

THE CHARACTER BUILDER

DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

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Dr. Amelia E. Brotherhood, Educator and Physician

Sketch by the Editor of the Character Builder.



DR. AMELIA E. BROTHERHOOD

Persons devoting a lifetime to constructive work along educational lines become imprest with the great opportunities for human conservation and are content with repairing the wrecks that result from human carelessness and neglect. Dr. Brotherhood belongs to the class having the real educational teacher of art in the University of Utah. Since then Dr. Brotherhood has spent

spirit. The writer first met the Doctor twenty years ago when she was a most of her time in the HEALING ART as a licensed practitioner in California, but has always had a strong desire to get back to her first love, the teaching profession. She is able to simplify her important message on character building so that children in the beginners' grade of the schools are interested in it, and yet her talks are so full of the philosophy of life that there is something of interest and value in them for the wisest minds. She is so fundamental in her work that her services will be valuable to every community that secures her lectures. She gives chalk talks to children in all grades of the school. Her talks on the art of keeping well and on the conservation of human lives is full of the most helpful suggestions for home and school. Her latest acquirement is character analysis, vocational guidance and applied psychology; along these lines she will be able to give valuable suggestions thru her lectures.

Dr. Brotherhood has devoted her life successfully to educational work, and is a natural born teacher. She is admirably adapted to the work of aiding parents, teachers, and children in the great art of character building. She has the unqualified indorsement of educators for her work. For five years she was a teacher in the Alma College of St. Thomas, Ontario, Canada, and for five years teacher of art in the Normal School of the University of Utah. President Kingsbury said, "Miss

Brotherhood gave perfect satisfaction as a teacher, and could have remained in the University had she desired to do so. She is a lady of literary ability, as well as having good attainments in art. She has a high sense of honor, and is a lady in the highest meaning of that word."

Professor W. M. Stewart, principal of the State Normal School at the time that Dr. Brotherhood was teaching there said, "Miss Brotherhood has had the best of pedagogical training, and is specially good as a drawing teacher. She is a lady of splendid education and bears an excellent character. We were unable to retain her services, tho we much desired to do so."

M a d a m Severance, founder of women's clubs in America, said, "I wish for Dr. Brotherhood the sympathy and co-operation of parents and teachers in her highest and earnest effort to improve our present education in the home and in the school."

Edward S. Pierce, former principal of the State Normal School, Los Angeles, said, "I commend Dr. Brotherhood to the attention of mothers. Her indorsements as a teacher are all that could be askt."

Mrs. Maude A. Meserve, eminent musician, said, "Dr. Brotherhood's skill as a physician and her knowledge of child training and child welfare have made her services invaluable to me."

For some time Dr. Brotherhood has been a student of Dr. Miller's system of Character Analysis, Vocational Guidance, and Applied Psychology. This training will enable her to give valuable services to teachers, parents, and children. Her sympathetic nature, love for humanity, modesty, scholarship, natural ability as a teacher, influence over children, constructive plan in character building, and experience as a teacher and physician make her services valuable to every home, school, and community.

The lectures of Dr. Brotherhood are full of inspiration for all who hear them. Her work is invaluable to every community that she visits. She is in

the vanguard in the new education, but retains all that is helpful from the old. She emphasizes moral education and health culture thru rational principles that everybody can apply. Schools and other organizations wishing educational lectures that will help them solve the most perplexing problems of individual development and social life will enthusiastically welcome the lecture of Dr. Brotherhood.

The following lines written by Dr. Brotherhood are a sample of her work along literary lines.

SPRINGTIME.

The charm of the spring-time. O!
Who can define?
Is it greening of grass, or the budding
of vine?
Is it bloom of the crocus, where honey-
bees throng?
Or the melody sweet of the robins'
first song?
Or the ripple of streamlet from ice-
bands set free
As it dances and smiles on its way to
the sea?
Young lambs as they sport on the
meadow and hill?
Glad laughter of children now roaming
at will?
In these varying voices of Nature I
hear
A key-note that tells to my listening
ear
That the Spirit of Life called them
forth from their rest
In words that to prophet of old were
address;
"Behold a new heavens and earth I
create,
I make, all things new." Then, with
joy, animate
Once more the dead earth and the
heavens above
And tell with new gladness the mes-
sage of love;
From the star in the sky to the flower
on sod,
The Spirit of Life is the Spirit of God.

A. E. BROTHERHOOD.

The "autobiography" express in the

following lines shows a good outlook on life.

PASSING.

You say my time has come to go?
Done with earth? And I've loved it so!
But as I backward look, I find
There was always something left
 behind

For as I past my childhood days
I left behind my childish plays,
And when to womanhood I'd grown
I found my girlhood dreams had flown,
On books and art I placed my mind
With little care for human kind.
Now these in turn have given place
To love and labor for the race.
So when I pass, there sure will be
A new and greater work for me.

TOP, FAIR, MEDIOCRE AND POOR.

Here are four words that might be applied to anything from cotton to men. Also to a shooting record, in which some aim high and do their best to make the top score; others are contented to make a fair average record; still others will consider the men pitted against them and are satisfied with a mediocre showing; and the last class will be contented with 'most any kind of a score just so they are a little ahead of some of the others. These represent the different demands of varying types of men. Our achievements in life largely depend upon what we demand in the beginning. Just study the faces of the boys about to compete in the race, perhaps at the fair grounds: some are talkative and brag about what they can do, trying to keep their courage up; others saying little, but observing everything and weighing and balancing their opponents with an expression of grim and set determination to do or die, with no indication of compromise; just prepared to run up to the last breath and ounce of strength. These types feel that they have to win—there is no other thought or consideration, and when the race is over he is the winner, or very near it, and is satisfied in knowing that he has

made a supreme effort. If he has not been the winner, he quietly resolves to faithfully practice till the next race.

All this represents different types of boy attending the country fair, but it faithfully indicates character and their future standing in the commercial world in any community in which they elect to live. Here you see the good, bad and indifferent boys. It has been aptly said that the boy is the father of the man. We find in the boy all the instincts of the coming man. Thus it is important that he should be rightly guided during the formative period of his life, as it is upon the strength of what he stores up at such time that he is enabled to make a successful future. He should have vocational guidance and instruction by a teacher who has made a study of this science, as his parents, while duly interested in him, are not capable of giving him such education.

We find many of these teachers in our large cities, but there is much need of them in our towns and even villages, as the world has received men from the village or the contiguous farm.

Such guidance at the right time makes for better men and higher civilization. Let us busy men recognize this and give the weight of our influence to the introduction of such methods, and to energetically support them where already inaugurated; as nothing can be more helpful to the individual, and thru him to the community. We should, therefore, resolve to do our utmost to see this movement advanced and encouraged, so that we may be able to note its beneficial results in our own day and time.
—EMERSON.

“Always taking out of the meal tub and never putting in soon comes to the bottom.”—(Benjamin Franklin). Buy W. S. S.

Save and have—Thrifty and War-Savings Stamps.

PHYSIOGNOMY

By C. Cooke, England.

Seeing, that unless we could secure infallibility, no truth is to be admitted, there is not any science in the world. And further, that, if till any one subject of scientific investigation can be said to have been carried to the utmost degree of improvement of which it is capable it shall be denied the honor of ranking as a science, the very word itself had better be expunged from our language. All that I can contend for it is this, that physiognomy, tho still in its infancy, has advanced to that state of improvement in the world as to take its proper place in the circle of human sciences.

Having premised this much, the task of demonstrating that Physiognomy is truly a science is reduced to a narrow compass.

"Physiognomy, if it be true in a single point, must be true thruout; for every animal is possest but of one centre and one circumference. If it be allowed that the face of a negro possesses less intelligence than the face of a Lord President Blair," a Sir Isaac Newton, a Milton, or a Shakespeare, the truth of physiognomy is granted. If more rage, and consequently less complacency, be allowed to the face of a tiger or a hyena, than to that of a lamb, the truth of pathognomy is at once granted; and pathognomy is nothing more in fact, than the Physiognomy of the passions. Indeed the truth of the thing is self-evident. It remains, therefore, only to show that this truth is founded on certain fixt principles and capable of being ascertained, according to certain known rules; the exception to these rules, it has been already shown are no rational grounds of objection to the science itself. The most scientific physiognomist is he who possesses the

greatest powers of observation, discrimination; provided at the same time, he is blest with a benevolent heart, and observes a correct line of moral rectitude in his own conduct; for a depraved heart, and a narrow and contracted mind, but ill accord with that patient impartial, and accurate investigation essential to the character of an expert physiognomist.

"It is more from the limited nature of our comprehension, than from the weakness of our intellectual powers, that we cannot study physiology and physiognomy in a lump; that we cannot see all the parts of the body, entering into the formation of a single organ, performing a single function, and that we cannot see at once from the appearance of the one organ how well it is calculated to perform its functions."

"In order to accommodate the subject to our limited and contemplative faculties we must take down the whole vital and animal machinery into its constituent parts; and having examined every part, not only by itself, but also in relation to all the others, and found out the separate use and meaning of each, we must again put them altogether into one machine.

To divide and arrange the body into organs, and to ascribe to each its functions, is physiology. To view all these organs in connection, and to compute the influence of each and the concentrated influence of the whole, in determining the great movements of an individual among other individuals, all acting their respective parts in the great struggle and bustle of life, is physiognomy. It is a system of corollaries, arising out of physiology. Where ever there is life, the science of physiology may set to work; but it is not until vitality begins to be covered with voluntary organs, that physiog-

nomy can commence. It then speedily assumes a purely scientific character; the knowledge it conveys is explained by fixed principles, and is imparted as clearly as words, lines, rules, and definitions, can develop it.

According to those rules and definitions, it is possible to say, "This is an exalted character,"—"This is a man of spirit;"—"This feature is peculiar to gentleness, that to moroseness;"—"These lineaments dispose to anger;"—"Here is the look of contempt, and there is that of candor;"—"In this I discover judgment;"—"That is the expression of talents;"—"This trait is inseparable from genius," etc, etc.

Physiognomy, however, does not teach to prognosticate particular events; although it will be found of considerable service in helping us to discover the predominant passions, the vices, and the views, and the natural dispositions of those with whom we may have connections and concerns. Seneca justly remarks, that violent emotions of every kind, cannot escape manifesting themselves in the countenance.

Nothing passes in the soul without producing a perceptible change in the body, especially in cases of desire: there no determination is formed without instant appearance of a corresponding bodily motion. The actual moment of passion roused into exertion, is depicted in the agitation of the feature, always connected with an increase of action of the heart; and when no boisterous passion stirs the powers to passionate exertion, the serenity of the countenance, conjoined with the calmness of heart, is always visible in the uniformity of the features.

