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EDITORIAL.

The Character Builder uses the reformed spelling recommended by the National Educational Association.

THE LOST DOLLAR.

If all honest debts were paid and every human being should receive his just dues, there would be no need for charity, and every individual might labor where he can best serve humanity. This condition would greatly enhance the happiness of the human family. If all would live in harmony with natural laws, there would be such an immense saving of time and money which might be devoted to the perfection of self, that the physical, moral and spiritual progress of the present century would surpass the intellectual and material progress of the last. The principles of human culture have been of such great value to the promoters of The Character Builder that they have had an earnest desire to share this source of happiness with their fellowmen. The encouraging letters that come to us every day are evidence of the high esteem in which the truths disseminated by The Character Builder are held by a large number of its readers. With the words of appreciation we have received a few almighty dollars, but they have not been powerful enough to cover all the bills that come rolling in every month. In order to keep the debits and credits somewhere near the balancing point, the editor has paid in during the last eighteen months \$600 of his salary earned in the teaching profession, which should have been used to meet obligations made while pursuing studies at medical college, preparing for his life work of preventing vice, crime, and disease. The editors have not received a dollar in money for their work. We mention these facts, because some people actually think we are making bushels of money. Since last March we have been sending out a dollar magazine at fifty cents a year, when it was found that such a course meant commercial suicide, the magazine was further improved, and the price was placed at one dollar per year. No intelligent reader will object to paying a dollar a year for a magazine that costs as much time and money as The Character Builder. Every year car-

loads of patent medicines are sold in every state in the Union at one dollar per bottle, cash in advance, when the stuff in the bottle cost the manufacturer only five cents. We have no desire to rob the people in that way. We are willing to work for nothing, but if we continue our cash contributions to the cause, our prospects are good for finally landing in the poor house. We tell you plainly and candidly that we need money now and each month hereafter. We ask those of you, whose subscription has expired, to renew immediately, do not put it off a single day; the subscription price does not mean much to each individual, but if all who are in arrears would pay now, we would have enough to meet all present obligations and could meet our cash obligations for some time to come. You will be notified when your subscription expires. The delay in most instances is, no doubt, due to negligence. If any are so poor that they cannot pay at present, we will extend the time, and if there are any who continue taking a magazine from the postoffice without intending to pay for it, they have so small a soul that it is not worth saving. If such will kindly notify us, we shall be pleased to discontinue their magazine. The credit system is ruinous to individuals as well as to merchants and to publishers. In the future we shall not help perpetuate this evil. We are desirous of having all expired subscriptions renewed immediately and shall in the future enforce the rule of requiring all subscriptions paid in advance. This is necessary in order to conduct the business. Our work is a labor of love. We ask no charity, but aim to give full value for every dollar received. There are two ways in which our readers can help on the work. First, by renewing promptly when their subscription expires. Secondly, by purchasing a share of stock for \$10, which will give a life subscription to the magazine and will entitle the holder to obtain the best books and magazines at reduced rates.

Do not conclude from the above remarks that The Character Builder is in danger of being discontinued. The Human Culture family is growing. Those who have thus far sacrificed have done so cheerfully and are willing to do more, but if all readers of The Character Builder will do their duty, the burden will be more equally distributed and the magazine will become a power for good in the land. If you are owing for your subscrip-

tion, this number of the magazine will contain evidence of the fact, and before you forget it send stamps or a postoffice order for the amount. The dollar invested in The Character Builder is not the lost dollar.

We hope to treat each month the practical problems of life, the causes of abnormal condition and remedies for the evils that exist. To all who are interested in social progress we hope to make the The Character Builder a welcome visitor. We solicit your co-operation in the work now.

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WANTED.

Eight hundred persons who are more interested in building characters for living souls than in building stone monuments for the dead or in accumulating fortunes for posterity to quarrel over, are wanted as purchasers of a share of stock, each at \$10 from the Human Culture Company. The money paid in will be used to circulate choice books and magazines on Physical Culture, Social Purity, Intellectual Training, Esthetic Development, Moral Education, Spiritual Growth, and Drugless Medication. Each stockholder will receive for his \$10 a life's subscription to the Character Builder and may secure, thru the company, choice books and magazines at reduced prices. If there are 800 among the thousands of Character Builder subscribers who will help in this work we hope to hear from them now. In ten years the work may be self-supporting. The company is incorporated for \$10,000, and is dedicated to the upbuilding of humanity.

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MEDICAL FAKIRS. One of the most expensive luxuries that the people of this nation support is "Medical Fakirs." The only excuse for the existence of these human parasites is the ignorance of the laws of health and the rational treatment of disease, that prevails. Almost any time of the year you may go thru our communities and find some of these charlatans working their "graft" upon the people. If the results were not so deplorable, it would be amusing to see these grafters work their game, but it is a most expensive amusement from a financial and from a health viewpoint. These skilful chaletans hypnotise the people to a stage where they hand over to them their hard-earned dollars as if they had an unlimited supply of them and had received them without any effort. In traveling thru some of our western communities delivering free lectures on "The

Art of Keeping Well" and "Social Purity," it has happened that my lectures were arranged for a time when these fakirs were in town. I had the intellectual and they had the emotional citizens. It is unnecessary to state which predominated in the community.

The people are arousing from their hypnotic slumber. We are told that wise people learn by the experience of others, but fools learn by their own sad experience. Most of us belong to the latter class; pay dear for our experience, while the grafter goes off and laughs at our credulity, which permits us to be so easily caught.

The medical fakirs do not all work their graft by personally going from town to town; some find it more convenient to catch the people thru newspapers and magazines. In connection with their advertisements they mention the symptoms of a number of diseases that they claim to cure by their nostrums. People read the symptoms and imagine they are suffering from similar ones. They get a bottle and before they are awakened from their hypnotic spell they have become the victims of a number of nostrum manufacturers. One of the most dangerous of these traps that are set for the people is the "Electric (?) Belt" that is so conspicuous in newspapers at present. In order to test the reliability of this "restorer of lost manhood (?)" one of our citizens recently wrote the people who are offering them for sale. They sent him a blank to fill out. He filled and returned it. Immediately a letter came telling him how fortunate he was for having written them, that if he had delayed two months longer he would have been dead. They sent the free (?) belt with two vials of drugs to his express office and charged only \$5.85 for the goods. The man refused to take them. They came down to \$1, and when he refused to take them at that price, they were compelled to pay the express charges. The man was in good health and is in good health today, long after they said he would be a dead man if he did not per-

mit them to rob him. Does any intelligent person believe that those fakirs would pay thousands of dollars to advertise their goods and then send them free? Thousands of booklets advertising quack remedies for restoring lost manhood are being distributed in every state of the Union. They are a danger to the youth. Parents should be on their guard. Beware of all medical fakirs and their nostrums.

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PORK EATING. One of the most dangerous practices, from the sanitarian's viewpoint, is the common practice of pork-eating. In Dr. DeCosta's Medical Diagnosis, a standard medical work, we find the following concerning this practice: "The trichina spiralis, now known to be of frequent occurrence in the muscles of man, and to give rise to a grave disorder, was formerly supposed to be perfectly harmless. In 1860 Zenker proved, by a series of splendid observations, that trichinae may exist free in the muscles of man, that they are encapsuled only after some time, and that they are the cause of a very serious disease.

"The first case was that of a servant girl, who died in the hospital at Dresden with symptoms extremely like those of typhoid fever. She, together with several members of the family in which she lived, and the butcher who had killed the pigs, had swallowed the meat uncooked, and had soon afterward been taken sick. At her autopsy, her muscles were not yet encapsuled. One of the hams and some of the sausages, portions of which she had eaten, contained numerous encysted trichinae. Thus the connection between the symptoms and their originating cause was clearly traced. In the trichina disease or trichiniasis we find one of the most dangerous maladies to which the human frame is liable; so dangerous that whole families have perished from its effects amid great suffering, and that in the small village of Hedersleben, of 2,000 inhabitants, 300 were affected, of whom 80 died." Virchow, Die Lehre von den Trichinen, page 33.

This eminent authority says that those

who died from this disease had "symptoms extremely like those of typhoid fever." Does not every intelligent person see that the disease so commonly diagnosed "typhoid fever" may in some instances be the trichina disease. Many thousand hogs are eaten every year without the least inspection. The author quoted above says: "The chief epidemics of trichiniasis have occurred in Germany; but we have not escaped in this country. Nor can we claim that our hogs are not infested. On the contrary, the report of the Chicago Academy shows that about 1 in 50 contains trichinae in the muscles. Our comparative immunity from the affections is due to the pork being much more generally cooked thoroly before it is eaten; for the only prophylactic is thoro cooking, prolonged exposure to high temperature killing the trichinae. Pickling has little, if any effect. Salting and smoking are preventive means of some value, but do not insure safety."—Page 906, Medical Diagnosis, by J. M. DaCosta, M. D.

It has been stated that no trichinae have been found in the hogs of this region. There is a good reason why none have been found; no one looks for them. Large quantities of uninspected pork are consumed year after year and no one is able to estimate the effects on the health of the consumers. It is well-known that many hogs in the Rocky Mountain region are raised in the most filthy surroundings, and many of them are fed on most unwholesome foods. The hogs that are raised around slaughter houses usually feed on the refuse of slaughtered animals and have the most filthy environments possible during their entire existence. It is not likely that wholesome tissues are built up under such conditions.

The Jews are one of the strongest and most robust people of civilization today. Their vitality and freedom from many diseases that Christians bring upon themselves by pork-eating and other unhealthy habits teach us that people are rewarded for obedience to National law. Any person who believes in Bible doctrine can not consistently eat the flesh of hogs. Dr.

Adam Clarke was consistent when he was once asked to say grace at a dinner where the principal dish was roast pig, when he said: "O Lord, if Thou canst bless under the Gospel what Thou didst curse under the law, bless this pig."

It is astonishing that refined, clean, Christian people will take into their bodies the filthy, diseased tissue of the grossest and filthiest animal on earth. Many foods might be substituted that will be much more conducive to health and moral progress.

SOCIAL PURITY WORK.

During the past seven years the editor of the Character Builder has addressed many audiences on social purity subjects, but he has not before met such a large and appreciative audience of men as assembled Wednesday night, Jan. 13, at Barratt Hall, to listen to his talk on "Social Purity." Great credit is due the officers of the Y. M. M. I. A. of Salt Lake for the effort they put forth to bring together such a splendid audience. The presence of that large assembly of men is an evidence of the growing interest in the problems that pertain to the moral growth of the people. The greatest need in this important work is intelligent co-operation on the part of all who are interested in humanity's progress, and a knowledge of the subject to be taught. Every parent should inform himself on the vital problems of life pertaining to social purity, that he may give his child positive instruction on these subjects, before the child receives improper suggestions from a negative source. We have aimed to give the information in the Character Builder that will aid parents in this particular work. If fathers cannot talk to their sons and give them the instructions they should, they might with perfect safety place in their hands such booklets as Riddell's "Plain Talk to Boys on Things a Boy Should Know," or Dr. Mary Wood-Allen's "Almost a Man." Young men sixteen years of age and upward might read with profit Shepherd's "True Manhood," or "The Doc-

tor's Plain Talk to Boys," by V. P. English, M. D. There are many good books on these subjects for parents and children to read, but they never reach some home. We are our brother's keeper and should do all we can to give every youth in the land a training that will help him to grow up thinking pure thoughts and living a pure life. If Mutual Improvement societies will emphasize social purity work, they will reach a class of young men who are not influenced by theological truths.

The round up of the football season shows a record of nineteen young men killed, 1 made insane, 13 crippled for life and hundreds injured in minor ways. All the worst accidents happened to untrained players.

Life insurance companies reject about three-fourths of the applicants who have been gymnasts, because it is found that most of them have strained their heart by excessive exercise. It is probable that "athletics" injures people as often as it benefits them.

A crusade, with the sapient "O. K." of President Angell, has been begun among the "co-eds." at Michigan University against the three banes of up-to-date feminine living, namely: fudge, the shafing dish and the corset.

The high school girls of Pueblo, Colo., have organized an anti-corset war, headed by their teachers. They not only agree not to wear corsets themselves, but they are trying to convince the women of the city of the evils of "straight-fronts" and the like.

Former Governor Hamilton of Illinois, in an address before lawyers and business men at Chicago, said that the real cause of all the present lawlessness was the venal, yellow journalism, which magnifies crime and attempts to make sensations out of everything that occurs, thus influencing young and old to disregard law and frown upon decency.

Human Nature Department

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

HERBERT SPENCER.

From a Personal Observation.

By J. A. Fowler.

Were we to choose two types of men to prove the principles of phrenology, our decision would fall upon Herbert Spencer and Charles Darwin—the one for his high and prominent forehead, giving him philosophic reasoning powers, and the other for his massive brow, which



gave him scientific observing abilities.

All great men have not full, large heads, but all specialists have a certain cast of head, as William Z. Ripley has recently said in one of his Lowell lectures. The shape of the human head is one of the best available tests of race known. If this is true of races, it is also

true of individual groups of men. Some heads have a dolichocephalic index of 70, or a brachy-cephalic index of 87. Some, as in the Basil-Teutonic type, have a cephalic index of 64, while others, like the Lapp Scandinavian, have a cephalic index of 94.

So, to go back to the subject of our sketch, we find the head of this great philosopher high in the anterior region, in direct comparison to Darwin's. If there was nothing in the shape of the head, if the weight and size only indicated character, then we should not need, as a matter of fact, to take the cephalic index or any special measurements, but judge of differences by bulk. Anthropological phrenology lays down, however, definite principles regarding skull peculiarities, and in Herbert Spencer we find them exemplified.

His quality of organization is remarkably fine, and there are excellent indications of a highly cultured stock from which he must have sprung. His features are regular and well defined.

