overly optimistic, but plans his work in a way to realize what he anticipates.

The acquisitive instinct is not strong in Mr. Hunter. He may have a desire to possess enuf of this world's goods to put him beyond want for the neces-

saries of life, but he will be more interested in gaining knowledge than in accumulating wealth. He is not a man of extravagant habits and can easily adapt himself to the hardships of pioneer life.

The sincerity of expression in Mr. Hunter's face will enable him to impress others with his message to them. His language is forceful rather than flowery. As a writer he will succeed much better in describing things that he observes than in anything of an imaginary character. Self-reliance, aggressiveness and sociability will all bear cultivating and can be aroused thru any kind of public work.

Mr. Hunter is at the present time studying the course in character analysis and applied psychology offered by the Character Builder and has expressed a desire to take up the work professionally. His work in the teaching profession for a number of years has been an excellent preparation for the character building work he now wishes to enter. Idaho is a very friendly state to the advocate of human conservation and there is where Mr. Hunter intends to begin his work. There is room for one thousand workers in the field that the editor of the Character Builder has been trying to cover alone during the past twenty years. The first requisite for permanent success is to value human lives above money and to put conscience into the work. Mr. Hunter looks as if he would give the best he has to humanity, without charging an excessive price for what he has to give. We wish him abundant success and happiness in his newly chosen vocation, and urge our friends in the communities he shall visit to give him their co-operation and help him to be of service to the people.

COL. ROOSEVELT ON LAND MONOPOLY.

Col. Roosevelt sees the evil of land speculation and monopolization and describes the situation well in an article copyrighted by Geo. H. Doran company, which is to form a chapter in a forth-

coming book on "The Foes of Our Own Household." Col Roosevelt says:

"In 1830 one farmer in four was a tenant; and at that time the tenant was still generally a young man to whom the position of tenant was merely an intermediate step between that of farm laborer and that of a farm owner. In 1910 over one farmer in three had become a tenant; and nowadays it becomes steadily more difficult to pass from the tenant to the owner stage.

"If the process continues unchecked, half a century hence we shall have deliberately permitted ourselves to plunge into the situation which brot chaos in Ireland, and which in England resulted in the complete elimination of the old yeomanry, so that nearly nine-tenths of the English farmers today are tenants, and the consequent class division is most ominous for the future.

"If such tendencies that have produced such a condition continue to work unchecked, no prophetic power is needed to foretell disaster to the nation. The one hopeless attitude is sitting still and doing nothing.

"It is far better to try experiments, even when we are not certain how these experiments will turn out. To break up the big estates it might be best to try the graduated land tax, or else to equalize taxes as between used and unused agricultural lands which would prevent farm land being held for speculative purposes."

Cottage Cheese is a splendid protein food. It contains a larger percentage of protein than most meats, and furnishes this important building material at a lower cost. Every pound of cottage cheese contains about one-fifth of a pound of protein, nearly all of which is digestible. Meats have much waste, such as bone, gristle, and other inedible material. Cottage cheese is an excellent source of energy and is cheaper than most meats at present prices.—Ex.

SEX—SHALL PRUDERY OR INTELLIGENCE RULE THE WORLD?

FIGHT WITH THE BARE FISTS.

E. Elmer Keeler, M. D., in Good Health Clinic

It was only a few years ago that it was "fashionable" to never make any mention of sexual diseases in either conversation or print. Of course, there was a reason" and a very good one, too. Thinking people were not dumb, neither were they dumb to the blinding seen all around them in young and old; but "Saint Anthony" had made a statement that "anyone" who uses the word 'sex' in any written article is equally guilty of obscenity." So long as Comstock was allowed to make our future was well nigh hopeless. Sexual diseases were killing as sword, pest and famine combined, and yet those who knew the remedy were liable to find themselves behind prison bars if they tried to do their part in mitigating this evil.

For the past five years the reign of Comstockism has been gradually weakening. Sex topics were being discussed more and wider; sex literature was to be found in every book store; preventives of sexual diseases were used officially by the medical authorities for the soldiers and sailors; sex meetings were held, to which the public were invited; lectures upon sex were given to the young of both sexes, and so general was this movement that freedom of speech is rapidly becoming a reality in our land. And now, at last the fight is on. Comstock and Comstockism is dead. Those who know the dangers of sexual diseases are being allowed to speak. Birth control is being largely discussed. Injurious sexual diseases are going to be made "unfashionable" in a very short time, because it is going to be fashionable to tell all classes, young and old, man and woman, just what danger they are in when they touch the

devil's broth. Comstock has passed into the great beyond, where I sincerely hope that it will be found that the good he has done will balance the evil he has produced. My prediction is that from this date on, the scientific men and women of the United States will talk more and more freely about the ways of ridding the world of this awful scourge. Sex diseases have cast their blight over this fair land of ours long enough. Boys and girls have been killed because of silence long enough. Asylums and hospitals have been crowded with the innocent victims long enough. Because Comstock has stood like an angel of death before scientific people we have arrived at a time when one-seventh of all cases of insanity in this State is caused by sexual diseases.

"Paresis, due directly to syphilis, causes 1000 deaths in the State yearly—as many as typhoid fever and more than scarlet fever." And there is no probability that we are any more rotten than California, Texas, or Maine. I simply have the official report from New York State, and it shows that one man in every nine dies of Paresis annually, and it is only recently that we are able to declare positively that Paresis is a late development of Syphilis. One of the reasons that men "go all to pieces" between 40 and 50 is that they contracted sexual diseases when young. Another reason is that they indulge in sexual intercourse after marriage. Of course all our League members know that while sex communion is a vital part of every viril man's life, at the same time sexual intercourse tears down and makes disease possible and probable. The sex touch is necessary—the procreative act is unnecessary.

A few years ago we looked upon insanity as a mysterious something that came in the night, and imbecility as a visitation of the wrath of the gods. Now we know that both have a sexual

origin. The mental health of the world is in the hands of those who would wipe sexual diseases off the map. We are about to arise as a mighty assembly of health students and demand that the ancient problem of prostitution shall not be allowed to obscure the issue. As Dr. Kirby, Professor of Mental Diseases at Bellevue Hospital says: "Because illicit intercourse cannot be stopt we should not permit syphilis to continue its ravages and bring misery and death to innumerable and oft-times innocent human beings."

Dr. Kirby has taken a prominent part in the mental hygiene movement in this State and considers the campaign for earlier diagnosis and treatment of syphilis an important part of the efforts to prevent insanity.

The history of syphilis, from the time of its first appearance in Europe during the middle ages, shows that as the disease gradually lost its virulent epidemic character, it began to attack the nervous system of man with increasing frequency and force, a tendency which seems to have persisted up to the present time. Facts now at hand permit us to say without fear of contradiction that syphilis is today the most widespread and the most potent destructive influence capable of attacking the brain of man and, therefore, impairing or ruining mental health.

Are you allowing these facts to sink in? Or are you merely reading this article with your eyes? Our records show sexual diseases are responsible for one-fourth of all the feeble-minded children in State institutions. As a tax-payer, that ought to wake you up. You and I pay the bills drawn up in the house of prostitution—every one of them. What are you going to do about it? Are you perfectly willing to allow things to go on in the old Comstock way? Do you think that ignorance has any reference to innocence? Are you satisfied to allow your children to sin, suffer and die, when it is within your power to do something to prevent?

Our statistics show that in round numbers there were admitted to the New York State hospitals for the in-

sane, last year 6,000 new patients among these 6,000 cases it was found on an average that one in every seven was suffering from paresis. Last year the number of patients who died of paresis in the State reached 1,000. And again, you and I pay the bills. This is a public health problem to be solved here.

We hear a great deal about the appalling number of homicides in this country and deaths from accident. The number of homicides yearly and the number of persons killed by vehicles added together is far less than the number of deaths, due to paresis, which you are to remember is only one of the many diseases being caused by the general poison of syphilis.

There is a smaller group of cases of mental disorder apparently closely allied to paresis, but coming on as a rule sooner after the original syphilitic infection; these are the cases of "brain syphilis." Altho not so dangerous in life as paresis, there is, nevertheless a serious impairment of mental function. Sometimes chronic insanity develops or a profound mental deterioration results.

Syphilis has long been looked upon as one of the chief causes of arteriosclerosis, or hardening of the arteries and this is in turn responsible for a large group of mental disorders occurring in middle life or later years. The mental symptoms vary in these cases depending upon the extent to which the cerebral blood vessels are involved. Many of the so-called "nervous breakdowns" in middle life, with failure of capacity and impairment of memory are due to mild forms of vascular disease of the brain.

A little schoolgirl was told by her teacher to write the word "ferment" on her slate together with the definition and a sentence in which the word was used. The following is the result: "F-e-r-m-e-n-t; a verb signifying to work. I love to do all kinds of fancy ferment."

HOME AND FAMILY

DRESS

By J. H. Greer, M. D.

Nothing is one of the essentials of civilized life, which primitive man in natural state, where the climate did demand it, probably dispensed with. Custom has rendered an outward covering of the body so indispensable, that it is almost impossible to say now, whether the demand is most inspired by natural necessity, or by a deep-seated sentiment. However, fashion is an inexorable law as far as clothing is concerned, our great consideration would be, how far we can make it answer its purpose, and still not obstruct millions of tiny doorways in the skin. Light and air should have free access, and the best means possible for carrying the effete matter from these myriads of pores, be allowed. For if there is a stoppage of these outlets and excretions are turned back into the body the result is likely to prove fatal. The first essential then to be considered in clothing, is the material—something that is light and porous, yet sufficiently warm for all requirements. Linen so well fulfills every purpose. Wool, woven lightly and finely, as long as it is not fullered and shrunk by improper washing. Cotton and linen retain the exhalations from the skin; the odor from an undergarment of too close a texture, after two days' wear proves this, and there ought to be free circulation of air next to the skin at all times.

Long ago, people had but little choice as to what they should wear. Barbarians wore what they could obtain, according to the climate of their country. The skins of animals, as a matter of course, first suggested themselves as a covering to man, because they filled the requirements so well

in their native condition. When they began to be tanned and prepared as a protection against cold, man had made a great stride toward civilization. The art of uniting two pieces of skin by weaving strings of hide thru both edges was another great advance. A history of the evolution of clothes from a wolfskin to an up to date evening suite, would be interesting but it cannot be entered upon here.

Until within the last fifty years, there was little variation or choice in the matter of clothing. Fixed customs determined the material, the cut, the color and form of each class in society. Sometimes legal enactments were passed which implied penalties for infringements compelling each class to wear the kind of clothing set apart for them and no other. Usually however, custom, the weight of public opinion, or the impossibility of obtaining clothing other than those one was entitled to, were sufficient to keep the inferior classes to their uniform. Among the ruling and richer classes that strange, fickle but effective power, fashion, kept them close to a certain standard. Habit, an established custom, is a wonderful force. It has served in its time to put one kind of a suit on the heavy and light, the homely and the pretty, and keep it there hundreds of years. People have worn for ages some useless, fantastic article of dress, because at some period or other, our ancestors found it temporarily necessary to adopt it.

But the growth of individualism, of a freedom of choice wherever such freedom interfered with no other person's rights, which has marked the last two decades, has changed all this. People reason out things more, instead of depending so much on what is customary. They have learned to carry out their own inclinations, knowing that they must themselves bear the con-

sequences, which develops the judgment. Nothing is forbidden in wearing apparel—and people desire a great variety in style of dress. Even fashion must nowadays present multitudinous styles and varieties or she will not be followed. As a natural result of this liberty of choice, a more rational method of dress is coming into vogue. Textures made from the warm hair or wool growing upon sheep and goats are more generally chosen than the vegetable fibres. Loose clothing for work or exercise is more often chosen; and even the long drapery which women have worn since the beginning of civilization is shortened for special occasions and special uses. Often that which special pleading and solid argument fails to accomplish, some unlookt for invention will usher in without heralding or noise. As, for instance, in the case of the bicycle suit. A lady may always walk out in short skirts if she chooses, since the bicycle is so prevalent; and very few women care to walk far, or to walk at all on a rainy day, in the long, trailing skirts so inevitable with the generation just past.

The outer garments may be chosen by the wearer, according to taste, providing they are not too thick and heavy. But nearly all physicians agree that soft, loosely woven woolen fabrics are best for wear next to the skin. Still, there is a difference of opinion even among recognized authorities. A prominent western physician recommends linen, summer and winter, with frequent changes. For additional warmth, he recommends more clothing when necessary, but advocates lighter apparel than is generally worn. Some people protest that they cannot wear flannel next the skin, and advocate silk only.

If we should accustom ourselves to more fresh air, lighter and more porous clothing, cooler and better ventilated rooms, we would be more vigorous, have rosier cheeks, brighter eyes, and better tempers. The English do not keep themselves heated up as we do. They do not close all the windows and

means of ventilation and build a fire as soon as the air lowers a little temperature. They are more likely to get up and exercise until the blood coursing merrily thru the veins, and warm glow pervades the system. When fires must be lighted, they are built usually in an open fire place; and noxious gasses are drawn up thru the flume and no means of ventilation better calculated for the purpose than the open chimney. Hot rooms, an abundance of clothing, close air, are blamable for most of the throat and lung disease so prevalent.

One reason why consumptives recover upon going to the mountains of Colorado, or to the warmer climate of some of the southern states is that the mild, pure air entices people to remain out of doors more. In the mountains one must breathe, deeply and fully. The lungs need to be filled—filled full and the sweet air full of ozone and odorous with spruce and pine fragrance, quickly heals the tender organs. Those who go to the cities and shut themselves up in small bedrooms, rent, light fires and pile on bedclothes are not apt to recover; they go hot, discouraged and report that change of climate is useless for consumptives. But those who go up into the mountains, dress sufficiently warm without being overburdened with clothing, who sleep in tents or hammocks, who travel about or work among the evergreens all day long, live to tell of their wonderful recovery to a green old age. One must be careful however not to do warm underclothing because the sun beams down hotly in the middle of the day. A passing cloud cools the atmosphere; a gentle breeze drives away the heat, and the evenings are always cool.