We find by observation, that anger swells the muscles, and hence we judge that prominent muscles, and a choleric habit, are to be considered as cause and effect. Rapid movements of the body and sharp looks are generally connected with mental impetuosity. An active and vivid eye, and an active and acute wit, are generally found in

the same person. An open eye, which welcomes you with a generous, engaging and gracious look, and an aspect frank, honest, and expansive, and which seems gratefully to meet you, always denotes an habitual, open, generous, temper of mind.

The rash and irascible man does not resemble the cold and phlegmatic.

Even with the dawn of reason, does not a child pretend to judge of faces? And do not we daily hear it said that such a one is dull, thotful, peevish, and melancholy, merely from his exterior appearance? Art is at variance with itself: not so with nature; her creation is progressive. From the head to the back, from the shoulder to the arm, from the arm to the hand to the finger, each depends on the other—each is similar in nature and form—each member of the body is in proportion to that whole to which it is a part. As from the length of the smallest member, the smallest joint of the finger, the proportion of the whole, the length and breadth of the body, may be found, so also may the form of the whole from the form of each single part. As, for instance, the thumb will be found as long as the nose, measured from the tip to the orbicular bone of the forehead, so the hand is the length of the face, etc.

When the head is long, all is long; when the head is round or square, all is round and square. One form—one mind—thruout. Therefore is each organized body so much a whole, that without discord, destruction, or deformity, nothing can be added or diminished.

Every thing in man is progressive—every thing congenial:—For, stature, complexion, hair, skin, veins, pores, voice, walk, manners, style, passions, love, hatred, one and the same spirit is manifest in all.

The human body is a plant each part of which has the character of the stem. And as there is conformity in the beautiful, so also is there in the deformed. Every cripple has the distortion peculiar to himself; the effects

of which are extended to his whole body. In like manner, the evil actions of the evil, and the good actions of the good, have a conformity of character.

Lavater observes, that he never yet met with one Roman nose among a hundred, with a circular forehead in profile. In a hundred other square foreheads, he scarcely found one in which there were not cavities and prominences. He never saw a perpendicular forehead, with strongly-arched features in the lower part of the countenance, the double chin excepted.

I never met with strong bowed eyebrows combined with a long perpendicular countenance.

Wherever the forehead is projecting, so in general is the under lips, children excepted. I have never seen a greatly-arched forehead with much rotundity, combined with a short snubbed nose, which, in profile, is sharp and sunk.

A visible nearness of the nose to the eye, is always attended by a visible wideness between the nose and the mouth.

A long covering of the teeth, or, in other words, a long space between the nose and mouth, always indicates thin upper lips.

Length of form and face is generally attended by well-drawn lips.

Take two, three or four shades of men remarkable for understanding; join the features so artificially, that no defect shall appear, as far as relates to the act of joining; that is, take the forehead of one, and the nose of a second, the mouth of a third the chin of a fourth, and the result of this combination of the signs of wisdom shall be folly.

Folly is, perhaps nothing more than the emanation of some heterogeneous addition. But let these four wise countenances be supposed congruous, suitable, or fit—let them be so supposed, or as nearly as possible, still their combination will produce the sign of folly.

Those therefore, who maintain that

conclusions cannot be drawn from a part, from a single section of the profile, to the whole, would be perfectly right, if unarbitrary Nature patcht up countenances like arbitrary Art. When a man, having been born with understanding, becomes a fool, the expression of heterogeneousness in the consequence. Either the lower part of the countenance extends itself, or the eyes acquire a direction not conformable to the forehead;—the mouth cannot remain closed, or the features of the countenance, in some other manner, lose their consistency: all becomes discord; and folly in such a countenance is very manifest.

A similar strain of argumentation may be observed, with respect to the signs of the bodily strength and weakness. Muscular strength like the powers of the understanding, is discovered by its being more or less compact. Tranquil, firm, strength is shown in the proportions of the form, which ought rather to be short than long. In the thick neck and the broad shoulders, and the countenance, which in a state of health is rather bony than fleshy; in the short compact, and knotty forehead; and especially when the sinus frontales are visible, but not too far projecting; flat in the middle, or suddenly indented, but not in smooth cavities. In horizontal eye-brows near the eye; deep eyes, and stedfast look. In the broad firm nose, bony near the forehead, especially in its straight angular outlines. In the short thick curly hair, in the short broad teeth standing close to each other; in compact lips, of which the under rather projects than retracts. In the strong prominent, broad chin; in the strong, projecting os occipitis; in the bass voice, the firm step, and in sitting still.

Elastic strength, the living power of irritability, must be discovered in the moment of action; and the firm signs must afterwards be abstracted, when the irritated power is more at rest. "The body, therefore, which at rest, was capable of so little which acted, and resisted so weakly, can when ir-

ritated, and with this degree of tension, become very powerful."

We shall find on inquiry, that this strength, awakened by irritation, generally resides in the tall, but not very tall, and bony, rather than muscular bodies; in the bodies of dark, or pale complexions, of rapid actions, joined with a certain kind of stiffness of hasty and firm walk; of fixt and penetrating look, with open lips; but easily and accurately to be closed.

Signs of weakness are disproportionate length of body, much flesh, little bone; extension of a tottering frame; a loose skin; round, obtuse, and particularly hollow outlines of the forehead and nose; smallness of nose and chin; little nostrils, retreating chin, long cylindrical neck; the walk very hasty or languid, without firmness of step; the timid aspect, closing eye-lids, open mouth, long teeth; the jaw bone long, but bent towards the ears; whiteness of complexion; teeth inclined to be yellow, or green; fair, long tender hair, and shrill voice.

I will now endeavor to make a few characteristic observations on body and mind.

The peculiar character of certain persons cannot easily be mistaken; but will impress the mind of every observer. How frequently does it happen that we dislike a person merely from his appearance, without any other reason? How often we meet with individuals, in whom we imagine we perceive not only a deficiency of good manners, but of sound sense, or even correct morals. In the vacancy of the countenance we suppose we can trace the signs of a correspondent vacancy of thot and intellect.

On the other hand, many persons may at first sight have prepossess us in their favor; and their countenances have been equivalent to a letter of recommendation to us.

In all these instances we have judged by character; and, without perceiving it, have determined by the principles of physiognomical science. We may, therefore, take it as proved that these

principles are not only founded in nature, but compose, when carried into effect, what may fairly be called THE SCIENCE OF PHYSIOGNOMY.

MENTAL DERANGEMENTS.

By J. G. Spurzheim, M. D.

Insanity particularly concerns the deranged feelings; and, as their functions appear often disordered in the state of health, it has been said that the whole world is a madhouse. It is real madness as soon as the will has lost its influence on the actions of the feelings; besides, we find in insane people the activity of all the powers of the mind, and their manifestations modified in every individual, as is the case in the rest of mankind. There are good and ill-tempered insane; some are bashful; others do not know what is due to decency: some are morose and quarrelsome; others, gay and cheerful: some, being with other patients, continually create insurrections, and persuade the patients to commit acts of mischief; others are peaceable and obedient; we meet among them with noisy and quiet, cunning, stubborn, tho tender in their appearance; distrustful, jealous, envious, vindictive, irascible, or forbearing; open, candid, and mild; proud or modest; and, in short, every variety of character. Many have the propensity to escape; they feel uneasy, and expect to be better somewhere else, etc.

These different characters of the insane ought to be understood by those who take care of them. They are explained in the same manner as in the state of health. It is impossible to lay down general rules, which are sufficiently comprehensive to meet each circumstance which may enter and materially affect the particular case. One must be soothed, the other threatened. Pinel says, "The doctrine of balancing passions of man, by others of equal or superior force, is no less applicable to the treatment of insane than to the science of poli-

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tics. Unfortunate then is the fate of those maniacs who are placed in hospitals for insane where the basis of practice is routine, and where perhaps the patients are abandoned to the savage cruelty of underlings."

Insane people require a modified treatment, as well as children and adults, in the state of health. It ought never to be forgotten that, with respect to other persons, man always acts by feelings and not by reasoning. Mr. Haslam says, "We have a number of patients in Bethlem Hospital whose ideas are in the most disordered state, who yet act with great steadiness and propriety, and are capable of being trusted to a considerable extent." Moreover, it is to be remembered that sane and insane, acting by feelings, are guided by different motives; that is, what is motive for one is none for another; and tho the intellectual faculties are deranged, he who understands the feelings will regulate the actions. One insane will behave well by veneration; another, by fear; a third will be guided by the love of approbation, often by attention paid to his self-esteem; many, by gentle manners and kindness; melancholic, anxious, and fearful patients, by the greatest mildness. The conversation must be fitted to the various states of mind wherein we find the patients; for they are not always disposed in the same manner. Derision does great harm, particularly in those who have much self-esteem. Such a feeling being disdained, will be excited and excite others: on the other hand, their haughtiness must not be coaxed; they must be respected, but made obedient to kind and firm authority. For that reason persons insane by pride are seldom cured in the bosom of their family, where they are accustomed to command.

All who have had experience in this department agree that deception is extremely hurtful to madmen: if they detect it, they naturally lose the confidence and respect which they ought to entertain for the persons who treat and govern them. Dr. Hallaran says

well, "Maniacs, when in a state to be influent by moral agents, are not to be subdued by measures of mere force; and he who will attempt to impose upon their credulity by aiming at a too great refinement in address or intellect, will often find himself detected, and treated by them with marked contempt."

A sore or inflamed part of the body is not to be rubbed, an inflamed muscle is not to be moved, and an inflamed eye is not to be exposed to strong light: in the same way any feeling, being too active or deranged, ought not to be put into action. Irritating an angry dog or man is irritating the respective feeling. Every object which may excite the deranged feelings must be removed. This is the case with religious insanity, in pride, in melancholy, and in any other feeling. How injudicious is it therefore to give books to persons insane from religion, or to let them hear sermons which nourish their disorders; or to keep with melancholics a conversation on the subject of their despondency! Persons who are susceptible of the liveliest emotions of joy or grief, or very irritable in general, require a particular care.

Thus, the mutual influence of the faculties may be employed as a means of curing the disordered feelings. Every irritable power then is to be spared and kept quiet, while the other feelings are to be excited. In this manner hysteria and hypochondria are often cured by love of attachment. Hence I may say again, he who takes care of the insane ought to understand the primitive powers of the mind, and the individual dispositions of the patients; and it is not sufficient for a physician to make his first approach with the assumed aspect of unbridled authority. Indeed the suitable regulation of the feelings of insane people require some thing more important than muscular strength; a martial look, a haughty countenance, and the assistance of keepers, manacles, and fetters.

HEALTH DEPARTMENT

Edited by C. PETERSON, M. D.
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EXERCISE AND HEALTH.

By J. Ray, M. D.