His temperament is an exceedingly interesting one, it being known as the Mental, and this of a high order. The Vital and Motive Temperamental conditions are not equal in power with the Mental, hence have not been able to cope with the demands of the latter.

Having so great a predominance of the Mental Temperament, he has been particularly interested in all intellectual subjects that require sharp investigation. He is not as wiry as Professor Tyndall, hence has not been able to go thru the same kind of rigorous bodily exertions. His life work has been done essentially with brain material. His features are distinct. The nose is powerful, the lips are firm and decided, the length from the nostrils to the upper lip giving persistence along given lines, and the deep, indented lines by the lower division of the

cheeks giving depth of interest in broad, general, socialistic relations, are matters which the expert cannot pass without a comment.

His brain is large and remarkable active. The frontal lobe is immensely powerful; it is like the great Atlantic, almost immeasurable. A Britisher steps on the shores of America for the first time. He sees the neck of land stretching itself forward to meet him between the Hudson and East Rivers, and beholds "The Greater New York." He thinks to himself: "This is indeed a small place." But when he, the next day, takes the elevated cars from the Bowery to Harlem, he takes a deep breath, and says, "Great Scott! What an immense amount of condensation of material and activity!" This is not all. As the Englishman goes west to Chicago and San Francisco, he realizes the tremendous resources of the country and the dynamic power that is utilizing them. So with the phrenological student: he sees the expansion of intellect from the central line of faculties of Herbert Spencer's head, and follows it as it broadens along its side avenues, where it reaches its constructive, creative, and ponderable qualities, or centres, which have done such mighty work.

Herbert Spencer has a grand head, and, almost better still, he has been able to use it available. Thru overwork he has not hygienically kept within the limits of his strength, but, considering its hard wear, he has utilized his capacity, his inherent and acquired powers, with a masterly hand. He is not an academic scholar, but one of Nature's noblemen. His mind has not had its originality knocked out by scholastic formulas; neither has it been pressed into narrow limits or prescribed areas. He has had the benefit of thought, and the result has been majestic and sublime. Hence his ideas have come fresh and their originality has not been broken in upon.

He uses language clearly and forcibly, which carries weight with it. Difficulties encourage him rather than the reverse. He likes to continue what is difficult to comprehend, and the greater the difficul-

ties the more he feels disposed to battle with them. Mental philosophy is a delight to him, and in all mental phenomena, his mind seeks to cover the whole ground.

Causality makes him think, until it has almost become a besetting habit with him.

His head is particularly high in the superior portion, and not only high, but broad as well in the anterior and posterior areas. These characteristics constitute him a man of broad sympathies and a keen lover of justice, and manifest themselves thru his large Benevolence and Conscientiousness. If to these two faculties is added Causality, we have the trio which has influenced his life and character more than any other. They have propelled him; they have influenced the lesser as well as the more important events of his career.

However different his conclusions may have been from others, he has ever been true to his convictions.

His mind is one that is particularly interested in tracing truth wherever it appeared to him, and he has never been afraid of it, even if it meant giving up his preconceived ideas to take hold of it.

He is remarkable for his far-seeing mind; he has lived in advance of his time, for men have been slow to accept his philosophy; but his love of justice, sense of principle, and devotion to truth have given him undaunted confidence in his own opinions amid varied criticisms. He is the grandest philosopher the century has produced—and many centuries, too.

Phrenologically speaking, he sees much in his first grasp of a subject, sometimes more than many do in a year's reflection. His literary talents show a decided leaning towards the realm of thought, conjecture, hypothesis, mental suggestion, and philosophy; he is in his element when he is at work of this character.

Darwin drew inference from facts, and proved his hypotheses from observation. Herbert Spencer reasons and argues his out from the opposite standpoint; namely, inference and conjecture. His philosophic thought is based on the active urging of Causality, Comparison, and Hu-

man Nature, while Darwin's was governed, first, by his large Individuality, Form, Size, Weight, Eventuality, Locality, and Comparison.

Darwin traced the proof of his statements thru years of well-grounded observations. Herbert Spencer causes his arguments to rotate thru a process of evolutionary thought and mathematical calculation.

He should be a delightful conversationalist and a good story teller, and one capable of enjoying the witticisms of others, altho one might suppose that he only had one side to his character, and that one an abstract, unemotional philosopher. But his phrenological developments indicate socialibility, elevated ideas, a charming personality, and simplicity of character.—Phrenological Journal.

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BIOGRAPHICAL.

Herbert Spencer was born in Derby, England, April 27, 1820, and died at his Brighton home in England, December 8, 1903, thus having reached the ripe age of 83 years. During his boyhood he was delicate and he was not forced thru the prevailing system of education. His father was a schoolteacher and educated Herbert mainly at home. Later he attended at school at Bath, where an uncle of his was headmaster. This uncle was a vigorous thinker and social reformer, he no doubt awakened some of the powers of young Herbert's mind that later distinguished him as a philosopher.

Herbert Spencer began work as a civil engineer in 1837 and followed that vocation for nine years. At the age of twenty-two he contributed a series of letters to "The Nonconformist" on "The Proper Sphere of Government." In 1848 he became sub-editor of "The Examiner," and held that position for five years. In 1850 he published his first important work, "Social Statics." In 1855 he had a large volume published, entitled, "The Principles of Psychology." For nearly half a century he labored diligently to complete his work of ten volumes on "Synthetic Philosophy." It has been said

that this is perhaps the greatest scientific literary undertaking ever accomplished by one man. In the preface of this work Mr. Spencer adds the following words of explanation:

"The series of works included under that title is complete and yet incomplete. There were to be ten volumes, and these are ten. According to the program, besides a volume of "First Principles" there were to be two volumes of "Biology," two of "Psychology," three of "Sociology," and two of "Ethics," and to each of these subjects the specified number of volumes has been appropriated. Still in one respect there is a falling short. The interpretation of the paradox is that the first two volumes of the "Principles of Sociology" have expanded into three, and the third (which, if written, would now be the fourth) remains unwritten. It was to have treated of progress—linguistic, intellectual, moral, esthetic. But, obviously, for an invalid of seventy-six to deal adequately with topics so extensive and complex is impossible."

In the beginning Mr. Spencer's books were not popular. It required fourteen years to dispose of 750 copies of his first book, "Social Status." Five years later he published 750 copies of "Principles of Psychology," which were sold in twelve years. For the first twelve years of his literary life his books failed to pay for paper, print and advertisements, and for a long time after that they failed to pay his living expenses, altho he lived very economically. Fifteen years after he began as an author he discovered that he had lost \$6,000, and yet as he observed "All this time the forty millions of people constituting the nation demanded of the impoverished brain-worker free gratis copies for the National Labrairies." When it appeared that he would be compelled to give up his great life's work on account of a lack of funds, there came to him for the third time in his life a bequest; this was sufficient to carry him on to success in his work. After his twenty-fourth year as author and publisher he was able to boast that he

had not lost a penny thru his work. He lived for thought instead of money. After he had completed his tenth volume, he had "satisfaction in the consciousness that losses, discouragements and shattered health have not prevented me from fulfilling the purpose of my life."

It is safe to say that Herbert Spencer has done more than any other man to mould public opinion in the thought realm during the past quarter century. It is generally conceded that his greatest contribution to the progress of the race is in social science. Spencer loved his fellowmen, and devoted his life to humanity's cause. He refused a title that was offered him by Queen Victoria of England, and refused a mark of distinction that was offered him by the German Emperor.

In 1882 Mr. Spencer made a tour of the United States and Canada, where he received a warm welcome from the most distinguished scientists on the American continent. He was a man who had the courage of his convictions and fought for what he believed to be true, no matter how much his opinion conflicted with prevailing ideas. One of the greatest lessons conveyed by his life is that a delicate boy may become a great public benefactor by yielding obedience to natural law. The truth he discovered will remain to bless his fellowmen; the errors of his doctrines will be corrected by further research.

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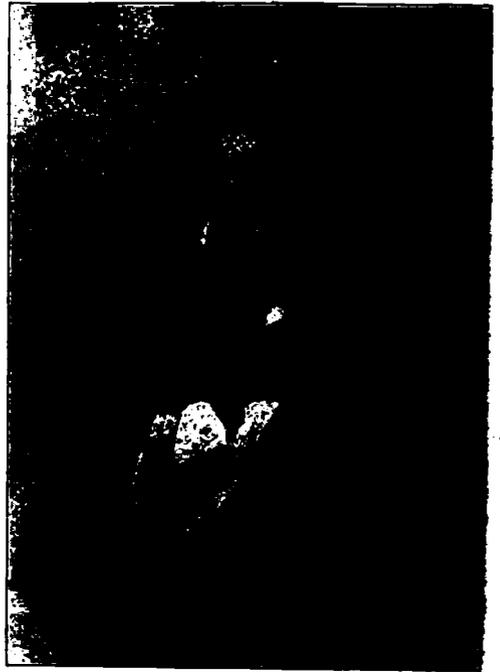
HORACE MANN.

Phrenologist and Educator.

The name Horace Mann has been more frequently mentioned by Americans during recent years than during the quarter century preceding the last decade. Altho Colonel Parker classes him with Washington and Lincoln as one of the three greatest Americans, he is unknown to a large per cent of America's citizens. In the *Educational Review* of November, 1891, page 387, Dr. Nicholas Murray Butler says:

"A generation has arisen that knows

not Horace Mann. His name, and to a certain extent, his fame survive; but the precise grounds on which his reputation rests, and the definite ends that he sought to accomplish are neither clearly nor generally understood. The common school never had a more enthusiastic and unselfish Apostle than Horace Mann, and it is quite fitting that in the present era of educational activity attention should be called anew to his life and writings." A few years ago Colonel F. W. Parker wrote a sketch of Mr. Mann in which he said:



"He wrote for the people twelve annual reports, which are classics in education—masterpieces of eloquence, enthusiasm, zeal and wisdom. In these reports he covered the whole ground of education. Indeed there is very little that we have today that cannot be found in his prophetic writings. First, he argued at great length the immense necessity for the education of the people at public expense. He showed clearly that the life of the republic, its growth and development, depended fundamentally upon the common

schools. One hundred years have elapsed since his birth; fifty-nine since he took the office of secretary of the board of education of Massachusetts. The little nation of a few millions has grown to a great stature, but the living spirit of common education has slowly, but surely, permeated the whole nation. Every word that Horace Mann has written can be read today by every teacher with the greatest profit." In a recent work, "Horace Mann, the Educator," page 41, Dr. A. E. Winship says:

"At this day it is a better education to read his twelve reports, his speeches and his controversies than the writings of any ten men aside from Henry Barnard and W. T. Harris." On page one of the same work, the author says: "By universal consent, Horace Mann is the educator of the century. His twelve reports to the State Board of Education are the rarest and most valuable educational works in our language."

The above expressions from such eminent educators as Butler, Parker and Winship are a just tribute to the moral integrity and intellectual ability of Horace Mann. His success as an educator was greatly enhanced by the correct analysis of human nature that was the foundation of his educational system. Those who sneer at Phrenology and consider it a method of fortune-telling by the imaginary bumps of the head are not aware that his entire work was based upon the scientific system of mind study known as Phrenology. Dr. B. A. Hinsdale, the well-known educator, wrote a biography of Horace Mann about five years ago and there informs the reader that Horace Mann's ideas on physical, mental, and moral education were based entirely upon the science of phrenology.

Horace Mann called himself a phrenologist. In stating the important facts of his early life, as recorded on page 14 of his "Life and Works," he says:

"What we phrenologists call casuality--the faculty of mind by which we see effects in causes and causes in effects, and invest the future with a present reality,—this faculty was always intensely active in

my mind." On page 130 of the same work he says of George Combs, the Scotch philosopher and phrenologist with whom he was intimately acquainted: "I have never enjoyed and at the same time profited so much by the society of any individual with whom I have met as by that of Mr. Combe, who is on the whole the completest philosopher. I have ever known. Ideas so comprehensive and just, feelings so human and so true, I think I have never known before combined in the same individual. It has indeed been a most agreeable, and I think instructive visit to me." While Horace Mann was a member of Congress, he wrote a letter from Washington to Mr. Combe, in which he said: "I have time today to write but a single word more, to say, that wherever I am I shall never cease to be your friend and admirer, and to acknowledge my indebtedness to you for the great principles of thought which have helped me on in the world." A few years later Mr. Combe sent him a present of one hundred dollars. In answer, Horace Mann wrote: "I should earlier have thanked you for your much-valued present of one hundred dollars, which I mean shall be better than a common monument of you; not a dumb and barren one, but a living, radiating one, diffusing instruction and delight. I mean to expend it mainly at least, for phrenological works, yours leading the list, and in such duplicates as will allow you to be speaking all the time to many persons." On another occasion he wrote to Mr. Combe: "There is no man of whom I think so often; there is no man of whom I write so often; there is no man who has done me so much good as you have. I see many of the most valuable truths as I never should have seen them but for you, and all truths better than I should otherwise have done."

There is sufficient evidence in these quotations to show that Horace Mann obtained some of his most valuable thoughts from his phrenological friend, Mr. Combe. In speaking of the time when these two eminent educators first met, Mrs. Mann has the following to

say: "At this period, Mr. Mann's phraseology concerning mental operations underwent a striking change, due to his interest in the phrenological science and philosophy. It somewhat mars the gracefulness of his speech; but there was a peculiar pleasure to him in giving a definite expression to his ideas upon a subject which he felt to be satisfactorily cleared up by that mental nomenclature.

