

The. Character Builder

AN EDUCATIONAL JOURNAL FOR EVERYBODY

VOLUME 18.

OCTOBER, 1905.

NUMBER 10.



Fellow mortals! do not linger,
Weeping o'er what might have
been;

Progress points with jeweled finger
To the battles yet to win.

Yes, to-day life's conflict rages,
And we need not turn the leaves
Backward through the book of ages,
For the lesson that it gives.

There are wrongs that must be
righted,

Even in this land of ours;
There are other lands benighted,
Yet to feel Truth's sacred showers.

Let us toil to heal the nations,
Waiting for the dawning, when
We shall read in deeds and actions—
"Peace on earth, good will to men."
—Francis S. Keeler.



PARTIAL CONTENTS.

Editorial.
A Day at the State Fair.
The Moral Awakening of the People.
The Brutalization of Childhood.
A Gentleman's Game by Gentlemen.
The Batavia Plan.
The Sanitarium Bill of Fare.
Rational Medicines.
Youths' Department.
Influence of Thought-Action Upon Character.
How to Acquire Personal Magnetism.
Elbert Hubbard on Wendell Phillips.
A Balanced Education.
Standing for the Right.
The Cost of Wrong-Doing
Our Queer Language.
Education and Life.
True Heroism.
Our Boys and Girls.
A Great National Peril.
The Horrors of War.
Tainted Athletics.

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THE CHARACTER BUILDER

THE CHARACTER BUILDER is a magazine devoted to sane living. It contains most valuable suggestions each month on the principles of personal and social purity, health culture, human nature, and other subjects that are intimately related to the life of everybody. It is free from sectarian, partisan and class influences. Its mission is to develop true manhood and womanhood; to prevent disease, vice, crime, poverty, social injustice and other conditions that retard the progress of true civilization. It exists for the good it can do, and seeks the co-operation of all persons, regardless of creed or party, who will labor for the advancement of humanity's cause.

The Character Builder has been consolidated with the Journal of Hygiene-Therapy, which was published for 17 years at Kokomo, Indiana, by Dr. Gifford and his associates; 175,000 copies have already been circulated, and 12,000 copies of this issue are being circulated. It is receiving the approval of intelligent people everywhere. Here are a few of the numerous unsolicited testimonials that have come to us:

"A copy of the 'Character Builder' came last week, and I have read it with a great deal of interest. It is a great improvement on the previous issues; the short paragraphs, pointed and pithy, will attract the general reader much more than longer articles. I notice the wisdom of your selections; every item carries a good moral lesson with it—which is just the thing needed, and especially for the young."—S. W. Dodds, A. M., M. D., author of "Health in the Household."

"I read the Character Builder with pleas-

ure. If merit deserves to win, the Character Builder should live to old age."—N. L. Nelson, Prof. of English, B. Y. University, Provo, Utah, and author of "Preaching and Public Speaking."

"I like the Character Builder very much. It supplies a want in our common school curriculum which I have felt for years. Success to the Character Builder."—A. L. Larson, County Superintendent of Schools, Ephraim, Utah.

"I congratulate you on the appearance of your neat little journal, and wish you every success in your worthy undertaking."—Ida S. Dusenberry, Director of Kindergarten Training School, B. Y. University, Provo, Utah.

"I am very much interested in the Character Builder. It is an excellent magazine."—W. L. Secor, Dean of the College of Science, Ruskin University.

"I read the last number of the Character Builder and enjoyed it. You are doing good work."—Editor "Human Culture," Chicago.

"One of the most earnest, honest, uplifting, soul-inspiring publications that comes to our exchange table is the Character Builder, published monthly by the Human Culture Co., John T. Miller, D. Sc., editor, 334 South Ninth East street, Salt Lake City, Utah. You can not read a number of it without making new resolves. Its teaching thru and thru is for right and justice, unselfishness and education. The Character Builder is one of the brightest and cleanest and purest magazines with which we are familiar. Your boys and girls need it."—Editor "Eclectic Medical Gleaner," Cincinnati, Ohio.

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President of the First National Bank, Nora Springs, Iowa; and other prominent citizens.

One share of stock entitles the purchaser to a subscription to the Character Builder for life, at half price, and to special rates on any of the standard magazines and on human culture books that may be ordered thru the human culture agency. This is a good investment for any one who has the reading habit, and the money paid into the Company will be used for a humanitarian purpose. If you are interested in this work your co-operation is solicited.

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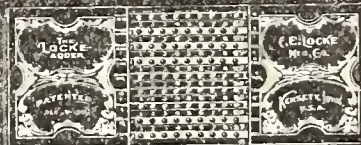
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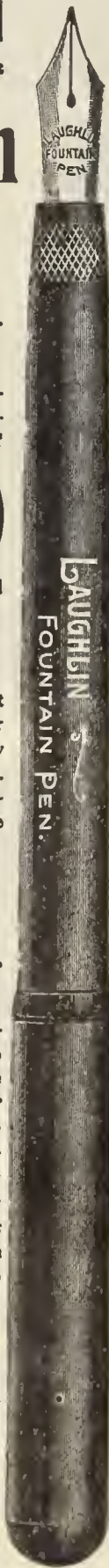
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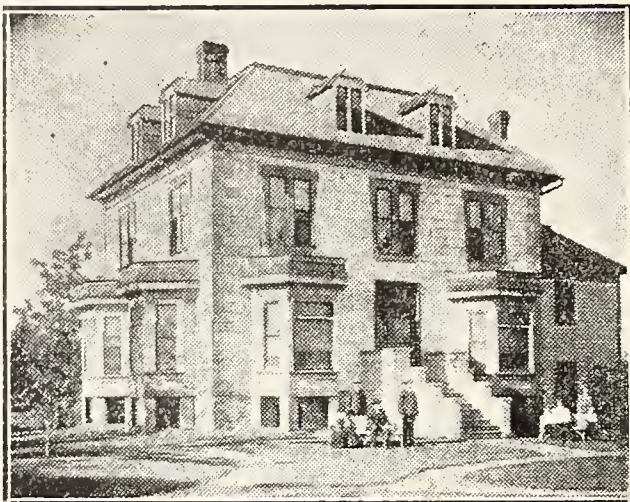
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THE CHARACTER BUILDER

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 18.

OCTOBER, 1905.

NUMBER 10.

EDITORIAL.

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

A DAY AT THE STATE FAIR.

A most pleasing experience to a lover of children is Children's Day at the State Fair. It is always interesting to study children and a pleasant day can be spent studying the exhibits at the fair; but the great opportunity comes when you observe the children studying the exhibits. This is the occasion for banishing all cares and being proud of having children to take to the fair.

At the recent Utah State Fair thousands of children were made happy on Children's Day and will never forget the numerous impressions that were made. This was a grand opportunity to study botany, zoology and the numerous industries of our state.

The first to attract attention on entering the grounds was the great variety of fish exhibited by the state hatchery. Numerous varieties were there, ranging from the beautiful mountain trout to the hardy carp.

The Agricultural building contained the best specimens of fruit, vegetables, etc., of the state but was not up to the usual standard on account of this year's limited crop. The State Agricultural College had a good display of the enemies of vegetation and will certainly do the state a great service by helping to get rid of them.

In the poultry building one could see a variety of animals, from the prize chickens, ducks, geese, etc., to the domesticated rats.

In the new building that was recently completed many interesting object lessons

were furnished to children and adults. The knitting factory, trunk factory and other enterprises were in operation and furnished an opportunity to see how the numerous products there exhibited were made. The State University had pupils there showing the actual work of the State Normal training school. The numerous school and art exhibits were excellent, but unfortunately the building was not provided with sufficient light to display this work to the best advantage. The State School for the Deaf and Blind had some of its students there showing the work done in the institution. One blind young lady did remarkable work on the sewing machine. A blind young man performed skilfully on the violin, etc. This work was so interesting that large crowds were attracted. A noble work is being done for these unfortunates and every possible effort should be made to place deaf and blind children in that school in order that they may be made happy by bringing the sunshine of proper training into their souls.

The numerous first class cattle, horses, sheep, hogs, dogs, etc., were quite a contrast from some of the third, fourth and fifth class people, who were to be seen on the grounds. These first class animals are the result of scientific breeding and feeding. When the same principles of science are applied in improving human beings the average will be much higher than at present.

Some of the attractions on the Midway or the Pike were a disgrace to the Fair and a libel on the intelligence of the citizens of Utah. The directors deserve censure for giving their stamp of approval to the fortune telling tent conducted by a few half-civilized creatures whose foreheads were "villainously low" and sloped back to the crowns of their head.

Intelligent people pity them because of their stupidity but with the approval of the directors of the Fair these grafters take in the credulous visitors. The Train Robbery of last year and some similar attractions seen every year have a negative educational effect. The persons responsible for them should be asked to "cut them out."

The expert performances on the bicycle and automobile were quite an attraction. We did not see the horse races, but judging from the large crowd attending them they must have been very interesting.

The trip thru the Fair grounds took longer than it takes to tell about it. After seeing the numerous sights of the day all were satisfied and agreed that a profitable day had been spent in seeing the fair. The practical lessons of that day were worth more than a month's book study. Altho the exhibits are much the same every year it is profitable to feast the soul once a year on such things as may be seen at the Fair. One is lifted out of the rut and his mind is filled with new material for thought. It is a splendid place for brushing the old cobwebs out of one's brain. It is a school where young and old meet to learn some of the most practical lessons of life. People of all creeds and parties meet and forget the causes of their differences and contentions for one day at least. A day at the Fair is a valuable day to anybody who desires to progress.

THE M. I. A. LECTURE BUREAU.

Elbert Hubbard is one of the best-known Americans of today. He is helping to solve the problems of true education. The M. I. A. Lecture Bureau has done well to begin its second series of attractions by a lecture from this popular man who believes in doing things and is one of the most fearless writers in the world.

The first series of attractions began a year ago with a most interesting and instructive lecture from the reformer, Jacob A. Riis, of New York. The lecture was so popular that hundreds were turn-

ed away from Barratt Hall because it was impossible to give them even standing room.

The people are arousing to a study of the vital educational problems that confront us and the lecture bureau is doing good service in bringing here lecturers who have had actual experience in solving some of the most intricate problems of modern society. About a dozen other lectures will be given under the direction of the bureau during this winter. This effort deserves the hearty support of the people.

LIQUOZONE.

October 12, 1904.

To the Secretary Douglas County Medical Society, Lawrence, Kans.:

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Upon evaporation of about two ounces it gave a teaspoonful of a thick, highly acid solution, which upon being heated still more gave off sulfuric acid in abundance. There was a small quantity of organic matter in the sample as was shown by the blackening of the free sulfuric acid solution when concentrated.

The mineral matter contained some iron oxid, alumina, lime, and soda, combined with sulfuric and hydrochloric acids—about the constituents of ordinary water. A solution similar to Liquozone would be made by passing sulfur dioxid gas into water; if this was exposed to the air, some of the sulfur dioxid would, with the water, form sulfuric acid.

Yours truly,

E. H. S. Bailey.

—Jour. of the Kan. Med. Soc.

Educational Items.

THE MORAL AWAKENING OF THE PEOPLE.

There are numerous signs of a general awakening among the conscience element of American society and of the inauguration of one of those great educational campaigns that have preceded every political and economic advance step taken by modern nations. The fact that since the foundation of the so-called Economic League, which, as we recently pointed out, is so loudly and unqualifiedly praised and liberally supported by the beneficiaries of special privilege, there has been witnessed a corresponding increase in the activity of social reformers and patriotic citizens thruout the country indicates that the higher patriotism and the saving leaven of altruism are present in all sections of the republic.

Progressive and reform educational organizations, prompted and sustained only by altruistic motives, cannot hope to raise funds such as Secretary Gage wishes the rich to raise for the distribution of a million and a half copies of the reactionary books issued by the so-called National Economic League, but they can and will doubtless do what has ever been accomplished by men and women of moral conviction who place the good of others above self-interest. They will arouse and educate the American conscience and intellect until they will cast off the hypnotic and reactionary spell produced by persistent appeals to short-sighted and sordid motives.

In 1838 the entire daily press of England, both liberal and conservative, was so controlled by classes enriched thru special privilege that the Anti-Corn-Law League could obtain no hearing thru its columns. Confronted by this discouraging fact, the single-hearted and patriotic leaders of the League established a weekly paper and made it the one sole and powerful periodical organ for the propaganda campaign in its earlier stages, while they issued millions of tracts held numbers of public meetings,

and in other ways inaugurated a systematic educational agitation. In this way the League, at first so small and insignificant, succeeded in revolutionizing English thought and in winning a complete victory in the course of eight years.