To obtain the highest degree of mental vigor, we require suitable habits of bodily exercise. Indolence, or sedentary employment, is no less prejudicial to the health of the mind than to that of the body. And yet no class of men is more heedless of the fact than that which is engaged in mental occupations. The ministers, the lawyers, the employees in banks and counting-rooms, who shorten their days in consequence of such neglect, cannot be numbered. They depend upon their brain, as the day-laborer does upon his spade and pick, but treat it as if it were a machine designed, unlike all other machines of human construction, to run indefinitely, without repair, without even the slightest attention. "Other men look to their tools," says Burton; "a painter will wash his pencils; a smith will look to his hammer, anvil, and forge; a husbandman will mend his plough-irons, and grind his hatchet if it be dull; a falconer or huntsman will have an especial care of his hawks, hounds, horses, and dogs, a musician will string his lute; only scholars neglect that instrument (their brain and spirits I mean) which they daily use, and by which they range over all the world, and which by much study is consumed."

To this as well as all other hygienic rules, there are, no doubt, some exceptions, and the latter unfortunately, are often regarded more than the former. The literary or professional man spends the greater part of the day in mental occupation, almost losing the use of his muscles for want of practice.

Blest with a native hardihood of constitution, he lives to a ripe old age, and people wonder and admire at the amount of work he has accomplished, and hold him up, perhaps, as an example to be imitated. Another counts money, or posts books, thru the live-long day, with no other exercise than a walk once or twice a day, between his house and his office, and he too seeks to thrive upon it. All this may be so. Indeed, there is no habit among those most generally regarded as injurious to health, which may not be observed occasionally in connection with a high degree of health. Still, the general rule is no less true, nor less important. Activity is the law of our being, imposed upon every organ of the body. Absolute rest, except that required by toil, nature abhors as she does a vacuum. Instead of marking only exceptional cases, or being curious as to the reasons for this or that arrangement, it is better to recognize the law and endeavor to comply with it. I repeat it, that men whose pursuits require considerable mental application, for several hours of the day, cannot reasonably expect the highest degree of mental vigor, without suitable habits of exercise. Without entering into any elaborate investigation of its effects, it is enough to say, that it seems to be required in order to complete the changes which the blood undergoes while passing thru the lungs and skin, and by means of which it supplies the necessary waste of material in the brain produced by excessive mental application. In persons whose occupations are merely sedentary, and who have little occasion to think, this want of exercise is sufficiently mischievous,

but when, in connection with sedentary habits, there is also much mental activity, the mischief is greatly increased.

Even those who recognize the importance of muscular exercise, and determine not to neglect it altogether, are apt to take it very much as they take physic, or perform any other disagreeable duty. They take a solitary walk or ride, perhaps frequently and regularly while the fit lasts, but improve the opportunity of being more intent than usual on their customary thots; and if for the same purpose, they hurry off every year or two to a watering-place, or join the rush of a cheap excursion, their minds are, all the while, away among the familiar scenes of business, and they long for the moment that will terminate their unwelcome absence. When fairly thru with it, they feel that they have laid up a liberal stock of health, sufficient for any present if not future contingency. Yet these persons would smile at the idea of swallowing, at one sitting, food enuf to supply the calls of hunger for a week.

What is especially needed among us is a more prevalent and more practical conviction of the importance of physical exercise as a habit of life,—to be practist, not from a sense of duty, but because it is instinctively demanded by the necessities of our nature, and is a source of pleasurable sensations. We would do well to imitate the English in this respect, with whom the habit of daily exercise has become to a great extent an institution of society. Among the intelligent classes, few will be found who do not recognize and provide for this, as for other wants of nature. The English nobility, in spite of the indulgences which their position and means enable them to enjoy, are a long-lived race; and it is because no class of people in the world spend a larger portion of their time engaged in exercise in the open air. The passion for field-sports is not confined to them, but prevails to an extent almost incredible to us, with whom it is barely respectable.

And they whose avocations do not permit a habit of daily exercise, make up for it in some measure, by annual vacation, when work is abandoned for recreation and physical activity. The trader turns his back upon the counter, the doctor abandons his patients, the lawyer flies from the conflicts of the bar—each and all determined to repair by a month or two of sport or pleasure, the wear and tear of the rest of the year.

The radical fault in our modes of exercise is that they are unaccompanied by agreeable mental impressions. The mind is not diverted from its usual channels while the muscles are in activity, and thus the whole affair becomes the hardest description of work, resulting in fatigue both to body and mind. In order that any mode of exercise should be beneficial to persons of much mental activity, it should have some provision for entertaining the mind; for if this is allowed to be busy as ever, it is not easy to see how it can be profited by the physical exercise, and yet nothing is more common than this sort of practical absurdity. Who does not sometimes meet, out upon his solitary, solemn walk, some thing, pale clergyman, for instance, whose every step and look show that he is meditating on his next Sunday's sermon? And yet the good man flatters himself that he is engaged in a very salutary performance, and goes to his grave, without discovering his fatal mistake. Once observing a friend of mine, who spent a great part of the day in his counting-room, looking very poorly, I made some inquiries respecting his habits of exercise. He replied, "I am in the saddle one or two hours every day, but the ride does me no good, because it does not divert my mind from its customary thots. I know what I need, and I must have it." Accordingly, he went to Scotland, his native land, took a place in the country, engaged in field-sports every day, and within a couple of years found his health completely reestablished. Let your exercise then be taken in cheerful

company, or coupled with a useful errand, or made incidental to some interesting employment. You will soon discern the difference between a walk in the country with no other object than locomotion, and one which contributes something to your collection of plants or minerals, or to the contents of your portfolio.

THE INCREASING CANCER MORTALITY AND THE REMEDY.

D. H. Kress, M. D.

According to a preliminary announcement with reference to the mortality from cancer and other malignant tumors in 1915, as compared with the report of the year 1900, there has been an increase of 26 per cent. The mortality from this disease, the report shows, is greater in city than in country population. The steady increase year by year of deaths from this malady may be observed from the following:

In the year 1900 the death rate was sixty-three per hundred thousand of the total population; in 1914 it was 70.21; in 1909, 73.8; in 1912, 77, and in 1915 it was 81 to every hundred thousand of the population.

In New York City the death rate in 1913 was 82 per hundred thousand of the total population, whereas, for the previous five years the average was 79; in Boston it was 118, as compared with an average for the previous five years of 110; in Pittsburg, 79 per hundred thousand, as compared with 70 for the previous five years; in Baltimore, 105, as compared with 94 for the previous five years; in Chicago, 86, as compared with 81 for the previous five years; in Philadelphia, 95, as compared with 88 for the previous five years; and in St. Louis, 95 per hundred thousand, as compared with an average of 85 for the previous five years.

For cities with a population of ten thousand and over, the average mortality rate was 88 per hundred thousand living, while in rural districts it was but 69.6. Only in Australia is this reversed, the mortality being greater

in rural districts than it is in the cities.

Cancer is not, as many suppose, a hereditary disease. If it was, it would be apt to appear earlier in life; and yet we know it runs in families. The most plausible conclusion to draw from this is that it is probable both parents and offspring lived in such a way as to induce it. Like causes bring about like results in like organisms.

The modern increase in the consumption of butcher's meat is, no doubt one of the leading causes of the prevalence of cancer in modern times.

An Experiment With Mice and Rice

Ehrlich, a famous German investigator, found that when mice were fed on a diet of rice, they could not be inoculated with cancer; and when fed on meat, the implanted cancer tissue developed quickly and caused the death of the animals so fed. He also found that when cancerous mice were put on a purely rice diet, the tumors ceased to grow, and in some cases actually disappeared.

This, no doubt, explains why cancer is more common in the rural districts of Australia than it is in the cities, while in Europe and America it prevails more in cities than in rural districts. The rural population in Australia consumes more meat than city inhabitants.

In Great Britain there are cities where the death rate from cancer is already greater than that of tuberculosis. It is only a question of a few years until this will be the case in America. Dr. Charles Reed, ex-president of the American Medical Association, says: "I am no alarmist, but I cannot shut my eyes to the facts that are forced upon me in my daily experience. That experience teaches me that cancer is increasing in this country literally by leaps and bounds. Tuberculosis causes more deaths than any other one disease. Cancer is now second on the list. In less than ten years, if present tendencies are permitted to continue, their positions in

the death-dealing category will be reversed."

With this much-to-be-dreaded disease so rapidly on the increase and in view of the universal testimony of experts that it is a meat-eaters' disease, pork being the most objectionable of all flesh foods in use, it is not difficult to conclude that the free use of swine's flesh is possibly the chief cause of the tremendous increase in mortality from cancer.

Cancerous growths usually make their appearance at a point that has been subjected to continuous irritation or to some injury. Cancer of the lip, mouth or throat is, for this reason almost wholly found in men. The local irritation produced by the pipe or cigar acts as an exciting cause. Cancer of the breast is confined to women. Cancer of the stomach and liver we find about equally divided between men and women. Possibly a little more general among men because men are usually less careful in diet.

A Hopeless Malady

Cancer is practically a hopeless malady. Death is inevitable in the course of a few months, as a rule. Surgery, so far, has not accomplished brilliant results. The reason why surgery is able to do so little in this disease is, first, the cases do not appeal for help until the disease is well advanced and has become general, and, second, because the needed reforms in diet are not made to make unfavorable the soil for the growth of cancer cells.

To be effective, a cancer should be removed at the earliest possible opportunity. If this is done, and the needed reforms in eating, drinking, etc., are made, there is justifiable hope for permanent relief in most cases.

Diet for Cancer Cases

In order to avoid the recurrence of cancer, it is necessary to practically abandon animal flesh as an article of food. Cheese, butter, sugar and other foods which readily decay or ferment in the alimentary tract and tend to give rise to inflammatory processes in the tissues of the body must be avoided

or used in extreme moderation. Well-baked breads, corn flakes, puffed rice, zwieback, shredded wheat biscuits, and unfermented breads, well-baked and thoroly masticated, are indicated. Well-cooked oat meal, corn meal and the use of legumes are also excellent. Legumes should be eaten moderately. Fresh fruits, as pineapples, grapefruit, oranges, apples, grapes, peaches, etc., should be freely used. Cooked vegetables readily ferment and should, therefore, not be used freely. Raw vegetables, as celery, lettuce, cabbage, carrots, etc., are beneficial, not because of their nutritive value, but because they aid in keeping the alimentary canal clean by preventing putrefaction and fermentation. Ripe olives and olive oil, or the moderate use of nuts, should be substituted for butter and other animal fats. Figs, dates and persimmons may take the place of sugar, if sweets are desired. Salt should be used sparingly. Pepper, mustard, and spices must be given up.

A complete fast for one or even two weeks may, in some cases, be beneficial. A half-glassful of pure distilled or soft water should be taken at intervals of one-half hour. At the end of the fast, subacid fruits may form the exclusive diet for a week, and then well-baked cereals may be added, and later on a more liberal diet may be taken.

The purpose of the fast is not to starve the patient, but to cleanse the tissues and starve the cancer cells or make unfavorable the soil for their cultivation. In my own experience a number of cases have been under observation for years where the adoption of a strict vegetarian dietary prevented the return of cancer after removal by surgery. Surgery, without a change in diet, is a failure in ninety per cent of the cases operated upon; with it, it may prove a success in seventy per cent of the cases.

