

Sarah J. Thirson

The Character Builder

A JOURNAL OF HUMAN CULTURE AND HYGEIO-THERAPY

JULY, 1904.

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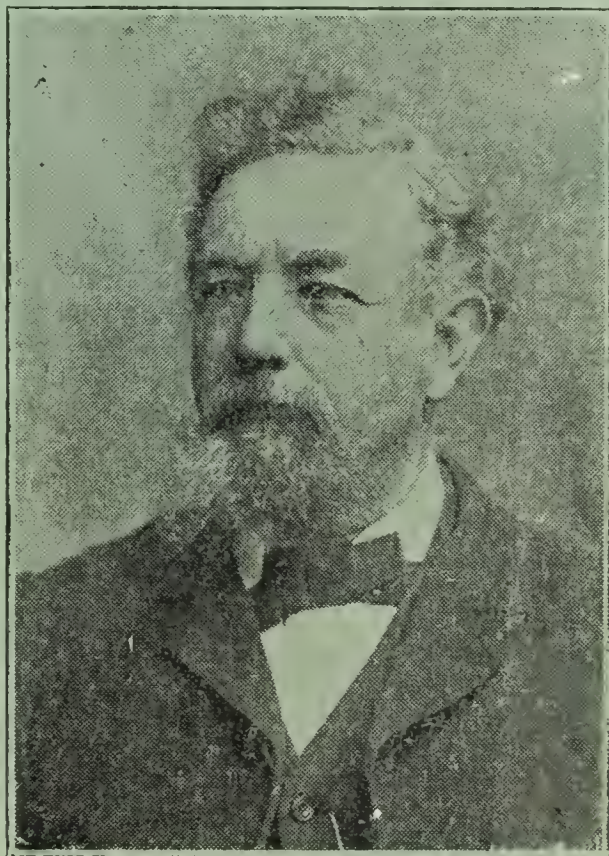
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C. R. SAVAGE

THE OLD FOLKS' FRIEND

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THE CHARACTER BUILDER

A JOURNAL OF HUMAN CULTURE AND HYGEIO-THERAPY.

Old Series Vol. 17, No. 7.

JULY, 1904.

New Series Vol. 5, No. 3.

EDITORIAL.

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

NOTICE. The Character Builder office is no longer at 722 McCornick block. We invite our friends to call and see us at 334 South Ninth East street, where the office is now located.

RUSKIN UNIVERSITY. In the beautiful town of Glen Ellyn, twenty-two miles west of Chicago, is located one of the most ideal and practical schools that ever was established. There a student may do enough manual labor to pay his way thru college, and has a most favorable environment while doing the work. Industrial schools are no longer an experiment. A few months ago we gave an account of the Valparaiso University that is built on these principles and has now an enrollment of about 4,000 students. The Emmanuel Missionary College of Berrien Springs, Mich., under the able direction of President E. A. Sutherland, was established on this plan and is making a rapid growth.

"The purpose of Ruskin University is to bring within the reach of every young man and young woman the advantages of a college education of the most practical sort; to teach the dignity of labor, not as a means of livelihood only, but as the glad expression of a normal life, and an absolute necessity to the acquirement of mental culture and moral character, and to enable the hand and brain to work together for the support of both while physical, mental and moral education is being sought." The above is taken from the catalog of their institution, and one who visits the university will be impressed by the intelligent effort

that is being made to carry out this ideal. The writer recently spent two days at Ruskin University in order to study the details of their plans, and became convinced that fundamental principles in education are practiced there and are the warp and woof of that institution. There is a democratic spirit prevailing in the university that is seldom found in other institutions. All feel perfectly free to express their views on any problem that is discussed and a tolerant spirit prevails. In visiting classes in Bible history, German, English, and the History of English literature a thoroughness of work and individuality of effort on the part of the students was observed.

While the university is not yet large it has among its students natives of Japan, Russia, Holland, Germany, England and from all parts of North America. Jap and Russian work side by side in perfect peace and harmony. They have evolved beyond the brutal stage of war, and are laboring to establish peace upon earth and good will among all men.

The president of the University, Dr. George McA. Miller, is ably supported in the work by Mrs. Miller and other capable teachers. The advisory board is composed of some of America's most progressive and intelligent citizens. Dr. Charles Brodie Patterson, Ernest Crosby, Geo. F. Washburn, former Senator Pettigrew of Sioux Falls, S. D., Geo. H. Shibley, Edwin Markham, B. O. Flower, former Senator Towne, of New York, Dr. Frank Parsons, Charlotte Perkins Gilman, Prestonia Martin Mann, Jas. W. Wilson, J. W. Leonard, Chas. E. Raymond, Howard S. Taylor, Geo. A. Schilling, Wm. Hale Thompson, Chas. H. Kerr, D. D. Chidester, John C. Black.

In the elementary school the pupils are not forced thru a stereotyped course and all treated as if they had no individual-

ity, but all are required to perform the work of the grades in a way best suited to the pupil. Under this new plan the students appear to be making remarkable progress and seem to enjoy their work. The students develop a self-reliance under this system that will help them to direct their own efforts more intelligently after leaving school.

Connected with the university is a Sanitarium for the treatment of chronic ailments. Arrangements are being made to use all kinds of non-drug treatments.

In the industrial department a suspender factory has been established to furnish employment for students. Other industrial enterprises will be established. The Pool Botanic gardens are an interesting feature. More than 100 acres of ground is connected with the institution. It is one of the most picturesque spots one can find. We shall watch the growth of this university with great interest, and may give a more detailed account soon.

While at Chicago we visited the Commons, conducted by Graham Taylor and the Hull House, where the well known work of Jane Addams is carried on. We shall give an account of their work soon.

THE WORLD'S FAIR. Any person who will spend ten hours a day for a week observing the great variety of interesting objects located in the numerous buildings at the St. Louis fair must come to the conclusion that the fair is a big thing. Two square miles covered with buildings that are filled with an almost endless variety of natural and artificial creations is a rare sight. Of the larger buildings, those devoted to Education and Social Economy, Mines and Metallurgy, U. S. Government Exhibits, Machinery, Transportation, Electricity and Machinery, and Fine Arts have the appearance of real exhibits. A stroll thru the buildings of Varied Industries, Manufactures, Liberal Arts, and to some degree the Agriculture and Horticulture buildings, reminds one of a large market place. The "Pike," an imitation of the "Midway" at the Chicago fair, has some very interesting sights, but in the main reminds one of the side shows of a circus.

The variety of peoples represented on the grounds furnish the student of ethnology an excellent opportunity for study. One can go thru the streets of Alexandria without extra cost, if he does not listen to the solicitations of the people at the numerous booths. It costs only 10 cents to go thru the streets of Cairo. For 25 cents one can go all thru the city of Jerusalem, but if he has plenty of money, he may part with several dollars of it before he gets thru buying from the Orientals. The crudest specimens of humanity on the grounds are the Filipinos. It is well worth the time and money to see the Filipino midgets; the smallest people in the world. The Cliff Dwellers, the old Plantation Negroes, the Eskimo, and the numerous more or less highly civilized peoples of the world may be seen in their home environment without the long journey to their homes that is usually required.

When all the buildings are illuminated at night the fair has the appearance of a large city, and is a most magnificent sight. What a failure an attempt at such an illumination would have been a century ago! This mammoth exposition furnishes abundant evidence of the material progress of the 19th century.

The saddest thought that rises in one's mind while visiting the Fair is awakened when contemplating the immense loss of time and material in constructing these immense buildings that are to stand for six months and will then be destroyed. It really seems sacrilegious. When state and inter-national jealousies cease, the most highly educational features of such an exposition may be located in some permanent buildings where they will be constantly accessible to the people. The Smithsonian Institute exhibits at the fair are among the most interesting and are suggestive of what might be done in the way of a permanent exhibit. Twice every day there is a free lecture and demonstrations with radium at the Government building. This is an educational treat that no one visiting the "Fair" should miss. We advise all who desire to see a real man to visit the large statue of Horace Mann, in the Massachusetts ex-

hibit in the Educational building. The old Liberty bell in the Pennsylvania state building is attracting many of the visitors. Space will not permit mentioning the other features of the Exposition. There is something that will appeal to everybody. Anybody who visits the Fair and does not increase the gray matter in his brain is certainly beyond redemption. There are many opportunities to spend money, but when one knows he hasn't it to spend he can get thru on a reasonable sum.

Altogether we found the trip a pleasant and valuable one. We were fortunate in seeing the most beautiful scenery on the Denver & Rio Grande, and the Rio Grande Western on our way east. From Pueblo to St. Louis we went via the Missouri Pacific railroad and escaped the Kansas cyclones, but had quite a thrilling experience in a Kansas flood. We were delayed 36 hours, but had free meals in the dining car during that time. Altho our experience was an unusual one, all escaped without injury and were happy when we were beyond the flooded district. We returned over the Chicago & Alton to Kansas City, and from there over the Union Pacific to Salt Lake. While in St. Louis we were very comfortably located at the Dodd's Hygeian Home, 4518 Washington Boulevard, near the fair grounds. The Hygeian Home is an institution where for twenty-five years the Drs. Dodds have successfully treated chronic diseases by hygienic methods, without the use of drugs. We were not invalids, and the only treatment we needed was the abundance of wholesome food we received and a place to rest after our long walk each day at the Exposition. Our vacation spent at St. Louis was a good rest. We are now ready for work again.

FOURTH OF JULY CELEBRATIONS. It is most encouraging to friends of progress to notice the strong sentiment that is growing everywhere against our barbarous methods of celebrating Independence day. A vigorous campaign is carried on in some of the larger dailies against the toy pistol and

other causes of accident, destruction and death. In criticising present customs the editor of American Medicine said:

"The Fourth of July noise-makers have for years maimed and killed their hundreds, and have made well persons ill, and ill ones more ill. There is needed an awakening of public sentiment against this heathenish custom. The enactment of proper laws against the abuse and their strict enforcement should be demanded of the mayors of cities by journals and citizens, both professional and lay."

This noise is not limited to July 4th. While writing this, on June 18th, the explosion of the firecracker is frequently heard. It will take some time to outgrow these foolish customs, but people are learning that there is a more civilized way of celebrating our country's birthday. We welcome the change that is coming.

Dr. Mary Wood-Allen's article in this number, entitled, "What Should Be Taught and Who Should Teach It," is full of valuable suggestions. Read it carefully and digest it.

GIVE HIM A LIFT.

Give him a lift. Don't kneel in prayer,
Nor moralize with his despair;
The man is down, and his great need
Is ready help—not prayer and creed.

One grain of aid just now is more
To him than tons of Saintly lore;
Pray if you must in your full heart;
But give him a lift; give him a start!

The world is full of good advice,
Of prayers and praise and preaching nice,
But the generous souls who aid mankind
But the generous souls who aid mankind

Give like a Christian—speak in deeds,
A noble life's the best of creeds,
And he shall wear the royal crown
Who gives 'em a lift when they are down.
—Selected.

IN THE AGE OF ASEPSIS.

An aseptic doctor, for aseptic mon(ey).
To an aseptic mother brought an aseptic son;
And an aseptic nurse, with aseptic hands,
Gave an aseptic bath, put on aseptic hands.
From aseptic bottles, with aseptic nips,
Babe sukt aseptic milk with aseptic lips.
But the aseptic milk, in aseptic haste,
Made the aseptic babe an aseptic waste.
Soon the aseptic waste, in an aseptic shroud,
Took an aseptic box and left an aseptic crowd.
—Julian Wylie Solan, Class 1904, Medical College of Virginia.

Human Nature Department.

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

CHARLES R. SAVAGE.

A Phrenograph From a Personal Examination.

By N. Y. Schofield, F. A. I. P.

It is recorded that an aspiring young artist on one occasion ventured to inquire from one of the old masters—I think it was Raphael—the secret of his wonderful success. He would like to know, he said, how he contrived to blend his col-



ors, so as to obtain such excellent results, and the old genius replied in a confidential whisper: "Brains, my boy, brains! I always mix my paints with brains."

This was doubtless a revelation to the young man, and the reply contains a valuable lesson that could be profitably reflected upon by many ambitious young men of the present day, because it teaches that the exercise of good com-

mon sense is frequently the real secret of success, rather than any conditions of chance.

Now, if a question of a similar nature should be put to Mr. Savage, I would expect from him a similar reply, for he is pre-eminently a common-sense man. This is one of the first thoughts that is apt to strike the student of human nature who has learned how to read character by the general contour of the brain, the temperament, quality, etc.

