

THE CHARACTER BUILDER

VOL. IV

SEPTEMBER, 1903.

No 5.

A NEW EARTH.

J. A. Edgerton.

I come to preach on the text of love
From the gospel of brotherhood;
To help if I may in finding the way
That leads to the higher good;
To picture the light that is shining bright
On the Future's upturned face;
And to whisper a hope whose breath and
scope
Is as wide as the human race.

It is this: The hour is almost here
When the races shall rise as one
And shall all join hands from the thou-
sand lands
That are kissed by a common sun;
When the cannon's roar shall be heard no
more
And the war flag shall be furled;
When the lily white banner of peace shall
float.
O'er a union of all the world.

For God is weary of war and hate,
And the time has come at last
For the race to wake and the chains to
break
That bind it unto the past;
To list to the Christ that died for men,
And to hearken unto the call
Of the voice of the common divinity
That stirs in the hearts of all.

Across the morn of the century,
In visions I turn my gaze
To the hight's sublime that the race shall
climb
To better and grander days.
As earth whirls on from dawn till dawn
Thru the seasons that are to be,
There is some sweet day that is on its way
When the whole world shall be free.

There are glimpses of glory in Paradise,
But they all are not so bright,
As our dear earth will be, if we
Can open the reign of right;
If we as brothers will love each other
And work as best we can
In the glorious labor of lifting our neigh-
bor
And helping our fellow man.

If you would do noble deeds you must
think pure thoughts.

AN INVITATION TO HELP IN A MUCH NEEDED WORK.

One year ago a number of men and women, who are thoroly interested in the moral, spiritual, social, intellectual and physical welfare of mankind, united their efforts and organized the Human Culture Company. Among the number was W. A. Morton, the editor and proprietor of Zion's Young People. His magazine was very popular among the young, but after the Primary Association began the publication of the Children's Friend and made it the official organ of the association, the field for the other magazine became somewhat limited. As there was no publication in the Rocky Mountain region devoted to health culture, social purity and human nature study, the proprietor of Zion's Young People was prevailed upon to change the magazine to this unoccupied field. It was a new venture, but a year has shown that no mistake was made. During the year since the change was made the magazine has nearly doubled its circulation. We are receiving subscriptions from the various states of the Union, from Canada, Mexico and from foreign countries where the English language is spoken. Altho the company is still in its infancy, it sends out on an average about one thousand pounds of magazines and books every month. The demand is steadily growing. During the past year the company has sent out several thousand books on Human Culture subjects. There is great need of publications of this character. Many homes are supplied with books and magazines on bee culture, agriculture, cattle raising, etc., but they are without literature on the more important subject of Human Culture.

In order to bring our books and magazines within the reach of every home we

have issued them at a remarkably cheap price. It would be impossible to send out a 48-page monthly magazine, such as the Character Builder is, at 50 cents a year, and give agents the liberal commission that ours receive, if it were not that most of the work, except the printing, is done without any cash expense to the company. Any one who is familiar with social conditions will agree with us that there is need everywhere for such a magazine as the Character Builder, and we have been convinced by the experience of the past year that there is a demand as well as a need.

Therefore, we desire to establish an enterprise sufficiently strong to meet the growing demands. The Articles of Incorporation have been drawn up and the Human Culture Company will be immediately incorporated for the sum of ten thousand dollars. This stock is to be divided into one thousand shares at the real or par value of ten dollars per share. Much of the stock is already subscribed for, and not a share has been issued at less than par value. In order to carry on the work more effectively it has been decided to make the following propositions to persons who are interested in the work carried on by the Human Culture Company.

For \$10, one share of stock will be issued. This share will entitle the holder to a copy of the Character Builder for ten years, and for the same period of time the holder of this stock may order books or magazines on Human Culture subjects at a discount of 20 per cent. Such magazines as the Literary Digest, Success, The Pathfinder, Health Culture, Good Health, Human Nature, New Thought, The New Voice, Educational Foundations, the Arena, and all books and magazines on heredity, personal and social Purity, Health Culture, social science, phrenology, physiognomy, and general education may be purchased at these club rates.

No dividend will be paid the holder of such stock, whatever profit may accumulate on the money will be used for increasing the usefulness of the company.

The object of this arrangement is to enlist into the cause of social purity and health culture as great a number as possible. Every person investing ten dollars will receive full value and the success of the company will be secured for twenty years. If this common sense proposition appeals to you, send your ten dollars and a share of stock will be issued.

This is an opportunity of getting the very best literature at club rates and at the same time will help to carry on an educational work for which there is great need. The few who have been engaged in this work are very much encouraged by the results of their efforts, and it is evident that if a thousand are actively interested in the work it must become very effective. We solicit the co-operation of all who are interested in the development of true manhood and womanhood, and who will aid in removing the causes of vice, crime and disease that the more perfect life may be reached.

Address HUMAN CULTURE CO.,

334 South Ninth East.

Salt Lake City, Utah.

THE CHARACTER BUILDER.

Twelve numbers of this magazine have been sent out since its name and the nature of its reading matter were changed. The encouraging letters that have come to us during that time indicate that the intelligent members of the community are very much interested in the vital problems of health-culture, social purity and kindred studies. We are especially desirous of reaching the moulders of public opinion, because when they are once awakened to the needs of the people their influence will result in bringing about a more perfect life.

During the past year we have made no special effort to get the cooperation of school teachers, but we have learned from school officers and teachers that they receive helpful suggestions from the Character Builder. The county superintendent of schools in one of our leading counties recently wrote: "I like

the 'Character Builder' very much. It supplies a want in our common school curriculum which I have felt for years. Success to the 'Character Builder.' One of the foremost kindergarten teachers in our state wrote: "I congratulate you on the appearance of your neat little journal, and wish you every success in your worthy undertaking." A college professor and literary critic wrote: "I read the Character Builder with pleasure." The editor of an educational magazine in Chicago wrote: "I read the last number of the Character Builder and enjoyed it. You are doing a good work." The professor of natural sciences in an Ohio college wrote: "I am very much interested in the Character Builder. It is a fine little paper." One of the leading authors of books on hygiene and sanitary science in America wrote: "A copy of the Character Builder came last week, and I have read it with a great deal of interest. It is a great improvement on the previous issues; the short paragraphs, pointed and pithy, will attract the general reader, much more so than longer articles. I note the wisdom of your selections; every item carries a good moral lesson with it—which is just the thing needed, and especially for the young." The writer of this was a student of Horace Mann at Antioch college.

We have received numerous other letters as encouraging as these, and are convinced that the subjects considered in the Character Builder are of as great interest to teachers as to parents. A copy of this number will be sent to the teachers and members of school boards in this state. We hope to get their cooperation in the work. By a united effort we can do a very effective work in moral and physical education. This magazine has nearly doubled its circulation during the past year, and there is no reason why it should not double its circulation during the next year. We solicit the cooperation of all who are interested in complete education. Those who have carried the enterprise this far have not received a dollar for their time or money; they have, fortunately, regular employment that provides for their phys-

ical needs and are willing to contribute a share of their time to preventive work which is never remunerative as curative work is. Social evils will be overcome mainly by correct education. The developing of the intellect is not sufficient; most of the evil comes into the world thru perverting the feelings and appetites. Horace Mann saw the need of a more effective moral training when he said, fifty years ago: "When I look back to the playmates of my childhood; when I remember the acquaintance which I formed with nine college classes; when I cast my eye over the circles of men with whom professional and public duties made me conversant, I find amongst all these examples, that for one man who has been ruined for want of intellect or attainment, hundreds have perished for want of morals. And yet, with this disproportion between the cause of human ruin, we go on, bestowing at least a hundred times more care and pain and cost in the education of the intellect than in the cultivation of the moral sentiments and in the establishment of moral principles. From year to year we pursue the same course of navigation, with all these treasure-laden vessels going down to destruction around us and before us, when, if the ocean in which they are sunk were not fathomless and bottomless, the wrecks, ere this would have filled it solid to the surface." In many respects conditions have not materially changed since that time. They will change when we change them. The remedy is largely in our own hands. Shall we work together for the removal of the causes of social evils and for the development of a more perfect manhood and womanhood in the boys and girls who are entrusted to us?

We need rich blood in our bodies in order to obtain and maintain good health. To obtain rich blood we must not put anything into our stomach which may not be transformed by the mysterious process of digestion into good blood. Use your brains to help the work of your stomach.

EDUCATIONAL NOTES.

UTAH TEACHERS' ASSOCIATION

The sessions of the next meeting of the Utah Teachers' association will be held in Salt Lake City on Oct. 6, 7 and 8. Hon. Henry Pattengill, ex-superintendent of public instruction for the state of Michigan, will deliver a series of six lectures. Some of these lectures are of special interest to the public. Mr. Pattengill is one of the foremost educators in America. Col. Francis Parker said of him: "He is an admirable conductor. Full of enthusiasm and common sense. I regard him as an excellent institute instructor and a fine lecturer."

Supt. D. H. Christensen, president of the association, and his associates are desirous of seeing as many teachers, school officers and parents as possible in attendance. During the convention special meetings of the following sections will be held: Kindergarten, primary, grammar grade, high school and college, superintendents, school board, arts and crafts, parents, music and elocution, and physical culture. There will be something of interest for all, and by a united effort of parents, teachers and school boards the work in behalf of the young people may be made more effective. We invite all to come and help make this the most successful meeting in the history of the association.

NATIONAL EDUCATIONAL ASSOCIATION.

The forty-second annual meeting of the N. E. A. convened in Boston from July 6-10. There was the largest attendance in the history of the association. The registered attendance reached 36,000.

The officers for the coming year are: Dr. John W. Cook of the Northern Illinois State Normal school, president; McHenry Rhodes of Kentucky, treas-

urer; President Chas. W. Elliott of Massachusetts, President Edwin A. Alderman of Louisiana, J. W. Searson of Nebraska, W. L. Prather of Texas, George B. Cook of Arkansas, Dr. Henry R. Sanford of New York, Geo. M. Smith of South Dakota, H. Brewster Willis of New Jersey, Jas. A. Dyer of Ohio, Delos Fall of Michigan and Ellor E. Carlisle of Massachusetts, vice presidents.

PHILIPPINE EDUCATION.

To educate the Filipinos, without using to the full their language and their literature, the thousandfold stimuli of their environment, their racial temperament and ideals, their past history and natural ambitions for the future, is to stunt them in body, mind and soul. We have let loose upon them the soldier, the trader, the school teacher and the missionary—and we talk about education! The brain-cure we are treating them to at the hands of our teachers is worse than the "water-cure" our soldiers gave them.—Pedagogical Seminary.

USING SCHOOLHOUSES MORE.

In the big cities people are waking up to the fact that much more use might be got out of the schoolhouse than there has been in the past. On the average the schools are open only six hours a day for 180 days in the year, or 1,080 hours in all. In New York City Superintendent Maxwell reports that the city's school property represents over \$56,000,000; and when this is idle it means a great loss to the public.

Recently the schools have been utilized for broader social purposes. First came night schools, and then vacation schools, and now the program in New York contemplates the use of the buildings as meeting places for boys' and girls' clubs, women's organizations, etc., and even on Sunday nights for free con-

certs and lectures. The shower baths that were experimentally put into some of the New York schools filled such an obvious want that their number is being greatly increased, and they are to be thrown open to the public on Sunday mornings this year. In other words ways are being sought to take advantage of the school foundation for the benefit of the parents as well as the children. The additional expense is small, and the possible good great.

FOOTBALL CONDEMNED.

The football wars for 1902 are ended and the vital statisticians have counted the cost. There have been a dozen or more killed, and nearly 100 injured. There are hundreds of young men at our colleges who can be spared, if their parents and their professors and the endowers of educational institutions wish such "athletics," such "ethics," and such "educational" ideals. There are three results of this sort of education which are far worse than all these things; the degradation of educational institutions and ideals by concealed professionalism and the use of "teams" to attract students; second, the harm to the character of the students by the gambling and debauchery; third, the aping of this silliness and immorality by every boy, little and big, of the country. We are training up a race of—not footballers—but of men with football ethics.—*American Medicine.*

THE TRUE AIM IN EDUCATION.

Elbert Hubbard in The Philistine.

The object of all education should be to increase the usefulness of man—usefulness to himself and to others. Every human being should be taught that his first duty is to take care of himself, and that to be self-respecting he must be self-supporting. To live on the labor of others, either by force which enslaves, or by cunning which robs, or by borrowing or begging, is wholly dishonorable. Every man should be taught some useful

art. His hands should be educated as well as his head. He should be taught to deal with things as they are—with life as it is. This would give a feeling of independence, which is the firmest foundation of honor, of character. Every man knowing that he is useful thinks well of himself.

In all schools children should be taught to work in wood and iron, to understand the construction and use of machinery, to become acquainted with the great forces that man is using to do his work.

In this way boys and girls would learn their aptitudes—would ascertain what they were fitted for—what they could do. It would not be a guess, or an experiment, but a demonstration. Education should increase a boy's chances for getting a living. The real good of it is to get food and roof and raiment, opportunity to develop the mind and the body and live a full and ample life.

The more real education, the less crime—and the more homes, the fewer prisons. The fear of punishment may deter some, the fear of exposure others; but there is no real reforming power in fear or punishment. Men cannot be tortured into greatness, into godness. All this, as I said before, has been thoroughly tried. The idea that punishment was the only relief, found its limit, in the old doctrine of eternal pain; but the believers in that dogma stated distinctly that the victims never would be, and never could be, reformed.

I am satisfied that the discipline of the average prison hardens and degrades. It is for the most part a perpetual exhibition of arbitrary power. There is really no appeal. The cries of the convict are not heard beyond the walls. The protests die in cells, and the poor prisoner feels that the last tie between him and his fellowmen has been broken. He is kept in ignorance of the outer world. The prison is a cemetery, and his cell is a grave.

In many of the penitentiaries there are instruments of torture, and now and then a convict is murdered. Inspec-

tions and investigations go for naught because the testimony of a convict goes for naught. He is generally prevented by fear from telling his wrongs; but if he speaks, he is not believed—he is regarded as less than a human being, and so the imprisoned remain without remedy. When the visitors are gone, the convict who has spoken is prevented from speaking again.