Better than money, because they earn added money—WAR-SAVINGS STAMPS.

A VINDICATION OF PHRENOLOGY.

By W. Matthew Williams. F. C. S.,
F. R. A. S

At the outset of this "Vindication of Phrenology," it is absolutely necessary that I define very positively what is this Phrenology that I propose to vindicate.

This necessity is created by the gross misunderstanding of the subject that now generally prevails, not only among the vulgar but also, and about to an equal extent, among a shamefully large proportion of the specially learned in the special subjects most intimately connected with it.

A few years ago my friend, the late R. A. Proctor, was lecturing on Astronomy in Saint James' Hall. I had occasion to wait for a friend at the entrance, and found myself in the midst of a small outside congregation who were watching the arrival of those who had the privilege of entrance. Among them were two typical specimens of the London costermonger, one apparently a scholar, the other evidently not.

The scholar read the handbill on the door and when he had completed this exploit the other asked, "What's on?" The scholar replied, "A Lecture on Astronomy." "What's that?" "They've got a bloke inside wot reads 'the stars,'" was the learned costermonger's reply.

The general public and the learned people to whom I have already referred are in a state of mind concerning Phrenology which corresponds with curious fidelity to that of the learned costermonger concerning astronomy. They accept and discuss seriously the prevailing popular notion that the Phrenologist is "a bloke wot reads the head."

So widely diffused is this idea that Phrenology is the art of divining character by head-reading or bump-feeling that many of my readers may have already assumed from my contemptuous treatment of such delusion that I am about to vindicate some modern substitute for the teachings of Gall, Spurzheim, Vimont, Broussais, Combe,

etc., some new phrenology—some system of cerebral physiology and psychological philosophy based on the muscular convulsions of galvanized monkeys.

I beg to state that my Phrenology is the old Phrenology of Gall and his scientific followers, the study of which I commenced more than half a century ago and have continued ever since with ever-increasing conviction of the solid truth of the great natural laws it has revealed, and of its pre-eminence as the highest and most important of all sciences, being the only philosophy of mind that rests upon a strictly inductive basis.

I believe that its general acceptance, its further development and practical application will contribute as much to the moral and social progress of man as the inductive study of the physical sciences has contributed to his physical power and progress; and therefore the best service I can possibly render to my fellow-creatures is to devote the rest of my life to the work of justly reinstating it, of lifting it from the mire into which a combination of bigotry and ignorance, pedantry and quackery, have plunged it—of cleansing it from the foulness due to long contact with these pestiferous agencies, and presenting it pure and undefiled to the contemplation of genuine students of science, in order that they may take up the work of its further evolution.

This Phrenology is simply what its name etymologically indicates—phren, mind; logos, discourse—the Science of the Mind—but it differs fundamentally from the metaphysics and psychology of the schools. Its basis is in the fact that the brain is the organ of the mind.

Phrenology was presented generally to the world by Dr. Gall in the latter part of the eighteenth century, and specially to England by his pupil and coworker, Dr. Spurzheim, in 1815.

While it includes every legitimate means of studying cerebral physiology, its distinctive method, that upon which its most important revelations are founded, is the study of the develop-

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ment of cerebral structure in man and animals generally, and the comparison of this with the evolution of mind.

Incidental to Gall's method of research was a striking physiognomical result. The skull being molded on the brain, its external form presents a certain degree of correspondence with that of the brain itself. In the human head this correspondence is so close that an expert who is acquainted with the general structure of the skull and its inequalities of thickness can, in normal cases determine, within certain limits of approximation, the variations in the development of the cerebral hemisphere by an examination of the skull or even of the living head. When the excessive or deficient development of any particular region of the brain is great, the consequent modification of the form of the head becomes a very prominent physiognomical feature.

This incidental and superficial outcome of Gall's researches has seriously undermined the sublime edifice of which he laid the broad foundations, and so largely raised the super-structure. The superficiality of the mere excrescence attracted superficial minds and created a crowd of vulgar superficial disciples, who have become instructors of an equally superficial set of flippant and pedantic opponents, whose attacks are consequently characterized by profound ignorance of the whole subject which they have presumed to criticize.

Thus Rudolphi, after applying the epithet, says, "Cranioscopy has the skull only as the object of its researches," and "Cranioscopy has made but a small fortune and merits no more confidence than palmistry." In reply to this, Gall says:

"My readers know the intention of this cranioscopy talk; it is amusing to observe the obstinacy with which the majority of my adversaries endeavor to reduce all my discoveries on the anatomy and physiology of the brain to a simple cranioscopy. They display by this either their bad faith or

their total ignorance of the true object of my work."

In further exposure of these disgraceful libellers of Gall and Spurzheim, a residuum of whom is still extant in this country, I copy the following, which are Spurzheim's first words in his introduction to the first elementary treatise published in the English language. He says:

"This system is commonly considered as one according to which it is possible to discover the particular actions of individuals; it is treated as an art of prognostication. Such, however, is not the aim of our inquiries. We never treat of determinate actions. We consider only the faculties man is endowed with, the organic parts by means of which these faculties are manifested and general indications which they present. The object of this new psychological system, therefore, is to examine the structure, the functions and external indications of the nervous system in general and of the brain in particular. Thus does this science contribute to the knowledge of human nature."

I might copy similar protestations from the writings of Combe, Vimont, Broussais, and every other scientific phrenologist, but the above are sufficient—in the meantime—to refute the pretensions of the charlatans who pretend to read the characters of all comers by a mere examination of their heads, ignoring the obvious fact that character is the product of two factors, viz., the organic constitution of the individual and the circumstances in which he exists and has existed, and that in the majority of cases the circumstances have the most powerful influence.

"Nothing will hinder the development of the young more than the prospect of having plenty of money and no necessity to work. Idleness often leads to crime."

"May the vast future not have to lament that you neglected it!"—(Lincoln.) Buy Thrift Stamps and W. S. S.

**COULD DRUGLESS DOCTORS HAVE
SAVED THESE FOUR HUNDRED
THOUSAND LIVES?**

By **Bernarr Macfadden**, in "Physical Culture" for February

Four hundred thousand human souls are said to have past away as a result of the influenza epidemic. The dreadful scourge cost us more than six times the number of lives lost on the battlefields of France. The actual loss of lives in the war was less than 60,000.

Huge sums were spend to add to the comfort and safety of our soldiers.

And rightly so! They deserved everything that money could buy.

But here at home what efforts are we making to protect the lives of our people?

We are in the hands of the practitioners of various schools of healing. Each school follows certain principles. Their methods of treatment differ widely, and even among practitioners of the same school methods vary greatly. Among allopaths, for instance, some will use strong medicines, others will treat diseases without; some believe in the value of dieting, others do not. There may be more uniformity in the homeopathic school of medicine; but when we consider all the varying methods that are employed in the treatment of a serious disease by practitioners of the various schools, we are sorely perplexed.

Human lives are at stake—thousands, yes, millions.

And every individual must decide for himself.

Let us say you reside in the city. You have no previous prejudice as to methods of treatment and you are taken with a sudden illness. In the block in which you live are several practitioners of the art of healing—an allopath, a homeopath, an eclectic, an osteopath, a chiropractor, a naturopath and a Christian Science healer. Now, which one of these practitioners shall you call in your emergency?

You can be excused for your bewilderment in trying to make a decision.

Can the government not render important service in saving lives here at home by separating the sheep from the goats in the healing profession?

All these practitioners cannot be right; some must be wrong. Those who are wrong are murdering people by the wholesale. Is it right and proper that these murders should continue?

Is it not time for us to put aside precedent and prejudice and learn the true principles of the cure of disease?

The allopathic schools of medicine have for generations controlled practically all governmental positions. Is it right that they should have a monopoly of this sort? Have their theories as to the cure of disease been tested in comparison with the various other schools of medicine? If any such test has been made, no publicity has ever been given to it.

The New York "Globe," in a recent issue, calls attention to the claims of the drugless physicians, of which there are several hundred in New York, that thruout the entire influenza epidemic not one of their patients was lost. In other words, these doctors maintain that all their influenza patients recovered.

Is this simply an idle boast, or is it truth?

The very suggestion is appalling, staggering! For if it be truth, we are justified in assuming that if all the victims of influenza had been treated by these methods, this country would be richer by nearly a half million lives.

Think of it! Four hundred thousand people estimated as having died of influenza would be alive and well today!!

Even the suspicion of such a possibility would warrant an expense of millions to learn the truth.

Why not have a government investigating committee composed of non-medical men who would investigate without prejudice the claims of all the various schools of medicine?

Why cannot we have the truth about a matter which concerns us so vitally?

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EDITORIAL

THE CHARACTER BUILDER LEAG.

Last year when a county clerk renewed his subscription to the Character Builder he said: "Character Building is a War necessity." That statement applies with much more force to times of peace when an effort is being made to unite all humanity into one great Brotherhood. Such a condition has been the talk of idealists for a long time, but if the selfishness of the selfish can be overcome, the most important step in establishing the Brotherhood of Man will now be made.

For seventeen years the present editors of the Character Builder have contributed might and mite to help along the cause of truth, justice and humanity. Altho this work was undertaken without one dollar in the treasury it continued to grow until the supporters of the Character Builder have circulated more than \$100,000 worth of character building literature and have given helpful service to many thousands whose lives needed adjusting. There is a growing demand for character building work and in order to make our work more effective

and helpful we are inviting all who are impressed with the importance of this work to join us in our efforts for humanity.

In seventeen years of pioneering many obstacles have been met, but in spite of the world war and the influenza we are more alive today than ever before. There is need for the cooperation of all who are in sympathy with the mission of the Character Builder. A perpetual membership in the Character Builder Leag entitles the holder to half price on a subscription to the Character Builder; reductions on the correspondence courses; and a discount on all service that we offer. The Leag can get its members liberal reductions on books. After the individual has used the membership as long as he desires to he can leave it as a legacy to posterity.

Several years ago the publishers of the Character Builder offered these memberships and 165 members were secured. One of these not long ago renewed his subscription for twenty years thus setting the pace that we must follow for at least twenty years longer. This is not any individual's work, it is an important work for humanity.

A great sacrifice of lives and property has been made the last few years by the most civilized countries of the world to remove the obstacles that made character building difficult anywhere. If the Leag of Nations that is now being formed will be governed by humanitarian principles it will be one of the greatest movements in the history of the world to bring about the BROTHEOOD OF MAN. But in order to develop the efficiency and happiness to which every person is entitled there must be adjustments in the individual lives of all. The work of the Character Builder Leag is to help make the personal and social adjustments that will produce harmony, efficiency and happiness. As it has been helpful to tens of thousands in the past it can be made to give helpful service to millions without enlisting the co-

operation of anybody for more than \$10. Some of our readers have been sufficiently interested in the Character Builder to renew their subscriptions every year for seventeen years. We are desirous of getting as members of the Leag those who will use the helpful service we offer; then we shall feel that we are working on a reciprocity basis. If you think you can get \$10 worth of good out of a perpetual membership, send us that amount and when you are ready to pass on to the next life you can leave this membership as a legacy to somebody else. Nobody is paid any commission for securing these memberships. Every dollar that is paid in is used for humanity's good. Now is your best time to join the Leag.