Of course the reader must bear in mind and must make allowance for the difference of opinion that necessarily exists as to what constitutes good common sense.

Incidentally, it may be as well to state here once for all that those who criticise what is said of a person in these columns (as all are invited to do) should remember the self-evident truth that because one man differs or holds opposite views from another it does not follow as a logical sequence that he is necessarily dishonest or that he is even mistaken. It is hard to find a fixed criterion to swear by in these matters, and tho the convenient method of assuming that orthodoxy is my "doxy" and heterodoxy is your "doxy," may be permissible in a theological dispute where only personal opinions are advanced, such a procedure cannot be tolerated in a scientific investigation where demonstrated facts are produced, and when, therefore, we say from a careful analysis of a man's physical organization, that he is, for instance, "strictly honest," that he is "exceedingly brave" or "remarkably shrewd," we do not mean that his valor, sagacity or honesty must necessarily comport in every detail with your conception of these things; but we mean that he is strictly honest from his point of view, and with the best light he has. If I say this man is as "wise as a serpent" it does not debar another man from having the wisdom

of two serpents; therefore there can be no good ground for jealousy.

Again, if I assert that Mr. A. is as "brave as a lion," the statement is not less true because Mr. B. could subsequently prove that he had the courage of a whole menagerie.

These are, I hope, liberal and consistent views, and they should be allowed to temper the opinions of both the writer and reader, and now to take up the thread again—I repeat that our present subject is a man well endowed with good common sense.

There is in his composition considerable of those elements that go to make up a philosopher, but he is not like some philosophers—an abstract reasoner—and tho he may have many theories as a result of his active ideality and benevolence, yet an investigation will prove that as a general thing these theories are "mixed with brains."

Mr. Savage is a very good specimen of physical manhood, standing 5 feet 10½ inches high and weighing 200 pounds. The circumference measurement of his head is 23¼ inches and all the other measurements in equal proportion. The temperaments are very evenly balanced, but there is a slight predominance of the mental and vital, hence we do not look so much for great physical endurance or stern, undeviating will power, as we do for activity of mind, brilliancy of thought and versatility of talent. The organ of firmness that gives stability of character and tenacity of purpose, is well represented, but with so much of the vital temperament and such a wealth of intellect it is never likely to become a dominant factor in his character. He can be persistent and determined in the execution of his plans, but will always take care that those plans are feasible, that they are workable, and he has far too much judgment to resist the inevitable. Reason and common sense, rather than feeling or passion, will rule, and his most intimate associates will never regard him as a stubborn, self-willed or strong-headed man. Combativeness, like firmness, is only a negative element. He is not easily aroused to anger, and will not go

thru the world with his hands clenched ready to strike at whatever displeases him. From a sense of consistency in many cases and with a regard to personal interest in others he will oppose what is antagonistic to his views or wishes, but it is not done in that austere, autocratic spirit that would suggest instant punishment in case of rebellion. Benevolence, sympathy and tenderness are really the leading traits of the character. This is so plainly marked it may be well to draw special attention to it. It will be clearly noticed that by drawing a line from the opening of the ear, taking that as a pivot or starting point, to the center of the upper forehead, exactly where the hair commences, there is a greater distance here than in any other part of the head, measuring, of course, from the same place. It is the length of the medullary fibres radiating from a given center, and not the presence of any "bumps," that indicates the strength of an organ, and while many other influences combine in modifying the function and power of benevolence, as here represented, yet there can be no doubt it is a dominant factor and will be the keystone that binds all the other organs together. If one solitary instance could be produced by the oponents of phrenology where a person was known for his liberality of mind, for his gentleness and sympathy and for his generosity who was deficient in this region of the brain that is so conspicuously developed in our subject, it would be a fatal blow to the science; but the one sample has never been found up to date. The same amount of benevolence in a head that was minus those faculties that impart practical judgment and common sense already alluded to, would incline its possessor to "sell all that he had and give it to the poor," and he would be speedily reduced to a condition of abject poverty by an indiscriminate distribution of everything he possessed. If, in addition, such a person were lacking in conscientiousness, he would then go to the extent of stealing, if opportunity were given, that he might gratify his desire to bestow gifts upon others. Whenever any one organ becomes so abnormal in its de-

velopment as to be beyond the control and counteracting influence of the others, a diseased condition of the mind or "monomania" is the inevitable result; but in the present case we observe that notwithstanding the unmistakable evidence of a liberal and generous disposition, there is also a full development of acquisitiveness the natural function of which is to accumulate whatever is deemed most desirable and to look out for No. 1.

Benevolence, therefore, under these circumstances, and where there is much practical intellect, will take a practical course, and tho a legitimate appeal for aid would seldom if ever be refused, he would much prefer to give employment and in a permanent, substantial manner help a man to help himself. In a word, he has more sympathy than philanthropy, will take a portion of everybody's burdens, willing to devote time, labor and energy for their benefit, does not envy anyone what they possess, but derives pleasure from noting the happiness of others, and if possible contributing to their comfort. This genial, social and sympathetic nature will be manifested, and will enter largely into all the affairs of life, whether public or private. Even his religion will consist more in doing good than in saying long prayers. Tho not wanting in proper respect for sacred things, and due reverence for deity, yet he is not overburdened with piety and is far from believing that true worship is opposed to a full enjoyment of every legitimate pleasure in life. He is a man wonderfully blessed with hope, his mind rises superior to surrounding conditions, can always find something to be thankful for, and is never completely vanquished or wholly discouraged. His mind is exceedingly fruitful of ideas, and he has that rare tact of being able to say exactly the right thing at the right time. There are many people who can think of some brilliant retort or some smart reply they might have used, long after opportunity has passed, but Mr. Savage is ready-witted, his language flows easily, he does not seek for large and obscure words with a view to impress others with the

extent of his knowledge, hence he is equal to every emergency. His sermons will be full of hope and forgiveness, will encourage and advise rather than condemn, and wherever he is, will exert a cheerful influence. It would be absurd to expect and impossible to obtain a gloomy, depressing and morose disposition from one who has so much hope, so much benevolence, friendship and mirth with (relatively speaking), so little combativeness. Such a man could not be very harsh, to say nothing of being cruel, and as a father will be indulgent to a fault.

His social qualities are very strong, is extremely fond of intellectual society, enjoys lively company, but does not care to wrangle and debate.

He has much more executive than combative force, and, therefore, in business matters and especially where personal interest is at stake, he can be very emphatic or even severe, at the same time he can derive but little pleasure from arousing hostilities or looking for opportunities to find fault, and unless provoked will never be the first to open a quarrel.

He has a mechanical turn of mind, good constructive ability, considerable of the inventive genius, and will take a keen interest in experimental science. He has very active ideality and sublimity, as can be seen by the fulness of the side head, just below the parting of the hair. These organs, to his active temperament, will impart a very vivid imagination; he is able to commune with nature in all its varied forms, will take exquisite delight in contemplating the evidences of design in all the works of nature, whether in the vastness of the universe, a beautiful landscape, or in the construction and color of a flower. Such a man is never lonely, whether on the top of a mountain, in a desert, or even in the bustle and noise of a busy city. His eyes are wide awake, is always gathering facts and statistics, has a very good memory and a splendid supply of words to express his thoughts. He is not so much inclined to deep, profound and mathematical problems as he is to observe and meditate, and his knowledge will partake mostly of the plain, matter-

of-fact, self-evident and wholesome kind that is applicable and suitable to the masses of the people.

He has much more approbateness than self-esteem, and is lacking in secretiveness, hence his right hand will be on very intimate terms with the left, and one will know all about the other. He does not do much that he cares to be covered up, and is able to look any man in the eye when he shakes hands.

He has considerable independence of character, is more inclined to help himself than to ask too many favors, and will work out his own temporal salvation without fear and trembling. He is a man who believes in fair play, in social equality and equal privileges to all. Is opposed to class distinction or to any system that curtails the liberty of the humblest creature that would cripple his ambition, or hinder his enjoyment of every blessing to which he is entitled by virtue of his moral and mental status. He will be a friend to those who show a disposition to help themselves, but would never hoist any one into prominence who was unwilling to take the initiative.

He is fond of home and home comforts, but his desire to travel and see the world, to mix up with the people in their varied conditions of life, is even stronger. Locality, which gives a taste for physical geography and a desire to roam is strongly marked in his organization, and with his social habits and agreeable nature he can easily adapt himself to new conditions and conform his manner and habits to those of the people among whom he is living. Wherever there is a peg upon which he can hang his hat, he will be at home, and if he should make an unexpected call, the people do not feel "put out," because he can say such pleasant things in a pleasant way that he is never regarded as "company."

Friendship is one of the most conspicuous traits of his character, and his fidelity will increase in intensity as his friends advance in years. The older they become the warmer his attachment, and having small secretiveness, as already stated, he will not confine his friendships to any one or two, but will take an interest in all.

There is indication in the brain development that points to a struggle thru which Mr. Savage has passed at some earlier period of his life, and where he has had to exercise wonderful firmness, determination and self-control. If he had yielded to his feelings at that time instead of allowing reason to rule, he would not be in his present position to-day.

Physically he has inherited a sound, healthy constitution, will enjoy life and all its pleasures, and has very fair indications of a long life.

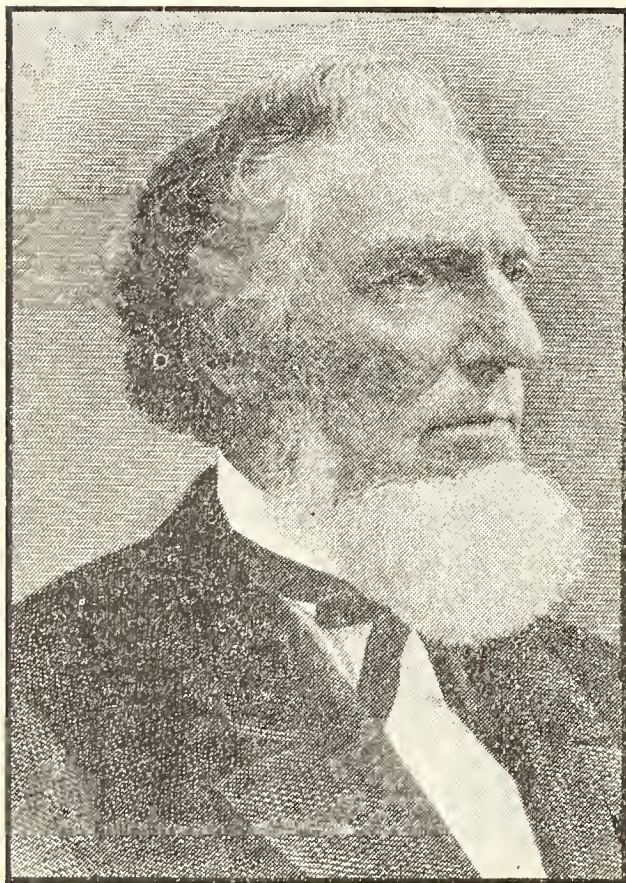
THE MOTOR OR MOTIVE TEMPERAMENT.

By John T. Miller.

In this physical type the motor organs are more strongly developed than the organs of sensation and of nutrition. This temperament is more common among men than among women. The physical characteristics are a tall, angular frame, high cheek bones, prominent brow, high crown, Roman nose, broad shoulders, long, slender limbs and relatively large hands and feet. The palm of the hand is only moderately developed; the fingers are long and taper very gradually. Such persons are built for strength rather than speed. The bones constitute such a relatively large portion of the body that they are moved about with some difficulty. This is especially noticeable in boys of this temperament at about fourteen years of age, when they are growing rapidly and the growth of the bony system is most conspicuous.

Persons of the motor temperament do not usually mature until late in life. Like the winter fruit, they are long in developing, but when matured are often of great service to humanity. Precocity is not found among children of this type. They are the plodders. They are the ones who sometimes receive the uncomplimentary names of dunce and block-head, and, as Jerome Allen says, in his book on Temperaments, are often driven from the school room because they are not understood. They have a good degree of firmness, and can be more easily

controlled thru the intellect than by force. They are not brilliant, but usually keep plodding until they master a subject. Lincoln and Garfield were of this type. They were not conspicuous in their youth for brilliancy, but kept on in their efforts until they became two of the most useful citizens America ever had. In Emerson, Tolstoi, John Tyndall, Frances Willard and Alfred Russell Wallace this temperament is strong, but modified more by the nervous type: It is incor-



DANIEL H. WELLS
Motor Temperament

rect to speak of any person as being either motor, mental or vital in the sense of only one temperament being active. In speaking of a person being of the motor temperament we mean that the motor organs predominate over the others, and the corresponding mental and physical characteristics are correspondingly strong. Where all the organs of the body are nearly equally developed and equally active, some of the characteristics of all temperaments will be found.