Every manly feeling, effort toward real reformation is trampled under foot, so that when the convict's time is out there is little left on which to build. He has been humiliated to the last degree, and his spirit has so long been bent by authority and fear that even the desire to stand erect has almost faded from his mind. The keepers feel that they are safe, because no matter what they do, the convict when released will not tell the story of his wrongs, for if he conceals his shame, he must also hide their guilt.

Every penitentiary should be a real reformatory. That should be the principal object for the establishment of the prison. The men in charge should be of the kindest and noblest. They should be filled with divine enthusiasm for humanity, and every means should be taken to convince the prisoner that his good is sought—that nothing is done for revenge—nothing for a display of power, and nothing for the gratification of malice. He should feel that the warden is his unselfish friend. When a convict is charged with a violation of the rules—with insubordination, or with any offense, there should be an investigation in due and proper form, giving the convict an opportunity to be heard. He should not be for one moment the victim of irresponsible power. He would then feel that he had some rights, and that some little of the human remained in him still. They should be taught things of value—instructed by competent men. Pains should be taken, not to punish, not to degrade, but to benefit and ennoble.

We know, if we know anything, that men in the penitentiaries are not altogether bad, and that many out are not

altogether good; and we feel that in the brain and heart of all, there are the seeds of good and bad. We know, too, that the best are liable to fall, and it may be that the worst, under certain conditions, may be capable of grand and heroic deeds. Of one thing we may be assured, and that is, that criminals will never be reformed by being robbed, humiliated and degraded.

All the penalties, all the punishments, are inflicted under a belief that man can do right under all circumstances—that his conduct is absolutely under his control, and that his will is a pilot that can, in spite of winds and tides, reach any port desired. All this is, in my judgment, a mistake. It is a denial of the integrity of nature. It is based upon the supernatural and miraculous, and as long as this mistake remains the cornerstone of criminal jurisprudence, reformation will be impossible.

We must take into consideration the nature of man—the facts of mind—the power of temptation—the limitations of the intellect—the force of habit—the result of heredity—the power of passion—the domination of want—the diseases of the brain—the tyranny of appetite—the cruelty of conditions—the results of association—the effects of poverty and wealth, of helplessness and power.

Until these subtle things are understood—until we know that man, in spite of all, can certainly pursue the highway of the right, society should not impoverish and degrade, should not chain and kill those who, after all, may be the helpless victims of unknown causes that are deaf and blind.

We know something of ourselves—of the average man—of his thoughts, passions, fears and aspirations—something of his sorrows and his joys, his weakness, his liability to fall—something of what he resists—the struggles, the victories and the failures of his life. We know something of the tides and currents of the mysterious sea—something of the circuits of the wayward winds—but we do not know where the wild storms are born that wreck and rend. Neither do

we know in what strange place the mists and clouds are formed that darken all the heaven of the mind, nor from whence comes the tempest of the brain in which the will to do, sudden as the lightning's flash, seizes and holds the man until the dreadful deed is done that leaves a curse upon the soul.

We do not know. Our ignorance should make us hesitate. Our weakness should make us merciful.

Sympathy is the first attribute of love as well as its last. And I am not sure but that sympathy is love's own self, vitalized mayhap by some divine actinic ray. Only a thorn-crowned, bleeding Christ could have won the adoration of a world. Only the souls who have suffered are well loved. Thus does Golgotha find its recompense.

Hark and take courage, ye who are in bonds! Gracious spirits, seen and unseen, will minister to ye now, where otherwise they would have passed without a sigh!

The London education board has made provision for 300 free scholarships in housework. The girls, who must be between 18 and 30, will have a year's instruction in cookery, laundry work, dressmaking and general housewifery.

A shower bath has been successfully introduced into one of the public schools of New York City. Its capacity is sufficient to bathe 150 to 300 boys daily. Fifteen minutes are allowed for the bath, including the time required for dressing and undressing.

Social Progress.

CLEAN ADVERTISING.

"The Path-Finder accepts no advertisements of liquors, drugs, tobacco, meats, patent medicines or doctors, and now we propose to add to this list all kinds of healers, psychomitrists, life-readers, palmists, astrologers, hypnotists, etc."

The above was copied from the Path-

Finder. We commend it to the careful consideration of those who are bitterly opposed to the above mentioned and denounce them every time an opportunity presents itself and then advertise them for the money there is in it. Papers and magazines conducted as the official press of religious denominations are often less careful concerning the advertisements they accept than are people who do not claim any religious convictions.

CIVIC IMPROVEMENT.

Carlisle, Pa., has a flourishing civic club of 240 members, whose purpose it is to better the town in every possible way. The first work was to secure cleaner streets. Receptacles for waste paper, etc., were put up at convenient points and the people were appealed to not to throw refuse into the street. An anti-spitting ordinance has now been secured.

The children of the place have been enlisted. About 130 artistic and educational pictures have been presented by the club to be hung in the school rooms, flower seeds have been distributed to pupils, and premiums offered on the best fruit and shade trees planted by them.—Pathfinder.

CONABLE'S COLONY.

Edgar Wallace Conable, the editor of the Path-Finder, has organized a company capitalized at \$300,000,000. This company has bought 8,000 acres of the choicest timber and fruit-growing land in the United States. It is the intention of the company to construct all kinds of technical schools in the mechanical and higher arts, factories, mills, farms, etc.

Among the requirements and restrictions that will be foremost in this colony will be the entire abstinence of meats in any form, and of alcoholic stimulants and tobacco.

A MODEL TOWN.

The Sugar City Townsite company has been incorporated, with a capital

stock of \$50,000. The company has purchased 320 acres of valuable land between Rexburg and St. Anthony, Ida. Joseph F. Smith is president of the company and T. R. Cutler, vice president and general manager.

An interesting feature of this company is the prohibition clause in its articles of incorporation. We quote the article here:

The secretary of war has issued an order forbidding in the army the cruel fashion of docking horses' tails.

Congressman Baker of Brooklyn has refused to accept a pass sent to him by the Baltimore & Ohio railroad officials, and has written a letter of scathing rebuke to the company, condemning the custom of giving passes to public officials and denouncing it as a round-about method of bribery.

ble effort to put into practice its common sense principles in your own community.

The Republic of Plato, Book 3, translated by Alexander Kerr, professor of Greek in the University of Wisconsin, 66 pages. Price 15c. Chas. H. Kerr & Co., Chicago.

It is well known to students of social science that Plato was the first to make a systematic study of sociology. Although the plan he offered was crude and impracticable he made many suggestions that were helpful to later students. We are indebted to Plato and other Greek philosophers for many of our ideas, and the Republic is of special interest at this time when there is such a general interest in social problems.

The Root of All Kinds of Evil, by Rev. Stewart Sheldon, 30 pp. Price 10 cents. Chas. H. Kerr & Co., 56 Fifth Ave., Chicago.

In this booklet the author shows in a convincing manner the evils that come to society by making the desire for money the foremost ambition of life. The booklet is well worth reading.

Books Received.

The Children's Health, by Florence Hull Winterburn, 280 pages, price \$1.25. The Baker & Taylor Co., New York.

A practical book on a practical subject by a practical teacher. By following the suggestions contained in this book disease might be greatly reduced and boys and girls would develop strong and healthy bodies. The chapters are: The Health Demanded in Modern Life. The Child and His Atmosphere. Educating the Nerves. Nature's Sweet Restorer. Nutriment and Growth. The Relation of Grace to Health. Vocal Expression. Culture of the Emotions. Defective Children. Recreation and Social Life.

This book is the third in Mrs. Winterburn's series "The Parent's Library."

The Third Annual Pamphlet of the Co-operative Association of America, price 10c. The Co-operative Press, Lewiston, Maine.

This booklet contains an interesting description of the above association as it is now organized and gives a brief history of the enterprise from its beginning. It is of interest and profit to all who are interested in co-operation and a better social condition than now prevails. Send ten cents for a copy, read it and make every possi-

THE FAD OF HOME WORK.

I saw a boy, a little boy,
But ten (or scarcely more),
Come staggering home beneath a weight
Of text-books that he bore.
In school from nine to three he tolled,
From seven to nine with tears
He fagged at "home work" sleepily—
This boy of tender years.

"What do you learn, O little boy?"
He answered dolefully:
"Why, history, word analysis,
Advanced geography;
Mythology and language,
And art and music—well,
And physics and arithmetic—
Of course we read and spell."

"When do you play, O little boy,
Of years and text-books ten?"
"Bout half an hour, because I've got
To do my 'home work' then."
His head was large, his face was pale;
I wonder how the nation
(Whose hope he was) could ever use
This slave of education!

—Ella M. Sexton, in the Examiner.

"Let me row," said the pretty girl.
"But I would rather row," said he.
"Well, don't lets have a row."
"To avoid a row, suppose we row together.
Then we can both row and have no row."—New York Times.

SUGGESTIONS ON HOME MAKING.

Edited by Mrs. M. K. Miller,
Instructor in Domestic Arts, L. D. S. University.

PURITY AND MOTHERS' MEETINGS.

(By Mrs. Mina Mann.)

When I was first asked to write upon this subject, it seemed to me to be a compound subject, and that each part must be treated separately, distinct from the other. But the more I have studied it the more I see how closely united are the two, purity and mothers' meetings. Few realize the vice, sensuality, immorality, that exists in our land today. On every hand, in every city, town, village, yea, in every school district, human harpies lie in wait to instruct your boy and your girl in all the foul mysteries of moral pollution.

With what heart-throbs of joy, in spite of the pain, does the mother bring into the world her boy—her boy, bone of her bone, blood of her blood, flesh of her flesh—hers to train, hers to care for, above all, hers to love. She watches over him in all his childish ailments, soothes him in his restless moments, listens, later, to all his childish griefs and pains, ever ready to give sympathy and help. Into mother's ear are poured all his rights and wrongs. But by and by, his little mind expands and he sees the world teeming with life all around him, his little soul is stirred to know why and how and from where comes this mysterious thing that animates nature, and which we call life. Then, never doubting but that mother can make everything plain—for does not mother know everything—and with divine innocence in his heart, he asks mother where all the wee baby animals came from, or baby sister, whom he worships with his whole being. Ah! mother, your opportunity has come to teach him the divine truth as it is in God's Word, to teach him that his body is the temple of the Holy Ghost; to teach him how sacred the charge is that has been given him, to keep that temple clean and holy; to teach him that all

life is from God; that all God's works and ways and operations are pure and holy; to teach him that to everything that has life God has imparted the power to give life to others of its kind, but in and thru it all God is working; to teach him that while our whole body is the temple or dwelling-place of God, in a special manner are those organs holy and sacred from whence comes life.

But, alas! how many mothers miss this golden opportunity of life to teach their boy—and their girl—to be pure. They are answered in an evasive way or told an untruth outright, perhaps the first that that mother ever told her child. For a short time he is satisfied, for he believes in mother. Woe unto thee, O mother, when he learns the truth, as he surely will sooner or later, and knows you have told him a falsehood! No more unreserved trust and confidence in mother. You have sown seed from which you may reap a bitter harvest in the years to come.

But your boy goes on till he reaches the age when you decide that his education in books must commence, and you get him ready for his first day at school. And how sad your heart is as you realize that your baby has gone and in his place will come a wide-awake schoolboy, with varied interests and many friends, and you no longer all his world! And so you kiss him good-by on that first morning, and the lips he raises to you have never been polluted with an unclean word, and the little mind, lying behind those clear eyes that look straight into yours, has never held a secret you have not shared. The days slip by, and ere a term of school has passed you realize a change has taken place. He can no longer look you straight in the eye. He does not care for mother's society as of yore. If he wants to ask questions now, it isn't to you he goes, but to some schoolmate

You deceived him once, you know, and you might again. By your manner you have given him the impression that there are things boys should not talk over before their mothers. But he finds plenty of teachers outside his home. The foul seed has been sown, what shall the harvest be?

That which you might have taught him and been all purity and innocence and love, has been taught him is all impurity, pollution and corruption. The truth has been changed into an impure channel, and your once pure boy has had seed dropped into his mind that will germinate and grow with his growth, and nothing but the grace of God and a determined effort can ever uproot it, and even that can never make virgin soil again. The scar will always remain.

All that has previously been said in regard to the boy applies with equal force to the girl. The same process works there and the result is the same.

The souls and bodies of hundreds and thousands of our youth today are being destroyed by secret vice. If you think this an exaggeration, ask any reputable physician. Licensed houses of prostitution are on every hand, taking our girls and boys on the swift and sure road to eternal ruin. Do you say this is plain talk? God knows I have tried to make it so. Too long have we hidden behind a mask of false modesty. It is time we aroused ourselves and realized that while we have been afraid to touch this subject the evil one has not been. I have heard so many mothers say, "O, I could never talk of these things to my children." Would you rather they learned them from impure sources?

But where lies the remedy for all this evil?—I say, it lies just where the remedy for every other evil in this world lies—in education; not the education gained in school, but education on the side of purity and God's Word. Let us send our boys and girls out from the home with a right and pure conception of all that has been made impure and wrong. When a child is old enough to question, it is old enough to be answered truthfully. But many mothers do

not know just how to meet these questions. They themselves have been educated on wrong lines and here is where the education must commence—with the mother. So we have the other side of the subject—mothers' meetings, where mothers can meet to study and discuss these things and learn one of another. Study child culture. You will find it of greater interest than the latest novel, and vastly more beneficial. Thus we mothers can receive an education. Educate, educate, educate. Educate our girl to demand the same purity of life in her lover that he would demand in her. Educate our boy to keep himself just as pure as he wishes his future wife to keep herself. Educate him to believe that the seventh commandment applies to boys and men with just the same force that it does to girls and women, and that "they which do such things shall not inherit the kingdom of God."

"Where ignorance is bliss it is folly to be wise," but no bliss can come thru an ignorance of our bodies and the functions of its organs. "Know thyself." True, some keep pure—and it is almost a miracle—who have never been educated on these lines. Some men can take an occasional glass of liquor all their lives and not become drunkards. But do you want your boy to try it? I do not want mine. How many a broken down woman, physically, has exclaimed, "O, if I had only known more about my own body and its care!" How many boys and young men have become morally polluted—yea, even physically—because they knew not the sacredness of the body God has given them. Too long have they heard, "Oh, a young man must sow his wild oats." If he sows wild oats what think you he will reap? "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

What mother could allow a harlot to come to her house and associate with her daughter? And yet, it is a sad fact that many mothers will allow her companion in crime to come into her home,

and by her treatment of him, say that she doesn't think his "little indiscretions" are so very bad.

