

# The Character Builder

DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

Vol. 21

October 24, 1908

No. 20

## THE REAL RICHES.

Every coin of earthly treasure  
We have lavished upon earth  
For our simple worldly pleasure  
May be reckoned something worth.  
For the spending was not losing,  
Tho the purchase were but small:  
It has perished with the using.  
We have had it,—that is all!

All the gold we leave behind us,  
When we turn to dust again,  
Tho our avarice may blind us,  
We have gathered quite in vain:  
Since we neither can direct it,  
By the winds of fortune tost,  
Nor in other worlds expect it:  
What we hoarded we have lost.

But each merciful oblation—  
Seed of pity wisely sown,  
What we gave in self-negation,  
We may safely call our own:  
For the treasure freely given  
Is the treasure that we hoard,  
Since the angels keep in heaven  
What is lent unto the Lord.

—John G. Saxe.



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# THE CHARACTER BUILDER

A Human Culture Journal for Everybody

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## FOOD

(By Geo. D. Kirby, Sugar City, Ida.)

The subject of "food" is rather a difficult one for a layman to discuss, but I shall endeavor to bring out the various points in a manner which may be understood by other laymen, and I trust will not receive too severe a criticism from the members of the medical profession to whose attention they may come.

The maxim of Socrates, "Know thyself," is sound advice. To know what is good for oneself and what is bad, and to cleave unto the good and avoid the bad, in the main is not difficult. The trouble is that we don't try it. We deliberately violate the laws of health and depend upon doctors to keep us well.

Some will say that if we have love in our hearts, thinking kindly of everybody, we will be well. The fact is that people who are poisoned with malnutrition cannot think well of themselves or anybody. The ability to love, as well as the ability to endure, depends upon the condition of the nerves, and the condition of the nerves depends upon the state of the digestion.

As a rule, no parent has any business with any but healthy children, for wholesome food in proper quantities never deranged a stomach. Teeth never decayed through grinding pure

and wholesome food, and no child, unless his appetite has been pampered, will ever crave that which it is necessary to withhold from him. The parents must refrain from indulging the child's appetite or take the consequence when that same appetite shall lay the child upon a sick bed, or bring him home reeling and staggering to their frantic arms.

The appetite is depraved by poisonous nostrums, cookies, candies, sweetmeats and the thousand products of human ingenuity which conspire to destroy that pure instinct which God designed as a perfect guide as regards the quantity and quality of our food. "To dust thou shalt return," after death, but the ill man becomes partially dust while he is alive. The salts in impure water, the ashes from undigested starch foods, clog the kidneys, irritate the nerves and stiffen the joints. Dr. Lahrman of Dresden says that all chronic diseases are from an impure or obstructed blood supply, originating in many cases from over-eating. That we do not need more blood, but better blood, and that if we avoid meats and starches and the acids from the same, that we will find that the blood will purify itself. The coffee, meat and pancake breakfast is a habit with most people. People who have heart-burn, bad breath, colds, throbbing at the stomach, pain in the side, headache, are almost all our

meat-breakfast friends—there are few exceptions. These pleasant (?) symptoms are the result of food poisoning. The person has deposited in his stomach such a fine assortment of indigestibles that nature pauses in perplexity. Fermentation follows and the individual becomes but an animated garbage can. The simple cereal and cream habit means increased length of days. An enlightened people who prize health should make it a rule to eat at least one meal a day without meat, and two would be better. Furthermore, it has been demonstrated that flesh-eating creates a thirst for alcoholic beverages and an appetite for tobacco. A good illustration of the value of cereals as food is shown in the fact that the Japanese on a rice diet and plenty of fresh air, defeated the Russians, who over-eat and take little exercise.