One should not be guided merely by what is expensive or stylish dress, but derwear especially. After observation, experience and study, let the reason decide, not the pronouncements of fashion. Men are more apt to dress comfortably and healthfully than women when comfort interferes with custom or fashion. One thing women will not

sacrifice to reform in dress, and that grace, and it need not be expected of them. The reason dress reformers have had so hard a struggle against them, is that beauty and artistic grace have been ignored in reform schemes offered for acceptance. Women will not make themselves ugly even for the sake of health and it is fortunate they will not. That subject of needless discussion, the corset, may possibly be abolished when something graceful takes its place. For all forms are not symmetrical, while many have a tendency to sprawl and spread in decidedly inartistic proportions. No doubt, if every woman breathed correctly, exercised properly, bathed sufficiently, ate carefully and trained down the outlines of an athlete, she might be so well proportioned that no retaining garment would be necessary. But they do not, and no dress has been invented that does not require, by the laws of beauty, some supporting waist beneath it. Dress waists cut to fit the form closely, look badly, strained and pulled together, while every wrinkle in the flesh shows its outlines. The "Empire" and Greek dress resembling morning wrappers too closely to be appropriate for evening wear, and the loose drapery is inconvenient for vigorous exercise or manual labor. When no one invents a really neat, graceful dress that is convenient and is not easily pulled out of shape, which can be worn without stays, probably the corset will be banished from the wardrobe. But at present woman cannot be persuaded to give them up entirely. It has been said upon the subject that can be, and until something equal to the corset in defining the graceful outline of the feminine form is invented, it is useless to inveigh against it. The most that can be done is to persuade women for health's sake, to have them made to order so as to fit the form perfectly, and not to lace them tightly. Women, since athletic development has been so much sought after, do not strive to attain wasp like waists, as they did two generations ago.

Women as well as men who are kept indoors by their occupations or by ill health, are advised to wear one weight of underwear all the year round, and to don extra garments when going out in the cold. A healthy person may trust to his own sense of personal comfort, to dress as healthy as is practicable in warm weather, and wear just enough to keep comfortable when cold settles down. The fixed habit which some methodical people have, of changing from winter underclothing to summer at a precise date, and never to go back to that discarded, until the proper date comes around again, is by no means a wise one. A man will swelter in heavy flannels all day on the 31st of May, and conscientiously don light cotton undergarments on the 1st of June with a chilly rain falling, because from time immemorable he and his family had discarded winter suits for summer attire exactly on the 1st of June. This is carrying method to madness.

Rubbers and waterproof garments should never be worn a moment longer than is necessary. Anything which obstructs the pores of the skin or prevents the free circulation of air about the body, is highly injurious and might be fatal. An air proof covering of the skin would prove fatal in a few hours.

Dressing the feet properly is one of the most important factors in clothing the body, and one of the most difficult. To cover them so as to sufficiently protect them, and at the same time afford ventilation and secure ease, is something of a problem. The ancients perhaps came the nearest to solving it, when they fastened sandals to the feet with ribbons, leaving them uncrampt and unconfined and still sufficiently protected. The feet, encased in closely woven stockings, and snug-fitting, high-buttoned, shining black shoes with narrow soles and high heels, are objects of pity. Who has not experienced, or heard the sigh of relief from others, when after a day's outing one doffs the uncomfortable affairs and assumes the loosely woven stock-

ings, and broad, shapeless slippers of home life? The Indians wore moccasins made from the skins of animals and never suffered from corns, bunions or "tender" feet. Perhaps the nearest we can approach to comfort and security is to wear shoes that do not pinch the feet, made of the softest leather obtainable, cut low, with low heels, over thin, porous stockings. It benefits the feet to bare them and walk in the grass or on the soft soil, when the sun shines for a time. We need to come in direct contact with mother earth occasionally and receive her magnetic currents without intervening barriers. It is noticeable that men who dig ditches or work in the soil in any capacity, providing over-work or other conditions do not break them down, are healthy and robust. Something is received from the soil that our systems need. Children who are allowed to "play in the dirt" are always better natured than they who are kept clean and spotless and forbidden to "get their clothes soiled." Nature is kinder to her children than are we, with all our wisdom.

The clothing of children is a very important matter. But the tendency of the times is toward more sensible methods in dressing, than in the old days, and it is not necessary to enter into a lengthy dissertation on the subject. Mothers do not swaddle infants in so many tight bandages and long heavy skirts as formerly, and the long dresses are exchanged for shorter garments earlier in their lives. They are in danger perhaps of going from one extreme to the other; whereas in the old days, babies and young children were allowed to shiver in low necked, short sleeved dresses, and short stockings and skirts which left the knees bare, they now are disposed to bundle them up too warmly. It is well to dress children warmly and turn them out of doors to drink in the pure air and exercise their limbs freely, but we should not overburden them with clothing. They perspire while playing, then sit down where it is cool and so, "take

cold." If drest too warmly in the house and when asleep, they are not uncomfortable and peevish, but become susceptible to every draft of wind, or sudden lowering of the temperature. Do not be afraid of a little watchfulness and trouble in dressing children. Dress them as the weather and the conditions seem to demand, even if changes are required frequently.

(To be Continued).

"TELL HER SO."

Amid the cares of married life,
In spite of toil and business strife,
If you value your sweet wife,
Tell her so.

Prove to her you don't forget
The bond to which the seal is set;
She's of life's sweetest, the sweetest yet.
Tell her so.

When the days are dark and deeply blue,
She has her troubles, same as you;
Show her that your love is true—
Tell her so.

The customer in the grocery store, having ruined his clothes, was hopping mad.

"Didn't you see that sign 'Fresh paint'?" asked the grocer.

"Of course I did," snapt the other; but I've seen so many signs hung up here announcing something or other fresh which wasn't, that I didn't believe it."—Grit.

"Your big brother is rather shiftless isn't he?" questioned the grocer around the corner when young Walter went to the store.

"No, sir; he isn't. He does lots of shifting," returned the youth in a convincing manner.

"How is that? He hasn't been working for some time."

"No. He shifts it all onto me."—R. F. D. News.

Why would young ladies make good volunteers? Because they are accustomed to bear arms.

Vocation, or Finding Your Place

By Orison Swett Marden

One of the most beautiful scenes in Ibsen's exquisite play "The Blue Room," is that which pictures the unborn babes of the future waiting to be brought to earth. They are crowding around the ship of Old Father Time, desiring to be taken aboard. Each is in a tiny hand the commission it has been given to execute in the world. One is commissioned to be an artist, another an engineer, another a poet, another an architect, and so on, from the highest to the humblest.

This poetic scene is a vivid illustration of the great truth that the Creator has hidden within every normal person at least one talent which he or she is intended to develop to its utmost.

What your friends or relatives or the world at large thinks you ought to do is nothing whatever to do with the call which the creator has indicated in your blood and brain.

The difference between success and failure turns on reading one's commission aright, finding one's true place in

the life of a wealthy young American, eager to make a successful career, was induced by his friends who admired his amateur wings to go to Paris to study art. After three years' painstaking study he concluded that he would never make a great artist.

One of the most pathetic pictures in the great city is the vast number of people who are striving and struggling to succeed in a mistaken calling, depriving themselves of comforts, and even necessities in the vain effort to do that which they are not at all suited to do. When the same expenditure of energy is being put along the line of their talent—the line of least resistance—would yield them infinitely greater success and happiness.

There are thousands of art students, education students, students of dram-

atic art, men and women in every vocation, trying in vain to be masters in their line, and perpetually smarting under the pain of disappointment, always unhappy, because they cannot do the big things that others in the same field are doing.

It is impossible to estimate the tremendous injury to the individual and the loss to society resulting from misplaced men and women, the round pegs in square holes, the millions of people who are unhappy and unproductive because they are doing work which they dislike, or for which they are not adapted.

If you make the mistake of choosing a vocation that does not fit, you will feel as awkward as you would in a suit of clothes made for a man much larger or much smaller than yourself. Your choice will not only make you look ridiculous, but it will rob you of power. Neither will your heart be in your work, and love for one's work is what takes the drudgery out of it and gives satisfaction.

A person will never succeed to any great degree in a calling that is constantly offending his taste. One with an artistic temperament, for example, will rebel against doing mere mechanical work. A natural brain worker will be unhappy so long as his muscles only are exercised in his daily tasks. The life work that develops must be congenial. That which grates upon the sensibilities, rasps the taste is dwarfing, demoralizing. It is not one's appointed work.

Altho everyone has a particular niche appointed to him in life's gallery, it is not always easy to find it.

Many young people think their real bent should be so pronounced that there could be no possible mistaking it, but this is not always the case. It has not been so in a multitude of instances, even of those who have left a distinct mark on the world. Sometimes the dis-

covery of one's leading talent seems almost purely accidental.

Professor Bell's discovery of the telephone was something of an accident. He was an ordinary teacher of the phonetic method of speech when he found the first clue to his life work. He and his father had already devised an alphabet for the deaf and dumb. But one day it occurred to him that if sound could be communicated thru a string, stretched a hundred feet or more between the bottoms of two tomato cans, so that a conversation could be carried on from opposite ends of the string, that the same principle might be worked over a wire. There was nothing very remarkable about this. Any boy of ordinary intelligence might have drawn the same conclusion from the string experiment.

But Professor Bell, who was then a poor man, did not stop here. He had found the work he was sent into the world to do, and he toiled on until he gave mankind one of the greatest inventions of the nineteenth century.

The simple suggestion from the experiment with two tomato cans and a piece of string led him into a scientific career of which he had never before dreamed.

Neither did Edison start out with the idea of being an inventor or a discoverer. The secret of his big prenatal commission came to him gradually. One little suggestion led to another. His first experiments were of the simplest kind, made on the baggage car of the train on which he was plying his occupation as newsboy.

One of the great dangers to be avoided in choosing a career is that of putting the emphasis on the wrong thing, of making the material returns from a vocation the deciding factor in one's choice. When a youth sees his father, and perhaps most of the older people he knows, in breathless pursuit of material gains, as tho wealth were the real measure of success and there were nothing else worth while, he is apt to be influenced very injuriously in his choice.

To choose a vocation just because we

think we can make money in it without regard to the influence it will have on our personality or our character is demoralizing. Our work should be a great character builder, should be a perpetual unfoldment, a constant broadener of our nature, of our ideals and our life.

One who chooses a calling which will make one less a man, less a woman, which will tend to call out his low instead of his higher qualities, which will stimulate greed, a selfish ambition, a passion for self-aggrandizement, is a traitor to the great cause of humanity which is to elevate mankind. He is a traitor to himself, to the trust reposed in him by the Creator at his birth.

The highest success of the acorn is the splendid oak, in which all of its possibilities wrapt in the acorn are unfolded. That is the success of the acorn. The success of a superb man is the unfolding of the high possibilities that are wrapt up in the acorn youth. In other words, the highest success of the youth is the highest possible self-expression.

A father can greatly help his son who is seeking a light on his future by showing what an effect his choice of career may have not only on himself but on others. He might say to him something like this, "My boy, think what an irreparable loss of one of the superb examples in all history would have been ours had Abraham Lincoln chosen a mere money-making career along the lines of those about him who were struggling and striving for wealth. Every American institution is larger and grander today, every lawyer is a little better lawyer, every physician a little better physician, every school every college, in fact every American institution today is a little better because of Abraham Lincoln's choice. Hundreds of thousands of youths have been inspired by his marvelous example. Lincoln's life has been an inspiration to more American youths than any other man born on the American continent."

In pointing out to your boy what a difference it would have made to even

who came after him if Lincoln had seen the lower instead of the higher; showing him the irretrievable loss; country would have suffered if all the uplift, all of the improvements our national life resulting from the imitation of his example could be led out of American history today, will, perhaps, save him from making a sordid choice, from a career which could only develop his greed, his grasping, selfish qualities instead of bringing out the God-like side of him.

Vendell Phillips, Charles Sumner, Phillips Brooks—hundreds of men in history might be cited as illustrating the result of an upward choice.

Of the higher job, the better position possible for you, don't be satisfied with anything less. You are here to do the most of yourself. Don't shirk or shirk about it. Go ahead and do what God meant you to be. That is the whole duty of mankind.

A noble ambition, the habit of choosing the higher is of untold value, for it keeps us always reaching up, trying to measure up to our highest possibilities.

No one should choose a vocation which will not, because of its cleanliness, its dignity and its fitness to his special ability, be a perpetual stimulus to the best in him, a constant spur to the highest, noblest ambition. The mere consciousness of doing that which causes a sense of demoralization, which does not get the consent of our higher self, is deadening, discouraging, demoralizing.

Whatever you do for a living avoid occupations which do not force you to grow; which will not make any special demand upon your originality, your inventiveness, your resourcefulness; which will not bring your initiative or your qualities of leadership into play.

You should avoid all occupations which are not helpful to humanity, or which tend to injure the health, to deplete the body. Do not choose one which must be carried on in the dark, in damp, sunless, or otherwise unhealthy locations. Plants would not thrive under such conditions, and cer-

tainly human plants should have as fair a chance for growth as vegetable plants.

Choose if possible a vocation which has a splendid motive, a fine purpose back of it. Study men in the vocation you think of entering, and note its influence on their lives. Are they broad, liberal, intelligent, helpful men? Are they looked up to in your community? Do they stand well among their fellow men? Are they respected? You cannot judge by an isolated case. You must consider the general tendencies of the influence of the vocation upon those who follow it.

It is one of the tragedies of life to be in a position which is demoralizing instead of ennobling, enlarging; to be engaged in an occupation against which one's better nature is in a constant state of protest. Half the battle of life, more than half the secret of happiness, is in getting in the right place, so that one can feel all of his faculties tugging away at his purpose. No one is doing the best of which he is capable until his work arouses all the enthusiasm and zest of his being.

No one is strong enough to make a success of a career against which his whole nature protests. It is true that a strong character with great determination and a high sense of duty may wring out of a position to which he is illadapted that which will pass for success, but there will be no immortality in it, and no satisfaction for him. There will be something wanting. It will lack heart, enthusiasm, buoyancy, spontaneity; every essential element of true success and happiness.