The sins of Sodom and Gomorrah are in our midst today. Shall we always keep silent? Forty-six thousand of our girls are going every year into a life of shame and that means many times that number of our boys also living a life of shame. I have just read Mrs. Carlton Edholm's book "Traffic in Girls," and I advise every mother in the Union to get it and read it, and then decide whether her boy or girl is safe, and whether this agitation is useless and uncalled for.

Do not be afraid of the word purity. "Blessed are the pure in heart for they shall see God." Purity of life depends upon purity of thought. Teach our boys and girls this truth. Teach them to fill their minds with thoughts that are pure, ennobling, and elevating. Watch carefully what they read.

"Finally, . . . Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Pacific Health Journal.

FRUITS AS FOOD AND MEDICINE.

Fruits are too much neglected in our bill of daily fare. While fruits alone would not long sustain life, yet in moderation with other foods they serve many useful purposes and aid greatly in maintaining good health. The Christian Work says:

"Fruit stimulates and improves appetite and digestion, relieves thirst and introduces water into the system, acts as a laxative or astringent, stimulates the kidneys and supplies the organic salts necessary to proper nutriment.

"If the medical uses of fruit were understood and care taken to use the appropriate kinds much less medical treatment would be needed.

"Among the laxatives are figs, prunes,

dates, nectarines, oranges and mulberries.

"The astringents are blackberries, blueberries, raspberries, pomegranates, quinces, pears, wild cherries, cranberries and medlars.

"The kinds used for diuretics are grapes, black currants, peaches, whortleberries and prickly pears.

"The refrigerants are red and white currants, gooseberries, lemons, limes and apples.

"Apples are useful as a stomach sedative and will relieve nausea and even seasickness.

"Grapes and raisins are nutritive and demulcent, making them excellent for the sick room.

"It is sometimes difficult to keep raisins, figs and dates away from the inquisitive little ants and roaches, but this is easily accomplished by putting them in paper bags that have been well brushed over with strong borax water and dried before the fruit is put in. The little pests do not like the borax and will not gnaw through the sack when thus prepared.

"A fig split open makes a good poultice for a boil. It is especially useful for gumboil. A split raisin is also good.

"Lemons are very useful in health or sickness. Hot lemonade is one of the best remedies for an incipient cold. It is also excellent in case of biliousness. For malaria the 'Roman cure' is prepared by cutting the rind and pulp into a pint of water, then boiling until there is only a half pint. One teaspoonful is taken before each meal.

"Lemon syrup made by baking a lemon twenty minutes and then squeezing the juice upon half a cupful of sugar is excellent for hoarseness and to break up a cold."—North Dakota Farmer.

HOME AND MOTHER.

"The Little Child's idea of bliss
Finds utterance eloquent in this
My home is where my mother is."

A clean life is the only kind worth living.

Publisher's Page.

The CHARACTER BUILDER

A Monthly Magazine Devoted to Health, Human Nature and Personal Purity.

Published by the Human Culture Publishing Co., Salt Lake City, Utah.

JOHN T. MILLER..... Editor
 N. Y. SCHOF.ELD } Associate Editors
 W. A. MORTON }
 WILLARD P. FUNK..... Business Manager

50 CENTS A YEAR IN ADVANCE.

Entered November 29, 1902, at Salt Lake City Utah, as second-class matter, under act of Congress of March 3, 1879.

WANTED.

An active agent in every city, town and village to work for the Character Builder. We pay a liberal cash commission. Those who desire for their commission the best books and magazines on self-culture, may send us 50 cents for every subscription and receive the following:

For two subscriptions,
 Human Nature, one year, 50c.

For three subscriptions,
 The Pioneer Route Map, price \$1.00.

For four subscriptions any one of these:
 Pathfinder, weekly, \$1.00; Motherhood, \$1.00; Health, \$1.00; Human Culture, \$1.00; Health Culture, \$1.00.

For five subscriptions, either True Manhood, \$1.00; For Girls, \$1.00.

For seven new subscriptions, Maeser's School and Fireside, cloth.

For eight new subscriptions, a copy of Riddell's Human Nature Explained.

For ten, Riddell's Child of Light, \$2.00, or Maeser's School and Fireside, m-
 rocco.

For fourteen subscriptions, the Literary Digest, one year, \$3.00.

We will make you liberal rates on any other Human Culture books you desire.

We call attention to the liberal offer made elsewhere in this number, whereby interested persons may become stockholders in the Human Culture company and can aid materially in the campaign

for social purity and health culture. The work is free from partisan and denominational influence, but appeals to the progressive members of every denomination and party. The work is for the advancement of universal truths that underly the development of mind and body and point out the true relationship of the individual to his fellow beings. People may differ in their theological and political views, but all agree that in order to make the most of life, health and a high moral aim are essential. If one who makes two blades of grass grow where one grew, is a public benefactor, how much more of a benefactor is one who furnishes favorable environment for the growth of immortal human beings? The vice, crime and disease existing everywhere are evidence that prenatal and postnatal conditions are yet far from ideal. Remarkable progress has been made in the development of the lower animals and of vegetation because they have a commercial value and there is now a great awakening among the thinking class of humanity in favor of a higher physical and moral development of their own race.

The aim of the Human Culture company is to supply books and magazines that will aid in living a more perfect life physically, socially, mentally, morally and spiritually. The outlook for the work is most encouraging. We are not inviting others to join us because the work is a failure, but in order to reach a greater number and to make the work more effective. We have received very encouraging replies from persons who have been invited to join. The work was begun a year ago by the effort of ten, the prospects are that this number will be greatly increased before another year passes.

—○—

Study your mental and physical powers and then devote your life to the work in which you can best serve humanity.

Human Nature Department

EDITED BY N. Y. SCHOFIELD, F. A. I. P.

PHRENOLOGY, THE TRUE SCIENCE OF MIND AND A SCIENTIFIC BASIS OF EDUCATION.

(By John T. Miller.)

(Continued from August number.)

For a long time orthodox institutions of learning have excluded phrenology, thinking it unworthy of their attention. As a result college and university graduates are ignorant of its merits. If one will read the best books on phrenology he may go to nature and demonstrate for himself the correctness of its deductions. The unfavorable attitude of scientists toward phrenology is the more remarkable when one discovers that the latest physiological researches are in harmony with it.

There has been the most bitter opposition to phrenology throughout civilization from the time the first discoverers announced their principles, but it has lived thru the opposition and is rapidly being accorded its true position among the sciences.

When phrenology was brought to America in the first half of the nineteenth century the students of Amherst college debated the question, "Is Phrenology a Science?" Henry Ward Beecher was then a student at the college. He was chosen for the negative side as it was thought his ready wit and oratory would demolish phrenology. Mr. Beecher thought campus jokes would not be suitable for such an occasion, so he sent to Boston for the works of Spurzheim and other phrenologists in order to receive an intelligent knowledge of the subject. He found the study of such importance that he had the debate postponed for three weeks in order to make a more careful investigation of the science. When the time came for the debate Mr. Beecher deliv-

ered one of the strongest speeches of his life, on the affirmative side of the question, altho he had been chosen to champion the negative. He was a hearty supporter of phrenology after that occasion and attributed much of his success in life to that science. In his forty-eight sermons (Vol. 1, page 303), Mr. Beecher says: "All my life long I have been in the habit of using phrenology as that which solves the practical phenomena of life. Not that I regard the system as a complete one, but that I regard it as far more useful, and far more practical and sensible than any other system of mental philosophy which has yet been evolved. The learned professions may do what they please, the common people will try these questions and will carry the day, to say nothing of the fact that all the great material and scientific classes, tho they do not concede the truth of phrenology, are yet digesting it and making it an integral part of the scientific systems of mental philosophy."

Professor Alexander Bain has made many concessions to phrenology in his book, "Study of Character."

1. "The phrenologists proved by an accumulation of unquestionable evidence the real connection existing between brain and mind. All other systems of investigating the mind, metaphysical, physiological, and anatomical, having failed to show the relationship existing between natural organs and the mind.

2. They brought into prominence, as an important element of ascertaining the power of any given function of the mind, the doctrine that size, all other things being equal, is the measure of power which they established by innumerable proofs.

3. "All theorists previous to phrenology could not prove their principles by appeals to observed facts; they could not show a relationship existing between

cerebral organs and the functions of the elementary powers they had analyzed in their own consciousness. Phrenology not only showed herself capable of doing this, but she became the first and only science of character.

4. "If it can be proved that each fundamental power in the human constitution has its own compartment or cerebral center in the brain, then such fundamental powers are proved to be innate beyond dispute.

5. "The phrenological analysis, obtained by its method of investigation, revolutionized the analysis of mind as then advocated by philosophy.

6. "It may be admitted that the connection thus shown to exist between the size of a certain part of the skull, and an excessive manifestation (say) of fear, might be usefully employed in aiding us to regulate our intercourse with our fellow men, to select individuals for particular offices, to choose professions for young people, to shape appropriately our instructions and discipline in the education of children, and, in a word, to appreciate the character of both ourselves and others."

Thomas A. Hyde, the author of "A Natural System of Elocution and Oratory," and "Christ, the Orator," took as his thesis when he graduated from Harvard university, "How to Study Character: or the True Basis for the Science of Mind." He compared metaphysics, experimental psychology and phrenology. His argument covered 175 pages of printed matter. His conclusions were strongly in favor of phrenology. His closing words are: "The only way to make a practical application of an analysis of the human mind to acquire a knowledge of character, is by the phrenological method. After the last item has been added to the knowledge of brain or body by the psychological or experimental school, the only way to apply this perfected knowledge of the human subject, in order to build up a science of character, is by the phrenological method, and if that method proves a failure, then we can never hope to behold a science of character.

But there is nothing to indicate a failure on the part of phrenology; so far, she is the only science of character, and her history in that respect is one of triumph."

In 1818 the Royal Institute of France offered a prize to the author of the best memoir on the anatomy of the brain, in the four classes of vertebrate animals. Dr. Vimont, one of the competitors for the prize, made a collection of several thousands of skulls, brains, casts and drawings at a cost of 75,000 francs, or \$15,000. During his researches he decided to investigate phrenology and in the introduction of his memoir he says that the indifference which he first entertained for the writings of Gall gave place to the most profound veneration. His work, which won for him the prize of the Royal Institute, is entitled "Trait de Phrenologie Humaine et Comparee." Dr. Vimont afterwards gave instruction in phrenology to the late Duke of Orleans.

The chief merits of phrenology are in furnishing a correct analysis of mind and in localizing the powers of the mind in order that character may be studied by observing the physiological development. It is now well known that every thought agitates brain cells. If each brain center has its own function is it not of vital importance in the development of the individual to call into action the centers that need special training and to restrain or permit those that are overdeveloped to remain inactive? Dr. Maudsley's description of a noble head and of a brutal head will illustrate this point. He thus describes a noble head: "From the forehead the passage backwards should be thru a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities to mar its beauty; there should be no marked projections on the human skull, formed after the noblest type, but rather a general evenness of contour." Of a brutal head he says: "The bad features of a badly formed head would include a narrowness and lowness of the forehead, a flatness of the upper part of the head,

a bulging of the sides towards the base, and a great development of the lower and posterior part; with those greivous characters might be associated a wideness of the zygomatic arch, as in the carnivorous animal, and massive jaws. A man so formed might be expected, with some confidence, to be given over hopelessly to his brutal instincts." Dr. Maudsley certainly based his deductions on phrenological principles.

The utility of a science must in a great measure decide its value to humanity. The science of mind is of value only as it furnishes a working basis for the training of normal and abnormal beings. The testimonials of eminent men are here introduced to show the value phrenology has been to them in their practical duties of life.

Dr. Lyman Abbott, who is representative in his profession, expresses himself as follows concerning the science: "Phrenology may be regarded under two aspects—as a psychical system of classification of faculties, and as a craniological system, based on the doctrine that each faculty has its appropriate place in the brain, and that the capacity of the brain can be judged by the shape of the skull. Of the second aspect of phrenology I have very little knowledge, except in a very general way. But I have found the first aspect, the classification of faculties by far the most convenient for practical use in the study of mental phenomena and in the popular treatment of mental and moral phenomena in the press and in the pulpit. For this purpose I think, on the whole, that Spurzheim has been more serviceable to me than any treatise on psychology which I have ever read, and I have read a good many."

W. A. F. Browne, Her Majesty's Commissioner in Lunacy for Scotland, gave the following testimony: "To those who are acquainted with the doctrines of phrenology, the extent of my obligations will be readily recognized; and to those who are still ignorant of these doctrines, I have to offer the assurance that insanity can neither be understood, nor described, nor treated, by the aid of any

other philosophy. I have long entertained this opinion. I have for many years put it to the test of experiment, and I now wish to record it as my deliberate conviction."

Dr. Howe, the teacher of Laura Bridgman and founder of the Perkins Institution for the Blind, said: "Before I knew phrenology I was groping my way in the dark as blind as my pupils; I derived very little satisfaction from my labors, and fear that I gave but little to others."

C. Otto, M. D., professor of medicine in the University of Copenhagen, physician to the civil prisons, member of the medical societies in Copenhagen, Edinburgh, Scotland, and Paris, said: "As far as twelve years' observation and study entitle me to form any judgment, I not only consider phrenology as a true science of mind, but also as the only one that, with a sure success, may be applied to the education of children, and to the treatment of insane and criminals. I have found it of the highest importance, as a physician to the civil prisons, in acquainting myself with the character of the prisoners, and adapting my moral treatment of them to this knowledge. In my lectures on forensic medicine, I treat the chapter on insanity and responsibility phrenologically. Upon the whole I consider phrenology one of the greatest benefits that of late have been bestowed upon mankind."

When George Combe was a candidate for the chair of logic in the Edinburgh university, one hundred of the leading scientists and members of the learned professions in Europe and America gave testimonials concerning the great value of phrenology, and the ability of Combe, as he was one of its chief apostles. From that time to the present, eminent scientists have testified to the merits of the science. We present here some of the opinions of these men concerning the science.

