

Sarah J. Stinson

The Character Builder

AN EDUCATIONAL JOURNAL FOR EVERYBODY

VOLUME 18.

FEBRUARY, 1905.

NUMBER 2.

PARTIAL CONTENTS



Editorials

Sketch of William A. Morton

The Folly of War

Practice What You Preach

Persecuted Progressors

True Civilization

The Religion of Humanity

Vulgarity a National Curse

The Curse of Evil Reading

Household Work

Drugless Medicine

Indigestion

Youths Department

Our Boys and Girls

Publishers Department



WILLIAM A. MORTON

THE CHILDRENS' FRIEND

PUBLISHED MONTHLY BY THE HUMAN CULTURE COMPANY, SALT LAKE CITY, UTAH. X JOHN T. MILLER, D. Sc., EDITOR, OFFICE, 334 SOUTH NINTH EAST STREET, PHONE 1676-X. X PRICE ONE DOLLAR A YEAR, TEN CENTS A COPY.

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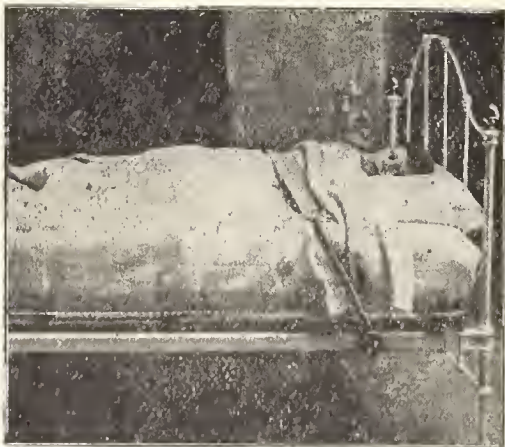
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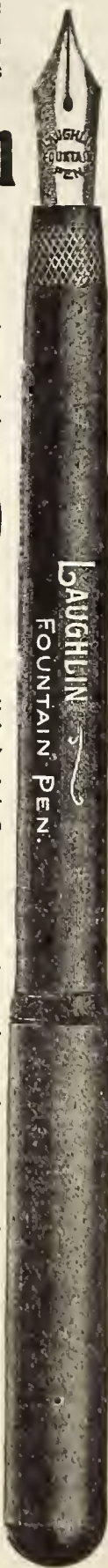


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THE CHARACTER BUILDER

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 18.

FEBRUARY, 1905.

NUMBER 2.

EDITORIAL.

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

SOURCES OF WASTE.

The harmful luxuries and useless expenditures of civilized countries are one of the heaviest drains upon its citizens. Most careful estimates have placed the cost of the following items for 1903 at these enormous figures; for the United States only:

Alcoholic drinks	\$1,410,236,702
Tobacco	500,000,000
Drugs and patent medicines	400,000,000
Advertising	600,000,000

Total\$2,910,236,702

This is merely four items and does not include all the harmful and useless expenditures. Billions of dollars are spent for the army and navy that will be directed into more useful channels when we become more civilized. Large sums of money are spent for other harmful luxuries for which there will be no demand when the laws of correct living are better understood.

In order to show the significance of the above figures we compare them with the total assessable property in the state of Utah for 1904 as given in the Improvement Era:

Real estate	\$ 48,761,787
Improvements	27,336,031
Personal property	35,219,108
Railway car and depot companies	20,440,820
Telegraph companies	160,565
Telephone companies	612,633

Total assessment\$132,530,940

The drink bill for one month in the United States is nearly equal to the total assessed valuation of all properties in the state of Utah, and the four items of expense named above for a single year in the United States equal 22 times the assessed valuation of all the property in Utah. These figures are appalling and show how much effort is required to produce that which is harmful and unnecessary. In this age when everything, even success, is counted in dollars and cents it must be that people will be led to act more intelligently in things so intimately related to life and true happiness. When we consider that in our own little city of Salt Lake \$165,000 is paid each year in licenses for the privilege of carrying on the liquor traffic and that the destructive business costs the citizens about a million dollars a year, it is remarkable that all forces intended for the betterment of the race do not unite to stamp out or at least reduce this evil. It is largely a matter of education. Not of cramming the mind with facts that have no relationship to life, but the kind of education that impresses the people with a desire to live lives of righteousness. A little more common sense training is one of the greatest needs of the present generation.

3 MOVES—I FIRE.

There is considerable truth in the above statement, and if it is true in domestic life it is most emphatically true in business life. We have experienced that in our effort to conduct a business for the purpose of distributing choice literature on human culture. So many moves have been made that our friends could not find our place of business without difficulty. In order to save the life of the Character Builder the editor has

twice taken it to his humble home to nourish it until it should become strong enough to live alone.

The Human Culture company has now secured rooms in the Security and Trust building on Main street, opposite Z. C. M. I., and we invite our friends to call on us there. A long time contract has been signed so there is not much danger that the headquarters will soon be moved from this building. The editor's address is 334 South Ninth East street, as heretofore, and old friends who are interested in the principles of human culture are cordially invited to call. But do not forget that the business office of the Character Builder and the Human Culture company is in rooms 315 and 316 Constitution building, or what is now called the Security and Trust building. It is located one-half block south of the Temple, on Main street, in the heart of Salt Lake City. We trust the Character Builder may find a home there until its friends make it grow sufficiently to get a home of its own.

A STRUGGLE FOR LIFE.

An animal existence which merely furnishes food, clothing, and shelter is not a living in the true sense of the word. One who is compelled to struggle from early to late day after day for the bare necessities of life, as many are, is not living but is merely existing. Such an existence crushes the noble aspirations and higher ambitions out of most persons who are so unfortunate as to become its victims.

Every human being in order to do most for himself and his fellow creatures should have some leisure every day and should be taught to use that leisure time wisely. A person may find great pleasure in the work he has chosen or which has been allotted to him, but if it does not give him a moment that he can call his own and use as he pleases his life is incomplete. It is unfortunate for humanity that the members of society are divided into laborers and the leisure class. Those who belong to the laboring class often have their energies taxed

beyond the powers of endurance and find no time for cultivating the nobler sentiments of their nature, while the leisure class who often live in luxury from the fruits of the laborer's work lack the ambition to use the leisure time wisely and go thru life without developing their higher powers and without rendering any real services to their fellow beings. There is something wrong in a social system that fosters such a condition, it is not surprising that people are hunting for the cause of this abnormal condition and that the people who see what exists and what should exist are making a great effort to furnish conditions that will bring the more perfect life.

A WORTHY PUBLICATION SUSPENDED.

One year ago Prof. N. L. Nelson of the B. Y. University began a quarterly magazine on the philosophy of religion to which he has given much attention for years. He stated in his first issue that "The time to water a plant which you would really like to see grow, is while it is struggling for roots, not after it has failed to demonstrate its power to live without your aid." The publication created considerable interest among the thinking class which constitute a small per cent of most communities.

After publishing four numbers of his magazine Prof. Nelson has announced that it will not be published during 1905, because of lack of support. Prof. Nelson is at present pursuing studies at Clark University, Worcester, Mass. One of his books was recently published by Putnam & Sons of New York. His work on preaching and public speaking which was published a few years ago is a gem and should be read by every young man who aspires to become a public speaker. We hope Prof. Nelson will receive enough encouragement in his efforts to again publish his magazine after completing his studies in the east.

The way of the magazine maker in the intermountain region is hard. A number of magazines that deserved to live have died because the resources

could not be kept on a balance with the liabilities. The Character Builder has not been free from the financial struggle that has been the lot of the other magazines started. Since it was started it has not paid its way a single month, but last month was one of the best in its history and if all who receive its monthly visits will contribute one dollar a year to continue these visits it will become firmly established and will continue to be a power for good.

SOCIAL PURITY LECTURES.

Mr. R. S. Olson, one of the most promising students of the L. D. S. University, will lecture during the next few months in various towns of Utah and Idaho on the various branches of human culture. In order to pay his traveling expenses while in the work and to circulate books that should be in every home, Mr. Olson will offer for sale at his lectures the best books on social purity, health culture, and human nature; he is also authorized to receive subscriptions for the Character Builder and to otherwise labor in its behalf.

Mr. Olson recently championed the winning side in a debate at the University and on several other occasions has shown his ability as a fluent, logical and convincing speaker. His soul is in the work he has undertaken and his efforts will result in much good to the people who have an opportunity of hearing him. The promoters of the Character Builder are delighted to secure the services of this energetic and capable young man to help this magazine in its struggles for the establishment of the principles of right living. Mr. Olson has had missionary experience abroad that will be of great value to him in the work upon which he is now entering. We trust that his efforts will receive the encouragement they deserve.

Three years ago the writer visited 150 towns in the intermountain region on a similar lecture tour and received much encouragement from leading citizens everywhere. There is need for a continuous effort and any sacrifice made

in such a work is amply rewarded in that which is of greater value than money.

100 MEN AND WOMEN WANTED.

During recent years many people have invested large sums of money in mining, rubber and sugar stock, because the financial outlook of those enterprises is very promising. Money is not the only thing that will bring happiness. A parent who leaves his children sound bodies, good moral characters, and ability to do work that will bring true happiness to themselves and others is leaving them a much more valuable legacy than money. The Character Builder will help develop these desirable qualities and will pay a big dividend in true happiness on all money invested.

Are there not 100 persons among the thousands of Character Builder readers who will purchase a share of stock each in the Human Culture company for \$10, and thus help place the work on a self-supporting basis? Each share of stock entitles the holder to life membership in a magazine and book agency that will secure for the members the best books and magazines published, and at a reduced rate. In addition to this the Character Builder will be sent to members for life at half price. Until Sept. 14, 1904, the subscription was to be free to those holding one share but at that time we announced thru the magazine that no more stock will be sold at that rate.

This enterprise is established for the good it will do. In the sketch of Wm. A. Morton, which appears in this issue, an account is given of his struggles in establishing the little journal from which the Character Builder has been developed. For two years and a half the present editor has had a similar financial struggle. Encouraging words have come from many and the subscription price has been received from thousands, but the most economical management consistent with progress has not resulted in making the work self-supporting. The foundation is now laid for a splendid and useful enterprise, but we need the

cooperation of persons who are actively interested in the work and will give it a little financial support for which they will receive full value. We must look to our readers for this cooperation, as they can judge better than those unfamiliar with the work whether the Character Builder deserves to live and grow or whether it shall merely exist by overtaxing the energies of a few.

Do not conclude from this statement that this magazine is in danger of suspending publication. If it had been established as a money-making enterprise it would have suspended long ago, but its mission is to build character and it must continue until its present usefulness is increased many fold.

The greatest need of the Character Builder at present is a home and some helpers who will accept for part of their services what the editors and other help have been receiving since the work began. The enterprise has been carried this far thru sacrifice. It is not the work of any individual. Thousands have helped to carry it thus far and each month it is becoming more effective and more firmly established.

During the last three years the Human Culture Company has published \$21,000 worth of literature on social purity, health culture and related studies. Most of this literature has been distributed. Every dollar that has been received has been used to perpetuate the work and those who have contributed their hours to carry on the work have done so without money or price.

There are now fifty stockholders, and if the work can secure the cooperation of 100 more earnest men and women who think the work of sufficient importance so that they are willing to purchase a share of stock each at \$10, the burden will be distributed, and those who aid in this way, will receive full value for the money invested. Are you willing to become one of that hundred? The work will go on without such cooperation but it will go on much better with it. The good work should increase 100 fold and it is so important that it should be done now.

HUMAN CULTURE LECTURE BUREAU.

We have today received a letter from Prof. N. N. Riddell of Chicago, in which he promises to visit the Intermountain region for the purpose of delivering lectures in the larger towns. Thousands of Prof. Riddell's books have been circulated in this region, and he is well known thru his writings to many readers of the Character Builder. The dates for the lectures have not yet been arranged, but it is safe to state that those who have an opportunity to hear them will enjoy a rare treat, as Prof. Riddell is an authority on the subjects he treats and is a lecturer of national prominence. We desire to arrange for as many as possible to hear him, and desire the co-operation of our readers in this region to aid in arranging for the lectures. It should be possible for every town of 2,000 inhabitants or upwards to arrange for the lectures. Let us hear from you.

Mr. Frank D. Blue of Terre Haute, Indiana, who has for several years been publishing the journal entitled "Vaccination," has joined forces with Dr. Jackson and Mrs. Gifford at the Invalids' Home in Kokomo, Ind., and will hereafter be business manager of the Sanitarium. Vaccination will be published at Kokomo. The Invalids' Home was conducted for more than a quarter of a century by Dr. Gifford and associates. Since the death of Dr. Gifford the work has been conducted by Dr. Jackson and Mrs. Gifford. In this establishment many chronic invalids have been restored to health by means of drugless remedies. It is based upon correct principles and we hope to see it continue many years in its good work.

SOLICITORS WANTED.

We can give employment during the summer months to a few more capable solicitors on the most liberal terms that have ever been offered by any publishers in the Intermountain region. If you desire work write us. Address: Human Culture Co., Salt Lake City.

Character Study Department.

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

"I look upon Phrenology as the guide of philosophy, and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."—Horace Mann.

"By universal consent Horace Mann is the educator of the nineteenth century."—E. A. Winslow, Ph. D., editor of the Journal of Education

BIOGRAPHICAL SKETCH

Of Wm. A. Morton.

By J. T. Miller.

The editor of this department wrote an excellent character sketch of Mr. Morton. The sketch was misplaced and has not yet been found. We hope to publish it in a future issue.—J. T. M.

