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— THE — Character Builder

Devoted to Personal and Social Betterment

DR. JOHN T. MILLER, Editor

1627 Georgia St.

Los Angeles, Cal.

Character Analysis

and applied psychology are an essential equipment in vocational guidance and in adjusting the misfits. Efficient work in vocational education depends upon starting persons in the vocations for which they are best fitted mentally and physically.

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The Character Builder Leag

1627 Georgia Street

Los Angeles, California

VOL. 31

No. 4

All Differ in Character



Heads and Faces Tell the Story

Men and women differ in character as they do in looks and temperament.

THE HEAD, THE FACE and THE BODY indicate the mental and moral as well as the physical characteristics. You can learn to read men as an open book but to do this you must know what the "SIGNS OF CHARACTER" mean.

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How to detect the difference between those who would be loyal in their domestic relations and those who would be fickle and need watching?

How to know if a woman would love her children and make a good mother?

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Who would be well mated in marriage? Who would not and why not?

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Los Angeles, California

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DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

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NUMBER 4

Vim and Vitality

By the Editor of The Character Builder



MARY ADELINE SUMMERS.

Mary Adeline Summers is the name of the little girl whose picture accom-

panies this sketch. Mr. and Mrs. C. E. Summers of Boise, Idaho, are her parents. The expression of the face shows vivacity, life, energy, pep, ginger and a desire for a ten acre field in which to run about in order to get rid of her excessive energy. She does not have any idle moments and her environments should be so arranged that she can express herself physically without constantly being don'ted. Mothers of such children in many instances use the word don't too often and fail to furnish conditions that enable children to express themselves as nature demands. Lambs, colts and other young animals that are in good health and are given freedom gambol about, and it is just as natural for healthy, active children to express themselves in a physical way that is harmless. Such children should have in winter time a room where they can be active without worrying mother or having things that should not be touched by little children.

The head is broad above the ears and shows unusual energy. This energy should not be permitted to explode in anger. Mary A. must not be teased and her parents must not let anything happen that will arouse those energy centers and cause anger. She has strong impulses that give her a forceful character, but she must be protected from anything that will arouse the impulses in an abnormal way. The high crown shows that Mary possesses a positive character and when it is necessary to change her mind it should be done thru attracting her attention and later on thru reason,

THE CHARACTER BUILDER

The writer was once in a home where a boy with the characteristics of Mary was jamming the baby carriage against the door; the mother tried to stop him, but the more she tried to stop the harder he jammed it. In order to get his mind off the object of greatest interest to him at that time the writer took him upon his lap; took hold of his little hand and repeated the following jingle while pointing the index finger, to the palm of the little hand and then taking hold of each of the fingers of the child's hand with the thumb and index finger: "Whorl a whorl a whit in the middle was a pit, up jump a rabbit; this little dog smelt it; this little dog saw it; this little dog ran after it; this little dog caught it; and this little dog ate it all up, up." The child then held out the other hand and said: "Do it to this hand." After doing it with that hand, the child repeated the request. In a very short time his mind was so thoroly fastened on this jingle that he forgot all about the baby carriage and the trouble was over. The lines quoted above have no sense to them and will not give high ideals to the child but they help to dispose of a perplexing problem. The writer of that jingle was paid \$5 for it by a magazine; it may give many a mother a suggestion that will help her solve difficult problems.

Mary's prominent brow and receding forehead show strong perceptive powers and she appears to be a keen looker. She is a bundle of possibilities. To govern her it is necessary to be firm but kind. She is endowed mentally and physically with powers that will lead her to an efficient, happy, forceful, successful life if they are directed right. If the appeal is made to such children thru directing the attention and appealing to reason the time will never come when it will be necessary to change methods, but when children are bribed thru appetite or by money; forced or frightened into doing things the time will come when those methods will not work. It is difficult to lodge a suggestion when the child is angry or stubborn, but when the child comes

to the parent and shows a desire to please then the parent can say to the child: "You make me happy in every thing except one thing, your stubborn disposition is spoiling your character and makes life very unpleasant for us don't you think you can control that better than you have." The child will try and if it fails the first time keep on helping it until the mental adjustment is made and the new brain paths are developed.

The system of character analysis used in every issue of the Character Builder is the most practical applied psychology that parents and teachers can study. It is not necessary to have a high school or college education to understand this system of child study.

Such strong impulses as are shown in Mary Adeline are necessary to the development of a forceful character and the only problem is to keep the vitality at as high a standard as it now is and direct every power of mind in a normal way. Every power is good when properly directed and all evil comes from the misuse of good powers.

WHEN I GROW OLD.

By Ethel R. Poyser.

When I grow old, God grant that every
child,
Will feel the youthful texture of my
soul
And will not turn away from me
As from a shade or shrunk vine.
When I grow old.

When I grow old, God grant that I
may have some task
Which must be done or someone fare
the worse—
That in some corner of the earth
Someone will need my hand,
When I grow old.

—Courtesy Harper's Magazine.

Why is whispering in company like
a forged bank note? Because it is
uttered but not allowed.

HOME AND FAMILY

By J. H. Greer, M. D.

RESPIRATION.

"And He breathed into his nostrils the breath of life; and man became a living soul."

Breath is life. To breathe is to live, and all things that live, breathe inwardly the great living forces of the universe, and outwardly the matter that has done its work and is sent back into the great reservoir of life to be renewed. The trees and plants take in the gracious air, the very earth breathes, and the ocean swells and subsides in rhythmic movements. To know how to breathe in the fullest sense, is to be well and happy and strong.

People who live close to Nature, breathe more correctly and are less liable to disease than the civilized who have not learned that true enlightenment takes us back again to Nature's methods. The North American Indians, habitually "keep their mouths shut," and are therefore among the hardiest races in the world. They breathe deeply and fill their lungs with every breath; and health and strength flows in with the pure air they absorb.

We possess a proper organ for breathing, and it should be used. The mouth was never intended for that purpose, and incalculable evils result from this misuse of it. It has been found that Nature provides an arrangement of fibres for straining the air before it is permitted to touch the sensitive linings of the head passages, throat and lungs. These fibres grow inward toward one another and prevent the entrance of the minute, invisible enemies to health which seek to find lodgment in our bodies. The natural warmth of the nose moderates the temperature of the air in cold weather, and is in every way finely constructed for its

purpose, that in its proper use, health and a long life may be secured with little aid from drugs or other outside props and supports.

The people of the East believe they can solve the secrets of life and learn to control all matter, by learning to breathe right. The Yogi breathing is a part of a course of discipline by which the "adepts" attain their mastery over natural forces. Their peculiar breathing exercises are practiced daily; they can send the breath to any part of the body, and bring about such effects as they will. They believe that there is more in common air than a mere combination of oxygen, hydrogen and nitrogen; that by rhythmical breathing one brings himself into harmonious vibrations with the higher powers, and the essence of life itself can be grasped. They can, by a long course of breathing exercises, banish sickness, sorrow, evil and despondency, and can control in time, not only themselves but matter and the forces by which matter is moved. A number of people in this country have taken up the study and practice of Yogi breathing, with, they claim, remarkable results.

A prominent physician has written a large book on correct breathing. He claims that on the manner of breathing, depends not only our health, strength and happiness, but our morals, our spiritual growth, our powers of self control, even the duration of life as far as we will to live. All the universe vibrates, and if we would be attuned to its higher forces, we must learn to vibrate, thru breathing, harmoniously with their vibrations.

Whether true or not, that all may be gained which the occults claim, it can be demonstrated that correct breathing is the basis of healthy living. George Catlin, who spent thirty years among the North American Indians and knows probably more about the habits

and customs of aboriginal tribes, than any other man living, says that civilized man owes to his unnatural modes of breathing, the readiness with which he contracts all kinds of contagious diseases. He has written a work entitled, "Shut Your Mouth and Save Your Life." He says in this book that ignorant as the squaw mother is of what constitutes the knowledge pertaining to civilization, she seems to know intuitively that the nose is a protection to the delicate inner passages, and should be used to breathe thru. The first discipline of the little pappoose, is to prevent the lazy drooping of the lips, and to compel it to breathe thru the nostrils. She tips the head forward and covers the mouth when the child is asleep, and gives him instructions as soon as he is old enuf to understand.

The majority of contagious diseases, as well as colds, catarrh and malarial affections, may be avoided to a great extent, by keeping the mouth closed whenever it is necessary to inhale impure air. People should not talk in an atmosphere freighted with impurities, or when its temperature is very low. They should not only breathe thru the nostrils, but should overcome any habit of allowing the lips to drop apart, for it allows a ready ingress for poisonous or foreign atoms which may be floating in the air, especially where dust is flying about. It effects the expression of the face unpleasantly, suggesting ill breeding or an intellectual lack of some kind.

Breathing thru the mouth is most dangerous at night, when noxious gases most abound, and there is no sun light to dispel them; cold is felt more keenly at that time and the dampness is more irritating. If the dermied will is not sufficient to insure correct breathing thru the hours of sleep, a pillow should be arranged so as to tip the head forward, or a bandage placed over the mouth. A thoro course of self-discipline may be necessary to fix the habit of correct breathing, especially if there is an inherited tendency strengthened by custom, to breathe carelessly with the mouth open. But the effort will

be well worth while for the added health, beauty and vitality acquired. It has been ascertained by the observation and experience of army and navy officers that men who habitually sleep with the mouth open, are much more subject to contagious diseases than those who do not. Indeed, in one instance, where a man-of-war was stationed near a far-away coast, and the smallpox became epidemic, only the sailors who had never been trained to shut the lips in breathing, succumbed to the disease.