Dr. Alfred Russell Wallace, F. R. S., recently said: "I am still a firm believer in phrenology. It is a true science, founded in the only true way—step by

step the result of observation of the connection between development and function.

"The modern method of studying the functions of the brain, by laying it bare and exciting it by galvanic currents, is so unnatural and unscientific as to lead necessarily to false conclusions."

Dr. Havelock Ellis stated: "Gall thrust aside forever the credulous fancies of the physiognomists; and he has been described, not altogether without reason, as the founder of the modern science of criminal anthropology. He was certainly its most brilliant pioneer."

Dr. James Johnson, physician to King William IV, said: "Those who sneer at phrenology are neither anatomists nor physiologists. Special mental qualities have a special configuration of the head."

L. Forbes Winslow, M. D., D. C. L., declared that: "The correctness of their (the phrenologists) localization of the functions of the brain becomes at once so plainly demonstrated that the non-acceptance of phrenology is next to impossible."

Dr. Guy, professor of forensic medicine at King's college, London, stated: "To Gall and his followers is due the great merit of having directed attention to those faculties which are the real source of action—the emotions and passions; and to them must be ascribed the praise of having originated the simplest and by far the most practical theory of the human mind." (Text-book on Forensic Medicine.)

Dr. Broussais, the eminent French physician, who confirmed Gall's observations, says: "I assure you that it has not been from rashness, nor without reflection and numerous observations, that I have ventured to take up the defense of phrenology. I have multiplied observations, as far as it has been possible for me to do so, ere entering the list of its defenders."

Prof. Blumenbach, writing from Göttingen to Dr. Albers of Bremen, in 1805, remarked: "I need not inform you that I congratulate myself uncommonly on having heard Dr. Gall. The views which

he maintains about the organization of the brain, the derivation of some of the supposed cerebral nerves from the spinal cord, etc., are to my mind extremely important."

Dr. Huffeland, physician to the King of Prussia, says: "It is with great pleasure and much interest that I have heard this estimable man himself expound his new doctrine. I am fully convinced that he ought to be regarded as one of the most remarkable phenomena of the eighteenth century, and that his doctrine should be considered as forming one of the boldest and most important steps in the study of the kingdom of nature. One must see and hear him to learn to appreciate a man completely exempt from prejudice, from charlatanism, from deception, and from metaphysical reveries."

Dr. Abernethy said: "I readily acknowledge my inability to offer any rational objection to Gall and Spurzheim's system of phrenology, as affording a satisfactory explanation of the motives of human conduct."

Sir Frederick Bateman says: "In spite of all that has been said against Gall, and all that has been written in depreciation of his labors, beyond all doubt his researches gave an impulse to the cerebral localization of our faculties, the effect of which is especially visible in our own days; and I look upon his work as a vast storehouse of knowledge, and as an imperishable monument to the genius and industry of one of the greatest philosophers of the present age." (Aphasia or Loss of Speech, London, 1890.)

CEREBRAL PHYSIOLOGY.

Since Galvani discovered the electric excitability of the nervous system, eminent experimenters have entertained the hope of localizing the mental powers in the brain by means of electric stimuli. Among the most eminent of these experimenters are Fritch, Hitzing, Ferrier, Munk, Goltz, Magendie, Flourens and Luys. They succeeded in locating the physiological centers that control the movement of the various muscles of the

body. They located the centers of sensation, but were unable to localize the centers thru which the mind acts. These experiments have been valuable for surgical purposes, but for educational purposes have little value, if we may accept the opinion of eminent psychologists. Prof. E. W. Scripture, the author of a recent popular psychology affirmed (Forum of August, 1894): "Cerebral physiology, however, has contributed nothing whatever to introspective psychology."

At the present time this experimental school is divided into three factions. On page 2 of the latest authoritative work on Nervous Diseases; which was written by Dr. A. L. Ranney in 1897, the following statement occurs: "There are at the present time three distinct schools among the experimental physiologists respecting the subject of cerebral localization. Ferrier and Munk represent a faction which strenuously hold the view that the cortical gray substance can be mapped out into areas whose limits, as well as their individual functions, are clearly defined. Goltz stands at the head of a school which denies the accuracy of these views, and supports the conclusion, originally advanced by Flourens, that the brain can only act as a whole. Exner and Luciani (in common with their followers) occupy a ground which opposes very sharply—defined boundaries to certical areas, functionally associated with the various senses. They believe that these areas overlap each other to a greater or less extent. At present the latter view seems to be more perfectly in accord with clinical and pathological data."

The great leader in this school, Dr. Ferrier, states: "Though great advances have been made within the last ten years, much, however, still remains to be done. We are still only on the threshold of the inquiry, and it may be questioned whether the time has even yet arrived for an attempt to explain the mechanism of the brain and its functions."

This is rather a gloomy outlook after a century of experiment which consisted

of mutilating and torturing animals. When Sir Charles Bell began his investigations of the nervous system nearly a century ago he lamented the unscientific experiments that were made. He said: "In France, where an attempt has been made to deprive me of the originality of these discoveries, experiments without number and without mercy have been made on living animals; not under the direction of anatomical knowledge, or the guidance of just induction, but conducted with cruelty and indifference, in hope to catch at some of the accidental facts of a system, which it is evident, the experimenters did not fully comprehend." This blind method of experimentation has been too often employed since that time and without valuable results.

In the Wonderful Century, page 183, Alfred Russell Wallace says:

"But while rejecting phrenology, neither anatomists, physiologists, nor anthropologists were able to give us any knowledge of the relations of mind and brain by other means. Enormous collections of skulls were formed; they were figured and accurately measured, were classified as brachycephalic, or dolichocephalic, and in various other ways, but nothing came of it, all, except a rough determination of the average size and typical form of skull of the different races of men, with no attempt whatever to connect this typical form with the mental peculiarities of the several races. Never perhaps was so much laborious scientific work productive of so inadequate a result."

W. Mattieu Williams truthfully stated:

"Bacon was, in physical science, the great sacrilegious iconoclast, the avowed and fearless downthrower of the cherished idols of the pedants of that period. Gall's position in reference to mental science is strictly analogous, excepting that he not only pointed out the road that should be taken, but himself journeyed a long way upon it. The systematic application of the inductive method of research to physical science

has effected such marvelous progress that each branch, as it now stands, is fundamentally and in nearly all its details a new creation. Excluding the very recent innovations of cerebral physiology, the science of mind has made no such progress, no progress at all, beyond multiplying contradictory systems and intensifying the darkness of pedantic obscurity. No general cooperation in the observation of phenomena, no systematic research, covering the whole area of animated nature has yet been instituted by the representatives of orthodox academic mental science. The whole subject of comparative psychology, which should be so fruitful in revealing the laws of mental evolution, has been not only neglected, but wilfully ignored and avoided, with results that even the followers of the old methods are compelled to deplore. We can scarcely name a single benefit we have derived from any of the recognized systems of psychology, ethics, or metaphysics.

"Education, legislation, and all our social and general relations with our fellow creatures are merely the practical application of mental science, as directly and positively so as steam engines, electric telegraphs, photography, etc., are practical applications of physical science; and yet the contributions of all our recognized scholastic systems of psychological science to the practical concerns of human welfare are so insignificant as to be simply contemptible."

CHILD PSYCHOLOGY.

Under this title is grouped a series of experiments and observation first begun at Berlin, Germany, in 1868. The most successful investigator of this school is G. Stanley Hall, president of Clark university. There can be no doubt that the science of mind must be largely developed by observation and this system is based mainly upon this method. The observations of this school have been continued in a more or less systematic way since 1868, but no principles have yet been deduced that will serve as a standard by which to measure the capacities and tendencies of child mind. M.

Perez, Dr. Preyer, G. Stanley Hall and others have published the results of their observations. Of these the most suggestive work is Dr. Hall's little book entitled "The Contents of a Child's Mind on Entering School."

Some psychologists expect important results from this system of child-study, by others it is severely criticised. In the Educational Review for April, 1898, the eminent psychologist, J. Mark Baldwin, says: "In the opinion of the present writer, results obtained by the syllabus method have very little value. They lack the first requisities of exact method; and moreover, they are often further vitiated by a certain speculative philistinism and crudity of result. The syllabus method is bad thru and thru. There is absolutely no way to control the reports. Child-study is a fad, a harmless one for the most part; indeed a beneficial one to those teachers who lacked humanity before and are now finding it in their attitude toward their pupils. But it is an insult to the teaching profession to tell them that their humanity needs this sort of cultivation, and to hoodwink them into thinking that they are making contributions to science."

Child-study is as old as the race and has certainly contributed much toward the science of education, but in order to be of greatest service to humanity it must be guided by a correct analysis of the mind and a scientific system of human nature.

EXPERIMENTAL PSYCHOLOGY.

The first laboratory for the study of experimental psychology was established at Leipzig in 1878, by William Wundt. Since that time costly laboratories of that kind have been established in leading universities of Europe and America. This system has been very popular during recent years. Dr. Krohn, professor of psychology in the University of Illinois, says of it: "The most important development of the objective method of psychological investigation finds its expression in what is usually called "laboratory" or "experimental" psychology."

This favorable opinion is not held by all psychologists. Dr. Hugo Muensterberg, director of the psychological laboratory at Harvard university, contributes an article to the *Atlantic Monthly* (February, 1898), entitled "The Dangers from Experimental Psychology." His article discourages the use of experimental psychology for educational purposes. He shows that the method is not scientific. He says: "I have never measured a psychical fact, I have never heard that anybody has measured a psychical fact. I do not believe that in centuries to come a psychical fact will ever be measured. The time we measure is not the time of the primary mental experience, but the time of physical processes into which we project our mental states. We can say that, whenever psychical facts have been measured, either physical facts were substituted, as in our most modern tendencies, or psychical facts themselves were falsely thought after the analogy with physical objects."

Experimental psychology has dealt chiefly with sensations and has not furnished an analysis of the mind. It has developed some interesting physiological facts, but has not greatly advanced psychological knowledge as it has not considered the intellect, the emotions, or the desires. The defects of this method have recently been pointed out by eminent authorities.

A writer in the "*Revue Scientifique*" makes the following comments on an article by M. Charles Rolland: "Some of the more recent physiological psychologists have restricted their investigations of the mind's action almost exclusively to its motor functions, that is, its ability to produce movement of some sort. This is deprecated by M. Charles Rolland, who, in the "*Revue Scientifique*" (Paris, February 14, 1903), endeavors to show that in the theories and methods of physiological psychology a place of too high importance has been given to the phenomena of motion. This position, he alleges, does not correspond to the place occupied by the motor functions in life. The result is, he says, that the attention of investigators has been di-

rected too exclusively to the outside or peripheric phenomena of the body, to the neglect of the inner phenomena, and that the problem of consciousness—the essential feature of psychology—has not been grasped. In saying this he is not advocating, he asserts, a return to the old psychological methods which ignored physiological phenomena altogether."

The various methods of investigation which have been popular during the past half century have furnished results that will be helpful in constructing a science of mind, but none of them can be considered a complete science.

METAPHYSICAL PSYCHOLOGY.

The metaphysical psychology of the present is concerned chiefly with the questions of hypnotism, clairvoyance, telepathy, psychometry and other occult phenomena. In this realm it may be of real service to humanity, but there is no reason to hope that it will furnish a true analysis of the mind and furnish the basis of a complete educational system. In the science of mind the results of observation, introspection and experimentation must be so blended as to furnish the most complete knowledge possible of mental phenomena. Such a science will unlock the mysteries of human nature and furnish a true basis for the harmonious development of all the faculties of man.

CONCLUSION.

In psychological investigations it is of vital importance to use correct methods of study. The laws and principles of each science are revealed by methods peculiar to that science. The meager result in recent psychological study is due to wrong method.

The psychologists who have attempted to localize psychic functions by means of electric stimuli failed because electricity does not call into action the psychic powers. These experimenters have done a real service by localizing the physiological functions in the brain, thus confirming the investigations of Gall and his successors, besides discovering truths

that are serviceable in the practice of surgery.

In child-study investigators have not discriminated between valuable and useless facts. Many of the data have been collected by those who have had no special training for scientific research. No successful effort has been made to connect the peculiarities of children with corresponding developments of the brain and skull. No standard has been formed that can be used in observing children.

The recent attempts in psychometry, or soul-measuring, have been barren of results. Those who have had the best opportunities for experiment, among them Dr. Muensterberg of Harvard, assert that thought cannot be measured. Experimental psychology has given a more accurate anatomical and physiological knowledge of the special senses, but it has given no analysis of mental phenomena, neither has it localized the mental powers in the brain. It has carried us to the threshold of psychic phenomena, but has not entered that realm.

Metaphysical psychology has furnished the only analysis of the mind besides the one furnished by phrenology, but in more than twenty-three centuries which have elapsed since Plato's time the greatest minds of the world have been unable to evolve a science of mind from it. The effort has resulted in numerous conflicting systems.

Phrenology developed at the same time a system of human nature and a correct analysis of the mind. One faculty at a time was discovered, and its location in the brain demonstrated by numerous observations on criminals, insane persons and others of remarkable mental traits. In all cases the mental peculiarities were found associated with corresponding physical development. The existence of every faculty as well as its location in the brain was demonstrated by numerous observations before it was accepted as a fundamental power of the mind. Faculty after faculty was discovered and established by this laborious, natural and inductive process, until more than forty distinct powers of

the mind have been discovered and located in their special organs of the brain. Phrenology has given the feelings or emotions, affections and desires the consideration they deserve and must have in order to give a complete education. Idiots, criminals, insane and other abnormal beings furnish positive evidence of the correctness of phrenology. The principles of this science may be understood by all.

Our fellow beings that we meet every day are for us a laboratory in which we can conduct our observations. The phrenological analysis of mind furnishes each individual a mental mirror by means of which he may look within and see himself as he is, thus being able to so modify himself as to bring about a harmonious development of the physical, intellectual, social, esthetic, moral and spiritual powers. Phrenology is not a legacy to the rich or to the learned; its truths may be demonstrated by all and are of greatest importance to every individual in his struggle toward a more perfect life.