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SUMMER SCHOOL FOR TEACHERS.

Beginning June 23, 1919 the California Commercial College of Los Angeles will give a course in CHARACTER ANALYSIS, VOCATIONAL GUIDANCE AND APPLIED PSYCHOLOGY. Persons taking this course will be trained in fundamental principles so that if any of them desire later to take a professional course as vocational counselors, business efficiency experts, home visitors or teachers, the work of this summer school will all apply on the professional course.

This work enables the student to judge people at sight and to make the adjustments in life that will result in harmony, efficiency and success. There is no other course offered the teacher that will be as helpful in the study and training of children as this. During the past year a number of teachers have taken our class instruction and have given numerous evidences of appreciation.

The commercial world is leading in applying the principles of practical psychology, and the California Commercial College is in the lead in establishing a DEPARTMENT OF PSY-

CHOLOGY where specialists are prepared for the work. During the past several years several teachers of psychology have taken our course. The majority of our students are kindergarten and public school teachers who see the necessity of using character analysis as a basis in their work with children. The classes are taught by Jr. John T. Miller, who has devoted a lifetime to educational work and has introduced the principles of this practical psychology into the schools of 600 cities and towns of America. If you wish to devote a summer to pleasure and helpful study you must plan to attend the summer school at the California Commercial College, Schools & Colleges Building, 625 So. Hope Street, Los Angeles.

APPLICATION OF CHARACTER ANALYSIS TO SELF-CULTURE.

One of the most important practical results of a proper application of character analysis, is the immense aid which it promises to every reflecting individual in forming a correct estimate of his own character and in rectifying it accordingly. In proportion to the degree of attention which a person has bestowed on any subject, will be the readiness with which he will detect and investigate any change in

SUBSCRIPTIONS.

To Our Readers:

Please note the figures following your address on the Character Builder. If your subscription to the Character Builder expires with this issue, the figures will indicate it: 4-19 meaning 4th month of year 1919. We appreciate your support and hope to have your renewal at once. Many magazines have advanced their subscription price in these days of high cost of living, but the Character Builder remains the same, \$1 per year. Let us hear from you soon.

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625 So. Hope St. Los Angeles, Cal.

its aspect and relations. A thousand interesting phenomena in the natural world may be daily and hourly occurring before the eyes of an individual, and still be overlooked by him; not so much from the want of powers to observe as from ignorance of the existence of objects adapted to the exercise of such powers. His attention has never been drawn especially toward them, and as far as he is concerned, they are as tho they were not. From a cause similar to this it is that the germs of the greatest discoveries have lain dormant for ages; and when at last light has burst forth, men have gaped with astonishment that the truth had not long before forced itself on their notice. This will apply with force, not only to that department of nature which is the subject matter of character analysis, but to the good consequences resulting from a proper attention to the science itself. The penetration of Gall perceived a relationship between numerous facts which, before his time, had escaped attention from their apparently isolated and dissimilar character; or it would be better to say, that tho observed, they were looked upon as the offspring of mere chance, and hence could be regarded in a more philosophical light only by a mind that perceived chance in nothing, but law in everything. But this relationship, once discovered, had the effect of drawing attention to the other facts and other relations until a beautiful system of nature displayed itself, which now in the science of character analysis, commands the deepest admiration of all wise and intelligent minds, in turn, will character analysis in a similar manner draw the attention of men to the phenomena in their own minds; phenomena, a proper understanding of which is often of great importance in the conduct of life, but which have hitherto been neglected for want of some polar star like the Gallian psychology to direct research. This science has drawn aside the veil of metaphysics, revealed in a great measure the hidden arcana of the mind and dis-

played one of the most beautiful and harmonious arrangements ever yet met with in any known province of creation. It is this simplicity in the arrangement of elements of the mind, at once so intelligent and so fascinating that promises to enlist multitudes in the investigation of their mental endowments, who during the reign of metaphysical speculations would never have ventured upon a task THEN so laborious, uncertain and unprofitable. Now, however, the path is clear; at each progressive step, new light and beauty burst upon the delighted inquirer, and he soon becomes familiar with the few simple laws which regulate the endless diversity of human character. He analyzes and sits in judgment upon the workings of his own mind. No matter how complex, or how varied its associations, any emotion may be, it is easily dissected and each of its components referred to its proper origin. In this process they may be made to pass in review before the moral sentiments and intellect—the influence and activity of each duly estimated, and approved or condemned accordingly.

Many individuals no doubt are to be found who possess one or more faculties, either so small by nature or so inactive by circumstances, that their existence is hardly suspected. Occasionally, however, a person of this description may be so situated as to have his dormant faculties momentarily excited; the novel sensation thus suddenly experienced may occasion a little surprise at the time and be then no longer thought of until a second or third recurrence of the same unusual sensation at distant intervals, attracts more attention, and perhaps its cause is referred to some peculiar idiosyncrasy or it is regarded as wholly inexplicable. It is to such persons that character analysis is invaluable, both by directing attention more closely to the unwonted phenomena, and by affording an explanation of them. Thus not only is the individual benefited by the strongest kind

of proof obtained of the truth of the new philosophy.

The following will illustrate the above remarks, which it is hoped will prove useful to persons similarly situated:—

From early childhood the writer has at various times, observed that a well known landscape, or other assemblage of similar objects—as a room with furniture, streets, houses, etc.,—have assumed quite a novel and interesting aspect. The landscape, beautiful in itself, yet grown so familiar as to be regarded nearly with indifference, at times struck the eye with all that sense of charming freshness, which would probable accompany a first view of it. It was presented as a whole; each leading feature stood out from the rest, and every object assumed its proper importance in forming the perspective. The prospect seemed to be as it were turned around and presented at right angles or opposite to its real situation, while the point of observation was also apparently changed. This alteration in the aspect of a landscape, sometimes occurred spontaneously, sometimes easily produced by voluntary effort, and sometimes not. Various fanciful conjectures arose as to what might be the cause of this phenomenon, but no satisfactory solution seemed to offer itself, until the writer, having had his attention drawn to the Gallian psychology, learned from a popular lecturer on this science that his perceptive faculties were deficient. It followed, that if the above phenomenon were owing to an OCCASIONAL activity of these naturally weak faculties, nothing more was requisite than to stimulate into action by the will, in order to reproduce and continue this pleasing sensation in the exercise of vision. The experiment was tried and succeeded; a new mode of mental exercise had been devolpt, and was accompanied by a pleasure perhaps not so intense and certainly analogous to that felt by a blind or deaf person on the sudden removal of his imperfec-

tion. In a walk taken for the sake of enjoying this new kind of mental action, the combination of scene in the natural picture—sky, clouds, fields, houses, etc., were viewed with such an intensity and satisfaction for the space of three hours that a severe headache was the consequence immediately after. The locality of this pain, viz. right over the eyebrows and about the root of the nose coinciding precisely with the position of the organs exercised, viz., form, size, color, and locality.

It may be proper to state further— First, That simultaneously with the vivid exercise of these faculties there was a strong desire to keep on paper all the objects observed. Secondly, That straining the eyes to see distant or faint objects, would appear, from the following circumstance, to affect the brain more powerfully than the eye itself. During a walk the writer took off a pair of nearsighted glasses, and made for ten minutes strong efforts to see well without them. A severe headache over the eyebrows followed, but the eyes were not sensibly affected.

A word in regard to a physiological proof of the Gallian psychology which anyone may put to the test in his own person.

Everyone knows, and has felt that when both mind and body have been at rest for some time, sensation is predominant in no one organ more than the rest; but that after exercise of any single part, sensation becomes predominant in that part. For example—after a very hearty meal, the predominant sensation of the body is in the region of the stomach; after a fatiguing walk, it is in the legs; after long stooping, it is in the muscles of the back, etc. Now the same holds good with respect to the brain. Violent and continued exercise of any one or more organs, will be found to occasion a very augmented sensation, if not absolute headache, in the region of such organs. A man never feels more sensibly **THAT HE HAS A HEAD** than after severe mental labor, even the **pain**

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be not produced; and if due attention be given, the finger can be laid upon the very organs in which sensation is centered—a sense of tension of tightness as tho the brain prest outwardly against the skull. The writer is certainly not alone in experiencing this circumstance; and the knowledge of it is useful, as it shows, perhaps, that for successful study, action must be induced in the brain by an effort of the will, and kept up there by the same means until fatigue is induced and rest becomes necessary.

CONFERENCES ON SEX EDUCATION.

State high-school teachers' conferences on sex education have recently been held, under the joint auspices of the Public Health Service and the Bureau of Education, in Philadelphia, Pa.; New Haven, Conn.; Newark, N. J.; and Washington, D. C. The following resolutions were adopted at the Washington conference, January 9:

Whereas (1) the development of the ideals of physical fitness is essential to the better conservation of national vigor and must include knowledge of the principal facts of sex;

Whereas (2) extensive inquiries show that young people are not receiving sex information from wholesome sources, but for the most part from companions, and the results of this information are generally harmful;

Whereas (3) a knowledge of the principal facts of sex and of right ideals is essential to an intelligent understanding of the fight against venereal diseases;

Whereas (4) a background of accurate knowledge and reverent attitude of mind is essential to a normal interpretation of sex problems;

Be it resolved—

1. That sex education should be included in the high-school programs of the United States, and that in working out the place of sex education in the high school the following principles be recognized:

(1) That sex education be given its normal place in relation to physical education, biology, physiology, hygiene general science and such other subjects in which it has a rational place.

(2) That it is desirable that such essential matters as reproduction in a few typical forms of plants and animals elementary facts concerning ductless glands, including sex glands, the true significance of physiological changes occurring during puberty and adolescence, the main facts concerning the cause, manner of spreading, and possible results of gonorrhoea and syphilis and the fundamental facts concerning heredity be taught during the first year of high school.

(3) That the courses in physical training, biology, physiology, hygiene, or general science thruout the four years of high school and especially during the last three years, should make definite provision for continuing the program.

(4) That as soon as properly prepared teachers are available a course in domestic science for girls in either the junior or senior year be provided, which will include a study of home nursing and sanitation, maternity, and care of the baby.

(5) That as soon as properly prepared teachers are available a corresponding course for junior or senior boys be provided.

II. That the universities, colleges, and normal schools be urged to prepare teachers who will be equipt to present the facts and ideals of sex in their relation to the subjects taught in secondary schools, as previously outlined.