The subject of this sketch made his advent into mortality on the 10th day January, 1866. The scene of this event was the little town of Banbridge, in the north of Ireland. His parents—Solomon and Sarah Maguill Morton—were of necessity, strict adherents to the "Simple Life."

William had scarcely attained his thirteenth birthday when his father was summoned to the great beyond, leaving a widow and two sons—the subject of our sketch and a brother named Solomon, about seven years of age. The poor widow felt most keenly her bereavement; but she bowed submissively to the will of Heaven, consoling herself and her boys with the thought that it was the Lord's doings, and that "nothing comes wrong that comes from Him."

Soon after her husband's death she began to work in a weaving factory for the support of herself and children. William had attended one of the district schools for several years; but he now decided to give up his studies and go to work to assist his mother. Thru the influence of an Episcopal Clergyman named Hackett he obtained employment in the office of the Banbridge Chronicle, a semi-weekly newspaper edited and published by Mr. James E. Emerson. For six months he went under the undignified name of "Printer's Devil." To his "profession" was added the work of hewing wood, drawing water, and the cultivating of his employer's garden. He

worked sixty hours each week, for which he received the sum of fifty cents, less than one cent an hour. The second year found him at the type-case, with his salary increased to 60 cents a week. In his third year he was "racing" with the swiftest compositor in the office, and was receiving one dollar a week.

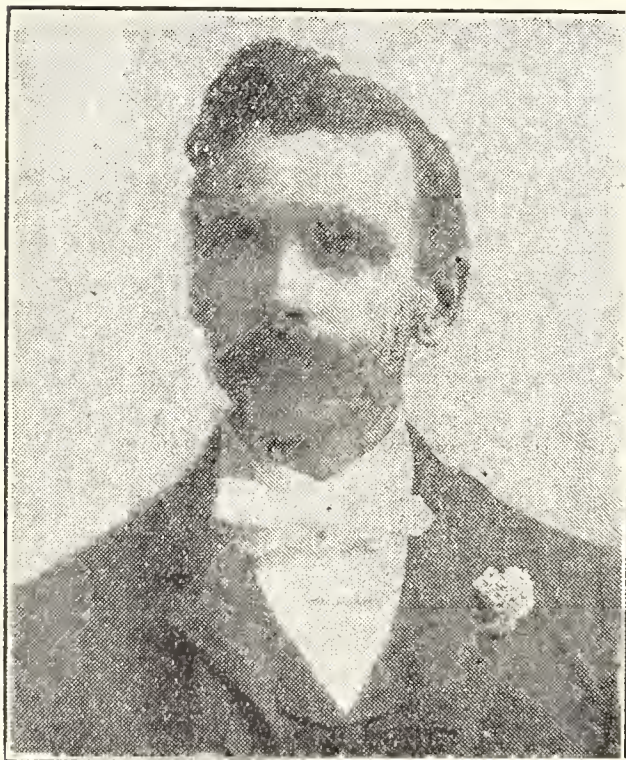
About this time an advertisement for two compositors appeared in a newspaper published in the town of Larne, about fifty miles from the boy's home. He and a fellow compositor answered the advertisement and were engaged, the salary of each to be three dollars per week. All this time the young compositor was keeping in mind the words of one of his old teachers, "Strike for the moon, and if you don't get to the moon you will light on a mountain." He held this position for several months, when he decided to visit the city of Belfast, in the hope of obtaining more remunerative employment. He needed the money, for he was deeply in love with a beautiful and accomplished young woman named Annie Elizabeth Harper, a resident of his home town, and whom he was anxious, as soon as circumstances permitted, to lead to the marriage altar.

One evening in the early fall the juvenile compositor might have been seen making his way to the office of the Morning News, one of Belfast's leading dailies. Half an hour later his name was on the firm's pay-roll, his salary six dollars a week. His brother had followed in the footsteps of his father, and became a soldier, so William sent for his mother to come and make her home in the city, which she did.

Mrs. Morton was well pleased with her son's choice of a companion, and notwithstanding that he had not attained the age of twenty when he proposed and was accepted, she willingly consented to

the marriage. A year later a son was born. He was named Albert. He is a tall, bright young fellow, of sixteen years, a student of the L. D. S. University. While the young couple was rejoicing in their fatherhood and motherhood, the Angel Death claimed the fair young wife and mother. "That," said Mr. Morton, while talking recently with the writer, "was the darkest hour of my life. God alone knows how I loved that girl, and to think that just when I had come to love her most she should be taken away from me."

"'Tis better to have loved and lost
Than never to have loved at all.'"



Three years after the death of his wife Mr. Morton again entered the matrimonial state, choosing as his companion Miss Annie Hanna, a daughter of a highly-respected family residing in the city of Belfast. The union has been a happy one. Six fair daughters have come to bless their home, and Mr. Morton says, "The end is not yet."

Mr. Morton decided in the fall of 1892 to emigrate to Utah. He arrived in Salt Lake City October 1, of that year, with the sum of two dollars and fifty-five cents in his pocket. Mr. E. L. Sloan,

whose acquaintance he had formed while the latter was a missionary in Ireland, welcomed the new arrival. The next day he applied for work at the office of the Deseret News. He was told that there was no opening. He went back the same day and received the same answer. In relating his experience to the writer, Mr. Morton said: "I came out of the News office and stood for a few moments on the street corner. I thought of my aged mother, and of my wife and children whom I had left in my mother country, and who were looking to me for support. I was determined that I would get work that day. For the third time I went to the News office. I explained my circumstances to the foreman of the composing room, and told him that I would like to get some employment. Either out of consideration for my family, or admiration for my gall, he told me to take off my coat, and start on a week's work."

At the end of that time Mr. Morton obtained employment in the office of the Juvenile Instructor. George Q. Cannon and Son's Company had introduced the Thorne typesetting machine, the first typesetting machine in Utah, and Mr. Morton having operated a similar machine in Ireland, was employed to take charge of the mechanical compositor. He operated it successfully for two years, when he resigned to become traveling representative of the Cannon Company. While employed in the Instructor office he employed half of the lunch hour each day writing for that magazine. He remembers well his first literary effort. Fearing that his manuscript would be either consigned to the waste basket or ground up to be used for a snow storm in the theatre, he wrote under a nom de plume. He was happily surprised at seeing his article appear in the next issue of the Instructor. A series of articles, every line of which was written on scraps of paper during lunch hours, was collected and published in book form. No sooner had the edition come from the press than it was purchased by the Cannon Company. The following are among his stories: "David and Rebecca," "A

Printer's Error," A Romance in Ice," "Half a Loaf Better Than No Bread," "Bishop Benson's Son-in-Law." A series of interesting articles entitled "Hints to Young Missionaries," from his pen, appeared in a recent volume of the Improvement Era.

"Tell me a little of your experience in the publishing line," I said.

"With pleasure," he replied. "It is, as you know, quite limited, but very interesting—to me, at least. I will commence with the "Book of Mormon Ready References." I spent nearly all of my spare time during two years compiling that book, sitting up often till two o'clock in the morning. At last the manuscript was ready for the printers, but I wasn't. I did not have one dollar to advance toward its production. But I felt confident that I would get it out somehow, and confidence is a mighty good backing. I submitted the manuscript to two publishing houses, but they shook their heads. They were afraid to tackle it. But I would not be put off; I kept at them, and I finally convinced the Cannon firm that the book would pay for itself. They said to me one day, "We will furnish the paper, do the presswork and binding, if you will set up the type for the book." I put four pages of the book into type that day. Some of my friends learned of my undertaking, and orders began to come in. David H. Morris, of St. George, sent me an order for one hundred copies. The result was that when the book made its appearance the company paid me for the typesetting, and purchased the entire edition.

"I was out in the country one time and visited a Primary Association. I saw that teachers and pupils were in need of a little text-book. A few days later I was writing and compiling the 'Primary Helper.' I submitted the manuscript to the General Board of the Primary Associations, and they approved of it. The little book sold like hot cakes. I gave the Association a percentage for their endorsement, and we each netted a handsome little sum.

"One morning as I lay in my bed in the town of Fountain Green, Utah, I con-

ceived the idea of publishing an illustrated brochure under the title 'Utah and Her People.' I took the first train for Salt Lake, resigned my position, and got out a prospectus of the book next day. With more confidence than before, I went to George Q. Cannon and Sons' Company and asked them for an estimate for printing the book. They quoted me something over one thousand dollars. At that time I didn't have one thousand cents—just confidence in myself, and cheek. I tried to get the firm to publish the book on their own responsibility, but they said, 'Nay.' I went to Zion's Savings Bank and showed my prospectus to Mr. George M. Cannon, and asked him if the bank would advance me money if I were to give contracts as security. He promised me assistance. I decided to put a few select advertisements in the book, and before the sun went down I had signed contracts with four firms for over two hundred dollars. The next morning I set out to canvass the book. Would you believe it if I told you that I had to borrow thirty-five cents to pay my fare to Bountiful? Well, that is the truth, just the same. I felt that every person I spoke to ought to subscribe for that book, and I came pretty near getting every one, too. In less than four days I had several hundred orders. I came to the city and reported my success to the Cannon Company. They said, 'That is enough; we will put up the money for you.' I gave up canvassing, appointed agents, and began to assist in getting the book ready for the press. Five thousand copies of the books were sold, and three other cheaper editions of the same work have been disposed of."

"You certainly have been very successful," I said.

"Wait a minute," said Mr. Morton. "I am not thru. There is another chapter. I decided that I would start a magazine for children one time. I had my usual capital—not one red cent. I went to Mr. Joseph Hyrum Parry, and laid my proposition before him. He smiled. There was a world of meaning in that smile, but I did not understand it. Mr. Parry

had published a similar magazine a few years before, and had had all the experience he wanted in that line. He tried to get me to abandon the idea, but I refused. 'Well,' said he, 'I will tell you what I will do. I will give you the use of my type free of charge; I will do the presswork and binding for you, and you can set up the type for the magazine and furnish the paper. I will do the presswork and binding for you, and will carry you for a season.'

"That was enough. The same afternoon two pages of the Children's Magazine were put into type. I borrowed the money for the paper, and as soon as the first copy was printed and bound I started a man out to solicit subscriptions. His canvass did not come up to my expectation. He canvassed one day and reported that he had taken five orders. It was not the fault of the magazine, but of the canvasser, and I told him so. I told him that I would that day go over the same ground that he had covered the day previous, and see what I could do. I did, and got thirteen subscribers.

"I worked eight hours each day in the Juvenile Instructor office and published the magazine on the side. I bought a small font of type, took it home, set up the journal, one page at a time, and carried it down town and had the paper printed. It was a semi-monthly magazine, the subscription price fifty cents a year. It ran thru one volume. That was enough—for me. I got several hundred dollars (in experience) out of that proposition.

"About three years later I had regained sufficient courage to prompt me to start another juvenile publication. Mr. J. M. Hayes joined me. We had about two hundred dollars between us. We went to the office of the Western Newspaper Union and purchased a printing plant which cost us between four and five hundred dollars. We paid one-half down and gave our notes for the balance. We rented an office in the Hooper building and launched "Zion's Young People." It was a monthly magazine, 32 pages, fifty cents a year. The little journal found its way into many homes, and

at the end of three months we were able to take up our notes. But the magazine was not strong enough financially to support two grown men, with growing families, so at the end of six months we decided to dissolve partnership. I purchased Mr. Hayes' interest and began to go it alone.

"After the dissolution I was kept hopping. I had time to eat and to say my prayers; that was about all. I was printer's devil, compositor, writer, mailing clerk, book-keeper, typewriter, and canvasser. At the close of the first volume I had three thousand names on my subscription list. The next year I added another thousand names, and several pages to my journal of experience. Subscription lists are very deceptive. Not every subscriber whose name appears on the list has paid his subscription. I know of no accounts that are harder to collect than subscriptions to newspapers and magazines when they once get cold. People will pay the butcher, the baker and the candle-stick-maker, but they hate to pay their subscriptions for magazines they have read.

"Toward the latter half of the second year the magazine began to show signs of decline, and its publisher was wearing the expression of a man who was suffering with a disordered liver. I was up against it, so to speak, but I was determined to stay with it to the end. I had learned a memory gem once which was a source of inspiration to me at that time—'Never despair, but if you do, hope on in your despair.'

"My girl wife, like the good woman spoken of by Will Carlton in his 'First Settler's Story,'

"'Was as brave as she was good,

And helped me every blessed way she could.'

She cut down the household expenses so close that when we would be retiring at night she would stop the clock in order to save time.

"I canvassed one-half of each day and set type the other half. But the odds were against me. I remember the words of good old Bishop Hunter, 'Many men spend a great deal of their time trying

to stand peanuts on end.' I was one of just such men. I was publishing a magazine for fifty cents a year which should have cost one dollar.

"You have read Churchill's 'Crisis,'" he added; "but you haven't read mine. I will give you a brief synopsis of it. I was owing the Western Newspaper Union two hundred dollars. The forms of my magazine were locked up ready for the press, but I couldn't command enough cheek to ask the firm to run off another issue for me. I was sitting in a brown study when the telephone rang. I answered the call. It was from Mr. Newberry, the manager of the Newspaper Union.

"'When are you going to send down your forms?' he asked.

"'When I get the money to pay you,'" I answered.

"'Well, never mind,' he said; 'send them along anyhow.'