The knowledge of temperament is of vital importance in selecting an occupation for life. Many persons follow pursuits for which they are not well adapted, either physically or mentally. No intelligent student of human nature would advise a person of the strong motor type to become a musician, poet or artist; or in the mechanical pursuits to become a watchmaker, tailor, typist, stenographer or grocer, or to pursue any line of activity where speed and fine manipulations are essentials. In intellectual pursuits persons of the motor temperament are best adapted to mathematics and to the sciences. They have sufficient continuity or sticktoitiveness to work at a difficult problem until it is solved. Pioneer life develops this temperament. Persons of the motor temperament are usually stern in expression, but kind and sympathetic in feeling. To them life is real and earnest. They believe in pleasure and recreation, but not in frivolity. Their speech is plain and appeals to the intellect rather than to the emotions. They convince the mind by argument, while those in whom the nutritive organs predominate influence their hearers by appealing to the emotions.

Boys and girls of the motor type should not become discouraged if they do not become the most brilliant students in their classes. They may be required to devote much time and energy in the preparation of their studies, but if they will continue to apply themselves they may by their faithful application surpass their more brilliant classmates. "The race is not to the swift, but to him who endures to the end."

This is the age of the problem. Men have gone beyond the study of facts into the study of relations and results. They have learned that mere possession doesn't bring peace, and yet brings heavy responsibilities that are overpowering. The man of the future will learn to gather only that which he can use. Thus the cruelty of competition will cease. There is enough and to spare of good for all.—
Psychic Review of Reviews.

EDUCATIONAL NOTES.

The forty-third annual convention of the National Educational Association is held at St. Louis from June 27 to July 1. An elaborate program has been prepared and an unprecedented attendance is expected.

One of the most successful institutes and summer schools in the history of Utah is being held at the State University. Lectures were delivered by Dr. George E. Vincent, Dean of Chautauqua University, Mrs. Alice P. Norton and Jessie Lee Newlin of the University of Chicago. A number of the local teachers assisted in the summer school work.

The Deseret Summer Institute is holding its first session at the Brigham Young College, Logan, Utah. It is conducted under the auspices of the L. D. S. church schools, and will continue from June 20th to July 29th. The English department is under the direction of S. S. Seward of the Leland Stanford University. Natural science is taught by W. E. Praeger of the University of Chicago. Other branches are taught by able local instructors. A profitable time is anticipated.

DON'T FORCE CHILDREN.

If lynching were ever justifiable it would be in the case of a parent who pushes a child in his studies. Norbert Weiner, the 9-year-old son of Prof. Leo Weiner of Harvard, is ready to enter that great university—on the book-learning basis. He is well prepared in Latin and Greek, higher mathematics, the sciences, etc. True, his eyesight has been injured in the cramming process, but what does that matter?

Talk about child-labor laws! What we need is a law that will take intelligent and well-to-do parents by the nape of the neck and shake some common sense into them when they set out to slowly

kill their children by forcing their minds. What does the gain of a year or two, or even 10 years, stolen from the childhood of a boy or girl signify?

Better let the child develop rationally all round during his natural infancy, up to full maturity; the mature mind can grasp a subject in a fraction of the time the immature mind requires. You can force the child mind to do astonishing stunts, but is the child a freak to be exhibited for the wonderment of others, like an educated pig?

In most cases the forced child will die off, or suffer later from arrested development and have to repay with compound interest for the vitality that was spent so recklessly in making him show off while undeveloped. God knows how many fine minds are snapped and ruined by this overloading system. Bear in mind it is the finest minds that break; you need not be so afraid of overworking a dull mind.

Any intelligent gardener or fruit-raiser knows what happens to a rose bush or tree which is allowed to overbear before maturity. I had a fine young pear tree, and tho knowing the danger I let it bear several huge pears; the result was it exhausted the life of the tree and it died. If you let a rosebush bear too many blossoms the first year it will die or at least show arrested growth and not do so well later.

Exactly the same principle applies to the human mind; why not? Norbert Weiner, at 9 years of age, may be, as is claimed, the youngest boy who was ever prepared to enter a first-class university. But instead of being proud of that his parents should be ashamed of it.

Oh, how it wrings the heart of a sensitive observer to see so many little children with big heads, tense, old faces, and so many wearing glasses. They are like rose bushes which in the hands of ambitious but ignorant gardeners have been allowed to bear too heavily the first year,

thus leaving their little lives stunted and deformed for all time.

I have in mind a man who did not go to college until he had seen a good deal of the world and become acquainted somewhat with men and affairs. When he went to college he found the work there comparatively easy and had little trouble in beating on their own ground many better "prepared" students whose equipment embraced more knowledge but less wisdom.

We plead for less pressure on budding minds. Even adults in our day are often wickedly overworked, but the adult is supposed to have enough knowledge of his own strength not to overdo. The child on the contrary does not know the limitations of his powers and is in greater danger of being overburdened. Then something snaps, and it is too late to help.

Of course it is the fashion for parents to get rid of their children by packing them off to school as soon as they can toddle. This throws on the teachers a heavy responsibility which rightfully belongs on the parents and which they should not be allowed to evade.

Of the two classes, parents and children, I believe parents are in the greater need of education. I see little to complain of in the intelligence displayed by children, but parental ignorance is a greater death cause than pneumonia is, tho the statisticians never mention it.

But parents are incorrigible, and the dullest pupils in the world. It is for this reason partly that education seems to bring such meager results. If the parents would again come to realize their duty to their children as they once did, instead of shifting it on to the public school system and running off after false gods, what might not be done? True co-operation between the home and the school, not in the interest of either, but in the interest of the child alone, will yet be arrived at, and it will work miracles.—Pathfinder.

ATTEMPTED VACCINATION OF BROOKLYN SCHOOLS. Superintendent Maxwell has directed that every school teacher and pupil in the public

schools must be vaccinated or else stay at home. Many of the pupils have been vaccinated, but a number of the instructors have defied the superintendent. Teachers who refuse to obey, it is said, will be forced to leave their classes, and some of them have announced that they will not be put out, or in any way relinquish their rights to teach.—Modern Medical Science.

NOT VERY SIGNIFICANT.

Life takes off as follows the wierd investigations sometimes made by sociologists, child-study authorities, etc.:

One hundred children were handed each a hot iron. Thirty-three boys and eighteen girls said "Ouch!" Twenty-five girls and ten boys said "Oooch!" Of the girls who said "Ouch!" seven had pug noses and one toed in. Thirteen boys born of foreign parents said "Ooch!" The conclusion to be drawn from this interesting experiment will be embodied in a book and published in the Practical Science series.

Under authority of congress Columbian university, Washington, D. C., is to be known hereafter as Geo. Washington university, owing to the confusion of the old name with Columbia university, New York. This school is an old one, having been projected by Washington, and by adopting the change of name it is to receive an endowment of \$500,000 from the George Washington Memorial association.

BRAIN PICTURES.

David Paulson, M. D.

Careful medical observations have revealed the fact that there are definite portions of the brain wherein are stored up certain classes of mental pictures. For instance, a tumor or injury on the lower left side of the brain will cause the patient to forget how to speak words, the memory of which he has been gradually storing away there from earliest childhood. A similar injury in a certain

place near the back of the brain will cause him to lose the memory for all written language.

What we read, see, or hear, is as real as the money we put into our pockets; and altho we are unable to recall it all, yet it is there. During a fall from some high building, or crisis, some have often had flashed back to them a multitude of past memories which had been forgotten for years and years.

The picture you gaze upon to-day is leaving an impression on your brain that is as real as the picture that the bill-poster is posting on the bill board.

There are many old "nigger mam-mies" and "uncles" in the south who are loved by all that know them, white and black, but in whose behalf no race issue is ever raised. Such a case was that of "Aunt Ellen" Jasper who was buried at Richmond, Va., the other day. She had nursed in prominent white families for half a century and her pallbearers were all white men who thus paid honor to her devotion.

We quote the following from a letter that was sent us from New York a few days ago. We know of no institution that comes nearer the ideal our correspondent is looking for, than the Ruskin University at Glen Ellyn, Illinois. That institution has an industrial department where students may work to pay their way thru college. The environment is good, and those who are in charge of the work are earnest promoters of humanity's cause. Write them for particulars:

"Do you know of any institution or school in the country where children may be given the opportunity to acquire an education thru self-help, amid surroundings which would promote and foster a pure life and the desire to become self-reliant men and women? If so, I should be much obliged to you for any information you can place in my way to locate this haven of hope. I am a subscriber to the Character Builder and the many excellent articles pointing the way to a better civilization which are given to

your people in its pages are an inspiration to a higher civilization, and this environment cannot as yet be found in the effete east. I have two sons and two daughters just budding into young man and womanhood, and such an opportunity as described above would be a matter of profound satisfaction to me."

CAMPAIGN EXPENSES. Most of the campaign expenses represent an extravagant waste of money, but the contributors do not worry, because they know it will all come back to them with interest. Nevertheless, campaigns can be run with less money, and when the people become fully aroused to the corrupt influence of the present order of things and understand that they are held up by special legislation and compelled to pay back several times the amount of contributions they may conclude that it would be cheaper for the government to pay campaign expenses as it does election expenses.—Sioux City Tribune.

There has not been a time in fifty years when the theatre was at so low a level as it has reached today—when the impulse is vanity, the motive is greed, the method is sordid engrossment, the aim is exclusively "business" and the result is a barren traffic and an arid waste.—William Winter in New York Tribune.

Yale university spent last year for intercollegiate athletics, on football, \$28,471; baseball, \$14,712; boating, \$16,167; and on tracks, \$9,746. This makes almost \$70,000, or enough to run a fair-sized college.

At Dresden, a few days ago, a blind man crossing a street was struck on the head by a cart. It has now been found that the shock has restored the man's sight.

"Why, Ethel, you don't mean to tell me you want to marry that bald-headed Professor Wiseman?"

Ethel—It is true he is bald, but think how many young men of today are bald on the inside of their head.

***** Publisher's Page. *****

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A SONG OF PEACE.

Put off, put off your mail, ye kings, and
beat your brands to dust;
A surer grasp your hands must know,
your hearts a better trust.
Nay, bend aback the lance's point, and
break the helmet bar,
A noise is in the morning winds, but not
the note of war!

Among the grassy mountain paths the
glittering troops increase;
They come! they come! how fair their
feet—they come that publish
peace,
Yea, Victory, fair Victory, our enemies
are ours,
And all the clouds are clasped in light,
and all the earth with flowers.

Ah! still depressed and dim with dew,
but wait a little while,
And radiant with the deathless rose the
wilderness shall smile,
And every tender, living thing shall feed
by streams of rest,
Nor lamb shall from the fold be lost, nor
nursling from the nest.

—John Ruskin.

TALKERS AND DOERS.

As I look over the pages of history, it seems to me that the talkers have a good deal to say for themselves. Homer, the greatest of the Greeks, did nothing but talk. Buddha, the greatest of Hindoos, did nothing but talk. And so with Luther, the greatest of Germans; Dante, the greatest of Italians; Shakespeare, the greatest of Anglo-Saxons, and a host of other great men, they did nothing but talk. And in recent times, Ruskin, Carlyle, Whitman, and many others, have deserved well of their generation, altho they did little but talk. I don't know why it is so, and perhaps it ought not to be so, but somehow talking seems

to keep its end up pretty well as against acting. Words, if honestly felt and meant, have a way of clothing themselves in facts, and the jawsmith (as Dr. McGlynn used to term himself) may fairly claim to rank sometimes with the seilversmith and the blacksmith.—Ernest Crosby in the Whim.

A BORN AND CALLED NURSE.

Nurses like poets are born, not made, altho there are many manufactories of them now running. It is reported in the newspapers that "Miss Blair, one of the most popular of the St. Louis society belles and a member of one of the old prominent families of the city, has voluntarily given up the life of pleasure to which she was born, to work among the poor and nurse the sick. She spends all of her time in caring for the unfortunate ones who come under her attention and says she is much happier than she was when living amid a round of balls, parties and receptions."