There ought to be Self-Discovery Schools in every city and hamlet in the country for the purpose of helping boys and girls to discover what Nature intended them for, what trade, occupation or profession they should fit themselves for. The Gary school system is giving attention to the problem, and the time will come, it may be within a very few years, when every boy and girl will have the assistance of vocation experts in helping them to choose a career. They will also be given a thorough training

for their specialty and will be started in their work by scientific specialists. Their health, their ideals, their temperament, their inherited tendencies will be carefully studied and scientifically treated. Each will be studied individually, and advised where and how to place himself, that is, where he would be likely to make the greatest success, to make the most possible out of his material, his natural aptitude, tastes, inclinations, strength and ability.

There is no reason why an adult's work should not give him as much satisfaction and pleasure as the child's play work, which is often very strenuous, gives him. The play life should merge into the work life as naturally as childhood merges into youth, youth into middle life, and middle life into old age. Work was really intended by the Creator to be as enjoyable for adults as play is for children.

There is certainly something wrong in man's ordering of things when we see men and women everywhere wearing such sad, disappointed faces, faces which reflect hatred of their work, bearing an expression which indicates that they are getting their living by drudgery instead of by delightful activity. When every one is in his right place, the world will be happier, more productive, more progressive. The great mass of human beings are ineffective, inefficient, unhappy because they are out of place, their strongest powers do not find play in their work. Among the very ordinary class of employees, the perpetual clerks, those in subordinate positions, who are never advanced, and who plod along to old age in mediocrity, in discouragement, under the lash of duty, without enthusiasm or zest, there may be covered up superb farmers, physicians, engineers, people fitted for other departments of life than those into which they happened to drill.

Multitudes of such employees are afraid to drop a half loaf for the possible whole one of their dreams, lest they lose even the half on which they are wholly dependent. These people

feel that there is something better in them than they have ever used in their work, but they are in such a position with others depending on them, that they do not dare to take chances and so they plod along with the half loaf and with half growth, with no possibility of enlargement of life, of even attaining fullness, completeness, their possible stature.

Parents are often to blame for selfish reasons in encouraging a youth to remain in a position to which he is not naturally fitted. By hard work he has managed to get ahead a little, to make a little more salary and the parents do not want him to take chances in changing. Or they may dissuade a boy from trying to be what he is fitted for because of difficulties in the way of his ambition.

For example, a boy may have in him the making of a splendid engineer, and yet may be discouraged at the prospect of long weary years of preparation with little or no remuneration; and his parents may induce him to give up the idea because of the cost and time involved. They may advise him to take some job which will yield more immediate returns.

The temptation to get into some position where they will begin to earn at once is one of the rocks on which many young people founder. They want to earn as much as possible, as soon as possible, and so, at the start, they sacrifice the larger possibility for the little immediate salary, which is so pitifully small in comparison with what they give up.

Whatever you do, don't yield to temptation of this sort. Don't cripple your whole future for a little temporary gain. Resolve to do the best thing possible to you, the thing that best fits your ability. No matter if it takes longer to prepare for it, longer to get where it will be remunerative; always consider the thing that will be best for you in the end. No matter if you have to change from one thing to another before you find your true vocation, don't be afraid to do it.

I heard of a girl who had come so

failure as a saleswoman in the k goods department of a big department store that the manager had set up his mind to discharge her. Being conscientious, kind-hearted, he decided to have a talk with her, and try to find out why she had been a success. The girl confessed that the work so completely discouraged her that she could not put her heart in it. Further questioning brought out the fact that she had fine perceptive powers regarding colors, and that she had actually enjoyed harmonizing and coloring tints. Instead of discharging her, the manager shifted the girl to a department where her ability would be more play. As a matter of course she made a remarkable success in the new place without even as much effort as she had put into the work of selling k goods.

The great thing in life is to get the right vocation; to find the place where our strongest faculties will pull their weight. And what a difference there is between working with joy and contentment, encouragement, and the laborious drudging, forcing work out of oneself, instead of springing spontaneously with buoyancy, enthusiasm. Many persons enter a vocation without the knowledge of what it really means. After the glamor, the novelty of their choice has worn off, perhaps they find themselves tied for life to an occupation for which they are not fitted at all, and which does not harmonize with their ideals.

Others become discouraged with the drudgery of preparation for a lifework, and are tempted to turn aside to something which seems easier and pleasanter.

This is one of the things which make hard for many young people who are entering a trade or a profession to commit themselves fully to it. The young medical student, becoming discouraged with the seemingly endless detail and monotony of anatomy, chemistry, physiology, etc., not sufficiently advanced to appreciate the pleasanter side of his vocation, sees the young lawyer going down the streets with the mysterious

green bag under his arm, hears him pleading a case in court, and imagines that he has made a great mistake in entering a profession so full of details, one which has so many unpleasant phases as that of medicine; and the law student, who has had many a headache and a heartache over his Blackstone commentaries, imagines he has made even a greater mistake. Law is not what he thought it would be; the physician's life seems more attractive.

I heard of a youth who, smitten with an ambition to be a brilliant lawyer, won his father's permission to study in a law office. After a week's work he got tired and went home. His father, surprised, asked him if he did not like the law. "No," was the reply, "and I am sorry I even took the trouble to learn it!"

There is necessarily a great deal of detail and a lot of drudgery and monotony in learning a trade or acquiring a profession, and it is perfectly natural for young people to get more or less discouraged during the early part of their apprenticeship. But if they are fitted for their work, after they have grasped its elementary principles, and have gotten sufficiently far along to acquire a degree of facility in it, they become more and more satisfied, more and more encouraged and enthusiastic. Unfortunately, there are many who never reach this point, never really become a part of their vocation. They are so loosely attached to it that they are easily separated from it. They have enough of the grit and persistence necessary to make a success in any calling.

When you choose a vocation let it be one which will call out the largest man or woman in you; that will give play to your individuality, to complete self-expression. Do not be satisfied to be an automaton. Determine that whatever you do in life shall be a part of yourself, and that the manner of your doing it shall express your ideals.

Do not choose a profession or occupation because your father, or uncle, or brother is in it. Do not choose a business because you inherit it, or because

parents or friends want you to follow it. Do not choose it because others have made fortunes in it. Do not choose it because it is considered the "proper thing" and a "genteel" business. The mania for a "genteel" occupation, for a "soft job," which eliminates drudgery, thorns, hardships, and all disagreeable things, and one which can be learned with very little effort, ruins many a youth.

When choosing your career, be quiet enuf in your inner consciousness to hear the still small voice, which is often smothered by low desires and unworthy ambitions. Remember that this choice of a career is "for better or for worse." The career you choose in youth must be largely the vehicle not only of your physical prosperity, but of your growth and happiness, of your service to society, and, ultimately, of the happiness and welfare of those dependent on you.—The Nautilus.

CAUTIOUSNESS—A CURSE OR A COMFORT.

By T. Timson, F.B.P.S.

Our great masters, Drs. Gall and Spurzheim, bequeathed to us the 'Key' to human Psychology by the science of Phrenology, a system at once natural and conclusive, never before or since approached by any practical method.

This 'key' constitutes the individual revelations of personal hindrances to physical, intellectual, moral and spiritual functioning in whole or in part. Perhaps no faculty or organ plays a more important part in this relation than "Cautiousness," thru which so many of the human family are affected, individually and collectively, from time to time.

"Cautiousness," as Dr. Gall has shown, may become a great blessing and a comfort of attained security, or it may become a curse, impelling by its excessive action, to solitude and even suicide. "Cautiousness" becomes extremely depressing in these days of excessive mental pressure, despond-

encies and nervous prostration. Where there is mental inertia, its influence upon the health, the heart, lungs and life force in general almost paralyses the system. Few there are who have not met instances of sudden trouble, or a long strain of anxious care; with the attendant impulses to worry, causing indigestion, impeded circulation with palpitation and the cold sweats of fear and the nervous flushes of cautious anticipation and dread; as well as the fear and trembling induced by self-consciousness. These emotions of Cautiousness in excess are the actual and primary cause of much bodily and mental suffering among children and adults of all ages. Caution may, in excess, despoil a life's career thru its dominant influence of undue restraint. of "wait and see," and its language of "A bird in the hand is worth two in the bush" has held many a person down in the field of enterprise, aspiration and adventure. Caution, in due proportion to the relation of other faculties, is a salvation of poise, steadiness and consistency and adds considerably to the coolness and courage when one realizes that all due care has been taken to avoid failure. It assists in the grip of a sure reserve, preserving economy and preparedness for a rainy day, thus giving comfort where otherwise misery and deprivation might result.

WATCH THE CORNERS.

If you wake up in the morning
Full of bright and happy thoughts,
And begin to count the blessings in
life's cup,
Just look into your mirror and you'll
quickly see
It's all because the corners of your
mouth turn up.
Then take this little rhyme,
Remember all the time,
There's joy a plenty in this world to fill
life's cup,
If you'll only keep the corners of your
mouth turned up.

—CHARLES FOX.

PHYSIOGNOMY DEFINED

THE AMERICAN HEAD AND CHARACTER.

(Continued from May Issue).

Worldly hope is another prominent element in the American head, and combined with approbateness and comeliness gives rise to that spirit of enterprise they are so much noted for. Without this faculty there would be no inclination either to plan or accomplish anything of a business or benevolent nature. It is the soul of commerce, the foundation or basis of national prosperity, and the anchor that secures the rights and privileges of the great republic. Hope looks beyond the present into the future—brightens every prospect and colors every object. It was hope that cheered up the heart-stricken people of Chicago, and inspired them with sufficient enterprise to rebuild a city made desolate by the ravages of fire. Hope, mingled with ambition, urges on the contending armies upon the battle-field. Under its inspiring influence men fight bravely, and press on to victory. But when it fails, all is lost, unless it be repaired. Without hope men would have no desire to embark in any new enterprise, inhabit or develop any new country, or build up institutions of any kind. Hope is the guiding-star of the American people, lighting up their pathway, and leading them on, step by step, to the climax of national power and grandeur. The organ of hope, however, is not large in the American head, but generally deficient; nevertheless, there is a kind of feeling giving a spirit of enterprise and adventure which people call hope, that arises chiefly from other faculties, such as approbateness, acquisitiveness, comeliness and firmness, combined with the mental-motive temperament. Benevolence is remarkably developed; hence the desire to grant every man

liberty of thought, conscience and person. It prompted the sentiment uttered by Jonathan Edwards, that liberty of conscience, as well as liberty of person, is the birthright of every man. And ever since, that innate principle of equity and freedom has been waging war upon all kinds of oppression. But there is a danger of every faculty running to excess; and such has been the case in regard to benevolence, especially in its moral and religious aspects. There is too much liberality of opinion, and Americans too easily give way to encroachments upon their rights and to aggressive advances.

As I have previously mentioned, benevolence does not always manifest itself in precisely the same way. In different countries it has different manifestations. In the English, for instance, it imparts a spirit of hospitality because it is used more in connection with their social faculties, but in Americans there is less hospitality and more of the sympathetic nature and disposition to give, because they use it in connection with their moral and business faculties.

Secretiveness seems to work in connection with human nature and acquisitiveness, and therefore creates a suspicious disposition among Americans, especially in business matters; and, with the addition of cautiousness, destroys confidence in mankind. It causes one to suspect another's motives, words and actions, even without sufficient cause. The combined action of the first three faculties mentioned is the source of all the black-mailing and confidence games so extensively practiced in this country. It prompts a desire to pry into other people's affairs, business and secrets—to quiz and find out things by an indirect method, at the same time concealing its own motives and secrets. They will even go so far as to discuss, oppose and

THE CHARACTER BUILDER

apparently reject the very ideas and information they are trying to gather, in order to get the other party to tell all he knows upon the subject. Then, after gathering all the facts they can, they will make use of them for their own benefit, and perhaps to the injury of the other party.

An excess or perverted use of intuition gives rise to all kinds of humbuggery, deceptions, quackery and false appearances. Hence this faculty that ought to be one of the most useful in human life becomes the instrument thru which a vast amount of crime and rascality is committed.

There are five great defects in American character. The first is a deficiency of ardent love. The affections are too much of a mere sympathetic and superficial nature. There is not enuf of that deep, heartfelt feeling that sets on fire the hearts of others.

The second defect I wish to notice is lack of continuity. The majority of American heads that I examine are deficient in this respect; hence a mechanic in this country is often a "Jack of all trades," and life is a continual change. Men go into one business for awhile, then drop it, and take up another—conduct it in one place for a short time, then remove to another; and so they keep on changing, like a bird in a tree, hopping from branch to branch. It is the cause of impatience; they are always in a hurry. If they call at a business office, and the proprietor is not in, they cannot wait five minutes—cannot take time to eat, even. Hence business is generally transacted in an excited manner, which is very trying to the nervous system. In large stores, where women are clerking, they are not allowed to sit down during business hours, and they are expected to appear busy, whether they are or not. Now this is a cruel practice—a species of barbarism—to keep young women (and many of them quite delicate and weak) on their feet all day. It is really worse than hard work. I knew a business man who, whenever a person entered his store, would always commence fussing and pulling his books and

papers over, in an excited way, as though he had considerable business on hand, when really he had none. This make-believe way of doing business seems to be a common practice.

The third deficiency is lack of reverence and propriety or decorum. This may not be true of every American; neither may it be so applicable to every State in the Union; nevertheless, it represents a large class.

There are more people who do not go to church than there are who do, and this majority have no regard for anything of a religious nature. Then all persons who attend church are not devout. Some other faculty than veneration takes many of them there. Some go because it is a custom somewhat fashionable; some go for the sake of getting acquainted—especially is this the case with young people.

A lack of continuity makes them impatient and anxious for a change, and a lack of reverence makes them regardless of the respect due the person or persons conducting the meeting. A similar thing is noticable in a street-car. A certain class of men will invariably keep their seats, and allow a lady to stand up, especially if she is old and plainly drest. Men who are fatigued with the labors of the day should hardly be expected to give up their seats to women of idleness and pleasure, who have just been out for an afternoon frolic. Such individuals should get home before the cars are crowded, or wait till the crowd is over, or else content themselves to stand up. They are generally the ones who expect a seat, however, and feel it a task to stand up for a few blocks, but they can go to a ball and dance all night, and they would feel very blue if they had to sit on that occasion.