"I put them in a handcart, according to my usual custom, and wheeled them down myself. I returned to my office and began to wonder where the two hundred and seventy dollars could come from to pay my printing bill. The next day I received a letter from Mr. Lewis, manager of the Geo. Q. Cannon & Sons Co., asking me to call on him. I called that afternoon and sold his firm the copyright of a little book, 'A Child's Life of Our Savior,' which I had published two years before, and from the sale of which I had realized three hundred and fifty dollars. I got three hundred dollars for the copyright, and with this money I liquidated my debt with the printer, and started on a new era.

"A few months later found me as badly off as before. A printing bill for two hundred and eighty dollars lay staring me in the face. Where could I get the money to pay it? I had the manuscript of a 'History of the Early Christian Church, for Young People,' almost completed. I decided to finish it and try to dispose of it. A week later it was purchased by the Deseret Sunday School Union for three hundred and fifty dollars, and 'Zion's Young People' was

born again. The subscription list had grown to 4,500. Its editor and publisher had grown poor in pocket but rich in experience. Two and a half years had passed away since the magazine had first made its appearance, and during that time I had not realized enough from the journal to get my hair cut. I was preparing a shroud and coffin for 'Zion's Young People' when Prof. John T. Miller stepped in and purchased the magazine, thus saving it from an untimely grave.

"And now my story's over. The Children's Magazine and Zion's Young People made me many friends, and if any one among them is contemplating putting another juvenile magazine on the Utah market, I would warn him, in words of the inspired writer, 'See thou do it not.'"

On severing his connection with Zion's Young People, Mr. Morton was employed by the Juvenile Instructor as its traveling representative. A year later he was made business manager of the Deseret Sunday School Union, which position he holds today. He is an earnest worker in Sunday schools and Religion Classes, being a member of both boards. He has traveled extensively in the intermountain region and has shown special ability in speaking to young people and in impressing upon them important lessons of life. He deserves the title of "The Children's Friend." Mr. Morton is yet a young man in years, but rich in experience. We trust that the cradle of adversity will not rock him so hard in the future and that his efforts for humanity will not only satisfy his conscience but will also provide him the necessities of life.

HUMAN CULTURE INSTITUTE.

Beginning June 5th, and continuing ten weeks, a summer school will be held in Salt Lake City, and classes will be conducted in any of the following branches for which five or more students apply: Physiognomy, Temperaments, Scientific Phrenology, Physiological and Brain Measurements, History and Philosophy

of Education, Psychology, Physical Education, A Teacher's Course in Special Hygiene for Boys and Girls, Dietetics, Domestic Science, Scientific Cookery, Home Nursing, The Science of Mind Applied to Teaching, and related studies. Some of these courses are excellent for professional teachers. The courses in nursing and domestic science are adapted to the needs of every home.

The classes will be conducted by specialists, and some of the courses are offered for the first time, in this region. We have already heard from prospective students, and shall be pleased to hear from others who contemplate taking courses. Address The Human Culture Co., Salt Lake City.

PROFESSOR RICHARD T. HAAG.

Principal of the Fielding Academy.

Delineation and Sketch by John T. Miller

Every person wears in his countenance two records: one of these has been inherited from ancestors thru the many generations back to the beginning; the other is the impression made by the thoughts and life of the person himself. These records are so plainly written that they are full of meaning to the student of human nature.

In Prof. Haag, whose photograph appears in connection with this sketch, some of the mental powers are so pronounced as to force themselves upon the attention of anybody familiar with only the elementary principles of character study. The brain-centers thru which the reasoning and spiritual powers of the mind act are much more prominent than the other intellectual centers. Observe the broad high forehead, and the long distance from the opening of the ear upward and forward. This development gives a tendency to dwell upon philosophical and abstract problems rather than on the purely scientific. The esthetic faculties, or the powers of the mind which give an appreciation of the beautiful in art and in nature, are strongly developed here and give a mental relish for poetry, music, and the other fine

arts. The emotions and propensities are strong and active, as indicated in the facial expression, and give vim, vigor and vitality to the physical and mental powers.

The temperament is quite well balanced, but the three systems of bodily organs are developed in the following order beginning with the strongest: the nervous system; the nutritive system; lungs, circulatory, and digestive organs; the motor system, bones and muscles.



BIOGRAPHICAL.

Prof. Haag was born in Stuttgart, the capital of Wurtemberg, Germany. Feb. 4, 1867. During the early years of his life he attended the best schools of Germany, and was fortunate in being directed by a mother who was in the vanguard in the study and practice of the science of correct living. The principles thus impressed upon his youthful mind laid the foundation for a useful life.

While still in his teens, Prof. Haag came to America and settled at Payson, Utah. There he learned the carpenter

trade and came in contact with the hard facts of life as they are usually found in a newly settled country. He pursued a course of studies at the B. Y. Academy under the tuition of that inspiring teacher, Dr. Karl G. Measer, and graduated from the Normal department. At the age of 20 years he was given the principalship of the Elsinore public schools and successfully filled the position. After one year in this service he resigned his position to pursue studies at the L. D. S. College and later became a member of the faculty of that institution and was instructor in art and modern languages. In 1896 Prof. Haag accepted a position in the Weber Stake Academy teaching the same branches and acting as chorister.

In 1899 Prof. Haag went to Germany and was for two years or more connected with the "Stern," a semi-monthly German periodical. After returning from Germany he accepted a position as principal of the Fielding Academy, at Paris, Idaho. Under his direction the institution has grown rapidly. He has associated with him an able faculty, who are helping to place the Fielding Academy among the foremost educational institutions of Idaho.

Prof. Haag is an earnest promoter of health culture and social purity. He was one of the first to help establish the Character Builder and secured for it nearly 100 of its first subscribers. He showed his faith in the effort by his works. If the Character Builder had as many such friends as it deserves it would soon be possible to send out a million copies a year instead of only sixty thousand a year as we have done in the past.

Prof. Haag is well adapted, by nature and thru a long course of training, for his chosen profession. His soul is in the work, and in his training of the youth he emphasizes the physical and moral phases of education as every true teacher should. He is a growing teacher and will be a power for good wherever his lot is cast.

J. STOKES, JR.

The Character Builder has been brought to its present standard thru much work and a little money. Those who have contributed their time have always considered it a work for humanity. Most magazines of the Intermountain region have been short-lived, and the promoters of the Character Builder expected a struggle in carrying the magazine thru its infancy and childhood. Mr. Stokes was connected with the work during these periods, as business manager, and is thor-



oly familiar with the efforts required to establish a magazine in the valleys of the Rocky mountains. He passed thru the stage of poverty and self-denial in the work. After leaving the Character Builder, Mr. Stokes became one of the most successful insurance writers of Utah. In his new occupation he soon earned a wedding stake, and was recently married to Miss Neff of this state and county. Mr. and Mrs. Stokes are now in Chattanooga, Tenn., where Mr. Stokes

is assisting in publishing the semi-monthly Elders' Journal.

Mr. Stokes is full of push and energy. He has not a lazy bone in his body. For several years he has been pursuing busi-

ness and literary studies preparatory to entering upon his life's work. His present field of activity furnishes him an opportunity for pleasant mental and physical employment.



MRS. LORA C. LITTLE.

Editor of the Liberator.

Mrs. Little is a Reformer by inheritance and education. She has been a school teacher, a compositor and a homemaker, and is now editor of the clean, vigorous magazine, "The Liberator," published at Minneapolis, Minn. The journal is devoted to the principles of correct living and rational methods of treating disease. It is an uncompromising foe to vaccination, Mrs. Little, like Mr. L. H. Penn, President of the National Anti-Vaccination society, lost a child thru vaccination, and is now collecting much authentic evidence that is damaging to the practice.

Mrs. Little's work is not negative. She shows very plainly in her writings that

sanitary science and not vaccination is the true preventive of smallpox.

The photograph of Mrs. Little is an interesting study to the character reader. The features have the imprint of a kind but determined mind. Such characters are not easily turned from the ideals at which they are aiming. The brain development shows strong intellectual, esthetic, moral and spiritual powers. She is a humanitarian and would not intentionally or knowingly injure any of God's creatures. Her fight is against injustice and in favor of truth, justice and for the principles which lift humanity to a higher plane of life. We trust that she and the LIBERATOR may continue in the good work of freeing the people from their bondage to ignorance and prejudice.

Moral Education.

THE IMPENDING CATAclysm.

Dr. George W. Carey.

The dry leaves whirl and swirl,
And seek a safe retreat,
As sudden gusts blow swift
Along the dusty road and street.

The seed once sown by selfishness
Has blossomed in its bed.
The fruit is growing, ripening fast—
Its color crimson red.
The tree of hate bears posionous fruit,
Life withers 'neath its shade,
And those who plant and nourish it,
Beneath it shall be laid.

The storm has burst, the cannons roar,
The earth runs red with blood;
Is this thy peace, O, Optimist—
Thy dream of brotherhood?
Shall competition, hate and strife
And wars' dread carange
Forever write its autograph
On history's bloody page?

Arise, O, man! O woman, great!
Unfurl co-operation's flag,
And let it wave on high;
And let the new earth onward wheel
And unity thy cry,
Toward the blessed goal,
And let the new heaven's choir chant
The Triumph of the soul.

THE FOLLY OF WAR.

By Elbard Hubbard.

Richmond P. Hobson of Alabama, graduate of Annapolis Naval Academy, Naval Constructor, and Captain by rank, wishes the United States to appropriate four billion dollars for battle-ships. This would give us a navy equal in strength to the combined navies of England, France and Germany.

Captain Hobson is a most amiable young gentleman, affable, earnest and sincere. He is clever in intellect, and ready in speech.

The argument he makes is the argument of the professors of Annapolis and West Point. It is a very, very old argument.

There was once a man who expressed this idea better than the Hero of the Merrimac, and that man was Julius Caesar.

And here it seems necessary to state two facts: Captain Hobson is not Julius Caesar, and the United States of America is not the Roman Empire.

The value of a statement by any man depends largely upon who the man is. When Captain Hobson gives reasons why this country should have a great force of fighting-ships, please bear in mind that the business of Captain Hobson is to build and manipulate fighting-ships. Hobson says that it takes three years to build a battleship. That is true, but you can sink one in five minutes so effectively that it cannot be raised until the last great day.

Every man exaggerates his own importance, and the importance of his profession, occupation or calling. He thinks that his business is the one necessary thing.

The preachers tell us that the world would go into moral dissolution if it were not for their profession. Most doctors are of the opinion that were it not for the science of medicine the race would long since have ceased to reproduce itself. The doctors teach us how to thwart nature, just as lawyers show us how to evade the law, otherwise we couldn't live out our days. Yet I have sometimes thought that the ease with which we call in our family physician and pour into his large, furry ear our tale of woe, instead of learning for ourselves how to keep well, has vitiated the health of mankind with a weakness not peculiar to men of middle age. Also, that the preachers, by diverting attention from this world to another, have taken people from their work and made them victims of fear, fever and cold feet. Also, that an appeal to the courts for justice is futile, since law is one thing, and

THE CHARACTER BUILDER

justice, which is love with seeing eyes, does not tarry in town halls.

However, on all of these points I may be in error, being but human, and thinking lightly of that for which I have small use. Of course I need health, divinity and righteousness in my business, and to get these articles, unadulterated, I am put to the strait of producing them myself, rather than use those put up in tins.

Possibly the world would be just as well off if all books on medicine were destroyed, and Emerson's "Essay on Self-Reliance" made the only text book on which physicians and preachers should be examined to show their fitness; and that all law-books should be destroyed, and judges who could not pass their finals on Browning's "The Ring and the Book," be disbarred.

By business I am a teacher and a farmer. I think that the noblest occupation man can follow is to teach men and women how to be happy thru useful activity, and make two ears of corn grow where one burdock and two jimson-weeds grew before.

Of course I may be all wrong in this, but I have to write what I think. I, like Hobson, am proud of my business.

The only man, to me, who is not respectable, is the man who consumes more than he produces. I will admit that there was once a time when soldiers were necessary to protect the producers. But that time has passed—let the soldiers go to work; they have sat on the fence and watched us hoe long enough. If they want any of these potatoes, let them pick off the potato bugs—these are the enemy.

The only foes that threaten America are the enemies at home, and these are ignorance, superstition and incompetence.

The Hobson idea of naval supremacy is no new thing. The Spaniards had the bee in their bonnet in the sixteenth century. They built at tremendous cost their Armada that was to sweep the sea. But as I remember history it was sent to the bottom of the sea—and suddenly.

When Captain Hobson has had his way and built a navy that will out-top

any three navies of the world, one of two things will happen: The navies of the world will combine and wipe us off the face of the sea—this, according to the general law that athletes die young, gabbyjacks get the sedative, bullies get bastarded, and men who indulge in gun-play are sure to look like pepper-boxes sooner or later.

The second contingency is that this immense navy will divide into two parts and turn on each other.

This latter is the real menace.

The man who carries a revolver stands in two grave dangers: Some one will shoot him; he may shoot himself.

Captain Hobson should hearken to the advice of Ali Baba, who says, "My son, if you don't want to get yourself did, never play the game of the didders."

Caesar argued that the purpose of an invincible army was to insure peace, but his blood had scarcely dried on the bespattered statue of Pompey, before his army was—doing, what? Oh, yes, protecting the toilers!

Not on your life—that magnificent army had divided into two parts, and one half, under the leadership of Mark Anthony, was giving chase to the other half, under Cassius and Brutus.

It took Mark Anthony and his Roman army two years to reduce and demolish the other Roman army; Cassius died in battle, and Brutus fell on his own sword. Mark Anthony never knew a day's peace in his life, but died by his own dagger nineteen years after the death of Brutus.

The armies of Rome killed more Romans than foreigners.