Garrison and his followers were indeed a forlorn hope. They were very few in numbers, very poor, and comparatively obscure when in 1831 they inaugurated their organized agitation against chattel slavery. Opposing them was the combined influence of the nation's wealth, dominated by materialistic and sordid motives, and the political machinery of the republic from the supreme court down. Yet history shows that the following immortal words of Garrison sounded one of the first peals in the knell of slavery: "Many object to the severity of my language, but is there not cause for such severity? I will be harsh as truth and uncompromising as justice. I am in earnest. I will not equivocate, I will not excuse, I will not retract a single word, and I will be heard."

We repeat that the signs present today in connection with the agitation being inaugurated by the conscience element of our republic have characterized every great agitation of modern times that has preceded an upward step in social, economic, and political life. It is the education of the pamphlet and tract, of the editorial, periodical and other cheap weekly and monthly journals, and of the clubs and societies, powerfully reinforced by self-sacrificing apostles of altruistic progress overmastered by that moral enthusiasm that is invincible, which marks the new crusade, and it will prevail in spite of the great dailies owned or controlled by the trusts and corporations; in spite of the rapidity with which the leading monthly and weekly press is passing into the hands of Wall Street magnates; in spite of such reactionary bodies as the so-called National Economic League, whose avowed purpose is to fight Socialism, but whose literature is thoroly reactionary and in every way satisfactory to the chief representatives of predatory bands which the enjoyment of special privileges and

the protection of recreant public officials are preying upon the American laborer and consumer, and in spite of the rapid centralization of the nation's wealth in the hands of the few and the power exerted by the trusts and corporations thruout all the ramifications of government—a power as great as was the allied opposition against which Garrison raised his voice. Yes, it will succeed, because the schoolmaster has been too long abroad in the land to permit reaction to extend beyond certain bounds; because the trend, sweep, and logic of events render either combination of the few for the exploitation and oppression of the many, or co-operation of all for the mutual enrichment and benefit of all inevitable. And in the presence of such alternatives in a democracy, who can doubt the ultimate result? Finally and chiefly, the cause of social progress will triumph because it is dominated by spiritual or moral enthusiasm, which possesses a divine potency that time and time again has overborne reactionary conventionalism, injustice, privilege and sordid wealth.—The Arena.

THE BRUTALIZATION OF CHILDHOOD.

Reprinted from The Beacon, Boston, Mass.

The action of the Boston School Committee in voting to prohibit the practice of vivisection in the public schools is condemned as unnecessary in certain quarters on the ground that vivisection has not been adopted here and is not likely to be adopted, but the friends of sound and wholesome education will be inclined to believe that the bar has been up none too soon. In other large cities of this country teachers have taken it upon themselves to adopt vivisection for the purpose of instructing young pupils in the elements of anatomy and physiology, and where vivisection is not employed it is becoming the custom, far too often, to resort to the dissection of the bodies of dead animals for the same purpose.

There is such a thing as brutalizing the youthful mind. By dwelling upon the material aspects of life there is danger of

crushing out that feeling of sympathy and wonder which is the bloom of childhood and the source of all the multiform pleasures associated with the cultivation of the imaginative faculties.

A child naturally regards domestic animals with something like a sense of comradeship. The dog, the cat the horse, are to the children playmates and friends. Stories of the devotion of these members of the lower order of creation to their human companions are numerous and authentic. And to children the charm of living pets is no doubt largely due to the fact that they are endowed with the mystery of life. In them the child personifies his own thoughts and emotions. He asks that the pet be treated as he is treated; he fancies that he understands its language; he is happy if his pet is happy, and sorrowful if his pet is hurt or ill-used. Take this same child, with all his fresh and ingenuous sympathies active, into the school room and confront him with a demonstration upon the body of a puppy or a kitten, and what is the result? One of two things, Either he is irreparably wounded in his sensibilities and shocked into such utter loathing that the lesson, as a means of acquiring facts, is valueless; or his curiosity hardens his heart, and from that time on the child is lost in the devotee of science. If the child is naturally cruel his disposition to cruelty is increased many fold. It will be hard to make him understand that vivisection may not be practiced outside of the school room as well as in it, or that if his pet is merely a bundle of bones, muscles and nerves, it is anything more than a mechanical toy or deserving of any more considerate treatment.

It is well that children should be taught at an early age the fundamental principles of hygiene, but colored plates and charts will supply all the details of physiology or anatomy that they need to know, and scientific instruction in these branches may with every advantage be postponed till the finer qualities of the mind and the appreciation of moral obligations have attained a fair degree of development. There is no such sacred ob-

ject in the world as the mind of a young and innocent child, and those who would debase and brutalize its activities will have much to answer for.

The truth is that the movement to introduce vivisection, or at least dissection, into the schools, is part of the mistaken tendency in educational circles to hold that education consists in the acquirement of facts. To learn facts, to learn more facts, to learn as many facts as possible, at the expense of ideality and originality of thought—this is the apparent aim of modern scholastic instruction. By and by the world will see its mistake and realize that the true education is what the name applies, "drawing out," a fostering of the essential faculties of the individual. Then school committees will not be obliged to vote that in the schools under their supervision vivisection shall not be practiced.

A SCHOOL ASLEEP.

Last spring I visited a school that was utterly commonplace. It was always the "same old thing" day in and day out. The program was like the tick of a machine—right up to time but infinitely stupid. The dust on the walls and window sills was the same old dust that had settled there year after year. The smelly air was the same old air I had found there the year before; the order was the same old "good" order; the weariness of teacher and pupils was the same old weariness. To say that the school was asleep is to libel sleep. To say that it was dead is to slander death.—Selected.

A GENTLEMAN'S GAME

BY GENTLEMEN.

With the victory won on Saturday by the Army from the Navy the football season of 1905 came to an end. The list of physical casualties is not as long as that of the Russian-Japanese conflict, and tho it is neither as wide as a barn door, nor as deep as a well, it is sufficient. The record of the killed and wounded exceeds that of any previous

season and includes fourteen dead and 296 seriously injured. But it may be not unreasonably doubted that these lists are the most serious results of the gentle game of football, since, after all, they are but physical. It is not wholly improbable that the moral losses were more significant, more to be deplored.

It should be irrefutably assumed that a collegian is first of all a gentleman; that his code of honorable conduct, especially in sport, is of the highest; that he would scorn to win a game with fellow collegians by any means which would not be tolerated, say, in the prize ring in which two trained ruffians contend for hire for the supremacy. Certainly the standard of the gridiron should be higher than of the prize ring. The college student and the boxer are of a different class, and the former owes obligations which the latter is not supposed to recognize, and yet the umpire of the prize ring would not pass unnoticed the ruffianism and the cowardly brutality of the football field which the umpire of the game refuses to see or to penalize. Take, for instance, the game between Pennsylvania and Cornell on Thanksgiving Day. When the score stood 29 to the credit of the former and nothing to the latter there were instances of ruffianly and brutal slugging by at least one prominent player of the home team which should have barred him from the contest. It was brutality without excuse; it was pure or impure ruffianism which until it became intolerable the umpire refused to see. Of course, he did see it, as he virtually stood over it, while from the distant benches it was witnessed with disgust and indignation. He saw it only when the spectators compelled him by their condemnation to do so. To disable, to put out of the game an especially competent player by means foul or fair, has become part of the game—a fact that dishonors, casts shame upon the college that practices the brutal, cowardly policy, and that should bar it from participation in any game of football in which gentlemen are engaged.

* * * *

The worst evils of college football to-day are professionalism and ruffianism. They are both foreign and antagonistic to amateur sport, and, unfortunately, they are common practices which it would appear umpires are employed for the special purpose of ignoring. Both at the Harvard-Yale game, especially in the case of the negro player put in late in the game, and in the Penn-Cornell game there were such efforts to disable and put out of the contest by violence the efficient players of the weaker teams as would have shamed the ruffians of the slums. College students, even if hired to play football, should be obliged to bear the semblance of gentlemen on the gridiron, even tho they are naturally brutes playing for hire and salary.—Philadelphia Ledger, Nov. 28.

THE BATAVIA PLAN.

By Stanley D. Gray, Haverhill, Mass.

The essence of the Batavia system is that personal aid is given under the most favorable conditions possible. No pupil who had failed to recite satisfactorily would there be required to stand in his place in a crowded room, while from a distance his teacher explained, questioned, or criticised in tones that none could fail to hear. Instead, she would wait until the period for individual instruction, when, having provided work for the class—study or written work—she would quietly call the pupil to her, and, speaking in gentle undertones, help him with his difficulty. She would do this in the best way, telling little, but leading the pupil to see for himself. The character of the aid given is a matter of confidence between the pupil and the teacher. The others have their work, and even, if they listened, they would be able to hear little of what was said. Thus, while the pupil reveals his difficulty to his teacher, his weakness is not exposed to the possible ridicule of his fellow pupils. His teacher gets at the trouble which he would perhaps hesitate to confess in the hearing of his class; for some children will even declare that they understand rather than admit that they fail to comprehend that

which seems to present no difficulties to others of their class. It is not children alone who dislike to admit to a multitude the failure to see the point, while glad to be set right privately by a friend.

This, then, is one point essential to the success of the system under consideration; there must be a large degree of privacy. The teacher helps the pupil without scorching him with public criticism, open or implied, thus making him the possible butt of his fellows. Another thing and very important—she has not only realized the value of a gentle voice, ‘that most excellent thing in woman’—she has kept in mind that physically the pupil must be comfortable and at ease if he is to do his best, and so a table has been provided and a chair. There is room for the awkward boy to bestow his long legs, and the table is broad enough to permit him to get his arms comfortably upon it, if there is work to be done with paper and pencil. These are not trivial matters, unworthy of consideration. Every teacher has seen pupils who suffered torture thru consciousness of their awkward bodies, and it is folly to expect that under such conditions they will do their best thinking.

By means of this plan of conducting school work, it is very evident that much more cordial relations are likely to exist between pupil and teacher. We get nearer to a person by conversing with him than by hearing him lecture. The children are helped over the hard places and, understanding their work, enjoy it. With children, as with grown people, the thing that is understood is liked. No one goes far in anything that he does not enjoy doing. It is easier to depress and disgust human nature than to inspire it. We want the rewards of self-respect, the sense of victory achieved, the feeling of getting ahead. The teacher who gives individual instruction in the best way makes these things possible.—Journal of Education.

HOW THE LOST CHILD WAS FOUND BY THE FAMILY CAT.

A story comes to us, originally taken

from the Northfield (Minnesota) Independent, how a little child, three years old, wandered off into the woods in the evening and was only discovered (after diligent search by the neighbors with lanterns) by the actions of the family cat, which came several times to the house apparently in great agitation, and after mewling, rushed off to the woods. By following the cat they found the child in some dense underbrush with the cat beside him.

WASTE IN THE SCHOOL ROOM.

M. V. O'Shea,
University of Wisconsin.

It is not my purpose in this paper to discuss the form of waste in education which results from a course of study poorly arranged or heavily laden with useless material, important as these matters may be. I intend rather to mention a few common wasteful practices which I have observed frequently in the inspection of schools during the past few years, and which I think can be remedied without a great deal of trouble. The individual teacher can accomplish but little in altering the curriculum, even if he suspects that he is teaching subjects that squander the time and energy of his pupils; but in the method of presenting the studies he finds in the course, and in the organization and management of his class, he is for the most part free to do as he will, and here is his opportunity to work out fruitful methods in all details, and to avoid those processes that only confuse and annoy his pupils, and so dissipate their forces.

When one reflects upon it he sees that this question of waste, viewed from any standpoint, is the most vital one that can engage the earnest, and I may even say prayerful, attention of the teacher. I think, when one gets children of his own in school, and studies the experience of their daily lives in the attempt to discover what progress they make in mastering the world and in gaining poise and self-control, he comes to appreciate the supreme importance of this problem more fully than he can in any other way. I

venture this remark in the hope that it may arouse some more or less indifferent teacher to try to take the parental point of view as often as he is able; for after all he is the agent of the parent, and ought to strive to realize his ambitions and ideals with reference to his child. We teachers ought to get our estimates of the value of childhood in all its manifestations from the parents who alone, speaking generally, can judge truly, and in whose stead we act.—Popular Educator.