Miss Blair's determination to make the care of the sick poor her life object followed her participation in a charity entertainment, during which she discovered how wide a field there was for such self-sacrificing labors as she is now engaged in. She took a course of instruction at a nurse's training school in New Orleans, and is now quite capable of caring for sufferers from any illness. Miss Blair cannot understand why so many of her friends express pity for her.

"I do not need any sympathy," she said, "unless it is sympathy for the suffering poor. Caring for the sick poor is a sort of dissipation with me. There is nothing that gives me so much pleasure as aiding a patient."

She—"How long have you had that dreadful dyspepsia?"

He—"Ever since I had enough money to enjoy myself."

NEW DOCTRINE OF LABOR.

Carroll D. Wright, United States Commissioner of Labor, in a speech before the Ethical Culture Society of Philadelphia recently, expressed the belief that the wage system will pass away and that the system which will take its place will be composed of the profit-sharing and co-operative plans. Under this latter system, he says, "the work—people will acquire the interest of investors; the more capable will rise to their opportunities, and the less worthy will find their level." Of scarcely less interest than his prediction of a new labor system was his approval of a plan to insure labor against incapacity resulting from accident, illness or advancing age. The German idea was quoted, under which the employer pays one-fourth the cost of a sick and death benefit policy, the employer one-fourth and the government one-half.

"England," said Col. Wright, "has taken up this system and we of the United States are steadily approaching it." Continuing he said: "Capital charges to the consumer the depreciation of property and machinery. Why should not the depreciation of labor machinery, its hands, its brains, its body be included in the final cost?"—*The World's Events.*

IF TRUTH SHOULD PREVAIL.

Truth may be compared to a boiling geyser; no matter what effort is made to put it down, it will rise, like a bright electric light, to lead mankind to their destined haven of rest. A Disciple of Truth may be killed for his presumption, but the Truth still remains. Ignorance kills millions every year, when the light of Truth would prove a savior.

The multitude in the world will keep up the attempt to strangle Truth.

Why? If Truth should prevail what would become of the legal fraternity? If Truth should become universal, disease would be no more; and what would become of the medical fraternity? If Truth should become universal, all mankind would become honest; and what

would become of the police department? War and murder would cease; and what would become of the military department?

If Truth was universal there is not a profession on earth that would have a moral excuse for existence.

If Truth should become universal, religious creeds would melt from sight like tallow in a furnace.

If Truth would become universal, fine clothes would no longer cover the hypocrite, the harlot, and the sinner. Credits would cease, panics would end, goods would sell themselves; one man could no longer deceive and cheat another. If Truth could be universal, there would be such an upheaval of society as was never seen on earth.

Ah, no! Truth will be fought to the bitter end by all but its converts. But—Truth can never be put down; if ever man on earth should battle against it, it cannot be put down, for Truth is mighty and must prevail. Know the Truth and the Truth shall make you free.—J. E. Rullison, M. D., in *Psychic Review*.

BLOUNT'S "GOSPEL OF SIMPLICITY."

"Therefore, you who are eating luxurious dinners, call in the tramp from the highway and share them with him—so gradually you will understand how your brother came to be a tramp, and practically make your own dinners plain till the poor man's dinner is rich—or you are no Christians; and you who are dressing in fine clothes, put on blouses and aprons, till you have got your poor dressed with grace and decency—or you are not Christians; and you who sing and play on instruments, hang your harps on the pollards above the rivers you have poisoned, or else go down among the mad and vile and deaf things whom you have made, and put melody into the souls of them—else you are no Christians."

(2d Letter, Ruskin's "Fors Clavigera.")

Both Hope and Faith are renewed in the soul of every Ruskin lover who reads Godfrey Blount's little booklet. How-

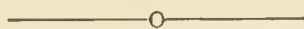
ever much at times it seems to have been lost to our day and generation, the gospel of humanity, according to John Ruskin—and indeed, according to that other John called The Divine—is surely, if slowly, encompassing the civilized world. In connecting the dead prophet Ruskin with his living and working follower, Blount, there is no wisdom in thinking, comparatively, of their respective gifts; but the facts of practical progress, fuller mental development and continuity of creed and work are apparent in the labors of our friend and brother artist. Each in his day a true servant of humanity and not unworthy by his labors and his gifts to rank as a master workman.

With so much of charlatanism and artistic and sociological quackery amongst us, with so many of us lukewarm and half-heartedly confessing our faith, one reads and re-reads Ruskin's ringing tones in "Fors Clavigera" with deepened convictions of his prophetic and inspired insight. Amongst latter-day prophets he seems at the first and earliest, and yet we return again and again to his as the last words to be said. The rest remains for us, first individually and then potentially, to be and to do. But to the great body of our people, living in an atmosphere of superficialities and materialism, the very intensity and spiritual force of Ruskin often become a barrier to their enlightenment and conversion. Godfrey Blount's little booklets,—for this, my tribute of personal appreciation applies to all the epistles and books,—may be lacking in Ruskin's fire and genius, but every sentence breathes of an equal devotion and conviction; and so much patience and reasonableness is mingled withal that the "Gospel of Simplicity" seems an ideal Letter to place before every intelligent and truth-seeking brother and neighbor.

With conditions concerning the ownership and transfer of land here in America, so much more in favor of the return to the soil, one feels that the time and place for both are ideal for mis-

sionary literature of this type. Could the city toiler and artisan—whom monopoly and usury take daily by the throat, saying "pay me that thou owest!" realize how little is really vital to his sustenance beyond that which he and his offspring could cultivate from a small plot of land, surely the great Exodus of the twentieth century would be dated from this very Springtime.

For centuries past the thing called Art has been a synonym for selfishness and luxury. An excuse for physical sloth and self-glorification on the part of those who produce it; a seeming absolution for social and financial piracy when its ungodly fruits were invested therein. Godfrey Blount's mission is to teach artists and craftsmen especially that true Art and Religion are but the flower and perfection of right living. That work and some measure of physical toil are as the refiner's fire, whereby the fine gold of perfect manhood and womanhood are revealed. When men and women capable of producing scholarly and beautiful things voluntarily take their part in toil that is neither inspiring nor enjoyable, but may yet be necessary, then the Gospel of Simplicity will be an inspiring reality. And by the very nature of their gifts and spiritual conceptions this gospel is first revealed to them, and the obligation is that we be doers of the word and not hearers only.—Frederick Parsons, in *The Whim*.



MUNICIPAL BILLBOARDS. The German city of Freiburg has established a system of municipal bulletin boards. There are fifty of these display places in the city situated where they will attract the most attention without injuring in any way the appearance of the street as a whole. A person having something to announce goes to the city hall with his bills, pays his fee, which is 25 cents a square foot for the first day, and 10 cents for each succeeding day with liberal reductions for long periods. The city bill poster thereupon puts up the advertisements, and the city makes a nice revenue out of the enterprise.

❖❖ Suggestions to Parents and Teachers. ❖❖

WHAT SHALL BE TAUGHT, AND WHO SHALL TEACH IT?

By Mary Wood-Allen, M. D.

The thought of earnest minds is very generally turned to the subject of public virtue, and to the pessimistic the outlook seems almost hopeless, but those who see in the seething, struggling masses of humanity only the every varying phases of a problem working toward solution, find encouragement even in the appalling darkness.

Philanthropists of all types may be divided into reformers and pre-formers, each, in its own place, of pre-eminent importance. The reformer is one who works in the present, taking account of present conditions and endeavoring to change them into something better. He works to overthrow existing evils either in men, opinions, or laws. The pre-former works, not for the present, but for the future. His aim is not to lead the sinner from the error of his ways, but to prevent men from becoming sinners. The result of the reformer's labor is more immediate; that of the pre-former's, more permanent. Today, the work of the reformer must precede that of the pre-former, for there must be reforms in thought before the public will accept the idea that prevention is more effectual than reformation and that knowledge is the surest protection. But day by day the thought is taking root and stronger and clearer comes the demand for adequate scientific, authoritative instruction, and with this demand comes the query, What shall be taught, and who shall teach it? How far shall a girl be kept in ignorance of the social conditions of the world under the idea that ignorance and innocence are synonymous? How far shall the boy's acquaintance with himself be left to chance or to the unreliable instruction of companions whose knowledge has come

thru polluting experiences? A theory is held by some that instruction in purity means of necessity enlightenment as to impurity, and a consequent temptation to become practically acquainted with it; these theorists claim that it is wise to leave young people ignorant of all facts pertaining to themselves sexually until life in its various phases of experience shall unfold such knowledge to them. But this theory mistakes the problem presented to us. The question before us is not, Shall we leave our children in ignorance and innocence? but it is rather, Shall we ourselves instruct them in a high and reverent regard for themselves in all their powers? or leave them to receive enlightenment from those who will surround the subject with a glamour of evil mystery that shall forever make all thought of it impure? Can there be more than one answer to this query by the thoughtful parent?

Before we answer our query of what shall be taught and who shall teach it? let us ask, What is being taught and who teaches it? The answer may appall us, but it may help us to solve the problem of our duty. We learn that the teachers of evil gather around the cradles of our babies and in the sanctity of Christian homes evil lessons are learned from servants, nurses or chance companions—lessons that not only soil the purity of thought, but that even in infancy may establish habits that destroy both body and soul. We find that children, scarcely more than babes, are hiding away in their little hearts dark secrets of which they make no mention to the fond parents, who falsely imagine that their darlings are ignorant because they have had no instructions from father or mother.

Mothers are continually being horrified by the revelations made to them by their own children as they begin to mingle in the larger world of childhood out-

side of home, and are inclined to blame these little teachers of evil as wholly evil themselves. In the public school our darling meet unfortunate children who are constantly seeing and hearing vicious things in their own homes, but they are not responsible that they are thus polluted. The responsibility rests upon us, who, knowing the sacred truths, have left these little ones—our own among the number—to perish for lack of knowledge. When the parents of children are not fitted to teach them, it becomes the duty of the school teacher, in loco parentis, to instruct them in morality of life and purity of thought, word and deed. Mrs. Lance, in her excellent leaflet on the "Teacher's Responsibility in Creating a High Moral Standard," says, "Insist on the sacredness of human life. Teach them to hear reverently the words, father, mother, husband, wife. Remember that in the nature of each of your scholars there are emotions on the side of morality. You have not to create, but to appeal to a moral sense." She continues: "It is never too early to begin moral education. Even in the infant class there is something to be done. To the little ones speak of the duties to parents, brothers, teachers, companions; and as they arrive at an age to form other relations, speak of the supreme human relation, marriage. Every subject you handle stands out in your scholar's mind as a subject to be approached seriously." These words commend themselves to our better judgment, but what is our universal teaching upon this subject? I do not mean our direct, but our indirect teaching. Why is it that in every assemblage of men and women the topic of marriage brings a smile? Why do Christian men and women refer to it as a jest? We begin even in the babyhood of our children to teach them to think lightly of marriage. We tell them that they are lovers and sweethearts, husbands and wives, thus making them conscious of sex, and instilling into their minds the idea that their association with each other is based upon a sentimental relation which has its basis in sex. A writer in Babyhood says wisely: "If we would

have a virtuous maturity we must have a sexless childhood;" and yet we are not willing to allow the associations of children to rest upon the foundation of a frank comradeship, but with our own hands we plant in the innocent childheart the seeds of sex-consciousness, and in later years wonder, with tears, or even breaking hearts, why our children should know of so much evil. We are surprised at the crop of later flirtations which spring up from the seeds we have sown.

While thus embarrassing the young with a consciousness of sex, we at the same time are claiming it to be indelicate to give them scientific information as to facts of sex. Add to this the double moral standard, and we have a prolific cause of the many evils which constitute the so-called social problem.

Malthus says: "If violations of chastity were equally dishonorable in both sexes, a more familiar and friendly intercourse between them might take place without danger. Two young people might converse together intimately without it being immediately supposed that they intend either marriage or intrigue, and a much better opportunity would thus be given both sexes of finding out kindred dispositions and of forming strong and lasting attachments, without which the married state is much more productive of misery than happiness. Passion, instead of being extinguished, as it now too frequently is, by early sensuality, would only be repressed that it might afterward burn with a brighter, purer, steadier flame, and the married state, instead of being looked to as affording means of immediate indulgence, would be regarded as the prize of industry and virtue, and the reward of a genuine attachment."