After a careful study of the various systems of psychology during a period of ten years; and after having taught psychology in a normal training school for three years; I am convinced that the phrenological psychology is the most scientific analysis of mental phenomena and furnishes the most perfect foundation for education. One cannot study its principles and apply them in the study of normal or abnormal beings, without becoming convinced of their correctness and of their immense value in human advancement. The simplicity and naturalness of phrenology adapts it to the capacity of those who have not had an academic education. Its principles can be understood by children ten years of age. There is no excuse for our graduating the boys and girls of our country from schools, colleges, and universities without a knowledge of the principles governing the development of their own minds and bodies. We are still groping in the dark in our educational work because we have not established our edu-

cational system upon a scientific basis of mind study. Rapid progress has been made in intellectual training, but the physical, social, moral and spiritual phases of our nature have not been equally developed. Vice, crime and disease have not been stamped out by modern education. Few people think. The majority of men and women are ruled by emotions and desires. The science of mind will help all to understand self; to restrain the faculties that are too strong; cultivate those that are deficient, and bring all under the direction of the moral and spiritual powers. If every individual gets in harmony with himself he will be in harmony with his fellow beings; thus the brotherhood of man and the fatherhood of God will be brought about. Our advancement toward that ideal condition will be greatly accelerated by the science of mind, which is based upon eternal principles and furnishes the key to human nature. The essential principles of this science are contained in phrenology.

THE VOICE OF THE PEOPLE.

By Ella Wheeler Wilcox.

Oh, I hear the people calling through the day time and the night time,
They are calling, they are crying for the coming of the right time.
It behooves you, men and masters, it behooves you to be heeding,
For there lurks a note of menace underneath their plaintive pleadings.

Let the land usurpers listen, let the greedy-hearted ponder,
On the meaning of the murmur, rising here and swelling yonder,
Swelling louder, waxing stronger, like a storm-fed stream that courses
Through the valleys, down abysses, growing, gaining with new forces.

Day by day the river widens, that river of opinion,
And its torrent beats and plunges at the base of greed's dominion;
Though you dam it by oppression and flog golden bridges o'er it,
Yet the day and hour advances when in fright you'll flee before it.
Yes, I hear the people calling, through the night time and the day time.

Wretched toilers in life's autumn, weary young ones in life's May time;
They are crying, they are calling for their share of work and pleasure,
You are heaping high your coffers, while you give them scanty measure,
You have stolen God's wide acres, just to glue your swollen purses—
Oh, restore them to His children ere their pleadings turn to curses.

THE VALUE OF THOUGHTS AND EMOTIONS.

I have discovered that bad and unpleasant feelings create harmful chemical products in the body which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial products which are physically helpful. These products may be detected by the chemical analysis in the perspiration and secretion of the individual. . . . To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent.—Professor Elmer Gates.

THE FOLLY OF WORRY.

No great work, no good thing was ever accomplished by worry. No book fit to live was ever written, no noble thought ever evolved, no little home ever made sunny and happy by worry any more than Mozart ever performed rhapsody on a piano with tangled wires. In all the world there's no state so senseless, so useless as worry. Calmness is power and it may be cultivated by saying that whatever comes is best, by cheerfully searching out the lesson, and by minding our own business.—Grant Wallace in San Francisco Bulletin.

♦♦ Suggestions to Parents and Teachers, ♦♦

A WORK FOR PARENTS, TEACHERS AND SCHOOL OFFICERS.

Within the next few weeks our schools will again be in operation. Great efforts will be made for the intellectual progress of the young people. Will we work as earnestly for their moral welfare? Certain phases of moral training have been neglected in the past, greatly to the injury of the pupils attending the schools.

A year ago I visited 150 towns and districts for the purpose of giving talks on social purity and health culture. In going from place to place I made it my business to inspect the school grounds, and in almost every instance found obscene writing and obscene pictures where they would be noticed by boys and girls attending school. The suggestions that such writing and pictures place in the minds of pupils will result in injury that is seldom counteracted by instructions given in the school room. The evil suggestion is entertained in the mind until it leads to a most destructive vice. One of the pioneer educators of the west, Dr. Maeser, has stated on page 41 of his book, *School and Fireside*, "There is not an experienced teacher in the land that has not noticed with aching heart the slimy trail of the serpent, the symptoms of secret vices, on the countenances of some of his pupils." In a public address Dr. Maeser stated that in his fifty years' experience as an educator he had not visited a school where he could not see the stain of secret vice upon the countenance of some of the pupils. Are you aware that this condition still prevails? If you are not, it is time you were being awakened to a realization of actual conditions. Within the last month one of the most intelligent citizens of this city expressed surprise at secret vice existing among the young people of our communities. Many are ignorant of real conditions, if they were

not they would make a more intelligent effort to overcome the causes that produce the evils. Mental unchastity is one of the greatest evils of today, and the causes of it are found in every community.

What can be done to overcome the evil? First, a process of education must be carried on that will stop obscenity and vulgarity. In every town there are persons who delight in poisoning the minds of young people by obscene talk. Such persons are greater criminals than those who steal money. Many of them carry on this process of breeding vice and crime ignorant of what the results will be, but they must be converted to a cleaner life before we can keep the minds of our young people clean. The adults must be educated in pure thought and speech before we can influence the youth. There is scarcely a boy fourteen years of age whose mind has not been poisoned by the obscenity of older boys and men. Seldom do fathers give their sons a training that counteracts this negative teaching. In the past schools have almost entirely neglected this vital part of education. In *School and Fireside*, page 231, Dr. Maeser says: "There should be a matron connected with every school to instruct the girls in such hygienic and moral questions as pertain particularly to the mission, welfare and responsibilities of their sex. A male teacher should perform corresponding duties, and similarly instruct the boys and young men." If this were done and the moral atmosphere of the home and school grounds kept pure and clean from causes of impure thinking it would not be long before a higher moral standard would be reached. There must be a co-operation of parents, teachers and school boards to bring this about.

During the past six years it has been my privilege to meet hundreds of young men in classes of special physiology and

hygiene, many of them have come to me privately for advice, and I am convinced that something should be done to remove the causes of the social evil that is so destructive to the manhood and womanhood of our nation. Theology will not overcome the evil. It counts among its victims earnest and enthusiastic workers in a theological capacity. Obscenity prevails within church circles as it does without. Some of the most foul-mouthed men I ever met are professed Christians. The evils must be overcome by positive teaching. Teach the boys and girls the laws of life and let them remain ignorant of the abnormal in life, and they will grow up with the pure thought uppermost in their minds. Let those who have the care of boys read Shepherd's "True Manhood," and those who have the responsibility of training girls read Shepherd's "Special Physiology for Girls." This work in personal purity demands a hearty cooperation of all who are interested in our boys and girls.

JOHN T. MILLER.

SCHOOL-DAY INFLUENCES.

(By Sharlot M. Hall.)

There comes a period to all children, from ten to fifteen, when they begin to grow dimly aware of the mystery of life; to restlessly seek its solution, and to realize that the nursery story of the angel bringing little sister is not true. Their playmates drop bits of knowledge and the mysterious silence preserved by mamma only serves to whet their curiosity. Then come school days and associations, and after a year or two the mother would be much surprised if she could just know what is being talked among her children and their playmates.

I do not wish to speak against our schools, but I know from my own experience that neither teacher nor mother can have any adequate idea of what goes on among the children during play hours. I often wonder how parents can be so blind, so careless of the little notes that pass from hand to hand, and the secrets told with elaborate precaution. Children

from all sorts of homes meet and mingle freely, and the stories told and language used is a shock to a thoughtful mind.

Perhaps I have the advantage of inside knowledge, for I went, a shy, quiet girl, from a lonely country ranch to a town school. The earnest intention to study medicine and make it my life work had given me considerable knowledge at a very early age, and to me the reproduction of life was a holy of holies. Absorbed in my studies, I did not join any class or set, and soon the girls laughed and joked and told their experiences before me as if I had been deaf or blind. They were all nice girls, from the best families; but the things I heard them tell made me resolve that no daughter of mine should ever leave her mother's care without the protection of knowledge.

The girls were not to blame; they were simply the victims of perverted curiosity. They came from homes where these deeper subjects are tabooed and helpful books forbidden. Their mothers were advocates of innocence preserved by ignorance, not protected by knowledge.

What a sad mistake! It was the girls kept in ignorance by mothers who listened most eagerly to those unspeakable tales. The sweetest innocence is knowledge that closes ears and mind to all low influences.

Every mother should herself give her children, both boys and girls, this knowledge by the time they are ten years old, or twelve at the farthest. Not fully, perhaps, but by degrees. Show them the wonders of plant life, and lead up so to the higher.

Boys need this home training far more than girls, for they come earlier in rough contact with the world, and see and hear so much that is spared their sisters. Older boys are all too ready to teach the little ones evil things, and grown men are brutally careless of their words and actions. Many a boy has ruined mind and body in his pitiful ignorance and before his parents would have believed the thing possible.

PERSONAL PURITY.

The editor of a vigorous periodical, *THE CHARACTER BUILDER*, in writing of the education features of personal purity, says:

One of the most favorable signs in the present tendency of education is the awakening interest in the vital questions pertaining to the moral training of our children. This part of the child's education has usually come from an improper source.

A feeling of false delicacy or prudery stands between most parents and their children on these vital questions. This criminal neglect is doing more to retard the moral progress of humanity than most any other thing.

If parents and teachers will unite in this important work, much will be done for the physical, moral, spiritual and intellectual advancement of the youth.—Purity Advocate.

PURITY EDUCATION.

(By Rev. John M. Dick.)

I am in hopes that the time is not far distant when proper instruction upon the reproductive nature will be given in all our public schools, as it is given to-day in some of our private schools. It is a crime not to teach every boy the proper function of every part of his body. As the boy is early taught the importance of each organ in its relation to all others, and as he is made to understand that the abuse of any interferes with the proper functions of all, he is thus guarded against those temptations that come to all boys. Every boy will quite surely learn concerning the evil habits peculiar to boy life; and unless he is made intelligent by someone who has pure and holy purpose, he will be taught by those who teach that they may curse. The fact that in every city and town there are those who delight to teach boys impurity makes it imperative that those who are interested in the well-being of boys should bestir themselves to put a positive influence at work.

THE STUDY OF PHYSIOLOGY.

(By Sylvanus Stall, D. D.)

To young people the study of physiology is very important. No education is complete without it. As it is taught in our schools and colleges it is good as far as it goes, but it does not go far enough. It is important for young people to know the form, size, location and functions of the lungs, heart and stomach; but when the study of physiology is wholly divested of all reference to the reproductive nature it is, to say the least, defective to a pre-eminent degree.

So far as self-knowledge and self-government are concerned the student could with less loss be deprived of all knowledge of either his lungs or his heart, rather than to be left in ignorance of the sacred purpose and right government of his reproductive nature. The offices of his lungs and heart would go on regularly and normally even if he were wholly ignorant of the fact that he had either lungs or heart. But with the organs of reproduction it is not so. Their purpose and functions do not place them among those organs of the body whose functions are involuntary, but they are quite under the direction of the mind and largely under the control of the will. Intelligence at this point is surely vital, and ignorance criminal and often fatal. Ignorance here is destructive not only of the happiness and well-being of the individual, but affects the community and the state. Not to understand the many vital questions which relate to the exercise of those sacred duties—manhood, womanhood, and parenthood—is to defraud the young of that knowledge which will enable them to think purely, live cleanly, and discharge in the right way, and in the right spirit, the most sacred duties which the Creator assigned to the creature when he made him pro-creator—or creator in God's stead.

Take out of the physiologies of to-day the study of the great organ that pumps the life current into all parts of the body and brain, obliterate every ar-

tery and vein, make no allusion to the existence or office of the heart, and you would not have rendered the study of physiology as incomplete and defective, or have deprived the student of information one-half as important and vital, as to omit all reference and even allusion to the reproductive nature and life, for about the reproductive nature center the most important interests of the individual, the family, the community and the state. On the intelligence of the student concerning these matters will depend his physical, intellectual and moral well-being. The reproductive nature touches every relation in life and influences destiny, and yet this subject is omitted not only from the physiologies, but from the private instruction of the student, because many of those to whom the young people look for instruction upon this subject shrink from their duty, simply because they have not themselves learned how to think purely and reverently of one of the most sacred subjects in the realm of human thought.

When the Creator constituted man as he did there was no impurity in His thought, and there should be none in the mind of the parent or teacher. When the instructor teaches this subject as God intended it should be taught, all impurity of thought will give place to intelligence and pure thinking.—Purity Advocate.

MORBID THINKING.

There is one mental attitude that parents should discourage in their children as soon as it appears. It is what may be described as the abused, misunderstood, "nobody-cares-for-me" state of mind. Probably all children who are at all sensitive have this feeling more or less, and if it grows and becomes habitual they will very likely carry it through life and be made unhappy and morbid by it. It will not only darken their own lives but will cast a shadow over the lives of those with whom they come in contact.

The cure for this unhealthful thinking is not pleasant to take or to give, but the treatment, though seemingly harsh, is really the kindest in the end. Condensed, it is this: "If people do not like you, it is your own fault."

The child must be reasoned with and

made to see how foolish and illogical he is. Show him that if he is loving and unselfish, and thoughtful of others, that people cannot help loving him.

One may be handicapped by some serious faults of disposition; but it is plainly unjust to feel resentful toward others because these failings prevent their liking one. The obvious thing to do is to try one's best to overcome the faults.

I know a woman who is very unhappy because a certain other person does not like her. Strange as it may seem, she does not like this person herself, and says: "How can you love a person who is not lovable?" It never seems to occur to her that it is a poor rule that won't work both ways, and that it is possible that her not being lovable herself, lies at the root of the trouble.

As to being misunderstood, it has always seemed to me that if I was not understood, that, too, was my own fault for not being understandable. This is true in only a limited sense perhaps, for we are all of us more or less mysterious to ourselves as well as to others. But surely, if we cannot understand ourselves—and how many of us can?—it is unjust to blame others for the same thing, and foolish to be grieved over it.

As to feeling abused and as if all the world were down on one, that is a case where one is guilty of injustice to others. There is really a great deal of kindness in the world, if one will but look for it with half the earnestness with which one looks for slights.

Boys as well as girls are subject to these moods, and they are even more harmful in the former than the latter, as boys are less sheltered than girls and come in contact with more rough treatment. If they have learned at an early age to suppress these morbid thoughts and take a brave and common-sense attitude toward people and events, they will be happier and more manly all their lives. NONA RUSS.