The fourth deficiency is the lack of genuine friendship among Americans. Corroborative facts clearly show the deficiency or else the control of this quality by counteracting influences. In other words, the social or domestic faculties are either weak, or else restrained and held in subjection to other faculties that are too strong. A decided

k of this social and confiding nature
 be seen in every kind, rank and
 dition of society. It seems to raise
 arrier between individuals, and says,
 is far, but no farther." It creates
 nistrustful, half-suspicious kind of
 ling, that tends to keep acquaint-
 es, and more especially strangers,
 arm's length. It causes persons to
 on that uncharitable principle of
 ating every man as a rogue till you
 d him honest. It suspects the mo-
 es of persons, and attributes to them
 entions they never possess; whereas
 confiding, social disposition pre-
 nes a person to be honest and up-
 ht in motive, purpose and general
 racter, and treats people as such
 il the opposite is proven to be the
 e. I do not hesitate to assert that
 majority of separations, divorces
 d dissatisfaction in matrimonial life
 ses from this very cause. Husband
 d wife do not place that entire con-
 cence in each other which they ought
 do—do not freely express their thots,
 as and sentiments; do not have all
 ngs in common; do not counsel to-
 her, and seek each other's advice:
 l to work in perfect harmony; lack
 ion and a flowing together of soul.
 nce, in time, they begin to get jeal-
 s and suspicious of each other, just
 ause they do not know what each
 er's plans and intentions are. Now,
 the husband, on returning from his
 's work or business, would freely and
 reservedly converse on the occur-
 ces and business transactions of
 e day, and gather his wife's ideas on
 e same, or, if he goes out for the
 ning, either take her along, or let her
 ow just where he is going, or what
 s transpired, he would doubly cement
 s affections and good will, and she
 uld be willing to accord him all the
 re liberty to go and do as he pleased,
 on the other hand, the wife, on her
 sband's return, would do all in her
 ver to render him happy, make
 ngs pleasant, provide him a supper
 palatable as possible, interest her-
 f in getting it ready, or see that it
 properly prepared, then tastefully
 ss and arrange her toilet for his

return, meet him with a smile and lov-
 ing embrace, she would possess a hus-
 band that would think the world of her,
 and make almost any sacrifice to please
 her. He would generally be content to
 remain at home. Never begin to ques-
 tion and cross-question a man, es-
 pecially an Englishman, before he has
 had his tea, and somewhat rested him-
 self. Then he will probably tell you
 all you wish to know, without being
 asked. Do not begin to scold, as soon
 as he enters the house, or trouble him
 with domestic affairs, more than neces-
 sary, or fret before him about the serv-
 ant not doing things right. He has had
 sufficient to perplex him during the
 day, so that when he gets home he
 wants to breathe a home atmosphere,
 and find those surroundings that will
 call into action a different class of
 faculties than he has been using all
 day, and so give relief to his mind.
 Another difficulty is, that the husband
 having become irritated or annoyed by
 the business cares of the day, allows
 himself to show it on his return home.
 The wife, instead of trying to humor
 and make him cheerful, gets irritated
 herself, and spoils the whole evening's
 enjoyment. I do not care if a man goes
 home as ugly as sin, if he has any af-
 fection in his nature, and the wife uses
 her natural tact and caressing, fas-
 cinating influence, she can make him
 as amiable and docile as a pet lamb in
 about ten minutes. Remember, "A soft
 answer turneth away wrath," and love
 begets love. I wish every discontented
 husband and wife would try this pre-
 scription for one month. I do not say
 that this is an antidote for all matri-
 monial difficulties; it will cure many
 of them. There are other troubles of
 a more serious nature, such as cases
 where the parties are not physically
 or mentally adapted to each other. I
 refer to these marriage troubles in this
 chapter because they are more frequent
 in the United States than anywhere
 else, and are mainly caused by the half-
 afraid and unconfiding nature so pre-
 valent in American people. But this
 unsocial spirit is noticeable all thru

society, in church sociables, in parlor gatherings, in public receptions or entertainments, and in every kind of organization. I admit there is a certain amount of outward politeness and apparent sociability, but there is not that free, hearty, whole-souled sociability that throws off reserve and breaks thru the cold formality that springs from fashionable etiquette, and prevents persons from acting according to the natural impulses of the heart. What a life some people must live who are constantly smothering their better feelings, because they dare not manifest them for fear the sentimental, fashionable, fastidious class would consider them bold, rude, and wanting in so-called refinement! How difficult it is to bring American people together to an informal social party or entertainment. It is all right if they can be brot together by common consent, interest, or acquaintanceship, and at some first-class public amusement. But to get them together for a mere social, friendly purpose, is out of the question.

Self respect is another very deficient faculty in at least nine-tenths of the people of this as well as some other countries. For this reason the average American is careless in his habits; will put his feet anywhere he can get them to suit his ease or convenience. In business transactions will do things that are small, mean and beneath the dignity of a man to do—seems to throw honor aside, and stoop to all sorts of tricks and petty annoying dickerings and evasions. Morally he will do things that are low and degrading; resort to practices that are ruinous and abominable unless under the influence of moral or religious restraint. And if, reader, you wish proof of the above statements, just look at the moral state of society of the present day; look at the amount of police-court and law business that is being done every week and year; look at the corruption and under-hand games in politics, and the large class who, eagle-like, are always ready to pounce upon an take advantage of others in their financial distress or straitened circumstances, all of which

is largely due to small self-respect, because if people had large self-respect they would feel too dignified and God-like in character to let themselves down to any act that was small, mean, unmanly, or degrading.

The fifth defect consists in tameness of character—not enuf of the passional temperament, and whole-souled nature. They are too cold and indifferent, manifesting little excitement or enthusiasm. Too much mental life, and not enuf physical. What the Americans need is an infusion of French, German and British blood, the French giving more excitability, voluptuousness and intensity of the life-feelings, and the English and German more solidity, practicality, honesty, concentrated power and confiding affection, with hospitality. With these additions, there will be less distrust, insincerity, lack of confidence, sentimentalism, changeableness, marriage difficulties, and less of that hurried, worried, fast, excitable way of living and doing business. I am not advocating that people should give way to voluptuousness in the common acceptation of the term; but if the American people, and women especially, had a little more of this nature, it would tend to offset that excess of mentality which is rapidly consuming their vitality, and causing them to be extremely sensitive, nervous, irritable, and continually raving after something, they hardly know what. If they had more of the European physique, they would make better wives, more amiable, loving and confiding; would be more inclined to attend to domestic duties.

(To be Continued).

FITTING MEN FOR JOBS.

If every man who works for a living could choose for his life's work what he liked best to do, and what he can do best, this would be a happier world than it is; and a pretty productive world, too.

So many are forced to do uncongenial work. They go out looking for a job, and they must take what offers, and so

ave bookkeepers, for instance, who
l make good architects, or doctors,
mechanics; but go thru life, square
in round holes, never getting a
ce to do what they can do best.
world is full of misfits; and the
t suffers because of it, and so does
business which employs him.

me of the bigger businesses in this
try are recognizing the fact that
rkman will do best what he is best
ot to do, and what he likes most
. It is a poor investment to pay
n to do work which is uncongenial,
or which he is unfitted, and some
oyers have experts whose business
study the workmen employed. If
n is willing to work and fails at
job he is doing, instead of dis-
ging him and experimenting with
er man in that place, the voca-
l guide talks with him, studies him
ries to fit him into a job for which
fitted; and puts another man in
ld job who is fitted for that.
e vocational guide tries to have
7 workman so fitted to his work
he is enthusiastic about it. Then
7 worker is doing his best.

is system has been profitable to
e employers who have carried it
consistently. It has resulted in the
est possible efficiency on the part
orkmen; and amazing stories are
of men with executive ability of a
er order who were found operating
e machine, or doing some other
of routine work.

napoleon used to tell the soldiers of
armies that each one of them car-
a marshall's baton in his knap-
; meaning that any soldier who
ved that he was qualified could
me a marshall under him. The
ational guide" system is along the
e line, except that it helps discover
he workman the latent possibilities
himself and tries to place him
e he may develop them.

very young man starting out in the
d should carefully choose the work
an do his best at. If it is his am-
n to become a locomotive engineer
will make a poor bookkeeper. Let
not always take the first job that

offers, if it is not congenial; but rather
let him wait, and starve, and even
suffer, in order that his life work shall
be congenial.—Kansas City Star.

MIND.

By N. S. Edens

Mind, master of all the realms!
Directors of subtle powers!
Designer and builder of forms
Infinite, transcendent, sublime!

Mind, grand, untamable force!
Victor o'er ever foe.
No sorrow can drown thy great soul,
No demon can crush thee with woe.

Mind, builders of empires vast!
Despot on land and on sea.
Wrecker of thrones, (thou hast built
To enslave), to set men free.

Mind, tyrant of pens and tongues.
Man's thots you fetter or free.
To nature's unlimited vaults,
Thou keepest the lock and key.

Mind, exalted above the spheres,
Yet, mindful of sordid gods;
Swifter than lightning steeds,
Enslaved and brutishly plods!

Mind, scepter of God and man!
Sovereign of the earth and sky!
Swayer of systems of light!
Monarch of humble and high!

Mind, holiest parent and child
Of Infinite Wisdom art thou.
Kindler of astral fires on high.
All forms with life and love endow.

Mind, ruler of glorious realms,
Where immortal beauties dwell;
Where floods of splendid light,
Thru endless ages swell.

Mind, dreamer of boundless love,
That knows no space, nor time,
Whose child the universe is—
Unmeasured depths sublime!

Why is a very demure young lady
like a tugboat? Because she pays no
attention to the swells that follow her.

The Character Builder

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EDITORIAL

TO THE FRIENDS OF THE CHARACTER BUILDER.

It is now nearly sixteen years since the present editors and managers of the Character Builder assumed the responsibilities of its publication. The numerous encouraging expressions that have come from our readers show that our efforts have been appreciated. From the beginning the support of loyal friends has made the work possible. Educationally the effort has been a success, as a money maker it has been a failure. The pleasure received from the work has been the only remuneration. Thru persistence, perseverance, economy and determination, the Character Builder has continued to grow and enlarge its influence. Many of its exchanges have suspended publication during the past sixteen years, among them some that humanity is greatly in need of. During the present war many are suspending and others are greatly increasing the subscription price. The price of the Character Builder is the same as before: \$1 a year. The great increase in cost of paper and labor makes the expense of publishing much greater than it was before the war. To meet this increased burden, we must ask

the numerous friends who have been loyal to the cause thus far to give us their most active co-operation during the war.

Friends of the Character Builder have contributed money to have it sent free to every army camp Y. M. C. A. It is being sent to every reform school in the United States. It goes to more than 1,000 colleges, universities and training schools for teachers and kindergarteners. There are thousands of other institutions and schools where the Character Builder might give valuable service if we only had the money to send it to them. It is constantly devoted to the solution of the perplexing problems of home, school and community. Many years ago, the editor of the Eclectic Medical Gleaner of Cincinnati, Ohio, said of it editorially: "One of the most earnest, honest, uplifting, soul-inspiring publications that comes to our exchange table is the Character Builder. You cannot read a number of it without making new resolves. Its teaching thru and thru is for right and justice, unselfishness and education. It is one of the brightest, cleanest and purest magazines with which we are familiar." We have always tried to make it worthy of its name, and shall continue to do so.

In the early history of the Character Builder, a company was organized and incorporated to give it financial backing, but there were so many "get-mich-quick" schemes before the people that it was difficult to sell much stock in such a prosy thing as a Character Builder. A debt of several thousand dollars accumulated. In order to save the work from bankruptcy, the editors assumed the indebtedness and have paid all obligations thru receipts from lecture work and other personal efforts. For seven years while the editors were meeting these obligations, Harper Brothers, the publishers, assumed the obligations of the Character Builder and showed admirable devotion to it, as it was not yet made self-supporting. The numerous demands that the war has made upon all who have assumed the obligations of the Character Builder

the past has caused us to make a special appeal to our friends at this time.

If every subscriber will secure the description of a friend immediately and send the dollar to the editorial office, the cause will be helped materially. Subscribe to have it sent to your local library, or to the high school or some other institution. If you want to do constructive charity, subscribe a year for some poor family that has the reading habit, but can not afford to subscribe. Send three subscriptions with three dollars to pay for them and the Character Builder will be sent to you one year to pay you for our effort. If you think the Character Builder is doing a work that needs to be continued here is your opportunity to help do that work. In every respect the Character Builder is better prepared to serve the people than ever before. It will reciprocate every effort that is made for it. Let us need the active co-operation of our friends now. Send all communications to the Editor of the Character Builder, 1627 Georgia street, Los Angeles, California.

BOOKS AND MAGAZINES FOR THE SOLDIERS.

Large quantities of books and magazines are being sent to the soldiers. We are sending the Character Builder every month to every army camp Y. M. C. A. But there are some magazines that are not suitable to send to the soldiers but would do good service at home if they were distributed in the homes where people have the reading habit. We have some of those magazines, and full of valuable suggestions for every home. We will send three pounds of those magazines for 25 cents. If you wish to get acquainted with the best magazines, here is your opportunity. Tell us whether you prefer them on education, health culture, physical culture, social science or child culture. Address: Editor "Character Builder," 625 So. Hope Street, Los Angeles, California.

BOOKS, BOOKS, BOOKS.

Some books cost one half more than they did one year ago. The price on books is likely to rise for some time. The editor of the Character Builder is selling some of the choicest books out of his personal library at greatly reduced prices. These books are on health culture, sex science, heredity, drugless healing, physiognomy, phrenology, psychology, vocational guidance, moral education, child culture, rare books on regular medicine, etc., etc. Tell us what you want and we will help you to get the best. Address: Editor "Character Builder", 625 So. Hope St., Los Angeles, California.

BOOK REVIEWS.

HOW TO CHOOSE THE RIGHT VOCATION, by Holmes W. Merton, 300 pages. Price \$1.50. Funk & Wagnalls Co., publishers, 354 Fourth Ave., New York City. This book is nearer present needs than any book used in schools. The author gives a more scientific analysis of mind than do other recent authors; he shows the weakness of most of the work on vocational guidance that has been done in schools. This book should be studied by all vocational advisers.