III. That the United States Public Health Service and the United States Bureau of Education be requested to appoint a committee which will (1) cooperate with other organizations for the purpose of making the work in sex education effective, and which will (2) prepare a manual to assist administrative officials and teachers in providing for courses as above suggested.—School Life.

Mind and Body in Relation to Health and Healing

By Dr. C. F. Winbigler, in *Christian Healing*

The mind is dependent on the living brain in order to express itself. There is in this state of existence an interdependence of mind and brain. Anciently it was taught that the seat of the mind was in the blood, in the diaphragm or in the heart. Alcmaeon and Plato taught that we think with the head. Herophilus, the great Alexandrian Anatomist (300 B. C.), was the first to advocate that the mind used the brain thru which to think and act.

Some cults today deny the reality of the body so that it is necessary for us to go back to the physiological and anatomical relation of the brain to the body and the psychological relation of the brain and mind.

Innumerable facts prove that there is a definite and real relation between the mind and the body. We know that physical lesions in body and brain cause mental and nervous troubles and that when these lesions are removed those troubles subside. If a child is born without eyes, or ears, or nose, or mouth or the sense of touch, it is utterly incapable of having any mental experience of the corresponding sensations. The five senses are pathways to the brain areas or centers where the mind interprets and classifies the sensations received. When the mind decides on a course of action, the blood goes to the corresponding muscles preparing them to carry out that action. The sensations show that the mind responds to bodily action and the mental decision leads the body to get ready to carry out the mental volition. Certain foods and drugs have a tendency to produce in the body unfavorable conditions for mental activity. The soporific effects of opiates and indigestible foods will produce those conditions. Strong emotions like grief or sorrow will effect the bodily

processes seriously and sometimes they will produce coma and even death. Discouragement and depression will sometimes produce bodily fatigue and neurasthenia. By removing the causes the effects will cease. The mourning for a friend who is near death's door turns to joy when one learns that the crisis is past and that recovery has commenced. A supposed loss of money produces a deprest and worried state of mind, but, if this turns out to be a favorable and valuable investment, happiness and joy are manifested. The former state of mind depresses the activity of all the vital functions; the latter state of mind stimulates and helps those functions. This intimate relation of mind activity and bodily effects is recognized and understood by all sane thinkers and by all psychologists.

This relation may be further established by the study of mental disease in its relation to the nervous system. If the visual brain center is destroyed, the visual mental experiences of memory, imagination and distinct sense perception will be destroyed. This is also true of hearing and the other sense centers. Disease and accident produce similar results. No mental process in manifestation takes place which is not followed or accompanied by a change in the brain and nervous system. It is also probably true that no change occurs in the nervous system which does not in some way affect the mind.

Psycho-Therapy (Mental Healing)

This term in its complete meaning specifies an effort to heal the sick thru intellectual, moral and spiritual methods.

It is the term that distinguishes the method from the methods of the many cults that have arisen in the last fifty years, which profess to heal the sick. The term psychotherapy is the one

that is generally used by scientific writers and thinkers, so it is a term of distinction and separation. Some cults use some of the principles of psychotherapeutics and deny that they do use them. The facts belie their denials.

We can understand from this view how optimism, cheerfulness and strong, positive affirmations can be used to keep the body in good, healthy condition and how they can assist in its recovery from disease. This last position also leads to the reasonable use of certain auxiliaries in order to quickly control serious and contagious diseases. We can use mental methods but we must not neglect the use of sanitation and reasonable care. For instance when there is a serious case of diphtheria, with the mental help, any effective auxiliary measures ought to be used. Reason and common sense dictate this. If there is pain, a hot water compress will relax the muscles and increase, indirectly thru the mind, the circulation. Nature tends to the normal and sometimes larvated and tactile suggestion will greatly assist in the recovery of the sick. Why shall these auxiliaries not be used? Who say they should not be used? It is criminal sometimes not to use them. It is criminal to let people suffer for days without doing anything for them except sitting around visualizing them as perfect, strong and well and as having no ailment. It is criminal to let people die when their lives can be save.

Mental stress and trouble, physical pain and sickness can be relieved by mental methods and if hygienic measures and reasonable auxiliaries, like heat, light, surgery and other things can assist in the recovery, why in the name of reason should they not be used?

Mental Methods

Mental expectation and anticipation are involved in every form of treatment, whether mental or physical. There is a mental element in the crudest physical treatment and practice for the cure of disease. The Indian Medicine Man with his powwows and

practices, the doctors who have given and those who now give the nastiest, crudest medicines all depend in a measure on the mental element producing an effect. The mental element impresses the mind and thru that the nervous system and vital forces. All physical cures are wrought by the mind thru the vital forces of the body.

It has been proven over and over that certain definite and remarkable results and cures have been wrought by mental treatment and that certain mental troubles have been and can be modified and corrected by correcting abnormal bodily conditions.

Why is the intoxicated man rebellious, impatient and sometimes vicious? The physical reflexes and the inhibition of the higher faculties lead to and permit the manifestation of those mental conditions. Changing the abnormal conditions or the pathological, mental condition will bring a normal manifestation of the man's life. Some men are kind, considerate and lovable when sober but when drunk they are like a vicious beast.

The mental and physical sphere of life afford a good field for the cooperation of the minister and the physician.

Ministers and physicians have their place in this work. The whole personality of the one afflicted is to be considered and helpt. Many people do not realize that their intellectual, moral and spiritual health depends, in a measure, upon the bodily condition, their work, the way in which it is done, the spirit put into it and the satisfaction gotten out of it. Home conditions, friendships, failures or successes all have an influence upon the mental life. Thots, worries, griefs, love affairs, domestic and social relations are all elements entering into the intellectual, moral and spiritual health.

Nervousness is a psychic condition produced frequently by physical causes. The remedy is found in psychic treatment and physical help. Functional organic conditions are usually present in nervous troubles.

Mental treatment, including moral

and spiritual, leads to the cure of functional disorders but frequently fails utterly in severe organic diseases, such as cancer, Bright's disease, valvular heart disease and consumption. It is a recognized fact in psychology and medical practice that functional diseases make up about three-fifths of all the diseases known. Mental treatment is remarkably effective in functional diseases.

One great difficulty in trying to harmonize the teachings of different cults, which treat disease, is that they see only one side of a truth and think that it is the whole truth. Hence the claims made by some of them are preposterous and ridiculous. The cases investigated often have proven to be only a functional disturbance and not the disease claimed by them.

Physicians—especially the hospital physicians—deal with organic conditions mainly and they infer that mental methods may help but do not cure. They tell the truth as they see it. This is also true of other schools of treatment. We must learn the momentous lesson that we cannot judge from one angle of truth the whole truth.

There is some truth in every school and cult and what is needed is to get all the facts, as far as possible, and use sanely all the helps which we can marshal to bring health to the sick, help to the incurable and prevention to the well.

Different methods have been used by different healers in order to establish a normal condition and relation between the mind and the body.

1 Hypnotism has been used by Charcot, Bernheim, Moll, Tuckey and many others. In some cases this method has been effective. It is now accepted as an indisputable fact that suggestion to a patient in a quiescent and relaxed condition is just as effective, and probably more so, because the greatest power comes thru the uniting of two minds in accordance with the law of agreement. (Matt. 18:19.)

Since it is possible to get equally good effects from the use of sug-

gestion in the condition indicated there is therefore no need of hypnotism,

2. Suggestion is a method of carrying idea or ideas into the mind and supplanting, enforcing or supporting ideas that are there. The ideas suggested are those of health, strength, a normal condition, and the possibility of recovery if one is sick. If one desires to keep or recover his health, he can enforce the thot by suggestion. The suggestion awakens new hope, new inspiration, new possibilities and calls into play renewed vitality and activity of the vital forces which maintain or lead to health. Such suggestions, as the above, supplant the idea or ideas of ill-health and sickness, and the mind under a new inspiration and working thru nerves, in every part of the body, brings recovery. The great law utilized may be stated as follows: Every mental impression strives for expression, every mental picture strives for realization.

If creative assertion is used, all of the highest and noblest thots of life, love, prayer, God may be called upon and the highest power will be manifested and sickness can be cured and the whole life regenerated and changed.

3. Sometimes a form of psychoanalysis may have to be resorted to in order to reach and tear loose the leeches of thot, habit and previous shocks which have been buried in the subconscious stratum of the mind. The result of this work will bring knowledge and hope as against ignorance and fear in the patient's life.

This is a form of forst confession which relieves the mind of the constant irritation that lies below the threshold of the conscious manifestation of mind.

4. Sometimes re-education of the whole mental life must be undertaken in order to bring back a normal and healthy condition.

5. There are times when tactile, mechanical, and hygienic suggestion must be employed in order to meet the

demands of the physical side of life.

6. Spiritual Help. The more powerful the appeal to the mind and especially to the emotions, the more remarkable will be the results. The religious feelings are the strongest in man's psychical life. This is acknowledged by all psychologists and by all intelligent religious workers. The religious appeal to the mind will accomplish sometimes the most extraordinary results. Some of the most remarkable cases of healing have resulted from such an appeal. Men capable of making such appeals have produced marvelous effects in human lives.

Ignorance on the part of ministers of the application of Biblical and psychological principles to the kinds of cases referred to, and the unwise attitude of ministers and physicians toward mental therapeutics, has been one great reason for the astounding spread of Christian Science and its imitations. Christian Science and some other cults have utilized and emphasized some of those principles and have realized some remarkable cures. The results following the use of those principles, the hypnotic effect of some of their mystical and unreasonable teachings on the mind of many of their followers, and the insidious and adroit methods of getting into homes and proselyting people away from the churches, would not have occurred, and would not now continue to occur, if ministers and physicians had been and would be on the alert and if they had used and would use these principles definitely and systematically in recovering the people from their ailments.

THE HUMAN JUNK PILE.

As a result of this war and a more intelligent humanity the world has learned new lessons as to the possibility of providing vocational rehabilitation for maimed and crippled soldiers. Following all the other wars in history the crippled were flung upon the human junk pile. Their plight was

deplored, but they were regarded merely as so much wreckage. The penniless, blinded veteran had no recourse save beggary. The soldier who had lost both arms or both legs was dependent upon charity for his livelihood. So recently as in the period following our own Civil war the lot of the crippled and maimed, while regarded as deplorable, was also looked upon as helpless. Blinded soldiers were reduced to standing on the street corners selling newspapers or shoelaces or holding out tin cups for the petty dole of the passerby.

All that has been changed. That reproach to society and offense against patriotism has been extinguished. Britain pioneered the way in this blessed work. The sightless or crippled soldiers, in the care and at the charge of the state, are taught vocations adapted to their remaining physical capacity. As a result they are enabled to achieve the happiness that comes with independence and honorable occupation. In hundreds of cases, indeed, those who in another period would have been flung helpless paupers upon the world's cold mercies, have been put in the way of earning better livings than they enjoyed before the war.