APOSTROPHE TO MY FELLOW-COUNTRYMEN.

My countrymen, I'd love you more,
As would be most befitting,
If, on the sidewalk and the floor,
You would refrain from spitting!

—Memnon.

You journalists who long to see
Ere long the Golden Age,
Pray copy this Apostrophe
On a conspicuous page.

—Editors of the Whim.

**** Physical and Moral Education. ****

HASTEN THE DAY.

By Martha Shepard Lippincott.

The better day must soon be here,

So many workers are

Within the field and hard at work;

We see, and not afar,

The harvest that must soon be reaped,

Rewarding men for toil;

The evil day is almost past

That can their efforts foil.

The rule of love shall sway men's hearts,

For just equality,

And the base evils of the past

Must surely cease to be.

Oh! work and pray, my brother men,

To bring the day around

When in the place of greed and strife,

Will love and peace abound.

Too long the selfishness of man

Hath seemed the world to sway;

And let us use all efforts now

To win the better day;

When man in loving brotherhood

Shall gladly learn to live,

And deem life's brightest crown is won,

When pleasure he can give.

THE TEN COMMANDMENTS OF HEALTH.

God is the Author of all Law, whether revealed by His Word or by the experiences of men.

Health is one of the greatest essentials to success in life. It is not obtained by swallowing patent medicines and poisonous drugs, but is the result of obedience to the simple laws of life, as explained in the following:

1. Thou shalt keep thy mind and thy body strong and pure, by observing every law governing their development, that thou mayest each day grow more like Thy Creator.

2. Thou shalt always breathe pure air; impure air causes much disease and many deaths. Keep the surroundings of thy home free from all decaying animal or vegetable matter; it vitiates the air.

3. Thou shalt let the sunshine come

into thy habitation. It invigorates mind and body and is essential to health.

4. Thou shalt use an abundance of pure water internally and externally. Water is the great purifier. Do not habitually drink hot or iced waters, they injure the digestive organs. Do not drink much at meal times.

5. Thou shalt take into thy body no harmful substances. He who habitually indulges in alcoholic drinks, tobacco, tea, coffee, cocoa, opium, morphine, spices, condiments, pickles, pork, lard, poisonous drugs, and other stimulating or narcotic substances will become a slave to his appetites and passions, and will injure body and mind.

6. Thou shalt not neglect any of the requirements of the body; be regular in thy habits; sleep sufficiently every night; keep the feet warm, the head cool, the lungs full, the spine straight, and avoid drafts, hot rooms and poisonous gases. Be temperate in all things.

7. Thou shalt keep thy mind pure, and the conscience clear. Thoughts produce the character. Avoid vulgarity, obscenity, bad associates, and books that produce impure thoughts. Be sure that thou art in good company when alone.

8. Thou shalt avoid foolish fashions that cause corns, bunions, ingrowing toe nails, or interfere with the action of any of the organs of the body. Wear no more clothing than is necessary. Dress all parts evenly and loosely. Suspend all clothing from the shoulders.

9. Thou shalt eat to live, but not live to eat. Select wholesome, nourishing foods, and have them properly cooked. Have few foods at one meal, but have your variety from meal to meal and from day to day. Fruits and vegetables are not a good combination. Grains harmonize with all other foods. The flesh of animals is not essential to health and vitality. Use very little pastry,

sweets, preserves, or condiments. Eat slowly and masticate thoroly.

10. Thou shalt be cheerful, hopeful, mirthful, trusting, self-respecting, and cultivate brotherly love. Do not worry, find fault, scold nor give way to fear, greed, vanity, anger, hatred, stubbornness, jealousy, or passion. Health and character are dependent upon noble thoughts. Be ye observers of these laws of life and not readers of them only.

BACTERIOLOGICAL THEORIES.

At first the modern bacteriologists claimed that diseases were caused by a bacterium or microbe. Just as a bee might assail a person and sting him, so these microbes gained entrance into the body through the air, water and food, and set up their deadly work.

This was the first theory about microbes, and it caused them to begin to invent something to kill the microbes. So it was that fumigations and antiseptics, and all sorts of things, to be used externally and internally, were devised to kill microbes.

Shortly afterwards, these scientists began to promulgate a new theory. They thought they had discovered that it was not the microbes that were doing the deadly work, altho the microbes were in part responsible. They discovered, or thought they discovered, that it was some secretion of the microbe that was poisonous. These poisonous secretions of the microbes were called toxin.

Then the profession began to manufacture anti-toxine. Anti-toxine, or serumtherapy, was practiced side by side with antiseptics. Some of the doctors were trying to kill the microbes. Others were trying to neutralize the poisons secreted by the microbes. And the people opened their mouths to swallow anything that was given to them, or bared their skin to be punctured with any deadly device of the bacteriologist.

Now, some of these busy theorists are beginning to discover that it is neither the microbe nor the secretions

of the microbes that are the cause of the disease. That the presence of the microbes in the body indicates a diseased condition, the microbes being an effect, and not a cause. That disease is always brought about either by hereditary acquisition, climatic influences, or unhygienic living. As long as the body remains in a perfectly healthy condition the microbes cannot find entrance, or do any damage whatever. Their presence indicates a pre-existing derangement.

The doctors who believe in this latter theory have quit making serums and viruses and other deadly compounds, and have gone vigorously to work to teach the people how to live. To instruct the people in such a way that they can protect themselves in their environment; that they can care for their bodies in a decent manner; that they can even counteract, in a large measure, the inherited weaknesses of their forefathers. This is the medical science of the future. It will not be long before there will be no other medical science.—Dr. C. S. Carr in Medical Talk.

APPENDICITIS.

The Stuffed Club man gives us a vigorous whirl upon this popular malady in his July issue. His philosophy is sound, and his method of statement very pointed and unequivocal.

After giving his theory of causation—which is perfectly rational—he gives his treatment, which is equally sensible. He deplors the surgical mania with reference to this disease, and administers to surgeons, generally, some pretty hard raps.

His treatment consists of rest, abstention from food and medicine, and cold applications to the part. I believe that Dr. Tilden's method is mainly the correct one. It is a cheeky fact that this belief results from a correspondence of his theories and methods with my own. What poor helpless devils we all are in this respect, anyhow. One's own experience is necessarily his criterion, and he cannot help himself.

I have had my share of perityphlitis and typhlitis and they all recovered—all excepting the first one. In this first case I was assisted by another doctor who insisted upon pushing cathartics. I am sure the man would have recovered if he had been let alone, and had kept quiet and abstained from food and medicine—the medicine of those days particularly.

I believe that fecal impaction in the cecum is about always the cause of this trouble. After this obstructive condition has lasted long enough, it starts up an inflammation. I keep the patient in bed and for a day or two apply cold compresses. Upon the subsidence of the more acute symptoms, I resort to hot, or at least warm applications. The purpose is to relax the parts and thus render the release of the dried mass easier. I have the patient drink plenty of water in which has been dissolved gum arabic. The gum, besides being harmlessly nutritious, has a soothing effect upon the lining of the bowels and the cecum. I have the colon flushed, for this invites an evacuation of the cecum. Besides, it is helpful in other ways.—Editorial in *Ecl. Medical Gleaner*.

CONSULT DR. DIET.

Dr. A. Hill, vice-chancellor of Cambridge university, says that one-fourth of all the diseases that destroy human life are absolutely preventible, and that, if the practice of hygiene were on a level with its theory, the average longevity would be increased, at once, fully ten years. The greater number of diseases over which we have full control are due to mistakes in eating and drinking.

TURKEY.

Sobriety and Heathenism.

The Temperance News: "While Christian nations force the liquor traffic upon heathen peoples, heathen nations prohibit it. While Christian nations legalize the sale of drink in heathen lands, heathen rulers prohibit their people entering the drink shop. Among the two

hundred millions of the Islam faith, there is not a single brewery, distillery, or drink shop owned or operated by a Moslem, while every drink shop under the shadow of the minarets of Constantinople is owned and its bar tended, by a non-Moslem for the most part professing some form of Christianity, and 90 per cent of the intoxicated seen on the streets confess allegiance to some Christian power."—The New Voice.

Dr. C. E. Page of Boston recently made an address before the Anti-Vaccination League of Rhode Island, at Providence, showing the fallacy of vaccination. The fact of \$10,000,000 in fees to London doctors during the last scare, was mentioned, and the doctor introduced at this point the following verse. We did not know that the doctor was a "poet":

THE REAL VALUE OF VACCINATION.

"O, I've done well this year," he said;
Vaccinated hundreds—some are dead;
Many sickened; all arms were sore;
I wish there'd been some hundreds
more;
I'd have more money.

"A fake, perhaps, but I'm for self;
Can't let t'other medics have all the
pelf;
My wife and creditors would make a
touse;
And there was a mortgage on my
house.
I needed the money.

"Besides to join the 'Anti' ranks
Is to be classed among the cranks,
And have no credit at the banks;
And few would rise to give me thinks,
While I'd be out of money.

"What though the people are made ill?
They have the craze; give 'em their fill;
They make the laws, for good or ill;
When they're sick of it they'll have their
will.

But now we doctors get the
money."

—Vaccination.

WHITHER AWAY?

Only nine of the nations of the world have larger revenues than the United States Steel Corporation. Nothing can illustrate the vast power of this trust so well as this flat fact. And there is nothing to prevent this gigantic aggregation growing bigger and bigger. Then suppose the steel trust and the oil trust and the coal trusts and the meat trust and the other great powers that now exercise such a large control over production, transportation, etc., should themselves combine on a community of interest basis. Would not such a league be all powerful even against the most powerful governments on the globe? There is, in short, little to prevent the present scheme of political government being virtually superseded by a scheme of government through industries and capital—a scheme deliberately suggested by the late Cecil Rhodes as a proper and desirable development for the world's good.

Personally, we have faith that the outcome, whatever it is, will be for the world's good. We cannot believe that progress is going to stop in our time. There is no disguising the fact that a general eruption is going on in the social creation at this time. No one can predict the turn of results any more than he can in the case of the island of Martinique. Our social destiny is shaped by forces which are little understood, much less in control.

In every process the preparation requires more time than the event. The French revolution began to germinate generations before it bore fruit. Volcanoes become active only for short periods after long remaining dormant. Social revolutions gather strength for ages and then manifest themselves suddenly. Growth and fruition presupposes long preparation.

We are now at an epoch of change. Revolutionary is the only word which will describe the developments that are taking place in the social and industrial world about us. J. Pierpont Morgan has more actual power over the world for

good or ill than any crowned king, more, in fact, than this nation will entrust to its chosen president. It takes 446 sworn public officials in congress to pass the most unimportant federal law, but John D. Rockefeller, a self-appointed private person, can, on the spur of the moment, order an advance in the cost of kerosene oil to 80,000,000 people.

These are mere instances of powers which in our day are so common as to awaken no wonder. They are typical of the times. But there is a safety valve provided, of course. The real power rests with the people, as always. What good would it do for Mr. Rockefeller to raise the price of oil if the 80,000,000 people were not willing to pay this price? Though apparently he commands, in reality he obeys; like the king of England, he is bound by no specific grant of power, but there are unwritten laws which make his sway merely nominal.

It is because of the existence of these natural safeguards that the people of this country are not frightened into panic at the metamorphoses that are going on about them. Many people read the signs of the times as pointing straight toward socialism. The adoption of profit-sharing and pension plans by big railroads and trusts is socialistic, and in many ways we are nearer to socialism than we have ever been before. But no one should set his mind on what the haven of this voyage is to be, for we are adrift on a new and trackless sea.—Pathfinder.

A CHANCE FOR NATURE.

Doctors Are Forsaking Drugs More and More.

"The practice of medicine has undergone great changes during the last ten years," said Dr. Charles F. Kuhne, of Chicago, at the Shoreham last night. Dr. Kuhne was connected with the Marine Hospital service during the war with Spain, and rendered excellent service at Santiago after the surrender, when the surgeons of the Marine Hospital service commenced the cleansing of the city under

the direction of Major General Leonard Wood.

"Throughout the country surgeons and physicians have come to realize that the simpler the methods pursued the better for the patient and the quicker the recovery. It is the endeavor of the up-to-date practitioners to allow the human system to do as much of the work of healing as possible, only strengthening when necessary, tissues and organs that are drawn upon to supply the deficiencies that may exist as the result of disease during the healing process. Gradually the change has come about, and I firmly believe that with such men as Senner, Murphy, Oxner, Fenger, Janeway and numbers of others, I could name, subscribing to the modern ideas and devising improvements in treatment of disease and in surgery, the profession will gain in the estimation of the laymen and more wonderful cures will be wrought. The old day of physic and bleeding are so far away as to need the strongest memory of the oldest man to recall them, yet the progress made has all been accomplished within the course of the last century, a wonderful stride in science when it is remembered that the doctors of the eighteenth century were barbers.

"Of all branches of scientific attainment I believe medicine has made the most advances. Even now there is an evolution going on in surgery which is bound to result in great benefit to mankind. The old methods of soaking wounds and sutures with antiseptics is gradually being abandoned, and when an operation is to be performed it is done through aseptic rather than antiseptic methods. The washing of the sutures with germ-destroying poisons is being discontinued, and the thorough cleansing of the portion of the epidermis where the operation is to be performed is done instead. Infectious germs do not live inside the body, and, therefore, the constant use of antiseptics is unnecessary and takes too much time; besides, such methods were not as simple and easy as the aseptic."—Washington Post.

THE HORRORS OF WAR.

I should be most unfaithful to my own convictions, and leave room for false inferences and misstatements which I claim the right here to repel, if I omitted to rank War among the scourges which a pure Christianity, a true civilization, must banish from off the face of the earth, before the emancipation of labor from depressing want and unmerited suffering can be permanently effected. War, indeed, elevates as well as depresses, expands as well as crushes; but those refreshed and gladdened by its refreshing showers are never the humble workers—the men whose bread is moistened by their own daily sweat, and won by the peaceful might of sturdy sinews—for these War has showers of grape and canister only, not of eagles and doubloons. Their bodies serve passably to fill trenches, shrouded in their own blood—but their names are rarely deemed good enough to fill half a line in the most inflated and deceitful bulletin. War destroys in a day the fruits of many years' peaceful effort, fills the world with destitute cripples, widows and orphans; it ravages provinces to fertilize a single battlefield, and leaves barbarism instead of refinement, idleness in place of industry, weeds in place of gardens; blood, aches, and tears, instead of fertility, beauty and joy. Not till the laboring millions shall have become wise enough to loathe the glory which wreathes the brow of Carnage, and admire one Franklin or Clarkson more than twenty Napoleons or Wellingtons, may we reasonably look for the elevation of labor to its proper condition and dignity. Hopeless is the degradation of the slave who idolizes the chains and trappings which hold him in perpetual bondage.—From a Lecture on the Emancipation of Labor, delivered by Horace Greeley, 1846.