53 EXPERIENCES IN NEW THOUGHT, by 49 writers. Price \$1. The Eliabeth Towne Co., Holyoke, Mass. N. L. Fowler Co., London. This book gives the experiences of persons who claim that they have health, wealth, happiness and achievement by use of the New Thought method. The book should interest all who are searching for what these witnesses claim they have found.

THERE IS A HOUSE OF HAPPINESS, by Mary L. Stuart Butterworth. Price 75c. Christopher Publishing House, Boston, Mass. This book shows that the house of happiness is built thru developing harmony within one's own self. It shows that what we are is more important than what we have.

THE PILGRIM'S PROGRESS TO CULTURE, by Philip Gibbs, edited by Helen Cramp. Price 65c. The John

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C. Winston Co., Philadelphia. This is a plain guide to the environments and studies that give culture and make character. There is a brief chapter on the study of human nature. The author says: "There is no branch of knowledge so generally ignored as the one I have alluded to in the above title. Yet there are few so essential to man's happiness, and few so fruitful of true philosophy. Most of us go thru life with our eyes shut, or only half opened to the great drama being played around us. The majority of men and women are blind spectators of life's shifting scenes of tragedy and comedy, of life's epic poem, of its heroic meter, and of its plain, unvarnished prose." But no system for the study of human nature is given in the book.

The material world is lost in the making of parts, forgetting that the plan is one—that the parts of matter must be assembled into a whole—that a replica must be made in matter of the one great spiritual conception. So long as men are identified with parts, there is dissonance from the shops of earth, a pulling apart instead of together.

The many are almost ready to grasp the great unifying conception. This is the next step for the human family as a whole; this the present planetary brooding. Much we have suffered from identifying ourselves with parts. Rivalries, boundaries, jealousies, wars—all have to do with making of parts. Beauty, harmony, peace and brotherhood have to do with the assembly of parts into one. That which is good for the many is good for the one; and that which is good for the one is good for the many.—The Instant we leave the part and conceive the whole.

All the high-range voices for hundreds of years have proclaimed that the plan is one. The world today is roused with the unifiers—voices of men in every city and plain crying out that we are all one in aim and meaning, that the instruments are tuned, the orchestra ready, the music in place—but the players, alas, lost as yet in frenzy for

their own little parts. The baton of the leader is lifted but they do not hear. In their self-promulgation they have not yet turned as one to the conductor's eye. The dissonance is at its highest, yet the hour has struck for the lift of harmony.

Look again at the pencil that stands for man. Above is the spiritual plane all finished. Every invention, every song and poem and heroism to be, is there. One by one for ages, the aspiring intelligence of man has touched and taken down the parts of this spiritual plan, forced the parts into matter, making his dream come true. Thus have come into the world our treasures.

Our pioneers, by suffering and labor, even by fasting and prayer, have made themselves fine enough to contact some little part of that finished plan. They have lowered it into matter for us to see—step by step—the song into notes, the poem into words, the angel into paint or stone; and the saints have touched dreams of great service, bringing down the pictures of the dream somehow in matter—and their own bodies often to martyrdom.

The very terror and chaos of the world is an inspiration to every unifying voice. Here below are already many parts; above, the plan as a whole and the missing parts. Man stands between—the first creature to realize that there is an above, as well as a below. All creatures below man are driven; they look down. Man alone has looked up, and may take what he will from the spiritual source to electrify his progress. Man becomes significant the moment he realizes that the plan is not for self, but for the race; not for the part, but for the whole.—page 347 "Child and Country," by W. L. Comfort, published by George H. Doran Co., New York.

Motorist (recovering from smash-up)—Isn't that a pretty stiff bill, doctor?

Surgeon—You don't suppose I'm going to let the other repair men do all the getting rich in this business, do you?

Just How to Cook Cereals

haven't a word to say against any of the commercial cereal foods upon the market. They are all good if they are eaten properly. But I have a word of warning against the mushy, sloppy, heavy cereals which slip down as they were greast. This is a favorite way of eating "health foods" which never produces health.

Oats, wheat and corn are the common cereals in our country. Rice is why coming into its own. Wheat and oats may be eaten uncooked, while corn and rice cannot. All are improved by proper cooking; all are made indigestible by improper cooking.

Taking oats first, I will say that cooked oats are usually spoiled by being cooked only a few minutes. Bring them to a boil, place them in your fireless cooker and forget them until the next day and you will have a delicious food. Make them into cakes, gems and muffins with part whole wheat flour and you have an economical as well as a healthful food.

Wheat is usually spoiled before we get the flour. You all know the immense advantage of bread made from the flour of the entire wheat and also that you can thus save half your bread money. Grind it yourself and you will always have fresh flour which has quite a different flavor from that prepared many years before and stored in cellars and warehouses. In the use of entire wheat flour there is a great deal to learn. Being so rich in gluten and therefore containing less proportionate starch it will not "rise" like common white flour. Therefore most of the recipes at hand make use of nearly as much white as entire wheat flour. Now, if flour made from the whole of the wheat is good, when we want it and do not want to have it adulterate it with the common white and, if it is possible to use it and obtain a wholesome, tasty bread. I am all the time looking for the "good things" and

pass them along to you just as soon as found. I consider it one of our best money and health savers to prepare our own whole wheat flour. The first reason is that it is almost impossible to obtain flour made from the whole of the wheat. A great part of the advertised "whole wheat flour" is not made from the whole of the wheat. I never realized the wonderful difference until I ground some in my own mill. Since then I have used either that or some that I have had ground for me in the same manner. The next problem was to learn how to make good bread from the product. Here is one recipe that is very easy and simple:

Entire Wheat Bread

Scald 2 c. milk, add 1 t. salt, when lukewarm add 1 compressed yeast that has been dissolved in $\frac{1}{4}$ c. lukewarm water and $\frac{1}{4}$ c. granulated sugar; add $4\frac{1}{4}$ c. entire wheat flour. Beat the mixture thoroughly, cover and keep in a temperature not lower than 68 degrees F.

When doubled in bulk, beat the mixture or cut it down, turn into well greased pans, filling pans half full; let rise, place below the middle of a hot oven, bake 50 or 60 minutes. The mixture should not be allowed to completely double in bulk in pans before baking.

Corn is another cereal which has never received proper recognition as a food for mankind. Johnnycake is a wholesome corn bread. Corn contains about three times the amount of fats as our other grains and is therefore not a suitable continuous diet for some, but it has a total nutritive value of over 84 per cent. Here again in making the ordinary corn meal mush, many housewives make the mistake of thinking that it can be properly cooked in a few minutes. Here is the right way. Pour two cups of fine and freshly ground corn meal into a pint of water

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and mix thoroly. Then turn this mixture into one quart of boiling water stirring constantly for five minutes and then place in your fireless cooker and let it cook for five hours. You will have a product accepted by the most delicate stomach and "children will cry for it."

The camper could not "keep house" without the Hoe Cake, Corn Pone or Ash Cake of the southern negroes. The way I bake it in the woods is to simply mix it into a thick mush and spread it upon coals; first covered with sand and then fresh leaves. Then cover with other leaves and more sand; rake the coals over it and bake for two hours. In your kitchen you will form into small cakes and bake thoroly in the oven.

Milo Hastings, in *Physical Culture*, gives the following for Peanut Corn Meal Biscuits: One cup corn meal; one cup peanut butter. Put meal into shallow pan and heat it over until it is a delicate brown, stirring frequently. Make the peanut butter into a cream by mixing with water and heating. Stir the corn meal into this cream while hot and beat thoroly. Mixture should be just thick enuf to drop from spoon. Bake in small cakes in greased tins. If you are interested in the subject, send for the August number of *Physical Culture*, which contains 26 recipes for various corn foods. As long as it is in print you may get a copy for 15 cents.

The food value of sweet corn steamed or roasted is sufficient to make many delicious meals thru the summer and early fall. This year I have dried more than a bushel for winter use. It is simple in the extreme. All I did was to cut the outer half of the kernels with a sharp knife and then scrape out the pulp and "chit" of the kernels leaving all the woody fibre behind. Place upon platters or pasteboard trays and set in the sun. This saves time, gas and the expense of cans. Next winter I shall soak it over night, cook and serve, and I can guarantee it will remind me of the good old summer time.

Again, I find rice generally under-

done. There is nothing equal to the fireless cooker for this cereal which requires several hours of constant cooking. If you have none, use the double cooker. Of course I do not need to tell you that you are to get the real, natural unpolished rice. There are a great many ways to cook and serve rice. Our *Natural Cure Cook Book* contains twenty different recipes, all splendid, healthful and tasty.

Of course you have all read in the newspapers the request of our government to "save the wheat." To do this we must find "something just as good." For the past three months I have been making some personal investigation regarding the use of Barley as a human food. Letters were sent all over the world to get added information. Barley is one of our oldest cereals. Barley bread is no novelty in parts of Europe. Why do we relegate it to the breweries and stock farms? There is no more clean, tasty, wholesome cereal grown. As Pearl Barley thousands of tons are used annually by our hospitals to make soup and gruel. The question naturally arises, "If good for the sick, why not eat it when well?"

Take Pearl Barley and soak it over night, after a thoro washing to remove all bits of chaff and foreign matter. Then bring quickly to a boil and place in your fireless cooker and in four or five hours you will find it as tender and delicious as is rice under the same conditions. Eat it the same as any of the common breakfast foods. The next step was to make "Rice Pudding" out of it. Taking some which was left over, it was prepared exactly the same as for making rice pudding and with your eyes shut you couldn't tell the difference—and the cost is about one-half the cost of good rice.

Barley Bread was the next experiment. Here is the recipe: 4 ½ c. home-ground barley flour; 4 ½ c. white wheat flour. Then follow the general directions for bread making, rising and baking.

This produces fine bread, but I am not pleased with it because of its need

white flour. Other experiments are in progress. I will have more to report regarding Barley, giving you 20 recipes, all tested, of breads, rolls, "roasts" and soups.—E. Elmer Meritt, M. D., in Good Health Clinic.

FINDING THE BUG.

By **Col. Henry Stephens**

If I had originated a mysterious disease of some sort, that I could not prove, but no one can disprove, then I should be heralded as a great discoverer. The newspapers delight in publishing articles regarding new serums. Discoveries of this sort are looked upon as news of unusual importance. You may go along modestly curing serious diseases, by methods that appeal to the common sense of every intelligent individual, hundreds of thousands of patients, without attracting attention. Ordinary methods of this sort are not new, any fool can attract attention to himself and acquire fame galore, if he can discover and name a new bug. Discovering a germ associated with disease is supposed to be of great value. The idea has some how been promulgated that when such a discovery is made you have solved the problem of curing the disease; there was never a more absurd conclusion. Koch "discovered" the germ of consumption, but has the disease ever been cured by any method of treatment dependent on this discovery? It has only helped us to learn that it is senseless and useless to look to the discovery of a germ for the cure of disease; for in spite of our knowledge of that germ in this case we have to resort to fresh air, exercise and all the other natural means of building vitality to effect a cure. The cure for various other ills will be found in following exactly the same course. Locating the germ is of little importance. What we need is a realization of the truth that increased vitality creates its own safe-guards, manufactures its own antitoxin, that the body is self regulative, self curing and that all the serums needed to cure

disease can be created right within the body itself; that no foreign "antitoxin" need be forced therein.

The value of bodily efficiency is everywhere recognized. The great prizes of life come only to those who are efficient.

Those who desire superior capacity of this sort must recognize the importance of a strong physique.

The body must be developed completely. The buoyancy, vivacity, energy, enthusiasm and ambition ordinarily associated with youth can be maintained thru middle age and even old age. Soft muscles ultimately bring a weak heart, defective digestion, lowered vital resistance, slow stagnant brain. Vitalizing spurs on the brain and stirs up the nervous system. It straightens and stimulates the spine. It is a brain and body energizer. You cannot buy vitality, you can buy electricity, gasoline, coal and power in other forms, but not human energy. But you can get it just the same, an abundance of it. It is free if you know how to go after it. If you want more pep, more ginger, more snap, more steam, you'll have to build it. No one else can give it to you. It must be generated in your own person. It is really very simple. The answer is exercise, regularly 15 minutes every morning, thereby moving 800 muscles. Plenty of fresh air, right diet during the day and a reasonable amount of sleep.—Good Health Clinic.

DESCRIPTIONS OF PERSONS; CHARACTERIZATIONS.

Descriptions of persons are generally at the same time characterizations. To behold what a person looks like is to form simultaneously an idea of his character. Penetrating eyes, haughty mien, overhanging brows, deep blue eyes which look straight at you, drooping mouth, firm lips, square-set chin, nobility of look, small restless shifting eyes, furrowed brow, firm step, dancing curls, accusing scowl, heavy features, resolute expression,—all these are expressions which call up vivid pictures and at the same time suggest much

about the character of the person. Conversely, descriptive words may be entirely lacking and only character depicted. The reader nevertheless forms a mental picture that suits the character. Thus the process is twofold, and description and characterization each aids the other and makes it more interesting.

Study the Following Descriptions of Persons:

(1) He was a man of large mould. A great body and a great brain. He seemed to be made to last one hundred years. Since Socrates, there has seldom been a head so massively large, save the stormy features of Michelangelo. Since Charlemagne, I think there has not been such a grand figure in all Christendom.

A large man, decorous in dress, dignified in deportment, he walkt as if he felt himself a king. The coal-heavers and porters of London lookt on him as one of the great forces of the globe. They recognized a native king. In the Senate of the United States he lookt an emporer in that council. Even the majestic Calhoun seemed common compared with him. Clay lookt vulgar and Van Buren but a fox.

What a mouth he had. It was a lion's mouth, yet there was a sweet grandeur in the smile, and a woman's softness when he would. What a brow it was! What eyes! Like charcoal fires in the bottom of a deep dark well. His face was rugged with volcanic fires—great passions and great thots.

"The front of Jove himself;
An eye like Mars, to threaten and
command."