Most of our ills come from over-eating, and to over-eat is much more common than to over-drink. Diogenes, in his wanderings, once met a young man dressed up in gay attire. The philosopher asked him whither he was going, and the youth replied that he was going to a feast. Diogenes promptly took him home and ordered his parents to lock him up until his sanity returned. The philosopher may have been a trifle eccentric, but he knew that feasting spelled disease, disintegration and death. In a land like ours, where plenty waits upon the people and hunger sits afar off, it is not strange that there is a tendency to over-eating. While food is needed to build up every organ and keep the body in the best condition, the wise person will guard against the sin of gluttony, depraving the appetite, overloading the stomach and overworking

the delicate digestive organs, and laying the foundations of disease. Stimulants and condiments are resorted to when digestion has been enfeebled by rich food, tempting flavors, and irregular meals. These excite the appetite and the unwilling organs are burdened with unmanageable material. The stomach is overloaded and at last wears out, causing pain, discomfort and indigestion. The latter often results from the use of intoxicants; and so the victims of over-eating are found on all sides, suffering the penalties of violated laws.

Alcohol is perhaps more active than any other agent in producing human degeneracy, and is one of the most direct and potent causes of criminality and insanity. The children of drunkards are very liable to be epileptic and idiotic, as well as criminal. The children of alcohol drinking parents, when young, do not appear different from other children, but as they grow older their criminal instincts begin to manifest themselves. Careful investigations have shown that there is an intimate relation between diet and alcoholism; especially that tea, coffee and condiments lead to the use of alcohol. The drinking of beer does not give strength for work, but, on the other hand, tends to make people dull, heavy, stupid and unfit for hard manual or mental labor. The constant use of beer every day gives the system no real recuperation, but steadily lowers the vital forces. One of the worst features of the poisonous characteristics of alcohol is its power, even in small quantities, to create a craving for itself that becomes irresistible. Alcohol does not act as a food; it cuts short the life of rapidly growing cells, and is



not in the narrowest sense a food generating material.

The use of tobacco, either in smoking or chewing, causes the glands of the mouth to secrete an unnatural amount of saliva; this weakens the glands and causes dryness of the throat. One of the more common effects of absorption of tobacco is to impair the appetite and weaken digestion. Cigarettes are the worst possible form in which it can be used.

In the matter of exercise we are advised to breathe deeply in the open air with the mouth closed and to exercise at least an hour each day in the open air. Severe exercise is not good just after a full meal, for the reason that the blood which is needed to help the stomach is drawn to the organs undergoing the exercise.

It will be a wise plan for us to be guided by the Word of Wisdom in the matter of food and to make this decision: "I am a royal soul and my body is its garment. I refuse to wear a soiled or torn garment."

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## HUMAN BROTHERHOOD.

J. T. Sunderland, in Unity.

Human brotherhood is one of the very highest conceptions that ever came into man's mind. It is so high and so fine that we are not surprised that it is slow of realization.

The progress of the human race has been an ascent—a long, slow, toilsome, struggling, uneven ascent, with many standstills and some temporary retrogressions, but, on the whole, an ascent.

We cannot trace the race back to its beginnings; but the farther back we

go the cruder we find man's life to have been, the more signs appear of antagonism and conflict, and the less do we discover of brotherhood. Early man had to struggle constantly for an existence. The sexual instinct drew him to his mate. The parental instinct created the family. The necessity for self-preservation taught him to associate with his fellows, and to lend help to them and receive help from them in his and their conflicts with brute and with human foes. He was moving in the direction of human brotherhood, but had not yet reached it, more than in its most imperfect and rudimentary forms. For long ages we find such brotherhood as he knew anything about confined to his own immediate tribe, or race, or nation.

The earliest great civilization of the Mediterranean world was that of the world into two great divisions, Jews and Gentiles, between whom in their thot there was a great gulf fixt. In the same way, the Greeks and Romans held themselves aloof from the so-called "barbarian" nations.