"Some of his friends used to tease him a little for having adopted this mode of expression from his excellent friend, Mr. Combe; but he would reply, that he had been so long bothered by metaphysicians and their system, that he enjoyed speaking wide of them all. He did not come to all Mr. Combe's conclusions, nor was he bound by his limitations; but he enjoyed that philosophy which recognized the adaptation of every faculty to its appropriate object simplified to him the whole theory of mental phenomena. * * * Mr. Mann looked upon his acquaintance with Mr. Combe and his works as an important epoch in his life. That wise philosopher cleared away forever the rubbish of false doctrine which had sometimes impeded its action, and presented a philosophy of mind that commended itself to his judgment." Mr. Mann wrote in his journal, as recorded on page 336 of "Life of Horace Mann," by his wife: "I delight, and profit too, in reading a book which never departs from the phrenological dialect, and refers everything to phrenological principles. It is like a review of a delightful study." On page 129 of the same work there is a record of his method of studying character. He speaks of Wm. H. Harrison, who was then candidate for President of the United States. He said: "The conversation and phrenological appearance of General Harrison indicate a man of clear intellect, without any great strength. His superiority undoubtedly comes from the absence of disturbing forces, rather than from original energy. He has no predominant self-esteem, or love of approbation. Those organs are small. Combativeness is also small. Alimentativeness and acquisitiveness are almost wanting.

The moral region is tolerably developed; but this absence of the great mischief-working propensities gives it fair play. This is the key to his character and history. * * * " While at Congress, he read Henry Clay as follows: "Half an hour ago, Mr. Clay came into the House, and took a seat near mine. I have been studying his head—manipulating it with my mind's fingers. It is a head of very small dimensions. Benevolence is large; self-esteem and love of approbation are large. The intellect, for the size of the brain, is well developed. His benevolence prevents his self-esteem from being offensive; and his intellect controls the action of his love of approbation, and saves him from an excessive vanity. This vanity, however, has at some periods of his life, led him into follies. He derives his whole strength from his temperament, which is supremely nervous, but with just as much of the sanguine as it was possible to put into it. Considering the volume of the brain, or size of the head, it has the best adjusted faculties I have ever seen. The skull, after death, will give no idea of his power, as he derives the whole of it from his temperament." page 282, Life of Horace Mann, by His Wife.

Space will not permit other quotations to show that Horace Mann's success as an educator was due to his ability in analysing the characters of people he met. He was not ashamed to name the source of his inspiration and information. For half a century the majority of orthodox educators have despised the source from which Horace Mann drew his best thoughts and the firm basis of his educational plan. The psychology that they substituted is yet in a chaotic condition. It has neither furnished a correct analysis of the mind nor principles by means of which the character may be read by observation. The average teacher today does not know human nature and does not understand the effect of the subjects he is teaching upon the pupil who is being taught. Horace Mann's psychology taught him that people are emotional as well as intellectual and that most evil comes from perverting the emotional na-

ture or the feelings. Our popular psychology of the present emphasizes the study of the special senses and the intellect, but neglects the feelings. This is a cause for the slow progress we are making toward a higher moral standard of life. If teachers will, in addition to popular psychology, study the temperaments, and phrenological psychology they will have an equipment for their work that is invaluable and cannot elsewhere be obtained.—John T. Miller.

WHICH DO YOU MEAN TO DO?

You can, if you will, live among beautiful flowers and singing birds, or in the mire, surrounded by frogs and frogs. The amount of happiness which you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make hundreds unhappy almost beyond endurance.

Which will you do? Wear a pleasant countenance, let joy beam in your eyes, and love in your heart. There is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and thru the day while about your work.

“The heart of a man changeth his countenance, whether it be for good or for evil; and a merry heart maketh a cheerful countenance. A man may be known by his looks, and one that hath understanding by his countenance when thou meetest him. A man’s attire and excessive laughter and gait show what he is.”—Bible.

One-half of the world does not know how the other half lives, and the indications are that most of the one-half does not care.—Selected.

The world will not be what it should be as long as success is measured by the accumulation of dollars.—Pathfinder.

TALK ON SOCIAL PURITY.

Prof. Miller Gives Some Sensible Advice to a Large Audience of Men in Barratt Hall.

A crowd of about 500 men and boys listened with deep interest to a lecture on “Social Purity,” delivered in Barratt hall last night by Prof. Miller. The professor gave a plain talk to men on the pitfalls which surround them, and pleaded for more thorough instruction of the young along the lines of physical responsibilities and better observations by their elders of nature’s laws.

“Remove the cause of social evils,” said Prof. Miller, “and conditions will adjust themselves. In the past twenty years the saloons of Salt Lake City have increased doubly in proportion to the population. The trouble is that the evil has not been met in the proper way. The young men must be taught that drink and other excesses break down their health and their manhood; they must be started in the right direction and show that a virtuous life is for their own welfare and happiness. Consider the enormous amount of tobacco that is consumed by our people, and on every street corner are signs which suggest to the young people that it is manly or in some way desirable to smoke or chew. We must have positive suggestions to offset the negative suggestions to do wrong which are encountered everywhere.

An interesting feature of the lecture were the remarks on heredity, accompanied by much valuable medical and scientific information, illustrating the effects of parents’ vices upon their children.

At the close of the lecture a beautiful baritone solo, “Peace, Be Still,” was rendered by John Robinson, and a vote of thanks was unanimously tendered the speaker.—Salt Lake Tribune, January 14, 1904.

Religion soon becomes a superstition when it ceases to be a practice.—The Watchman.

Publisher's Page.

The CHARACTER BUILDER

For Home and School.

A magazine devoted to Physical, Intellectual, Social, Moral and Spiritual Training.

\$1.00 A YEAR, IN ADVANCE.

Published by the HUMAN CULTURE COMPANY, Salt Lake City, Utah.

JOHN T. MILLER, D. SC. Editor
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 MRS. M. K. MILLER }
 J. STOKES, JR. Business Manager

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One inch, per issue, \$1. Rates for larger space furnished on application. We accept no advertisements of liquor, tobacco, tea, coffee, patent medicines, drugs, quack doctors, or fakirs of any description.

Business communications should be sent to No. 722 McCormick Building. All letters to the editorial department should be addressed to No. 334 South Ninth East Street, Salt Lake City, Utah.

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Watch the figures after your name, they tell when your subscription expires.

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The proprietor of a well established Sanitarium in one of the most desirable localities in America desires a partner who has capital to invest, or will sell the property at a liberal price. The property is suitable for either a sanitarium or a suburban home. It consists of a main building of twenty rooms, and three cottages. All located within one mile of railroad station. The ground is very productive, and has an excellent young orchard on it. There is a free supply of water from city waterworks, and an abundance of gas from the proprietor's own well. The gas is used in the buildings for heating and lighting purposes.

For particulars address, H. T., care of Character Builder, Salt Lake City, Utah.

Physical and Moral Education.

THE UNIVERSAL IMPROVEMENT SOCIETY.

A New Scientific Humanitarian Organization.

An organization recently formed, which will interest humanitarians throuot the world, is known as the Universal Improvement Society.

This is a suggestive name, for this Society is organized for the purpose of doing all kinds of work which is calculated



GEORGE M. WOLFE; President.

to improve humanity, physically, intellectually and morally.

At first thought this may seem to be too broad a field for any one organization to cover; but this Society is organized on such a plan that it will be able to carry on any number of different kinds of work, without dividing the energies of its workers.

All of its work will be systematically classified, and divided into distinct departments, and each department will be under the supervision of thoroly competent persons who are specialists in that particular line of work, and will devote all of their time to it.

Then, in order that persons working in one department may understand the relation of their work to that of the other

departments, and thus secure unity and harmony of action, the heads of the various departments will be organized into a cabinet, and will confer with each other as to ways and means for increasing the effectiveness of all departments, and accomplishing the greatest possible amount of good work with the least possible waste of energy.

Only persons who understand the science of Phrenology will be placed in positions where they will be authorized to appoint or assign persons to subordinate positions; so that persons will be placed in positions which they are best adapted by nature to fill.

The head of each department of work must be a thoro student of human nature, so that he will be able to direct his work in accordance with scientific principles.

This organization is founded upon the principle that scientific investigation can never overthrow any true doctrine or right institution; that the science of human nature is the true basis and starting-point for all human improvement, and the key to all problems relating to government, education, morality and religion; and that every person should understand his own nature and the natural laws to which he is subject, in order that he may know how to bring himself into harmony with these laws, and thus secure the highest happiness which he is capable of enjoying.

The Society is bound by its articles of incorporation to remain forever strictly non-sectarian and non-partisan in its principles; and none of its funds will ever be appropriated for the purpose of subsidizing any church, sect or political party, or any institution controlled thereby.

Membership in the Society is free, and its funds will be derived from voluntary donations and bequests.

The principal work of the Society will be to awaken a popular interest in the study of human nature, including the sci-

ences of Phrenology and Physiology and the laws of heredity, by publishing and distributing literature and causing public lectures to be delivered on these subjects.

The head office of the Society is located at Seattle, Washington and branch organizations, known as Local Chapters, may be organized in any part of the world. Thus the Society will become an international association for the purpose of systematizing and centralizing the various kinds of educational and other humanitarian work, and placing it upon a sound and scientific basis, so that much of the energy which is now wasted in well-intended but misdirected effort will be placed where it will do good instead of harm to humanity.

The above article has been sent us for publication. We gladly give it space in the Character Builder. The accompanying cut represents the president of the Society. He is engaged in educational work in the state of Washington. We admire his noble efforts to benefit humanity. Mr. Carnegie will now not lack an opportunity to give away his fortune. The Universal Improvement Society might be able to aid him in relieving himself. We wish the Society the greatest possible success.

CHARACTER.

Do thoughts have breath? Most surely,
yes.

Ofttimes in parting life and death,
They are as mighty as the wind,
Traversing earth from end to end.
They are things that we create,
Patterned either by love or hate.
Ah, yes they sail with flying wings,
Bearing with them joys or stings.
As they go out they will rebound,
And bring to us the things they've found.
For it's God's law—the things ye do,
The same shall be measured back to you.
Be they in thoughts, or actual deeds
Your mind's the fount whence all proceeds.

Unconsciously we are forming habits
every moment of our lives, and they are

not always of a desirable nature. Some, tho not so bad in themselves, are exceedingly bad in accumulative effects and cause us at times much loss, much pain and anguish, while their opposites would, on the contrary, bring us much joy and peace as well as continually increasing power.

Man and woman's chief business in life is character building. Thru character we attain to power. It is being continually asked, "How can I best mould my character?" This can meet with but one answer—thru potency of thought. Thought is the potency underlying all; it means but this, our every act is preceded by a thought. Waldo Trine says: "First a thought, then an act, in time a habit—so runs life's law." Every sensible person knows this to be true. I know that I have it entirely in my own hands to determine exactly what thoughts I shall entertain; in the realm of our own minds we should have perfect control.

Thoughts form acts, acts habits, habits character. If God created man in His own image, manhood is ideal and in as far as man fails to exhibit the God life in his character, does he fall short of true manhood. The highest object of our lives should be the possession of a noble character. The progress of the whole world depends upon individual character.

We may claim money and high social standing, but character is power in a truer sense; the first requisite to character building is the cleansing of the mind of all selfish and impure thoughts; character is determined by the thoughts we hold. There is an old maxim that runs: "Show me the company you keep and I will tell you what you are." I used to think this true, but experience has taught me better; it contains some truth but it is not always reliable. I have, however, found a more perfect way to determine this, viz: Tell me what you think and I will tell you what you are. It is not by rank, nor wealth, nor talents that the truly great have attained to the honored positions they hold, but by force of character. Character, rather than any of

these, has made men and women of moderate powers to surpass the brilliant and wealthy in life's competition. It has been said that character, not ability, elected Washington and Lincoln to the presidency. Success depends more upon what we are than upon what we know. Character is everything to man or woman—that gone, there seems to be no place in the universe for them. Every man, woman and child should grasp every opportunity to think into existence a well rounded character, and as we erect it we should preserve it at any cost, it is valuable.

Massing a fortune may no doubt enable some people to enter society as it is called, but to be fully appreciated we must possess mental qualities, a kind heart or pleasing manners.

There are men and women who can offer nothing to society but their money bags and in return receive no further consideration. It is to be regretted, and in a sense such individuals are to be pitied. They could be so much to the world, but in their efforts to accumulate a fortune, they have neglected the greatest achievement. Character is something that cannot be called or discussed at will. It is produced by daily, hourly actions. It grows upon one by struggles against temptations, thru little kindnesses, sacrifices for the good of others (self-forgotten).

Thru the training of the mind one is made rich or poor, happy or unhappy. It is a blessed thing then to know that it is in our power to share life's sweetest and best and to do so unselfishly. In sleeping hours and awake, we are forming our characters, shaping them to our advantage or disadvantage.—Selected.

THE SELF-MADE MAN.

By John H. Scott.

Young men contemplating their future career often have cited to them the lives of self-made men. This expression is very common, especially in the commercial world, but it is more fine sounding than real. Was there ever such a mar-

velous phenomenon in the world as a self-made man? Are there any such men at the present day? What does such an expression convey to the human mind? It is meant to infer that the man to whom the term is applied, by his sheer force of character, foresight, ambition, pluck, zeal, shrewdness and industry arose above the level of his fellow-creatures, above the undesirable state of drudgery, above the monotonous, toilsome lot of the less fortunate to ride upon the golden chariot of fortune with its accompaniments, viz: absence of anxiety as to obtaining the necessities of life, respect of fellow-men, opportunity to develop personal ideas in science, art or industry; besides being able to confer blessings upon wife and posterity, relations and friends; all of which follow wealth if well used.