We hold ourselves culpable if we neglect to prepare our children for death, and yet hesitate to prepare them for life, the only thing that gives to death any importance. But to prepare for life, what shall be taught, and who shall teach it? Naturally the first teacher is the mother, who teaches by her looks, her tones, even more than by her spoken precepts. Her first care should be to teach

the sacredness of the body and prevent the formation of evil habits. Her teaching should be so explicit and direct that it will leave no room for the curiosity which might invite evil instruction from companions or chance associates. The father, with judicious counsel, should feel it his duty to strengthen the impression made by the mother. If the father remains silent, the child may come to think that the mother's warnings are the origin of life. The child sees all founded on fancies and not on facts.

Among the first truths to be taught is the origin of life. The child sees all around him a wonderful mystery. The seeds planted in the garden are springing up into living plants; the birds build and brood in the trees; and the home circle is being widened year after year by new members. What does all this mean? Whence comes the new life of plant or bird or babe? If this curiosity of the child were evil in itself, would nature have made its suggestion so universal that, even without instruction, the observant child can almost learn its answer thru his own eyes? If the query is natural and allowable, then should its answer be immediate and truthful. Experience is teaching us that this is the only true wisdom, and the giving of plain, truthful answers to the child does away with all prurient curiosity. But now the child, advancing into youth, finds new questions dawning upon him, arising from his own emotions. He is approaching the domain of maturity, and is passing thru a border land beset with peril. Shall he be left in the darkness of an unknown path to stumble on in the almost unjustifiable hope that, somehow or other, he will get thru safely? Or shall he be wisely instructed so that, seeing the straight upward path before him, he shall heroically climb, heeding not the seductive by-paths, nor lured by siren songs? Light is a protection; and before the light of divine truth, evil flees away. But it must be the divine light that we throw on the pathway of the youth, not a vivid flash that reveals some evil only to envelop it in a mysterious glow that allures

to further investigation. Lurid descriptions of palaces of sin, accompanied with a word of warning that is scarcely heard amid the portrayals of glittering dangers are not what is needed; but the teaching of the sacredness of life; the value of true manhood and womanhood, not merely to the individual, but to the race; the dignity of fatherhood as well as of motherhood; the truths of the transmission of good and evil; the fact that virtue means manliness, and that morality is as necessary for man as for woman.

Young men need especially to be taught that morality is for them physically safe. Here the physician should become the authoritative teacher. That the profession is beginning to recognize its responsibility in this respect is proven by editorials in late numbers of medical journals. We quote from the *Medical Record*: "It is on this line that the physician can do good work. Let him on all suitable occasions combat the idea that sexual indulgence is necessary for health, and maintain with equal truth and force that chastity is perfectly compatible with full vigor, that it conduces to strength of mind and body, is the foundation of the purest morality, is the most effectual safeguard against any form of prostitution, and the only and absolute answer to the possibility of controlling this widespread vice. If every physician would be a missionary in his own field and would inculcate such a doctrine, especially among the young, the effect upon coming generations would be beyond calculation for good, and would prepare the way for that perfected education in morals which would strike at the very root of the evil."

The value of true manhood lies in the fact that desires are conquered, temptations overcome, and self-control acquired. Even in marriage, self-control is necessary, for the married state is not an excuse for indulgence, but demands that Christlike love which worketh no ill to one's neighbor, and no neighbor is so near as the wife. The idea that marriage conveys a woman to a man as his property, to own, use and control

absolutely, is subversive of true morality. As Mrs. Duffey says: "Only the most unsullied purity, the most chaste affections, the chastened passions, either in marriage or out, constitute the highest and most perfect law of our being. Marriage should not be a cloak for lust in man, nor a condemnation to servitude and abasement in woman. A woman is no more bound to yield her body to her husband after marriage than before, until she feels that she can do so with full willingness and affection. Mothers should teach their daughters so that they would enter marriage shrinking from any violation of this right to themselves as they would shrink from mortal sin."

I would add to this that parents should teach their sons that true manliness which recognizes the divine right of self-ownership of the wife, and self-control of the husband. I say right of self-control instead of duty, because I believe the day is at hand when men will claim the right and privilege of purity as theirs by divine gift even as it is now so considered for women.

The teaching of the girl should not be so much an exposure of existing evils as a scientific knowledge of physical facts and a profound reverence for herself as a woman, a possible wife, a potential mother. With this accurate information and self-respect she is better protected than by an elaborate theoretical acquaintance with the social conditions of the world at large. She may not be fully enlightened as to the "evil that men do," but with her stock of scientific knowledge and her innate respect for her own womanhood she instinctively recognizes the safe course of conduct, and does not, thru her ignorance, become a source of temptation to men who are not honorable enough to protect her against themselves. If she has been taught the truths of heredity and the right of every child to an inheritance of health and purity, she, as a result, scans more closely the health and habits of the man who offers himself as a husband, realizing that that offer includes the proposition to become the father of her children.

But all teaching of the girl should have its counterpart in like instruction of the boy. It is not enough to teach the one and leave the moral condition of the other untouched. The social condition of the world must be changed thru the truth taught to both sexes, and the teachers are not fathers and mothers only. The school, the press, the church are even now teachers on these lines, and not always teachers of purity. When even our Christian papers will print jests, the point of which lies in an allusion to intimacy of young men and women, it is time that steps were taken to impress them with an appreciation of their influence and its importance. Our papers are blind. They do not see whither their influence is tending. Not only should scandals and crimes be banished from our home papers, but all jests concerning the young man who stays late with the gas turned low and the like should be tabooed. These jests point to a dangerous social condition among us. Dr. Percy, in the Medical Record, sounds a note of warning we would do well to heed. He says: "Individual reformation is to be accomplished by a process of pure education on all matters relating to sexual life. I plead with you to do all possible to change the pernicious fashion in our American life that permits the mischievous relations between the sexes after the engagement which is supposed to be the prelude to a healthful and happy marriage. The American parlor after dark is the open door to the possibility of all forms of sexual excess. Young women, leaders in our prayer meetings, shining lights in the Christian Endeavor societies, do not think it wrong to sit on the laps of their best young men until the small hours of the morning. They do this under the mistaken but hellish notion that it is love." If these young women had received the true, accurate, scientific information regarding physiology as a whole they would not make such mistakes, and public sentiment ought to demand that this instruction should be given in schools, under the fostering care of the church.

and state. As Dr. Elizabeth Blackwell says: "When the church recognizes that one of its difficult, but glorious duties is to teach men how to carry out religious principles in practical life, it will perceive that the foundation of all righteous life is reverence for the noble principle of sex. No church performs its duty to the young that fails to raise the fundamental subject of sex up to its proper level. It is bound to rouse every young man and woman of its congregation to the perception that respect for the principle of sex, with fidelity to purity, is a fundamental condition of religious life. Then will human life begin to shape itself according to the principle of God's truth; the law of inherited qualities will strengthen each generation into nobler tendencies, and our nation renewing its strength will grow into an humble but glorious exponent of the divine idea." Then "they that be wise (they that cause others to discern the truth) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

—O—
DON'T PUSH THEM. Some day, perhaps, we will return to sane methods in the teaching of children. Speed that day. At the present time the little ones are the victims of education gone mad. Their small heads are troubled with things beyond their understanding and they are made to say things like a parrot. Fancy a little grammar student of ten attempting to diagram a sentence taken from a history of mythology! And fancy a child of nine struggling to read ancient history, with all the latter's unpronounceable names! It is wrong—all wrong. We are not teaching children in these days. We are simply attacking their nervous systems and racking their undeveloped brains.—Indianapolis Star.

—O—
THE TREND OF THE TIMES. The Waterbury, Conn., board of education, as the conclusion of a long and bitter contest, has decided, in a full vote, to repeal the long standing rule that all children in the public schools must be

vaccinated if they would receive instruction at the city's expense.

The mover of the resolution, Commissioner Wooster, added: It has always seemed strange to me that while the American people will trust the life and liberty of a fellow citizen to the intelligence of a jury, they will yet try to force a man to treat his children in a way he considers not only wrong but also dangerous;" and that, in view of the plea that the children' of others are not protected by their own vaccination!

—O—
THE GOVERNMENT TO BE.

Thru the clamor and the riot
 That is heard from sea to sea,
 I can feel the coming quiet
 Of the government to be.

Vain the effort to dissemble,
 For the truth is clear to all,
 And the old conditions tremble
 Like a ruin doomed to fall.

Vain the veiling and disguising
 Of the evils that exist.
 For new systems are uprising
 From the wreckage and the mist,
 And the mills of God are slowly,
 Surely grinding out their grist.

As the sun first tints the border
 Of the darkness with his light,
 So the faint, far gleam of order
 Gilds the chaos of the night.

And the dawn shall grow in splendor
 To the fullness of the day
 When the hands of greed surrender
 What from toil they tore away.

For the land to all was given—
 It belongs to you and me;
 Let monopoly be driven
 From the fortress of the free,
 And let liberty bid welcome
 To the government to be.

—Ella Wheeler Wilcox.

—O—
 Purposes, like eggs, unless they be
 hatched into action, will run into decay.
 —Smiles.

SUGGESTIONS ON HOME MAKING.

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

THE DIETETICS OF MOSES.

The old Hebraic law against the use of certain articles of food have been ridiculed by many and looked upon as the antiquated notions of an ignorant people. But a closed look at these dietetic regulations will reveal the fact that the ones who laugh at them are really the foolish and ignorant, and that the old Jewish prophet actually promulgated some first-class up-to-date hygienic principles.

The Hebrew regulations begin with the slaughter of animals and the inspection of meat. The Jewish butcher must kill by severing the pneumogastric nerve, the carotid artery and the jugular vein. In this way death is instantaneously produced and the blood does not collect in the tissues, thereby rendering the animal less liable to decomposition.

Then the "shochet" or meat inspector as we would call him, must carefully examine the lungs of every slaughtered animal for traces of consumption, and the heart and the digestive organs are scanned for any mark of disease. If any taint is found the animal is stamped "treife" or unfit for food.

The camel is rejected as food, and modern science has shown that its flesh is one of the most indigestible of all animal tissues; it decomposes quickly and furnishes a good soil for bacteria. Rats, mice and other rodents are prohibited as food as they are peculiarly liable to disease.

The Jewish interdiction includes the mole, the weasel, the lizard, the hedge hog and swine. It is on this last where the Jew and the Gentile part ways. Yet we know that the pig is badly exposed to disease, hog cholera especially being not an uncommon thing. Trichinosis, as is well known, is a disease produced by eating pork. Our modern dieticians all inveigh against the use of pork in any form as food.

The eagle, the hawk, the vulture, the stork, the swan, the owl and the raven fall under the ban of Moses, because of the indigestibility of their flesh. Insects and reptiles are tabooed; they form the lowest types of animal life and if eaten at all it is only by the lowest class of savages. The Hebrew boycott extends to the snail, the tortoise, the crab and the mussel.

These dietary laws of Moses that have been passed lightly by as the old foggy notions of an ancient law-giver prove on closer inspection to be healthful and hygienic, as well as scientific rules of health. Moses was not so slow after all. In fact, he was a great sanitarian. He had charge of a little army of people and must look after their welfare. Sensibly enough, he recognized that diet plays an important part in the health of a people; that a whole page full of diseases can be traced to errors in diet. He foresaw that if the Israelites were allowed to eat anything they wanted he was liable to have a lot of sick people on his hands; he would have to provide nurses for them, write prescriptions and ladle out pills. He hadn't time for this; he had more important affairs to attend to. So the inspired old law-giver very wisely disposed of the whole matter by instituting some sensible dietetic rules and affixing a penalty for their violation. That settled the matter and he was free to turn his attention to other things.

Moses' idea was a good one. It is a great deal better to restrict the diet to wholesome articles of food than to suffer the consequences that are sure to follow the eating of things that are unfit for food.—E. P. in Medical Talk.

DIFFERENT WAYS OF COOKING FOODS.

There are many ways of cooking food. It can be fried or boiled or baked, or

roasted or grilled or broiled, according to whether it be vegetables or meat. To fry meat or to fry vegetables is perhaps the most unwholesome and indigestible way of preparing them.

A good, mealy, well-baked potato is healthful, nourishing food. But a fried potato, saturated with fat, becomes in the stomach an indigestible, unwholesome mass that sets up dyspepsia in a short time. So it is with all vegetables and fruits—frying largely destroys their nutritive value and places a heavy task upon the digestive organs. The same may be said of fried meats, fried steak, fried bacon, fried sausage. Splendid articles of food, full of nutritious juices and tissue building fiber, but rendered entirely inert by the process of frying.

Baked, roasted or boiled food is a great deal more wholesome than fried food. But baked or roasted food is often dry and tasteless and boiled food is robbed of its nutritious juices which are extracted from it by the water in which it boiled.