The soldiers of America have killed more Americans, twenty times over, than they have foreign foes.

You didn't think of that, did you, Richmond?

And your father, Richmond, was one of those who fought his own country in a fight to a ghastly finish.

We devastated your fair Southland until it was but a smouldering ruin, and we cut that swath of death a hundred miles wide, from Atlanta to the sea, where only vultures fattened.

Would your navy have stopped that war, Richmond?

Ah, no, but civilians—business men of good sense—could and would if it had not been for soldiers and preachers.

A preacher is one who is paid to reflect the superstition and ignorance of the pew. When he fails to do this, he finds himself out of a job, and quickly. Commerce is the true civilizing agent, not theology. The preachers, North and South, stood for war, and every church was a recruiting office.

Had the professed Christians of America set their faces toward peace, we would have had peace. Wendell Phillips, William Lloyd Garrison, Gerrit Smith and Henry Ward Beecher fairly represented the Christian element in the North and they clamored for war. I have spoken of each of these men in lavish words of praise, yet this I say—they were fanatics, all, for they were blind to justice, and saw but one side of the question. They cried out that the slave must be made free. This was well, but freedom at the expense of murder is not well. Neither Phillips nor Beecher would admit that there were two sides to the question. They wanted to fight—by proxy: They knew no cure for the social ills of the time but violence.

No sensible person now admits that the story of "Uncle Tom's Cabin" pictures truth. But the South did not know that the real curse of slavery fell upon the slave owner. And the North didn't know either one of these truths or the other—it was melted in sympathy or aroused in wrath by the thought of the men in bonds.

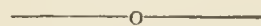
Business men, with simply a firm and fair idea of justice, and a willingness to give and take, could have adjusted every difficulty. But the clamor of soldiers, and those vicarious soldiers, preachers, swept Christ, and the spirit of Christ, like an avalanche into the sea.

The soldiers and the preachers had their way. The war was fought.

If Hobson materializes his immense Armada, it will be easy to find an excuse to play the whole tragedy over again.

The present war between Russia and Japan does not turn on a question of freedom of humanity. It is simply this, Japan objects to an increase in power on the part of Russia. This is an unwritten law among nations—no one power must be too strong—no one power must dominate the seas. Hobson's supreme assumption is that America can do so, wisely. We smile. The planets are held in place thru the opposition of forces—the one thing that makes the universe secure.

Unlimited power in a man or nation is not to be tolerated, nor sought. Lest we forget, lest we forget! Our Monroe Doctrine is just this, and nothing else—power must not be overbalanced. Switzerland lies safe and secure in her beautiful mountains—none dare touch her, for to do so would disturb the balance of power. Caesar died thru heroic treatment administered for acute ambition. The end of Napoleon came for this one reason—his power disturbed the equilibrium that means peace. And the allies arose and put him down. Hobson, I fear, has never read the history of Napoleon, as written by his gifted neighbor, Tom Watson, of Georgia. Napoleon was whipped because he carried a chip on his shoulder. This is the one thing that the gods who write the laws of nations will not palliate nor excuse.—The Philistine.



PRACTICE WHAT YOU PREACH.

Benjamin B. Keech in Leslie's Weekly.

Have you any plan or notion

As to how this world should run?

Have you made a great commotion

Showing how it may be done?

Do you live as you've directed

In the good things that you teach?

And (to questions you've subjected)

Do you practice what you preach?

It is laudable, I'm sure,

If you've any worthy plan

That, in time, may help secure

Future happiness for man.

But if you belie your teaching

(Please believe it, I beseech)

You would better give up preaching
Till you practice what you preach.

Any one can talk religion,
Any one can talk reform;
But that person's name is legion
Who can stand and face the storm;
You will find in every instance
That your arguments will reach
To a somewhat greater distance
If you practice what you preach.

Many things are advocated
That will keep the world from sin;
If you feel quite agitated
O'er the subject, then begin
To explain the situation
To your friends, and unto each
Be a living illustration
That you practice what you preach.
—Selected.

PERSECUTED PROGRESSORS.

The earnest advocate of any progressive principles, oftentimes become discouraged at the apathy and indifference of the multitude. Let such pause and reflect on what are now familiar commonplace realities, and consider the romance, pathos and tragedy attached to such, when these are hidden in obscurity. In our short sketch it will be impossible to enumerate all who have been sufferers in the path of progression, or detail all the circumstances of those we may cite. We only hope to outline a pleasant and profitable study of the entire subject.

When Galileo strove to upset what he perceived to be a fallacy, he was ridiculed, jeered and persecuted in divers ways. Finally he was imprisoned and given the choice of his life by deserting his cause, or death by adherence; after considerable torture he gave a disavowal on the eve of execution; but on rising he whispered to an intimate friend: "The earth moves for all that." When the Greeks were at the zenith of their advancement in science and art, there came on the scene one who claimed to have discovered what he styled sympathy of sound; he was rebuffed with abundance of declamation. Thinking to convince,

he constructed an ingenious mechanical figure, and placed a guitar in its arms. On the day appointed the people came from far and near to witness the demonstration. At an open window on the opposite side of the street sat the so-called fanatic, who played a guitar. Slowly, but surely, the mechanism of the figure operated, a sound like unto another guitar is heard, his idea is a demonstrated fact; but, notwithstanding, the crowd seized him and drove him to the stake. Today we have that same truth put to practical utility in the telephone. Every school-boy is familiar—more or less—with the name of the inventor of the steam engine. Watt was reckoned as an expert who stood at the head of his profession, and as an authority on steam had no compeer. There was in his employ a young man who advocated locomotion by steam. Incredible as it may sound the great master declared it was utterly impossible to move an engine on wheels." The lad set to work and erected a steam motor which he used during his travels; but those who heard its snorts and saw it whirling thru space said he was Will o' the Wisp, or one who was in league with wizards; he was so sorely beaten that he was compelled to abandon his idea. Not until seventy years after did the locomotive become an actual reality under George Stephenson.

It would be superfluous to recapitulate the difficulties and opposition which was meted out to Stephenson.

In steam navigation we have a parallel in Symington, who had palpable proof which was ignored; about thirty years after Henry Bell was successful in the same direction; but not without partaking of some of the pains and penalties of progressive thought. Fancy could not weave any tale more pathetic than the scorn of the learned and the buffetings of the mob toward Murdock, who sought to introduce the system of lighting by gas. When he lit up his own house with "his new light" his neighbors deserted him because they believed him uncanny. After a lapse of fifteen years we find him as witness before the British House of

Commons in connection with the "Windsor Gas Bill."

Scientific Expert: This man might as well try to give us light with a slice from the moon.

Lighting Expert: It is absolutely impossible to have light without a wick.

Sir Walter Scott, the great novelist, sneeringly said: This man proposes to give us light from smoke. Not until thirty years after was the change inaugurated.

Turning to medical science, we have a typical example in Dr. Harvey, who propounded the idea of the circulation of the blood thru the body, which was pooh-poohed for a considerable period before its acceptance. Fiction could not portray a more romantic story than is to be found in the biography of Anna Kingsford, a most remarkable and interesting personage. She was the first woman pioneer in breaking down the barriers which hindered her sex from even attending classes in medicine or surgery. The medical faculty held up their hands in horror at the idea, and by their hostility caused her much vexation; but she was at last successful and duly capped an M. D. Her whole energy was devoted in arousing public opinion against the brutality of surgery—at that time she aided in launching the great crusade of anti-vivisection.

The surety of steam as a power of locomotion and navigation, or of lighting by gas never could have been demonstrated without certainty of purpose; for certainty of purpose leads to application and to continued perseverance until attainment results. It is obvious that the claimants or progressors had studied each of the respective problems, and that the disclaimers had not sought to acquaint themselves with the claims made.

We pity all who disregard anything whatever without examination, or by persecution, contempt or sarcasm, which are the outcome of ignorance.—Wm. Leggat, Glasgow, Scotland.

All the world's a stage, but the parts are often badly cast.—The Philistine.

LIFE IS WHAT YOU MAKE IT.

To the preacher life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.

To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school;
Life's a "good thing" to the grafter,
It's a failure to the fool.

To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.

Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life is play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.

To the heaven blest romancer
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?
—S. E. Kiser.

THE FREEZING AND STARVING OF WESTERN CATTLE.

From statement of Mr. E. K. Whitehead, at Denver, Colorado, on the "Freezing and Starving of Cattle," we take the following:

"There is no blacker stain on the civilization of this nation than this. Imagine in December a single animal already gaunt from cold, hunger and thirst; and

of the three the thirst is most terrible. Imagine this wretched creature wandering about on an illimitable plain covered with snow, with nothing to eat except here and there, buried under the snow, a sparse tuft of scanty moss-like dead grass; eating snow for days and weeks because there is nothing to drink; by day wandering and pawing in the snow, by night lying down in it, swept by pitiless winds and ice storms, always shivering with cold, always gnawed with hunger; always parched with thirst, always searching for some thing to eat where there is nothing, always staring with dumb, hopeless eyes, blinded, swollen and festering from the sun's glare on the snow. Imagine that, and imagine yourself enduring one hour of it; multiply that by twenty-four; multiply that by the slow-moving nights and days from December to April, if life lasts so long; then multiply that by forty million, and you have the statistics of the brute suffering, in this one way, for one year and every year in this unspeakable trade. Take all the brute suffering in the city of New York for one year and it would not offset that of the cattle on some single ranches in the West in one day. It is like the figures astronomers give us—meaningless, because we cannot grasp them. The mind and heart cannot take in what it means. It saddens one for a lifetime to see the ghastly corpses of starved cattle on the plains, and still more ghastly living ones. Poor, fleshless shapes, which it seems the strong-clinging life cannot let go of, their dull brains, so sodden with suffering they hardly know they suffer still, the very hair on their bodies bleached and colorless with famine, staggering about with staring eyes and listless steps, growing ever weaker until they stumble and fall in little heaps of hide and bones, which even the coyotes, the scavengers of the plains, despise and will not touch.

"On a single ranch in Texas last winter, five hundred thousand dollars' worth of cattle died. On many ranches half were lost; on some, three-quarters; on almost all, many; while all the rest went

down to the very verge of death, and suffered all its pain without its relief.

"The owners of these animals are 'our best citizens,' foremost in politics, society, business and religion, warmly clad, eating three square meals a day, and sleeping in comfortable beds paid for by the sufferings of these helpless beasts, deliberately put out where their owners know they are dying lingering deaths, but enough of whom will survive to make a profit. These respectable gentlemen bitterly resent any attempt to interfere with their business, even by the enforcement of the law. In some states they have succeeded in preventing the enactment of laws for the protection of dumb animals, on the avowed ground that it would be bad for their business.

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HERE AND NOW.

Here in the heart of the world,
Here in the noise and the din.
Here where our spirits are hurled
To battle with sorrow and sin;
This is the place and the spot
For knowledge of infinite things;
This is the kingdom where thought
Can conquer the prowess of kings.

Earth is one chamber of heaven;
Death is no grander than birth;
Joy was the life that was given,
Strive for perfection on earth.
Here in the tumult and roar,
Show what it is to be calm;
Show how the spirit can soar
And bring back its healing and balm.

Stand not aloft nor apart;
Plunge in the thick of the fight,
There in the street and the mart,
That is the place to do right;
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here we should labor and love.

—Ella Wheeler Wilcox.

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TRUE CIVILIZATION.

With the real ever before us, there is always the ideal. The real has its rise

in existing conditions of society; the ideal in those conditions that have their rise in the innate sense of justice, the good will to all mankind, and the contemplation of peace, harmony and universal love and happiness.

Existing conditions have their rise in the dominance of selfish desire and the love of sensuous pleasures—conditions of more wordliness. These exclude the higher and nobler impulses of the soul, giving rise to conflicting interests, struggles for individual supremacy, and devotion to the pursuit of mere sensuous pleasures. Such conditions necessarily involve the world in war, despotism, slavery, extremes of wealth and poverty, oppression, crime, disease and manifold miseries.

“And the King shall answer and say unto them: ‘Verily, I say unto you, inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me.’”—(Matt. 25: 31-40.)

These conditions express the Brotherhood of Man—that condition that affords the highest degree of happiness to mankind. It is founded on the principle of “Love thy neighbor as thyself,” showing that love is the fulfilling of the law, as expressed in the Golden Rule.

True civilization then consists in the full, orderly, complete and harmonious development, unfoldment and culture of all the bodily powers and mental faculties of the human being. Every child is born with the germs of these powers and faculties, and when so developed, they will result in the complete individual; thus securing the true civilization. With the means supported by nature, therefore, and the impulse to its accomplishment, all possibilities are within man’s reach.

The history of the past records one continuous struggle of man with his fellow man. This was the inevitable result of his undeveloped condition all along the ages. His animal propensities being dominant gave rise to selfish and sensuous desires, while the moral and spiritual nature was held in subjection; yet it manifested its existence by the worship of

beings held superior to him, and to whom he imagined himself to be subject.

The incentive to seek happiness was never lacking, but he did not know what to seek. He sought the satisfaction of his desires, but they being selfish and sensuous, led him into conflict with his fellow men, with the inevitable result of war, despotism, and all manner of conflicting interests and struggles for individual supremacy and personal aggrandizement.

We can see the cause if we look at it rationally; but in our blindness, we attribute it to ignorance, when it may clearly be seen that it has its rise in our state of feeling; for as we feel, so we think, and as we think, so we act. Socrates said: “To know the good and not pursue it, is akin to madness.” To know the good! How many know the good? That is the great problem. Prof. Paulsen has written two chapters on the question, “What is Good?” and yet it is unanswered. To know the good, everyone would pursue it; but the innumerable and opposite ways man attempts it, proves the fact that men do not know the good, for its pursuit would always secure it, and true civilization would be realized.