The obligation of the state to those who have suffered in its behalf is indisputable. Why should not society profit by the example set in the vocational rehabilitation of maimed or sightless soldiers? Why should not crippled industrial workers be the beneficiaries of an intelligent and merciful a plan of action? As the soldier suffers in his service to the state so the industrial worker suffers in his service to society. The relations between society and the individual are not one-sided, but reciprocal. If the individual owes certain obligations to society, society as surely owes obligations in return. Crippled industrial workers should be entitled to vocational rehabilitation not as a matter of state benevolence, but as a matter of social justice.—L. A. Express.

An Indictment of Modern Medicine

By Sheldon Leavitt, M. D.

This Indictment of Modern Medicine and Surgery is not returned against individuals or associations, but against methods which, in a practice of more than twenty-five years, have to me shown their inadequacy and well-nigh worthlessness, when pitted against disorders which do not tend (as some do) strongly toward recovery.

I do not expect to force upon the profession immediate adoption of psychic means of cure. My chief hope is to aid in creating a public sentiment which will ultimately demand of those who minister to humanity for physical ailments, under legal and social sanction and protection, that they no longer decline to utilize the higher and more efficient aid of mind and spirit. In doing so they need not renounce the many good things embraced in medicine.

I believe that the application of curative measures is safer in the hands of those who have been trained to recognize the various phases of physical disorder, to know what is their unmodified course, and to understand the laws of physiological action. My hope and prayer for the profession of medicine is that it may come into a broader vision of the influences which determine human health and happiness, and their deft control in accordance with both physical and metaphysical laws.

I am not disgruntled. I seek only human good, and seek it in a spirit of the broadest charity and tolerance. I am deeply in earnest, and shall not cease to urge the cause of human betterment.

Counts

1. Medicine is not and never was an exact science. As an art it has been constructed on an empirical basis of

divergent conclusions and differing formulas.

2. Medicine is pessimistic and materialistic. It is skilled chiefly in diagnosis, and depends almost wholly on mechanical means and measures.

3. Medicine has ever pursued a dog-in-the-manger policy. Its honest practitioners of experience are free to confess its inefficiency; and yet, while accepting nothing that comes to it thru other than regular channels, it seeks to forbid the practice of other than approved methods.

4. It decries mental and spiritual aid, save as it is allowed to enter in an incidental way.

5. It vaunts its liberality and its recent advances, tho these, when examined, are found to be largely problematical and uncertain. To be sure it has adopted the discoveries of a scientist like Pasteur, and has made them serve excellent preventive purposes.

The truth is that few, very few, unqualified advances have been made by physicians who have known much of practice. Laboratory workers without the M. D. degree have taken the lead.

In preventive measures we are far ahead of our predecessors; but in curative results we are not.

6. Realizing its inability to cope with disease, modern medicine has greatly reduced drugging, with its baneful effects, but has installed a more dangerous practice in serum therapy. While the latter does not destroy life, the possibility of far-reaching effects of a harmful nature has not been eliminated. Besides, practitioners have taken it up with their usual enthusiasm and recklessness, tho no adequate provision has been made for public protection.

The history of medicine shows that remedies which have been heralded for their alleged virtues in the hands of

their discoverers, have always failed when used by those less sanguine of their virtues. I mention this fact to show that mental suggestion has always played an important role in the case of new remedies and new methods.

7. In the face of all its failures and vaunted liberality, medicine has refused frankly and openly to admit the value of mental suggestion, and has declined systematically to use it because it did not come into public regard and confidence thru professional channels.

8. In ignoring psychological principles, and especially the principle of mental suggestion, physicians have done vast harm, as they have inconsiderately awakened public apprehension by harrowing details of danger, without giving any assurance of the efficacy of rational protection. Is not this a most reprehensible form of yellow journalism?

9. By raising needless and distinctly harmful fears concerning certain diseases, e. g., appendicitis, **medicine** has given occasion for many errors in diagnosis, much consequent unnecessary suffering and many uncalled-for surgical operations.

10. Medicine is much given to faddism at humanity's expense.

11. So-called sedatives, anodynes, hypnotics, cathartics and febrifuges are used far too freely. The same can be said of general and heart stimulants and tonics.

12. Medicine hurls ridicule at methods which it admits may be able to cure functional diseases, but which it asserts is powerless against organic diseases; and yet medicine itself cannot cure as large a percentage of the former as can psychotherapy, and cannot cure the latter at all with certainty and precision.

13. The regular medical practitioner knows little of psychic means of cure, even in theory, and refuses to believe the clinical evidence continually being adduced.

14. Few practitioners have much faith in medicine, and therefore stand for what they do not believe.

15. Most of the cures under ordinary methods of treatment are psychic cures, and ought to be recognized as such.

16. Ordinary cases of acute disease are not given much assistance by drugs, and cure of them is often greatly hindered by drugs.

17. Nearly all cases of acute illness do better without drugs than with, when the regimen is wisely prescribed, and a healthy mental atmosphere is cast about them.

18. There are not fewer than 100,000 people in Chicago needlessly suffering from mental and physical ailments because of the unwarranted prejudice and self-imposed ignorance of modern medicine.

19. Medical education is elaborated enuf in all branches of study, save the most important branch of all,—the Science and Art of Disease Cure.

20. Experimentation by an unbeliever does not furnish the conditions essential to psychic cure. Let physicians who desire to know what there is in psycho-therapy refer their charity cases to the care of one capable of applying psychic methods, and become convinced. Provision for such tests now exists, and there is no excuse for continued ignorance and unbelief.

Benjamin Franklin gave this advice to a young man: "Keep an exact account for some time, both of your expenses and your income. If you take the pains at first to mention particulars, it will have this good effect; you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might have and may for the future be saved without occasioning any great inconvenience." Put those savings into
W. S. S.

"I'm going to get a divorce. My wife hasn't spoken to me for six months."

"Better be careful. You'll never get another wife like that!"

The League of Nations

By **Reynold E. Blight**

The constitution is an effort to blaze the way thru the wilderness of racial antipathies, national suspicions and jealousies, age-long hatreds and diplomatic intrigue. That the earnest pathfinders may make missteps is not to be wondered at. If, however, we are sure of the sincerity of their purpose and believe that the general direction is toward the sunlit plains of peace and fraternity, we should rather applaud their endeavors than cry at their mistakes or weaknesses.

Let us frankly admit that the proposed plan is open to grave criticism as to procedures and methods, but if we are assured—and are we not?—that this is an earnest endeavor to provide a working basis for international cooperation, shall we not give glad consent to the principle of international co-operation, and hand it to the statesmen of the free peoples, in open conferences, to perfect the machinery whereby the universal desire may be made effective?

Chasm of Difference

Let us remember that the destinies of the nations are not now in the hands of unscrupulous schemers like Tallyrand and Matternich, but are safe in the hearts of men like Lloyd George, Clemenceau and Woodrow Wilson. There is a chasm as wide as eternity between Vienna, 1815, and Versailles, 1919.

At the present time certain definite truths stand out with undoubted clearness.

1. Unless the Peace Conference at Versailles evolves some practical method of international cooperation—something more than a mere treaty or an agreement to keep the peace, readjustment of boundaries and righting of old wrongs—then the great war with its agony and loss is the most

frightful catastrophe the race has known.

London, Paris, Rome went wild with enthusiasm in welcoming President Wilson. The plaudits of the multitudes that thronged the streets were not the tumultuous tribute to a popular idol nor simply a demonstration of friendliness for America; they were a popular acclamation of his avowed mission to Europe—the establishment of a League of Nations.

This is Mr. Wilson's own interpretation. The heart of the race is sick of war, of intrigue, of exploitation, of conquest and national ambitions. The world is clamoring for a league of the great nations to protect them and their children's children from a recurrence of the terrible disaster that has overwhelmed this generation. They know that the only choice is a League of Nations or a century of bloody war. God help the future if Versailles did as did Berlin and Vienna.

Must Take First Step

2. The first step must be taken. First steps are always experimental and are fraught with uncertainty and peril. Magna Charta was a venture upon an uncharted sea and so was the Declaration of Independence.

There is no doubt that the proposed constitution of the league is revolutionary; nay, rather let us say evolutionary. Versailles should be the logical development of Runnymede, Marston Moor and Yorktown.

The logical beginning of the League of Nations is the alliance of the free democratic peoples who have fought and sacrificed for humanity and justice. Unless these nations unite in a common purpose, agreeing on a definite program, making mutual concessions in a spirit of sympathetic confidence, and going forward together, the world federation must ever remain a utopian dream.

In the proposed plan no favorites are played, but all nations composing the league share alike in its responsibilities and its perils, as well as its benefits. We have fought together, agonized together. The blood of all the free peoples mingled on the flaming fields of Flanders. Can we not strike hands now in an oath of eternal friendship and cooperation; or must it be, that while yet the smoke of battle hangs like a pall over blood-soaked plains, the old jealousies and the ancient suspicions must be revived?

British Saved Us

For three terrible years the British navy stood an impregnable wall of defence protecting our shores from invasion by the armies of the autocrat, while we made billions from the sale of war munitions. For three years of hell, beautiful chivalrous France bared her brave heart to the cruel assaults of the barbarian, and in protecting her hearth and home, also safeguarded our women and children with the bodies of her youth, while we stood idly by prating of neutrality, forgetting Lafayette and Rochambeau. Long ere we saw the light dreaming Italy, true to the sacred traditions of Garibaldi and Mazzini had hurled herself into the fray, fighting our battles. And while these heroic nations are yet shuddering from the shock of war, we sit by and peevishly question their good faith, cast doubts upon their honest intentions and when they offer the tokens of mutual love and good will, churlishly fling them back in their faces. May God forgive us!

Of course, we wish that all nations without respect to color, language or creed, could be admitted, but frankness compels us to acknowledge that all nations are not ripe for such privilege. Choatic Russia, unrepentant Germany, unorganized China, altho republican in name, nevertheless are manifestly unready to assume the obligations of membership in a world federation.

Meanwhile, the democratic nations must organize and make beginnings.

America Must Lead

3. America must lead the way. We are not called upon to jeopardize our security or mortgage our future. We are not invited to engage in some Quixotic quest that can lead only to disaster. We are simply asked to give evidence of the faith we have professed and unite with Great Britain, France, Italy and Japan in the most glorious adventure of the ages, an experiment in world-wide democracy, a demonstration of universal brotherhood.

Back of the venture, most certainly, are the navies and economic resources of the Allied nations, but further back is the moral conviction and the awakened consciousness of mankind. President Wilson, with the insight of a seer and the flaming eloquence of a prophet, has articulated the pent-up hopes of the race. Will his people forsake him now when he seeks to realize his vision? If they do, it will be a desertion, not of the man, but of humanity.