Let us now take for instance the case of the frequently found self-made merchant who came out to the West as a young man with little or no means, and perhaps friendless, possessing no more real estate than a coyote or a wild horse. In a few years we find him in possession of a piece of land with perhaps a small home. By the end of another twenty years we find him the owner of a flourishing mercantile institution, at the same time possessing shares in mines, mills and other industries, until at the age of sixty we find him comfortably settled down in a beautiful home, with servants, horses, carriages and other luxuries that win the envy of some and the approbation of others. He deserves commendation for his thrift, zeal, promptness and tact which have helped gain these things, and so he is upheld to the youth as a self-made man worthy of emulation. Science teaches us that man is the result of a combination of forces; heredity, prenatal conditions and environments. Every great man owes his great self to his progenitors and to a multitude of their contemporaries for many generations back. And so it is with our self-made man. He is launched out upon the sea of life with a stout seaworthy craft and a good pilot, for which his parents deserve more credit

than he, and could make little headway but for the tide of humanity being in his favor. How did he make his original capital to start with? Perhaps with pick and shovel wielded by strong arms, the gift of his parents. Did he make his pick and shovel. Oh, no; a number of men assisted him; miners, railroad men, smeltermen, foundry hands, blacksmiths, machinists and an endless host of their contemporaries. Then again, how did he get remunerative employment? But for the progressive condition of society he might not have been able to earn more than sufficient to exist on. Having prospered until able to establish his mercantile business, how does he make his wealth? By selling lumber, provisions, clothes, tools, farm implements, etc. Did he fell, saw and transport his lumber to his store? Did he work from dawn to dark raising wheat, hay, potatoes, etc., turning out nights to irrigate his crops? Did he work day after day, and year after year in squalid mills and factories, amid the roar of wheels, belts and machinery, weaving cloth, knitting hose, making shirts and clothes? Did he work days and nights in steaming hot sugar factories, standing over boiling vats of syrup, or at the centrifugal machines pushing the sugar thru, finally sacking it up to dole out by the pound to his customers at the store? Did he stand before fierce furnaces blowing glass bottles or work with his young sisters in hot canning factories putting up fruit and tomatoes? Did he rise at dawn, milk cows, haul the milk to the dairy and there separate the cream and churn it into butter, putting it up neatly for the trade? Did he make the ploughs, wagons, tools and other implements that he has in stock? Did he invent and make the telephone and its connections, his books, pens, pencils, ink, besides numerous other indispensable things that assist him in his work? Oh, no. All these things were made by thousands of toilers of the present and past generations. What does he pay all this army of workers? Does he render to them ten hours' work for every ten hours' work that they have done for

him on these goods? Has he spent as much time and means in learning his craft as they have spent in learning theirs?

If not, what does he pay them? Why, he sells their produce back to the living, to the descendants of many of his workers, dead and gone, for more than he gave for it. With the produce which part of society has made he pays the other part a portion, retaining for his services an amount which, if it were equal to that which the original producers got for their labor, would leave him no more of a self-made man than the toiling masses. The self-made man is not self-made, but is made by the folly of an unjust method of distribution. And so it is with the remainder of his fortune. His shares in mines, mills and factories would be useless but for a vast host of people, surveyors, draughtsmen, miners, machinists, foundry, smelter and railroad men, farmers, millers and countless other employees. Securities, bonds and indemnities are merely legalized documents entitling the owner to use the products of other men without rendering them an equivalent in return. When a merchant or financier makes a great haul, as it is usually termed, it is by taking advantage of the lack of organization. This deficiency furnishes great opportunities at the expense of many. While one portion of society is concentrating its energy in producing wealth; another portion volunteers the distribution of the same and seldom fails to make it to their interest to do so until, crushed to the wall by some one more shrewd in that line than themselves. Humanity might be compared to a multitude of rats in a parched land seeking for water, which in their mad thirst rush headlong into a well the surface of which gives breathing space to only one-fourth of the rats, the result being that the more fortunate ones keep above the rest by trampling them under foot, causing their discomfort and destruction, and then boast of their superiority over the rest, and of being self-made-rats, simply because conditions did not give opportunity to all; not that

all the strongest and cleverest survived, but those which fell in at the right time had the advantage from the beginning and saved their lives at the expense of the others. Or, again, let us consider humanity as wheat sown in a field, some by chance getting scattered upon the ditch bank, growing up strong in the blade, sheltered whilst young from wind and storm by wild rose bushes, always drinking from the refreshing stream below, during the hot summer months, until by harvest time it is laden heavily with the elements of life, and is pointed at by some of the unfortunate seedlings that were barely within reach of the irrigating streams as being self-made wheat, worthy of emulation. The greatest so-called self-made-men, had they encountered the accidents, hardships, disadvantages of environments, etc., that many an honest, vigorous, energetic man has had keeping his head under water, would be no better off than many of the toiling masses. Let all humanity understand that no man is self-made, but that every unit of society is influenced and sustained by that society! Justice demands that each work for all, in accordance with the great law, "Thou shalt love thy neighbor as thyself."

OUR BALKY HORSE.

(From Boston Evening Transcript.)

A few days ago the writer was walking down Court street, Boston, about 1 o'clock, and found a small blockade opposite Court Square. It was occasioned by a balky horse hitched to a covered express wagon. At either side of the street on the sidewalks stood a deep line of silent, interested spectators.

The driver appeared to have given up the contest temporarily, but the horse was being encouraged (?) by a ruddy-faced hackdriver, who, taking the bridle in one hand, struck him repeatedly on the inside of his forelegs near the knee-joint with a stick or whip held in the other hand. As the animal steadily refused to budge, except backwards or sideways, the man presently gave it up.

After a moment's wait another spectator stepped out of the crowd, walked up to the horse, kindly stroked his nose, patted him and tried to move him a bit one side for a fresh start. But the horse was in no frame of mind to accept mere blandishments of this sort, and the second comer also retired discomfited.

The crowd is still silent, watching and waiting for the right person to appear and solve the difficulty. The jam increases, but finally good sense and feeling step forward in the shape of a young man who is eating a handsome red Baldwin apple for a luncheon finish. Perhaps the horse is tired and thirsty, and it is past his regular dinner hour; at all events the sight and smell of this red apple held about six inches from his nose is evidently an agreeable surprise. He pricks up his ears, accepts the proffered apple and shows his gratitude by at once moving briskly forward at the request of his new friend, and the jam is over. The crowd melts away, but many a spectator takes the lesson to heart, and will profit by it.

Nine times out of ten a horse becomes balky through harsh handling. The driver could do nothing. The two men who tried to assist him failed because they did nothing for the horse—the one thought that force would do it; the other tried blandishment. The block will continue so long as we see fit to employ such men to handle our business.

Our Philippine horse is balky, and we have made him so by ill-treatment.

When we send seventy-five thousand barrels of handsome Baldwin apples to the Filipinos as proof of our good will and desire to trade, instead of seventy-five thousand Mauser rifle barrels as evidence of our intention to pound the life out of them, our business wagon is likely to move on again.

JAMES H. BOWDITCH.

There is bound to be a squint in the sermon when it has one eye on the creed and the other on the cash.—Chicago Tribune.

♦♦ Suggestions to Parents and Teachers, ♦♦

THE NURSERY.

The nursery anticipates the school and the church; it sows the first seed, and in that home the atmosphere of the world first comes into close contact with the child's moral and immoral nature. Looked at in its true light, what is the nursery but just the nestage in its bud and blossom? It has been justly said, "Families are the nurseries both for the State and for the church; the springs which from their retirements send forth the tributary streams which by their confluence make up the majestic flow of national greatness and prosperity."—Dr. A. Thompson.

THE CHILD'S RIGHT: Children, for the most part, HAPPEN to be born. The temperaments of the parents and the best conditions that should surround their conception and generation are things rarely ever considered, and those who, with indifferent spirit, take upon themselves the responsibility of becoming parents should not, in turn, be wholly relieved of the consequences of their actions.

This is a question that must enlist, to a much greater degree than it has thus far done, not only the attention of the physician and the reformer, but also that of every intelligent human being. These matters cannot be left to take care of themselves, and then society punish the result as a means of protecting it from unjust invasion, but the underlying causes should be dragged out into the light, carefully analyzed and the conclusion arrived at, therefrom, entered upon the lawbooks of the world. It is not enough that every restraining influence which a humane government can devise is exerted for the unfortunate and afflicted for their benefit, since the same amount of strong effort and attention would, in a short time, prevent the constant accession of numbers to this class.

Surely, every boy and girl should be taught the laws governing their physical and spiritual life; should be made to feel that the responsibilities accruing from their exercise should rest with them, and that every child has a right, if the best is expected from him in the future, to be born under healthy conditions and in happy surroundings, not as a result of indiscretion or excess, but as a crowning glory or a union of both hearts and hands. It is a fact that these important questions are not discussable in spheres polite, are really looked upon as altogether too delicate for the ordinary mind to consider, and that ignorance in regard to them is both excusable and commendatory, while those who violate the laws most are seemingly oblivious to any responsibility whatever, and persistently go on their way, regretting the mistakes made thru ignorance, the while silencing the voice that is raised in protest against it, forgetting that the only way out of all this present chaos will alone be found thru meeting the difficulties squarely and discussing them intelligently.—Page 57, *The Other World and This*, by Augusta W. Fletcher, M. D.

THE LAWS OF MARRIAGE AND PROCREATION. The great science of life consists in the knowledge of ourselves, the laws of our existence, the relations we sustain to each other, to things and beings around us, to our ancestry, to our posterity, to time, to eternity, to our heavenly Father and to the universe. To understand these laws, and regulate our actions by them is the whole duty of intelligence. It should, therefore, comprise our whole study. This science comprises the fountain of wisdom, the well springs of life, the boundless ocean of knowledge, the infiniture of light, and truth, and love. It penetrates the depths, soars to the heights, and circumscribes the broad expanse of eternity. Its pursuit leads to

exaltation, glory, immortality and to an eternity of life, light, purity and unity of fellowship with kindred spirits.

The object of the union of the sexes is the propagation of the species, or procreation; also for mutual affection, and the cultivation of those eternal principles of never-ending charity and benevolence, which are inspired by the Eternal Spirit; also for mutual comfort and assistance in this world of toil and sorrow, and for mutual duties toward their offspring.

Marriage and its duties are therefore not a mere matter of choice or of convenience, or of pleasure to the parties, but to marry and multiply is a positive command of Almighty God, binding on all persons of both sexes who are circumstanced and conditioned to fulfil the same. To marry, propagate our species, do our duty to them, and to educate them in the light of truth, are among the chief objects of our existence on earth. To neglect these duties is to fail to answer to the end of our creation, while to pervert our nature, and prostitute ourselves and our strength to mere pleasures, or to unlawful communion of the sexes, is alike subversive of health, of pure, holy, and lasting affections, of moral and social order, and of the laws of God and nature.

If we except murder, there is scarcely a more damning sin on the earth than the prostitution of female virtue or chastity at the shrine of pleasure or brutal lust, or that promiscuous and lawless intercourse, which chills and corrodes the heart, perverts and destroys the pure affections, cankers and destroys, as it were, the well springs, the fountain or issue of life. * * * A wise legislation, or the law of God, would punish, with just severity, the crimes of adultery or fornication, and would not suffer the idiot, the confirmed, irreclaimable drunkard, the man of hereditary disease, or of vicious habits to possess or retain a wife. * * * The false and corrupt institutions, and still more corrupt practices of "Christendom" have had a downward tendency in the generation of man for many centuries. Our physical organization, health, vigor, strength of body, intellectual facul-

ties, inclinations, etc., are influenced very much by parentage. Hereditary disease, idiocy, weakness of mind or of constitution, deformity, tendency to violent and ungovernable passion, vicious appetites and desires, are engendered by parents, and are bequeathed as a heritage from generation to generation. Man becomes a murderer, a thief, an adulterer, a drunkard, a lover of tobacco, opium, or other nauseous or poisonous drugs, by means of the predisposition and inclinations engendered by parentage. A holy and temperate life, pure morals and manners, faith, hope, charity, cheerfulness, gentleness, integrity, intellectual development, pure truth and knowledge, and above all the operation of the divine spirit, will produce a race more beautiful in form and features, stronger and more vigorous in constitution, happier in temperament and disposition, more intellectual, less vicious and better prepared for long life and good days in their mortal sojourn. Each succeeding generation, governed by the same principles, will still improve, till male and female may live and multiply for a hundred years upon the earth.—Parley P. Pratt, in Key to Theology.

THE FALL OF WOMAN.

In the midst of the squalor and wickedness—

Close on the border of Death—

There lay in a cottage a woman

Scarcely able to draw a last breath.

A life of debauchery and sin,

A life full of crime and disgrace,

Was the thought that haunted her soul,

And permeated the awful place.

Where once she was beautiful, queenly,

Rejoiced in her virtuous life,

Had aspired to be a pure woman,

To make her young lover a good wife,

He failed her, had stolen her honor,

With promises never fulfilled,

Had left her a pitiful wanton,

Her faith in the world he killed.

Her parents, in anger, forsook her,

And drove her away from her home,

They left her an object of pity,
 The face of the earth to roam.
 Starvation, disease, overcame her,
 She needed a place to rest,
 Accepted the offer of harlots,
 To make their house her nest.
 The same old story of the ruined,
 Evil communication corrupted her
 ways,
 And left her forever an inmate,
 Lost and obscure in this damnable
 place.

Ye men, who pretend to be Christians,
 Who cause these conditions to be,
 Go seek ye in streets and in by-ways,
 And set these prisoners free.
 Christ, in an ancient decretal,
 Placed on man the terrible blame,
 And took from the down-trodden woman
 The burden of her ruin and shame.
 —John H. Whaley, Pensacola, Fla.

MARRIAGE.

Happiness in marriage depends upon intelligence. What a cruel wrong for parents to allow their sons, and especially their daughters, to enter the sacred relation as effectually blinded to all of its duties and responsibilities as the unsuspecting horse, that is led blindfolded to his death in the Spanish arena. See to it that your sons and daughters are made intelligent, and are qualified by a full knowledge which cluster about marriage, home, and parenthood.—Selected.

A NATION OF GAMBLERS.