True, to a few of the loftier and broader minds among the Greeks and the Romans there came the thot of one humanity and a human brotherhood as they did little better. They separated Egypt. But Egypt looked down with measureless pride and contempt upon the peoples around her. When the Jews came upon the scene in Palestine wide as humanity. 'In Palestine the same thot came to some of the loftier spirits—in the Old Testament days to a few of the greater prophets, and in New Testament times to Jesus and Paul. Still, even yet the world was not ready for the thot.. And altho the new Christianity adopted it in a way, as a part of the doctrine of its founder.

yet in a little while it had forgotten it and buried it out of sight under dogmas that contradicted it and made it of no effect.

Within the past century the great thot of the brotherhood, the universal brotherhood, of man, as associated indissolubly with and growing necessarily out of the conception of the universal Fatherhood of God, has come to the front in the thinking of the Christian world, and is declaring itself to be vital and central in the teaching of Jesus and in any religion that has a right to call itself by his name. May we not believe that at last the time is ripe for it?—that the mind of the age is ready to receive this great thot, as into soil that has been plowed and mellowed and prepared for it by all centuries past, and especially by the wonderful enlargement that has come to men's minds for modern knowledge?

Always the first condition of any feeling that is akin to brotherhood must be acquaintance. People who are strange to us, whose ways are different from our ways, naturally repel us. Charles Lamb in talking with a friend referred to a certain man as one whom he hated. "But why do you hate him?" said his friend: "do you know him?" "Oh, no," replied Lamb, "that is why I hate him. If I knew him I couldn't hate him." It is because races are usually so widely separated from one another, both in habitat and in race characteristics, as color, form, features, language, mode of dress and manner of living, and therefore strangers to each other, that there is so much race antagonism. But this antagonism need not be permanent. Knowledge is fast increasing. All parts of the world and all races of men

are being brought into closer touch with one another. There is no reason for the continuance of old ignorances, old prejudices, old feuds, old hatreds, old antagonisms. Intimate acquaintance with races shows that they all possess qualities which in their different ways are interesting and attractive, and which form a solid basis for mutual friendship, regard and fraternal relations.

Indeed, rightly looked at, difference itself has in it an element of value. How much more interesting is the physical world because there is on its surface a variety of trees, a variety of flowers, a variety of animal life, a variety of scenery! In the same way, how much more interesting is humanity, because there is a variety of races as well as of individuals! I think there is no greater mistake than that of deprecating differences in race, in language, in civilization, in the dress and habits and characteristics of peoples, and wanting to reduce all to uniformity. Uniformity means monotony and poverty. Variety means interest, charm, intellectual and moral wealth. Friendship need not be confined—should not be—to persons of our own class, our own station in life, our own vocation, or even our own race. Some of the warmest and truest friendships ever known have been between men of widely different races. Think of the friendships formed between Livingstone and the natives of Central Africa, among whom he lived and labored. Hundreds of those uncultured but simple minded and true hearted people he loved as his own children: and they on their part loved him as a father, and were eager to live and, if need were, to die for him. Any man greatly narrows and impoverishes his



life who does not have friends—dear and prized friends—far removed from his own class. We should learn to care for human beings as human beings, without reference to the accidents that differentiate them one from another or from us. Brotherhood should be as wide as humanity.

### “INSURANCE” AGAINST BRYAN

That English insurance concern known as Lloyds has been doing a big gambling business in this country since Bryan was nominated for the presidency. This business, while carried on under business terms, is really plain gambling and has little difference from the ordinary varieties of the vice. A man who wants to bet that Bryan will be elected goes to a Lloyds broker and says that if Bryan is elected, his business will be damaged to the amount of \$1,000. “Well,” says the broker, “I’ll just insure you for that amount against Bryan. Pay me a premium of 20 per cent, or \$200, and if the Nebraskan is elected, you will be paid \$1,000; if he is defeated, you forfeit your premium.” In other words, the broker says, “I’ll bet you 4 to 1 that Bryan will not be elected next November.”

For awhile Lloyds was taking bets at 10 per cent and several hundred thousand dollars was taken at that figure by Wall street brokers and financiers in order to guard themselves against loss from the slump in value that will follow if Bryan is elected. Lloyds had so many applications that it ran its rate up to 15 and then 20 per cent and then stopt writing any more policies for awhile.