One of the problems of the housewife is so to cook food that it will be palatable and appetizing and still retain its nourishing and strength-giving qualities. Some women go on in the same old way that their mothers did, frying and boiling and never once giving any intelligent thought to the science of cooking. But there are other women who are alert to every new idea, to every advance that can be made in the art of preparing nutritious, health-giving food. They are clever and keen-witted enough to see that the health, and, therefore, the happiness of the household depend in large measure upon the quality and the preparation of the food they serve to their families.

Food becomes a part of us and largely makes us what we are, both physically and mentally. Poorly selected food, cooked in an indigestible manner, is responsible for many an ill-natured husband, and for cross and fretful children. When women awaken to this fact they will give a great deal more attention to cooking than to the adorning of themselves and their homes.

As said before, there are some women who have given this subject much thought and practical test. Food cooked by steam has been found to be more satisfactory than almost any other method. Steam does not dry out the food like baking or roasting. Neither does it sap away all the nutritive juices like boiling does. The steam insidiously permeates every part of the meat or the vegetable, cooking it thoroly tender, and yet leaving it succulent and wholesome, filled with its own juices, and redolent with its natural flavor.

We believe every woman at the head of a household should acquaint herself with the different methods of cooking. Get out of the old rut of frying or boiling everything and see if this new idea of steam cooking is not a good one. Various devices have been invented that render steam cooking very practical and easy, and there is little excuse for a woman refusing to give at least a fair trial to anything that promises, in fact, has been proven to be a very wholesome and nutritious manner of preparing food.

Did you ever eat a dish of steamed rice or steamed vegetables of any kind, or seam-cooked meat? If not, you have coming to you a very pleasant experience. We would be glad to hear from any of our readers who have adopted steam cooking.—E. R. in Medical Talk.

MEAT SUBSTITUTES. Persons suffering from uric acid poisoning as the result of long continued use of flesh foods need to give a great deal of attention to diet. Gout, rheumatism and other uric-acid diseases are practically always the result of wrong eating. A man never has gout unless he eats it. One who has gout, rheumatism or any other disease due to uric-acid poisoning should avoid all foods which contain uric acid. A mistake which many make in an effort to reform is in dropping meat from the bill of fare without substituting some wholesome thing in its stead. Flesh foods consist almost exclusively of proteids. There are other foods, both animal and vegetable, which furnish proteids in a more digestible form than

is found in meats. Eggs, for example, are an excellent proteid food. An egg contains everything which is to be found in a chicken, with the exception of uric acid.

Peas, beans and lentils contain a larger proportion of proteids than is found in beefsteak. In the moist form in which these are served at the table the proportion of proteid is, of course, less than in meat. A pound of baked beans, for example, contains from one-third to one-half as much proteids as an equal weight of beefsteak, but this is no disadvantage, for beefsteak is always taken with other foods which contain little proteids; as for example, potatoes, rice or other carbonaceous foods. Beans, also, are excessively rich in proteids and should be eaten with potatoes or other carbonaceous food.

Nuts are, of all foods, the most perfect analogue of meat. They contain both proteids and fats in large proportion. They are a perfect substitute for meats. If taken raw it is only necessary that they should be very thoroughly masticated. They are more digestible when crushed or prepared in some one of the numerous ways in which nuts are now offered as foods. Protose and nuttolene are perhaps the most digestible of all the nut products which are at present offered. Milk is also a proteid food which may be substituted for meat. With many persons, however, raw milk does not agree. Such persons may use buttermilk or cottage cheese.

The recent observations of Horace Fletcher indicate that most people are suffering from an excessive consumption of proteids. His experience and that of others clearly indicate that a cereal like wheat or corn contains proteids in ample proportion, so that one may live for an indefinite length of time on a diet consisting of any good preparation of wheat or corn, with a small amount of fat (one ounce and a half to two ounces daily) and fruits.—Good Health.

DIET OF THE JOLOS. A recent writer in the Scientific American describes the Moros of the Island of Jolo

as a race of perfect physical type and possessed of great energy and independence. Their diet consists of rice, fruit and vegetables, some fish, but never flesh. Tropical fruits of all sorts grow in great abundance. The durian and the mangosteen are among the choice, rare fruits which flourish in great abundance in this land of sunshine.

Here is an object lesson worthy the consideration of those who regard beefsteaks as essential to the development of strong and enduring bodies. There is probably no race of men more hardy or more active physically than these Jolo Islanders. Their diet is that of the gorilla, and their muscles are little less sinewy than are those of this forest giant, which easily snaps in twain the rifle barrel of the hunter and kills him with a blow of a club, but disdains to soil its teeth with man's flesh.

Little by little men are learning that when the Creator made man and gave him his bill of fare he knew what was best for him. Natural food develops to the highest degree the natural powers of the body and natural resistance to disease.—Good Health.

Those who dislike a raw egg can try the following:

Pour boiling water on the eggs in an open stew pan, set it on the back of the stove. In about six minutes the whites will be curdled. If the whites are soft they will digest as easily as a raw one.—John Wetherbee, Fruitland, Florida.

PREVENTIVE MEDICINE.

American Medicine laments the slowness with which the available means of conquering diseases are appreciated and used, and declares that the science of hygiene has far outstripped the practice of it and must now await the pleasure of the public. It is upon society's appreciation of health, not upon technical knowledge of disease that sanitary progress depends, for already enough is known to reduce the death rate by half as soon as the people and their legislators wish it, and there is little evidence at present of the existence of the wish.

HYGEO-THERAPY OR DRUGLESS MEDICATION.

A NEW THERAPEUTIC ERA. The era of physiologic therapeutics has arrived. The works of Dujardin-Beaumont, Bouchard, Charcot, Roger, Winternitz, Lauder Brunton, and especially the great developments in physiology and physiologic chemistry which have occurred in modern times have laid a broad and solid foundation for rational and physiologic medicine.

Every intelligent, thinking physician can see clearly at the present time that drugs do not cure. If a sick man ever gets well, it is thru the operation of the natural functions of his body. Diet, the great pupil of Rokitsanski, declared, half a century ago, that "Nature creates and maintains, therefore she must be able to heal." He insisted that this was the first law of therapeutics and a law which must always be kept in mind, but it has not always been kept in mind, and in consequence of this neglect physicians, as well as the laity, have come to place their faith in remedies supposed to be undoubtedly powerful in combating disease. But the application of the modern methods of physicians in diagnosis, especially in the examination of the blood, gastric fluids and the products of metabolic activity, have put in our hands a means of testing the effects of remedies and methods, and thus have enabled us to separate the good from the bad method, effective from ineffective remedies; and the final summing up of results is found to eliminate drug medication almost altogether from the category of actual curative agents. Drugs palliate, but do not cure. Exceptions to this rule are exceedingly few. Real curative agents are to be found in natural foods, fresh air, sunlight, hot and cold bathing, applications of electricity, massage, exercises, and other physiologic agents.

A year or two ago, the writer had the privilege of spending some time in the great Gastric Clinic and Laboratory of

Professor Ewald of Berlin. The question was asked: "On what remedies do you rely, doctor, in dealing with gastric disorders?" "Diet," said the professor, "diet, only diet." "What about pepsin, hydrochloric acid, and other drugs?" "Useless, absolutely useless, except as placebos. Sometimes we may use hydrochloric acid in cases of cancer and gastric dilatation with obstruction of the pylorus, but we must use it thru a tube in order to get it in sufficient quantities to be of any value." At the Gastric Clinic of Professor Boas, the same question elicited a similar reply.

Physiologic medicine has made much greater progress in Germany than in this country; but great advance has been made in the last three or four years, and a decade from now a physician who does not rely chiefly upon physiologic measures in dealing with chronic, as well as acute cases of disease, will be branded as greatly behind the time.—Mod. Medicine.

MECHANOTHERAPY, MASSAGE, AND THE MEDICAL PROFESSION.

Whoever might feel interested in the subject would do well to read some portion of the literature before forming opinions pro or con. I hesitate, except to recommend those which are ordinarily accessible on massage, the Ling System of manual treatment, treatment by physical methods, etc. There are many such, old and new; also special articles in which, while in my opinion over enthusiastic in one line or another, are no more so than many in the leading medical journals. The older books are perhaps better than the newer ones, because they are expressed in more cautious terms, are based on more simple principles, and exhibit less of bombast and conjecture than the new. Later, I may

feel emboldened to speak my mind more fully, if evidence shall be forthcoming that the profession are prepared to give this important matter a frank and fair investigation. It is a constant surprise and disappointment to me, having given much attention to manual treatment, to note how pitifully ignorant are "the leaders of medical thought," not only of the whole subject, but of its gravity, its resources, and its enormous possibilities. It is doubtful whether if a hundred of the accepted "leaders" in any community (in America), were called upon to express opinions on the subject it would be possible to find above two or three who could formulate such based upon either knowledge, experience, or appreciation of fundamental principles.

This leads me to remark that books and articles by physicians on massage, manual treatment, etc., leave much to be desired; so much that I am compelled to give a note of warning to readers that they will find more of loosely constructed empiricism than of logical scientific data; more of tradition and opinion than of formulated principles of action. The greatest source of knowledge is the standard textbooks on physiology. The whole subject must be threshed out from the standpoint of a sane, critical review of the nervous mechanism, vasomotor tonus, cellular action and reactions, etc., always in connection with the natural history of disease; in short, a careful estimate of stimuli and reactions, omitting, however, nothing practical in the whole realm of advanced, and advancing, medical thought.

Finally, not only can treatment be thus accomplished for a large variety of disorders, but clear, physiological principles of diagnosis can be outlined, each ably supplementing what has already become established.—John Madison Taylor, in Philadelphia and New York Medical Journal.

BEWARE OF CATARRH CURES.

It is well known that many secret catarrh cures contain cocaine. The object is to get the patient in the habit of tak-

ing the catarrh snuff, with every prospect that he will continue it indefinitely. Other secret nostrums advertised to cure catarrh, asthma, hay fever, bronchitis, consumption, etc., to be taken internally, are launched on the same basis, and for the same purpose. Inducements are made to take "a full month's treatment," and then instructions are given how to order, and the victim is told that the goods will bear no external marks. The reasons are obvious; the plan is transparent to those who will open their eyes. Doctors should explain this to the laity whenever occasion offers. If we had a law like that of Germany, requiring the formula on every bottle or package, the ignorant could not so easily be entrapped into the slavery of drug habits. That such should exist in this "land of the free" is an outrage.

PURSUIT OF THE APPENDIX, AS SPORT.

According to the Detroit Free Press, Dr. John Henry Carsten's argument to the Michigan State Medical Society against the indiscriminate removal of the vermiform appendix appears to be irregular and unethical. We have been taught to believe that vermiform appendices were what lawyers call "ferae naturae"—wild things in which nobody can claim property, and which anybody is free to take. The better the appendix, the better the operation, and the more sport in the chase. An appendix is an appendix, whether healthy or not, and modern surgery has definitely ascertained that the function of the appendix is to be amputated. That is its place in the economy of man, and for countless ages nature has directed her efforts in the process of evolution, to the beneficent work of producing a vermiform appendix that could be easily separated from the patient, together with \$250. She has succeeded, and when Dr. Carsten advises that the appendix be left alone to wither and flap like the last leaf on the tree, it strikes us that he is counseling the surgeons to violate the ordinances of nature.

If Carsten would content himself with an imitation of the fish and game laws, and advocate a closed season for the appendix, the suggestion might be worthy of serious consideration. Perhaps it might be better for everybody if no appendices were taken, say between the first of July and the first of October, and none less than four years old and not more than twenty-five by any surgeon in a season, unless the taking of the appendix were absolutely necessary to feeding the doctor's family. This would be a reasonable regulation, and it would tend to eliminate the mere pot hunter, who slashes recklessly and has a tendency to remove more appendices than his bank account really requires.

However, the details of the closed season can be worked out later. We have no desire to usurp any of the medical society's functions; but it is none too soon to protest against the pernicious doctrine that a man has a right to keep his vermiform appendix merely because it is healthy, or that he has any property rights whatever in his appendix.—Modern Medical Science.