ADAPTATION OF MANUAL TRAINING TO THE NEEDS OF A COMMUNITY.

One of the twentieth century acquisitions to our educational system, and one which is the subject of much discussion among educators today, is that of manual training, presenting as it does many problems, particularly to those who are engaged in expounding its principles, and the adaptation of this branch of education to a community's needs seems to be one of the essential points to be considered. Therefore, this paper will be confined to this phase of the subject.

The pursuits of the people of a community are governed by the natural resources at hand, and there is generally, if not always, some predominating product to distinguish one community from another. Cities, towns and villages spring into existence, thrive and grow in proportion to the industry of their citizens, and the children of these are reared in an atmosphere of either commerce, agriculture, industry or education. The first concrete knowledge these boys and girls gain of the outside world is thru contact of the things that come within range of their observation. To illustrate this, I would ask you to think back to your boyhood days. Did you not wonder where the products of the farm, factory, mill or shop were going and what people's wants they would supply, and did you not see the stage, boat, train or other means of transportation delivering freight and passengers from one point to another? All

of this had much to do with the rounding out of your education; all of this meant life and activity, and all of this meant work, for without work there can be no life, just as true as without life there can be no work. If we can realize the child's view-point of the other side of the school-room door, what should we do to open the door that the boy or girl might know that they are truly laying the foundation for their life's work? Would some form of hand and mind training do this? Would manual training solve this problem? I am thoroly convinced that it would do much to stimulate the child's moral, mental and physical development. Let us assume that a community whose chief industry is that of textile work decided to establish manual training in its schools, a course could be aranged with weaving accentuated thruout. In the making of the looms mechanical skill and ingenuity would enter into their construction, also opportunities for individual design in the patterns of the fabrics woven and dexterity in the weaving. In fact, these same principles could be applied in any school district, where the industry is of a pronounced character. I do not believe that the course should be narrowed down to the limit of certain operations, but I do think that the environment of the pupil should be one of the strongest factors that enter into the arrangement of a manual training course. By so doing the student would be working out manual training problems every waking hour without any apparent effort, as this part of his school work would be in harmony, to a certain degree, with the elements that were the source and the sustenance of the community in which he lived.

In 1903 Charles M. Schwab gave to Homestead, Pa., a beautiful training school, a beautiful building equipped with modern appliances and machinery. In presenting it to the people he said in part as follows:

"I am pleased with it. I hope you are all pleased also. I believe from such schools will spring the industrial genius and captains of industry for the future and the future will place the successful

captain of industry in a higher niche of fame than ever before. The object of this school is to teach that work to a boy or girl is ennobling; that to be able to do nothing is disgraceful. We hope that many young people here will develop the latent taste and talent for such things, and, believe me, no course in life offers greater iducements to the future generation. The United States is to be the great industrial nation of the world and it is a proud position. It is the trained mechanic, chemist and engineer who will be the leaders in the future of this great industrial country. Hence persons of exceptional talent and training will be much sought after, and what better locality for such a school than here in Homestead and the Monongahela Valley, surrounded by the greatest industrial works in the world. Let us hope that this will eventually be as great a school as the works that bear the name of Homestead, works which you, the workmen of Homestead, helped to create, for much of the mechanical development of Homestead was due to the suggestions offered by its workmen, and I am glad that Homestead has been managed and I hope will be managed by men raised in the works."

This was said two short years ago, but there is even now evidence that Mr. Schwab's wish will be gratified. The manifold pride and interest of Homestead citizens and school children alike is centered in this same school. The character of the work in this school is in, I might say, all of the Pittsburg district, might to those not familiar with conditions there, seem heavy with strong tendencies toward the mechanical. This is possibly true, just because of the great industrial throb of that community's pulse. I do not wish to convey the impression that there is no effort made in these schools to develop the aesthetic or ethical qualities of the boys and girls. Personally, I know of two boys who are studying art, who received their inspiration in a grammar school where manual training is part of the curriculum. In both instances these boys were sent to this school because of this feature, in order that they might re-

ceive the elementary training for an industrial career. These two cases, if nothing else, demonstrate to my mind, that manual training is not an end, but rather a means thru whose many channels the mind might be directed to the groove for which the student is best fitted and that the work is broad enough to develop that latent taste and talent in the boy Mr. Schwab referred to in his speech. This can only be accomplished by inspiring confidence in the pupil to undertake and master problems which under other conditions might seem complex, and this confidence will only come thru surrounding him with the things which to his immature mind seem normal and commonplace.

Dr. Waitman Barbe, professor of English at West Virginia university, has inaugurated a movement in that state to improve the schools of the backwoods district with the assistance of the "big boys, hardy sons of farmers, who were once the terror of the timid teachers and the formidable antagonist of aggressive pedagogs. These boys are now regarded as the bulwarks of the country schools, boys who used to lock out the teachers at Christmas time and who organized raids on turnip patches and hen roosts, or forgot their arithmetic while fishing, today are engaged in yeoman's service, cleaning up the school yard, repairing fences, protecting the greensward, planting trees and decorating the interior walls that used to be unsightly in draperies of cobwebs and dust."

In the article appearing in the Pittsburg paper, giving the account of this work, of which the above is an extract, Dr. Barbe does not appear to be working out manual training ideals, nevertheless he is to a great extent, for as I understand the situation, he has stimulated these boys to a higher appreciation of education, as well as put the seal of dignity on honest labor.—Pennsylvania School Journal.

EDUCATIONAL LECTURES.

On October 22 the editor of the Character Builder will begin a lecture tour

thru Utah and surrounding states. The lectures will be devoted to the problems of physical and moral education. The lectures will be similar to those given three years ago in 150 towns of the Intermountain West.

Dr. Miller is well known thru his work as editor of the Character Builder, as lecturer and as professor in the B. Y. and L. D. S. Universities. He has specialized in the studies most intimately related to the proper development of mind and body. He is doing original research work along these lines and is very much interested in the physical and moral welfare of young people. His work has the endorsement of leading educators and prominent citizens who are familiar with it. The following testimonials given three years ago, before Prof. Miller took his first lecture tour thru this region, show the favorable opinions of his work among Utah's leading educators:

"Prof. Miller is a gentleman of education and culture. His training is such that he is well qualified to do justice to the subjects he desires to present to the public. His lecture on Social Purity is well chosen and will be of unusual interest and profit to every parent.

"I have pleasure in recommending Prof. Miller to the people of Utah and trust that his efforts will receive the recognition and appreciation to which they are entitled."

A. C. NELSON,

State Supt. Public Instruction.

"Prof. John T. Miller is personally known to me as a trustworthy lecturer on the subjects relating to personal hygiene and moral lectures to young men. His treatment of the subject is clear and straightforward, and his presentation forcible and free from ambiguity."

J. H. PAUL,

President L. D. S. University.

"It affords me pleasure to introduce and recommend Prof. John T. Miller as a gentleman deserving the confidence of the public, as a successful teacher in the High School of the Brigham Young Academy, as an effective school officer in the capacity of county superintendent, as a stu-

dent of untiring efforts, and as a man who is thoroly conscientious in all his social, business and religious relations; an individual of strong convictions, lofty ideals, and high purposes."

G. H. BRIMHALL,
President B. Y. University.

"John T. Miller, of Salt Lake City, Utah, is a man of superior integrity and scholastic training and has devoted years of his time to the study of those subjects which relate to the general moral and physical culture of mankind. I take pleasure in recommending him and his course of instructions."

J. M. TANNER,
(General Supt. L. D. S. Schools, formerly Pres. Utah Agricultural College.

For a number of years Dr. Miller has given special attention to biological measurements, including health tests and estimates of mental ability as far as that is possible from a study of the brain and body. During the past two years these tests, with tests of sight, hearing, etc., have been given to several hundred students at the L. D. S. University, and have in many instances been very beneficial to the students. The president of the University recently gave Dr. Miller the following testimonial:

"I take pleasure in recommending Dr. J. T. Miller as a speaker upon health topics, right living and right thinking. Dr. Miller is engaged at this institution for the work of physiological measurements and hygienic diagnosis of all regular students in the institution. We think highly of his work and are pleased to see the benefit of it more widely diffused by his public lectures and private consultations."

J. H. PAUL.

For a number of years Prof. Miller has given courses of lectures on "Personal and Social Purity" to young men. Thousands of boys have been led to a nobler and purer life thru this effort. On January 13, 1904, a lecture on the above subject was delivered before an assembly of Y. M. M. I. A. workers and the Deseret Evening News of January 14, in giving a report of the lecture, said:

"Between 600 and 700 men and boys assembled at Barratt Hall last night and listened to an interesting lecture on "Social Purity." The speaker was Prof. John T. Miller, of the Latter Day Saints' University, and his treatment of the subject elicited the admiration of all present."

Many years of study and investigation in physiology, psychology and phrenology have made of Prof. Miller an expert and scientific reader of character.

As a delineator of character he has but one failing—modesty. Having been closely associated professionally for many years I am familiar with his talents and can conscientiously recommend him as thoroly reliable and skilful to a degree far in excess of many who make greater pretensions.

He is a graduate of one of the best schools of character study in the world. The following testimonial was given him by the president of the institute where he pursued his course:

Haddock Phrenological Institute,
San Francisco, California.
May 15, 1905.

"T Whom It May Concern:

"During the summer of 1894 Dr. John T. Miller graduated as a first-class Scientific Phrenologist at this institute.

"As a teacher and the able editor of a popular magazine, Prof. Miller is, in spirit and action, very much akin to the journal which he edits—a CHARACTER BUILDER."

ALLEN HADDOCK,
President.

For a number of years, while engaged in higher institutions of learning, Dr. Miller has labored zealously to rescue the science of character reading from the hands of charlatans and quacks who have brought it into ill repute. He has labored unselfishly to teach people to discriminate between the true and the false in the branches of human science. Altho his lectures are always given free, they are of great value to everybody and will result in much good to those who hear

them. His work during the present winter will be on Character Building and Character Reading, Health-Culture or the Art of Keeping Well, and on Moral Education. Much good will result from this effort and the readers of the Character Builder are invited to aid in making the work a success in their locality.

N. Y. SCHOFIELD.

THE MISSION OF PEACE.

By E. A. Winship.

The time has come for a persistent effort in behalf of a peace sentiment that shall effect something in the world. Nearly a century and a half ago the historian Gibbon wrote:

"So long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the more exalted characters."

And even now in the dawning of the twentieth century we continue to place special emphasis on the world's soldiers rather than upon her civilians. Are Grant, Sherman and Sheridan American idols because of the slaughter in the wildernesses, the march to the sea, and the famous ride in the Shenandoah? Of the Civil war we continue to teach the record of the campaigns and the graphic accounts of the battles.

It is time to be heroic, to eliminate the French and Indian wars, the battles of the Revolution, and the campaigns of the Civil war. It is enough to know that our forefathers suffered at the hands of the Indians for a century and more, that our fathers were able to wrest victory from a powerful mother country, and that after four years of struggle the South yielded to the superior force and better conditions of the Union army.

It ought to be considered a crime against humanity to have one question in any school or teachers' examination papers referring to military campaigns and battles, and then the teachers who dwell upon these phases of history would be forced to confess that they teach these things from bloodthirsty instincts.—*Journal of Education.*

HARMONIOUS MARRIAGE.

Preventing divorce from the inside and preventing it from the outside are two totally different things. If all the good people who want to lessen divorce would turn their attention to getting an understanding of marriage for themselves, enlarge their own love for it, live it, and seek to increase the love for marriage among all people, they would be doing in a practical and positive way what they are now seeking to do in a negative and unpractical way. By the way, how strange it is that hatred of the bad, rather than love for the good, is almost invariably the leading feature in all reform work. Does it not afford a commentary upon the character of reformers?

It is eminently fitting that churches should inculcate high ideals regarding marriage. All who live up to their religion will obey what their consciences thus enlightened require. But the higher principles of morality and religion cannot be embodied in the civil law. Nor can my conscience rule you. By education, moral influence and example can the world be brought into sane and happy marriage relations and only by these means.

Let us review the marriage relation, dwell for a space on the means of perfecting it, and notice the causes that tend to destroy it. Thus we shall come to an understanding of the causes of this form of the Disease that makes so much wretchedness and misery in the world, and seeing it in its beginnings we shall learn how to prevent it.

What Marriage Is.