George T. Angell, president of the Massachusetts Society for the Preven-

tion of Cruelty to Animals, says that it is cruel for a man of Taft’s avoirdupois to ride a horse; that he ought to ride an elephant. It is said that the G. O. P. pachyderm is doing its best to uphold the candidate’s 300 pounds. —Pathfinder.

A New Jersey woman has had her spleen cut out, and it is said that the Ancient and International Order of Henpecked Husbands, looking to a universal peace era, has passed resolutions favoring a general adoption of this operation.

A London nerve specialist says that the wearing of new and becoming clothes will cure nerve disorders of women. Let someone discover a cure for the nerves of the husbands of those wives who have to foot the bills for them to get relief in this way.

An English judge recently sent a man to prison for three months for stealing a chicken, while he only fined another man 60 cents for striking his wife in the face and knocking her senseless. Evidently there are some women’s wrongs to be righted in that country.

Fate seems particularly hard on E. W. Chafin, the Prohibition candidate for president. First he had a narrow escape from drowning, then he was hit on the head with a brick fired by a leading fellow citizen during the Springfield mob festivities. He must bear a charmed life.

Now it is La Follette who is going to start a newspaper. If all those

statesmen who would like to be president persist in setting up as editorial molders of public opinion there will soon be more papers than readers.

### CRUELTY TO CHILDREN.

When you go back to the early years of the nineteenth century and read the accounts of children's sufferings due to the cruelty of slave-drivers, your hearts are apt to cry out in anguish. Just think of today. Think of today in these great United States, children five and six years old, working from six in the morning until six in the evening, and at the hardest and most trying kind of labor. These children are being ruined by thousands by the manufacturers. It is killing the whole white race of the South. It may be surprising, but it is the absolute truth, that things just as bad are going on right here in New York City. Child slavery thrives here in greater proportion than in the South. There are parts of this city where little children are driven to work early in the morning for two hours and then sent to our American schools, and after school are forced into sweatshops, where they are obliged to work from three in the afternoon until eleven o'clock at night.—William H. Maxwell, Superintendent of Schools of New York City.

Thomas L. Hisgen, the Independence party's candidate for president, is a big axle grease manufacturer. His campaign ought to run very smoothly.

### WILL ADD A COURSE IN MINDCURE.

Beginning October 1, Tufts Medical School is to have a course in psy-

chotherapy, in charge of the eminent psychologist, Dr. Morton Prince, and Rev. Albert E. Shields. It would seem that the purpose is to follow somewhat in the lines of the Boston movement.

### FAVORS TEACHING SEX HYGIENE.

A county medical society in Indiana recently passed a resolution favoring the idea that it would be wise to teach the young the truth concerning reproduction and the evils of unchastity.

Blind girls make excellent telephone girls. By their highly developed sense of touch, they can make connections on the switchboard as rapidly and accurately as those who have perfect eyesight.

### LIKE THE WHALE.

"You cannot keep me down!" shouted the great orator at a political meeting: "tho I may be prest below the waves, I rise again—you will find that I come to the surface, gentlemen."

"Yes," said the old whaler in the audience, scornfully, "you come to the surface to blow."

"What is the universal desire?" asked a seeker after truth. "Something to worry about," answered a plain citizen, not without careful thought.—Pittsburg Post.

### PHRENOLOGY BOILED DOWN.

The brain and body are the tools of the brain.

The better the tools the better its work, and it can improve its tools.

No true phrenologist believes in Fatalism or Materialism, or pretends to read character by BUMPS on the head.



## The Character Builder

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DR. J. T. MILLER, - - - - - Editor

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## EDITORIAL.