We stand at the crossroads. The days of comfortable insularity and provincial aloofness from the world's affairs are over. We may choose the path of the shirker, the selfish seeker after ease and prosperity, and go down after Nineveh, Rome and Venice to oblivion. Or we may choose the hard road of national duty, take our destined place among the nations, assume our share of duties, dangers and work, and win for ourselves undying glory, proving ourselves worthy of the heritage of Washington, Lincoln, Hampden and Milton. The fate of 1000 years rests on our decision.—Los Angeles Express.

Uncle Sam calls for a hundred million volunteers to enlist in his army of Thrift. We must—

War on Waste.

Conduct a Campaign of Economy.

Drive Extravagance Out of Its Trenches.

Go Over the Top in a Great Thrift Offensive.

Buy W. S. S.

Extract from "Memor of Dr. Conolly"

**By Sir James Clark, M. D., F. R. S.,
Physician to Queen Victoria**

In his clinical lectures, and on other occasions, Dr. Conolly was in the habit of pointing out the assistance afforded by phrenology in the diagnosis and treatment of insanity. In his "Indications of Insanity," for instance, when commenting on a case in which the perceptive faculties and physical energy were active, while the reflective faculties had not sufficient controlling power, he expresses his opinion in the following terms:

"This is not the only variety of character of which it may occur to some of my readers, that the phrenological system affords the best apparent explanation. The facts alluded to in the text, many of the phenomena of disease, and the observation of all mankind, seem to me to prove that the first principles of phrenology are founded in nature. On these it is very probable that many fancies and errors may have been built; but now that anatomy and physiology have together penetrated so far into the separateness of the structure and functions of the nerves of the spinal marrow, and even of certain portions of the cerebral mass, I can see nothing which merits the praise of being philosophical, in the real or affected contempt professed by so many anatomists and physiologists, for a science which, however imperfect, has for its object the demonstration that, for other functions the existence of which none can deny, there are further separations and distinctions of hitherto unexplained portions of nervous matter."

At a later period, in one of the Lectures on Mental Disease, which he delivered in the Royal Institution, he gave the following rational view of phrenology:

"Altho the doctrines of phrenology

have met with little favor, and the pretensions of recent professors of occult methods of acting upon the nervous system, have thrown an air of absurdity even over the truths of what is called phrenology, no person not altogether devoid of the power of observation can affect to overlook the general importance of the shape and even of the size of the brain in relation to the development of the mental faculties. It is reasonable to consider each of the large and markt divisions of the brain and each of the convolutions, with their copious supply of grey or vesicular nerve-substance, as possessing distinct offices; and the more or less perfect development of these several masses, and the greater or less nervous energy they possess, as circumstances connected with the varieties of mental character, and with the disordered manifestations of the mind. Each mass, or each subdivision of such mass, may, like each nerve, have a distinct office. Each, however, excited, may only be capable of one kind of manifestation of the excitement. Each when in a healthy state, may be excited simultaneously thruout; and each in disease may be excited irregularly, or too long, or lose the power of being excited altogether."

Again, in the subjoined extract from a letter to the late George Combe, he thus expresses his belief in the value of a regard to the principles of phrenology in the treatment of mental diseases:

"Many and pressing avocations leave me no time just at present to express to you, in a manner at all worthy of the subject, my conviction of the great usefulness of habitual regard to the principles of phrenology, especially in my department of practice, and of the confusion and imperfection of the views which seem to me to be taken, both of sound and unsound mind, by

those who reject the aid of observations confirmed now by vast experience and most of which may be daily verified in asylums for the insane. I am also convinced, that attention to the form of the head, conjoined with that cautious consideration of all other physical circumstances which no prudent phrenologist disregards, will often enable the practitioner to form an accurate prognosis in cases of mental disorder, and to foretell the chances of recovery or amelioration, or helpless and gradual deterioration."

In his work on "Mental Derangement," Dr. Andrew McCombe expresses his opinion on the value of phrenology in the treatment of insanity in still more decided terms. "Ignorance of the philosophy of the human mind," he says, "and of its relations to the brain as its material organ, is one of the greatest obstacles, not only to the present cure of the insane, but to the farther advancement of our medical knowledge of insanity; and till this truth shall be recognized in its fullest force, and the principles of phrenology be adopted as the physiological, and therefore the surest, basis of a mental philosophy we shall look in vain for those ameliorations in the management of the insane which are so imperatively required."

Dr. Combe's work just referred to, independently of phrenological doctrines, may, for its sound sense and the rational principles which it inculcates on insanity, more especially as regards its prevention, be placed fairly beside Conolly's "Indications," as a work that should be carefully read by every student of mental disease.

Sir Henry Holland, altho no phrenologist, admits that "the phrenologists rightly regard it as probable, or even as proved, that there is a certain plurality of parts in the total structure of the brain, corresponding to, and having connection with, the different intellectual and moral faculties. The undoubted natural diversity of these faculties makes this probable, seeing that we must regard a certain organization

as ministering in the present life even to the higher powers of our nature. The partial and varying effects of accident, disease, or other less obvious change in the brain, in producing derangement of the mental functions, furnish more direct evidence, and such as we cannot refuse to admit."

Curvier, again, expresses his opinion in the following equally strong terms: As "certain parts of the brain," he says, "attain, in all classes of animals, a development proportioned to the peculiar properties of these animals, one may hope, by following up these researches, at length to acquire some notion of the particular uses of each part of the brain."

"Phrenology in its present state," as Dr. Conolly remarks, "may be held in small estimation, yet there are not wanting grounds for the belief, that its leading principles rest on truth, and that ultimately its value may receive a general acknowledgement. It seems reasonable, indeed, to expect the brain to be an aggregate of different parts, each subserving the manifestation of a particular mental function. Such a view has assuredly the support of analogy, being quite consistent with our knowledge of the manner in which other organs discharge complicated functions, and it also derives direct support from researches, both recent and old, into the anatomy and physiology of the brain itself."

Professor Turner, in his late description of the convolutions of the human brain, makes the following statements:

"Our knowledge not only of the form, size, and relation of the great subdivisions of the hemisphere, but of the topography of the individual convolution, has been very materially advanced; so much so, indeed, that we can now localize the different gyri, and give to each its appropriate name." And towards the conclusions of his paper, he says further: "The precise morphological investigations of the last few years into the cerebral convolutions have led to the revival in Paris of

discussions, in which the doctrine of Gall and his disciples—that the brain is not one but consists of many organs—has been supported by new arguments, and the opinion has been expressed that the primary convolutions, at least, are both morphologically and physiologically distinct organs.”

Recent discoveries in the research of other men have led them to express similar thoughts, and sometimes in a way which cannot fail to attract the attention both of physiologists and physicians. Dr. Richardson, for example, a gentleman of distinction in scientific inquiry in one of his late lectures on “Experimental and Practical Medicine,” thus gives the reflections, which are suggested to him by the results of his own and other recent investigations.

“It appears to us,” he says “as tho the brain were not made up of portions of the same matter all united into one organism, but as tho it were distinctly mapped out into insular divisions, each well separated from its neighbor, and having its own duties.

“In describing this local independence of nervous function, I refer of course specially to physical facts, not to those metaphysical or I had better have said psychological, arguments which the illustrious Gall instituted in regard to the isolation and development of the organs of the mind.”

These observations, which are founded on inquiries into the anatomy and physiology of the brain, strengthened by recent discoveries in pathology, all point in one direction, and tend to support the opinion of phrenologists that the brain is an aggregate of many different parts, each appropriated to the manifestation of a particular mental faculty. The prediction, therefore, of the late Dr. Andrew Combe, the most sagacious and far-seeing of all British writers on Phrenology, that a possible position of importance awaited it in the future, appears to rest on a surer foundation than has been sometimes imagined:—“If phrenology is true,” says Dr.

Combe, and we know that he firmly believed in its truth, “it furnishes a key, not only to the physiology of the brain and nervous system, but to the philosophy of the mind.

“ETERNAL JUSTICE.

“The man is thought a knave, or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
And Malice, envy, spite, and lies
Shall desecrate his name.
But Truth shall conquer at the last,
For round and round we run;
And ever the Right comes uppermost,
And ever is Justice done.

Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul,
And let the poison flow.
They may shatter to earth the lamp of
clay
That holds the light divine,
But they cannot quench the fire of
thought
By any such deadly wine.
They cannot blot thy spoken words
From the memory of man
By all the poison ever was brewed
Since time its course began.
To-day abhorred, to-morrow adored,
For round and round we run,
And ever the Truth comes uppermost,
And ever is Justice done.

Plod in thy cave, grey anchorite;
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They may call thee wizard, and monk
accursed,
And load thee with dispraise;
Thou wert born five hundred years too
soon
For the comfort of thy days;

THE CHARACTER BUILDER

But not too soon for human kind.
 Time hath reward in store;
 And the demons of our sires become
 The saints that we adore.
 The blind can see, the slave is lord,
 So round and round we run;
 And ever the Wrong is proved to be
 wrong,
 And ever is Justice done.

Keep, Galileo, to thy thought,
 And nerve thy soul to bear;
 They may gloat o'er the senseless
 words they wring

From the pangs of thy despair;
 They may veil their eyes, but they
 cannot hide

The sun's meridian glow;
 The heel of a priest may tread thee
 down

And a tyrant work thee woe;
 But never a truth has been destroyed;
 They may curse it and call it crime;
 Pervert and betray, or slander and slay,
 Its teachers for a time;

But the sunshine aye shall light the
 sky,

As round and round we run;
 And the Truth shall ever come upper-
 most,

And Justice shall be done.

And live there now such men as these—
 Withs thoughts like the great of old?
 Many have died in their misery,

And left their thought untold;
 And many live, and are ranked as mad,

And are placed in the cold world's
 ban
 For sending their bright, far-seeing
 souls

Three centuries in the van.
 They toil in penury and grief,
 Unknown, if not maligned;
 Forlorn, forlorn, hearing the scorn
 Of the meanest of mankind!
 But yet the world goes round and
 round,

And the genial seasons run;
 And ever the Truth comes uppermost,
 And ever is Justice done."

Disliked Absent Treatment—"Even
 the field hospitals close up to the fir-
 ing line in France find time for an
 occasional laugh," writes Malcolm
 Adams, of the Red Cross.

"A party of wounded marines were
 being taken to a base hospital on a
 much over-crowded motor truck. The
 nurse accompanying them became
 anxious about their wounds.

" 'I hope I am not hurting any of
 you,' she said.

" 'Your're hurting me a lot,' replied
 one of the soldiers.

" 'But I am nowhere near you,' ex-
 claimed the nurse indignantly.

" 'That's what's hurting me,' was the
 calm reply."—Washington Star.

Thrift is shorthand for "Waste not,
 want not." Buy W. S. S.

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JOHN H. HARPER,
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Sworn to and subscribed before me this 3rd day of April, 1919.

[SEAL]

F. W. LITTLE,
 Notary Public.