Deep and regular breathing promotes good health, and is a strengthener for the weak. It expands the lungs and fills out the chest, while more oxygen and ozone are carried into the body. Short, gasping, uneven breaths, are hurtful; they keep the nerves in a tumult, and keep up a discord in the system. The organism cannot adjust itself to spasmodic breathing, and the calm, confident poise so necessary to good health and happiness cannot be attained. Adepts in breathing attach great importance to regular respiration.

By breathing slowly, evenly and deeply for twenty minutes or half an hour, when one feels the symptoms of a severe cold coming on, an attack of pleurisy, congestion of the lungs, or even pneumonia, may be entirely thrown off. One should sit comfortably in a reclining chair, the shoulders well back, the hands folded in the lap, the muscles of the limbs wholly relaxed. He should then inhale deeply, slowly, thru the nose, and exhale in the same manner, at regular intervals. The air should be as pure and fresh as it is possible to obtain, and not warmer or much colder than 68 degrees. The lungs will by this exercise, be able to clear themselves of foreign matter, and the muscles of the chest regain their flexibility. This is one of Nature's remedies, and when her laws have not been too violently entrenched upon, is the best of cures.

A fine exercise for the preservation of health and the gaining of additional vigor, is to fill the lungs with fresh air

Every morning and evening in this manner: Stand erect, with the heels together and the toes pointing outward, the knees stiff and the arms hanging with inclosed hands to the sides. The shoulders should be thrown back as far as possible, the chin held out to stretch the neck, and the lips should be firmly closed. In this position, raise the body slowly upon the toes, inhaling deliberately; maintain the attitude as long as it is not uncomfortable, then slowly sink and exhale the breath. Do this once more by standing on the right foot alone, then on the left. This exercise includes but a few long breaths, which are perhaps sufficient for beginners; as one grows more accustomed to it, it may be repeated three or four times. An Indian might run a mile, or a denizen of the forest chop down a tree before breakfast, to obtain the same results, but a town and city resident, accustomed to sedentary pursuits, will find this sufficiently difficult at first.

Many afflictions, not generally supposed to be connected with the manner of breathing, may be traced to bad habits in taking one's necessary oxygen, such as the bad formation and arrangement of teeth, their decay, facial neuralgia, etc. The gums, teeth and tongue become too dry during the hours of sleep if the mouth is kept open, and various diseases of those organs are brot on.

Let us strive to secure pure, fresh, deep, regular breaths of air for each moment as it passes, then may we pray with a clear conscience for our "daily bread." For next in importance to breathing, is the nourishment that sustains our bodies in the activities of daily life. Pure air and pure food and our manner of taking them, are wonderfully significant in preserving health and vitality.

About Eating

Some eminent physicians have declared that the quality of food does not matter so much as the quantity and the manner of eating. One has said, "Even the wisest selection of food is unoperative as a remedy for our bodily

ills, without due care and deliberation in mastication, and also a proper mental mood for eating." Many people have become convinced in recent years that in general we eat too much. In this one particular we cannot take the natural man, the savage or the Indian, as a model; for the more civilized and enlightened a man is in its true sense, the less is he likely to gormandize.

The refined and cultured eat simply and sparingly, never of heavy, rich foods, tho a class of fashionable, self-indulgent people may still consider it luxurious and proper to dine on elaborate, highly seasoned dishes to the point of gluttony. They have but gone back to the habits of primeval man who gorged when he might, until he could no longer move, and required his women to feed him. But this creature could fast for days if it was necessary and suffer no inconvenience. Natural man would have acquired more rational methods of eating, had the supplies of food been constant and regular. But in the days when their fortunes in the chase, or on fishing expeditions must determine their supply of provisions, their systems were compelled to adapt themselves to the conditions; they learned to eat enormously when they had food, and to fast patiently when it could not be secured.

Men of the middle ages, when the militant spirit was most dominant were little better. In the long, terrible wars, when food was often a matter of chance, or depended upon the success or failure of armies, men ate when the opportunity presented itself, as long as anything remained. The literature of less than two hundred years ago gives us pictures of gigantic feasts where whole oxen, sheep, pigs, roasted to a turn and flankt by flagons of strong ale, adorned the table; and tells us how men ate and drank until they fell to the floor to sleep away the effects of their gluttony. Indeed but one or two generations ago, the virtue of hospitality was to tempt the guest to eat to his fullest capacity, and the test of manliness was to be able to

swallow anything and everything set before one. Only within the last half century has moderation and method in eating been seriously taken up in a scientific manner. The tendency has been in the past, when disgust has sprung up from over eating, to go to the other extreme and eat coarse and unpalatable foods in most abstemious quantities. But this is as bad as too much indulgence. There is consistency in all things, and there must be a rational, logical theory of nourishment which could be reduced to a practical system.

We might depend upon our normal appetites, only that the mixture of races, the complicated foods, the bad habits of an over-heated civilization, have deprived us of normal appetites. We can only judge by experience and observation after long years, what kinds of food are best calculated to promote vigor and the normal action of all the organs. Even when we discover what is in general best adapted to human requirements, we do not know what varieties suit different individuals, and this must be discovered by himself. Experiments should be made rationally, however, with the aid of such knowledge as has been gained by others, in regard to effects of various foods, and the peculiar elements needed by one's system. Age, occupation, inherited tendencies, temperament should be taken into account, or one's experiments may result in discomfort, shattered health and loss of vitality.

Aside from the kinds of food to be eaten, there are three rules that can be safely adhered to by every one. One is, not to eat too much—to cease eating before the feeling of being filled to repletion is reached. Another is, to eat slowly in a calm state of mind, and masticate every mouthful thoroly. The third is never to eat and drink at the same time. Animals do not drink when they eat, and our reason should guide us, if instinct does not. The desire to drink while eating comes from a hurried, nervous gulping of food. If one had all his life eaten de-

liberately, chewing so slowly that the natural flow of saliva sufficient moistens the tongue and throat and the food, he would probably never feel a thirst for drink while eating; but generations of perverted habits have changed the natural appetite and cannot now be depended on to always direct aright.

Even as it is, it is safer to trust to a child's appetite than to an unscientific mother's arbitrary decisions.

Many housewives consider discipline or the carrying out of their own theories in regard to nourishment, more important than their children's tastes. They provide what is most convenient to themselves or what they believe is best for their children and tho their palates may rebel, they are compelled to eat it. To force a child to eat food it does not want is cruel at the time and often results in irremediable consequences later on. It is wise to withhold certain things known to be injurious, for the child can have no definite craving for something it has never tasted—only a general curiosity to experiment on whatever it sees. But it should never be forced to eat what is distasteful to it. Many children die young solely from the conscientious but unwise course of mothers; others go thru life with impaired constitutions, debared forever from the enjoyments of good health.

We have grown to be a complex people. We are the descendents of many different nationalities, each possessing different tastes according to the climate, products and necessities of their country. Our own climate is variable, our products infinite in kinds and quantities; we have developed capricious, discriminating tastes, and we do not thrive on any one diet, as do the eastern people who can subsist on rice day in and day out all their lives. They wonder at us that we pander to our comprehensive tastes, and cite their own simple living and natural lives, as examples of wisdom. But they forget that while in their country, custom, climate and caste have fixed the taste in food for centuries, we are a

ture of nearly all the nations of earth, inheriting their natural and varied tastes, while our commercial men have brot the foods stuffs of world to our own doors and bade choose among them. We would not thrive on one or two articles of food and the experience and reason of that many wise people teach that variety in food enhances our welfare. And it is possible to modify and simplify our diet, if it has been too rich, too complex or too heavy. Culinary art heretofore run too much to decoration, and to toothsome delicacies related to tempt satiated appetites. There are visible signs that in the near future, cooking will be studied as a science, and more regard will be paid to simplicity, proper chemical changes, wholesomeness, than to richness, elaboration and the exciting of abnormal appetites. We will eat more simply at that time comes, but our tables will look more beautiful. For what is more artistic than the commingling of food in a natural state, nuts, crisp, or vegetables, and light grain cakes baked from scientifically prepared ingredients, whatever changes we make must be made gradually and carefully. Sudden alterations may cause disturbance, the system difficult to overcome. The body after having adapted itself to a certain diet, does not readily adapt its functions to an entirely new one. But each one must be guided by his own judgment and knowledge of his body's needs, not by what fashion magazines dictate. Corn meal is liked easily assimilated by some, while for others it is heating and indigestible. Never urge the appetite; follow its leadings, as it is unperturbed. Take "appetizers," and do not crowd the stomach. It is best, as a usual thing, to eat sparingly of sugar and candy. A small amount of the starch contained in food, sedentary people should eat of it. We should not chill our stomachs with iced drinks or flush them with hot washes. And while we adhere to the custom of putting ourselves the conglomeration of

foods we do, above all, let us masticate them well. We should not eat when excited, tired, nervous or angry. Wait until calm, even if we miss a meal or two, and good health and youthful vigor far into old age will be our reward.

"Nature's sweet restorer, balmy sleep!" To its peace-giving and restful influences, do we owe our strength, our vigor, the freshness that comes each day to revivify our lagging powers. While sleep visits us, healthfully and regularly, we have little to fear. Our vital forces are recuperated as fast as we waste them, and if ailing, Nature does her work far better for the rest sleep affords.

WHAT DID YOU DO?

Did you give him a lift? He's a brother of man,

And bearing about all of the burden he can.

Did you give him a smile? He was downcast and blue,

And the smile would have helpt him to battle it thru.

Did you give him your hand? He was slipping down hill,

And the world, so he fancied, was using him ill.