As I stood in a grocery store quite recently awaiting the attention of the store-keeper, there chanced to be a show case in front of me, in which were displayed an array of cheap candies, designed to attract the attention of the children who came with their pennies to purchase these goodies. As I gazed idly about me my eyes fell on these words, "Money in almost every one." These alleged banks were squares of candy about the size that usually sell for a cent, and the small purchaser invested his penny with the hope

that his purchase would bring to him another, which he gets by "luck," as the urchin expresses it.

In another corner of the room was a slot machine into which the same small boy may drop his penny and where he may receive another or more of the coveted treasures. Notice the eager expectancy of the boy as he awaits the result. It is not as if waiting the worth of what the penny will buy, but of a something for which he has not paid. "He has beaten the machine," he says, and he is jubilant. But no! It is "bad luck" this time, giving him only his one penny's worth, and he walks away with a disappointed air.

Perhaps you say it is a harmless thing, and what difference will a penny gained or lost amount to in the end. But is not that same small copper coin valued as highly by the average small boy as is the larger coin by persons of more mature years?

I stood in the gallery of the Boston Stock Exchange one noon just before its closing, and watched those men as they learned of gains or losses sustained by them. There were among them men time had been busily at work, it seemed whose hair had turned gray, and tho to me that in the small boys with their copper coins I recognized miniature copies of these men, of whom some seemed to be on the brink of despair, some going about shaking hands with everybody and soliciting congratulations; others taking more calmly the result of their venture, whether of gain or loss. Does not this sudden avalanche of wealth, or precipitation from wealth to poverty, it may be, rob the man of a desire to toil honestly and faithfully for what he may gain?—Helen F. Ward, in American Motherhood.

FROM THE DEATH CHAIR.

The execution on one day of the three Van Wormer brothers in the state of New York, causes a contemporary in that city to review their past, and the record should be instructive in this time

of decline of respect for law and lawful authorities. The awful end of the career of these brothers is but an illustration of the dangerous roads children take, when they become a law unto themselves.

The three boys, it appears, had a bad reputation as long as neighbors remember them. For years they terrorized the people of Greendale by looting their poultry houses, taking their horses to ride and drive, and firing fusillades of revolver shots at anybody who defended his property against their raids. If a farmer threatened to have the law on them he was warned to refrain if he did not want his barns to be burned. They were vicious enough to crack safes, rifle tills and hold up travelers, but they hardly came under the head of professional criminals as the term is usually understood, until they killed their uncle, who had befriended them until he could do so no longer. They were idle and bad, but society did not reject them, because they dressed well and entered into the gayeties of the young people as light heartedly as anyone. They commenced a career in idleness and hoodlumism, and ended in murder. No doubt they commenced by idling away their time on street corners, as other loafers do. There, probably, they learned to take their first steps upon the road that led them to the electric chair. If the people of Greendale had, when they first indulged in hoodlumism, taken them in hand, and, if no other means availed, had sent them to a reformatory, they might have been saved a worse fate.

The crime of these boys should be a strong appeal to parents, thruout the land, in behalf of their own children, to save them from the corrupting influences of the hoodlumism that is rampant on the streets in the evening, and from the not less brutalizing power of the dime novel and the daily sensational record of crime and criminals.—Editorial in *Deseret Evening News*.

The end and aim of all education is development of character.—Francis W. Parker.

MENTAL LAZINESS.—Thinking is a difficult process to set going under any circumstances. Talk about laziness! For every physical drone in our communities there are one hundred mental sluggards. And the reason is not far to seek. The man that feels like shirking physical labor is driven by sheer force of shame and ridicule to work the lazy microbes out of his muscles. But what of the mental shirks? There are no such weapons wielded over them. But who would wield them? A smutty face need fear no ridicule if it goes only into a coal mine. Those who might wield the weapon are so few comparatively as to be neither heard nor heeded; besides, their time is too profitably taken with themselves. And so it happens that the slothful in mind are received with open arms by the society that frowns upon the solthful in body. Received by society, did I say? Bless their darling insipidities! They are society, if my drawing-room recollections serve me truly.—Prof. Nelson in "Preaching and Public Speaking."

The School Board of London is trying to educate the people in hygiene. It has decided to open twenty experimental classes, and if these succeed more will be organized. Already eighty head teachers have applied to have these classes started in their evening schools, but at present only twenty will be opened. The best lecturers have been selected for the classes. Different classes of schools in various districts will be opened, some among the very poor, others in better-to-do working class neighborhoods. Each lecture is to be made as practical and as elementary as possible, and a non-technical graphic treatment of the subject is enjoined. Even if the syllabus be not closely followed, the practical work is in no case to be omitted.—*New York Tribune*.

First Physician—And was the operation a success?

Second Physician—We can't tell. The patient recovered, so we couldn't perform a post mortem.—*Harper's Bazar*.

HYGEO-THERAPY OR DRUGLESS MEDICATION.

FRUIT AS A FOOD AND MEDICINE.

By Harry Benjafield, M. D.

And Eve saw that the tree was good for food, and that it was a delight to the eye.—Genesis.

Stay me with raisins, comfort me with apples.—Solomon.

Such was the opinion of people who lived six thousand years ago, and all down thru the succeeding ages poets have sung the praises of the luscious grape and peach, and painters have sought to outvie one another in depicting the attractions of the apple and plum, and away deep down below all this we see thruout the whole animal creation a developed instinct which teaches all to long after these beautiful fruits. Is this instinct wrong? Is Nature a fool thus to make her creatures voice their needs? When we see the whole insect family swarming over and voraciously devouring our choicest fruits, shall we say that they do not know what is good for them? When we see pigs, horses, cows and sheep breaking down our fences, need we ask how they learned to love fruit? Ay, more, note the baby in arms who screams for the rosy apple, and bites away at it even with toothless gums, and as the baby grows into the boy how he will defy canes, and even police, so that he can get what he loves and longs for. The Creator is so anxious that this very necessary food shall be eaten by his creatures that he makes it beautiful to look upon, sweet and attractive in smell, and gives to it such varieties of flavors that the most fastidious can be satisfied. And yet in spite of all this the great mass of the people look upon fruit as a luxury upon which they can only spend odd pennies for the amusement of their children. Many parents will more readily spend

money on injurious or even poisonous sweets than they will on good, healthful fruit, and fashionable society will spend pounds on cakes, wines and brandies, while they spend as many shillings on the very thing they need to keep them healthy—fruit. And as for the amount of drugs swallowed which should be replaced in great measure by fruit, it is beyond my powers to calculate. Millions upon millions of pounds are spent annually upon mercurial and other purgatives, most of which would be quite unnecessary if the people would but look upon fruit as a necessary article of diet.

Eve is said to have seen that fruit was good for food. Every generation since has endorsed her opinion, and now perhaps more than ever before the world is waking up to see how good a food it really is. Good ripe fruit contains a large amount of sugar in a light nourishment, which, in conjunction with bread, rice, etc., forms a food especially suitable for these warm colonies; and when eaten with, say milk or eggs, the whole forms the most perfect and easily digestible food imaginable. I received a book lately written by a medical man advising people to live entirely on fruits and nuts. I am not prepared to go so far—by the way, he allowed some meat to be taken with it—for, altho I look upon fruit as an excellent food, yet I look upon it more as a necessary adjunct than as perfect food of itself. Cultivated fruits, such as apples, pears, cherries, strawberries, grapes, etc., contain on analysis very similar proportions of the same ingredients, which are about 8 per cent of grape sugar, three per cent of pectose, one per cent of malic and other acids, and one per cent of flesh-forming albuminoids, with over eighty per cent of water. Digestion depends upon the action of pepsin in the stomach upon the food, which is greatly aided by the acids of the stomach. Fats are digested by these acids and the

bile from the liver. Now the acids of the pectose in fruits peculiarly assist the acids of the stomach. Only lately even royalty has been taking lemon juice in tea instead of sugar, and lemon juice has been prescribed largely by physicians to help weak digestion, simply because the acids exist very abundantly in the lemon.

Another great action of fruit in the body is its—shall I call it—antiscorbutic action. It keeps the body in a healthy condition. When out on a long voyage where fruit is scarce, how one longs for it. Those who have been without it for an extended time long for it until even in their dreams they picture the fruit their system so badly needs. The following case will illustrate my meaning: A ship's crew had any amount of fresh meat, new bread, tea, coffee, etc., aboard, but no fruit nor vegetables. As days went by the men grew haggard, breathless and weak with violent, tearing rheumatic pains in the joints. Then the gums grew spongy, the blood broke thru its veins, and the whole system was demoralized and dying. In short, they were dying of scurvy. A fruit ship passing sent aboard a good supply of oranges and lemons which were greedily eaten by the sufferers. Mark the result: tho they still went on eating the same food, the addition to heir diet made all the difference between life and death. In a few days their gums began to heal, the blood became healthy, natural color came into their faces, and strength came to the limbs so lately racked with pain. This is, perhaps, an extreme illustration, but I am satisfied that in a less degree the want of fruit is responsible for much of the illness in the world. When a student, I remember sitting beside a leading London surgeon as an unhealthy child was brought in suffering from a scrofulous-looking rash over the face. Turning to us he exclaimed: "That is a rash from eating lollies." And many times since have I seen it verified. Good fruit clears the blood and prevents this sort of thing. The lemon-juice cure for rheumatism is founded on scientific facts, and having suffered myself from acute gout for the last fifteen years, I have proved over and over

again the advantages which are obtained from eating fruit. Garrod, the great London authority on gout, advises his patients to take oranges, lemons, strawberries, grapes, apples, pears, etc. Tardieu, the great French authority, maintains that the salts of potash found so plentifully in fruits are the chief agents in purifying the blood from these rheumatic and gouty poisons.

Perhaps in our unnatural civilized society, sluggish action of the bowels and liver is responsible for more actual misery than any other ailment. Headache, indigestion, constipation, hemorrhoids and a general miserable condition are but too often the experience of the sufferer, and to overcome it about half the drugs in the world are given in all sorts of compounds. Let the man of drugs go abroad that ship in mid-ocean, with its crew suffering from all these ailments; let the man with his artificially made fruit salts have his trial at their bowels and liver; let the man of mercury and podophyllin, and all the so-called liver doctors try their best; call in the tribe of tonics, and give iron, quinine, arsenic, strychnia, and all the rest of the family; then try your stomachics for his digestion; but in spite of all these the scurvy fiend will sit aloft and laugh you to scorn. In fact, all these drugs have been tried over and over again, and Dr. Buzzard, perhaps the greatest authority in the world, tells us they have all proved miserable failures. But bring in your fruit and the whole scene changes. Cannot we show the world that what is applicable to these men in their extreme condition is more or less applicable to the millions of sufferers on land who now persist in looking upon fruit as a thing they can do very well without? Dr. Buzzard advises the scorbutic to take fruit morning, noon and nights. "Fresh lemon juice in the form of lemonade is to be his ordinary drink; the existence of diarrhoea should be no reason for withholding it. Give oranges, lemons, apples, potatoes, cabbage, salads," and if this advice is good for those aboard, and there is no doubt about that, it is equally good for the millions.

who are spending millions annually in drugs which will never cure them. The first symptoms of scurvy are a change in the color of the skin, which becomes sallow or of a greenish tint. Then follows an aversion to all exercise. Blood-shot eyes, weak hard, bad digestion, and constipation follow. Dr. Ballard says many of the most serious and fatal cases of scurvy he has seen have only presented as symptoms the pallid face, general listlessness and bloodshot eyes. If we go thru the back streets of our large towns, how many pallid-faced, listless-looking people and children swarm around us, and they have, as a rule, plenty of food. Within the last few weeks two of my own children have given me a good example of what fruit will do. Two months ago I decided to let these two boys, aged about six and eight, go to my farm amongst the apple pickers. They were not actually ill when they went out, neither had they been at all shut up, but they were pale-looking, would not eat their food, etc. During the last two months they made their boast they ate a dozen apples a day each, and as soon as they began eating these apples their appetite for other foods doubled, and during the eight weeks they have grown stout and robust, skin clear and healthy, with the glow of health on their cheeks, and bodily strength equal to any amount of exertion.

As a medicine I look upon fruit as a most valuable ally. As previously shown, when the body is in that breaking up condition known as scurvy, the whole medical profession look upon fruit and fresh vegetables as the one and only known remedy. I believe the day will come when science will use fruit very much more largely than it does now in the treatment of many of the every-day ailments. I have shown how it aids digestion. Observations in scurvy prove that it exerts a very powerful influence on the blood. But "the blood is the life:" poor blood means poor spirits, poor strength, poor breath and poor circulation. Impure blood means gout, rheumatism, skin diseases, rickets, and other

troubles. As it is proved that fruit will purify and improve the quality of the blood, it must follow that fruit is both food and medicine combined. In fevers I use grapes and strawberries, giving them to my patients in small but frequent doses—oranges and baked apples, if the others are not obtainable. For rheumatism, plenty of lemons are invaluable. White girls with miserable pallid complexions want a quart of strawberries a day; where these are not obtainable, bananas, which contain much iron, are a good substitute. Probably of all fruits, the apple stands unrivaled for general purposes in the household; either raw or cooked it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits. To my mind the pear is more easily digested than the apple, and for eating uncooked is superior to it.

Dried fruits are now occupying more attention than perhaps they have ever done before. It has been proved in a large way by giving troops dried vegetables and fruits that the attack of scurvy could be warded off, but in curing scurvy they were nowhere alongside fresh ones. Still it teaches that dried fruits should be used when fresh cannot be obtained. If soaked for a few hours before cooking, they make a capital substitute for fresh fruit, and they come cheaper to the consumer. I wonder that miners, sailors and others do not use dried fruits very largely. A medical writer has recently been maintaining that bread and other starchy foods, containing, as they do, large quantities of lime, are responsible, especially in aged people, for many of the diseases from which we suffer, such as apoplexy, rheumatic gout, etc., and urges that fruit should be taken freely instead to counteract these limey effects.