The good that each one pursues is what he thinks will best promote his welfare, present and future. In fact, the entire business of his life is to seek the good (the satisfaction of his desires), and avoid the evil he fears will bring him pain and misery. But what a chaos of feeling, thought and confusion! The multiplicity and contrariety of opinions, beliefs and accepted dogmas in regard to what is good, and, withal, the dominance of selfish and sensuous desires not only prevent the solution of the problem, but necessitate the continuance of existing conditions of society.

How, then, shall we advance civilization? Taking out of account the matter of evolution, we discover that human agency is the direct means of its advancement, as well as of its decline. Then human agency must undergo a change from the pursuit of selfish and sensuous desires to the pursuit of moral and spiritual

aspirations. But under existing conditions, these are dominated by the lower order of the feelings. This is the actual condition of society the world over; tho there are a few who would gladly be willing to change the order of feeling and give the supremacy to the higher order of the feelings. But those who control the affairs of life will not have it so. Their special interests forbid it; what they think is their best good without caring to consider what is the best good for others and will resist any change for the good of others.

Here we have in as few words as can express it, the conception of true civilization and the causes that prevent it. The history of the development of physical science affords a complete lesson if we would but heed it. No science was possible until the forces that gave rise to its phenomena were discovered and recognized. The movement of the celestial bodies was as familiar to the ancients, yet astronomy was impossible until the forces that kept them in motion was recognized. Chemistry was unknown until the forces that gave rise to its phenomena, for the geocentric theory and the acceptance of alchemy were impediments that clouded the vision of researchers, and they resorted to speculative theories.

Such is the position of mankind in regard to mental science. The force that gives rise to all human interests is not recognized, as mechanical and chemical forces were not recognized, and theories even more absurd, if possible, were accepted in regard to ethics that stand as impassable barriers to the development of ethics.

These show how slow men are to reason when they accept error believing it to be truth; for few, indeed, can escape any delusion, however absurd, if it were taught at the mother's knee, reiterated by teachers, and respected and accepted without question at the time in which they lived.—Banner of Light.

“The mother in her office holds the key of the soul, and she it is who stamps the coin of character.

REALIZATION.

I had a message for mankind,
I felt the world should know;
It fired my soul with its import,
And kept my heart aglow.
A message of Truth and Justice,
Of Equality and Right,
To help our old world grow better
And drive back error's night.
I gave my message to the world
In words the tongue could find,
But the voice has never uttered
The all that was in my mind.

Dream on, oh, toiling mortal!
Nor think thy dreaming vain;
Thou shalt find realization
Upon life's higher plane,
Of all hopes and aspirations
Thou'st cherished here on earth,
Fruition of the bright ideals
Which thou hast given birth.
Dream on, oh, weary mortal,
Thy dreaming shall come true;
Realization of each one
Shall yet be given you.

—Philosophical Journal.

THE RELIGION OF HUMANITY.

By this caption I do not refer to the philosophy of August Comte, but to human life. To realized altruism, or brotherly love. Call it spiritual reciprocity or universal kindness.

This seems to us to cover the whole of human nature, comprehending, on the one hand, the duties which each individual soul owes to itself, its obligation to keep its own integrity, purity and independence, and, on the other, the obligations and duties that connect each individual soul abroad to other souls, to home and family, to neighborhood, to society, to one's country, to the whole brotherhood of man.

On the one hand we have the virtues of self-reliance, obedience to the inspirations of one's own soul; on the other we have the mutual kindness, good will and regard for right that hold communities together, the affections of home and friendship, the sweet charities that carry

relief to every form of deprivation and suffering, the multiform humanities that seek to establish justice and live between man and man and to improve and elevate the condition of the race.

It is questioned whether this is really religious work or the evidence of religion? I reply that I know not what "Religion" is, if it has not the practical allegiance of the human heart and life to the divine law of love. If it be not to keep one's soul clean and truthful, pure and upright, according to the inner light and sense of duty which is within; and to help other souls to cleanliness and purity, to truth, to peace, according to the inspirations of that love which flows thru us from the inner life—light of all, and which is to bind us in one fraternity with our fellow men.

We do not live to ourselves alone! No! Such a life, even tho it uses few religious terms, confesses no "religious forms," is yet in the best sense religious. It is truthful and spiritual.

This very integrity which it has is the energy with which it adheres to the law of eternal rectitude. This very love which inspires its acts, impelling it to constant kindness and beneficence, is an animating example from the very heart of infinite love—of the breathing light of life.

Let us have that integrity of spirit, that love, and we live day by day in serene communion with the Eternal Being. Our desires are players; our acts are worship; our kindnesses are sacraments; our natural growth and advance in worthy effort and achievement is our growth in "grace," and death, when it comes, is but a step, composedly and fearlessly taken, into the opening secrets of the inner life, hidden with the spirit in God.

'Oh, my mortal friends and brothers!
We are each and all another's;
And the soul which gives most freely
from its treasure hath the more;
Would you lose your life, you find it,
And in giving life you bind it
Like an amulet of safety, to your heart
forevermore." —Light of Truth.

ORIGIN OF CRIME LIES IN THOT.

The origin of all crime lies back of the quick temper which held the knife.

The origin of crime lies in thot. A crime is the result of a series of thots, the first of which might have lodged in the brain of an innocent child.

Men who have studied the workings of the human mind tell us that each thot makes a track upon the brain. That the same thot always travels over the same path. They tell us that the track deepens as the thot passes more and more frequently over the path until the thread-like track becomes a deep rut.

A wagon track, light at first, if constantly driven over, becomes a rut. If the wheels continue to plow into the earth the track is cut deeper and deeper until it is impossible for the wheels to roll out of the rut until it reached the end of the road.

It is thus with ruts in the brain. When the path is cut too deep the thot must follow the old course, wherever it leads.

The rut may lead to theft.

The rut may lead to lying.

The rut may lead to murder.

Every thot, good or bad, if allowed to travel again and again thru the mind, leads to some act, good or bad.

Crime has its origin in a thot.

Great prisons have been built, but crime still walks among us.

The habitual wishing to possess what belongs to another too often leads to theft.

The ever-present wish to be rid of one who is hateful too often leads to murder.

Strong walls cannot control crime until brick and mortar can control thot.

And thot is free as the air. It slips past the guird, it passes thru the key-hole, it scorns the grating, it laughs at walls of stone, it knows not the terrors of the gallows.

Prisons cannot save us, the scaffold cannot free us, the laws cannot protect us from crime.

Ah, but where the laws are weak you are strong.

When the walls of the prison are fragile, you are powerful.

While the hangman's rope cannot choke the life from crime, you can.

When the desire for the possession of what belongs to another comes to you, turn it out. Don't wish for what is not your own. Resolve to earn what you would have. Thus a different brain track is made and this track deepened will lead to prosperity, never to theft.

Man is more powerful than the law.

We are more powerful than are the instruments of the law. We can control thot, and crime begins in thot.—Evie P. Bach.

VULGARITY A NATIONAL CURSE

By Joseph Alfred Conwell.
From "Manhood's Morning."

Vulgarity is a national curse. The habit of saying and doing vulgar things is a common vice. Vulgar yarns, stories and jokes, vulgar by-words and smutty phrases and off-color insinuations travel like wildfire among the young men. Indeed masculine conversation is besmirched with these things. They find their way into the newspapers, dime novels and much of our cheap literature. Let a real smutty joke be unearthed within some focus of iniquity in New York and it will climb thru the Alleghenies, travel thru the Mississippi valley, and over the western plains and be hawked about the streets of San Francisco in less than a week. It is the debasing and polluting feature of the language. Thousands of young men think or talk little else.

Almost all knowledge imparted to boys concerning the sacred relation of the sexes, and of the transmitting forces of life is clothed in language as vulgar and obscene as ever echoed in the streets of Sodom. It flows like the breath from lip to lip, from men to boys, from boys to children, until its blighting and damning voice is heard upon every side. As a consequence there is an indelible immoral taint in the imagination of almost every mind.

Vulgar pictures meet the eye every-

where. Cigars and tobacco stores are panoramas of artistic lewdness. Advertisements of cheap theatrical performances cater to sensuality almost entirely. They are so made because the morbid tastes of young men are attracted by the carnality which they suggest.

No bait is more captivating to the average young man than a questionable picture, and cigarette manufacturers have, by offering such as prizes to purchasers of their goods, wrought an injury upon youthful minds only surpassed by the smoking of their vile and drugged concoctions of tobacco.

The naked bosom of the ball room and dance hall and the padded legs in silken tights upon the stage simply meet a popular demand for such things. Their influence upon the moral character of young men is such that the devil and all his angels might be challenged to produce something more alluring and vile in results.

WHO IS TO BLAME?

By Mary Wood-Allen, M. D.

The parent must also understand that the child's being discovered in wrongdoing does not necessarily imply that he is a hardened reprobate. Particularly is this true in regard to immorality. The child in all probability has been taught that it is wrong to lie or steal, and has therefore some sense of wrong-doing if he commits these offenses. But concerning himself in the domain of sexual morality he has probably had no right instruction. All efforts of his to obtain information from his parents have been met with falsehood, evasion of denunciation. When, therefore, outside of the home he has met someone willing to talk to him on these subjects, he has no means of knowing that the knowledge he obtains is wrongly given. In the facts recited to him by his wiser companion there is an explanation of his mother's embarrassment or his father's reproof of his questionings.

When parents and teachers maintain absolute silence concerning the facts of

sex and reproduction, they ought to know from their own experience that the child will seek and obtain the information from less worthy sources, and they should not blame him as a deliberate sinner if the knowledge he obtains is poisoned by impurity. It seems unjust, when we remember how children are not only permitted, but actually driven to seek rightful information from polluted sources, that they should be considered culpable because their moral nature has received taint thereby. Let a child be discovered in immoral conduct and a wave of righteous indignation sweeps over the community and justice is only satisfied when the hardened reprobate of six or ten years of age is expelled from school and thrown out on the streets and alleys among the outcasts and vagabonds "where he belongs." And yet who has been to blame? The child, it may be, to some extent, but chiefly parents and teachers.

The blame lies with parents and teachers and with them lies also the remedy. Not in condemnation, or punishment, but in instruction and in co-operation to secure such instruction. The teaching must begin with the parent and should be continued by the teacher with the knowledge and approval of the parents, and when the child knows that he can learn as thoroly and scientifically of himself as he learns of other facts of nature and of science; when the glamour of secrecy is removed, the temptations to evil-doing will be greatly lessened and our public schools, instead of being secret sources of immorality thru evil communication, will become open fountains of good, thru scientific instruction.

THE CURSE OF EVIL READING.

By Anthony Comstock.

I most solemnly declare as my firm conviction that there is no scourge so terrible; no foe so much to be dreaded; no influence so far-reaching, as the curse of evil reading.

I do not speak alone of the obscene and indecent matters, which must trail in secret, because of their slimy character;

but I speak of the sickening details of loathsome crimes as published in the daily press; of illustrated papers that each week seem to run amuck thru the daily press, gathering up from these filthy details subjects for sensational illustrations.

I speak of criminal advertisements of mal-practitioners, which enter our homes thru the columns of the daily press, of billboards, shop windows and newsstands—finger boards to moral leprosy.

In the heart of every child there is a chamber of imagery. The eye and ear are open portals to this chamber. Thru them the spirit of evil may carry in that which is foul and unclean to contaminate and destroy it.

When these facts are considered, the importance and necessity of removing from before the eyes of our youth the slimy and degrading influences that flaunt themselves from billboards and newsstands, will be apparent.

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Socrates was once asked by a pupil this question: "What kind of people shall we be when we reach Elysium?"

And the answer was, "We shall be the same kind of people that we were here."

If there is a life after this, we are preparing for it now, just as I am today preparing for my life tomorrow.

What kind of a man shall I be tomorrow?

Oh, about the same kind of a man that I am now.

The kind of a man I shall be next month depends upon the kind of a man I have been this month.

If I am miserable today it is not within the rounds of probabilities that I shall be supremely happy tomorrow. Heaven is a habit. And if we are going to Heaven we would better be getting used to it.

Life is a preparation for the future; and the best preparation for the future is to live as if there were none.

We are preparing all the time for old age. The two things that make old age beautiful are resignation and consideration for the rights of others.—The Philistine.

Home Making.

HOUSEHOLD WORK.

By E. F. A. Drake, M. D.

"Household work is hardly to be classed as intellectual," said a man teasingly; "it does not take brains to wash dishes." "It takes brains to endure the washing," was the reply.

Just so does it take brains in every department of home work, from dusting to embroidery; and from getting the meal when it is planned, to the clearing up after; and the brains need to be mixed with patience, illimitable.

Have you ever thought how very much a woman's life is like the menu which she must perforce offer up to her family, day after day, year after year?

Could we know the bill of fare which a woman prepares for her family, and the manner in which she serves it, we would have a pretty fair estimate of her character, her real self. It would not be at all pleasant to be dubbed "The bon-bon and sweetmeats woman," "The bread and butter and sauce woman," "The mush and milk woman," or "The pork and beans, or corn beef and cabbage woman," or "The Fried Eggs, doughnuts and mince pie woman." Yet if the world had eyes to see it could read all this in the lives of the family over which she presides.