### HEALTH CULTURE.

Sir Benj. Ward Richardson, the greatest sanitarian of his age, stated a few years ago at the Sanitary Institute that "Cleanliness covers the whole field of sanitary labors. It is the beginning and the end. Practiced in its entirety, it would banish all disease from the earth." The same eminent authority said: "If we consider the amount of ill temper, despondency, and general unhappiness which arises from want of proper digestion and assimilation of our food, it seems obviously well worth while to put forth every effort, and undergo any sacrifice for the purpose of avoiding indigestion, with its resulting bodily ills; and yet year after year, from the cradle to the grave, we go on violating the plainest and simplest laws of health at the temptation of cooks, caterers and confectioners, whose share

in shortening the average term in human life is probably nearly equal to that of the combined armies and navies of the world."

In speaking of the influence of food in health and disease, Sir Henry Thompson, the most eminent authority of the world on dietetics, said: "I have come to the conclusion that more than half the disease which embitters life is due to avoidable errors in diet, and that more mischief, in the form of actual disease, of impaired vigor, and of shortened life, accrues to civilized man from erroneous habits of eating than from the habitual use of alcoholic drink, considerable as I know that evil to be."

No one can successfully contradict the above statements, and yet how little is being done to educate the people in right habits of eating! If our health officers were as strenuous in their efforts to teach people right habits in eating as they are in their efforts to kill mosquitoes and flies, they would do the people a much greater service. A large per cent of the people do not understand proper food combinations to give the body nourishment and to get compatibles together at one meal. Such harmful substances as spices, pastry, sweets, pickles, soda biscuits, baking powder bread, tea, coffee and other stimulants, fried foods, excessive use of starches and fat bacon in summer, are disease producers. Thinking people are abandoning many of these harmful substances, but these wrong habits have come to us as an inheritance from our ancestors, and people must be convinced of their harmful effects before they will abandon them. If good, wholesome, palatable foods were supplied in abundance it would not work

a hardship on anybody to abstain from harmful substances.

If health officers were paid for keeping people well and training them in right habits of living instead of getting their remuneration for putting up flags and killing "germs," some progress might be made, but as long as the causes of disease are permitted to operate there will be much curative work. There is too strong a tendency to magnify the influence of germs in causing disease and to overlook the real causes. On this question Dr. Currie says:

"The baneful results of the germ theory of disease are many. It directs the attention of the public from the real cause to a supposed one—a mere hiding around here and there to escape bacilli when their minds should be directed to the living of such lives as God ordained they should live, thus maintaining a standard of vitality against which the onslaughts of bacilli are vain. This theory turns our physicians from health directors to vermin slayers. It turns them from physiology to toxicology. They cease instructions for rearing healthy children and excite the innocent public with vain imaginings concerning the "invisible bacilli." To germ theorists is due the charge of 'going off after strange gods.' They influence the minds of the innocent public with the invisible—the imaginary, when the great need is a knowledge of tangible realities."

This physician has diagnosed correctly the disease that is almost universal at present. No intelligent person denies the existence of the billions of germs in the human body and in our surroundings, but they are scavengers changing waste matter to the in-

organic state; if the body and the environments are kept clean and the vitality is built to a high standard of health, germs have no power to produce disease.

There are fads and fancies in medicine and so-called science, as there are in millinery and dress. In the *Journal of the American Medical Association*, Dr. Charles H. Shephard of New York says: "Success in finding a panacea is as far off today as it was a hundred years ago. The mere list of fads that have had their day in the medical profession, to be laid aside for new ones, would fill volumes."

Dr. Gould, editor of *American Medicine*, and one of the leaders among American physicians, says: "How difficult it is to get either the profession or the public to take any interest in prevention! Rather than stop the causes once for all, all prefer to peck away at the ever-recurrent effects. Cure must more and more yield to prevention. The function of the therapist (doctor) as such must be one of progressively lessening influence, whilst that of the preventer must be one of continuously enlarging influence."

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### THE LOAFING HABIT.

The worst spendthrift is the man who wastes his time, because it is the most valuable possession when used wisely.