Did you give him a word? Did you show him the road,

Or did you just let him go on with his load?

Do you know what it means to be losing the fight,

When a lift just in time might set everything right?

Do you know what it means—just the clasp of a hand,

When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?

Why the half suppress'd sob, and the scalding tears drip?

Were you brother of his when the time came of need?

Did you offer to help him or didn't you heed?

Education for the Millions

Editorial Note.—The letters to the Joneses were written by Timothy Titcomb and published by Scribner. The eighth edition was issued in 1863. The most vital principles of education presented in a most interesting way. The editor of the Character Builder has made slight revisions in the letters and seventeen of them will be published for the benefit of our readers. They are addressed to the Joneses but are full of good suggestions for all humanity.

LETTERS TO THE JONESES.

By Timothy Titcomb.

To Deacon Solomon Jones, Concerning His System of Family Government.

You are now an old man, and I do not expect that anything I shall write to you will do you good. I only seek thru what I say to you, to convey useful hints and lessons to others. It is not a pleasure to me to wound your self-love, or to disturb the complacency which you entertain amid the wreck of your family hopes. It is not delightful to assure you that your life has been a mistake from the beginning, and that your children owe the miscarriage of their lives to the training which you still seem to regard as alike the offspring and parent of Christian wisdom. If there were not others in the world who are making the same mistake that you have made, and moving forward to the same sad family disaster, you should hear from me no word that you could shape into a reproach. But you will soon pass away, with the comforting assurance that your motives, at least, were good; and to these, your only comforts, I commend you.

You were once the great man of Jonesville. You then deemed it necessary to maintain a dignified deportment, to take the lead in all matters of public moment, to manage the Jonesville church and the Jonesville minister, and to exercise a general supervision of the village. There was not a man, woman, or child in the village who did not feel your presence as that of an independent, arbitrary power, that permitted no liberty of will around it. You had your notions of politics, religion, municipal affairs, education,

social life; and to these you tried to bend every mind that came into contact with you. You undertook to do for your neighbors, and to impose on them your own law in all things. If one independent man spoke out thoughts, and refused to be bound to your will, you persecuted him. You put him behind and before, by petty annoyances. You took away his business. You sneered at him in public and in private. In this way, you banished from Jonesville many men who would have been an honor to it, and finally alienated from yourself the hearts of your own kindred. You drove a whole village into opposition to yourself. You fastened on them to a self-assertion that manifested itself in a multitude of imprudent and offensive ways. If you opposed a harmless dance at a neighbor's house, the villagers revenged themselves by holding a ball at the tavern. It was only a few years of your peculiar management to fill Jonesville with idlers, geerics and loafers, and to prove to you that your village management had been a sorry failure.

You seem to have conducted life on the assumption that all the men in the world, with the single exception of Deacon Solomon Jones, are incapable of self-government. It never has occurred to you, in any dispute with a neighbor, or in any difficulty which arrayed the public against you, that you could possibly be in the wrong, and it always has offended you to think that any other Jones, or any other man, should dare to controvert your opinions, or question your decisions. If you were so stupid that, when all your neighbors—after much long-suffering and patient waiting upon your whims—rebelled against you, and went to extremes to show their independence

d contempt for you, you attributed the work of your own hands to the devil.

Deacon Jones, the Lord gave you brains, and Yankee enterprise got you money? Had there been proper management on your part, Jonesville would be in your hands today; but you are aware that by far the larger proportion of your fellow citizens either do not love you, or positively hate you. How is this state of things been arrived at? Do you flatter yourself that you have been as wise as a serpent and as harmless as a dove? Do you honestly believe that the loss of your influence is attributed rather to the popular than to your own personal perverseness? I do not expect to make you see it, but you really did your best to make slaves of your fellows, and your fellows, recognizing you as a tyrant, kicked over your throne, and tumbled you into your chimney corner, where alone you had the power to put your peculiar theories into practice.

A man does not usually have one set of notions concerning neighborhood government and another concerning family government. You managed your own family very much as you undertook to manage your village. I can, indeed, bear witness that you gave your family line upon line and precept upon precept, but I am not so ready to concede that you trained them up in the right way. Your family was an orderly one, I admit, but I have seen jails and houses of correction that were more orderly still. An orderly house is quite as liable to be governed too much, as a disorderly house is to be governed too little.

I always noticed this fact, with relation to your mode of family training. You enforced a blind obedience to your commands, and never deemed it necessary or desirable to give a reason for them. Nay, you told your children, distinctly, that it was enuf for them that you commanded a thing to be done. You refused to give them a reason beyond your own wish and will. You placed yourself between them and their own consciences; you placed yourself

between them and their own sense of that which is just and proper and good; nay, you placed yourself between them and God, and demanded that they should obey you because you willed it—because you demanded them to obey you.

It is comparatively an easy thing to get up an orderly family, on such a plan of operations as this. A man needs only to have a strong arm, and a broad palm, and a heart that never opens to parental tenderness, to secure the most orderly family in the world. It is not a hard thing for a man who weighs two hundred pounds, more or less, to make a boy who weighs only fifty pounds, so much afraid of him as to obey his minutest commands. Indeed, it is not a hard thing to breakdown his will entirely, and make a craven of him. I declare to you, Deacon Jones, that the most orderly families I have ever known were the worst governed; and one of these families was your own. You are not the first man who has brot up "an orderly family," and fitted them for the devil's hand by his system of government.

Now will you just think for a moment what you did for your children? I know their history, and in many respects it has been a bad one and a sad one. You governed them. You laid your law upon them. You forced upon them your will as their supreme rule of action. They did not fear God half as much as they did you, tho, if I remember correctly, you represented Him to be a sort of infinite Deacon Solomon Jones. They did not fear to lie half as much as they feared to be flogged. They became hypocrites thru their fear of you, and they learned to hate you because you persisted in treating them as servile dependents. You put yourself before them and thrust yourself into their life in the place of God. You bent them to your will with those strong hands of yours, and you had "an orderly family."

My friend, when I think of the families that have been trained and ruined in this way, I shudder. Your children were never permitted to have any will,

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and when they went forth from your threshold, they went forth emancipated slaves, and untried, children in the use of liberty. When they found the hand of parental restraint removed, there was no restraint upon them. They had never been taught that most essential of all government, self-government; and a man who has not been taught to govern himself is as helpless in the world as a child. A family may be orderly to a degree of nicety that is really admirable, and still be as incapable of self-government as a family of idiots. Families that might be reckoned by thousands have left orderly homes, all prepared for the destruction to whom they rushed.

The military commander knows very well that he says very little as to the moral character of his soldiers when he says that they are under excellent discipline. The drill of the camp may make the camp the most orderly of places, but this drill does not go beyond the camp, or deeper than the surface of the character. Take of military control, and you will have—as ordinary armies go—a mass of swearing, gaming, drinking rowdies, ready to rush into any excess. The state prison is the most orderly place in the world. The drill is faultless. I know of no place where, among an equal number of men gathered from the lower walks of society, there are so few breaches of decorum; yet, when the inmates reappear in society, they are not improved. You undertook to introduce a military drill, or prison drill, or both, into family; and you failed, precisely as generals and wardens fail. You never recognized the fact that the essential part of a child's education is that of teaching him the use of his liberty, under the control of his sense of that which is right and proper and laudable in human conduct. You did not undertake to develop and lighten that sense at all. You managed your children instead of teaching them how to manage themselves. You never appealed to their sense of honor, or to their sense of right or propriety, as the motive to any desirable course of con-

duct; and when you placed your command upon one of them, and he came to ask you after a reason, you cast him into silence by assuring him he had nothing to do with a reason.

It is not uncommon to hear the assertion that the sons of ministers and preachers turn out badly. Statistics show that the statement is too broad and yet common observation unites in giving it some basis in truth. It is not uncommon to see the children of excellent parents—children who have been bred in the most orderly manner—going straight to destruction the moment they leave the family roof to cease to feel parental restraint. The parents feel, doubtless, very much that you do, that it is all a mysterious dispensation of Providence; but it is the natural result of their style of training.

I know of public institutions for the reform of vagrant children, that are celebrated for the delightful manner in which those children are brought to square their conduct by rule. They march like soldiers. They sing like machines. They enter their school-room in silence that would delight the eye of an Indian warrior. They recite in concert the most complicated prose and verse. They play by rule, and go to bed to the ringing of a bell, and say the Lord's prayer in unison. And they run away when they can get a chance and steal, and swear, and cheat, and prowl, and indulge in obscene talk, as of old. I know of other public institutions of this kind, or, at least, of other, that has no rule of action except the general Christian rule within. The children are taught to do right. They are instructed in that which is right. Their sense of that which is true and good and pure and right and proper is educated, developed, stimulated, and thus are the children taught to govern themselves. They govern themselves while in the institution and they govern themselves after they leave it. It is impossible to reform a vicious child without patiently teaching that child self-government. And the drill of all the masters and all the

reformers in the world will not reform a single vice of a single child; and this show of juvenile drill that we meet with in schools and charitable institutions is frequently—nay, I will say, generally—a most deceitful thing—the specious cover of a system of training that is terribly worse than useless. If dogs could talk, they could be taught to do the same things in the same way; but they would hunt cats and bark at passengers in the old fashion way when beyond the reach of their master's ash.

You will see, Deacon Jones, that your mode of family training has introduced me to a field of discussion as wide as it is important. It relates to public institutions as well as to families, and to nations as well as to institutions. You and I, and all the democrats of America, have been indulging in dreams of democracy in Europe, but these dreams do not come to pass, and are not likely to be realized at all. The people of Europe have been governed. They know nothing about self-government, and, whenever they have tried the experiment, they have sadly failed. That which alone imperils democracy in this country is the loss of the power of self-government, and that which alone prevents the establishment of democracy in Europe is the lack of that power. The governing classes of Europe will take good care to see that that power be not devolopt.