If this be true, we must believe that we are accomplishing for ourselves and for our families just what our food represents in its qualitative value. So much of coarseness and unpreparedness; so much of froth and nothingness, so much of sensible, life-building nerve and muscle strengthening power; so much of dainty, nerve-exhausting-in-preparation dishes that mean little to the family when done, with the brains which should be behind it all left out.

"It doesn't take brains to do housework," is the world's version, without a laugh.

Oh, but it does, and large brains, too, to do it as it should be done. It takes

brains to appreciate that many of the children who break down nervously in school do so, not as the result of hard study and crowding alone, but, partially at least, and many times wholly, from poor and inappropriate food and careless hours at home.

The mother should be such a student of human nature in her family that she can rightly divide the contents of her larder so as to furnish each member of her household with that which is most appropriate for his or her upbuilding.

She needs to know that absence of appetite means anything but the need of concocting dainty dishes to tempt the spoiled palate; that it means better the withholding of food entirely until a natural appetite returns for good, wholesome dishes. She should know that all the food wanted under such conditions is plenty of water, hot and cold, and aside from that full rest of the tired stomach until nature kindly rights things.

This simple negative treatment alone would save thousands of lives yearly which are sacrificed thru food slugging, drug-giving treatment which prevails the world over.

The home-keeper needs to know that the food which her family should have depends largely upon their temperament, their occupation, their sex, their habits, their surroundings, the climate, and sometimes upon the peculiarities of the participant. The father who is going to his counting room or office, shut in all day, and the one who goes to active out-door work, needs a very different bill of fare. The man living in a close flat in a crowded down-town district, needs a vastly different table from the same man living in the outskirts of the town where the air is fresh and his garden claims an hour or two of his time after he comes from his work each day. It may be that he was brought up on the farm and has learned to like the regulation farm diet, and thinks that is the best thing for him, even in his different surroundings. It is the wife's duty to skillfully change his dietary and make over his tastes that he shall have what is

best for him in his new surroundings.

He will soon turn from his sausage and buckwheat breakfasts to the fruit, cereal, toast and warm drink, with perhaps an egg daintily cooked, and declare he feels better. The food of the sedentary man should be largely made up of fish and eggs, instead of the hearty, concentrated meat which he has been so fond of, the value of the fish being not so much in the boasted brain food value as in the lighter and more easily digested quality. Hot bread and cakes should give place to toast or well done, twenty-four hours old whole wheat bread, sweet and appetizing.

I dare to say that any wife with a knack and determination sufficient can in a very short time change the tastes of her husband and make him her ardent admirer when he understands the brains she is putting into her care of him.

For brain workers, the good dietary of fish, eggs, whole wheat bread, cereals, vegetables and fruit is best. In warm weather many of the meals can be served cold with profit. Bullion made and set away until the fat is cooled and skimmed off is delicious, served cold, while the deserts in warm weather should be fruits, either cooked or uncooked.

The school children can have nothing so good as the fruit and cereal diet, and with the now and then child that does not take kindly to the cereals, an egg can take their place. Milk for drink, or some one of the cereal coffees, little meat, but plenty of butter and cream, will supply them with the building material necessary and nothing with which to clog the digestive tract or cloy the appetite.

Girls and women need less food than men and boys, and it is true that they are apt to neglect themselves more often. If the father does not come home to the midday meal, it is too often just-what-happens-to-be-left-over, or a piece of bread and butter, and not what she needs or is best for her.

Is it any wonder that our girls, who are employed in the down-town business houses and must depend upon the restaurants for their noon-day lunch, are pale and thin and soon show signs of

giving out, when you notice what their order is as they come in tired from their work. A piece of pie and a cup of coffee, perhaps, or doughnuts and tea, or one of the light frothy deserts with iced tea, swallowed greedily, because it is cool. The good, wholesome bowl of soup, which would refresh and nourish, or the roast beef and chicken sandwiches, are passed by, and the milk and baked apples and plain bread and butter entirely ignored for the indigestible and innutritious pie and coffee.

What more needed philanthropy than a midday lunch room that will furnish only these things that are good and none of the others, and at such a reasonable price that it will be attractive?

Milk should be eaten, not drunk; and by this I mean taken sip by sip and allowed time to mix with the juices of the mouth before being swallowed. So eaten, it becomes one of the most highly digestible and nutritious foods that can be gotten, and a food that is indispensable in the dietary of school children who rise not very early and need to start for school soon after breakfast. Milk eaten properly, with their fruit and toast, should be all that is necessary, while the luncheon as well should not be heavy, since their brains will again be very active for two or three hours in the afternoon. The heartiest meal should be at night and not later than half-past five for the younger children, nor than six for the older ones and the adults.

There should be no activity of the brain in study for the children in the evening, and the young people who must have an hour or two after dinner will not be troubled if they allow themselves an hour of rest following the meal before the study begins.

This evening study for our children is raising up a generation of nervous dyspeptics, who can never be a comfort to themselves or any other, and who will never be able to do themselves justice in the race of life.

For our young men and women alike there should be taught in all our schools, thru the higher grades, a knowledge of

food values, fitting each climate, temperament, sex and condition. This taught, fewer homes would generate and nurse disease, and men and women would be sent into the world with clear brains and strong bodies to meet life's demands.—The Home-Maker.

SOUPS.

The White Rose Fruit Soup.

Strawberries, Sago,
Pineapple, Sugar.

In cup of strawberry and one-half cup pineapple juice, cook one tablespoonful of sago until transparent. Sweeten with one tablespoonful sugar. Cherry, grape juice, currant, or cranberry juice can be used in place of strawberry juice, and lemon or orange in place of pineapple.

NUT CHOWDER SOUP.

Nut Soup Stock, or Nut Butter.
Eggs, Carrots,
Tomatoes, Onions,
Nuttolene, Parsley.

Dissolve one-quarter pound of nut soup stock or one-quarter pound nut butter in one cup of strained tomato juice, heat and add one cup of shredded nuttolene and two hard boiled eggs mashed fine. Two small onions and two carrots diced and cooked. Tablespoonful chopped parsley. Heat to boiling point and serve.

NUT FRENCH SOUP.

Nut Soup Stock, half-pound can,
or Nut Butter, half-pound can,
Tomatoes, 1 Cup Strained,
Two Onions, chopped.

Cook 30 minutes, then add one teaspoonful thyme, half teaspoonful sage, three bay leaves, one tablespoonful brown flour.

CREAM OF CELERY SOUP.

1 cup of diced celery (cooked),
1 quart milk, 1 cup cream,
1 tablespoonful flour, half teaspoon celery salt. Boil ten minutes.

ENTRIES OR MEAT SUBSTITUTES.

The White Rose Vegetable Roast,
Brown Sauce.

Navy Beans, Eggs,
Dried Green Peas, Bread Crumbs,
Lentils, Mixed Nuts,

Cook until tender one cup beans, lentils and peas, rub thru colander; add to mixture, one cup of mixed nuts, two eggs, one-half cup milk, enough bread crumbs to make it stiff. Bake in form of a loaf one hour.

BROWN SAUCE.

Tomatoes, Konut,
Onions, Caramel Cereal Coffee,
Celery Salt.

Cook in two tablespoonfuls Konut, one sliced onion, until brown; add one-half cup stained tomatoes, one cup caramel cereal coffee, two cups water, thicken with brown flour, season with celery salt; heat and serve.

NUT MEAT PIES, POTATO CRUST

Potatoes, Protose, Eggs,
Cream, Nuttolene, Onions,
Parsley, Sage.

Cook and mash five small potatoes, add cream and one egg, sage, salt, oil baking cups and shape potato mixture around the inside of cups. Fill with the following mixture: One-half can protose, one-half pound of Nuttolene, add one egg, beaten with one-quarter cup milk, salt, celery salt, grated onion. Place in cups and cover with the potato mixture, bake 30 minutes, serve in cups, garnish with parsley.

WALNUT AND LENTIL PATTIES.

Lentils, Eggs,
Milk, English Walnuts,
Gluten.

Cook and mash one cup of lentils, add one cup of English walnuts chopped, one cup of milk, one egg, salt, and add gluten to make stiff. Form into patties and fry or bake; serve with tomato or brown sauce.

THE WHITE ROSE NUT IRISH STEW.

Potatoes, Green Peas,
Onions, Nuttolene.

Cook until tender.

Add one and a half cups of diced potatoes and one cup of diced onions. Add

one-half cup of green peas and three-quarter cup of diced Nuttolene. Pour over all a nice tomato sauce. Garnish with parsley.

IDEAL CHILI SAUCE.

Tomatoes, Celery Salt,
Onions, Lemons,
Sugar.

In one cup of strained tomatoes add one-half onion grated, one-half teaspoonful celery salt, one tablespoonful lemon juice,, one tablespoonful of sugar. Cook for thirty minutes, thicken with corn starch.

SALADS AND SALAD DRESSING.

GOLDEN SALAD DRESSING.

Lemons, Eggs, Sugar.

Cook one cup lemon juice, one cup water and two tablespoonfuls sugar until boiling, remove from fire and add two well beaten eggs.

MRS. W. H. NELSON.

Drugless Medicine.

MEDICAL ADVERTISEMENTS IN NEWSPAPERS.

Editor Medical World—I have a friend who intends launching a newspaper upon the community. He has signified his intention of omitting from its pages all ads. relating to patent medicines. I would be pleased to see in a future issue of The World why such a course would be the correct one to pursue. The reason for my request is that I would like to convert completely this future editor.

O. N. SCHUDE, M. D.

Vienna, Mo.

Any man with brains will admit that the "patent medicine business" is one that can only exist by fraudulent claims made in such a manner as to ensnare the ignorant and unwary. Will any man of honor assist, encourage, and abet the obtaining of money from those who deluded and robbed? The publisher who allows such advertisements to appear in his sheet actually does this, and the mon-

should be pitied and shielded, rather than ey he receives for the publication of such advertisements is "blood money" in all truth. It is taken from those who are not only infirm in body, but also in mind; could degradation be greater?

The better class of journals are now excluding advertisements of such firms as they style "objectionable;" this is understood to refer to those who advertise means of producing abortion and of restoring "lost manhood." Of course this exclusion is not brought about by the lessening of their cupidity, but because the public is offended by the insertion of such advertisements. We doubt whether the firm that advertises a sure method of restoring the absent molimen does as much actual harm as those firms which advertise sure cures for cancer and tuberculosis. It is not a different matter at all; to exclude the one and to allow the insertion of the other is to attempt making a distinction without a difference. Hence, those journals which act logically, exclude all medical advertisements, because they well know that honorable men who propose doing what is right, do not advertise. Thus they face the issue squarely, and do not dodge it in any particular. It is well known that some of the most barefaced and preposterous schemes to delude the public by medical advertisements are heralded in the religious press; great the shame.—Medical World.

GOOD BLOOD MEANS HEALTH TO ALL PARTS.

Blood, living blood, is a wonderful germicide. Micro-organisms cannot live in healthy, living blood; but stagnant blood, blood which is impure, poorly nourished, is the very best agent in which to grow the majority of the bacteria and micro-organisms. Given a congestion, and we have a partial stagnation of the blood stream, which, if unrelieved, may lead to complete arrest of the flow and the condition most favorable to the development of disorders due to the multiplication of micro-organisms. This answers the question which may arise,

"How about disorders such as typhoid fever, measles, and others due to micro-organisms?" An individual in good health does not acquire any such condition. Health in some part of the body must run below par, otherwise the micro-organism will not obtain a lodgment or suitable nidus for growth and development.—Eastern Osteopath.

INDIGESTION.

Indigestion is a sort of bugbear to many members of the profession, simply because they attempt to treat all cases alike. When a patient with dyspepsia calls upon you for treatment, it is first necessary to find out the real cause of the trouble. One man has indigestion because he eats too much animal food; another because he consumes an excess of starches or sweets.

A man may have indigestion as a result of constipation, caused by inattention to the bowels. He has no regular time to go to stool, consequently the act of digestion is incomplete, and this neglect reacts on the whole function. Another man owes his indigestion to excessive use of stimulants, tea, coffee, alcoholic beverages, or tobacco. Still another may suffer from an accumulation of mucus in the bowels.

Want of outdoor exercise is a very common cause of indigestion. The habit of bolting the food and gulping down large quantities of ice-cold water at meal times are also considerable factors in bringing about this troublesome complaint. Eating between meals and tasting favorite dishes after hunger has been satisfied weakens the digestive organs.

The majority of people suffer from some form of indigestion, for which there is a multiplicity of causes. No permanent relief can be given unless the cause is gotten at. The physician who would be successful cannot have hobbies and fads about the treatment of indigestion. He must lay theories aside and study the case. Treatment must be based on the actual condition of the patient.

The fact is, indigestion offers a first-class field for the specialist. Many chron-

ic diseases hinge on some old neglected form of indigestion. Many people tolerate chronic indigestion in the belief that their sufferings are inevitable; others because they have doctored unavailingly. Set yourself to get at the facts when consulted, for the relief of indigestion. Do not attempt to treat on conventional lines, or to have one treatment for all.

Especially do not overlook the real value of olive oil in the mucous form of indigestion.—Medical Brief

We grow old because we do not know enough to keep young, just as we become sick and diseased because we do not know enough to keep well, says Orison Swett Merden, in *Success*. Sickness is a result of ignorance and wrong thinking. The time will come when a man will no more harbor thoughts that will make him weak or sick than he would think of putting his hands into fire. No man can be sick if he always has right thoughts and takes ordinary care of his body. If he will think only youthful thoughts he can maintain his youth far beyond the usual period.