We have seen that marriage—the union of complementaries—is written into all things, and that in man it reaches its highest expression. On each plane of existence the union is according to the nature of the parties to it. Man as a moral and physical being has a moral as well as a physical mating. Quoting Mr. Post,—

"Marriage is a sexual conjunction, not merely on the animal plane of life, but also on the moral. To perceive that, is to feel the human dignity of the posi-

tion of husband and wife, and the consequent dignity of fatherhood and motherhood. It is to distinguish the human mother from the animal dam. It is to acknowledge the naturalness of monogamous marriage and to realize the natural abidingness of the marriage union. It is to understand that marriage is an expression of a natural law which ramifies the universe of matter and morals, but finds higher expression nowhere else within mortal ken. If that is not a sacred thing, what can be sacred?"

Elsewhere he says: "It is this moral quality that transmutes what might otherwise be the indiscriminating sexual attractions of man's animalhood into those indescribably tender and chaste affections, and those subtle human harmonies, which give to genuine marriage its distinctive character in the apprehension of all those multitudes who experience its satisfactions and foster its unities."

And again,—“The essential quality of the marriage relation is companionship—the most intimate companionship conceivable—physically, mentally, morally. It is a companionship which can only exist between complementaries. If it exist on the animal plane alone, it will be only bestial; but if it flourish also on the mental and moral planes, it will be human, harmonious and sacred. Out of such unions the race not only multiplies, but advances.”

The mental and moral procreation of a genuine marriage is not to be forgotten in noting the good things flowing from marriage. The mental and spiritual life of each may be made fruitful in marriage to an extent and in a way not possible to the unmated.

Education Wanting.

Now, how many in all our world, where divorce, promiscuity and prostitution abound—how many have been taught in youth—or even in age—what marriage is? What are the agitators for divorce restriction doing to instil into young minds—or into any minds—the high ideals of marriage that will insure happiness in that relation? How much

is said of marriage in the schools where the young are educated? How much in the Sunday schools where moral and spiritual instruction is given? Is there anywhere a single systematic effort made to teach the young anything of a positive nature regarding marriage? If there is, I have yet to discover it. A “thou shalt not” or two are impressed on the child—some children—but not a word is said of the sweetness and blessedness of right marriage conditions, nor how they may be attained. On the contrary, the child is early impressed with the idea of shame in connection with the sex nature, and thus is begun the defilement and debasement of that noblest instinct, which was meant to lead to the perfection and completion of the self and the perpetuation and progress of the race.

Could there be greater insanity? What are our moral instructors and philanthropists and reformers thinking of that they ignore this subject until perhaps crime develops, or until divorce is the only solution possible, and then clamor for suppression and restriction? What mental vacuity to assume that the strongest natural instinct will manifest feebly if ignored! This seems to be the idea, and this emasculated idea of virtue does sometimes take visible form, and then it is said in a tone of strong commendation, “Jane does not think of marriage at all.” Well, why doesn't she. If it is true, then somebody before Jane is to blame for it, and Jane is not to be admired but pitied. Good reasons may occasionally exist for not marrying, but for not thinking of marriage, in the sense of indifferently or prudishly avoiding the subject—it means either mental or physical defect, or suppression or perversion due to wrong education or to no education. It is only by right thought of marriage that the individual can rightly relate himself to society, since marriage is the basic human relation. And, it may be added, right thinking must in due course bring right conditions.

The first move toward “divorce reform,” then, on the part of society should be the education of the young for mar-

riage, and that education must be both ethical and physiological. It is evident that some time will elapse before this is seriously thought of, in spite of the fact that it is earnestly advocated by a few persons high in the world's esteem as educators.

In the meantime every person so disposed can aid in the general education effort that shall lead up to it, and can help to bring about a healthier tone in relation to marriage.

It is a seemingly small thing to discountenance jests that belittle or ridicule marriage, but it is just such jests as these that keep the world from its ideals. Whoever derides marriage, or openly holds it in low esteem, should be made to feel that he is so far an enemy to society. It may be due to thoughtlessness, but it is a good thing to make thoughtless people think.

It may bring this matter home if we reflect that so far as the thought and speech of such a person have power, he is robbing us of the happiness that belongs by right to every human being in marriage. "We of our age are part," and we cannot entirely escape the sphere of thought of the world we live in. This sphere is made up of the thought of individuals. Besides, we resent an attack on our own personal character, even when the vilifier has no influence. We should as quickly resent an attack on the character of this institution, which is so evidently not man-made, but which depends for its expression among men upon their reception of it.

Want of education, in the ordinary sense of education, is, then, a cause of the trouble. But there is another education more important still, and one of which there is little appreciation in our intellectual age. I mean the education of the will. With the will trained to self-control in the full meaning of the word, unhappy marriages would be impossible.

"Incompatibility of temper," or disposition is the beginning of the alienation which too often ends in separation and divorce. Since we are all in the making, few are perfect, and none in the sense of being finished, it would seem the part of

wisdom to regard our circumstances, our associates, and the partner in marriage most of all, as provided for self-help and for mutual help."

"Incompatibility."

George W. Savory in his excellent book on Marriage says:

"Wherever there is selfishness there is incompatibility.

"This means that all are more or less incompatible with everybody. The business of marriage is to make us less selfish and thereby more compatible with everybody. This is its grandest use and mission. The question should not be asked, 'who is the most compatible wife or husband for me?' For this really means, 'who will do everything to please me and let me do as I please?' Upon the apparently favorable answer to this unwise question hinges many an unhappy marriage. But the question sensible young people will ask is, 'with whom can I most rapidly put away my selfishness so as to come into full compatibility and conjugal blessedness?' Very often it will be with a partner less attractive in form, feature and behavior than the favored one who is sought with little success.

When the choice is at last made and ratified by acceptance of the suit, then by all means there should be the most earnest effort to believe that our mate—however uncomfortable and unreasonable—affords us the very best opportunities for discovering our sinful propensities and conquering them. What if he or she is domineering, petty, bickering, harsh, cold, selfish in a thousand ways? Will not his (or her) excessive demands tend to curb my excessive demands in the same direction? or in other matters?"

Incompatibility may mean conflict and quarrel at first, says the same writer. And it is my own observation that disagreements are not the worst thing to two who love each other and are aiming at high ideals. It may be worse and more disastrous to concede all things, on the "anything for peace" principle.

The question the truly loving will consider concerning a domineering and selfish mate is, "What course will do my,

husband (or wife) most good?" What will do him (or her) most good will also do the most toward the one who so deliberates and adopts the wise and loving methods. This is only the effort at adaptation and self-effacement that makes the period of courtship so blissful.

Habits of Courtship.

And finally (tho many other suggestions might be made) the sure preventive of divorce is for the married never to give up the habits of courtship, never to let a misunderstanding or coldness last a day without reconciliation, never to let a day pass without repeating the words, "I love you." "It is the rift within the lute," that slowly widening silences all love's music.

Forbearance, silence, may be good things in their place. I am of the opinion that they may also be overdone, and that it is far better to tell one's hurt than to keep silence. This, too, may be overdone, until one become a chronic complainer. There is no doubt that all the good sense added to all the good feeling one can command are worth more here than anywhere else in life.—The Liberator.

A NEW CONSTITUTION.

George W. Moore of Detroit, Mich., is quoted by an exchange as suggesting the following "trust revised" constitution:

We, the "Captains of Industry" of the United States, in order to form a more perfect merger, establish trusts, insure combines, provide for our ample profits, promote our stock expansions and secure the blessings of monopoly to ourselves and our corporations, do ordain and establish this constitution for the United States of America:

Article I.

All legislative power herein granted shall be vested in a congress of the United States to be composed of our employes.

Article II.

The executive power shall be vested in a president of the United States, to be selected by our boards of directors.

Article III.

The judicial power of the United States shall be vested in us.

Article IV.

All tariffs shall be sufficiently high to fully protect our monopolies.

Article V.

Railroad rebates shall be paid, but only to trust magnates.

Article VI.

All taxes shall be levied upon the common people and the amount shall be sufficient to pay ample dividends on our watered stocks.

Article VII.

All officers within each state shall be appointed by our agent therein.

Article VIII.

No state shall pass any law that we are bound to respect.

Article IX.

This constitution shall take immediate effect and shall never be amended.

There is no calling known to man which requires a higher exercise of the missionary spirit than that of school teaching, and one who does not possess this spirit in a high degree is unfit for the service.—Superintendent F. J. Peaslee, Lynn, Mass.

Whatever it is possible to do to inculcate the love of liberty, piety, patience, gratitude, reverence, philanthropy, or fortitude, or to subdue evil passions,—to "awe the beast and hold fast to the man" can best be done,—can perhaps be done by most of us in no other way at all than thru books.—Alfred Bayliss.

Children should be educated neither for themselves nor for their parents, for man is no more designed to be a personage than a specimen. They should be educated for life. The aim of their education is to aid them to become active members of humanity, brotherly forces, free servants of the civil organization. To follow a method of education inspired by any other principle is to complicate life, deform it, sow the seeds of all disorders.—Charles Wagner.

Domestic Science.

THE SANITARIUM

BILL OF FARE.

By Mrs. E.E. Kellogg.

To the uninitiated it may seem a very simple matter to arrange the daily bill of fare for the guests of a sanitarium, and such it might perhaps prove, were there no other considerations necessary than the provision of things tasty and pleasurable to the palate. The making out of a list of articles which are in themselves wholesome and appetizing is by no means all that is required.

To provide for the varied dietetic needs of an ordinary sized family of well persons is no sinecure. To assume the responsibility of saying what shall grace the board for the daily meals for the invalids and semi-invalids who fill our sanitariums is a matter of great moment. It demands of the person undertaking such a duty, a thoro knowledge of food substances and their dietetic values, that each article may be well chosen with reference to the nutritive material; it demands a familiarity with physiology and hygiene, of digestion and the digestibility of different foods, that the choice may be such as are suited to the digestive powers of those who partake of them; it demands an understanding of the art of cookery and the changes in nutritive value and digestibility which may result thru differing procedures of preparation; it requires a familiarity with economics and marketing, that the foods selected may be adapted to the season and not unnecessarily expensive; it demands that wise discrimination in arrangement which offers pleasing and agreeable changes from day to day, and at the same time plans so that several scores of individuals with a 'dry' or meager diet list to choose from may find the bill of fare especially adapted to their personal needs.

The making of a bill of fare offers opportunity for thought and study under all circumstances, if one would seek to have the food served supply the prop-

er and requisite building materials for the perfection of individual health and character. The arranging of the menu for the sick and invalid with abnormal and capricious appetites, craving all manner of forbidden dainties for which must be substituted something healthful and satisfying which "tastes good," is an art in itself, worthy of far more consideration than is ordinarily given to it. We have read of one enterprising young woman who has recently taken up this line of work for some eastern city hospitals; as a profession, after having spent several years of research and study in preparation for the work. She is said to be the first person to grace this new profession, but she certainly ought not to be the only one.

The points to be remembered in making out a menu are so numerous, it is well for the amateur to aid memory by preparing several forms or lists of things that need to be kept in mind, as for example:—

First a classification of common articles containing food elements something like this:—

Foods in which nitrogenous elements predominate: Milk, meats, eggs, lentils, beans, Scotch peas (dried), peanuts, almonds, and most other nuts, and such nut products or protose and nuttolene.

Foods in which starch predominates: Rice, white-flour bread, cake, pastries, farina, corn starch, potatoes, bananas, fresh peas, fresh corn.

Foods containing nitrogenous elements and starch in good proportion: Wheat, whole-wheat bread, zwieback made from whole-grain breads, granose, granola, corn meal, oatmeal, corn flakes, barley.

Foods containing very little nutriment, but which supply bulk, water, sugar and wholesome acids: Apples, pears, peaches, strawberries and other fruits, including tomatoes.

Foods containing a small amount of nutritive material, consisting largely of cellulose: Carrots, turnips, beets, parsnips, cabbage, lettuce, spinach, greens, string beans.

Foods containing a large amount of **fats**: Nuts, nut products, eggs, olives.

Dextrinized foods: Browned wheat, zwieback, crystal wheat, roasted rice, potato meal, grains and breads browned thruout.

Second, a list of the proper food combinations. Third, a list of common articles of food with their market value. Fourth, a list of foods with the varying ways in which each may be healthfully prepared for the table, as for example: dried Scotch peas, which may be prepared as mashed potatoes, peas loaf with tomato sauce, peas patties, peas puree, savory baked peas, etc. The same nutritive value or nearly so will be represented by each of these methods of preparation, but the variation in form will make it possible, if necessary, to serve Scotch peas every day of the week without a seeming monotony. The same may be said of the other legumes, of grains, of many vegetables and fruits, and of nut products. If then we understand the relative place of each foods as regards its dietetic value, and have a list of its possible variations, we have something as a foundation upon which to begin our work of menu building.