THEODORE PARKER:

Sermon on Webster.

* * *

To me it is a most touching face; perhaps of all faces that I know, the most so. Lonely there, painted as on vacancy, with the simple laurel wound round it, the deathless sorrow or pain, the known victory which is also deathless;—significant of the whole history of Dante. I think it is the mournfullest

face that ever was painted from reality: an altogether tragic heart-affecting face. There is in it, as foundation of it, the softness, tenderness, gentle affection as of a child; but all this is as if congealed into sharp contradiction, into abnegation, isolation, proud, hopeless pain. A soft, ethereal soul looking out so stern, implacable, grim-trenchant, as from imprisonment of thick-ribbed ice! Withal it is a silent pain too, a silent scornful one; the lip is curled in a kind of godlike disdain of the thing that is eating out his heart,—as if it were withal a mean, insignificant thing, as if he whom it had power to torture and strangle were greater than it. The face of one wholly in protest and life-long unsundering battle, against the world. Affection all converted into indignation: an implacable indignation; slow, equable, silent, like that of a god! The eye, too, it looks out in a kind of surprise, a kind of inquiry, why the world was of such sort. This is Dante: so he looks, this "voice of silent centuries," and sings us "his mystic unfathomable song."

CARLYLE: Heroes Hero-Worship,
"The Hero as Poet."

VOCATIONAL GUIDANCE IN SACRAMENTO.

On a recent visit to Sacramento, California the editor of the Character Builder had the pleasure of a short visit with Superintendent Charles C. Hughes and was imprest by his progressive ideas. In his annual report for 1916-17, Mr. Hughes shows very very plainly that he is in favor of decided changes in the school courses. He is in favor of training boys and girls instead of merely teaching subjects. His ideas on vocational guidance are modern and fundamental. The following is quoted from his annual report:

There has been too much teaching of subjects and not enuf training of boys and girls to meet life's conditions. Teaching should be broader than any text book, and should depart from traditional measurements. We have followed too long the process of elim-

tion by which those who could not enter the squared academic aperture prepared by the schools, without regard to the individualities or wants of the child, were classed as unfit, and set aside to drift or gain their training in the byways and byways of life. It has not to the discredit of the schools that oftentimes this training by hard work has appeared more efficient than the schools could give. It is a mere criticism to find so many who have been cast off becoming great in life of the schools. It is our educational aim, therefore, to so guide the work of the department that the pupil will be trained morally, physically, and intellectually in a way so well balanced that he will be prepared to take the life in life he is best fitted to fill with respect and contentment. It is a pleasure to report that the teachers of the department are working heartily and enthusiastically in accordance with this view.

The central aim of the school should be to aid the pupil to discover himself and find the walk of life that he is best fitted to follow. There is too much drifting in the educational scheme, which has been so long honored and followed. Much of our social discontent and unrest is due to this condition. Our methods and our policies have been less than ideal. The child's training has lacked individuality. The course of study has been based on traditional ideas which all children must follow regardless of wide differences in aptitude. When the course is finished the child has found himself still a long way from the life he is called upon to follow. To be sure he has a few tools of education, but the effectiveness of these is often criticized. In the end he must climb down the educational ladder and begin at the beginning of life's occupation, trusting to chance for an opening, and very often finding himself in the wrong profession or in the wrong occupation, which is propinquity laid open to him. Too often the school has been on one side of the occupation of life on the other, and the coalition left to accident. The two sides should be brought together in a closer re-

lation if education is life and is to be truly considered so. In the very earliest school years there should be a study of the child's bent, his aptitude and his capacity, and an effort made to guide him. The schools must know the conditions for which the child is to be prepared. They must know the preparation necessary for the various occupations of life, and educate for something real and exact. The school of today will bring the child and education together, education and life touching each other at as many points as possible. The child will then have a motive for his school training, there will be no drifting, there will be no misfits, and no elimination because of a lack in ability to follow fixed ideals of traditional schooling. Vocational guidance is an effort to express this truth in reality. Every teacher should work to discover the child's aptitude and every teacher should know something of the conditions for which the individual child is being educated. We should even go farther than this, and employ those who are specially prepared and acquainted with business conditions of the various occupations. Trained minds should study the child, acquaint themselves with life's vocations, and endeavor to bring the two together as early as possible in order that the child may select in accordance with his taste and ability and not leave the most important matter in the world—to him—to chance.

Our teachers are deeply interested in this truth and need only the trained help of experts devoting their whole time to this important part of education to place the children in a position to reap much greater values from the schools than we have been able to give them in the past.

It is a pleasure to again report that the continuous record cards introduced three years ago, are meeting what was expected of them. This card follows the pupil thru his eight years of elementary training and enables the teacher to know the work of the years preceding her grade. Valuable statistics and knowledge of the child's

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mental and physical development are kept and become of increasing importance in knowing the child and guiding him in his work. It is believed that we are now collecting in our department material which will aid us, not only to know the children more clearly, as they pass from grade to grade, but thru which we will be better able to guide them towards their work in life, or into the classes for which they are most apt in the high school. These cards call on the part of the teacher, for considerable care and labor, and your Superintendent is well pleased with the earnestness and care with which the teachers of the department have undertaken the work of keeping this important record.

HOW TO GROW OLD IN GOOD HEALTH AND HAPPINESS.

By John May, Franktown, Canada

I am 74 and write from experience. No rule of living, no set of rules, would suit all cases or cover all conditions. Vast numbers of people, however, in all callings, but especially in the farm world, will, I trust, find the principles and rules here laid down both sound and practicable. To be still young and happy in heart, mind and body, I would say to the young:

To leave the farm in advanced years, and eagerly betake themselves to town, there to enjoy the unwonted luxury of ease. In a brief space they were dead. Abrupt and total cessation of a life's strenuous labors tends to cut life short. If you have been a busy man all your life, keep moderately busy to the end, or while you can, if you would prolong your days. Just keep doing enuf to hoodwink Nature, and save the fatal shock of sudden change from a strained activity to sheer idleness. And you will be happier, too. Happiness is wife to activity, and a foe to idleness in old or young. Don't stop short. Don't leap from high strain to total inactivity. Come down gradually with the declining years; but—keep going.—Farm Journal.

I will look on the bright side of a circumstances of my daily life, and I seek to carry a cheerful face and smile hopefully to all whom I meet. I will strive to be always prepared for the very best that can happen to me. I seek to be ready to seize the highest opportunity, to do the noblest work, rise to the loftiest place where God and my abilities permit.— Dr. L. A. Bati

WITH THE MEDICOS.

Doctor—I have just returned from week's hunting in Maine.

Druggist—Kill anything?

Doctor—Not a blamed thing.

Druggist—Huh! You could have done better than that by staying home and attending to your regular business.—Boston Transcript.

The doctor felt the patient's stomach appendix and pushed rather hard. The patient became very angry from pain and shouted: "Cut that out!"

The doctor did.—Awgwan.

WANT THE EARTH!

By E. Bradshaw

When God bade Adam "sweat" for bread,

Raise 'taters jest by hand,
He 'didn't stick up signs like these:
"No Trespass on the Land!"

God's "alms" don't "pauperize" the poor,

When they're divided fair,
We ain't no paupers, thru his gifts
Of Sun, and Rain, and Air.

Jest give the poor, land, hoes and seed
When begg'n to be fed,
Tell 'em to spit upon their hands,
And ask the earth for bread.

There's lots of essays 'bout the poor
The "causes" of their dearth,
I'll give my 'pinion in six words:
The Poor Jest Want the Earth!"

—The Equitest.

Education for the Millions

Editorial Note.—The letters to the Joneses were written by Timothy Titcomb and published by the Character Builder. The eighth edition was issued in 1863. The most vital principles of education are presented in a most interesting way. The editor of the Character Builder has made slight revisions in the letters and seventeen of them will be published for the benefit of our readers. They do not address to the Joneses but are full of good suggestions for all humanity.

LETTERS TO THE JONESES.

By Timothy Titcomb

F. Mendelssohn Jones, Singing Master, Concerning the Influence of his Profession on Personal Character

Once had the most renowned and honorable of all the professors of music in this country say that he always led his classes of young women to be of singing men, and, with equal basis, warned his classes of young men to beware of singing women. He led, of course, to professional singing—and I have too much respect for his Christian character to suppose that he would not be in earnest. The statement will not flatter your self-conceit, I immediately thought of you, and the way you have led. You were what people called a bright boy. Indeed, you were what I should call a clever boy. You were quick, ingenious, graceful, and your father and mother looked on you with evident pride, and in your presence, that you had a remarkable talent for music. "Felix Mendelssohn Jones sing," they said, "and carry his part, before he was three years old." And Felix Mendelssohn was brought on all possible occasions, to display his really respectable gifts as a singer, and was brought out so often, and was so highly praised and flattered, that, because he was old enough to know much about anything, he had conceived the idea that singing was the largest thing ever done in this world, and that Felix Mendelssohn Jones had a very large share of doing it.

Twenty years have past away, and where are you and what are you? You are a singing master, with a limited income, and a reputation rather the worse for

wear. You have never been convicted of any flagrant acts of immorality, but men and women have ticketed you "doubtful." Careful fathers and mothers are careful not to leave their daughters in your company. Ladies who prize a good name above all other possessions never permit themselves to be found alone with you. There are stories floating about concerning your intrigues, and the jealousy and unhappiness of your wife. Everybody says you are an excellent singer, that you understand your business, etc., etc., but all add that you know nothing about anything else, that they would not trust you the length of their arms, that you are a hypocrite and a scapegrace, that you ought to be horsewhipped and hissed out of decent society, that it is strange that any respectable man will have you in his family, and a great many other ugly things which need not be related. I am aware that you have warm friends, but no one among the men, unless it be some poor fellow whose wife's name has been coupled with yours in an uncomfortable way. Wherever you go, there are always two or three women who become your sworn partisans—women who have your name constantly on their lips—who will not peaceably or without protest hear your immaculateness called in question—women who, somehow, seem to have a personal interest in establishing the uncompromising rigidity of your virtue. I do not think very highly of these women.

You are a handsome man, and how well you know it! You are a "dressy" man. There is no better broadcloth than you wear, and no better tailor than you employ. You are as vain as a peacock, and selfish beyond all calculation. A stranger, meeting you in a

THE CHARACTER BUILDER

railroad car, or at a hotel, would not guess the manner in which you get your money, and least of all would he guess that in your home, where you are a contemptible tyrant, your wife sits meanly clad, and your children eat the bread of poverty.

I have asked myself a thousand times why it is that you and a large class of singing men and singing women are thus among the most worthless of all human beings. One would suppose, from the nature of the case, that you and they would be among the purest and noblest and best men and women in the world. Music is a creature of the skies. It was on the wings of music that the heaven-born song—"Peace on earth: good will to men"—came down, and thrilled Judea with sounds that have since swept around the world. It is on the breath of music that our praises rise to Him whose life itself, as expressed in the movements of systems and the phenomena of vitality, is the perfection of rhythmical harmony. It is music that lulls the fretful infant to sleep upon its mother's bosom, that gives expression to the free spirit of boyhood when it rejoices upon the hills, that relieves the tedium of labor, that clothes the phrases by which men woo the women whom they love, and that makes a flowery channel through which grief may pour its plaint. It stirs the martial host to do battle in the cause of God and freedom, and celebrates the victory; and "with songs" as well as with "everlasting joy," we are told, the redeemed shall enter upon their reward at last. Why, one would suppose that no man could live and move and have his being in music, without being sublimated—etherealized—spiritualized by it—kept up in a seventh heaven of purity and refinement.

This may be said of music in general, but to me there seems to be something peculiarly sacred in the human voice. There is that in the voice which transcends all the instruments of man's invention. It is one of God's instruments and cannot be surpassed or equalled. It

is the natural outlet of human passion—the opening through which—in love and hate, in grief and gladness, in desire and satisfaction—the soul breathes. It pulsates and trembles with that spiritual life and motion which are born of God's presence in the soul. It is not only the expression of all that is human in us, but of all that is divine.

One would suppose, I repeat, from the nature of the case, that you and all the professional singing men and singing women would be among the purest and noblest and best men and women in the world, but you and they are notoriously no such thing. On the contrary, you are the mean and miserable profligate I have already charged you with being, and many of your associates are like you. In saying this, I do not mean to wound the sensibilities of some singing men and women who do not belong to your set. I know truly Christian men and women who have devoted their lives to music, but they are in no danger of being confounded with your crowd and class. They despise you as much as I do, and regret as much as I do the facts which have associated music with so much that is mean and unworthy in character and conduct.

It may be interesting to the public, if not to you, to study into the causes of this wide-spread immorality and worthlessness among those who make singing the business of their lives. In your case, and in many others, personal vanity has had more to do than anything else. You were bred from the cradle to a love of praise. Your gift for music was manifested early, and your parents undertook to exhibit you and secure praise for you throughout all the years of your boyhood. You grew up with a constant greed for admiration, and this grew at last into a passion, which has never relinquished its hold upon you. You became vain in your accomplishment, and vain of your personal beauty, and vain of your whole personality. You have been singing in church all your life, and giving voice to the aspirations and praises of others, but, probably, there has never, in all

At times, gone up from your heart a single offering to Him who bestowed on you your excellent gift. You have, living all your life, on all occasions, singing to men, and not to God. As your love has swelled out over choir and congregation, you have been only throb of the admiration you were exciting in the minds of those who were listening, and have always been rather seeking praise for yourself than giving praise to your Master.

This love of admiration and praise has been, then, the mainspring of your life; and no man or woman can be even content with no higher motive of life than this. With this motive predominant, you have grown superlatively selfish. You refuse to share your earnings with your wife and children, because such a policy would detract from your personal charms, or your personal efforts. You quarrel with every man in your profession, because you are afraid that he will detract somewhat from the glory you imagine has settled around you. Your mouth is constantly filled with detraction of your rivals. In the practice of your profession, you are thrown into contact with soft and sympathetic women, who are charmed by your voice, and your face, and your smile, and your villainously smooth and action-mongering manners, and they become easy victims to your desire for personal conquest. Thus has music come to you only an instrument for the gratification of your greed for admiration, and, among other things, a means for winning personal power over the weak and wayward women whom you encounter.