If you would "be young when old" adopt the sun-dial's motto: "I record none but hours of sunshine." Never mind the dark and shadowed hours. Forget the unpleasant, unhappy days. Remember only the days of rich experiences, let the others drop into oblivion.

It is said that "long liverers are great hopers." If you keep your hope bright in spite of discouragements, and meet all difficulties with a cheerful face, it will be very difficult for age to trace its furrows on your brow. There is longevity in cheerfulness.—The Crisis.

Schools and colleges in the past have largely made life irksome to the student. Punishments, threats, and dreadful examinations have been so much in evidence, that there has been an eager desire to get thru school and out of it. We only go back to the thing that has given us pleasure. Many college men got their education in college—and often never acquired any afterward.—The Philistine.

Youth's Department.

THE MODERN CHILD.

Born Scientifically,
Studied terrifically,
Clothed very carefully,
Dieted sparefully,
Aired systematically,
Bathed most emphatically,
Played with quite drearily,
Steeped in gentility,
Sweet infantility,
Punished spencierially,
Santa banished,
Mother Goose vanished,
Where are the babies,
The real human babaies
The olden times knew?

Harnessed scholastically,
Drilled superdrastically,
Cultured prodiguously,
Lectured religiously,
Classified rigidly,
Reasoned with frigidly,
Loved analytically,
Listended to critically,
Dosed with the "ologies,"
Rushed thru the colleges,
Crammed pedagogically,
"Finished" most logically.
Where is the childhood,
The fresh, happy childhood,
The olden time knew?

Children successively
Reared thus aggressively,
Posing eternally,
Wearied infernally,
Planned for initially,
"Formed" artificially,
Will they submit to it?
Never cry "Quit" to it?
Will not analysis
Stop from paralysis?
Till our distraction
Ends with reaction
Brings back the childhood,
The bright, careless childhood
The olden time knew.—Ex.

GETTING ACQUAINTED AT HOME.

A young fellow who had got into the habit of spending all his evenings away from home, was brought to his senses in the following way. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not. "Well, I'd like you to go somewhere with me." The young man himself tells what happened.

"'All right,' I said. Where shall I meet you?"

"He suggested the Grand Hotel at half-past seven; I was there. When he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"'She is staying at our house,' he said.

"I thought it strange that he should have made the appointment for the Grand under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and my sister.

"The situation struck me as funny and I started to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, altho I can laugh over it not. I sat down, and she told me one or two anecdotes of my boyhood, at which we all lauhged for a little. Then we four played games for a while. When I finally retired, I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking."

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman, and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—Purity Advocate.

"CORRECT ENGLISH: HOW TO USE IT."

By Josephine Turck Baker,
Editor of the Magazine, "Correct English: How to Use IT."

Evanston, Illinois.

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ARTICLE II.

COMMON ERRORS OF THE CARELESS SPEAKER.

The verb "to lie" seems to be in general disrepute; undue preference being shown to the verb "to lay."

Our careless speaker tells us that he is "laying down;" but he doesn't say "what." He prefers to leave us in doubt rather than to acknowledge that he is "lying." A little study will enable one to master the difficulties of "lie" and "lay," altho an instance is recalled of an earnest student who left her dog standing in the middle of the room because she could not remember whether she should command him to lie down or to lay down. Fortunately, the poor animal had sufficient independence of spirit to lie quietly down?

In order to understand when to use lie and when to use lay, it is necessary to remember: First, that "to lie" means "to rest," while "to lay" means to cause "to rest;" and, secondly, that the past tense of "lie" is not l-a-i-d but l-a-y, and that the past participle of "lie" is not l-a-i-d but l-a-i-n. Thus, I am going to lie down. I lay (not laid) down yesterday. I had just lain (not laid) down when you called. An exposition of "lie and lay" is given in this issue in order that the careless speaker may be able to determine when he is "lying," and when he isn't.

GRAMMATICAL CONSTRUCTION.

Lie and lay.

"Lie" means "to rest," "to recline."

"Lay" means "to cause to rest, or to lie."

The principal parts of "lie" are:

Present: Lie.

Past: Lay.

Present Participle: Lying.

Past Participle: Lain.

The principal parts of "lay" are:

Present: Lay.

Past: Laid.

Present Participle: Laying.

Past Participle: Laid.

Note.—"Lie" is an intransitive verb and expresses inaction. "Lay" is a transitive verb and expresses action.

Examples:

Lie (intransitive), "to rest," or "to recline."

I am going to lie down.

I lay down yesterday.

I was lying down.

He is lying down.

I had just lain down when you called.

Lay (transitive), to cause "to lie."

I will lay the book where I found it.

We laid the money on the table.

He is laying the carpet.

I have laid the books on the shelf.

Lie (to rest).

Present: Lie.

Past: Lay.

Note.—"Lay" and not "laid" is the form of the past tense of the verb "to lie." Example.—She told me to lie down and so I lay down for a few minutes.

Lay (to cause to lie).

Present: Lay.

Past: Laid.

Note.—"Laid" is the form of the past tense.

She told me to lay the book down, and I laid it on the table.

Lie (to rest) and lay (to cause to rest).

Examples:

You will find the book lying (resting) where I laid it (caused it to lie).

I laid (caused to lie) the book on the table, where it has lain (rested) ever since.

GOOD RESOLUTIONS.

I will be neat.

I will do honest work.

I will not have the blues.

I will keep my mind clean.

I will be master of myself.

I will learn to love good books.

I will never even shade the truth.

I will get up every time I fall.
 I will be punctual in all things.
 I will be courteous to old people.
 I will never spend more than I earn.
 I will not acquire another bad habit.
 I will not let my temper control me.
 I will be agreeable and companionable.

I will know well some honest business.
 I will not become habitually suspicious.
 I will not overrate or undervalue myself.

I will not be a whining, fault-finding pessimist.

We will not swear.

We will not use slang.

We will not lose our tempers.

We will not handle the truth carelessly.

We will not laugh at the mistakes of others.

We will not say anything to make another unhappy.

We will not gossip or say mean things about folks.

We will not fidget, or fuss so as to disturb others.

We will not let a day pass without doing something to make somebody more comforted.—Selected.

A FATHER'S IDEAL FOR HIS BOY OF TWELVE.

In looking forward to the time in my boy's life when he will emerge out of childhood into youth certain convictions and ideals have taken shape with regard to what I want him to be and to know; and with the clearer apprehension of those ideals the desire to see them realized has strengthened. I want him at the age of twelve to be a physically well developed, perfectly healthy, dependable affectionate boy, straightforward in character, with buoyant spirits, interested in the right kind of things.

His health is to be established by having him spend his days as far as possible out of doors in all weathers; by providing a plain but generous diet at regular hours; by requiring daily abundant use of cool water for bathing and drinking,

and by securing long nights of unbroken sleep in a room flooded with fresh air.

It is my conviction that up to the age of twelve a boy can get the education he needs better by doing things than by studying about them. That is, by various forms of interested physical activity, both of work and play. The chief thing I want my boy to learn is how to work, how to apply himself to an appointed task until it is done or his time is up. The task ought not to be made too hard nor the time too long for undeveloped powers of application and endurance; but within proper limits, even at this age, a boy can begin to learn the great lesson that lies at the foundation of all high achievement.

The chief thing I desire in the way of knowledge gained from books is that he shall have learned to love to read, and that his taste shall be formed by reading the best.

To sum up briefly: I want my boy during childhood to be established in good health, good habits, good thots, by outdoor life, with many and varied kinds of physical activity; by reading and comradeship with his parents; by companionship with other boys; with enough instruction in reading, mathematics and music in the public school to bring him up to his school grade at the age of twelve. But I want his home to be the central and the supreme influence, the place where he will get his ideas of life, his point of view and his ideals.—Edward E. Bradley.

But when the sun is fierce and high,
 Some people long for lemonade,
 And some for fancy drinks,
 And some for soda—with the aid
 Of sundry wicked winks—
 But when the sun is fierce and high,
 'Tis then my fancies turn
 To buttermilk; 'tis then I sigh
 For nectar from the church.

—Coleman's Rural World.

Are you going to be a promoter of public beauty this season? The best place to begin this is right at home in the dooryard.

CHARACTER THE MEASURE OF SUCCESS. Wealth is far from being the measure of success; indeed, a true success is a developed character, a high and noble manhood, that ministers to the great heart of humanity. There are thousands of poor, retiring men and women who have done more for the comfort of their fellows than any proud and arrogant millionaire.—Phrenological Journal.

If a man really wants to know what the community thinks of him, all he has to do is to run for office, and then read the newspaper items about himself.—Selected.

How many thousands there are who live out a whole life and have nothing to prove it by, only that they have had the mumps, the measles, and perhaps the chickenpox.

He who criticises, be he ever so honest, must suggest a practical remedy or he soon descends from the height of a critic to the level of a common scold.—Elbert Hubbard.

"Our grand business undoubtedly is: not to seek for that which lies dimly in the future, but to do that which lies clearly at hand."—Carlyle.

"Don't be too hard on the boy. You must remember that he hasn't reached the age of reason."

"I know that. He has reached the age of excuses."—Kansas City World.

Bacon—"That dog seems to have almost human intelligence."

Egbert—"How?"

Bacon—"Why, he doesn't seem able to keep a scent."—Yonkers Statesman.

Don't wait to go to heaven. You may be badly disappointed when you die to find that you have faded out of the opportunity. Try to live here as you expect to live in the hereafter. There may then, perhaps, sometime be no transition necessary.

TOO EXPENSIVE.

"Hello, Billson! Is it true that you are going to get married?"

"Not much! I can't afford it."

"But you draw a good salary."

"Yes. But women spend so much these days I couldn't stand the pace. It costs too much to clothe them in the latest fashion."

With which remark Billson lighted a 10-cent cigar, paid for two rounds of drinks and proceeded to lose seven straight games of billiards.—Commoner.

It's good to have money and the things money will buy, yut it's good, too, to check up once in a while and make sure you haven't lost the things that money won't buy. When a fellow's got what he sets out for in this world, he should go off into the woods for a few weeks now and then to make sure he's still a man, and not a plug hat and a frock coat and a wad of bills.—Saturday Evening Post.

There's nothing gained by fretting,
Gather your strength anew,
And step by step go onward,
Let the skies be gray or blue.

You want to be rich? Strive to possess yourself and you will be it. You desire power? In your heart there is a vacant throne; ascend it. Then you will be lord over a Kingdom which has no borders.—O. v. Leixner.

Duty, like a strict preceptor,
Sometimes frowns, or seems to frown;
Chose her thistle for thy sceptre,
While youth's roses are thy crown.
—Wordsworth.

There are a thousand ways of lying, but all lead to the same end. It does not matter whether you wear lies, tell lies, act lies or live lies, your character is ruined all the same.—Success.

Man is but a parasite upon a speck of dust whirling in infinite space. Who will deny that in infinite space there are higher beings than man?—Bigelow.

CRUELTY TO ANIMALS.

Bitterly deploring the prevailing indifference to the sufferings of dumb animals, the Rev. Minot J. Savage, in his pulpit in Unitarian Church of the Messiah, New York, paid his respects with especial vehemence to women who wear birds in their hats; to rich men who dock their horses' tails, and to Englishmen who "come here to kill something with Buffalo Bill."

"Men want their horses to make fine appearances in the street," said Dr. Savage, "so they adopt the overhead check, put in their mouths a bit that causes torment, so that they will appear all restless; they dock their tails, they do all sorts of cruel things purely out of vanity to make a finer display on the street."

"I wish those people who do these things could have some parallel thing in their own case for a little while, a bit in their own mouths, their own heads tipped back and held there until it was torture."

"Tender hearted and loving women are the most pitiless sinners of all. Certain birds are put to death for their plumage just at the time of year when it means suffering and starvation and death for their helpless young. And women who would faint at the sight of a drop of blood, and call themselves religious, will deck themselves out with these trophies of atrocious cruelty and then come into the house of God and bend their heads meekly in a hideous mockery of devotion."

"There has never been a period in human history when animals have been so abused, so maltreated, so neglected, treated so inhumanely as they have been in Christendom for the last 1900 years. It has grown into a habit in Christendom simply to kill something. Today somebody has said that the young Englishman, when he has nothing more important to do, says, 'Let us go and kill something.' That is his idea of having a good time. And so they come here with Buffalo Bill in the Rocky Mountains purely for the delight of killing something."

"We have trained horses, domesticated the dog and cat and many other animals merely for our own amusement. Have we a right to take possession of these independent lives? Whether it is right or not, is it not perfectly clear that we have no right to make slaves of them first and then be inhumanely cruel afterwards?"—Humane Journal.

THE WHITE CROSS SOCIETY.

This society was started under the auspices of the Chicago First Aid Society, an organization of which mention has already been made in this paper and which is now merged into national organization.

This society bids fair to become to municipalities what the Red Cross is to the army. Any person may be enrolled in its membership and receive instruction which will enable him to be of service to humanity in case of accident or mishap.

Mr. Howe says that 30,000 persons are killed in the world every year by accident and 3,000,000 are injured. This fact, he says, is of itself cause enough for the education of the masses in methods to be used in relief work.

The purpose is not to supplant the physician, but to provide temporary relief till the physician can reach the victim. In this way, Mr. Howe says the physician will be assisted in his work of relief.

It is the intention to form classes in the hospitals and in the large factories where lectures will be delivered by noted men who will give their time and services free; purely out of love for the race. The headquarters of the society will be in the future at 934 Fine Arts building.—Humane Journal.