For the dinner bill of fare, custom has established the usage of soup as the first course. A fish course, generally understood to be something easy of digestion, usually follows. Savory dishes and relishes may or may not be served between this and the next course, which is supposed to consist of what the French term the *piece de resistance*, usually the roast or chief meat dish of the meal; with this a salad comes to excite the appetite and prepare the way for vegetables, served with or without combination. Grains and dishes prepared from fruits, usually precede the dessert.

To adopt this arrangement to the needs of a sanitarium dietary there should be provided a choice of soups—one of legumes, or nuts and grains, representing a high nutritive value, served without milk or cream; one bland in character as of rice or potato, seasoned with cream if preferred; and a third pre-

pared from fruits, varied from day to day, will in general make it possible for all patients to make a choice fitted to their especial needs.

In place of the fish course must be substituted such foods of similar nutritive value as macaroni, eggs with granose, roasted rice, and similar articles.

Legumes and nut products, in which the nitrogenous elements predominate, should serve as a substitute for the meat course, with an accompaniment of either vegetables or some dish prepared from grains.

It is important to bear in mind that vegetables, such as carrots, turnips, beets, parsnips, and the like may well hold a subordinate place in a sanitarium dietary, and that not more than two such at the most should be named upon a dinner menu, and usually one will serve every purpose. Tomatoes, corn, green peas, squash, green beans, spinach, asparagus, cauliflower and other seeds, fruit-vegetables and greens, are much to be preferred. We make note of this point particularly because in our experience it has frequently happened that after having arranged the entire form for a dinner menu with the utmost painstaking to make a good selection of articles for all classes, an over-careful steward with a surplus of tubers on hand, has crossed off the more digestible articles, providing the entire course of salsify, turnip, parsnip and cabbage.

It goes without saying that breads in variety should form a part of each menu. Hard breads should be served with each soft food. To insure that such be crisp and tender, they must be freshly toasted before serving.

While the dessert should be of such a character as to appeal to the eye as well as to the taste, care should be taken that such does not form the chief attraction of the meal. We have known sanitarium menus to be so cumbered with a multiplicity of desserts that the substantial foods were largely lost sight of. Fruits, which are the simplest of all desserts, should be abundantly in evidence and so well presented that they will take the

When cankering care and dark despair
Made all the future black.

As little fleas have smaller fleas
Upon their backs" which bite,
We sow our tares, we have our cares,
We have our fights to fight.

So look ahead, boys, twenty years,
Your eyes upon the goal;
Choose from the start the better part
And fortify your soul.

DANGER.

Now do not the patrons of newspapers trust their health and lives into the hands of newspaper publishers when they confidently buy and take, thru their faith in the reliability of the advertising columns of the newspaper, the patent medicines advertised therein? Ought the newspaper publisher to trifle with the health and lives of his patrons, to take this terrible responsibility, to the discrediting of his own paper, and the depreciating the value of his own advertising columns, without knowing or caring anything as to the character of the nostrums advertised? But the case is worse than this, because any well-informed publisher must know that nearly all patent medicines are useless, very many of them hurtful and all of them dangerous, when self-prescribed by laymen who are entirely ignorant of the proper treatment of the disease, real or imaginary, with which they suppose themselves to be afflicted. It has been shown over and over again that these nostrums claimed to be harmless vegetable compounds, are compounded of cheap or hurtful drugs, contain alcohol, cocaine, sulphuric acid, ether, ether oil, morphine—these, too, in remedies recommended for women, children and little babies. The Ladies Home Journal editorial, among scores of other instances, gives the following: "A mother was found recently giving to her child five times daily, a teaspoonful of a certain 'purely vegetable extract,' to build her child up. But the lassitude of the child grew worse. Finally a friend offered to have 'the purely vegetable ex-

tract' examined." There was no "vegetable extract" in the ingredients, unless 41-6 per cent of alcohol could be called such. She might better have given the child six glasses of beer or six drinks of whisky a day. A "headache cure," after causing the death of a user of it, was recently found to contain an amount of chloroform dangerous to any one with a weak heart.

SALT LAKE SANITARIUM NURSES' TRAINING SCHOOL.

The profession of nursing furnishes an excellent opportunity for young men and women to aid the suffering and at the same time gives remunerative employment to all who are adapted to the work and conscientiously perform it. Physiologic remedies are rapidly increasing in popularity and there is great need for trained nurses who are able to apply such remedies.

Last summer the Salt Lake Sanitarium gave the first course of nursing by means of physiological treatment that has been given in the intermountain west. A two years' course has now been outlined, and a class will begin October 30, 1905. The instruction will be under the direction of competent instructors.

Students will be required to pursue courses in anatomy, physiology, hygiene, dietetics, scientific cookery, invalid cookery, the principles of nursing, massage, hydrotherapy or hot and cold water applications, electrotherapy, vibration, sun, vapor, superheated and color baths, etc.

Ample opportunity for practice will be furnished at the Salt Lake Sanitarium and in the up-town treatment rooms.

Tuition reasonable.

For further information address:
Salt Lake Sanitarium, 34 South Main street, Salt Lake City.

There are still Davids herding sheep,
Lincolns splitting rails, and Garfields
working tow-paths.—Bishop Warren.

Turn your back on the light, and you
will follow a shadow.—Jean Ingelow.

Youth's Department.

OCTOBER.

By Joseph Wesley Leathers.

A little brown, a little gold,
The forest and the fields enfold;
Reminders that the year is old,

The earth will soon grow sober.
But now a sense of keen delight
Is in the air from morn till night;
The crisp, sweet air on vale and height:
And this we call October:

—New England Magazine.

Our lives are songs; God writes the
words,

And we set them to music at pleasure;
And the song grows glad or sweet or sad,
As we choose to fashion the measure.

We must write the music, whatever the
song,

Whatever its rhyme or meter;
And if it is sad, we can make it glad;
Or sweet, we can make it sweeter.

THE GLENWOOD BOY.

An exchange says that "e" is the most unfortunate letter in the English language, because it is never in cash, always in debt and is never out of danger. Our exchange forgets that the aforesaid letter is never in war, and always in peace. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no meat, no life, no heaven, no earth and no delinquent subscribers.—Exchange.

HOW TO LIVE LONG AND REMAIN IN PERFECT HEALTH AND BEAUTY.

By Dr. H. B. F. Criston of Paris,
France.

This much coveted condition can only be secured by a constant and systematic care of the body from the crowning wealth of hair to the shapely and firmly placed feet.

Proper nourishment, well regulated habits, and attention to the complete per-

formance of the functions of the different organs of the body with sufficient amount of rest, will assure a feeling of health in general, but will not preserve the body against the ravages of time. The feelings and activities of youth may be maintained, but the face and figure may show the age in years as plainly as tho stamped in numerals on the forehead.

To begin with—the hair should be properly and regularly brushed and the scalp massaged and kept free from dandruff and dirt. We all use a comb and brush but how many know what kind of a comb and brush should form a part of their toilet articles. A word about these necessary commodities may not be out of place. In selecting a brush secure one with moderately stiff bristles, the tufts of which are so arranged that the center hairs of each group are longer than those on the outside. The comb should have long broad teeth with smooth edges and rounded points. No wash or shampoo for the hair should be used that will extract from it all of its oil, as grayness is often caused by the presence of air between the cells that piled one upon the other make up the hair shaft or column.

The skin should be carefully and properly washed, attention being given to the fact that the millions of little pores are so many mouths from which is poured matters poisonous to the system as well as the moisture and oil which keeps this, one of the most important organs of the body, in proper condition.

The usefulness of massage must not be forgotten—it promotes circulation and circulation of good healthy oxygen bearing blood insures nutrition to the part supplied. With perfect nutrition, wrinkles are impossible and double chins and sagging cheeks cannot occur.

To possess a beautiful face one of the first requisites is that the muscles of expression shall be set to the tune of beautiful thoughts, to make the reflections from your mirror a pleasure to you the reflections of your own life and mind must be agreeable.

The use of the general advertised lot of cosmetics and lotions, the become-

beautiful-in-a-day preparations, is to be deplored. True beauty is more than skin deep and the hollow places in face and figure and a disagreeable expression cannot be filled out or changed with a paint brush or powder puff.

The eyes are the windows of the soul and from them looks the life within; lack of nature's restorer—sleep—or the use of stimulants to create a tone which is temporary at best, cannot fail to blur them as would dirty water the windows of your home.

The teeth play a most important part, not only in beauty of expression but in beauty of form, for a beautiful complexion and roundness of form depend largely if not entirely on nutrition, and poor teeth are recognized as the general cause of the imperfect mastication of the food and also the source of entrance to the system of micro-organisms and their products, which are inimical to health. Every tooth with a cavity should be treated and filled and the teeth should be cleaned with a tooth brush, the bristles of which are stiff enough to enter all the crevices between the teeth and yet not hard enough to scratch the gums.

In cleansing the teeth use an antiseptic solution or a tooth powder. If the former be sure that it is a solution which is not corrosive, as to its being acid or alkaline in reaction it is well to bear in mind that some of the most destructive matters to the teeth are alkaline. If a powder is used be certain that it contains no grit. The natural protection of the teeth is their covering—the enamel—and this can easily be scratched and worn away by the use of gritty tooth powders or pastes. The teeth should be brushed night and morning and at least a mouth wash used after each meal. Before retiring it is advisable to rinse the mouth with a solution of hydrate of magnesia. This covers the teeth with a film which completely protects them against the corrosive action of the salivary secretion during sleep.

Another important point in the care of health and beauty is the care of the feet. A good carriage is a mark of grace

in itself, and it is impossible to walk correctly if the feet are incased in tight or ill fitting shoes, or these chief members of locomotion are afflicted with corns or other painful affections. Painful feet are not only the cause of an awkward gait but a constant irritation anywhere gives rise to a drawn or pained expression of face.

Constipation, a torpid liver, imperfect digestion or the absence of proper elimination of waste materials by the kidneys and a perfect or even good complexion are not even acquainted, much less companions; and particular attention should be paid to these functions. Closely allied in duty with the kidneys is the skin, and this should ever be kept clean and healthy and not varnished with lotions which close the pores and stop the escape of materials which are of no further use to the body, and act as poisons to the system if retained.

Exercise should be carried on systematically each day, never losing sight of the fact, however, that the tiring of any set of muscles does harm rather than good. Cultivate the habit of deep breathing, it not only aerates the blood, and stimulates the circulation, and the organs of the body, but it tones up the heart and nerves.

Remember that a chain is only as strong as its weakest link, and to be strong in mind and body the entire delicate mechanism from head to foot must be in perfect working order, and then accorded the same treatment that you would give a piece of machinery, keep it clean and in repair and it will last and remain beautiful.

Not all bodies are built alike, and even where all hygienic rules are observed and the results of such observances entirely satisfactory, we can often improve on a poor gift from nature by the use of natural resources. Wrinkles due to a relaxed skin can be smoothed away by rubbing in the proper direction and the use of stimulating solutions; imperfectly developed parts such as the neck and bust can be made to conform to the lines of beauty by friction and the use of skin

foods which are readily absorbed and locally used by the opened and healthy pores; and an excessive deposit of fat in any portion of the body can be overcome by the use of massage with solutions which add tone to the enervated tissues.

These suggestions followed out will not simply prolong life and insure health, but add to and preserve the beauty of face and figure which is so dear to each individual alone and a source of admiration the world over.—Selected.

THE INFLUENCE OF THOT- ACTION UPON CHARACTER.

We are placed in this world with a definite purpose. We are to do good to others; to so live that we may influence others for right, and communicate to them that which is helpful, uplifting, refining. In so doing we shall build for ourselves that greatest thing in this world or the next—character.

By character I do not mean what is so often termed reputation. In fact, the two are totally different. Character is what we really are in our innermost life; reputation is what we are supposed to be. Character must begin with right thot—an earnest purpose to do good before the good action can be forthcoming. "For as he thinketh in his heart, so is he. Our character is to be formed amid the temptations of a life spent in an apparently evil world, thus gaining new strength to do right by overcoming fiery trials and maturing by a succession of joys and sorrows, which, if rightly received by the spirit, will become pure and Christlike, even in the face of such adverse circumstances as trouble, sickness and poverty. A soul that has come thru all of this and is thereby purer and better has something that the angels of heaven might envy and upon which God may look with approval.