CHILD-CULTURE.

In our last issue we presented an article on the above subject in the Pathfinder of Washington, D. C., in connec-

tion with a review of our book on the same subject. It is encouraging to receive such favorable consideration of our work by such a worthy publication as the *Pathfinder*. It is no less gratifying to find the following favorable review in "Health" of New York, one of the leading magazines of America, devoted to physical culture and hygiene.

"Child Culture. According to the laws of physiological psychology and mental suggestion. By N. N. Riddell, author of "A Child of Light, or Heredity and Prenatal Culture Considered in the Light of the New Psychology," "The New Man," etc.

With a Discussion of Educational Problems, by John T. Miller. Published by the Human Culture company, 334 South, Ninth East, Salt Lake City, Utah.

"A truly instructive work, brief but to the point; a book which must prove of immense value to parents and to all having the care of children. It deals with fundamental principles that are essential to success in the training of children, and which no one having the responsibility can afford to disregard. Mr. Riddell's analysis of the working of the mind is exceedingly clear and apt, and some of the chapters (notably 'The Secret of Self-Control,' and 'A Wilful Child') contain whole sermons in themselves. The author is evidently a firm believer in the rights of children, which the majority of parents are slow to recognize. It is a distinct addition to the literature on the subject.

"Educational Problems," is a review of the various processes that are at work in the unfoldment of life, spiritual, mental and physical. The author has considered all the factors involved in the process of development—pure air, diet, dress, the prevention of disease and rational methods of cure, etc., treating the subject in an interesting manner and quoting liberally from standard authorities on the various subjects. Altogether, the volume is a most instructive one."

There is a concern in Michigan which manufactures rifles and advertises them in the magazines. There is no great wrong in this, but these advertisements are so coarse

and unaesthetic that it seems to me they are likely to repel people rather than attract them. In the clipping before me an overgrown boy is depicted taking careful aim at an invisible object. At his feet there is a motly collection of maimed and bleeding little animals such as birds, rabbits and squirrels. We are told that the rifle is a weapon for boys and that it **KILLS**. The boy is probably a Sunday school scholar and well versed in biblical lore, but that doesn't prevent him from killing God's harmless little creatures and glorying in it. It is very, very sad. But where is the church, and why does it not take a stand against savagery such as this? I know many Christian ministers who are ready to condemn a man who would roam the fields of a Sunday, drinking in the beauties of nature, rather than attend divine service. And yet these same ministers heartily approve of the man who kills God's innocent little creatures during the week.—The Whim.

A GLORIOUS FOURTH.

The national celebration of the Fourth of July, 1903, was more fatal and bloody than any of its predecessors. Fifty-eight persons were killed and 3,431 seriously wounded. In 1902, twenty-one were killed and 2,173 were wounded. That shows quite a growth. If we continue with our barbarous method of celebrating Independence day, such celebrations will cost the nation more lives than were lost in gaining the independence of our country. The Cincinnati Lancet-Clinic, in commenting on these conditions, says: "The mortality from tetanus in the United States the coming Fourth of July will most probably more than equal the smallpox mortality for the whole year. The cap toy pistol in the hands of a youthful American has now grown more fatal than the modern type of smallpox.

The great question of the future is money against legislation. My friends, you and I shall be in our graves long before that battle is ended; and unless our children have more patience and courage than saved this country from slavery, republican institutions will go down before moneyed corporations. Rich men die, but banks are immortal, and railroad corporations never have any disease. In the long run, with legislatures they are sure to win.—Wendell Phillips.

YOUTH'S DEPARTMENT.

CHARACTER.

Character is moral order seen through the medium of an individual nature. . . Men of character are the conscience of the society to which they belong.—Emerson.

All high beauty has a moral element in it. Gross and obscure natures, however decorated, seem impure shambles; but character gives splendor to youth, and awe to wrinkled skin and gray hairs.—Emerson.

You canot dream yourself into a character; you must hammer and forge yourself one.—Froude.

The noblest contribution which any man can make for the benefit of posterity is that of a good character.—Winthrop.

Character is formed by a variety of minute circumstances, more or less under regulation and control of the individual. Not a day passes without its discipline, whether for good or evil. There is no act, however trivial, but has its train of consequences, as there is no hair so small but casts its shadow. It was a wise saying of Mrs. Shimmelpennick's mother, never to give way to what is little; or by that little, however you may despise it, you will be practically governed.

Every action, every thought, every feeling, contributes to the education of the temper, the habits, and understanding; and exercises an inevitable influence upon all the acts of our future life. Thus character is undergoing a constant change for better or for worse—either being elevated on the one hand, or degraded on the other.—Smiles.

SINCE WE GOT THE MORTGAGE PAID.

We've done a lot of scrimping an' a living hand-to-mouth,
We've dreaded too hot weather and we've worried over drouth,

For the thing kept drawing interest,
whether the crops were good or bad,
And raising much or little, 'seemed it
swallowed all we had.

The women folks were saving and there
isn't a bit of doubt,

But that things they really needed they
often did without.

So we're breathing somewhat easy, and
we're feeling less afraid,

Of Providence's working, since we got
the mortgage paid.

I wisht I'd kept a record of the things
that mortgage ate,
In principal and interest, from beginning
down to date!

A hundred dozen chickens, likely fowls
with yellow legs,

A thousand pounds of butter and twelve
hundred dozen eggs,

Some four or five good wheat crops, and
at least one crop of corn,

And oats and rye, it swallowed in its life-
time, sure's your born,

Besides the work and worry, ere its ap-
petite was stayed!

So we're feeling more contented, since
we got the mortgage paid.

We've reached the point, I reckon, where
we've got a right to rest,

And loaf around, and visit, wear our go-
to-meeting best,

Neglecting nothing urgent, understand,
about the place,

But simply slowing down a bit, and rest-
ing in the race!

In time I'll get the windmill I've been
wanting, I suppose;

The girls can have their organ, and we'll
all wear better clothes,

For we've always pulled together, while
, we saved and scrimped and prayed,

And it seems there's more to work for
since we got the mortgage paid.

—Roy Farrell Greene.

WISHING.

Don't you wish the world were better?
 Let me tell you what to do:
 Set a watch upon your actions,
 Keep them always straight and true.
 Rid your mind of selfish motives,
 Let your thoughts be clean and high;
 You can make a little Eden
 Of the sphere you occupy.
 Do you wish the world were wiser?
 Well, suppose you make a start
 By accumulating wisdom
 In the scrap-book of your heart.
 Do not waste one page on folly;
 Live to learn and learn to live;
 If you want to give men knowledge,
 You must get it ere you give.

Do you wish the world were happy?
 Then remember day by day
 Just to scatter seeds of kindness
 As you pass along the way;
 For the pleasure of the many
 May be oft times traced to one,
 As the hand that plants the acorn
 Shelters armies from the sun.
 —Youth's Companion.

LOREN BLAIR'S CERTIFICATE.

Young Loren had reached the age when boys usually know more than their fathers; at least they think they do. His father had been an invalid for a number of years, and was unable to keep the family expenses up, the farm was mortgaged. Loren was shiftless and took little pride in keeping the farm in good condition. His greatest ambition was to get money and spend it.

Judge Roswell lived not far from Blair's, and had a choice farm. He desired to get a capable young man to take charge of his farm. A liberal salary was offered. Loren Blair thought this a good opportunity for him. He hurried up to see the judge. He entered the office with a brisk step and a confident air, which, for some reason, seemed to anger the gruff old gentleman who sat at a big desk littered with papers.

"No, sir, no, sir! I've no bargain to make with you," he exclaimed, with a

wave of his hand before Loren had time to say a word. "I've read your certificate, and it won't answer. You're not the man for me."

Loren gazed at the irate old judge, fairly dumbfounded. "Read my certificate!" he exclaimed. What could he mean? Had some one been playing an underhanded trick? Surprised and angry, he stood his ground in spite of the wave of dismissal.

"I—I don't understand," he said, trying hard to keep his voice steady. "I haven't any certificate. I didn't know it was necessary. If you've seen one, it's a forgery, and I can prove it if you'll give me the chance."

The judge looked up from the brief on which he was working, and something he saw in Loren's face made him decide to spend a little time upon his case. He leaned back in his chair, and rested his elbows on the arms, bringing the tips of his fingers together in a way the lawyers of his circuit had learned to dread.

"You have a certificate, young man," he answered, grimly, "and it's no forgery. You wrote it yourself, and I read it yesterday afternoon. It's written all over your father's farm, and it's no credit to you, sir. Now do you understand?"

"No," said Loren Blair, dully. "I don't." Just then the only fact that he understood clearly was that he had lost the Roswell farm and the judge's top-notch wages.

"I think," said Judge Roswell, consulting a large gold watch, "that I can spare you just five minutes for further explanation. Yesterday afternoon I drove out your way in the rain and looked around. Your meadow was in bad shape. The mowing machine stood there uncovered. The sulky rake was in the barn-yard, its teeth red with rust. Your hoe was leaning against the fence in the potato field. 'Careless with tools' you had written with your own hand, sir.

On your east fence there are a dozen boards missing. A hammer and a handful of nails would have made them fast when they first came loose. Two lengths of fence are down next the woods. You

neglected to put them up when you hauled the wood last winter. Your gates all sag on the hinges because you drag them shut rather than lift them a little. That spells 'Slack,' sir, or I'm no judge of a farmer's handwriting.

"There are other items—worms' nests in the apple trees, yellowed trees in the peach orchard, and your windmill squealing for grease—but the word written largest in your certificate is, 'Selfish.' Your father has been sick for six months and needs you sadly; yet you plan to leave him right in the thick of his work because you've turned twenty-one, and feel that you can better yourself. Have you no idea of common justice, sir? Is the perpendicular pronoun the only word in the English language? My advice to you, young man, is to go home. Erase what you have written as soon as ever you can, and write a better certificate for yourself before you dare hope to get a better place." He glanced at his watch. "Five minutes, exactly. I hope I've made the matter plain?"

Loren Blair's face was pale. But from the wreck of his careless conceit a manlier spirit rose dauntlessly, and he answered with a setady voice:

"Quite plain, Judge Roswell. And I thank you for it."

"H'm!" muttered the judge, as he turned to his work again. "H'm! He's got good grit, anyway. Shouldn't wonder if that five minutes was well spent."

"Careless—Slack—Selfish!" Down the village street, and far along his homeward way, the fatal words of his certificate ran in Loren Blair's ears; but he met them with a firm resolution that they should be speedily erased, as the judge had suggested. He would get the tools under cover, and mend the fence before he slept. Yes, and the windmill shouldn't "squeal for grease" another day. As for his father, he'd see the farm clear of the mortgage before he struck out for himself, come what might.

"Hello, Loren!" It was Rod calling from the top of a big load of hay. "What luck?"

Loren hesitated for a moment. Across his mind there flashed two visions of the

future—the future as it might have been but for the judge's warning, and the future as he now meant it to be.

"First rate!" he called back, cheerfully. "But I didn't get the place." Then, by way of giving the "largest word" of his certificate a vigorous wipe, he added, "You try for it, Rod. I've an idea your certificate will read better than mine. That's the last load from the south meadow, isn't it?"—*Young People's Weekly*.

ODE TO THE CUCUMBER.

Cool, crispy, verdant, luscious fruit,
 Though scourged with wittlings' stripes,
 For love thou needst not press thy suit —
 Thou holdest us with gripes,
 What time thou'rt in the market place,
 A dozen for a nickel,
 Forbidden fruit with tempting face
 To get us in a pickle;
 Or lying near the garden path,
 Some simple lad, in frolic
 Purloins thee, bringing down the wrath
 Of conscience and of colic,
 Or sliced in vinegar in haste,
 Thou makest all food sweeter—
 Thus doubling up the joys of taste,
 And doubling up the eater,
 Child of the dew, from Asia's clime,
 Dyspeptics may deride us;
 We'll not expose thee in our rhyme—
 Thy wrongs are all inside us,
 Well may revenge heal all thy smarts—
 A vengeance gastronomic;
 Thine, unlike crimes that weigh the heart,
 Lies heavy on the stomach.
 Thy slain are scattered over the earth,
 Puissant Ku-Klux cucumber;
 Thy form, with praise of vanished worth,
 Should mark their place of slumber,
 And shall we rear this fruit again
 And of it be partaker?
 We taste, and answer in our pain,
 "Yes, for the undertaker."

—Selected.

HE IS NOT WANTED.

Most people are intelligent enough to know their own interest. And it does not take much hard thinking to convince an honest-minded and intelligent man that drunkenness is a curse, and that moderate drinking often leads to it. Drunkenness does not make a man respectable today. It does not recommend him for a responsible position. It does

not entitle him to the confidence of his friends. The railroad company does not want a drunkard in the signal house or on the locomotive. The steamship company does not want him on the bridge. The commercial house or banking institution does not want him handling its funds. The merchant does not want him behind the counter. The manufacturer does not want him beside the machine. We do not call in a drunken physician if we care much for the patient. We do not expect a drunken lawyer to win a suit. We do not want drunken clerks in our stores. We do not want drunken judges on the bench. There is the strongest argument with most people in favor of temperance, and even in favor of total abstinence.—Selected.

○

THE RISE OF A PLUCKY GIRL.

(By Mrs. Ralph House.)

Just fancy a slip of a girl, only fifteen years old, promising to her dying mother to take charge of the other seven children, and feeling that by that promise she had bound herself to see that they were properly educated and cared for. Her father, a country doctor, lived on a lonely farm on the banks of the Cape Fear river, and the girl had, in addition to her inexperience, to contend with the ignorance of the people around her. But she was of gentle birth and had inherited a taste for reading, and plenty of books to read—so the battle began. The dead mother's influence was strong. The flavor of books was all over the house; their grandfather's handsome library was the one luxury these lone children had in a lonesome old farm. And their sister's influence and these books proved their salvation. She taught them in the daytime, and when night came she studied to keep ahead. And at the same time she attended to the affairs of the household.