One of the first symptoms when people are deprived of fruit and vegetables, is very severe pain in the joints, like rheumatism, and death from failure of the heart's action. Whether he is right about this lime theory may not be proved, but there is no doubt that lime exists too largely in the blood-vessels in these dis-

eases, and if fruit were eaten regularly, it would do much to prevent it. Science today tells us that we may live under the most beautiful conditions, we may feast on bread, meat, eggs, rice, cocoa, oatmeal, and such like foods for a short time, but unless we take fruits or fresh vegetables—fruits being the best—we get listless, with leaden face, etc., until we die in a few months at the longest, and it follows that if we would keep ourselves and our children with clear skins, bright intellects, good digestion, rich colored, healthy blood, and strength for work, we must regularly take fruit and vegetables, and look upon them as actually more necessary for the support of good health than any other article of diet.—Auckland (Australia) Weekly News.

DOCTOR-CRAFT A MENACE TO MANKIND.

By C. P. Holt.

There are doctors and doctors. All medical doctors are not heartless and cruel. I number among my personal friends some kind-hearted, sympathetic gentlemen, whose profession and practice is to heal the sick, and who are doctors (literally teachers) in the true sense of the word, and I doubt not there are many other doctors in the world whom I do not personally know, who would scorn to inflict pain or sorrow upon any sentient creature, but these doctors are gentle and humane by virtue of their refined organization and in spite of their environment and the schooling they have received in the medical colleges. Human beings are creatures of habit and thru continued association become accustomed to anything and everything surrounding them. The sight of the slain upon the battle-field during the first hour of the battle is a shock to the new recruit, who, as a veteran soldier, treads unconcernedly over and among the corpses of a score of subsequent fields of carnage. The nature of a doctor's profession renders him familiar with suffering, and if he is not refinedly organized, tends to make him callous to woe. The dissecting

room is a chamber of horrors to the sensitive initiate, and the operating table is, in his mind, a twin to the thumbscrew of the Spanish Inquisition, until familiarity has made him indifferent to his environment.

The temptations besetting the medical doctor, alluring him to wrong, and often inhuman acts, are greater than that of any other profession. The great army of newly-fledged doctors ground out each year from the medical colleges renders competition active, and puts each one upon his metal to win practice. If doctors were salaried, either by government or by individuals, and paid for keeping people in health, if their salaries stopped when their clients became ill, the premium would be upon health instead of, as now, upon sickness. If only such persons as were fitted by nature and organization for medical practice were in the healing business, there would be less bungling and more real scientific skill displayed in what is now an incoherent medley of medical guess-work.

At present, any idiot who has money enough to pay his way thru a medical college, and more money yet to pay for thoro coaching, can get a diploma and certificate to practice experiments upon the unfortunate sick. Rich and poor alike are prey for these doctors. If it be a rich man or woman who falls ill and calls in a medical doctor, it is to the interest of the said doctor to keep the patient sick as long as his money lasts, a chance to turn a penny of which most doctors swiftly avail themselves. If he be a pauper who sickens, he is bundled to the county hospital, and there becomes the material upon which the doctors experiment, often without mercy. In support of this statement, I offer the readers of Human Nature a translation from the September, 1903, number of a German magazine, entitled "Der Naturarzt," official organ of the National Organization of Hygienic Societies in Germany.

The article is entitled

"Experiments of Doctors on Human beings, being extracts from a speech

made in the German Reichstag by Representative Thiele."

Herr Thiele said: "It is time that the government should interfere to put a stop to this brutal practice in hospitals; there is ample proof that these experiments are constantly being practiced all over the world. Allow me to quote from a letter written by a nurse of great experience in hospitals." She writes: "I have, as nurse in a university hospital, witnessed most horrible atrocities, and in the capacity of nurse was compelled to assist these doctors in their devilish work while I mentally cursed them for their inhumanity. Once I had to hold by force a dying child while the doctors cut and experimented. I have been censured by my superiors when I tried to be humane to the sick. I was compelled to bathe, comb the hair, and dress patients while they were dying in order that the moment they were dead they might be ready for the dissecting table. I have witnessed the moral and delicate feelings of poor girls utterly disregarded in order that the doctors might "learn." I have seen their cruelty to unfortunate prostitutes, upon whom they would operate without using anaesthetics, because they were only prostitutes. A well known surgeon once in my presence performed an operation upon the neck of a 3-year-old boy without using anaesthetics, because, as he said, "it was not necessary." This doctor compelled me, another nurse, and his servant, to hold this child down to the table. The child's pain was intense and greater still his fear of death, and he struggled with all his strength to get free from us. If I live to the age of a hundred years I shall never forget that scene of horrible brutality. To such terrible acts are nurses forced to be witnesses and to assist in their performance, and if they refuse their help they lose their positions."

Representative Thiele, continuing, said "the experiments made by the doctors upon patients both in public and private hospitals surpass by far the horrors of the Inquisition of the Middle Ages. The people of those days were ignorant, which may be their excuse, but this modern

brutality upon human beings is perpetrated in the name of science by men who claim to be intelligent and to labor in the interest of humanity."

That this devilish doctor-craft is not confined to Europe, but that in the United States of America, where the constitution guarantees to every citizen the right to his own body, human torture is contemplated by these medical monsters, I quote that in 1901 Drs. W. B. Fletcher, W. A. Wishard and Albert Sterne, of Indianapolis, strove to have a bill passed by congress for the establishment of an "experimental hospital," says the Philomathian, where the condemned criminals were to be vivisected for the benefit of science(?)" Dr. Fletcher said "material for such vivisection should be furnished by intelligent governments, who have condemned men and women to die for political or criminal offenses." Dr. Charels G. Roehr, of Harvard Medical College, said "Vivisection of men condemned to death is just right." Dr. E. E. Slosson, in the New York Independent of December 12, 1895, says "If cats and guinea pigs can be put to any higher use than to advance science we do not know what it is. We do not know of any higher use we can put a man to."

Here is another specimen of doctor-cussedness. The Philomathian says: "To a hospital in France a poor woman was brought one day suffering from cancer of the breast. An operation was necessary; she consented, and was put under the influence of chloroform. After the operation and while the patient was still unconscious from the effect of the anaesthetic, the operating surgeon, Dr. Doyen, carefully inserted a bit of the cancer he had just removed, into the healthy breast of the victim. Then some weeks later, she found, doubtless to her unspeakable horror and despair, a new cancer on the opposite breast!" I submit that hell is too cool and salubrious a climate for Dr. Doyen and his cohorts. Dr. Semarelli, an Italian, inoculated hospital patients under his care, with the poison of yellow fever "to find out if they would take it." Again, one Dr. Schreiber, ex-

perimented on forty-one new born babies "because they were cheaper than calves."

With this testimony before us of the diabolism of the drug doctors the moral is plain. Study to keep your health, but if illness overtakes you and you are rich, beware of drug doctors! If poor and sick, shun the hospital as you would hades.—Human Nature.

A RACE OF DODGERS.

By W. Henry Wilson, M. D.

(Senior Professor of Bacteriology and Pathology in Hahnemann Medical College, Chicago.)

This somewhat unusual title has been suggested to me as expressive of a notion which has been gaining in popularity during the past dozen years. The notion finds expression from day to day in the daily press and not infrequently in hypothetical sources of infection, such as the telephone transmitter, the morning mail, money, etc. In fact there is scarcely a single human act against which we have not been warned as a possible source of danger.

If we remain at home danger lurks in books from the public library, in the dust stirred up by the broom, in the change which the peddler gives us, in the fruit which he sells.

If we go away from home we are obliged to ride in cars which have not been fumigated, to buy goods over counters which have not been sterilized, and the goods may have been made by people who had infectious diseases.

The cigar which we purchase may have had its wrapper moistened by the saliva of a man whose mouth had syphilitic ulcers.

If we go out of the city the berth which we occupy may have just been vacated by a man who had tuberculosis. We are literally bombarded.

Not only are we dodging the domestic sources of bacteria, but we are living in more or less dread of invasion by plague and cholera from abroad.

Are these actual sources of danger, or are we simply engaged in the business of

dodging? How much fallacy is there in it, and how much truth is there in it?

To state the matter in general terms, then, the proposition that the mere presence of bacteria is the only requisite for infection has long since been abandoned by thoughtful pathologists. It has not, however, been abandoned by the daily press, nor by a considerable number of men in the medical profession, of which a few are still found in the editorial sanctums of certain medical publications.

Preventive medicine is being confused with the dodging of imaginary sources of infection. Preventive medicine is not dodging. It begins by the destruction of organisms against which we are not as yet sufficiently immune to withstand their presence. It is a war of extermination. It is stopping an evil stream at the very fountain head. When we disinfect typhoid discharges we are destroying thousands of bacteria which might contaminate a water supply. If the sputum of the consumptive is destroyed, it will not become mixed with the dust to be blown to the air passages of a hundred others. Human beings are the culture fields of disease germs. To deprive these germs of their place of growth is to destroy them.

As a result of these processes of prevention and extermination we have come to possess proper water supplies in nearly every large city. Epidemics of Asiatic cholera have been limited to the ignorant population of the Orient. Yellow fever has been driven from Cuba, where it has flourished for 140 years, and whereas in the year 1896 over 1,175 deaths occurred from this disease, during the past six months not a single death has been reported.

To sum up: First, the notion that we are in constant danger of infection from the objects with which we daily come in contact is an unwarranted exaggeration.

Second, this fallacy was born of the early enthusiasm of bacteriologists, but has long since been abandoned by them.

Third, this indiscriminate dodging of micro-organisms has nothing whatever in common with legitimate preventive medicine.—Medical Talk.

SUGGESTIONS ON HOME MAKING.

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

THE VALUE OF MOTHERS' ASSOCIATIONS TO THE NATION.

Mary Wood-Allen, M. D.

The thought that Mothers' Associations may be of value to the nation is, as a rule, farthest from the mind of the ordinary individual. The nation is something grand and glorious; it has power and progress; it can contract big debts, build battleships, declare war and appropriate millions of dollars for that purpose. What connection can there be between the great and glorious nation and a little company of women met together to discuss the comparative merits of infants' foods or styles of babies' clothing?

It is true that the nation is a magnificent abstraction, but it is made up of concrete individuals. The health of the nation is but the sum of the health of its individual men and women; the morals of the nation but the aggregate of individual morals.

Nation could not war against nation if there were no individual soldiers, nor collect war revenue were there no individual taxpayers. The men and women who in the future will constitute the nation are today the very babies whose interests the Mothers' Associations are discussing. Upon the results of these discussions will depend to a great extent the national welfare; for the way the babies are fed, clothed, trained, and developed will determine the trend of the national life.

The workers or the invalids, the sober, honest, industrious citizens or the sexual pervers, the drunkards or the criminals of the future, are today babies in the arms of their mothers,—babies, plastic, impressionable, to be trained and molded, to a very great extent, as these mothers shall have skill and power.

It has been said that a nation rises no higher than its mothers. The saying

does not mean that the purposes of the mother will make the nation's standards; but it means that their actual ability, their knowledge of child nature and child training, and their power to use this knowledge in building brain and character for these future citizens, will determine the future standing of the nation.

When parents truly realize that the seeds of national greatness are sown in the home, then will they begin to magnify the office of parent. When motherhood is recognized as a power second to none in the uplift of the nation, then will the mother receive due honor, and the nation will see to it that she shall be assured the right surroundings, the needed education, the essential protection. Until that "great and happy day" shall come, mothers must work as best they can in the molding of the nation through the care of the children.

A Mothers' Association does not mean a meeting of women to gossip concerning the disobedient, wilful children of other people, or to criticise the educational methods of other parents. It means a meeting of women for the study of principles which they may apply to their individual problems in their own homes; and it is wise to keep the statement of these principles impersonal as far as possible, and to draw the illustrations from imaginary individuals rather than from examples in one's own or neighbors' families.

The duty of the Mothers' Association is first to educate women as to the dignity of motherhood as a profession. "A profession," says the Standard Dictionary, "is an occupation that properly involves a liberal education, special mental and other attainments, and special discipline, as acting, engineering, etc." It seems that motherhood might be included in the "etc.," although not usually dignified by so high a title. It is generally supposed that the coming of the

babe brings with it a fullness of capacity as well as a wealth of love; that the untrained girl, receiving into her arms her first-born, receives at the same time a new endowment of knowledge and of judgment that will enable her to give the child due care and training.

It may seem complimentary to say that women know all things by instinct, but after all it is not true. Maternal love may give us a certain deftness in the personal care of the child, a peculiar insight into the needs of the child, and an intense longing to meet those needs; but love, untaught, and undirected, does not preclude our making serious blunders which are detrimental to the welfare of our children and bring us many a heart-ache.

Some women are good cooks, who have learned by experience, but they could tell you of much good food spoiled in the process of learning. There are women who are natural nurses, and who can take better care of the sick than some doctors, but a medical education would have given them the doctor's authority as well as the nurse's skill.

Motherhood is a profession, and though women can worry along in it and meet with tolerable success, they can do better work if trained for it. The material they are working on is too costly to be spoiled while they are learning. We shudder as we read of the oculist who, complimented on his surgical skill, said, "Yes, but I spoiled a peck of eyes learning to operate." But eyes are not as valuable as whole children. How many of these have been spoiled, body and soul, while the mothers were experimenting on them, trying to gain the skill to bring their children up properly.

Motherhood is a profession, demanding a wider range of knowledge than any other. It is a well-known fact that in no other period of human life are there so many fatal diseases as in childhood. This is due in part to the natural susceptibility of children, but largely to the ignorance of mothers. If a woman were to be a doctor of other people's children, she would study at least four years; but

she will enter upon the physical care of her own without one particle of knowledge of symptoms or treatment of diseases, even without a knowledge of the ordinary laws of hygiene.