But I return to this matter of family government, and I imagine that, before this time, you have askt me whether I have intended to sneer at orderly families. I answer—not at all. There must be, without question, more or less repression of the irregularities of young life, and of such rough passions as sometimes break out and gain ascendancy in certain natures; but this should be exceptional. I do not sneer at orderly families, but I like to see order growing out of each member's sense of propriety, and each member's desire to contribute to the general good conduct and harmony of the family life. I like to see each child gradually transformed into a gentleman or a lady, with gentle-

manly or ladylike habits, thru a cultivated sense of that which is proper, and good. I know that children thus bred—taught from the beginning that they have a stake and a responsibility in the family life, used from the beginning to manage themselves—are prepared to go out into the world and take care of themselves. To them, home is a place of dignity, and they will never disgrace it. To them, liberty is no new possession, and they know how to use without abusing it. To them, self-control is a habit, and they never lose it.

Do you know what a child is, Deacon Jones? Did you ever think whence it came and whither it is going? Did it ever occur to you that any one of your children is a good deal more God's child than it is yours? Did you ever happen to think that it came from heaven, and that it is more your brother than your child? Never, I venture to say. You never dream that your children are your younger brothers and sisters, intrusted to you by your common Father, for the purposes of protection and education; and you certainly never treat them as if they were. You have not a child in the world whose pardon you should not ask for the impudent and most unbrotherly assumptions which you have practiced upon him. Ah, if you could have lookt upon your sons as your younger brothers and your daughters as your younger sisters, and patiently borne with them and instructed them in the use of life and liberty, and built them up into a self-regulated manhood and womanhood, you would not now be alone and comfortless. A child is not a horse or a dog, to be controlled by a walking stick or whip, under all circumstances. There are some children that, like some dogs and horses, have vicious tendencies that can only be repress by the infliction of pain, but a child is not a brute, and is not to be governed like a brute. A child is a young man or a young woman, possessing man's or woman's faculties in miniature, and is just as sensitive to insult and injury and injustice as in after years. You

have insulted your children. You have treated them unreasonably, and you ought not to complain if they hold you in dislike and revengeful contempt.

You never did anything to make your children love you, and you cannot but be aware that the moment that they were removed from your authority, you lost all influence over them. Why could you not reclaim that boy of yours, who madly became a debauchee, and disgraced your home, and tortured your heart? Because you had never made him love you, or given him better motives for self-restraint than your own arbitrary will. He had been governed from the outside, and never from the inside; and when the outside authority was gone, there was nothing left upon which you had power to lay your hand. Why did your daughter elope with one who was not worthy of her? She did it simply because she found a man who loved her, and gave her the consideration due her as a woman—a love and a consideration which she had never found at home, where she was regarded by you as the dependent servant of your will. She was nothing at home; and, badly as she married, she is a better and a freer and a happier woman than she would have been had she continued with you. I wish to impress upon you the conviction that these children of yours went astray, not in spite of your mode of family training, but in consequence of it. If I should wish to ruin my family I would pursue your policy, and be measurably sure of the desired result.

It is not pleasant for me to tell you these things, but I am writing for the public, and can have no choice. I tell you, and all who read these words, that, if you do not get the hearts of your children, and build them up in the right use of a liberty which is no more theirs after they leave your roof than it is before, you will be to them forever as heathen men and publicans. If they take the determination to go to destruction, they will go, and you cannot save them. A child must have freedom, within limits which a variety of

circumstances must define, and taught how to use it, and made responsible for the right use of it. It is in this way that self-government is taught, and in this thing that a government consists. All children, arriving at manhood and womanhood, should be the self-governed companions and friends of their parents, and on going out into the world, or less parental control, should not feel a transition in the slightest degree. A child is trained in the right way while he feels, when he steps forth from the family threshold—an independent adult—any less restraint than he felt an hour before. If he does, he is in danger of falling before the first temptation that assails him.

(To be continued)

THE PILGRIM.

By Ralph M. Thomson, in "The Christian Herald."

So prone
Was he to find
Some good in all
Mankind,

So quick
To stop and heed
The cry of those
In need;

And so
Disposed to say
Nothing to mar
One's day,

That heaven,
With love abrim,
Did not seem strange
To him.

Start life with your coat off, attack the heaviest tasks with both hands, climb and strive and fight until the victory is won.—Frederick A. Atkins

If a man has in his heart the spirit of Christ, he is a gentleman.—Frederick A. Atkins.

The Conservation of the Student

George C. Jensen, Principal, Elko County High School, Elko, Nev., In the Journal of the National Educational Association.

Long before the materialistic philosophy came to a definite head in the days of the Industrial Revolution educational institutions had, in common with all other human institutions, been moving away from spiritual and toward physical precepts. Our schools, however, with characteristic conservatism, were ever many years behind the economic world in this materialistic development. So far behind, in fact, that it is very probable that they will never become completely materialistic—that they will be caught in the returning tide which will reestablish the salient truth that spiritual forces are paramount. But while educational institutions as a whole have not entirely lost sight of the spiritual content, yet many schools have come dangerously near to crossing the line. The spiritual forces which are arising out of the present patriotic hour are none too early to save us from the deadening blows of high economic efficiency.

In dealing with education as a physical rather than as a spiritual factor, the great fact that personality, character, possibility of achievement, and many other basic elements are innate in humans has been overlooked. An education has far too often been looked upon as something concrete which can be added to the student—as something which, up to the time when the school functions, is entirely foreign to the pupil. It has pretty definitely been assumed, and many times enacted into law, that it is the business of the state to distribute thru its schools plumbs of learning. If the child has refused to eat from this tree the fault has been declared his.

But if we reverse the process and

say that each child is already potentially educated, and that the business of the school is to discover to each child his native forces and to discover them in such a manner that he will use them properly, then the school takes on the function of a spiritual investigator and inspirer. Such a school will not lament when the force commonly called mischief appears, but will welcome it as an index of external forces. It will know that the spirit of mischief flows perfectly naturally from the fountain of youth, and that it will continue to flow as mischief till some taskmaster dries the fountain head and spiritually assassinates the child. There unquestionably exist in each child great potentialities, great forces that may lead to any height or depth according to their use or abuse. These forces are the child. It is the business of the school to conserve them, for in no other way can the child become complete. A school does not generate forces—it inspires.

In the past so much emphasis has been laid upon reasoning as the greatest of human virtues that such great powers as instinct and impulse have escaped us almost entirely despite the fact that their operation has been most evident. It is only recently, for instance, that the need for play has been generally recognized, and even now the athletic department of the usual school leaves much to be desired from the standpoint of play. It is perfectly well known that the play instinct is innate with the child; and we say of the successful man that he has lots of native ability; but still we stubbornly, for the most part, refuse to recognize the need for some expression of the impulses and instincts of the child while he remains in school. And it is perfectly natural that our schools should refuse to make any such recognition—no human institution can es-

cape the pale of a shadow-like materialism. And, too, it is far easier to control the dynamo before it begins running. We seem to fear the product because we have not yet learned how properly to use it—this native current of dynamic youth.

It is not sufficient that a school merely conduct recitations, even tho they may be highly efficient and splendid. The school of the immediate future will practice two bits of student conservation which for the most part have been absent in the past: The school will recognize the spiritual forces of the pupils and will adapt itself to the development and unearthing of those forces. It will enter upon a deliberate program to teach thinking and concentration, a program essentially for making latent forces active.

The classic student is not entirely wrong when he places a high value upon a classical education. If it is really an education it is all right. Such an education is, however, of spiritual rather than of materialistic content. Cardinal Mercier is a classical student and he holds the spiritual destiny of Belgium in his keeping. Lloyd-George is a student of the materialistic world and he holds the spiritual destiny of England in his keeping. There is no essential difference in the education of the two men. Each has a red, native fire burning in his breast; each knows that he is fighting for the conservation of spiritual precepts and that the only excuse for the physical is that it assists the spiritual to function more fully. Had Lloyd-George been weak enuf to fall victim to the school that deadens native fire, he would never have been prime minister of England at a time like the present.

The strict materialist overlooks the greater part of man when he criticizes the classical education as being impractical, for, even from his standpoint, there is nothing more practical than native forces. Latin is falling into disfavor, not because it lacks in the power of inspiration, but because teachers of materialistic temperaments

have tried to make a concrete commercial medium out of the soul of a highly spiritualized ancient people. And because oil and water have refused to mix—because each has dared to be true to its supreme nature—we have called Latin a dead language, completely overlooking the fact that the people which generated and developed the language did so under the inspiration of great, internal human forces which sent them to the four corners of the world. Our history, too, has been materialistic in the sense that we have tried to find some direct application of historical facts and knowledge, inasmuch as we have tried to make our learning of history fit into business. History fundamentally deals with motives and internal human forces underlying the motives and is not in the least concerned with how to make money. And even if one were to get from history the lesson of how to make money one would still be driven to deal with instincts, impulses, and reasoning. It is far more fascinating to search the heart of the Norse viking to discover the forces that emanated from that heart than to know that in a certain year he landed on the east coast of America. It is far more profitable spiritually to travel thru the black avenues of the soul of Nero than merely to know that he burned Rome. Sooner or later we must come to know and teach that great human forces are at the base and behind all historical events, and that physical factors only assist or hinder.