After four years her father married again and she began to teach a small school near her home. She kept up her studies all the time, and every spare minute was devoted to reading. Finally, she saved enough money from the sums she had received from the various little coun-

try schools she had taught in to give herself educational advantages that she never could have had otherwise. Then she obtained better positions, and as her salary increased she spent it freely in helping to educate her brothers and sisters.

Today her only living brother is a surgeon in the army—he has charge of a hospital in the Philippines; her sisters are cultivated, educated women, and she—well, if you ask one of President Roosevelt's little boys who his teacher is he will tell you. And if you could see this little lady with her childish figure and soft brown eyes it would be hard for you to realize the fight she has made from a lonely farm up to the high position of teaching in the most select school in Washington, and having the "president's little boy" for a pupil.

○

PERSEVERANCE CONQUERS ALL

Genius, that power that dazzles mortal eyes

Is oft but perseverance in disguise.

Continuous effort, of itself implies,

In spite of countless falls, the power to rise.

'Twixt failure and success, the point's so fine

Men sometimes know not when they touch the line.

Just when the pearl was waiting one more plunge,

How many a straggler has thrown up the sponge!

As the tide goes clear out, it comes clear in;

In business, 'tis at turns the wisest win.

And, oh! how true, when shades of doubt dismay,

"'Tis often darkest just before the day."

A little more persistence, courage, vim!
Success will dawn o'er fortune's cloudy

rim.

Then take the honey for the bitterest cup;

"There's no failure save in giving up,
No real fall as long as one still tries.

For seeming setbacks made the strong wise.

There's no defeat in truth, save from within,
Unless you're beaten there, you're bound to win!"

—Henry Austin.

HABITS.

Man is a bundle of habits; there are habits of industry, attention, vigilance; of indolence, dilatoriness; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspiciousness, captiousness; of pride, ambition, covetousness; of over-reaching, intriguing, projecting;—in a word, there is not a quality or function, either of body or mind, that does not feel the influence of this great lay of animated nature.—Paley.

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.—Pythagoras.

Good sense and good taste are the result of a constant habit of right thinking and acting, of self-denial and of regulation, rather than by accident or natural temperament.—Anon.

The force of character is cumulative. All the foregone days of virtue work their health into this.—Emerson.

The repetition of a virtuous act produces a tendency to continue repetition; the force of opposing motives is lessened; the power of the will of passion is more decided, and the act is accomplished with less moral effect.—Wayland.

We are made virtuous by nature, nor contract to nature, but we grow virtuous by repeated acts of living according to reason, as we learn to see by using our eyes. Virtue is in fact a habit; as one fit of drunkenness does not make a drunkard, so one fit of generosity does not make a generous man, and the whole roll of the virtues practiced only once or twice, however completely, does not make a virtuous man.—Aristotle (Professor Blackie).

Beware of a bad habit. It makes its first appearance as a tiny fay, and is so innocent, so playful, so minute, that none but a precision would renounce it, and it seems hardly worth while to whisk it away. The trick is a good joke, the lie is white, the glass is harmless, the theft is

only a few apples, the bet is only sixpence, the debt is only half-a-crown. But the tiny fay is capable of becoming a tremendous giant; and if you connive and harbor him, he will nourish himself at your expense, and then, springing on you as an armed man, will drag you down to destruction.—Dr. Hamilton.

The diminutive chain of habit is scarcely heavy enough to be felt, till it is too strong to be broken.—Dr. Johnson. Habits are soon assumed; but when we strive

To strip them off, 'tis being flayed alive!
—Cowper.

Unless the habit leads to happiness, the best habit is to contract none.—Zimmerman.

Habit makes no figure during the vivacity of youth; in middle age it gains ground; and in old age it governs without control. In that period of life, generally speaking, we eat at a certain hour, take exercise at a certain hour, go to rest at a certain hour, all by the direction of habit; nay, a particular seat, table, bed, comes to be essential; and a habit in any one of these cannot be contradicted without uneasiness.—Kames.

SALARY NOT ALL.

A boy or a man who works simply for his salary is dishonest, and the one whom he most defrauds is himself. If I were allowed but one utterance on this subject, I would say: "Don't think too much of the amount of salary your employer gives you at the start. Think, rather, of the possible salary you can give yourself in increasing your skill, in expanding your experience, in enlarging and ennobling yourself." A man's or a boy's work is material with which to build character and manhood. It is life's school for practical training of the faculties, stretching the mind, and strengthening and developing the intellect, not a mere mill for grinding out a salary of dollars and cents.—Success.

Plain living and high thinking bring success.

Character is not built by idle dreams.

OUR BOYS AND GIRLS,

Two Offerings.

I didn't think I could do it
 When first he told me to,
 For I love my precious dolly,
 And she is almost new.
 But dear me! Uncle Joe knows how
 To talk until you feel
 As if you'd give your money, and
 A part of every meal.

He knows about the Jews, you see,
 And how they brought the Lord
 The first and best of all their fruits
 According to His word.
 That must have been so beautiful—
 Those harvest offerings!
 Well, Uncle Joe talked until
 I brought him all my things,
 To see which I would send away,
 To the Chinese, in the box.
 And he said my best doll—blue-eyed,
 Red-cheeked, with curling locks.

I said: Do you give what you like,
 The very bestest best?
 And do you "make a sacrifice"
 As you tell all the rest?
 And he said, yes, he always gave
 To help along the cause.
 But as he had no fields or fruits
 He couldn't keep Jewish laws.

Now, Uncle Joe is very good,
 But he does love cigars!
 He smokes on the piazza till
 He almost hides the stars.
 So then I said: "If you'll give up
 Cigars and pipes and all,
 And give the money to the Lord,
 Why, then, I'll send my doll!"

Then Uncle Joe looked sober, for
 You see he loved them so.
 I said, "Oh, now you see what 'tis
 To let my dolly go!"
 I thought he would not do it,
 But by and by he said:
 "I think you're right. I'll drop cigars
 And give their cost instead!"

So now my dolly's going,
 And Uncle Joe—just hear!—
 Will give 'most seventy dollars
 To missions every year!
 And mamma says she's very glad
 About the way I spoke
 Since Uncle Joe has offered up
 His sacrifice of smoke!

—L. A. S.

THE YOUNG HEBREW HERO.

Many years ago there lived in a far eastern country a boy by the name of Daniel, whose mother wanted to make a pure and strong man of him. His parents belonged to a peculiar people called Hebrews. Their religion taught them to live on plain foods and to avoid pork and other foods that cause people to be sick. Daniel's parents always set him a good example, which he was always glad to follow. In those days there was no machinery to help in preparing food and clothing. Boys and girls did much work by hand that is now done by machines. This hard work made strong and beautiful bodies for them.

While Daniel was yet a young man the people of Babylon came over to his home and took him and many other Hebrews prisoners. The king of Babylon told his servant to select the young Hebrews with the most perfect bodies and the brightest minds. These were to be fed on the choice meat used in the king's house, and they were to drink the costly wines that the king drank. Daniel and three of his young Hebrew friends asked the servant to give them plain food instead of the king's wine and meat. The servant was afraid if he would give them the plain food they would get poor and the king would not be pleased with them.

Daniel and his friends asked the servant to try them for ten days on the plain food, and if they did not look as well as the others after that time, they would eat the meat and drink the wine that

the king ordered for them. They were given plain foods for ten days, and were then fatter in flesh and fairer than those who ate the king's meat and drank the king's wine. Their minds were purer because they lived on clean, nourishing and pure food that was obtained without killing any animal, and they drank a pure drink that would not poison the body or make the mind dull. We are told that Daniel and the three Hebrew children learned their lessons very quickly, and became very wise. At one time the king of Babylon had a dream that he could not understand. He sent for the wisest men of his kingdom that they might tell him all about it, but they could not. The king said he would have all the wise men of Babylon put to death because they could not tell him all about the dream. Daniel had lived a better life than these men had, and the meaning of the dream was made known to him. He told the king what the dream meant and the king was so pleased that he made Daniel one of the greatest men in his kingdom. Daniel's three friends were placed to rule with Daniel, because they were wise men. If you desire to know more about these Hebrew boys ask your parents to read you the first chapter of Daniel in the Bible.

If boys and girls will live pure lives they will make others happy and will receive great blessings as Daniel and his friends did.

MR. "I CAN'T."

There's a surly old tramp who goes
prowling about,
He is seen everywhere, so you'd better
look out!
His face is all wrinkles from forehead
to chin.
His lips stick right out, and his eyes go
right in.
He hates all the children, and chuckles
with joy
To hear people say, "That's a bad girl
or boy!"
And if he can make you a drone or a
dunce,
He'll sneak in and claim your acquaint-

ance at once;
He steals in the school room and stands
at your back,
Too glad if the teacher should give you
a "whack,"
And when the hard words you would
spell, he will try
To make you forget, or to snivel and
cry.

When doing examples that puzzle the
brain,
He'll jog you and whisper, "There,
don't try again!
Just mix it all up, and then rub it all
out,
And don't say a word, but look sulky
and pout."
Beneath the piano he'll hide out of
sight,
To tease you when there is his greatest
delight;
He'll catch hold your fingers and blind-
fold your eyes,
And turn all the notes into great dragon
flies.
Beware of this tramp who creeps in like
a mouse,
And stealthily wanders all over the
house;
He is lazy and shiftless, unlike the wise
ant,
His name you must know, is Mr. "I
Can't."

—Sarah E. Donmal.

WISDOM IN WIT.

THE STILL SMALL VOICE.

He was hungry and a dollar
Lay within his reach—he stole!
Though unseen, he shrank from people,
And remorse was in his soul.
On his knees he prayed for mercy
For the wrong that he had done,
And he rose up newly strengthened
And repaid it, four for one.
Fortune lifted him to power,
He grew richer day by day.

Finding others at his mercy.

All they had he took away!
Men were crushed where crushing helped
him

To the millions that he sought,
But he proudly held his head up
And his conscience murmured not.

—S. E. Kiser.

THE SCHOOLBOY OF 1903.

"Tommy, have you been vaccinated?"
"Yes, ma'am."
"Have you had your vermiform appendix removed?"
"Yes, ma'am."
"Have you a certificate of inoculation for the croup, chicken-pox and measles?"
"Yes, ma'am."
"Is your lunch put up in Dr. Koch's patent antiseptic dinner-pail?"
"Yes, ma'am."
"Do you wear a camphor bag around your throat, a collapsible life belt, and insulated rubber heels for crossing the trolley line?"
"All of these."
"And a life insurance policy against all the encroachments of old age?"
"Yes, ma'am."
"Then you may hang your cap on the insulated peg and proceed to learn along sanitary lines."—Judge.

THE DIFFERENCE.

He stole some gold
From the baker's cart—
"Oh, what a thief!" they cried.
They sent him to jail
Without any bail,
And published it far and wide.

He stole some gold
A million cold—
They say, "What a financier!"
They set him on high
With worshipful eye,
And hustled his past to the rear.
—Eleanor H. Porter.

VAUGHT'S PRACTICAL CHARACTER READER.

READ Vaughts Practical Character Reader. a book that will teach you to read correctly the character of men, women and children. PRICE \$1.00.

READ Human Culture, a monthly journal, devoted to the study of human nature and character. Price \$1.00 a Year; 10c a copy.

A SPECIAL OFFER ORDER both of the above together and get them for \$1.50. The real value to you in knowledge and success will be incalculable. Now is the time.

L. A. VAUGHT, PUBLISHER, 120 DEARBORN ST. CHICAGO, ILL.

THE NEW ILLUSTRATED SELF-INSTRUCTOR,

In PHRENOLOGY, PHYSIOLOGY and PHYSIOGNOMY.

Over 500,000 copies of this book have been sold, and the last edition is better than ever.

A complete Handbook for the People, with over One-Hundred New Illustrations, including a Chart for the Use of Practical Phrenologists. Revised and Printed from new Plates. 12mo., 192 pp.

BY THE RENOWNED PHRENOLOGISTS PROFS. O. S. & L. N. FOWLER.

CLO. H. \$1.00. ENGLISH PRICE, 4s.

Send for a copy at once. Study the People you see, and also your own character.

New York: FOWLER & WHEELS CO. London: L. N. FOWLER & CO. DEPT. O. S.

F. I. CARTER,

80 WEST THIRD SOUTH ST. Cor. 5th & Temple.

DEALER IN



Densmore Typewriters. Edison Phonographs. Mitchell & Day Bicycles. Thomas Motor Cycles. And a full line of all Supplies. Carbons, Paper, etc.

WE SELL, RENT and EXCHANGE

TELEPHONE 1146 z

THE SKELTON PUBLISHING CO.

MANUFACTURERS OF



FAMILY, WARD, GENELOGICAL,
SEVENTIES, M. L. A., and S. S. ✕

RECORDS

WEDDING INVITATIONS,
STATIONERY, < < <

And Books for Banks, Cities, Counties,
Canal, Mining, and all Business Cor-
porations.

TWO TELEPHONES { 40-2 AND
67-X.

PROVO, UTAH.

FOR BUSINESS TRAINING
ATTEND THE

SALT LAKE BUSINESS COLLEGE

Salt Lake City, Utah.

Enrollment last year 457. Best of
work in Cabinet Bookkeeping, Gregg
Shorthand, Touch Typewriting, Busi-
ness Penmanship, Rapid Calculations,
English, Mathematics, Law, etc. Il-
lustrated catalogues free. Positions
secured for graduates.

OPEN ALL YEAR.

Fall Term Begins September 5th.

“SPORTY”

By being “Sporty” we mean en-
joy all there is in life.

With Our Kodaks and Photographic Supplies.

- “ “ Camping Outfits.
- “ “ Athletic Supplies.
- “ “ Ladies’ and Gents’ Bicycles.
- “ “ Game Boards of All Kinds.
- “ “ Base Ball Outfits and Supplies.

We have all of these and 1000
and one other things. shown in
our new and beautiful catalogue

SEND FOR IT TODAY.

Catalogue
FREE.

BROWNING BROS. CO.
OGDEN, UTAH.