In most of the towns of the intermountain west there are men and boys who may be seen loafing on the store steps, or some other centrally located place, during the busiest days of the summer. On rainy days the crowd increases in size and during the



winter months the loafers may often be counted by the dozen or in some cases by the score. The conversations indulged in by these gentlemen of leisure there is seldom anything of an educational nature, but often that which is most degrading to those who hear it. When the loafing disease becomes chronic it is very difficult to overcome. Those who indulge in this habit are seldom readers of good books; some of them read nothing from one year to another. In age they range from 14 to 80 years. The habit has been a custom in many towns from their beginning. It is to be hoped that the boys who have the advantages of a public school education will rise above this extravagant and destructive habit, but if those who have already formed the loafing habit cannot be persuaded to abandon it, their bad example may be too strong for the younger generation to resist.

If the influential members of every town and village will formulate a workable plan to abolish the practice of loafing they will be real public benefactors.

The incentives of modern competitive life do not seem to be strong enough to appeal to loafers, altho they are often in need of money to purchase food, clothing and shelter. It is almost as great a problem how to make useful citizens out of loafers as it is to civilize the tramp population, or to get the idle rich to work for the necessities of life. The Bible says: "The idler shall not eat the bread of the laborer," and if everyone who has formed the loafing habit would devote enough of his time to useful labor to earn life's necessities, the balance could be devoted to suitable recreation and to developing the mental powers.

The highest object of life is not merely to make a living or to kill time day after day, but it is to develop the eternal soul that dwells within the body. Let everybody work mentally and physically.

#### STEREOPTICON LECTURE.

The editor of the Character Builder has an entertaining and instructive lecture illustrated by a choice list of magic lantern slides. The lecture is of interest to young and old; it explains some of the most important principles related to the training of mind and body. Schools, mutuels, parents' classes can secure the lecture on reasonable terms. Now is the time to arrange for it. Address Human Culture Co., 34 South Main Street, Salt Lake City.

#### UTAH STATE FAIR.

The exhibits of this year were excellent and have probably never been surpassed in the state. The stereopticon entertainment given by the University of Utah was a unique method of advertising the various departments of the institution. The display in mechanic arts from the Agricultural College was very creditable. The blindfolded students from the Utah Business College demonstrated the merits of the touch system in typewriting in a very interesting manner. The "grafters" with their nickel and dime shows were a disgrace to the state. If the committee cannot make the fair self-supporting without going in partnership with such fakirs in holding up the people, it would be economy for the state to make an appropriation. Judging from the candy display and stands on the grounds, the president of the Fair Association is the only manufacturer of candy in Utah. If all the other products in Utah were given space in proportion to that candy display, the fair grounds would cover all of Salt Lake county. Each year the State fair shows more of the features of a European market place, but it is an educator.

# YOUTHS DEPARTMENT

## RECIPE FOR MODERN NOVEL.

Stir in a fool to make us laugh;  
Two heavy villains and a half;  
A heroine with shiny hair,  
And half a dozen beaux to spare;  
A mystery upon the shore,  
Some bloody footprints on a floor;  
A shrewd detective chap, who mates  
Those footprints with the hero's  
          eights,  
And makes it squally for that gent  
Till he is proven innocent.  
A brown stone front, a dingle dell,  
Spice it with scandal, stir it well;  
Serve it up hot—and the book will  
sell.

## WHERE MANY FAIL.

"I guess it is near enough to being level," said a young man who was laying one of the sills for a camp which he was building. "It's so near that nobody will ever know the difference."

Yes, the sill was nearly level, so nearly true that it would have taken a most critical eye to detect anything wrong. Unfortunately, however, the matter did not rest there. There were other timbers to be placed in position, and they had to match the sill that was not exactly right. Each accentuated the first inaccuracy, and when the building was completed, there was a decided twist in it, which no painstaking carpenter would have countenanced.

Many young men and young women start out in life to rear a structure which is to stand all thru eternity,

building upon that which is not perfectly true, and the inevitable result is a warpt life. It is the laying of the foundation-stones and the first timbers that makes the building true. It is a right principle, at the start, and a strict adherence to that principle that produces upright men and women.