"Man looketh upon the outward appearance, but the Lord looketh upon the heart": i. e., the thot of the mind, the motive with which we do our deeds. Herein lies the difference between man's judgment of our acts and the Infinite view of them. If the thot of our minds

be pure and true, even tho our abilities be small to help our fellow men, Divine Being will recognize the desire and accept and reward us accordingly.

Each is individual in his character. The thots, ideals, deeds of unselfish, purposeful endeavor of one are not those of his neighbor. Each has a chance to do a work for the Master regardless of outward circumstances. "Man as man can reach no higher than the Son of God," and when He took upon Himself the human form and became one of us, He went among men, doing good to the needy, the sinful, the sick and maimed, imparting restoration, blessing, comfort and consolation to the distressed. We may well pause to contemplate the beauty of His character and accept the divine commission He has laid upon us—helpfulness to others—which is the highest ministry for mortals in this world. And in this service to others will come opportunity for the development and discipline of our own souls.

There will be work among the selfish and among those who will exhibit a temper and disposition born of sordid thot and mind; there will be those who will not appreciate or understand your motives, and there may be those who will condemn and find fault with anything and everything you do. How noble the character that can minister with just the same gentle patience to the petulant and complaining as to one who is appreciative and lovely! If only our minds be filled with pure thoughts and right ideals of service from within, all the little vexations of daily life cannot touch or harm us. We are as we think; only believe and stand in this security and let no one persuade you otherwise and you will be happier and accomplish more fully the great purpose of your existence. With us alone it remains to build what character we please. Be the true development of the high ideal God has placed within you, and your life cannot be a failure.

The reason there are so many restless, unhappy hearts in the world today is because we try to do too much at a time. We are living in the present and worry-

ing about the future.

If you would be happier learn to "take no thought for the morrow"—live one day at a time. Only today is ours, tomorrow we may never see. Today let us do that unselfish act, that loving deed, while we have the time and opportunity. Is it not of more importance to fit that vital thing, the soul, that is given every man coming into the world, and which can never die, with a vesture that it may carry into the eternal life, a life not wholly to come, but even now and here? "The kingdom of heaven is within you." What is the use of fretting continually about the only thing we can take with us will be the beauty of the soul—character. We seek to get away from adverse circumstances, and are discontented if we cannot; let us rather look them boldly in the face and grapple with them courageously. If we only assume this attitude, how many of our bugbears will disappear! But if we give way aimlessly, weakly, each trial will be harder and harder to bear. It is within ourselves to overcome and make of life "one grand, sweet song."

Carlyle says: 'The Situation that has not its Duty, its Ideal was never yet occupied by man. Yes, here, in this poor miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom, and, working, believe, live and be free. Fool! the Ideal is in thyself; the impediment, too, is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of; what matter whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee' here or nowhere, couldst thou only see! "

—Alice Lucas.

Difficulties are meant to rouse, not discourage.—Channing.

A ROMANCE THAT MEANS MUCH MORE.

The announcement that Mr. J. G. Phelps-Stokes will shortly marry a girl who has been a cigarmaker in New York and other cities will awaken that interest in the minds of men and women which a romance always touches.

But it has in a way a more serious phase than mere romance. Mr. Phelps-Stokes is a man of great wealth. He comes of a family whose possessions are reckoned by millions. Only a few months ago his sister, who was engaged in the work to which he has given his lifetime—namely, settlement work in the tenement districts in New York—married one of her co-workers, who was, in comparison to her, almost penniless.

Now this young man, practically the head of a family which has great wealth, has selected for his wife a girl who has had to work for her living, and whom he has come to love and to honor because of her devotion to the cause of the people among whom she has been forced to live.

We think that there is something of more importance in this story than its mere romantic side. The thing which is important is that today there are men and women who, like the young man whom Christ asked to sell all that he had and give it to the poor, have great possessions and yet they are willing, if not indeed to literally obey that precept, to give rather more than their possessions, for they give themselves.

Both in New York and Chicago are men and women, some of property and some of very slender means, who in settlement work and work among the dwellers in the tenement districts are giving all they can hope for to the cause of humanity.

This fact in itself shows the extent to which this work of love and sympathy has progressed, even in the last half century. It is almost a new calling, this consecration of young life and young minds to the service of that class of the people which most needs such a service. That it should have progressed as much as it has, and that it should have brought

into association the people alike of the wealthy classes and those of the so-called "submerged tenth," demonstrates beyond any doubt that humanity in this twentieth century is coming to be more in accord with what should be really human.

We have our plutocrats, our people who think only of dragging a few dollars out of miners or railway workers or clerks. But we have beside this in the ranks of the prosperous classes a constantly increasing number of people who are devoting both their money and their lives to the endeavor to ameliorate the conditions of life of the working people and to raise up those who are downtrodden.—The Examiner.

BE BROAD.

By W. H. Kinnicutt.

"Work while you work,
Play while you play,"

runs the old rhyme; but don't work or play all the time.

There are many of our enthusiastic gymnasium members who seldom miss their class or game on the floor, who are emphasizing play to the detriment of their mental equipment.

We encourage the use of the gymnasium and its advantages, and try to make them as cheery and profitable as possible; but it is not our desire to lay such emphasis upon its worth and interest that any one will neglect the higher phases of his nature in overdoing the gymnastic.

Every young man should have a deep interest in something which will necessitate reading and study; something which, if not related to him business, will have a mental value to him.

There is danger of being absorbed in that which interests, whether it be work, play or study; this is not fair to one's self, as he should be a balanced man. There should be a fair share of each.

The difficulty is that the demands of city business are such that a man soon equips himself to fill his niche, and if he feels sure of his job he is likely to take the time not used for work, in play. He does not realize the importance or value

—as there seems no necessity—of knowing anything larger.

If we allow our specialization to establish the limit of knowledge where will we land in a generation or two? We must create larger places for ourselves, not by being too large for those we are in, but by being large enough to fill other and greater ones.

Study and mental discipline are necessary to accomplish this, and some of our members need this hint.

Balance yourselves up, and don't be content to remain a cog in a wheel. Exercise enough to keep health for mind and body, but don't stick to it like a child with a pot of jam.—Mind and Body.

HOW TO ACQUIRE

PERSONAL MAGNETISM.

By Dr. A. Parkyn.

If I were asked to define personal magnetism briefly, I would say: "It is the art of pleasing." And in reply to the question, "Can personal magnetism be cultivated?" I would say: "Personal magnetism can be cultivated by studying and practicing the art of pleasing."

It is surprising how few persons devote a few minutes occasionally to studying ways and means by which they could make themselves more agreeable and more pleasing to their fellow men, when a few minutes' earnest thought devoted daily to this purpose will accomplish a great deal thru self-study and the intelligent use of auto-suggestion.

I consider the following attributes essential to the highest development of personal magnetism: A cheerful face with a steady eye, personal neatness (including cleanliness), good health, strength, determination, gentleness, modesty, even temper, coolness, kindly aggressiveness, confidence, fearlessness and thoughtfulness and consideration for others.

A person can be highly pleasing (magnetic) without perfect health, but good health is an excellent basis for the development of personal magnetism. A healthy person is usually more attractive than a sickly person, and it should be re-

membered that in cultivating personal magnetism it is the senses that have to be pleased first; afterwards, the soul.

The shake of a warm, healthy hand is more pleasing (more magnetic) to the sense of touch than the shake of a cold, clammy hand.

The sight of a clean, bright face, with a clear skin and a healthy glow, is more pleasing to the sense of sight than a pale, sour, blotched face.

A soft, low-pitched, well-educated voice is infinitely more agreeable to the sense of hearing than a monotonous, high-pitched, rasping nasal twang.

The pleasing of the senses, therefore, must be taken into consideration in developing personal magnetism, and a little honest self-examination, along the line I have indicated, will enable anyone to establish helpful conditions, even to improving the health and actually changing the pitch and modulation of the voice.

A study of the highly magnetic man will show that he is slow to enter a heated argument, except in the interest of right principles. Some people have the habit of "butting in" whenever there is a chance for an argument, merely for the sake of arguing, but this the highly magnetic man avoids.

The average man has pet hobbies, and if given the slightest opportunity he likes to express his ideas and propound his theories like a sage. As a rule he dislikes to be contradicted or interrupted, or to have his theories questioned. The highly magnetic man recognizes this fact, and plays the part of an interested listener. In fact, he even goes out of his way to help the other fellow along in his discourse.

The magnetic man is thoughtful, courteous and kind at all times to friends or strangers, not from selfish motives, which are always apparent, but for the reason that he has made it a principle until it has become second nature with him. He has a bright smile, a pleasant word and a "glad hand" for everyone.

He is never indifferent to the trials and sufferings of those around him, but, on the contrary, invariably has an en-

couraging, sympathetic word for those in trouble.—"Suggestion."

WENDELL PHILLIPS.

Elbert Hubbard, in the Home and School Visitor.

I want to tell you a little about Wendell Phillips, a very big and wonderful man, who used to live in Boston twenty-five years ago. He was one of the best and greatest speakers that ever lived and faced an audience. He was twenty-two years of age when he made his first speech in Faneuil Hall, Boston, which gave him a reputation as the first and foremost orator in America. After that day he was wanted by every school and society in the land to give a speech.

Now you may wonder just what I mean by an orator. Let me tell you. An Orator is a man who thinks and feels deeply and is not afraid to tell others just what he thinks and feels. He uses a language that even the littlest boy can understand. He speaks right out what he believes is good and true and just—and he does not care how people receive his ideas. He has more courage than any other man. He speaks God's truth, and he speaks it so strongly and earnestly that all may hear the truth and try to live better lives and become better boys and girls, and men and women.

Wendell Phillips was a good and great man; he lived so as to be pleasing to himself and others. He never uttered an unkind thought or used the wrong word in the right place. When he promised to do a thing he always did it. He never went back on his word. He never shirked or left undone what he knew it was right to do. He never did his work because he had to, but always because he liked to do it. His heart was in his work, even when he was a boy in school and college, and it was easy for him to do the right thing without being told or driven to the task. Before he became a man, his parents and neighbors pointed to him as the first young man in the village, because he loved his father and mother and was a friend to all the townsmen.

Don't you think a man like this is worth knowing and imitating? I think so.

I heard Wendell Phillips speak but once. I was about twelve years of age, and my father and I had ridden ten miles across the wind-swept prairie in the face of a winter storm.

It was midnight when we reached home, but I could not sleep until I had told my mother all about it. I remember the hall was packed, and there were many gas lights, and on the stage were a dozen men—all very great, my father said. One man arose and spoke. He lifted his hands, raised his voice, stamped his foot, and I thought he surely was a great man. He was just introducing the real speaker.

Then the real speaker walked slowly down to the front of the stage and stood very still. And everybody was very quiet—no one coughed, or shuffled his feet, nor whispered—I never knew a thousand folks could be so still. I could hear my heart beat—I leaned over to listen and I wondered what his first words would be, for I had promised to remember them for my mother. And the words were these—"My dear friends: We have met here tonight to talk about the Lost Arts." That is just what he said—I'll not deceive you—and it wasn't a speech at all—he just talked to us. We were his dear friends—he said so, and a man with a gentle, quiet voice like that would not call us his friends if he wasn't our friend.

He had found some wonderful things and he had just come to tell us about them; about how thousands of years ago men worked in gold and silver and ivory; how they dug canals, sailed strange seas, built wonderful palaces, carved statues, and wrote books on the skins of animals. He just stood there and told us about these things—he stood still, with one hand behind him, or resting on his hip, or at his side, and the other hand motioned a little—that was all. We expected every minute he would burst out and make a speech, but he didn't—he just talked. There was a big yellow pitcher and a tumbler on the table, but he didn't

drink once, because you see he didn't work very hard—he just talked—he talked for two hours.

I know it was two hours, because we left home at six o'clock, got to the hall at eight, and reached home at midnight. We came home as fast as we went, and if it took us two hours to come home, and he began at eight, he must have talked for two hours. I didn't go to sleep—didn't nod once.

We hoped he would make a speech before he got thru, but he didn't. He just talked, and I understood it all. Father held my hand—we laughed a little in places, at others we wanted to cry, but didn't—but most of the time we just listened. We were going to applaud, but forgot it. He called us his dear friends and I will never forget the emphasis he put on those two words.