Life always takes on the character of its motive. It is not the music which has injured you: it is not the music which injures any one of the great brotherhood and sisterhood of vicious musicians. There are those among musicians who can plead the power of great passions as their apology for great vices. No great musician is possible without great passions. No man without intense human sympathies in all directions can ever be a great singer, or a great musician of any kind; and these

sympathies, in a life subject to great exaltations and depressions, lead their possessor only too often into vices that degrade him and his art. But you are not a great musician, and I doubt very much whether you have great passions. I think you are a didler and a make-believe. I think your vices are affectations, in a considerable degree, and that you indulge in them only so far as you imagine they will make you interesting.

There is something very demoralizing in all pursuits that depend for their success upon the popular applause. We see it no more in public singing than in acting, and no more in acting than in politics. I doubt whether more singers than politicians are ruined by the character of their pursuits. A man who makes it the business of his life to seek office at the hands of the people, and who administers the affairs of office so as to secure the popular applause, becomes morally as rotten as the rottenest of your profession.

I never hear of an American girl going abroad to study music, for the purpose of fitting herself for a public musical career, without a pang. A musical education, an introduction to public musical life, and a few years of that life, are almost certain ruin for any woman. Some escape this ruin, it is true, but there are temptations laid for every step of their life. They find their success in the hands of men who demand more than money for wages. They find their personal charms set over against the personal charms of others. Their whole life is filled with rivalries and jealousies. They find themselves constantly thrown into intimate association on the stage with men who subject themselves to no Christian restraint—who can hardly be said to have had a Christian education. They are constantly acting in operas the whole dramatic relish of which is found in equivocal situations, or openly licentious revelations. In such circumstances as these, a woman must be a marvel of modesty and a miracle of grace to escape contamination. I do not believe there is a woman in the

world who ever came out of a public musical career as good a woman as she entered it. She may have escaped with an untarnished name—she may have preserved her standing in society, or even heightened it, but in her inmost soul she knows that the pure spirit of her girlhood is gone.

It is a dream, I suppose, of most women who undertake a musical career, that, after winning money and fame, they shall settle down into domestic life gracefully, and be happy in retirement. Alas! this is one of the dreams that very rarely "come true." The greed for popular applause, once tasted, knows no relenting. The public life of women unfits them for domestic life, and the contaminations of a public singing woman's position render it almost impossible for her to be married out of her circle; so that a woman who spends ten years on the stage usually spends her life there, or does worse. I do not wonder at the old professor's warning against singing women, or singing men. It is enough to break down any man's or woman's self-respect to be dependent for bread and reputation upon the applause of a capricious public—to devote the whole energies of one's being to the winning of a few clappings of the hand and a few tosses of the handkerchief, and to feel that bread, and success of the life-purpose, depend upon these few clappings and tosses.

I have a theory that it is demoralizing to pursue, as a business, any graceful accomplishment which was only intended to minister to the pleasure and recreation of toiling men and women. I have not read history correctly if it be not true that the artists of all ages have been generally men of many vices. There have been men of pure character among them always, but, as a class, they have not been men whom we should select for Sunday school superintendents, or as husbands for our daughters. If you, Felix Mendelssohn Jones, had been a tailor, and had worked hard at your business, only used your talent for music in the social circle and the village choir on Sunday, and been just as vain as you are today,

you would have been a better man than you are now, I think. I think this devotion of your life to music has had the tendency, independently of all other influences, to make you intellectually an ass and morally a goat.

Whether there is soundness in this theory or not, singing as a pursuit must come under the general law which makes devotion to one idea a dwarfing process. A man who gives his life to music—who becomes absorbed by it—and who really knows nothing else, will necessarily be a very small specimen of a man. The artist is developed at the expense of the man. Music is thrown entirely out of its legitimate and healthy relations to his life, and he makes that an object and end of life which should only minister to an end far higher. When a man undertakes to clothe his manhood from materials furnished by a single pursuit, even when that pursuit is so pure and beautiful as that of music, he runs short of cloth at once. I have no doubt that one of the principal reasons why music has such a dwarfing effect upon a multitude of those who make it the pursuit of their lives, is, that it is so fascinating and so absorbing—because it possesses such a power to drive out from the mind and life everything else. There is no denying the fact that, in the eye of a practical business man, musical accomplishments in men are regarded as a damage to character and a hindrance to success. It is pretty nearly the universal belief that a man who is very much devoted to music is rarely good for anything else. This may not be true—and I doubt whether it is strictly true—but it is true enough, and has always been true enough to make it a rule among those who have no time for nice distinctions and exceptional cases.

I do not wonder, Felix Mendelssohn Jones, that intellectually you are a dwarf. I do not wonder that men who have nerve and muscle and common sense, and practical acquaintance with the great concerns of life, and a share in the world's earnest work, should hold you in contempt for other reasons

on those which relate to your morals. What did you ever study besides music? On what subject of human interest are you informed except music? Upon what topic of conversation are you at home unless it be music? Why is it that you have nothing to say when these questions are discussed which relate to the political, moral, social, and industrial life of the race or nation to which you belong? No man has a right to be more a musician than a man, and a musician has a right to complain when men who are men hold him in contempt because he is the slave of an art of which he should rather be the free possessor. There is a vast deal of nonsense afloat in the world about being married to music, or married to it, as if music were a woman of a very seductive and exacting character, and musicians were very gallant and brightly people who make it their business to bend before a lifted eyebrow, and follow the fickle swing of pettiness to death and the worst that follows it.

There is another cause that has operated to make you much less a man than you might have been under other circumstances, and this is almost incomparable from your life as a public singer. Your life has been a vagabondage. You, in your humble way, passing from village to village, have only had the taste of that dissipation of travel which the more famous members of your profession are obliged to suffer. From the time a public singer begins his career until he closes it, he has no home. He is obliged to be all things to all men, everywhere. He has no nationality. He shouts for the stars and stripes in New York, but would just as easily shout for the stars and bars wherever they float. He is equally at home in England and France and Italy, and salutes any flag under which he can win plaudits and provender. He is no politics, he has no religion, "to mention," he has no stake in permanent society whatever. The institutions of Christianity, public schools, educational schemes and systems, the great

permanent charities, municipal and neighborhood life—he has no share in all these. He runs from country to country, and from capital to capital, or scours the country, and does not cease his travels until life or health or voice is gone. It is impossible for any man to be subjected to such dissipation as this without receiving incalculable damage of character. He can think of nothing but his profession under these circumstances. He can have no healthy social life, no home influences, no recognized position in religious and political communities. He can be nothing but a comet among the fixed stars and regularly revolving systems of the world, making a great show for the rather nebulous head which he carries, occupying more blue sky for a brief period than belongs to him, and then passing out of sight and out of memory leaving no track.

I might go further, and show how nearly impossible it is for a public singer, who sings everything everywhere, who wanders over the world and lives upon the breath of popular applause, whose life seems almost necessarily made up of intrigues and jealousies, to be a religious man. No matter what the stage of the theatre or the platform of the concert room might be, or may have been; we know that now they are not the places where piety toward God is in such a state of high cultivation that good people throng before them for religious motive and inspiration. The whole atmosphere of a public singer's life is sensuous. Like the beggarly old reprobate in Rome who obtained a living by sitting to artists for his "religious expression," they coin their Te Deums into dollars, and regard a mass as only a style of music to be treated in a professional way for other people who have sufficient interest in it to pay for the service. Man is a weak creature, and it takes a great many influences to keep him in the path of religious duty, and preserve his sympathy with those grand spiritual truths which relate to his noblest development and his highest destiny. These influences are not to be secured by a roving

life, and constantly shifting society, and ministering to the tastes and seeking the favor of the vulgar crowd.

On the whole, Mr. Felix Mendelssohn Jones, I do not wonder that you are no better than you are. You have really had more influences operating against you than I had considered when I began to write this letter to you. Nevertheless, you ought to be ashamed of yourself and institute a reform. Recast your life. If you cannot settle down permanently in your profession in some town large enough to support you, and become a decent husband to your wife and father to your children, and take upon your shoulders your portion of the burdens of organized society, why, quit your profession, and go into some other business. I know you furnish a very slender basis for building a man upon, but you can at least cease to be a nuisance.

I know a good many musical men and women whom music or devotion to music has not damaged; but these men and women have entered as permanent elements into the society in which they live, and are something more than musicians. Singing is the most charming of all accomplishments when it is the voice of a noble nature and a generous culture; and all music, when it preserves its legitimate relations to the great interests of human society, is refining and liberalizing in its influence. But when music monopolizes the mind of a man; when it becomes the vehicle thru which he ministers to his personal vanity; when it either becomes degraded to be the instrument of procuring his bread, or elevated to the position of a master passion, it spoils him. I pray that no friend or child of mine may become professionally a singing man or singing woman. All the circumstances that cluster about such a life, all the influences associated with it, and the great majority of its natural tendencies are against the development and preservation of a Christian style of life and character, and, consequently, against the best form of happiness here and the only form hereafter.

(To be Continued).

WHY A VISITING TEACHER?

By Lydia Herrick Hodge, Visiting Teacher, Public Education Association, New York, N. Y.

[Under the above title, the Journal of the National Educational Association for November, 1917, has an article by Lydia Herrick Hodge, Visiting Teacher, Public Education Association, New York, N. Y. There is the greatest need for such work in every community, but the work should begin much earlier than it usually does. In summing up the essentials the writer says, "THE VISITING TEACHER'S AIM SO FAR AS THE SCHOOL CHILDREN ARE CONCERNED, IS THE STUDY OF THE CHILD'S INDIVIDUALITY AND THE ADJUSTMENT AND HARMONIZING OF CONDITIONS IN THE LIFE OF THE CHILD SO THAT HIS FULL POWERS MAY BE RELEASED AND INCREASED IN ORDER THAT HE MAY REACH OUT FOR THE OPPORTUNITIES THAT AMERICA REPRESENTS." The editor of the Character Builder has been employed by hundreds of parents at their own expense to go into the homes and study the children to help them in building their characters and in choosing the vocations for which they are best fitted. He has in some instances been paid more for the work than he asked and the parents felt that it was the best investment that they could make. But the work should be given thru the school system and will be the most valuable service that society can give its members. Teachers who have had years of experience in the schoolroom and have a fondness for the study of human nature should prepare to become visiting teachers if they desire a change from their present vocation. The Character Builder will help any who are desirous of getting further information. The demand for such workers will soon be much greater than the supply.—Editor C. B.]

One of the functions of a visiting teacher is to discover the causes of the child's failure to grasp the opportunities that benevolent school boards have planned. How can we expect Carla, whose family, in ignorance of American ways and of the value of an education for a girl, is requiring her to do a woman's work in the household and is nagging her to get the working papers which the law refuses—how can we expect this fourteen-year-old to get the best of all that is offered in the school? Must we not first see that her difficulty, which is a home problem, is adjusted?

For what type of children is the visiting teacher asked to make available the school's opportunity? A general classification of the visiting teacher's cases would include the following:

Those who have fallen below standard in scholarship, but who are not subnormal; those whose conduct is below standard and who, more or less, show tendencies to delinquency; the over-age, who are restive in the class-

n, counting the days until they can
o work; those who, finding it neces-
r to work, need advice; the adoles-
, th indescribable, who are always
eed of counsel; and those whose
e conditions are so adverse that
need special supervision or guid-

otes like the following are sent to
visiting teacher, who, being re-
led as part of the school staff,
ld have an office in the school:

Joseph, eight years old, poor work
ll subjects; indifferent at play and
e classroom; his parents beat him
use of his poor reports.

John, eleven years, lazy and in-
erent, smokes and gambles, some-
s stays out all night. Parents say
can do nothing with him.

William, thirteen years, unusua
nt in drawing. Is too young for
t school and can't afford private
ons.

Celia, twelve years, poor work in
subjects, stammers and trembles
n called on. Is thot to sew on coats
hours before school, tho mother
child deny this.

And why has the help of the visit-
teacher been enlisted to supplement
work of the classroom teacher?
imes past, and even at the present
: in smaller communities, the
her knew her Toms and Dicks, both
nd out of school, their capacities,
r handicaps, their dislikes, their
able outlook for the future. In
y large school, where the mass has
shadowed the individual, there
ld be someone whose function it is
udy the individual child in the light
is social experience, and to under-
d, therefore, his neighborhood and
ily background; the traditions, the
ributions, and the ambitions of the
onality of his parents. This re-
es, in addition to a teacher's train-
training and experience in social
s and time to visit at night and
ng school hours to see parents
e and above all to get acquainted
the child.

he visiting teacher stands not by
means as the only advocate, but

as the constant advocate of the whole
child. We try to see constantly the
child as well as the pupil, the twenty-
four-hour a day boy as well as the
nine-to-three o'clock lad; to view the
child's educational needs as springing,
not so much from his more remote need
of filling the requirements of a course
of study or the demands of a labor
law, as from his immediate need of
assimilating his school work and of
relating it to his own experience, and
from his ultimate need of equipment
for citizenship. The question con-
stantly askt by the visiting teacher is
not, "Is the child marching in step
now?" but, "Is he securing the work
which will make him later on know how
and wish to keep in step with his fel-
lows?"

How does a visiting teacher work?
Her methods are as varied as the situa-
tions she finds and the kinds of prob-
lems that children meet. The visiting
teacher usually learns from the class
teacher or principal the apparent
trouble. Then she sees the child in
school or at home alone, and very in-
formally, in order to draw out the in-
timate facts that point to the hidden
causes of many a difficulty. Then fol-
lows a visit to the home, to find out
what light the parents, or an older
sister perhaps, can throw on the
trouble. From these as a beginning
the visiting teacher makes a tentative
diagnosis and plans a remedy. To as-
sist in the adjustment of the difficulty
the visiting teacher may call in the
librarian, playground director, leader
of settlement club, the probation officer,
or a tutor from up town, but much of
the work is accomplisht by securing the
co-operation of the home by enlisting
the child's own energy. Frequently
the school possesses the remedy which,
having failed to perceive the source of
trouble, it had not used, a transfer
perhaps to a class where the work
seems to the child to connect some
more definitely with his future work,
a giving of responsibility to the boy, or
the lifting of an unrealized strain.