Near enough at the bottom is far away at the top.—F. E. Burnham, in the Wellspring.

## A CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet cannot express, and its cheery smile sends the blood dancing thru the veins for very joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth. It may be a very little face, but somehow this cheery face ever shines, and the shining is so bright that the shadows cannot remain, and silently they creep away into the dark corners. It may be a wrinkled face, but all the dearer for that, and none the less cheerful. We linger near it and gaze



tenderly upon it, and say, "God bless this dear, happy face! We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone." And ever after it is gone, how the remembrance of a cheerful face softens our way!—Selected.

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### TOO BEAUTIFUL TO KILL.

In the Pittsburg Post is this story of Fergus, a Scotch lad fourteen years old. His father had given him a new rifle and a new canoe, and now in the Adirondacks, near Upper St. Regis Lake, he was expecting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake.

It was so lovely that Fergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face and he knew that something was happening. At first Fergus heard nothing but his

When the grown folks read?  
own heart beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there.

Suddenly the bushes parted and a head looked thru. It was the head of which Fergus had lovingly and longingly dreamed, a beautiful antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover his mouth was open, he was hot and thirsty and eager to get at the water.

"Does he see us?" whispered Calvin.

Fergus shook his head.

"Let him get well out of the

bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already lifted his rifle and was now looking along it when the deer advanced, coming twenty feet nearer. Then assuring himself that all was safe, he stood, his ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful, scared eyes of the deer.

"Fire!" said Calvin.

But instead, Fergus dropt his rifle to his side. There was a sudden movement, a crashing of boughs, and the place was empty.

"Why, Fergus!" cried Calvin, disappointed and amazed. "Why, Fergus!"

He lookt curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering.

"Oh, Calvin!" cried Fergus. "I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful."

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According to the Darwinian theory it takes several million years for a monkey to make a man of himself, but a man can make a monkey of himself in a minute.

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Cannibal—Have you anything to say before being dished up?

Missionary—Yes. I would like to testify to the advantages of a vegetarian diet.

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Plan wisely and word hard, expecting nothing from luck, and all the merry villagers will say: "Oh, he is a lucky do."

# OUR BOYS AND GIRLS

## THAT LITTLE BIRD.

(By Edith Palmer Putnam.)

No matter what I do,  
My Mamma always knows!  
No matter where I go,  
She hears it pretty close;  
No matter how I try,  
And think I've hid it well,  
There is a little bird  
That's always sure to tell.  
I wish I knew that bird  
That does the mean old trick;  
That follows me around,  
And tells on me so quick;  
There's not a bit of fun  
No matter where I dwell  
Because that little bird  
Is always sure to tell.  
There's just one way to do,  
And that is simply this,—  
To always do what's right,  
No matter what it is!  
Then whistle as you go,  
So sure that all is well,  
And say, "Now, little bird,  
I don't care what you tell!"

## A SUGGESTION TO BOYS.

Horace Mann, the much beloved early American educator, once used these words in addressing a school of boys: "You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a

hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him."

## A LITTLE BOY.

What's a little boy to do,  
When baby is asleep,  
And the house is very still?  
Softly he must creep,  
Must not whistle, sing or play,  
Even on a Saturday.  
What's a boy to do, I say,  
When baby is asleep?

What's a little boy to do,  
Drawing pictures on the slate  
Is dull fun indeed.  
I must not run about, you know,  
But sit down on a foot-stool low,  
Planning how I'll learn to grow,  
When the grown folks read!

## A NEW BABY.

A baby came to our house  
Not very long ago,  
And Father says we'll keep it here  
'Cause Mother loves it so.  
I didn't understand at first,  
My heart felt very sore.  
It seemed to me that Mother  
Wouldn't love me any more.

But Mother took me in her arms,  
Just as she used to do,  
And told me that a Mother's heart  
Was big enough for two,  
And that she loved me just the same.  
Because of this, you see,  
The place I have in Mother's heart  
Is always kept for me.

—St. Nicholas.



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