I have heard thousands of speeches since that winter night in Illinois. Very few indeed can I recall, and beyond the general theme, that speech of Wendell Phillips has gone from my memory. But I remember the presence and attitude and voice of the man as tho it were yesterday. The calm courage, deliberation, beauty and strength of the speaker—his knowledge, his gentleness, his friendliness! I had heard many sermons and some had terrified me. This time I had expected to be thrilled, too, and so I sat very close to my father and felt for his hand. And here it was all just quiet joy—I understood it all. I was pleased with myself; I was pleased with the speaker. He was the biggest and best man I had ever seen—the first real man.

Wendell Phillips was a man, and I tell you, boys, it is no small thing to be a man!

—————o—————

A BALANCED EDUCATION.

The symmetry which the nurseryman aims at as a thing of greatest importance is an equal desideratum in the nursery of the home. The young human being is a compound of physical, intellectual and spiritual tendencies and possibilities. Either set of faculties is liable to assume undue proportions and get the

ascendency. Your child may be so "carried away" with athletics as to become nothing but a professional ball player or slugger. He may, on the other hand, wholly neglect the physical and develop into a mere "book-worm." Or he may so cultivate the ascetic and religious instincts as to become a recluse, a bigot and a crank. What is desired is that he shall make a symmetrical growth. You wish for him a sound, serviceable body, an intelligent, well-stored mind, and a character showing those graces and that spiritual purpose and motive that will make him truly happy himself and a blessing to others. *Mens sana in corpore sano.* This result comes not by accident. It is the fruit of long, careful, patient effort and training by devoted parents, true friends and tactful teachers. That it is not a more common result is largely due to thoughtlessness and carelessness on the part of those who are entrusted with these great responsibilities.—Education.

INVITED GUESTS.

A crowd of troubles passed him by,
As he with courage waited.
He said, "Where do you troubles fly
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on Life dejected,
Who weakly say good-bye to Hope—
We go—where we're expected."
—Exchange.

These are 'some of the things lemons
can do for you:

Squeezed into a glass of water every morning and drank, it will keep your stomach in the best of order, and will never let dyspepsia get into it.

If you have dark hair and it seems to be falling out, rub a slice of lemon on your scalp, and it will stop that little trouble promptly.

Squeezed into a quart of milk, it will give you a mixture to rub on your face night and morning, and give you a complexion like a princess's.

If you have a bad headache, rub slices of lemon along the temple. The

pain will not be long in disappearing, or at least in growing easier to bear.

If a bee or an insect sting you, put a few drops of lemon juice on the spot.

If you have a troublesome corn, rub it with lemon after taking a hot bath, and cut away the corn.

Besides all this, it is always ready for the preparation of old-fashioned lemonade. Altogether, the lemon is an article few can afford to get along without.—Health, London.

Father, looking over the paper—"More bad news. A hitherto unknown frog pond has been discovered in Central Africa."

Mother—"What is that to us?"

Father—"What is that to us! It means that every one of our eight children will have to have a new and revised edition of Highprice's Geographyp.—Clipped.

Father—"I am very much afraid our daughter will elope with that young rascal."

Mother—"No danger. I reminded her last evening that girls who eloped got no wedding presents, and I feel sure that my words sunk deep into her heart."—Clipped.

Clara—"I have been to the seashore, resting.

Aunt—"Huh! What have you been resting from?"

Clara—"Why, from sitting around at home, of course."—Clipped.

Mr. Grubbs—"That new neighbor next door goes singing around the house all day long."

Mrs. Grubbs, quietly—"She has no husband."—Clipped.

Old Friend—"I was surprised to head that you had married Mr. Saphead."

Mrs. Saphead—"Well, he persisted in hanging around me wherever I went, and there wasn't a night that he didn't call and stay until I was mos' tired to

death. So I married him to get rid of him."

Old Friend—"Humph! Have you got rid of him?"

Mrs. Saphead—"Oh, yes, long ago; he has joined two clubs and six lodges."
—Clipped.

"The principal ingredient in all these patent medicines is the same."

"It must be a powerful drug. What is it?"

"Printers' ink."—The Clinic.

We now propose to provide a famine fund for those Filipinos whom we did not "kill and burn." Civilization is a great thing when it gets a-going.—Atlanta Constitution.

If thou fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with French coffee, thou shalt find no radiance of wisdom in the lonely wastes of the pine-woods. * * * The sublime vision comes to the pure and simple soul in a clean and chaste body.—Emerson.

Do the duty which lies nearest you. Every duty which is bidden to wait returns with seven fresh duties at its back.
—Charles Kingsley.

No man becomes independent of his fellow-men except in serving his fellow-men.—Phillips Brooks.

WHO HAS THE HEART?

The gentle, soulful, mild-eyed kine

Down at the cattle show,
Fhose glossy coats like sealskins shine,
Whole tails are braided mighty fine,

Whose horns like mirrors glow,
Are quiet, patient, meek and mild—
They would not harm the smallest child.

To cut their ribs and joints apart,
And eat them up, who has the heart?

And even if one has the heart,

And thinks their juicy quarters nice,
Great Christopher and Henry George!

These beef-trust days, who has the price?

—Chicago News.

THE BOY IN PATCHES.

Somebody inquires: "What has become of the boy in patches?" Why, bless your soul, he is out on the farm hopping clods sixteen hours a day. He will come to town after a while to run banks and the stores and be the successful lawyers and preachers and physicians. Don't worry about the boy in patches. It's the slick-looking, store-clother, nicely groomed lad you want to inquire about. He's the fellow that's going to drop thru a crack in the sidewalk one of these days.—Exchange.

OPPORTUNITY.

Some men succeed in almost everything they undertake, while others generally fail. The latter often excuse themselves on the ground that they had no opportunity. But they were not seeking opportunities in any honest and true way. A genuine seeking is a seeking for opportunity to exert ourselves, first in restraining our own tendencies to evil, and secondly in making efforts to do good.

But the man who habitually fails is one who is seeking an opportunity which will carry him to success, without compelling him to exert himself. He wants circumstances to work for him, and to make things easy for him. History plainly shows that, generally, men who accomplish great results were not those for whom circumstances made things easy, but men whose resolute hearts dominated circumstances, and compelled apparently antagonistic conditions to yield success. If you had seen Abraham Lincoln, at twenty-one years of age, you would have thought him very unlikely to become a great statesman. Opportunities never came to him "ready-made" to do his work for him, and to carry him into an easy place. He made his opportunities. And in this sense, "Providence helps those who help themselves." Men differ in their mental outfit. But, what-

ever a man may be, there is always something good and useful which he can do successfully, if he will exert himself; if he is seeking opportunities to do, rather than merely to get something for nothing. But the indolent man does not recognize the good opportunities which surround him.—Edward C. Mitchell, in *New-Church Messenger*.

STANDING FOR THE RIGHT.

One of the leading thots of the hour is, that if you wish to succeed, you must stand for the right. William Allen White, one of the great editors of the country, says on this point:

"The man who wins is the man who speaks his mind, who stands for the right, who does not regard his own success or failure as important compared with the triumph of right. The man who can't be bluffed when he sees the sheer right ahead of him, the man who appeals to the highest in human nature and spurns the lowest, will win as sure as day follows night. The young men who are starting out in life should know that the eyes of the people are on them and that the people have ways of knowing when a young man compromises with evil and winks at the forces of disorder. This world is so organized that in the long run honesty pays and dishonesty brings failure. It is not in the main a material world, but a spiritual world. Spirit manages to control, to vindicate itself, to rise above all material considerations."

THE COST OF WRONG-DOING.

An incident related recently by a wealthy proprietor of a department store, contains an impressive lesson on the cost, even in this life, of wrong-doing, says *Riverside*. The proprietor and his partner had both been poor boys and had risen by hard work and careful attention, to the head of the business. They determined to find, from among their employes, a boy whom they could advance in the same way, and eventually take into partnership. They had several conversations on the subject and ulti-

mately selected one who was very bright, active and industrious. Both partners liked his appearance and habits, and agreed between themselves to watch him closely. If he proved to be the right kind of a boy, his promotion was to be rapid. The head of the department was to watch him also, and report. He did so from time to time, and his report was always favorable. After a few weeks the partners consulted, and agreed to give the boy six months' trial, and if at the end of that time he had still a good record, his promotion would begin. Of course no intimation of his good fortune was given to the boy, and the scrutiny was continued. The last week of the six months' probation arrived, when one morning the superintendent saw the boy slip something slyly into his pocket. He insisted upon knowing what it was, and ultimately the boy confessed to having stolen a quarter of a dollar. He was of course dismissed, and never learned how near he had been to the highways of fortune. He had sold the fine position which was in store for him, and his magnificent fortune for a quarter of a dollar. Everyone will agree to the folly as well as to the wickedness of his act, but how few realize that they sacrifice the eternal future by constant greed for money.

OUR QUEER LANGUAGE.

When the English tongue we speak
Why is "break" not rhymed with
"freak?"

Will you tell me why it's true
We say "sew," but likewise "few ;"
And the maker of a verse
Can not cap his "horse" with "worse?"
"Beard" sounds not the same as "heard,"
"Cord" is different from "word ;"
"Cow" is cow, but "low" is low ;
"Shoe" is never rhymed with "foe."
Think of "hose" and "dose" and "lose ;"
And of "goose"—and yet of "choose."
Think of "comb" and "tomb" and
"bomb ;"
"Doll" and "roll ;" and "home" and
"some,"

And since "pay" is rhymed with "say,"
Why not "paid" with "said," I pray?

We have "blood" and "food" and
 "good;"
 "Mould" is not pronounced like "could,"
 Wherefore "done," but "gone" and
 "lone?"

Is there any reason known?
 And, in short, it seems to me
 Sounds and letters disagree.

—Edwin L. Sabin.

BULL FIGHTS IN MEXICO.

It is good news that we gave in our March paper of the formation of a society for the prevention of cruelty to animals in the city of Mexico, which is likely to put an end to bull fights in that country.

We hope before long the faculties and students of our American universities and colleges will put an end to other fights occurring in them so constantly, which for their influence on public morals and the promotion of peace on earth are quite as bad as bull fights.

EDUCATION AND LIFE.

I tack the following theses on every college bulletin board and every church door in Christendom, and stand ready to publicly debate and defend them, six nights and days together, against all comers—college presidents and preachers preferred:

1. Man's education is never complete and life and education should go hand in hand to the end.

2. By separating education from practical life society has inculcated the vicious belief that education is one thing and life another.

3. Four hours of intelligently directed work a day will supply ample board, lodging and clothing to the adolescent student, male or female.

4. Five hours of manual labor will not only support the student, but it will add to his intellectual vigor and conduce to his better physical, mental and spiritual development.

5. This work should be directly in

line of education and a part of the school curriculum.

6. No effort of life need be futile, but all effort should be used in order to satisfy the consciousness.

7. Somebody must do the work of the world. There is a certain amount of work to do, and the reason some people have to labor from daylight to dark is because others never work at all.

8. To do a certain amount of manual labor every day should be accounted a privilege to every normal man and woman.

9. No person should be overworked.

10. All should do some work.

11. To abstain from useful work in order to get an education is to get an education of the wrong kind; that is to say, a false education.

13. From fourteen years up every normal individual can be self-supporting, and to be so is a God-given privilege, conducive to the best mental, normal and spiritual development.

14. The plan of examinations in order to ascertain how much the pupil knows does not reveal how much the pupil knows, causes much misery, is conducive to hypocrisy, and is like pulling up the plant to examine its roots. It further indicates that we have small faith in our methods.

15. People who have too much leisure consume more than they should and do not produce enough.

16. To go to school for four years or six is no proof of excellence, any more than to fail in an examination is proof of incompetence.

17. The giving of degrees and diplomas to people who have done no useful thing, is wrong and absurd, since degrees so secured are no indication of competence, and tend to inflate the person with the idea that he is some great one, when really he isn't.

18. All degrees should be honorable and given for meritorious service to society for doing something useful for somebody.—Elbert Hubbard.

THERE COME THE BOYS.

There come the boys: Oh, dear, the
noise:

The whole house feels the racket;
Behold the knee of Harry's pants,
And weep o'er Bennie's jacket:

But never mind if eyes keep bright,
And limbs grow straight and limber;
We'd rather lose the tree's whole bark
Than find unsound the timber.

Now hear the tops and marbles roll;
The floors, oh woe betide them:
And I must watch the banisters,
For I know the boys who ride them.

Look well as you descend the stairs,
I often find them haunted
By ghostly toys that make no noise
Just when their noise is wanted.