In Oscar's case it was his old grand-
mother who proved to be the greatest

aid in teaching him to read, altho she could speak almost no English. Words meant to Oscar only units to be sounded and pronounst. The home work required in his school was never done. His orderly grandmother put into the stove the crumpled papers which he brought home. When his grandmother was made to understand in her own language her grandson's trouble, the lesson papers were preserved and praised, but as to the reading she was sure that she could do nothing, she who could not speak English, much less read the language. The visiting teacher persuaded her to help by requesting the boy to read out loud to her every afternoon. It was with a skeptical smile that the grandmother gave her promise to make the experiment. What happened was that Oscar, to whom the reading lesson heretofore had been but words, in his eagerness to have grandmother understand, translated each sentence of the story into her native tongue, thus for the first time realizing that the printed page had a meaning. The grandmother thus motivated the work for Oscar.

What does the visiting teacher do for the school as a whole? It seems to me that what she should be expected to do would be to assist the school to get a clearer vision of the educational needs of the child. Here we are out in the open, so to speak, seeing the child's home life, with its lacks, its ambitions, and its urge, and realizing the deficiencies, the dangers, and the trend of the neighborhood and the demands that are heretofore made on the school for industrial and moral training, for special counteracting or reinforcing against undesirable conditions. To illustrate, one school, realizing thru its visiting teacher that an unwholesome and undemocratic attitude toward housework was developing in a district where the parents could not be counted on for combating such an attitude, added to its curriculum a special course in housekeeping and for some time put special emphasis on the dignity of housework and home helping for both boys and girls.

This work is preventive in character. The public school is our greatest child-welfare agency, since it comes in contact with practically every child. The school, therefore, is the logical place to detect symptoms of future inefficiency, whether they be departures from the mental, social, or physical standards, and to correct the troubles or at least to mitigate the results of the handicap. If the next generation is to be efficient we must get in before the trouble is set.

To sum up, the visiting teacher's aim, so far as the school children are concerned, is the study of the child's individuality and the adjustment and harmonizing of conditions in the life of the child, so that his full powers may be releast and increast in order that he may reach out for the opportunities that America represents.

BY THEIR WALK YE SHALL KNOW THEM.

An infant before it goes to school usually has a beautiful erect carriage with the head resting squarely on the shoulders.

An erect posture is closely associated with self-respect. We know that any physical expression tends reflexly to produce that emotion. Therefore not only does self-respect naturally tend to brace a man's shoulders and straighten his spine, but such an attitude tends to brace up a man's mind also.

Tramps and others who have lost their self-respect nearly always slouch. We refer to those whose self-respect verges on conceit as being too chesty and compliment those having a proper amount by saying "He is no slouch." We also discover readily the pompous strut of the pharisee and the swagger of the bully or the dandy. There is a golden middle road that stands for self-respect and self-sonfidence which combined with courtesy and consideration for others, we all should acquire.

"What seemed to disagree with him the most?"

"The way the doctors did."—Judge.

VICE—THE WORD OF THE MOMENT.

By E. Elmer Keeler, M. D.

The American people are bending every energy, every resource as never before to the universal demand for Real Service—and real service means Efficiency. America today is a hive of industry. From the boat-building and ship-raising industries of the West to the complex manufacturing industries of the East we are a very busy people. But we will only secure efficiency as our people are in that condition we term Perfect Health—and that means health of body, mind and spirit. No part can be safely ignored.

It must be properly equipt for service and this is true whether we apply the principle to an army of soldiers, a corps of Cross nurses or the host of men and women engaged in civic or agricultural vocations.

Up to last we have awakened to the fact that our young men are "old" and that we have been rearing a race of cripples. We have been telling you about this for many years, but it seemed to require the state of war to bring the fact right home. Four of our young men out of five—the pride of every nation—have been found wanting—weak, diseased and crippled—and only one out of five has been able to pass the physical examination required.

For a generation we have been "building brains" in schools and colleges and paying little or no attention to building bodies. Macfadden says: "The physical body—the house in which we live—was supposed to be of special importance and needed no attention. It 'just grows.' No matter how dirty it may be, so long as it did not show on the surface. That has been our attitude." Body building is left for a few who built up boxing champions, while the general all-round development of health in every organ, mind and tissue was absolutely neglected and here is the result.

It will remain to our everlasting shame that it required a declaration

of war to discover that we were not ready for Peace. Men of 60 and 70 I could name who would pass all the examinations these young fellows of 20 and 30 failed in. I have never posed as a professional athlete, but I have what is much better, an all-round body-health which implies health of heart and lungs so that I can climb; health of the vital organs concerned with digestion and elimination, so that I can take simple and wholesome foods and appropriate their food values and vitality of muscular tissues so that fatigue is avoided, health of eye, ear and brain, so that my nervous function is in perfect co-ordination, calmness of spirit, so that worry and fear are unknown—in fact just plain everyday Health.

And this condition of Perfect Health does not "happen." It is the natural result of a systematic study and a bit of applied training. It only comes after one has made his "plans" to be well. It is seldom accidental. It is the proper care of the Body, which after all is the structure in which and with which you have to live, and it is up to you to say whether it shall be a ramshackle affair of which you ought to be ashamed if you are ever caught with your clothes off, or something of which you may truly be proud to place upon exhibition at any hour day or night.

This human body of yours is exactly what you have made it. Don't come back at me with the whine of the puppy that you were "born weak." That is all poppy-cock and piffle. Whatever deficiencies you may have had at birth should have been speedily removed. That all happened 20 or 50 years ago. You have had the chance to rebuild every part dozens of times since birth, and you have been doing it all the time. You cannot dodge the issue. You have been building up since you were a babe, or you have been building down. You know which you have been doing. You have been increasing the strength of heart, lungs, stomach, brain, kidneys and muscles, or else you have by sheer laziness, been decreasing the health and strength of these vital

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organs. I was born with a "weak stomach" and today I can "digest ten-penny-nails." You may have been born with a "weak heart" but that is no reason why today, after you have had the opportunity to rebuild that heart's muscles many times, there shouldn't be the least evidence of any weakness there. We can make "new lungs while you wait", only YOU are the fellow to make them.

There are two great reasons for this physical degeneration. First, we have been taught from our cradles that we could live in any old way and when sickness came—as come it surely will under such a plan, or lack of plans—that all we had to do was to run across the street and ask some wise doctor to hand us out "something to cure us," at so much per cure. Disease was to be antidoted by drugs. Getting well was something to be accomplished by dope. Everything poisonous in earth and sea has been handed out for poor, sick humanity to swallow. Possibly you may doubt that statement. I will make you an honorary member of the League the rest of your natural life if you can name a single animal, mineral or vegetable poison which has not been exploited. It has taken in the entire list of everything deadly from the aconite, belladonna and strychnine found in plants to the deadly poison of viper and snakes and they are handed out to the unsuspecting victim in innocent looking little tablets, of which we are told that "one will cure, but two will kill." This was what you and I were taught at our mother's knee. No wonder this hoary superstition prevails, especially when there is always a thousand per cent profit to the doctor. The true physician should teach people how to be well, instead of filling their bodies with these deadly poisons.

The second reason of physical decadence is that we have, as a nation, been too busy chasing the elusive \$. So long as a semblance of health remained, we were supposed to be "on the job" every morning making our plans to get ahead of the other fellow. It was our quick wits, rather than our

nimble muscles of which we boasted. Just as long as we were able to walk erect we must never stop to waste an hour in the mere foolishness of bringing strength to weary muscles, to expanding weak lungs or adding to the virility of the kidneys, heart or stomach. Just so long as a "good appetite" was ours we boasted of it and when it departed we invested a dollar in a "tonic." The man who ate to live was a "health crank." To invest a dollar in a book or magazine devoted to the teaching of health by common sense methods was to waste a dollar which might have taken us to a "show." The little 6 per cent that was offered us in the financial world looked much larger than the 1,000 per cent we might have received in learning how to care for our bodies. We became dollar-mad. The man who was a "success" was the one who had money to burn.

We were ready with our congratulations for the man who made a "killing" in stocks, even if by so doing he was killing his own body, brain and soul. We developed the comfortable theory that we could establish a standard which could be measured in dollars and cents. The powerful automobile was of more importance than the man of power behind it. The coat made the man and fine clothing would cover up all sorts of feminine defects. Paint was more fashionable than honest tan. Corsets were cheaper than physical training productive of a natural form of beauty. Pads would supply the deficiencies of the body. Artificial arches would remedy flat feet, produced by high heels. Shoulder braces were recommended because faulty positions and lack of corrective exercise were daily crimes. We drifted into the artificial and forgot the natural ways of living. We became afraid of the rain, the biting cold and the rejuvenating sunshine. We craved foods made artificial by cooking and poisonous by salt and spices. We forgot the inspiration of the early morning and enjoyed the whirl of the midnight revel. False gods have been followed and we have forgotten the One True God whose evi-

es are always before us in Truth, ty, Strength and Love. We pre- ed to believe in science and yet entirely out of touch with the true ice of body-building. We learned to improve plants, grains and tables and lost the chance of im- ing the human animal.

nd now, after all these years of e we have been rudely awakened of our dreams and find that we are up to the standards required for

Cripples and weaklings form -fifths of our young men. I have greater love for war than I had five s ago, but war is here and if we learn from it the vital lesson of th-building, it may not be all in . The foundation stones in your —man or woman—young or old e Health, Strength and Vitality, there is not a reader but that may ely increase their amount.—Good th Clinic.

NEMIA IN YOUNG WOMEN.

E. E. Keeler, M. D.

here is enuf mineral iron given ually to young women to build a leship and supply it with guns. y? "Because they are bloodless need iron," is the reply. This is g the same line of reasoning as of the physical culturist who ad- s the eating of egg shells, because human body needs lime.

he metamorphosis of a girl into anhood denotes functional and ctural changes causing pronounced rations of the character of the d. We find in these cases pale- s, lack of energy, loss of sleep and r are never hungry, become thin, cles and bosom fail to develop and quently menstruation will suddenly se. Vitality is at a low ebb, there all sorts of digestive disturbances, r constipation, and the condition serious with all the possibilities inst recovery. Here we have either commencement of tuberculosis or rosis. A physical examination ws that the lungs are normal, but

we find the blood poór in coloring mat- ter—haemoglobin—iron—and deficient in life-building power. In chlorosis is one-third less haemoglobin than red cells, while in true anemia we find the same decrease in both, but for the pur- pose of this article we will not differ- entiate.

In all these cases we find a small and illy developt uterus. This organ ceases to do its normal work because of lack of normal growth and just where this growth ceases because of lack of blood and where the lack of normal sex in- fluences which build for increast strength becomes a causative factor is an interesting study. It is a fact that these cases are sometimes cured "as by magic" when allowed a normal sex touch.

The "remedy" usually given is "iron," and iron properly used will do a great deal. We know that the mus- cles, liver and spleen hold a deposit of iron. Withholding iron from these tissues means anemia and death. We aid Nature when we give a natural form of iron. Giving mineral iron seems sometimes to produce an artificial stimulation, like giving whisky or strychnine, but to secure a curative effect we must give iron in a natural form as produced by plant life.

The Auto-Therapist need never think of any plant, animal or mineral drug. When we need iron we will turn, not to the drug store but to the fields. Iron is present in plants all around us—and furthermore this plant iron is in such a form that it will be instantly appropri- ated by the tissues needing it.

And what is the treatment of anemia by Auto-Therapy? First of all, we will throw pills and lotions out of the win- dow, and while doing it we will leave the window wide open. Fresh aid is one of our "remedies." We will make the colon clean so as to prevent the putre- factive changes which vitiate the blood. Short walks will be encouraged daily, with deep breathing, and to accomplish this the girl will wear loose clothing. The corset has to go. One meal a day will be of natural unfired foods. Of these beets, spinach, carrots and grapes

contain a large amount of natural iron. The juice of the elderberry is recommended for the same purpose. Prepare the same as unfermented grape juice. All the food must be thoroly salivated. This implies that the patient must learn the Art of Chewing. A complete hand massage from head to foot daily is splendid. Enuf bathing to keep the skin clean and active, and here the hand rubbing and slapping afterwards is of great value. This brisk hand rubbing is the important part of any bath. Use the full nude sun-bath daily. The Sun is our greatest blood builder. All the artificial "rays" invented by man cannot "hold a candle" to the healing rays of the sun. Stop close confinement indoors, stop tight clothing, stop sedentary ways of living and stop improper foods and get in line with the healing powers of Nature.

PEACE ON EARTH AGAIN.

Rejoice, O world of troubled men;
For peace is coming back again—
Peace to the trenches running red,
Peace to the host of the fleeing dead.
Peace to the fields where hatred raves,
Peace to the trodden battle-graves.

'Twill be the peace the Master left
To hush the world of peace bereft—
The peace proclaimed in lyric cries
That night the angels broke the skies.
Again the shell-torn hills will be
All green with barley to the knee;
And little children sport and run
In love once more with earth and sun.
Again in rent and ruined trees
Young leaves will sound like silver
seas;
And birds now stunned by the red
uproar
Will build in happy boughs once more;
And to the bleak uncounted graves
The grass will run in silken waves;
And a great hush will softly fall
On tortured plains and mountain wall,
Now wild with cries of battling hosts
And curses of the fleeing ghosts.

And men will wonder over it—
This red upflaming of the Pit;

And they will gather as
"Come let us try the
Ages we tried the way
And earth is weary of
Comrades, read out His
They are the only hope
Love and not hate must
Christ and not Cain
earth."

Edwin Martin
People's

Bouchard, in his "Auto" clearly indicates to us the constantly standing, as it were, brink of a precipice; he is on the threshold of disease. In the moment of his life he runs being overpowered by vitiated in his system. Self-prevention by the active excretory organs, chiefly the and by the watchfulness of which acts the part of a sent materials brot to it by the from the alimentary canal. not something altogether the individual. The patient diseases are too often found der identical conditions.—Dr

The greatest friend to truth
her greatest enemy is prejudice
her constant companion is
—Colton.

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