IGNORING THE NEW UNTIL THE QUACKS FORCE IT UPON OUR ATTENTION. An eminently sound and conscientious practitioner tried in vain for twenty years or more to arouse the profession to a sense of the value of massage and mechanical therapeutics in the treatment of certain diseases. At last he gave up in despair. It was not just then fashionable. Editors would not accept his articles, and the lazy-minded, the exploiters of the popular opinion, beguiled themselves with the old-fashioned sneer at the "hobbies of hobby-riders"—and the world went on in its blind way. Then came the osteopaths and the biceps-worshippers of the cheap magazines, and what the profession would not listen to from its own members was, willy nilly, forced upon the attention by the quack. It is true that other regulars and scientists prior to the quack knew all and far more than he of the value of massage, but like so much other knowledge, it was not realized in daily

practice by the leaders and by the masses of the profession. It required the compulsion of ignorant popular enthusiasm to make us actually treat our patients by these methods, and put into use the partial, veritable truth turned into an untruth by the extremeism and indiscrimination of the charlatan. But why need we carry out, generation after generation, this stupid belittling and ignoring of the new truth? There are many such illustrations as the one we have cited, of our strange indifference to methods of treatment, ten, twenty, or thirty years after demonstration has been made of their efficacy and value. Let us keep our minds open and flexible!—American Medicine.

THE CASE OF SENATOR HANNA.

An eminent and beloved politician is dead, as is alleged from typhoid fever, but, in reality, from the wretchedly unphysiologic and unhygienic treatment employed, viz: forced-feeding and drugging. The illustrious patient has already exhibited vital force enough to withstand those two weeks of death-dealing treatment to prove the above claim beyond a reasonable doubt to the minds of all who are well-informed along these lines. Take a healthy jungle tiger, put him to bed and ply him with food ad nauseam, give him "the bromides," alcohol, strychnine, nitro-glycerine and saline injections, and ice-water baths, and the result would be, finally, a dead tiger! The fact of the matter is that, about every principle of hygiene has been violated; every move made tended to prevent recovery.—Dr. Charles E. Page.

THE ANTITOXIN FAKE.

The Quarterly Reminder tells how 40,000 doses of an antitoxin for enteric fever were ordered by the war office from the professor at Netley (England) who had suggested its use, and the inoculating physicians were allowed to harangue the sailors on all the transports and persuade them to be inoculated. The result of it all was briefly summed up in the "Court

Journal" of June 30, 1900—"Great and needless pain has been inflicted on our soldiers absolutely for nothing. Enteric fever has been as prevalent in the present campaign as ever it was, and has carried off more men than have fallen by the bullets of the enemy."

SAVED FROM SMALLPOX.

Omaha, Neb., March 14, 1904.

Death from tetanus, or lockjaw, the result of infection from vaccination, is the doctor's report of a sad case from Pierce, in which little Merle L. Drebert was the victim.

Smallpox threatened Pierce. An order was issued that all pupils must be vaccinated or leave school. Merle Drebert was the son of John Drebert, a farmer living just a mile out of town, and he attended the Pierce schools, and was vaccinated in accordance with the order.

Infection followed, and two weeks ago his parents brought him to Omaha for treatment at the Methodist hospital. Despite all that could be done, lockjaw or tetanus, began, and ended the boy's life Thursday evening.—Lincoln (Neb.) News.

Boston, Mass, April 28, 1904.

Editor of Vaccination:

For the past thirty-two years, since the big smallpox scare of 1872, when, as a medical student, I sought in my ignorance, to get vaccinated, and happened to strike a physician (in Philadelphia) who set me right on it, and set me to thinking, I have been a close student of smallpox and vaccination. I have unusual opportunities for studying the sentiment of a very large number of consultants from year to year, and I find that the fear of vaccination is almost universal thruout the country. A referendum vote here in Massachusetts would not only stop compulsion at once, but I am sure that it would banish vaccination out and out. The time will come when it will be a penal offense to poison the blood of any man, woman or child with the virus of cow-pox. Let me cite a single case, that of a young woman of 35, who

has been almost a physical wreck since, as a healthy, hearty little 5-year-old, she was vaccinated, and directly had a critical sickness in which her little double chin sloughed off, the scar of the sore being still visible. The tales I listen to from consultants concerning the ravages of vaccination, are something fearful. My professional work reaches thousands of people thruout the country, along the line of hygiene and personal sanitation, and I make it a point of canvassing this question invariably, and it is about the rarest thing in the world to find anyone among the laity who is an advocate of vaccination, while the dread of it is well nigh universal.

It is, of course, thru the educated ignorance of physicians in general that this hideous farce, leading to so many tragedies, is continued, in spite of abundant literature, and no end of evidence of its folly. We do know this: that there is not a scientific statistician on this earth, having studied the statistics of smallpox and vaccination, but stands just where we do—regarding vaccination as a mischievous, blood debauching nuisance.

With high regard and wishing you success in your work, I remain,

Yours very sincerely,

C. E. PAGE, M. D.

FEVER is due to the disturbance of the heat regulating centers. Such disturbances may result from three classes of causes, viz: (1) Toxic substances, (2) nervous impressions, (3) changes in the temperature of the blood. Fever is no longer, as formerly, regarded in the light of an unmitigated evil, and to be combatted irrespective of other symptoms, as it has been clearly shown that a rise of temperature is, at least in some cases, curative in its tendency. It is the result of a curative effort on the part of the body. It is not the fever, but the cause of the fever, that we must combat." J. H. Kellogg in Rational Hydrotherapy, page 90.

Sincerity is the basis of every virtue.—Bair.

YOUTH'S DEPARTMENT.

READING.

By Mrs. M. A. Loper.

How often is the thought expressed, O for more time to devote to reading, to storing the mind with thoughts that shall be of real service in the accomplishing of life's best efforts! The busy worker in life's field finds that his daily round of duties demands his attention to such an extent that often it seems there is little or no time to give to the cherished companionship of books. On the other hand, the bookworm persists in devoting his time so fully to his favorite pursuit that his real mission in life is neglected, and he becomes of little or no practical use in the service of humanity. One who is intemperate in his reading, who reads in spite of the legitimate demands upon his time, may become a sort of "walking encyclopedia;" but after, all, encyclopedias are of little worth in the proper shaping of human destinies. The printed story of one such life as that of Martin Luther, William Carey, or Adoniram Judson does more for the salvation of humanity than a whole set of encyclopedias.

The human encyclopedia may imagine himself an important factor among men; but the fact is, he employs very little time in active service in the great field of life. When a boy or a girl so loses all sense of obligation to others as to become metamorphosed into a bookworm, it is very evident that the God-given duties in the home and elsewhere are being sadly neglected.

"No man is born into the world whose work is not born with him;" and surely the proper accomplishing of that work in its every detail should be the absorbing theme of the life. But he who is careful to follow the path marked out for him by the finger of divinity will find time for reading not only "the law and the prophets," but whatever is neces-

sary as an aid in the upward trend of life.

We often hear of the importance of economy, and almost unconsciously we narrow down the meaning of the term to the proper expenditure of money. But "as every thread of gold is valuable, so is every minute of time;" and every one is responsible for the manner in which he spends it. He who makes the most of life, studies to economize his time to the very best advantage. If the odd moments, so often wasted, were devoted to good reading, one might be surprised, after even a year's trial, to realize how much has been accomplished. A plow-boy on a western farm, finding the book which he wished to read too cumbersome to take with him to the field, procured a cheap edition, from which he removed the leaves as needed, and in this way he was enabled to read a few moments now and then while his tired horses rested at the end of a furrow.

Much space might be devoted to biographical sketches of those who, like Elihu Burritt, the "learned blacksmith," became scholars simply by devoting spare moments to study. "The Backlog Boy" was once the interesting theme of a lecture, which was illustrated with cheerful scenes of the good old days when the boy who thirsted for knowledge was found quenching his thirst stretched out before the open fireplace after the toils of the day were done. How familiar is the story of Abraham Lincoln, of whom it is said that he first obtained "a tolerable knowledge of grammar from a borrowed book, studied by the light of burning shavings in a cooper's shop." How many of those whose names form the skeleton of history in our own country, knew what it was in early life to struggle with the disadvantages of poverty; but their indomitable perseverance was sufficient to surmount the obstacles which hindered their quaffing at the fountain of useful knowledge.

If this has been true of many in the past, why should it not be true of every one so inclined today, when good books may be had at such trifling cost?

"There is nothing that so refines the face and mind as the presence of great thoughts." And one of the most powerful incentives to great thinking is the careful perusal of good books. A well-read mind is a thinking, active mind. Its possessor may not be noted for high-sounding phraseology, and the profuse use of polysyllables. His manner of expression may be noticeable because of its simplicity, but it reveals a depth of thought which is truly refreshing. What satisfaction is experienced in associating with such minds, either thru the medium of the printed page or in verbal conversation. How pure and elevating the influence, urging one to higher and nobler attainments. On the other hand, how insipid the companionship of individuals or of books representing only the worthless materials to be found in the great printed quarries of the world. And yet there are multitudes of boys and girls today who are secretly cherishing the companionship of books of which they know their parents would not approve, and which are slowly robbing them of their frankness of expression, and their beauty and innocence of character.

Among the pleasant pastimes of Redondo, California, is that of searching for moonstones among the pebbles of the beach, many of which are beautiful in color, and worn smooth by the lashing of the ever-restless waves. Indeed, the pebbles are found to be so attractive that one is tempted to weigh himself down with them while looking for moonstones, altho the latter are capable of receiving a polish, and consequently are considered of value.

My young friend, the banks of the river of time are thickly strewn with tinted literary pebbles, in themselves entirely worthless, but possessing a pleasing exterior, whose fascinations are so many and varied that if care is not exercised, many of them will be accepted in place of those of real worth—those

which are capable of taking a polish under the pumice-stone of truth. Remember that here, as elsewhere, "All is not gold that glitters;" that books, like friends, should be well chosen.

Choose your own books as you would choose the atmosphere which is to surround your life. The printed word has its marshes and its uplands, its deserts and its oases. And often unwittingly the young reader, being tendered a pass by a friend(?), finds himself in some printed bog, far removed from where his Creator intended him to go, and a sad feature of it is that such passes are never good for a return trip. He who bids adieu to the innocent realm of childhood, to revel in the impure atmosphere of the stagnant literary districts, may come to the time when he will wish for a return passage, which it will be impossible for him to obtain. He may cease the forming of new acquaintances in the way of bad books; but he can never recall the precious hours that have been worse than wasted; he can never undo the influence which his life has had upon others; nor can he, of himself, erase from the tables of memory the lasting impressions of his earlier years.

Dear boys and girls, don't choose the deserts and the stagnant slums, when you may just as well enjoy the "green pastures" and the "still waters." Don't feed your starving souls upon husks, when in the Father's house there is food enough and to spare. Seriously consider the questions, What is your reading doing for yourselves and others? Are you becoming better fitted every day to deal out bread to those who are hungering after righteousness? Are you gleaning fragrant blossoms from the field of truth to carry to the bedside of the sick and suffering,—blossoms whose beauty is immortal, and can never fade? Make the decision now that you will dwell in the uplands of life under the divine rays of God's Approval.—Youth's Instruction.

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The only way to have a friend is to be one.—Emerson.

THE PRICE OF A CIGAR.

"I've been figuring hard," said farmer Brown,
 Till now I've got it clear
 What are some of the things I'm putting down
 For a cigar each day for a year.
 Let's see, 'twould buy two tons of hay,
 Or forty bushels of grain,
 Or a suit of clothes for Tommy and May
 And a hat for Mary Jane.

"Of sugar, three hundred and fifty weight,
 Or flour enough, so I find,
 To feed the family a year, and make
 Allowance for boarding time.
 I could—but no use of talking more
 Of what a man can do;
 This nonsense for me, by gum, is o'er,
 And with this tax I'm thru."

AN APPEAL FOR THE BIRDS.

(For Our Dumb Animals.)

Oh say, oh say, can you hear them,
 In forest and field and lane,
 The starving nestlings crying
 While the parent birds are slain?
 Can you see the nest deserted,
 And the pretty eggs chilled o'er,
 And hear all Nature mourning
 For the birds that sing no more!
 Oh say, oh say, can you see them,
 The songbirds we love to hear,
 Dying by hundreds and thousands,
 Perishing year by year?
 To the gaudy haunts of fashion
 We may trace their plumage gay,
 But their hearts that throb'd with music
 Have ceas'd to beat for aye.

O songsters, beautiful songsters,
 Ye come and sing no more,
 Spring waits in vain for the carol
 That welcom'd her coming of yore;
 But beware! There is One who made
 them,
 Our birds with their voices sweet,
 And the cries of His dying songsters
 Ascend to His mercy seat!
 —Margaret Frances Mauro.

THE FRIENDLY HAND.