The laborer uses his muscles so much as to draw the blood to all parts of the body and so is a good sleeper. In fact, most laborers use their brains too little. If they would think more and study more, it would kindle up their finer forces, render them more happy and skillful, and lengthen their lives.—Dr. Babbitt.

Our Boys and Girls.

THE MARCH WIND'S MESSAGE.

Lella Marler.

"Do you know any boys named Fred?" asked Nellie in a very serious tone one day, as we sat in our big chairs in front of the glowing fire-place.

"Yes," I told her, "I have a very dear cousin named Fred."

"Have you honestly?" said she.

"Yes, truly I have," I answered very seriously.

"I'm ever so glad," continued Nellie, because if you have a Fred, I know you'll like my Fred and be good to him. You will now, won't you?" and her big blue eyes looked into mine earnestly.

"Yes, sweetheart," I said, drawing her little curly head over on my arm. "But who is your Fred? Tell me all about him. Will you?"

"Course I will," said Nellie, watching the fire with dreamy eyes. Then she was quiet for a few minutes.

"Say, Aunt Kate," she said at last, looking into my face again, "do you b'lieve in fairies?"

"I suppose so," said I. "But I thought you were going to tell me about your Fred. It isn't all a fairy story, is it?" And as I smiled into little Nellie's face she became very grave again.

"Why, you see, Aunt Kate," she explained, "it's a fairy story, what is true. I know it's a true fairy story 'cause Fred told me himself."

"All right, deary, go on. It must be true if Fred told you. Tell me the story."

"Well, you see, Aunt Kate, it's like this," And then Nellie settled herself comfortably and told me her fairy story, just as I am now telling it to you.

"Fred is my play fellow, and he lives at Mr. Jones' place in that big, old ugly house just across the street from our house. Mama likes Fred 'cause he don't swear or throw sticks at my kitty; and so she lets him come over and play with my blocks and read me stories from the

Christmas book that grandpa gave me.

"Now I must tell you first how I found Fred; else you can't tell what a good boy he is. You see my pussy cat, Trixy, is a most awful cat to run away and get into trouble with mean boys and big dogs. Well, Trixy was out on the street and a big dog chased her up in a tree and when I ran to get her the big dog barked and I was dreadfully scared, and I ran into Mrs. Jones' place. And Fred,—well, he heard me by the gate, 'cause I cried a little bit when I saw the big black dog trying to kill my pretty kitty. And Fred came and chased the old dog away and took Trixy home for me; and he helped me feed her. And I showed him my two white rabbits, and our cherry tree, and my new doll, and that's how I found Fred.

"And then when Mama told Fred to come over, he told me all about the big house where he lives. And that's where the fairy story happened.

"You see, Aunt Kate, Fred's mama and papa are dead and old Mr. Jones is Fred's Uncle Jack. Fred lives there and goes to school. And he is a good boy and very happy now, but he was most awfully sad before the fairy story happened. Fred sleeps up stairs in the big ugly house, and you know it is a big, cold room up there, and it is a bad place for a little boy to sleep, in the winter. And when Fred would be asleep the wind would wake him up and it would 'moan pitiful' Fred said. And it would come up the stairs and go thru the windows and it sounded like some poor live lady. And the old windows would rattle and the dead vines, on the shutters would crack and the whole place would sound frightful. And Fred would get scared and cry, and think there must be ghosts under the bed. But his uncle was mean to him and made him sleep up there, anyway. And one night when he was sleeping he saw a real fairy. The wind groaned and groaned and then in came the fairy with a long gray dress on; and she looked just like the wind would look, if you could see it. And she groaned just like the wind, and oh

she was dreadfully cold. And when she looked at Fred he was scared most to death; and then she said to him: 'Little boy, you are sad, and I have come to tell you how to be happy.' And she told Fred that she was the March wind and she said what made her so cross and ugly was 'cause she had to hate everybody. She said she would always have to be ugly. But she told Fred that he could be pretty and very happy if he wanted to be; but it was a great secret. Then she came close to him and she was so cold she almost froze him. And she whispered the secret in his ear. And you can't guess what it was. All she said was, 'Love everyone.' Then she told Fred that if any one was unkind to him, he must love them and they would be good. If he did not have any friends, he must love someone and they would be his friends and would love him. She said if he was in trouble he must always think, 'I love everyone, and I love God,' and then she said someone would help him. She said that as long as he thought, 'I love you,' wherever he went he would find friends. And she said those very words, 'I love you,' would help to make him a good man, and make everyone love him. And then the fairy went away and when Fred woke up he was most froze for the window was wide open. And Fred wondered if his dear mama had been back again, 'cause she was the only one who used to say 'I love you,' to Fred. And then he 'membered the fairy and he wondered if she was honestly the March wind and if she had told him the truth; or he wondered if it was all just a dream. But Fred thought she must be a really true fairy. So he tried to do just what she told him. And course Fred's just a little boy, just my playfellow, and I guess maybe you might think he just dreamed it all. But, Aunt Kate, she was a sure enough fairy all right, for what she told Fred, honestly happened. And now Fred is happy again, just like he used to be when his own lovely mama used to teach him to say his prayers and used to kiss him; good-night and say 'I love you.'

"Fred can 'member just as well how he felt and he said he feels glad just the same way, now, when my mama kisses him and says, 'I love you.' And Aunt Kate, I love everybody, too. I love papa, and mama, and Fred, and you, and oh—everybody. And everyone loves me, too, Aunt Kate. Don't you think so? And so I am most sure that it must be a true fairy story."

Book Reviews.

THE ATTAINMENT OF WOMANLY BEAUTY OF FORM AND FEATURES. The cultivation of personal beauty based on hygiene and health culture, by twenty physicians and specialists. Edited by Albert Turner, the publisher of Health Culture. 284 pages, \$1.00. The Health-Culture Co., 151 West 23d St., New York.

The fourth edition of this book, revised and enlarged, is before us and we hope it will pass thru a thousand more editions. Every girl and woman should read it, and many valuable suggestions for men are contained in it. If the excellent advice of this book were universally followed there would be no further use for cosmetics and patent medicines. This book is a positive educator; it tells what to do in order to obtain health and real beauty. It can be obtained for the price of a bottle of patent medicine and should be read by every woman.

CONSUMPTION, a Curable and Preventable Disease, by Lawrence F. Flick, M. D. Published by the author at 732 Pine St., Philadelphia, Pa. 295 pages, cloth, \$1.

This is a book for the layman, and contains much valuable information about the dread disease consumption. This book has a mission; it is written in plain language and is full of interest from beginning to end. The author shows clearly that the function of many germs in the body is as mere scavengers to change the dead organic matter to the inorganic state. The real dangers of tuberculosis are pointed out by the au-

thor and the most scientific method of treating the disease is explained. He emphasizes the importance of building a strong body so as to be immune from consumption and all other diseases. It is a book well worth reading.

EPITAPHS, by Frederick W. Unger. Published by the Penn Publishing Co., Philadelphia. 169 pages, cloth, price 50c.

The book is a collection of odd and amusing epitaphs collected from all parts of the civilized world. Here is a sample:

"Little boy, pare of skates,
Broken ice, golden gates.
"Little girl, box of paints,
Sucked her brush, joined the Saints.
"Bigger girl, healthy bloom,
Belt too tight, early tomb."

Here is another one containing a lesson to humanity:

"Here lies John Racket
In his wooden Jacket
He kept neither horses nor mules;
He lived like a hog,
And died like a dog,
And left all his money to fools."

VACCINATION A CURSE and a menace to personal liberty, with statistics showing its dangers and criminality, by J. M. Peebles, A. M., M. D., Ph. D. 326 pages, cloth, \$1.50.

Dr. Peebles has lived four score years or more and has been around the world four times. He has been a practicing physician for half a century and speaks as one having authority. The book contains an abundance of evidence against vaccination from the most eminent authorities in the world. Isolation and sanitary science are rapidly displacing vaccination. The sentiment against this blood poisoning process is growing strong among intelligent physicians and laymen; this book will do much toward abolishing the practice of vaccination.

POLITICS IN NEW ZEALAND. Being the chief portions of the political parts of the book entitled "The Story of New Zealand," by Prof. Frank Parsons and C. F. Taylor, M. D. 108 pages, illustrated, 25 cents. Published by C. F.

Taylor, 1520 Chestnut street, Philadelphia.

The book is full of valuable information on the history of the political development of the best governed country in the world. The book is well worth to any student of economics, many times the price asked.

THE GOSPEL OF CAUSE AND EFFECT, or the Philosophy of Rewards and Punishments Here and Hereafter, by Thomas H. Nelson. 283 pages, price \$1.00. Grace Publishing Company, Indianapolis, Indiana.

The author of this book writes from the true religious viewpoint and shows the relationship between theological doctrine and the various sciences that are inseparable from the everyday life of all persons. Religion thus interpreted should appeal to every human being whether he be a member of any denomination or not. This book can be read with profit by everybody as it is a true interpretation of religion.

MEATLESS DISHES. Being a collection of tested recipes for various dishes in which meat forms no part. Including useful hints on hygiene and science in the kitchen, care of cooking utensils, etc. 16 pages, price 10 cents. The Vegetarian Company, 167 Dearborn St., Chicago.

THE FOLLY OF MEAT-EATING, by Otto Garque. 15 pages, 10 cents. Kosmos Pub. Co., 765 North Clark St., Chicago, Ill.

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One Edison's Automatic Mimeograph. Fifty dollars was the original cost of this printing machine. It is in good working order and will last many years. We will sell this Mimeograph and a five-years' subscription to the Character Builder for \$20. If the purchaser prefers he may have the Mimeograph and a share of stock in the Human Culture Co. for \$25.

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We have 100 of the New Era Bed-Cover Holders left. If there are 100 mothers among the readers of the Character Builder, who have difficulty in keeping their children covered at night, they should have these. The regular price is \$1.25. This article with the Character Builder and the Pioneer Route Map would cost you \$3.25 at retail. As long as the supply of bed-cover holders lasts we will send the three for \$1.75. Any mother who values sleep would not worry night after night about keeping her children covered when she can get a perfect holder on such reasonable terms.

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Remember that: "Procrastination" is the thief of time," and many persons miss the opportunities of life by putting off for tomorrow what should have been done today. If you need any of the above articles now is the time to get them. They are worth much more than the price asked, but we do not need them and are in need every month of \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ to keep this work for humanity going and growing. Help yourself and you will help the cause.

WARNING THE CHILDREN.

By J. I. C. Howard, B. A.

Among school boys the innocent and unsuspecting are frequently led by some morbid companion to contract habits of life that blight their career, emaciate their bodies, and cause them bitter regrets in after days. How can we warn them against evil habits?

Parents should be very careful that their children are guarded from such evil associations. They should provide their minds with suitable food, and, also, provide for healthy recreation. Children should learn to consider their parents their best companions; and parents should seek to warn their children of the dangers which beset their lives on every

hand. They should teach them to avoid those whose conversation is impure and should shield them from gaining knowledge from improper and vulgar sources.

Children should be taught that any act which causes shame is in its very nature wrong and that physical suffering follows in the wake of every improper act.

Ignorance is by no means innocence; but knowledge properly acquired may save many of our boys and girls from physical and mental ruin.

It is a question whether amid the suggestions that nature itself affords such supposed ignorance can exist. It is the sincere wish of the writer that parents, all who take any interest in the physical and mental well-being of the rising generation should seriously consider if there be not some means of helping the young in the slippery paths of youth; some means of warning them of the dangerous reefs against which their frail bodies may be wrecked and their minds dragged down by the eddy of sin and disgrace.

As you look at children, observing their form, you will see some with a shapely, well-moulded head of good size, while others are ill-shaped or small; the features may be well-cut or defective in form.

Physiognomy is defined by Lavater as "the art or science of discerning the character of the mind from the features of the face." Such modes of study include notice of such proportions of the head as the following: the height and width of the forehead, or its narrowness from temple to temple, and the shallowness from the hair margin to the eyebrows; the greatest circumference of the head, which is something like 21 inches at eight years old, the measurement from ear to ear over the vortex being about 12 inches. The greatest transverse diameter of the head in a child is behind the ears; and the outline of face and head as seen full face should give the greatest transverse diameter high up, well above the cheek bones in the part forming the brain-case. The facial angle is seen best in profile.

In estimating the volume of the head, first look at it; note its form, and not solely the circumference or other measurements. A further idea of its volume may be gained by placing your hand on the head with your fingers open. Heads may be too large or too small; the forehead may present a lump on each side, or a ridge down its center; it may be shallow from above downwards, or narrow laterally. These defects of the head are of great importance, often being accompanied with a tendency in the child to be thin, delicate and dull; much depends upon how he is treated at home and in school.

At every possible opportunity observe the outline, form, and size of people's heads, paying special attention to the points mentioned; study the physiognomy of children and persons known to you, and draw your own conclusion as to the value of your observations.

The municipality of Webster City, Iowa, which already operates waterworks, lighting, heating and power plants, has now undertaken a city-owned daily newspaper, to be called the Graphic Herald.

—o—
 "The love of childhood is a common tie which should unite us in holiest purpose."—Mrs. Theodore W. Birney.
 —o—

President Harper has this to say of the correspondence course: "Correspondence work offers greater possibilities for real culture than the methods of class room recitation; it is equal to the work done in class, and I may go even farther and say that there is a larger proportion of high grade work done by correspondence than in the class room. People take work by correspondence only because they wish to get something out of it—while many students come to class merely because they have to—because that particular course is required for a degree."

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Armour Institute of Technology, Chicago.
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Faithfully yours,

Sept. 18, 1900.

F. W. GUNSAULUS.

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