If she were fitting herself as a lawyer, to help settle the disputes of men and women, she would spend years in preparation; yet one renowned diplomat says that to arbitrate between nations does not require the diplomacy, the knowledge, the patience, the profound insight into human nature, that is required in the settlement of conflicting claims of the children of a household.

The clergyman, after his mental preparation, takes a year or two in study of the method of presenting spiritual truths; but to lead the minds and affect the hearts of adults does not begin to call for the spiritual insight, the consecrated effort, that is needed in answering the queries and directing the developing moral nature of children.

Herbert Spencer says: "Youths preparing for the practice of sculpture have to acquaint themselves with the bones and muscles of the human frame in their attachments and movements. This has been found needful to prevent those many errors which sculptors who do not possess it commit. . . . In painting, the necessity for scientific knowledge is still more conspicuous, . . . but is it not an astonishing fact, that tho on the treatment of offspring depends their lives or deaths, their moral welfare or ruin, yet not one word of instruction on the treatment of offspring is ever given to those who will hereafter be parents? If a merchant commenced business without any knowledge of bookkeeping, we should exclaim at his folly and look for disastrous results; or if before studying anatomy a man should set up as a surgical operator, we should wonder at his audacity and pity his patients; but that parents should begin the difficult task of rearing children without ever having given a thought to the principles—physical, moral, or intellectual—which ought to guide them, excites neither surprise at the actors, nor pity for their victims."

Jean Paul says: "The most essential things for the child are determined in the first three years. Each new teacher affects less than his predecessor; and regarding the whole life as a period of culture, we dare assert that he who, in mature age, journeys over the whole world, derives less for all he sees than he did from his nurse. Upon the earliest years, therefore, should be bestowed the most care, since here a little strength wisely employed may accomplish more than the greatest skill in after years."

We will all admit the truth of these statements of the philosopher and educator; can we, then, declare that mothers need no special training?

What profession has a wider scope than that of motherhood?

Acting is defined as a profession, demanding special training; yet acting is but depicting life as it is, its faults, its follies, or its sins, painting them in vivid colors true to nature. Motherhood deals with life in its potentialities, aiming to correct its faults, to overcome its follies, to prevent its sins, and to choose the colors which shall glow upon life's canvas. Acting imitates; motherhood creates. Which needs more special preparation, which wider knowledge, which deeper insight into the possibilities of the human heart?

Each profession in turn might thus be taken up and its analogue be found in the work of the mother. Yet not only is her work analogous to the professions; it is in reality laying the foundation for all professions. The artist with the brush must be able to see colors truly and to distinguish between the most delicate shades; yet if his eyes have not been trained to see with accuracy in childhood, no later training can make good the deficiency. The writer must have a pleasing use of words; yet if in his childhood he has been accustomed to hearing ungrammatical forms of speech, it will be almost impossible for him in his later years to eradicate those errors. The lawyer must be able to reason logically; yet one whose childhood was given up wholly to impulse, who never heard those around him consider the reasons for a

given action, will be continually in danger of allowing himself to be governed by impulse rather than by reason. The diplomat needs to have that breadth of mind which shall enable him to see things from the standpoint of the other man; but if in his childhood his mind was never turned to regard the rightfulness of the other side of a quarrel, it is more than likely that his services to his government will not be of inestimable value.

Already the nation has begun to realize its need of men with especial ability for governmental service. Indeed, this recognition has gone so far that there is discussion of the advisability of establishing a college for diplomats. This will naturally lead to the idea of special training for statesmanship, for statesmen are more needed than mere diplomats.

But what are the greatest needs of the nation? Is it not men and women of character? What are the dangers that most threaten the welfare of the nation? Do they not arise from greed and lawlessness? The occurrences of the last year have aroused the public mind to a realization of the evils that may arise from the greed of organized capital, grasping after that which does not belong to it, and the lawlessness of organized labor, striving to obtain by force that which it believes to be its own. Social reformers and practical politicians are uniting in an effort to discover a remedy for these evils. Their search is superficial, and will not be successful unless they penetrate to the root of the national life, the life in the home. It is in the home that greed and lawlessness are first manifested, and here they are either strengthened or eradicated. The child who is allowed to disregard parental authority will have but little regard for the majesty of the law. The child who is allowed to appropriate to himself everything he desires will find it difficult, in his maturer years, to recognize the rights of others.

Training simply in diplomacy will avail the country little; character building is what is needed, and the father and mother in the home are the great charac-

ter builders. The nation would build more wisely if, instead of establishing schools for diplomats, it would found training schools for parents.

The nation does not as yet realize its great responsibility, but the American Mothers' Association of the United States, with a purpose restricted only by the limitations of individual efforts, is ready to make good, so far as in it lies, the nation's failure, and help our mothers to become the nation's real builders and defenders.—American Motherhood.

BREAD.

Bread is said to be the staff of life, but an astonishing amount of the bread baked and eaten daily has none of the qualifications to fit it for the mainstay of a meal.

Bread constitutes the principal food of many families. Therefore, when the bread is not good, they starve. Bread which is heavy, tough or sour cannot be digested. The hunger of those who eat it is not satisfied, and they suffer the pangs of indigestion, in addition to the natural craving for food.

Good bread is a prime necessity. Many cases of liver disease are caused by eating bad bread, because of the strain put upon the glycogenic functions of this organ. Gastro-intestinal catarrh is made worse by eating bad bread.

Sugar in bread is an abomination, making it much more difficult to digest. The dyspeptic finds it all he can do to manage the starch in the flour. Add sugar to his digestive problem, and he is undone. Fermentation and all its unpleasant consequences are sure to follow. Sugar spoils Graham bread particularly. Doctors should warn their dyspeptic patients to let alone bread which contains sugar.

There is an old-fashioned bread, called "salt-rising." Our mothers and grandmothers used to make it. It is seldom seen today, except in remote country districts. It involves some art, skill and time in its preparation, but is well suited to the delicate stomach of the modern dyspeptic. If some long-headed baker should revive this bread in all its pristine light-

ness and palatability, his grateful patrons would cheerfully pay him twice the price of the ordinary loaf.

Doctors should appeal to housewives to learn the art of making good bread, since it is so difficult to buy it, and since the health of the family is compromised by eating bad bread.

Good corn bread is infinitely preferable to bad wheat bread, and it takes little knowledge or skill to prepare this.—Editorial in Medical Brief.

PRIZE STORY.—Miss Lella Marler, a member of the Character Builder family, won the first prize, offered by the Gold and Blue, the L. D. S. University students' paper, for the best story for the Christmas number. Miss Marler is pursuing literary studies at the University and contributes articles to the Young Woman's Journal and to the Character Builder. We congratulate Miss Marler and trust that she may continue to be successful in her chosen vocation.

CHARACTER BUILDING.—This is work which certainly wants doing. It is very difficult to build character; character cannot be bought, nor borrowed, nor imported, nor created without time. We are glad to learn from copies forwarded to us that there is in Salt Lake City, Utah, U. S. A., a publication bearing the title of "The Character Builder," now in its fourth volume. The Editor devotes two articles to co-operation. The writer makes an important remark that "communism is an unnatural system, because it breaks the home and tries to make one family of the community." Co-operative societies, he says, were early established in Utah, but they gave profits to shareholders and not to purchasers, and were lost by the fatal circumstances of giving credit. "The Character Builder" consider well-devised co-operation to be very desirable in America and recommends it for adoption.—Agricultural Economist, London, Eng.

No man regrets the flight of time excepting the one who fails to improve it.—Philistine.

YOUTH'S DEPARTMENT.

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 clear 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 scrapbook 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 oftentimes traced to one,
As the hand that plants the acorn,
Shelters armies from the sun.
—Youth's Companion.

HIS LAST SHOT.

(Translated from Lamartine.)

A harmless, happy roebuck bounded joyously over the wild thyme on the verge of the wood. Now and then I could see him above the heather, pricking his ears, butting in play, warming his dewy flanks in the rising sun, and browsing on the young shoots, in his innocent revel of solitude and safety.

I am a sportsman's son and spent my boyhood with my father's gamekeeper. I had never thought about the brutal instinct that leads man to find amusement in slaughter, and to destroy without necessity, justice, pity or right, animals who might equally claim to hunt and

slay him if they were as ruthless, well armed and savage in their pleasures as he is in his. My dog was on the alert, my gun pointed, the deer right ahead. I did feel a certain hesitation and remorse at cutting short such a life—such joy and innocence in a creature that had never harmed me, and that delighted in the same sunshine, the same dew, the same morning freshness, that I did; created by the same Providence, perhaps endowed in a different degree with the same thought and sensibility, perhaps bound in the same ties of affection and relationship—looking for his brother, waiting for his mother, his mate, his little one. But Nature's recoil from murder was overborne by the mechanical instinct of habit. I fired. The roebuck fell, his shoulder broken by the shot, and his blood reddening the turf on which he vainly struggled in his agony.

When the smoke dispersed I approached, pale and shuddering at my misdeed. The poor, lovely creature was not dead. It looked at me, its head sunk on the grass, its eyes swimming in tears. Never shall I forget that look, to which amazement, suffering, and untimely death seemed to give a human depth of feeling quite as intelligible as words—for the eye has its language, and most of all when about to close forever. That look said distinctly, with a heart-rending reproach for my wanton cruelty, "What are you? I do not know you; I never offended you. Perhaps I should have loved you. Why have you struck me with death? Why have you snatched from me my share of sky and breeze, of light and joy and life? What will become of my mother, my mate, my fawn, waiting for me in the brake, to see only these torn tufts of hair and these drops of blood on the heather? Is there not up above an avenger for me and a judge for you?"

This is literally what the eyes of the

wounded deer seemed to say. I understood and reproached myself as if it had spoken with a voice. "Put an end to me now," it seemed to say, too, by the grief in its eyes and the helpless shiver in its limbs. I would have given anything to undo what I had done. Alas! the most merciful close to my pitiless work was to shoot my poor victim once more, and so put it out of its misery. Then I flung the gun away, and in truth shed tears of which I am not ashamed. My dog knew something of my meaning; he did not stir, but lay beside me sad and abashed, as if he mourned with me and the victim of this cruel, wanton sacrifice.

I abandoned forever the brutal pleasure of murder, the sportsman's savage despotism which, without need, right or pity, takes away the life that he cannot restore. I swore to myself never again to cut short in my caprice an hour of sunshine enjoyed by these denizens of the woods and by the birds of heaven, who taste, like us, the transient ecstasy of light and the more or less vague consciousness of existence under the same sky as ourselves.

THE REAL ATHLETE.

Do you know, says a writer to the Nashville Advocate, the real athlete? The boy or young man who not only excels in the school sports, but is champion of the wood-pile and like opportunities for home exercise?

I know of at least one such young man. He can throw the hammer several feet farther than any other young men in his class, yet he practices at the sport far less than those with whom he competes. He can lift more than those who test with him their strength, yet he gives little thought to the accomplishment. He can walk a mile several minutes quicker than those who would outstrip him in a foot-race, yet seldom is he seen practising on the school course.

A year since I spent a week at his home in the country, and, while there, learned the secret of his athletic excellence. When I saw him at the woodpile six mornings

in succession, I realized where a large share of his skill as a thrower of the hammer came from. Seeing him at work after school hours building a stone wall, I knew somewhat of the secret of his strength. When I saw him start for school, two miles away, with less than half an hour at his disposal for he had insisted upon going to the spring for water lest there should not be sufficient for the morning's use, I knew something of his practice as a pedestrian.—Selected.

THE LAWYER'S STORY.

The young men had made great preparations for their fishing trip into the Indian Territory; and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all liked, told them he could not go. To make the matter worse, his explanations were very lame and unsatisfactory; it was evident that he had given up the trip for some reason which he hesitated to name.

As a last resort the others went in a body—six of them—to his office, and demanded that he tell them exactly why he had deserted, when he had been the most enthusiastic in planning the outing.

"If you're really to understand it," he said, "I shall have to begin with my own boyhood. My father, the best father, I think, that a boy ever had, always showed me a tenderness which even as a child I knew was somewhat different from the love which my playmates had from their parents. It was not until I was perhaps fourteen years old that he told me why this was so.

"Although he himself lived a most exemplary life, his father, his father's father, and two of his uncles had been drunkards. The taste for liquor he believed to be hereditary in our family, and in me he had recognized many of the traits he himself possessed, and which had made his own life a long fight against the habit of drink. He pointed out the danger that lay before me, and begged me to give him my promise never, under any circumstances, to touch liquor. 'It is your only

safety,' he said. 'Unless you make this resolution, and have the strength to keep it, the odds will be fatally against you; for, like myself, you are easily influenced by others. If I thought that tomorrow you were to take your first drink, I should pray to God that you might die to-day.'

"Of course I promised. He had never talked to me in that way before, and it made a deep impression on me. I was frightened, and for several years I kept my promise. Then I went with some other young fellows on an all-day fishing trip. While we were eating our luncheon, one of our number, a boy whom we all admired, took a bottle of whisky from his pocket, drank from it, and passed it to his next neighbor. The bottle went round the circle, for no one dared refuse to follow George Reitz's lead. When it came to me, I tried to pass it on without drinking, but the others began to tease and ridicule me, until from sheer cowardice I took the drink. A second and a third followed, and I began to realize that I liked the stuff, and wanted more of it. My father's warning flashed across my mind: 'If you take one drink, you may be lost forever!'

"The rest of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house, I found that my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart-disease. They told me he was very anxious to see me alone, and with a breaking heart I entered his room. He could not move, and could hardly speak, but as I took his hand, and bowed my head upon it, crying, he smiled tenderly and lovingly on me. When I grew calmer, he spoke, altho the effort was pitiful to witness: 'Be strong—mother's sake—my sake—kiss me.'