The very chairs are tied in pairs,
And made to prance and caper:
What swords are whittled out of sticks,
What brave hats made of paper.

The dinner bell peals loud and well,
To tell the milk-man's coming;
And then the rush of 'steam car trains'
Sets all our ears a humming.

How oft I say, "What shall I do
To keep these children quiet?"
If I could find a good receipt,
I certainly should try it.

But what to do with these wild boys,
And all their din and clatter,
Is really quite a grave affair—
No laughing, trifling matter.

"Boys will be boys"—but not for long;
Ah, could we bear about us
This thought—how very soon our boys
Will learn to do without us.

How soon but tall and deep voiced men
Will gravely call us, "Mother;"—
Or we be stretching empty hands
From this world to the other.

More gently we should chide the noise,

And when night quells the racket,
Stitch in but loving thoughts and prayers
While mending pants and jackets.

—Selected.

Optimism paints the pathway of life
with the golden hues of possibility; it
paves the way with stepping stones; it
tempts us to climb the ladder of hope to
the temple of achievement. It may be
unsubstantial, impracticable, visionary,
but you notice it is generally the man who
thoroly believes in himself, in his fellow-
men and in the opportunities of life who
wears the epaulets, enjoys the public's
esteem and draws the check that never
goes to protest—Four Track News.

The true optimist is simply the man
who believes in a wise and beneficent
Power whence flows all good, and who
disposes himself thereby to receive the
good. His success, which is a proverb,
is proof of the soundness of his faith.

TRUE HEROISM.

He is a hero staunch and brave
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
Who stands erect in manhood's might,
Undaunted, undismayed,—
The bravest man who drew a sword
In foray or in raid.

All honor, then, to that brave heart,
Tho poor or rich he be,
Who struggles with his baser part,
Who conquers and is free!
He may not wear a hero's crown,
Or fill a hero's grave,
But truth will place his name among
The bravest of the brave.

Live in the sunshine, and it will invig-
orate your body, vitalize your mind, and
put joy into your heart. The outer
quicken the within, and the within inter-
prets the outer. This means love Nature,
and Nature will serve you.—New-Church
Messenger.

Our Boys and Girls.

LITTLE TRAVELERS.

Jane Gray.

Every year a great many children leave their homes and start out to travel alone in the big world. Only a very few of these children ever travel in steam cars or river boats or ocean steamships. By far the greater number know much pleasanter ways to travel than these.

The little travelers of which I speak are seed-children, starting away from the mother plant to find new homes to grow up in.

Seed-children never grow to be healthy trees or plants when they drop into the ground near their mothers. There is not enough food in the earth to feed so many of the same family in one place. That is why these children are sent so far away from the mother plants when they are ready to set up housekeeping for themselves.

Plant mothers are very much like human mothers. They get their children ready for their journey. For the seed-children who fly, they make pretty wings. Those who ride in coaches are given odd little hooks to hold on by, while others have little sails. Whatever the way it travels, every seed-child starts away from home with all it needs for its journey. If you would learn some curious ways of traveling, you should watch these seed-children. You might find yourself wishing to be a plant-child instead of a human child.

Some seed-children whom you know very well are so small that they make us think of fairy seeds. Some of these very little yellow children sit on soft red fruit cushions, waiting for their airships to come and carry them to their new homes. Surely, fairies should travel in airships.

The airships in which these fairy seeds travel are all named, and if you will take the trouble to look, you may see them and the seeds too as they start upon their journeys. Some of these airships travel all the year round, so that the seeds that are ready to travel in early

summer may go as soon as they are ready, as these fairy seeds that I have told you about do.

Now these fairy seeds are the strawberry children. So you are not surprised when the ship "Robin Redbreast" anchors for a minute in the strawberry bed and then carries away with him over the tree tops a mouthful of strawberry children.

Then comes the ship "Bluebird" and carries away another load, to land them miles and miles away from their old homes. Then comes the plain gray ship with the shrill whistle,—the "Catbird." The children he likes so well to carry live in the fruit of the raspberry and the blackberry. He drops down into these bushes, loads with a large cargo and away to the woods. There he drops these little orphans, who lie down in the woods and are covered with leaves and fall asleep. But they wake at the call of the springtime and come up bright green little bushes, ready to work and make fruit and seeds themselves.

One curious ship is marked by little bits of sealing wax on his wings and on his tail. His name is Cedar or Cherry bird, and he carries the children of the cherry trees. The giants who own the cherry trees call him a pirate, and they try to frighten him away. Very often all the other ships we have named turn pirates too. Then a whole fleet of pirates may be found at one time in a cherry tree. With so many ships sailing under the sunny skies, laden with cherry children, it is not at all wonderful that we find so many cherry trees growing everywhere along the country roads.

The children of the wild plums and wild grapes and of the Virginia creeper and of the many other plants take passage on these fleet little feathered ships of the air. But it is not every child that can ride on so cunning a ship.

Some seed-children like best to travel by the aid of little sails. The maple and the elm children do this. The wind blows them briskly thru the air by their cunning little sails. When the wind goes to take a rest, the little sail boats fall to the

ground. Then along comes a hard shower of rain, and the running water pushes the sails along until sometimes they reach the brook. There they begin a long water journey. When at last they are washed ashore, far, far away from their old homes, they lose no time in setting up housekeeping. When August calls the roll of busy plant workers, elms and maples answer to their names: "Present and growing into little trees." Indeed, if they do not begin to grow at once they will never grow at all. If they ever get dry or overheated in the sun they die. So, if you ever wish to plant an elm or a maple tree, plant the seed as soon as it falls from the mother tree.

During these beautiful sunny days of the autumn, millions and millions of seed-children watch sharply for their chances to steal a ride. You, yourself, may become a tallyho for a great crowd of them without in the least intending to do such a thing. These seeds are the children of the burdock, the beggar's ticks, the trick trefoil, of the agrimony vine, and many other weeds. As you pass along the sidewalk, they really seem to reach out and fasten their strong little hooks into your clothing, and so, before you know it, you are carrying a whole colony of children away from their mother. They do not shout, but they make merry by jaggling your flesh thru your clothing. You can collect fares from these little picknecks by pulling them from your clothing and learning all about them. Then if you do not wish to take beggar ticks riding again, you need not go so near to where they live. The sheep and cows in the pasture field carry great quantities of these light-hearted little people. For a cockleburr would just as soon ride on the end of a cow's tail as in a parlor car.

There are many other ways in which seed-children travel. Perhaps you may hear of some of them again.—Home and School Visitor.

THE BEAUTIFUL.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where bright fires
glow,
Beautiful thots that burn below.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the whole day thru.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills so.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few can
guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.
—Selected.

—————o—————
"Seven sheep were standing
By the pasture wall;
Tell me," said the teacher
To her scholars small,
"One poor sheep was frightened,
Jumped and ran away;
One from seven—how many
Woolly sheep would stay?"

Up went Kitty's fingers—
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please, ma'am—" "Well, then, Kitty,
Tell us, if you know."
"Please, if one jumped over,
All the rest would go."
—John W. Nelson.

SUMMER AND WINTER JOHNNY.

Sun in the valley and sun on the hill,
The day was as warm as could be,
And Johnny stood fanning himself with
a will,
For thirsty and hot was he.
The road to the schoolhouse was dusty
and bare,
With very few sheltering trees,
And panting young Johnny was heard
to declare:

“I wish it would snow and would freeze.”

Snow in the valley and snow on the hill,
The day was as cold as could be,
And Johnny was rubbing his hands with
a will,
For bitterly chilly was he.
The road to the schoolhouse was covered
with snow
And Johnny set off at a trot.
“I wish,” he complained, “that the wind
wouldn’t blow;
I wish it was sunny and hot.”
—Selected.

“Resolve to be merry,
All worry to ferry
Across the famed waters that bids us for-
get,
And no longer fearful,
Be happy and cheerful,
We feel life has much that’s worth living
For yet.”

LESS WHISKEY BUT MORE BEER

The tendency from the distilled to the brewed liquors, which has been marked for some time, still continues, according to the internal revenue statistics for the fiscal year ending with last June. In that year we consumed 116,143,732 gallons of spirits against 116,848,372 for the year before. We drank 49,459,540 barrels of beer this last year, however, instead of only 48,208,133—or more than a million barrels more than the year before.—The Commons.

“What a well-appointed gymnasium alone is doing today for young manhood and womanhood, both as a prophylactic and curative measure, is marvelously good. Such institutions as the Young Men’s Christian Association, with the gymnasia, should receive the strong moral and financial support of both physician and layman.”—J. Morton Howell, A. M., M. D.

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A GREAT NATIONAL PERIL.

The following words of warning by Rev. O. R. Jenks merit the prayerful attention of all lovers of American liberty: “Intemperance is a national peril. An immense capital is invested in the rum business. The number of saloons has reached a quarter of a million. Fully a thousand million dollars is spent every year for strong drink. Nearly a hundred thousand men are sent annually to a drunkard’s grave. At least seventy-five men out of every hundred in our jails are there because of the saloon. Meanwhile the liquor traffic for its own protection is confessedly becoming more and more a dominant factor in state and national politics. Men who are sober minded, who have seriously considered the situation, believe that if the rum business is not destroyed it will be the destruction of our nation.”

What can be done to crush the power of this monster of iniquity and save our country? Why this: Let the Christian lovers of our free institutions line themselves up in joint, persistent opposition to the great destroyer, resolved to support for office only men who are the open, brave, persistent opponents of the drunkard-making business.

THE HORRORS OF WAR.

To the historian of a later day looking back upon the events of the present not the least remarkable feature of the far eastern war will be the equanimity with which it was regarded by an age calling itself civilized.

A recent conservative estimate of the losses sustained by both sides in the land battles alone places the total at more than 420,000. Before modern weapons were perfected as they are today, the proportion of killed to wounded in battles was only about 20 per cent. Even at that rate the death roll in Manchuria would sum up 84,000, but it is undoubtedly far greater than that. In some of the engagements whole regiments were practically annihilated and it was found impossible to rescue the wounded. Add to the losses in men killed the deaths of those who later succumbed to their wounds or who perished from disease; then add to the total of dead the many thousands of men maimed and crippled for life, and the record of destruction becomes truly appalling.

Were there to be similar butchery of human beings from any other cause the whole world would stand aghast. The fact that it has accepted the loss of life in Manchuria calmly, as a matter of course, without even a serious protest, is a phenomenon that psychologists and philosophers may well puzzle over.

Is civilization, then, so much a surface veneer that modern man differs in no degree from his primeval ancestor in his attitude toward the slaughter carried on under the name of war?—Daily News.

TAINTED ATHLETICS.

If there were any presidents of big eastern colleges in attendance upon the sessions of the National Educational association at Asbury park the other day they were privileged to hear from a western colleague a few breezy remarks on the subject of corruption in college athletics which went right to the heart of the trouble. President Craig of the Uni-

versity of Montana was the man who saw the facts in their true light. The taint in athletics, he said, was due not so much to any evils in the students as to the moral laxity of the faculties, whose keen appreciation of the advertising advantages of a college victory led them to connive at "the methods that win," despite the consequent dishonor.

No one can read the recent magazine revelations concerning football and baseball games in the big eastern colleges without feeling a keen regret that young athletes should be deliberately brought under the influence of standards as low as those of the confidence man and the sharper by the very institution to which they go for their education. No one can doubt that in this particular respect the colleges are lowering rather than raising the tone of our future citizenship.

In an age of strenuous competition for bigness and notoriety perhaps no one college can be expected to adopt high ethical standards while others compete on the lower level. But all the colleges together—the East by itself and the West by itself—can restore the tone of true sportsmanship as by magic. They have but to shut their doors as a unit to offenders, and the commercialism of their athletics will disappear at once.

It cannot be other than a source of deep shame that reiterated appeals to the colleges to establish standards of manliness and honor are necessary.—Selge Ted.

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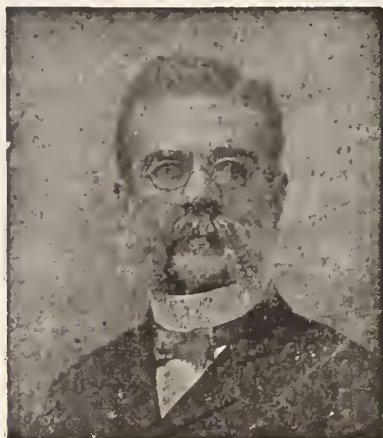
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