Of English, in the absence of the spiritual, there is nothing but grammar, rhetoric, spelling, and composition of a low order. But from the non-materialistic viewpoint English is the individual's best means of recording his individuality and of getting from others the imprints of their personalities. In other words, English is a spiritual interpreter. It is for this reason that it is said that one has as many senses as he has languages at his command. It is the medium thru which he comes into touch with forces which would forever

main sealed to him were he unable to use this medium. The English teacher of the future will awaken in the child a knowledge of his native forces and that at the same time create an aspiration for the expression of those forces. If we develop in the pupil a desire for self-expression we need not worry about the tools of expression. We have too long neglected the fact that literary style, as an innate force, is native with each pupil, and that if it is good it is his and his one. It is utterly impossible to master the style of Burke or of Carlyle or of any other writer on to a student and make a writer of that student. At best he could only poorly copy. If he ever becomes a writer, his style works from the inside out and crawls through his fingers into his pen. English is fundamentally a development of internal inspirations and only secondarily a course in mechanics.

But how, we must ask, is all this to be accomplished? and wherein does the present school method fail? Mention is made above of two developments which schools in the immediate future: the recognition of spiritual forces within the students and the reaching of methods of concentration. The first matter has been dealt with; the second remains.

The present school habit is that of assignment of lessons, the studying of the assigned lessons by the students, and the detective teacher whose chief business seems to be to determine how much the student does not know. The identical fallacies of this system disappear along with the system when schools assume the responsibility of reaching the students how to study.

In the present time practically all schools throw the responsibility of how to study directly upon the student and berate him roundly if he fails to answer properly the questions that are asked at him. Many schools say that it is the duty of the home to see that the students get the assigned lessons, while other schools, feeling the first lack of conscience, have provided large study halls. Both of these types

of schools are failing in their most essential duty—that of directing study. Most teachers can assign a lesson fairly well, but too few can tell each student his particular best method of mastering the lesson. We shall have a new brand of student when the teacher becomes a student of the student, and her first duty is that of assisting the student in getting the lesson. If the laboratory, for instance, is used by the student as the place where he prepares his science lesson, with the assistance of the instructor when actually needed, then the fallacy of the student sitting amid adverse environment at home or amid a thousand cross-currents of the large study hall is soon apparent. When the chief function of the teacher becomes that of assisting the student in the preparation of the lesson, we shall build our schoolhouses differently and furnish them differently, for we shall see the world from the viewpoint of the student. Then we shall no longer expect a student to make a worthwhile recitation when facing the backs of all the other students. Then our student will recite to the class and to the teacher and will recite because the responsibility of a bit of class development has fallen to his lot. Student conduct will be regulated by group feeling, and the antagonism for teachers will disappear. This must be so, for when one consciously exercises an internal power which he knows is his, and feels that he will be assisted by all the forces of the state to drive that power to its highest pitch, then work becomes pleasure. The sheer love of achievement and of accomplishment becomes the star in the east. There never has lived a high-school boy who has not secretly tried to write poetry. But it is always secretly! There never has lived a high-school boy who has not dreamed of great inventions, great achievements, world-sweeping adventures. But where is the school that will light the fires upon these human altars? Today we are coming to know, and tomorrow we shall know for certain, that in the breast of each pupil slumbers a force as great as any that

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is known in history—a force so delicate that one single teacher may crush it forever, and yet so overwhelming that, once set going, nothing may check it. In the light of these facts the duty of the school and of the teacher looms large. We are dealing with forces the full content of which is beyond imagination. We stand in the presence of the product of all civilization. In the lad before us are concentrated for an instant all the forces that have moved the world since time began. It is no child's play, this business of best conserving these forces and handing them on to future generations.

KIM.

By Ella Wheeler Wilcox.

Kim, in that tender canine heart of yours,
What faithfulness endures,
What sterling qualities of loyal friend
And fearless comrade blend,
Making you strong to rescue and defend.

In you we find
The quick perception of a thinking mind,
Keen understanding, cheerfulness, and tact,
And love so vast it permeates each act.
Often we cannot think of you as dumb,
But feel that speech must come
From that too silent lip,
Adding the last touch to companionship.

Lifting your shaggy locks and looking down
Into your eyes of brown,
Something I see that makes me more and more
Doubt that religious lore,
That orthodox, unyielding lore, which gives
No spark of soul to anything that lives
Save biped man. Why, Kim, in your dear eyes
There lies
The chief foundation of man's paradise—

Unquestioning, undoubting love and faith

That would walk bravely through the gates of death,

If so your master or your mistress led.
When all is said,

It is of love and faith we build our heaven.

Dear Kim,

I cannot question that you will be given
Your green celestial lawn, your astral sea,

And life with him and me,

Yea, life with him and me,

Since we to you are what God is to us.

And O, to love God thus!

With such supreme devotion to obey

And ask no reason why; by night or day

To have no will or choice,

But just to follow the Beloved Voice;

To trust implicitly; to feel no fear

Or discontent or doubt since He is near.

Let me look deeper, Kim, in your dear heart;

Impart

To me that fullness of unquestioning love,

That I may give my God thereof.

THE MELTING POT.

Into the melting pot they go,
Leaden luster and golden glow.
A gleaming bauble, a pewter pot,
Cast them into the common lot,
To be melted in fires that fiercely mount
and turned at last to the same account—

For Peace in a future and brighter day
It's the melting pot that will have to pay.

A lady's bracelet, a horseman's spur,
Into the melting pot we stir.

With a smile of hope and affection's tear,

With faith untarnish'd by doubt or fear;
Prejudice, pride and the selfish care,
Call then together from everywhere,
Leaden luster and golden glow—
Into the melting pot they go.

—From the Washington Star.

Barring Sex Disease From the American Army

For the First Time in History a Nation Takes Advance Steps to Avert an Evil Worse Than Battle Casualties.

"This war is doing one good thing. It is making people speak out loud about a subject that before was either ignored or dealt with in whispers—the subject of the prevention of venereal disease. The problem of checking its spread among our soldiers is being taken up so openly and thoroly that the effects of the work will be felt long after the war is over. So there is good in war, after all; a thing I never believed before."

The man who said that was William H. Zinsser, Chairman of the Subcommittee for Civilian Co-operation in Combating Venereal Diseases of the Council of National Defense, which has an office at New York. And he emphasized his absolute belief in the adding with equal vehemence:

"If we fail to speak out now and fight hard against such diseases among our troops, there will come a time, within a couple of years at most, when every newspaper in the country will have columns on the subject under the most glaring headlines, because venereal disease will have ravaged the United States as it has ravaged Europe since the beginning of the war; because the scourge will have got entirely beyond control, as it did in England and France and Germany; because we shall be 'up against it' as England and France and Germany are; because venereal disease will have undermined the health not only of our soldiers, but of our whole nation, as it has undermined the health of the belligerent nations of Europe.

"The United States is doing something that no other nation has done—going after the evil before its effects are felt. We should not brag too much about that, because we have been able

to learn from the experience of the other nations at war; nevertheless, the fact remains that we alone have taken steps to vanquish the evil before it has vanquished us.

"Germany, with all her vaunted efficiency, fell down utterly when it came to combating venereal disease. When her armies surged thru Belgium they went at such a pace that there was no time for the introduction of efficacious sanitary measures in the wake of the advancing troops. As the Germans drove thru Belgium most of the men of the invaded districts fell back before the advancing hordes, practically leaving only women behind. The industries of Belgium were paralyzed, the women were penniless, and their misery became so acute that some of them actually sold themselves to the invaders for half a loaf of bread. After a short time of such conditions you may imagine how disease fastened on Germans and Belgians alike.

"Conditions among the other belligerents became just as bad, or worse. One nation, during the first year and a half of war, lost the services of more men thru venereal disease than thru death or wounds in battle. One regiment which participated in a furious attack in Northern France was sent back of the lines to recuperate, and there joined another regiment which had been encamped behind the front for some time and had seen no actual fighting at all. Will you believe that the latter regiment, the one that had not been in action, had lost the services of more men thru venereal disease during its stay behind the lines than the one back from the firing line had lost in the attack?

"Now Great Britain and France and Germany are alive to the terrors of this scourge. But much of the harm has already been done. Thruout France you will see placards in cities,

towns, and villages appealing to soldiers to serve their country by keeping away from prostitutes. In England an association has been formed, including among its members some of the most prominent men and women, for the establishment of dispensaries in small towns and villages where venereal disease, since the outbreak of the war, has made such appalling ravages as to make drastic steps to combat it imperative. If you look at almost any English newspaper now, even the most conservative, which before the war blinkt such subjects or thrust them into the background, you will see the names of these diseases blazoned forth in large type, and you can read discussions of preventive measures, written with a frankness which, three years ago, would have been absolutely impossible.

"Well, let us be frank about it, too! Let us be frank before we are compelled to be. Let us be frank while frankness will prevent the evils by which our allies are scourged, instead of waiting until frankness may be merely a possible help in preventing these evils from spreading to the horrible limits which they have now reached in Europe."

Mr. Zinsser and his associates are not crying in the wilderness. He has progress of the most encouraging kind to report. Behind him and those associated with him stands, solidly and uncompromisingly, the United States Government. The Government is not winking at the evil. It is not trying half-heartedly to lessen it. The Government means to suppress it among the soldiers of the United States.

"The campaign against the spread of venereal disease," said Mr. Zinsser, "may be divided into three parts: First, there is the work within the camps. Second, there is the work in the five-mile zones established by the Government around every camp. Third, there is the work beyond the five-mile limit, where the sub-committee for civilian co-operation in

combating venereal diseases is especially centering its activities.