When a man ain't got a copper
 And he's feeling kind o' blue,
 And the clouds hang dark and heavy,
 And won't let the sunshine thru,
 It's a great thing, O my brethren,
 For a fellow just to lay
 His hand upon your shoulder
 In a friendly sort of way.

It makes a man feel curious,
 It makes the tear-drop start,
 And you sort o' feel a flutter
 In the region of the heart,
 You can't look up and meet his eye,
 You don't know what to say
 When a hand's laid on your shoulder
 In a friendly sort of way.

The world's a curious compound,
 With its honey and its gall,
 With its cares and bitter crosses
 'Tis a strange world after all;
 But a good God must have made it;
 Leastways that's what I say.
 When a hand's upon my shoulder
 In a friendly sort o' way.

"When you've got a thing to say,
 Say it. Don't take half a day.
 When your yarn's got little in it
 Crowd the whole into a minute!
 Life is short—a fleeting vapor—
 Don't you fill an eight-page paper
 With a tale, which at a pinch
 Could be cornered in an inch!
 Boil her down until she simmers;
 Polish her until she glimmers.
 When you've got a thing to say,
 Say it! Don't take half a day.

DIFFERENT POINTS OF VIEW.

"The Fourth of July is a glorious day,"
 Says Robbie, the boy, as he runs out to play.
 "Crackers and cannon before it is morn,
 Fireworks and music and blowing of horn."

But Fido, the dog, crouches under the stair,
 The wretchedest tangle of howls and hair.
 "The Fourth of July is a horrible day,"
 In dread and in torment the dog would say.

And grandmother smiles as she naps in her chair;
 She does not look up for the cannon's blare.
 "The Fourth of July is my thanksgiving day,
 When I'm glad that I'm deaf—that's what I say."

—Selected.

OUR BOYS AND GIRLS.

CAN AND DO.

It's all very well to say that you can,
 As you journey this big world thru;
 But the things that will count, my little man,
 Are only the things that you do.
 It is easy enough to sit on the fence,
 As the workers go bravely their way,
 And boast of our money or muscle or sense,
 And think that we are worthier than they;
 But only the muscles we use, little man,
 Are the muscles that really count,
 And the money that's hidden away, little man,
 Never helps in the final amount.
 The boy or girl who stops with "I can,"
 And never translates it to "do,"
 A dreamer and drone will be, while the van
 Of doers win victories new.

—Farm Journal.

BODILY NEEDS.

By Lella Marler.

Dear Girls and Boys:—

It has been a long time since we had a talk together. I hope that many dear happy days have come to you since then.

Now let us try and remember which ones of the needs we have not spoken of. You remember that each child has eight needs. We have already spoken of four of them, viz., shelter, clothing, food, and water.

Now we want to have a talk about air, and sunshine, and exercise. Next month we shall speak of clean, beautiful hearts.

The Creator has a strange way of teaching His children. Sometimes He speaks to men and tells them how to live, but oftener, he teaches the poor, lowly creatures how to live and he desires that we shall learn from them. The wisest men in the world are learning this lesson and following nature in many things.

Let us then look at the plants first. How fresh, and clean, and beautiful they are since the storm. The All Wise Father keeps the plant world strong and happy for the plants always live as they should. They breathe all the pure fresh air they need; most of them live out of doors and are bathed by the sunshine and the showers. They see the beautiful sun and stars and the white clouds in the blue

sky and they want to be beautiful, too. So they blossom in richness and send forth their perfume to make us happy.

The animals live in the pure open air; they take their baths, too, and take sufficient exercise to make them strong and well.

If we were to visit the homes of the natives we should find that they live in a more natural and sensible way than some of us. They walk and run, leap and swim, and thus they keep their bodies strong and active tho they do but little work.

We, perhaps, of all creatures, need most to be taught how to breathe, how to bathe, how to exercise, and how to rest.

And now, girls and boys, we have come to one of the best lessons we shall ever learn. If we learn it well it will help to bring us health and beauty and a deeper joy of life.

First of all we want to know how to breathe. Of course we all know that our rooms must be filled with pure, fresh air bath night and day; and we know, too, that our lungs will never be so strong if we always live indoors, as they would be if we spent part of our time out of doors. But even tho we are in the fresh air all the time we cannot feel as well as we should unless we breathe right. We should learn to breathe naturally, just as most babies do. Take long, deep, regular breaths and always breathe thru the nose. A good way to tell if you are breathing naturally is to lie flat on your back on the floor. As you inhale, or draw in a long, deep breath, the abdomen will rise; as you exhale, or breathe out, the abdomen will lower. Try this breathing. As soon as you awake in the morning try it. Then when you arise, go into the open air and take in several long deep breaths. Inhale as much air as you possibly can, and then exhale very slowly. Do this every morning and evening. Then if you always breathe thru your nose and whenever you are walking take long, deep

breaths, you will soon find that you feel stronger and can run farther and easier.

Don't be afraid of the sunshine. Get out in the open air and work in the garden. The earth is full of electricity and if you want to be full of life and vitality you must work in the dirt.

And don't be afraid of cold air. If you breathe and exercise in the right way the cold air will give you energy and force.

We should bathe often, not only in water, but in the sunshine and the cold air. A cold water bath is usually better than a warm water bath, after we become used to the cold water.

We would like to tell you many more things about breathing and bathing, but we shall not have time now, as we wish to tell you a few things about exercise and rest.

You should always be cheerful. While you are working, think of your work, but do not worry. The ordinary work which your parents give you to do is perhaps some of the best exercise you can take. Walking, running, swimming, riding, playing games, are all good exercises. Then we have all kinds of indoor exercises of which I haven't time to speak. You should not exercise too long or too hard as that may injure the body.

Then when you rest you should not worry, but try to feel happy. When you lie down to sleep try to relax every muscle and feel perfectly free and easy. Do not sleep under heavy bedding, or on a feather bed, and if you sleep on a pillow it should not be very large. Lie in an easy position, relax the muscles of the entire body, and think of something that is pleasant to think of and that makes you happy, and then your rest will be sweet.

You should have your windows up in the winter as well as in the summer.

We told you that this was one of the best lessons and that if you learned it, your joy in life would be deeper. Now we want you to try it.

Let us see just what the lesson has been and then try to live it.

1. Always have plenty of pure, fresh air in your rooms.

2. Always take long, deep, regular

breaths, thru your nose.

3. Spend some time out of doors each day.

4. Bathe regularly in sunshine, air, and water.

5. Take some vigorous exercise each day.

6. Retire early to the right kind of bed and sleep with your window up.

7. Relax your muscles before going to sleep.

8. Learn to always think beautiful, happy thoughts.

You should always go to bed at night not later than ten o'clock, most persons need eight hours' sleep, tho children sometimes need more. If you do all the things we have told you to do, your sleep will be sweet, refreshing, and invigorating.

HIS TENTH BIRTHDAY.

By B. A. Pitman.

He has said bood-by to his rocking horse,
And the games he used to play;
While the house of blocks lies a tumbled
heap,
He is ten years old to-day!

The soldier of tin, in its suit of blue
With trimmings of finest gold,
Is behind the door, unnoticed now,—
Its owner is ten years old!

The top and drum have lost the charm
Which was theirs for many a day,
And the wooly sheep gives a lonely
"Baa"
For the boy who has gone away.

His mother sighs as she looks at him,
And knows that all earth's gold
Can not restore the curls and kilt
Of her boy who is ten years old.

The little lad, who sat on her lap
And rocked, but yesterday;
His feet now touch the floor, of course,
For he's ten years old to-day.

Ten thousand yesterdays are not
worth one today.—Wordsworth.

WISDOM IN WIT.

THE GOSPEL UP-TO-DATE.

And he said unto him: "Keep all that thou hast and whatsoever else thou canst take from the poor, and go, teach a Bible class in the Fifth avenue Baptist church."

And when the young man heard that saying, he went away rejoicing, for he had great possessions.

Verily it is easier for a camel to go through the knee of an idol than to keep a rich man out of the front pews.

—Memnon.

WHO'S WHO?

A good man and a bad man came with gifts and laid them at the altar.

And the church took unto herself the gifts of both.

"It is not for me," saith the church, "to separate the wheat from the tares. Let them grow together till the time of harvest."

The next year only the bad man came with gifts.

"Where is thy brother?" asked the church, anxiously.

"Oh, he and I formed a trust, and now he is working me for \$1.50 a day," replied the bad man.

And the time of harvest was still far off.—Puck.

THE MODERN VERSION.

He who fights and runs away
From awful battle scenes,
May live to write them up some day
For all the magazines.

—Puck.

Mrs. Spenders—I wonder what will be the popular styles in hats this spring?

Mr. Spenders — My dear, women's hats will be divided into two styles this spring, as usual; the style you don't like and the style I can't afford.

Master.

"What was our nation's curse?"

Pupil.

"Our curse? Our nation's curse?
I guess t'was nothing worse
Than gathering with a zest Divine,
The greatest works of every age and
clime;
Or shrewdly buying antique things
Of bankrupt lords and kings."

Master.

"O idiot and vain!
Pause! Think again!"

Pupil.

"What was our curse? I cannot think.
What is our curse? I cannot say;
Unless it be a curse, our Innocents to
slay,
And make a Molock of our Independ-
ence Day!"

Asenath Carver Coolidge.

Friend—Has your son learned much during his college course?

The Old Man—I'm afraid not, but I've learned a whole lot.—Puck.

A doctor from Wisconsin states that appendicitis is due to a specific germ? What is it? The "vermiform-appendicoccus?"—Chicago Clinic.

POST HOC, PROPTER HOC.

"Look at me," exclaimed the leading lawyer, warmly; "I never took a drop of medicine in my life, and I'm as strong as any two of your patients together."
Physician. "I never went to law in my life, and I'm as rich as any two dozen of your clients put together."

Groom (to bride)—I hope we will always agree.

Bride—That is easy; if you always agree with me, I will always agree with you.

Heredity and Social Purity Series.

In these books by Prof. N. N. Riddell we present to our readers the best effort that has been put forth in behalf of heredity and social purity. They are all written in an interesting style, and the scientific truths they contain are clothed in the choicest language. They are books that should be in every home.

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The following letter from the eminent Dr. Gunsaulus shows the esteem in which he holds the book:

Armour Institute of Technology, Chicago.

Mr. N. N. Riddell:

My Dear Friend—I have been very greatly struck with the delicacy and force with which you handle the very important questions treated in your book. I do not write recommendations for books, but I must say I regard this book of yours as the only volume treating of this topic which I would put into the hands of young people. I do not agree with all that you say, but I regard your spirit and method with profound admiration.

Faithfully yours,

Sept. 18, 1900.

F. W. GUNSAULUS.

Dr. Latimer says of it in *Health Culture*: "After a careful study of this work I do not hesitate to pronounce it the most valuable work on the subject for the general reader that I have ever examined."

Professor Haddock says of it in *Human Nature*: "It should be read by every man and woman in America. Its style is clear, untechnical and entertaining as it is instructive. The book is a model of the printer's art."

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That would last for many a day.
But they came with picks and smote it
To lay a water main;
And then they called the workmen
To put it back again.
They took it up for wires
To feed the 'lectric light,
And then they put it back again,
Which was no more than right.
Oh, the pavement's full of furrows;
There are patches everywhere;
You'd like to ride upon it,
But it's seldom that you dare.
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Mother, as she took up the catechism: "Now, Ethel, who was the first man?" "Adam." "Who was the first woman?" "Why, Adam's mother," the little girl replied with suspicious surprise.—Springfield Republican.

Here is something a man soon learns after he marries: Nothing that is fashionable is too thin for winter or too heavy for summer.—Atchison Globe.

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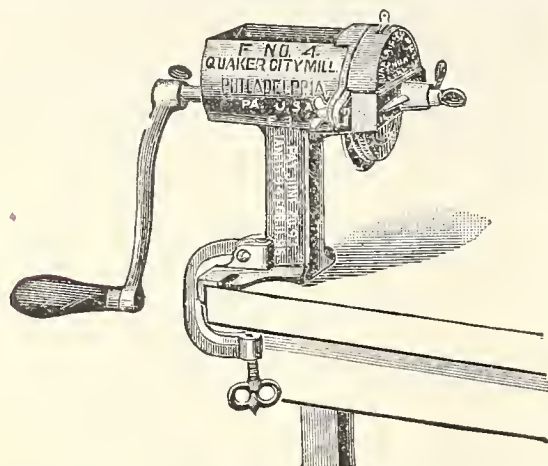
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