"As I bent down to kiss him, he noticed the odor of liquor in my breath. I shall never forget the look of agony, of despair, in his eyes.

"'My poor—lost—boy!' he groaned; and these were his last words.

"Since that day, God helping me, I have never touched a drop of liquor. But I know my weakness. I don't dare to expose myself to temptation; and I never knowingly go where liquor is to be used. This morning, while the provision wagon was being loaded, I saw that some one had sent along a case of whisky. Forgive me, boys; I'm not preaching nor finding fault with you, but you see now why I can't go."

"You can go, and you shall go," spoke up the judge, who had provided the case of liquor, "for the whisky is going to stay here." So the lawyer went, and a jollier, healthier, happier outing none of the men ever had.—*Youth's Companion*.

KEEP THE OLD FRIENDS.

Make new friends, but keep the old;
Those are silver, these are gold:
New-made friendships, like new wine,
Age will mellow and refine.

Friendships that have stood the test,—
Time and chance,—are surely best:
Brows may wrinkle, hair grow gray,
Friendship never knows decay.

For, 'mid old friends, tried and true,
Once more we our youth renew.
But old friends, alas! may die,
New friends must their place supply.

Cherish friendship in your breast,
New is good, but old is best;
Make new friends, but keep the old,
Those are silver, these are gold.
—Selected.

You open the door of your heart, my
friend,
To a very small vice or sin,
And see! as the dwarf comes slowly
thru
His shadow enters in;
For who can forbid a shadow, friend,
Or shut it out with a prayer?
Unheeded it grows, as shadows will,
And lo! a giant is there.

OUR BOYS AND GIRLS.

SUCH AWFUL TIMES.

There is a little maiden
Who has an awful time;
She has to hurry awfully
To get to school at nine.

She has an awful teacher;
Her tasks are awful hard;
Her playmates are all awful rough
When playing in the yard.

She has an awful kitty,
Who often shows her claws;
A dog who jumps upon her dress,
With awful muddy paws.

She has a baby sister
With an awful little nose,
With awful cunning dimples,
And such awful little toes.

She has two little brothers,
And they are awful boys,
With their awful drums and trumpets,
And make an awful noise.

Do, come, I pray thee, common sense,
Come, and this maid defend,
Or else I fear her awful life
Will have an awful end.

—Arthur Fox.

BODILY NEEDS.

By Lella Marler.

Have you little girls and boys ever tried to count the things you most need in life? If you have not, come and sit down and let us count them and talk together about them.

Do you know that we need the very same things as birds and beasts need? Try to think, if you can, what we need first of all. A bird needs a nest, a beast needs a hole, and a child needs a house. The nest is the bird's home, the hole is the beast's home, and the house is the

child's home. But even if all living creatures had homes they would not be happy unless they had something besides the home. They need clothing, food, water, air, sunshine, and exercise. Try to remember then that all living creatures have seven needs. Let us see if you can name them. First, shelter; second, clothing; third, food; fourth, water; fifth, air; sixth, sunshine; and, seventh, exercise. And a little child, in order to be truly happy needs one thing more; and that is a clean, beautiful heart.

We shall not have time today to tell you of all of these needs. We shall speak of only the first one, the need of shelter. All animals have some place of shelter, some place where they may go to sleep or to protect themselves from the storm. If you will promise to be very polite, you may come with me and we shall visit some of their homes. Now you must not shout or run or you will frighten the shy creatures away, for they do not like rude boys and girls. We must play it is spring time, for the animals build their homes in the spring of the year.

Now all of these little streams flow together and make a river, and all the large rivers flow into a very large body of water. No, it isn't a pond. It is much larger than a pond; it is an ocean. And these streams and this ocean are the homes of the fishes. Yes, it is a strange home, but they could not live in any other place. The Creator knew just what sort of home they needed and He gave them fins to swim with, so they could go from place to place and hunt their food and enjoy themselves. The streams are beautiful. There by the bank of that large river the water is calm and the rose bushes and willows make a cool shady place. See those pretty speckled trout lying there close together, resting in the green moss. They have come up here where the water is quiet to lay their eggs.

And now let us follow the river until we reach the ocean. What a wonderful, big home these fishes have. There are large rock and great bundles of seaweed of the brightest, prettiest colors; and here are some plants as large as trees. Isn't everything clean and neat. But we must not stay here too long, or it will be dark before we get home. Here is the home of the reptile. Do you see that large snake crawling about in the grass. Some of them live in the wet grass and some of them have holes. Snakes lay eggs, too, but they hide their eggs in the grass or in a hole. It is slimy and smells badly down here, so we shall go up and hunt for birds' nests.

There are so many kinds of birds' homes that we could not visit them all in a year. Here is a robin's nest. See how carefully she has lined it with hair and soft down. There is a magpie's nest. It looks as if the old magpie had been in a great hurry when she made her home. See this little canarie's nest. Notice how nicely she has finished hers. You would hardly know what the dove's nest is, just a few sticks and some hair. The birds build homes in trees, rocks and bushes, and sometimes on the ground; but no matter how far they fly from their homes, they always know the way back.

And now, the trees and bushes are growing thicker and nearer together. This is called the jungle. Here is where many of the huge four-footed animals live. Step carefully and do not go very far into the woods, for some of these animals may not like your going into their homes without knocking, and they may chase you.

Some of the four-legged animals are quite tame. Most all of them live in the mountains or in the woods. God has given them a large home full of beautiful trees and plants and streams and lakes. They are free to come and go where they choose and when they choose. All creatures have a home, even the tiniest bugs and flies. And the great Creator watches over them and teaches them everything they need to know.

And what about girls' and boys'

homes? Their homes are not at all alike. Little natives live in houses made of mud or straw, sometimes. Indians live in tents called wigwams. Chinese children live in houses; but their houses are not built like ours, for the Chinese children live in a warm country.

The Eskimo lives in a snow house, up in the north country. Some little white children live in palaces and some live in little log cabins. But we should try to be happy with whatever kind of home we live in.

It doesn't matter what your house is built of, for you can be just as happy in a little log house as you can in a large stone mansion. As great a man as President Abriham Lincoln lived in a little log cabin with a dirt floor, when he was a boy. But let me tell you how to be happy in your home, whatever kind it may be. You must do all you can to help your father and your mother, for they have so many things to do. You must help to keep your home neat and clean. You must try to be pleasant and kind to everyone. Don't quarrel with your brothers and sisters and don't speak cross to your mother, but remember that the home belongs to you as much as it does to the others, and that you must help take care of it. Don't let the animals have a pleasanter home than you.

And now it is time for little girls and boys to go to their own dear homes and rest. But I want to tell you one little story first.

Once there was a restless boy who lived by the sea shore in a little old brown house that stood under an old apple tree. He became very tired of the little house and thought his home was the dullest place in the world, so he went away to find a better home. He promised his mother that in a year and a day he would come back and get her, and take her to their new home. When he came back, she asked him if he had found the place and he said, "No." Then he told his dear mother that,

"The loveliest place and the dearest and best
Is a little brown house

An old brown house
Under an apple tree."

And now, girls and boys, I hope you feel as this little boy did, that your home is the dearest and best home in the whole world.

WISDOM IN WIT.

"Then the organization is really non-partisan?"

"Oh, yes. No two of the members want the same thing."—New York Times.

"The woman who picks out a husband because he is a good dancer," said the breakfast cynic, "is on par with the man who picks out a wife because she can make fudge."

"Have you got such a thing as a good two-foot rule?"

"The best two-foot rule I know of is: 'Don't wear tight shoes.'"—Philadelphia Public Ledger.

A certain astute politician
Once cherished a lofty ambition;

This man asked his soul:

"Ought I not to take toll?"

And his soul promptly gave him permission.

—Milwaukee Sentinel.

Uncle Charles—"Boys, how can you associate with that Binks boy? I understand he is the worst scholar in the school."

Willie—"Well, if it wasn't for him, me or Tommy 'ud be at the foot of the class."—Chicago Daily News.

Mrs. Richmond—"Is your daughter going back to the cooking-school this year?"

Mrs. Bronxborough—"No; I'm going to keep her home until she learns to cook some dishes that we can afford to eat."—Judge.

BOOKS RECEIVED.

THE DAUGHTER—Her Health, Education and Wedlock. Homely Suggestions to Mothers and Daughters. By William M. Capp, M. D., Philadelphia. 12 mo. 150 pages. Attractively bound in extra cloth. Price, net, \$1.00. In paper covers, 50 cents. F. A. Davis Co., Publishers, Philadelphia.

Few mothers give their daughters instructions necessary to prepare them for wifehood and motherhood. The book before us is full of valuable suggestions for the young wife or mother. By a careful observance of the laws explained in it, a better and more vigorous class of people may be developed. The topics are considered under the following heads: The Infant; The Child; The Girl; The Wife; General Suggestions Upon Health.

ONE HUNDRED POINTS ON CONDUCT, by Newton N. Riddell. Price 10 cents. Child of Light Pub. Co., 6328 Eggleston Ave., Chicago.

This little work is Mr. Riddell's latest production. Those who have read his excellent books: "Heredity," "Human Nature Explained," "The New Man," or "Child Culture," know that he never writes without saying something good. If the principles and laws explained in this little book were strictly practiced in every home, the human race would soon be transformed into ideal beings. Every reader of *The Character Builder* should send for a copy, read it, and practice the doctrines explained in it.

TOLSTOI—A Man of Peace, by Alice B. Stockham, M. D., and *The New Spirit* by H. Havelock Ellis. 140 pages, cloth. Stockham Pub. Co., Chicago.

In this book Dr. Stockham gives an interesting account of her visit to Tolstol's home. Mr. Ellis gives a review of his works and the wonderful transformation of his life. He says of this remarkable man: "Such as he is now, he is known thruout the civilized world. He lives at his old home at Yasnala, Poliana, surrounded by less luxury than may be found in many a Siberian cottage." This man of simple habits is influencing the world more than any other living being and perhaps lives nearer to Christ's teachings than any Christian. In his early life he lived as the rich of the world live today. He says: "I lived on my estate. I consumed in drink or at cards what the labor of the peasants had produced. I punished them, and sold them, and deceived them; and for all that I was praised."

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Agreeable to the wishes of some of our subscribers, who desire to become stockholders, but who are unable to deposit the ten dollars at one time, we have decided to accept one dollar per month and give them credit for that sum on our books, certificate to be issued on receipt of last payment. We are greatly encouraged by the co-operative spirit that is being shown by the readers of the Character Builder; applications being received daily from persons recognizing the distinct mission of this magazine in advocating the truths of human culture, exposing shams and quackeries, and laboring for the removal of the causes of vice, crime and disease.

ACTIVE AGENTS WANTED.

The Character Builder wants active agents in every city, town and hamlet where the English language is spoken and will pay them liberally for their work. Below is a partial list of the towns in the Rocky mountain region where we need active agents to take renewals and solicit new subscriptions. Write immediately for terms. If your town has no active agent and is not on the list, you may secure the agency if you are interested in the work.

IN UTAH.—American Fork, Aurora, Beaver, Brigham City, Coyote, College, Clarkston, Castle Dale, Circleville, Centerville, Charleston, Deseret, Elwood, Eden, Eureka, Enoch, Farr West, Fillmore, Grantsville, Gunlock, Glenwood, Granger, Henrieville, Hyrum, Holden, Hyde Park, Huntington, Jensen, Kanab, Koosharem, Kamas, Lehi, Loa, Lindon, Lee, Lemington, Liberty, Monroe, Mt. Pleasant, Mantua, Morgan, Molen, Mayfield, Park City, Midway, Moab, Mendon, Manti, Mt. Carmel, Minersville, Milford, Marion, Mammoth, Meadow, Mercur, Mapleton, Nephi, Naples, Newton, Ogden, Oak City, Orderville, Oasis, Payson, Provo, Porterville, Plain City, Parowan, Providence, Pleasant Grove, Panguitch, Price, Pinevalley, Paragoonah, Riverdale, Richfield, Richmond, Redmond, Rockport, Richville, Robinson, Siguard, Sunnyside, Spring City, Silver, St. George, Scipio, Scofield, Salem, Thistle, Tropic, Teasdale, Tooele, Vernon, Virginia, Wellington, Weber, Wellsville.

IN IDAHO.—Albion, Ammon, Ako, Boise City, Clifton, Fairview, Georgetown, Idaho Falls, Liberty, Lewisville, Leeorin, Montpelier, McCammon, Ovid, Oakley, Preston, Parker, Prospect, Paris, Rigby, Riverside, St. Charles, St. Anthony, Shelley, Teton, Woodruff, Weston.

IN ARIZONA.—Mesa, Pima, Pine, Shumway, Thatcher, Woodruff.

IN COLORADO.—East Dale, Freedom, La Jara, Sanford.

IN WYOMING.—Afton, Burlington, Diamondville, Fairview, Glenco, Oakley.

IN OREGON.—Baker City, Summerville, La Grande.

We have agents in some of the above towns and desire to have them to continue in the work, if they can, and will devote their time to it immediately. The people need the Character Builder and the Human Culture Co. needs the money to print the Character Builder.

MARITAL PURITY.—We have been requested to reprint the article on Marital Purity that appeared in the Character Builder a year ago. We have a few copies of that number left and will furnish them at 5 cents each to persons desiring the above named article.

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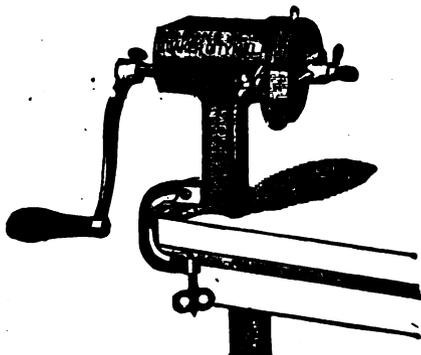
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