"When a drafted man reaches camp he is subjected to a careful physical examination. If he is found to be suffering from some form of venereal disease he is at once sent to a hospital destined especially to the care of such ailments, in which some of the best specialists in the country are giving their services. Thus, many men who in civil life have been going about concealing their troubles and spreading them are immediately placed under the best of medical care and started on the road to recovery. The results of this prompt and effective combating of disease by specialists among men who before would have neglected themselves entirely or probably have been thrown on the mercies of quacks will be felt long after peace has returned. What the presence of the thirty-two camp hospitals now in operation scattered thruout the country will mean in curbing the spread of venereal disease may be gathered when you bear in mind a fact realized by scarcely anybody—that there were in the entire United States before the creation of these camp hospitals only a few hospitals which undertook the treatment of such diseases.

"Now come the five-mile zones around them. These are directly in charge of the Federal Government, and prostitutes and alcohol are vigorously excluded from them. The Government maintains a corps of sanitary police, who patrol these zones constantly and eject all who are not wanted there. In addition to these preventive measures the Secretary of War established a Commission on Training Camp Activities under the able leadership of Raymond B. Fosdick. Also, such agencies as the Travelers' Aid Society and the Young Men's Christian Association have been enlisted in the cause. There are football, baseball, and hockey games, according to seasons; libraries, Y. M. C. A. stations, moving pictures, etc.

"Now comes the third part of the preventive work—our special province

—which will be clearer with the foregoing description of the work which is being done in the camps and in the policed zone.

"In the thirty-two districts within a radius of 40 to 50 miles around the camps lie about 800 towns. What we propose to do is to have every one of these communities co-operate with us in our work of protecting American soldiers from venereal disease. We are writing to the most prominent residents of these 800 towns. In all, we shall send out 18,000 letters—we have already sent out several thousand. We are writing to bankers, lawyers, physicians, clergymen, editors of newspapers, prominent business men—to the representative citizens in every one of these 800 communities. We tell them what we propose to do and ask their aid. The way we put it up to each one, in a nutshell, is this: 'Do you wish to help make the camp near your town as safe for the boys encamped there as you would have a camp sheltering a boy of your own?' We make it clear to the people to whom we write that a community which does not help to protect the soldiers in its midst is sticking a knife into the backs of those soldiers—no, worse than that!—for a knife cut is easy to handle, whereas the stabs from communities indifferent or hostile to our work are doubly dangerous and criminal.

"Ours is a tremendous work, but it must be done. People must no longer shut their eyes to the facts. People must no longer talk in whispers about one of the gravest dangers threatening us. The time has come to speak out loud. That is what we are doing. That is what more and more others are doing. We ask people all over the country to do it. In that way they will preserve the efficiency of countless soldiers and the health of the families of the communities to which they will eventually return.

"'Do your bit to keep him fit' is the slogan which we have adopted in our fight for the American soldier. We want people everywhere in the

United States to help us."—New York Times.

MY MOTHER—A PRAYER.

By Tom Dillon.

For the sore travail that I caused you, for the visions and despairs, My Mother, forgive me. Forgive me the peril I brought you to, the sobs and the moans I wrung from you and for the strength I took from you. Mother, forgive me.

For the fears I gave you, for the alarms and the dreads, My Mother, forgive me. Forgive me the joys I deprived you, the toils I made you, for the hours, the days, and the years I claimed from you. Mother, forgive me.

For the times that I hurt you, the times I had no smile for you, the caresses I did not give you, My Mother, forgive me. Forgive me for my angers and revolts, for my deceit and evasions, for all the pangs and sorrows I brought to you. Mother, forgive me.

For your lessons I did not learn, for your wishes I did not heed, for the counsels I did not obey, My Mother, forgive me. Forgive me my pride, in my youth and my glory in my strength that forgot the holiness of your years and the veneration of your weakness, for my neglect, for my selfishness, for all the great debts of your love that I have not paid. Mother, Sweet Mother, forgive me.

And may the Peace and Joy that passeth all understanding be yours, My Mother, forever and ever. Amen.
—El Paso Times.

The true and noble way to kill a foe
Is not to kill him; you, with kindness
may
So change him that he shall cease to
be so,
And then he's slain.—Aleyn.

The Character Builder

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EDITORIAL

TWENTIETH CENTURY CHARACTER ANALYSIS.

Thus far only one scientific system of character analysis has been discovered and that is based upon the proportionate developments of the different parts of the human organism. Among the ancients, Aristotle did more than any other man to develop a system. The Israelites put into their records a number of statements that indicated their tendencies to study the character of persons by observing the record that mind made on the face. In the Bible these words are written: "The mind of a man changeth his countenance whether it be for good or evil, and a merry heart maketh a cheerful countenance. A man may be known by his looks and one that hath understanding by his countenance when thou meetest him."

During the Middle Ages there were a few authors of books on physiognomy or the study of character from the record the mind makes on the face. The only writer before the nineteenth century whose books are read at the present time is Lavater of Switzerland. His chief work consists of four large volumes well illustrated and contain-

ing much interesting reading. These best works on physiognomy written during the nineteenth century are Wells' New Physiognomy, and Staddon's Encyclopedia of Face and Form Reading. As mind makes the first impression on the brain and the expression of the face is a result and not a cause, it is likely that the study of character in the face will remain an art and will not become a science.

Often repeated mental states mold the muscles of the face in a way that enables the student of human nature to judge the predominating mental expressions. The expressions on the face enable the scientific character analyst to connect the effects of mind action upon brain centers with corresponding results in the face. The only system of psychology that makes this possible is that based upon the discoveries of the eminent anatomist and physiologist, Dr. Gall. The most eminent American educator, Horace Mann, built his entire system upon the applied psychology developed from the discoveries of Dr. Gall.

Dr. Spurzheim was a student of Dr. Gall and developed his discoveries into a science and philosophy. George Combe, the Scotch philosopher, was one of Dr. Spurzheim's most eminent students and was an intimate friend of Horace Mann. Combe was author of a large number of educational treatises which were collected by William Joly, Queen Victoria's inspector of schools, and published in a large Vol. of 84 pages. In the preface of this valuable educational work Mr. Joly says: "George Combe was one of the most enlightened and enthusiastic educationists this country has produced. His views and labors, however little known to the present generation, at the present work is the first attempt to exhibit his contributions to education in a collective and systematic form. This book is sent forth to the world with full confidence as one of the best contributions ever made to the great cause of education, certainly ultimately if not immediately, to take an eminent place in educational literature."

and to do the highest service in what of paramount importance to national and universal well-being; the education of our children. There is no doubt that to George Combe personally, the country is more indebted than to any other single individual for the development of national education as now greatly accomplished, and for the prevalence of broader views regarding the action of government in the education of the people."

Horace Mann said of George Combe: In Philadelphia I parted with Mr. Combe, who seems to understand, far better than any man I ever saw, the principles on which the human race has been formed, and by following which their most sure and rapid advancement would be secured. I have never been acquainted with a mind which handled such great subjects with such ease, and as it appears to me with such justness. He has constantly gratified my strongest faculties. The world knows him not. In the next century, I have no doubt, he will be looked back upon as the greatest man of the present." In a letter to George Combe, Mr. Mann said: "Wherever I am I shall never cease to be your friend and admirer, and to acknowledge my indebtedness to you for the great principles of that which have helped me on in the world. There is no man of whom I think so often; there is no man of whom I write so often; there is no man who has done me so much good as you have. I see many of the most valuable truths as I never should have seen them but for you, and all truths better than I should otherwise have done. If I could do it, I would make a pilgrimage to see you; and if you would come to America, I would take care of you till one or the other of us should die."

Mrs. Mary Mann, the widow of Horace Mann, edited the five large volumes of his life and works and in speaking of his relationships with George Combe and the Gallian psychology, she said:

"Mr. Mann looked upon his acquaintance with Mr. Combe and his works as an important epoch in his life. That wise philosopher cleared away forever

the rubbish of false doctrine which had sometimes impeded its action, and presented a philosophy of mind that commended itself to his judgment."

Dr. B. A. Hinsdale in his biography of Horace Mann, says: "Mr. Mann accepted at the hands of Gall and his disciples his whole philosophy of human nature."

It is to be regretted that in the large History of Education by Compayre the names of George Combe, Spurzheim and Gall are not mentioned and their philosophy, which has done so much for humanity, is not referred to. It is, however, gratifying to see that the most recent books on physiology, criminology and psychology are becoming more friendly to the Gallian psychology. The following quotation is taken from page 419, "A Textbook on General Physiology and Anatomy," by Walter Hollis Eddy, published by the American Book Co., and used extensively in high schools:

"The idea of separate areas for separate functions was first presented by Franz Joseph Gall, who divided the cortex into areas of special activity and put forth the theory that the more developed any mental quality is the larger and more prominent is the cortical area which produces it. Further, since the cortex fits closely to the cranium, the relative prominence would be in-

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THE CHARACTER BUILDER LEAGUE.

1627 Georgia St. Los Angeles, Cal.

licated externally by the shape of the skull. From this position arose the practice of phrenology or the determination of mental qualities by the examination of cranial prominences. Opposed to the position of Gall was the view of Flourens, who held that all parts of the cortex were capable of producing all kinds of mental qualities, and that when one part was removed the remaining parts supplied the qualities originally centering in that part. Without going into the controversy we may present the modern views on the subject as follows:

"FIRST. The general view that functions are located has been definitely established, and it is possible to map the cortex of the brain and thus indicate areas which, when stimulated, will produce definite actions.

"SECOND. The idea of Gall that the more marked the development of a function the larger and more prominent the area has been proved.

"THIRD. The interconnection of areas has been shown to be so intimate that, altho normally specific areas control specific functions, an injury to one part may affect all the others.

"In other words, the cerebrum is composed of many organs intimately associated with one another and interdependent."

This is more than school books generally admit and shows very clearly that the basis for a scientific system of character analysis is rapidly being constructed and that Gall's discoveries are being recognized as the beginning of these scientific principles. The greatest need today is for school psychologists to investigate the work of Gall, Spurzheim, Combe and their scientific followers and apply their discoveries in order to develop a system of character analysis and applied psychology that will stand the tests of ages and render most valuable service to humanity.

He who waits for fair weather and a calm sea may never see the glancing skin of a mackerel.—Thoreau.

BOOK REVIEWS.

CHILDREN'S STORIES and how to tell them by J. Berg Esenwein, Marietta Stockard, 352 pages. \$1.62 postpaid. The Home Correspondence School, Springfield, Mass. This is a complete manual for storytellers with fifty stories to tell children. The book is prepared for mothers, teachers and others who wish to develop the art of entertaining and instructing children.

EVERY-DAY SPELLER, books 1, 2, 3 and 4. O'Shea-Holbrook-Cook, published by the Bobbs-Merrill Company, Indianapolis, Ind. The price is given in the copies sent for review. The educational standing of Prof. O'Shea in America and his wide experience in educational work lead us to expect something good. His associates are practical educators. The books are different from any others we have seen and appear to be fitted to the minds of children.

EDUCATION FOR CHARACTER Moral Training in the School and Home, by Frank Chapman Sharp, D., published by the Bobbs-Merrill Company, Indianapolis, Ind. The aims of this book are excellent, but the methods of achieving results would be much better if the author had based his work upon the psychology used by Horn Mann in his matchless work on character building. It is timely to call attention to the character building phase of education at this time when vocational training seems the only essential in the minds of some people. Mr. Sharp has given some wholesome advice in the book before us.

WHY ITALY ENTERED INTO THE GREAT WAR, by Luigi Carnovale, 64 pages. Italian-American Pub. Co., Chicago, Ill. Part of this book is in Italian and part in English. Those who are studying the details of the war will no doubt find some interesting reading in the book.

Birds and lilies never murmur. That is one reason why we love them.

—Malcolm James McLeod.

REALS MUST REPLACE MEAT SAY MEDICAL AUTHORITIES.

With many people beefsteak is a sort of fetish. The idea that meat is necessary for maintenance of health and strength has been so strongly engrafted in the mind of the average Englishman that it required the exigencies of the present food crisis in Great Britain and in the whole world to compel sane and unbiased thinking on the question.

But the delusion is dissipated at last. The English people, and especially English medical authorities who naturally lead public opinion on this subject are persuaded that meat is a luxury and not a necessity.

A very eminent medical authority, the British Medical Journal, in a recent number speaks as follows on the question of cereals versus meat:

"Grain has a far greater energy value when converted into flour and eaten by man than when eaten by cattle and converted into meat to be eaten by man."

Mr. Lloyd George has indeed gone so far as to announce to the English people that if they will devote the land now used as pasturage to the raising of cereals and will eat the cereals themselves first-hand instead of wasting nine-tenths of these choice food-stuffs by feeding them to hogs and cattle, they may in the year 1918 be able to produce in the British Isles sufficient food to feed all the people of that thickly peopled country.

This is highly important information, not only for the English people but for all civilized people, for the reason that the present food crisis when past will not be the last of our troubles in this line. If we go on in the old way, wasting three-fourths to nine-tenths of our food-stuffs by feeding them to so-called "food animals," we shall have frequent recurrences of the same troubles and all the time becoming more serious as the population of the world increases and the tillable areas diminish in proportion to the population.

The permanent remedy is to be found in educating the people in the science of nutrition. The people must learn that food is to the body what fuel is to an engine and that the best and most economical food is such food-stuffs as will best supply the body with the energy required.

All energy comes from the sun. The plant is the means provided by nature for capturing the energy of the sunlight. The animal cannot get energy in this way, but can only make use of the energy gathered by plants. When an animal eats another, it only finds in the flesh of the animal a remnant of the original energy derived from the plant, a small residue which the eaten animal had not yet utilized at the time of its death. A second-hand food remnant does not differ much in its relative value from a second-hand garment.

Plants are the only food producers. Animals are food consumers.—Good Health.

THE PSYCHICAL IN TREATMENT.

Louis H. Freedman, M. D., Los Angeles, Cal.

The July number of the *Therapist* contains an article from the pen of Eli G. Jones, M. D., of Buffalo, N. Y., calling the attention of the medical profession to the deplorable condition of things Aesculapian throughout the United States and, indeed, the world.

He bemoans the fact that medical men generally are unable to cope or cure disease because of their inefficiency and their woeful ignorance of the action of drugs, and in the next dip of his pen he says: "For our people are being taught by the drugless healers, how they can get well when sick, without any drugs."

"This fad of drugless healing has spread rapidly, until there are 35,000,000 people in the United States who recognize some form of drugless healing when they are sick." If the above statement be true then all hail to the drugless healer! Just think for a mo-

ment what we poor medics would save if we did not have to carry or dispense drugs.

But seriously and in all good faith I beg to state that years ago I sounded the trumpet and called, or tried to call, to arms for the defense of our profession, those whose first duty it should have been to protect that profession. I pointed out that the treatment of disease by drugs alone was doomed to a severe jolt, so severe that it would shake the very foundations of the profession. That prophecy has come to pass, until now it is a rare exception for a physician to make anything above his bread and butter, indeed he is lucky to make that.

Occasionally thru the pages of the Therapeutist, I have urged my fellow physicians to study the spiritual powers latent within every human being to a greater or less degree. These powers if properly developed will aid you to diagnose and to cure disease, and they are rightly called psychopathic.

Since then the profession has become as bad as the Christian Scientists, instituting departments and wards in hospitals and calling them psychopathic in name, but with no real knowledge of what psychopathy means. If you ask a student: "What is streptococcus pyogenes seu erysipelas?" You would expect an intelligent definition. Now when I ask you to tell me what you mean by psychopathic, not one in a hundred can give a comprehensive reply unless you enter into a subject of which most of you are absolutely and wilfully ignorant.

Psychopathic treatment takes in all spiritual, intellectual, and religious sentiment of mankind. Psycho, soul-path, treatment. Or in other words, spiritual gifts inherent, but largely undeveloped, in the human family.

When, years ago, I called attention to this most interesting subject and begged physicians to investigate these various systems of healing to the end that all systems of healing might be used by and under the medical profession, I was called a fake and a humbug

and was told that all that was necessary was the ability to diagnose disease and the cure of the patient followed without fail. And yet, does Dr. Jones confess that "drugless healers are teaching people how to get well without drugs."

What has brot about the drifting of 35,000,000 people into the drugless systems, mental science, Christian Science, magnetic healing, divine healing, spiritual healing diagnosing disease when in a trance state, influence or disembodied man on mortal consciousness?

Dr. Pomeroy years ago in New York called the profession's attention to his ability to diagnose disease when in a trance state. His daughter would write down his statement and prescription. He, like many another, was obliged to study medicine in order that he might do his work without molestation. Then, the learned medical profession scoffed at and ridiculed these so-called fakers, but today the laugh is on the other fellow and it is now the profession that is suffering for its bigotry and obstinacy.

It is with great satisfaction I look back over the thirty years I have spent in the study and development of these various methods of treating disease and today I employ any or all of them as the case requires. I have especially cultivated a keen sense of vision and the power to make cures by the laying on of hands, and will gladly prove my statements to any class of scientific, intelligent medical men. Allow me to take the medical ward in any hospital and I will show conclusively that fifty per cent or more of the patients are amenable to treatment without drugs.

It is my claim that fifty per cent of mankind is sensitive to spiritual influx whether they know it or not and because of this sensitiveness they are impressed by devilish thots, or wicked vibrations that are thrown out by mortals with whom they come in contact. These hurtful vibrations find lodgment in the systems of weak structured human beings, who at once become af-

ected and discomfort or disease ensues.

Study the subject of trance, of dull personality, of lost identity and other conditions easy of access if you are so inclined, and then you doctors will begin to learn something of your own powers make your mind receptive; to spiritual influx of a character that will assimilate with your already attained knowledge of anatomy and pathology; learn to "know yourself" and how to polarize with truth in nature.

My earnest advice to the medical profession is to study the spirit of things in man and it will aid you to comprehend man's spiritual powers and his (yours) relation to the great infinite. Then you will readily understand disease and its cause and will also have the power to eliminate disease from the system of your patient. Drugs are sometimes useful and will aid the eliminating process, but drugless healing is not to be scoffed out of existence.

"Truth crushed to earth will raise again.
The eternal years of God are hers."

Cut out selfishness, search for truth and learn to know her when you meet her: allow; her to take your hand and lead you into the mysteries of which you have no present knowledge.—Ellingwood's Therapist.

YIELDING TO TEMPTATION

By Dorothy Dix.

Always, as long as humanity exists, temptations will assail us. Always we shall meet these temptations in a guise and an hour when we least expect them. Always they will come upon us when we have not time nor power to argue or philosophize or even to count the cost; and what to do, whether we yield or resist, depends on whether we are accustomed to ruling our passions or being ruled by them.

It is not too much to say that there is not a crime that stains the world

with blood, nor a weakness that drenches it with tears, that has not its origin in the flabby will power of those who have given away to every impulse and inclination until they no longer have the power to resist wrong. For you can no more summon strength of character and mind at will than you can physical strength. Both have to be built up by years of constant exercise.

Take murder as a tragic example of this. Not one murder in a thousand is premeditated. A hot tempered man takes offense at some real or fancied slight. All of his life he has indulged himself in bursts of fury and in his moment of supreme need he cannot control his anger. It masters his reason, his judgment, even his sense of personal safety. There is the flash of a gun, and a fellow-creature lies dead.

Yet a moment before he had no thought of killing. The lack of self-control has made him a murderer, and set him in the shadow of the electric chair, or sent him a wanderer with the brand of Cain upon his brow, to hide among the waste places of the earth.

It is the lack of the habit of self-control that fills our penitentiaries with thieves. A boy starts out with the intention of being honest and rising in the world by his own industry and thrift. But he acquires expensive tastes. He wants fine clothes, to ride in automobiles, to take girls to the theatre and to fine restaurants to supper. He has never learned to deny himself, or do without the things he wants, so he spends money he cannot afford and, gets in debt, and then when the bill collector gets too pressing, he does things to the cash register or falsifies his accounts.

It is the boy who is brought up with the habit of indulging every whim who yields to temptation to steal, never the lad who has been taught the habit of self-denial.

And what is drunkenness but the lack of self-control? No man is so

ignorant that any temperance orator need tell him of the evil effects of alcohol. He knows that he goes down to the level of the beast when he becomes intoxicated. He knows that it ruins his health, impairs his mentality, decreases his earning power, and perhaps drags his family thru all the horrors of poverty and want.

Yet, because he likes the momentary exaltation alcohol brings him, he will not deny his appetite. He has no power of resistance. He is bound to have the things he craves, no matter what the result. He is the child of the mother who lets her precious darling make himself ill eating jam because the poor little dear loves sweets so.

And the failures, the pathetic never-make-good men, who drift around from job to job, men who should have succeeded, but who never have—nine times out of ten, their sole trouble is that they were never taught self-control. They never learned to shut their teeth and do hard things, or to stick to any work after it ceased to be play and settle down into a steady daily grind. They were always changing, always looking out for the mythical situation where there is light work and good pay.

Of course, everybody gets tired, everybody gets discouraged at times, everybody is assailed by the insidious temptation to throw over whatever they are doing and try something easier. Some of us yield to this temptation and some of us don't. It's according to the kind of mother we had. And the ones that don't ride, eventually, in automobiles and borrow money are the kind that had mothers who never taught them the habit of controlling that tired feeling.

It's the lack of self-control that is at the bottom of the whole divorce muddle. Every husband and wife in the world have enuf cantankerousness about them to warrant the party of the other part in getting a divorce, if you come right down to cold facts.

And practically any husband or wife can be lived with in reasonable peace and happiness if you make the best of the bargain.

These are only a few of the forty-seven reasons why the best safeguard that any one can give youth against temptation is to teach it the habit of self-control.—Phil. Evening Bulletin.

LOVE THE ONLY HOPE.

What is the happiest and most blessed fact for us to consider, as we journey along? It is, that love is supreme and paramount in all life, that the blessed harmonies of love are all about us thru every instant of time, and that we can grow more conscious of these cadences and more susceptible to their influences as we consciously, or unconsciously open the portals of our minds and souls to their benediction.

LOVE and HARMONY are synonymous, and there is no love in inharmony, neither is there inharmony in love.

Where love expresses itself in material form, in the rose, or in the sunset, the manifestation is perfect.

To the extent that man expresses discord in his life, is he out of harmony with the controlling laws of the universe. Our "flying brother" would say, "He is out of 'control.'"

Love is in and about everything, animate and inanimate. Love and health are but different expressions of the same thing. Love and Harmony imply the same. Health and Harmony are the same, therefore we may say that there is no health without love, whether the owner is able to express it or not.

Health is LOVE vibration that is in harmony with the Laws of life. Disease (lack of ease) appears when such vibrations are reversed or interfered with, if the love vibration is withheld long enuf, it ends in what we know as death.

I know of no better prayer, just be-

When we close our eyes at night, than consciously ask, as follows:

"May I ever remain conscious of the presence of 'LOVE' and its harmonious expressions in everyone and everything, and may I be an active instrument thru such deep desire and conscious recognition, in bringing this wonderful and fundamental influence into the hearts and lives of my friends and neighbors, that they may carry rich emancipation to others in order that mankind may eventually comprehend the everlasting potency of 'LOVE' and thru such recognition be enabled to develop 'IDEALS' which will bring about the BROTHERHOOD OF MAN, indeed and in truth."

JESSE M. EMERSON.
Los Angeles, Cal.

ON VACCINATION.

Vaccination is a magnificent success!

That is why it needs an Act of Parliament to make us realize its success.

Vaccination is a magnificent success!

That is why our vaccinated babies when they grow into soldiers have to be re-vaccinated.

Vaccination is a magnificent success!

That is why our adults revaccinated as late as 1913 could not be trusted when they enlisted in 1914 or 1915, but had to be re-revaccinated.

Vaccination is a magnificent success!

Such a success that of late years in England and Australia it has killed more people than smallpox.

Vaccination is a magnificent success!

That is why England, America, South Africa, New Zealand, and other civilized countries do not vaccinate their babies.

Vaccination is a magnificent success!

That is why Queensland has never had a vaccination law nor a death from smallpox.

Vaccination is a magnificent success!

Because medical text-books say it protects from smallpox for two years as against only 6 to 12 months from typhoid, and a mere 3 weeks from diphtheria or tetanus!!

Vaccination is a magnificent success!

That is why all our legislators nobly submit to it every 2 years to protect their constituents.

Vaccination is a magnificent success!

That is why the community undergoes vaccination every 2 years to protect the helpless babies from smallpox. [I don't think.]

Vaccination is a magnificent success!

So, instead, the babies must suffer to protect the rest of the community!!! There are only 35,000 babies a year in Victoria. Vaccinating three-fourths of these protects 1,400,000 Victorians. Allowing 2 years' protection (tho no protection at all can be proved), our Parliament and doctors must hold that to have 5 per cent. protected protects the whole million and a half!!

Vaccination is a magnificent success!

Defiling the blood of 5 per cent., all babies without votes for Parliament, and letting the other 95 per cent., including all voters, go unprotected and still no smallpox surely proves:—

(a) The magnificent success of vaccination.

(b) The great wisdom of Parliament in making only babies suffer instead of its own members and you and me.

Far more harm is done by vaccination than by smallpox. Our law requires in effect an insurance fee of £2 against the loss of £1.

So, after all, is it a magnificent success, or is it a foolish practice enforced by a barbarous law that might suitably have emanated from a lunatic asylum?

If you heard that a tribe in, say, the Northwest of India was in the habit of deliberately diseasing all its healthy children with foul matter taken from sores on the bellies of animals, would you not say it was actuated by the maddest of superstitions?—Vaccination Inquirer.

"Did the doctor pronounce you sound as a dollar?"

"Yes; and sent me a bill for five."
—Judge.

THE DRUM-ROLL.

Peace? There shall be no peace till
freedom come.

Our peace will wear a garland, not
a chain.

The World shall smile upon this
travail-pain

When she has brought forth freedom.
Oh, for some

Drummer of destiny to beat his drum
Until the world has answered, main
to main

And pole to pole, and the loud Teu-
ton plain

Is ringed with cannon to which hers
are dumb!

It is the cause, it is the cause, O world!
Liberty, liberty, liberty at stake!

And who art thou, crouching behind
the foam

Of thy long wall of waters, with head
curled

Over tremendous knees? Titan,
awake!

Stand, freedom's hemisphere, strike,
and strike home!

—W. P. Stafford in Washington Post.

THE HARMFULNESS OF SODA.

By J. H. Kellogg, Supt. Battle Creek,
Michigan Sanitarium.

Soda, saleratus, cream of tartar, baking powder, etc., are chemical substances, and in no sense foods. None of these substances should ever enter the stomach. There is no more active dyspepsia-producing article of food than the soda and saleratus biscuit so commonly found upon the tables of both the rich and the poor, and it is also unquestionably true that their continued use results in harm to the liver and kidneys, which are compelled to remove these alkalies from the blood. The idea entertained by many that these ingredients are harmless because alkalies and acids neutralize each other chemically, is entirely fallacious. They neutralize but do not destroy each other, forming instead a salt quite injurious to health. Proper-

ly made yeast bread is to be preferred to that prepared with such substances, and unleavened bread is far superior to either.—The Household Monitor of Health, page 140.

AN ARTIST CERTAINLY.

Dr. Charles H. Parkhurst fights cosmetics fiercely, but the charm of a young actress recently disarmed him. It was at a Red Cross bazaar in New York. The actress selling boutonnières, carried all before her. As she passed in her radiant way, surrounded by a crowd of millionaires, a bishop said to Dr. Parkhurst: "A beautiful girl. I wonder if she paints."

"She certainly draws," he said.

"Formerly philosophers wove their theories out of their own brains, very much as spiders weave their webs out of their own bodies. If facts did not agree with the theory, so much the worse for the facts. Now the scientist gathers his facts with great patience and care, rigidly verifies them, and from them deduces his theory. If new facts appear which are inconsistent with the theory, so much the worse for the theories.—Josiah Strong.

—Every important truth is born in a manger. It is nursed in poverty. It is unrecognized at first save by a few wise men. By the mob it is despised and rejected. It is crucified and buried, as the world thinks, but if it is God's Truth it will have its resurrection from the grave and be written into the hearts and laws of men.—Herbert S. Bigelow.

Art is the path of the creator to his work.—Emerson.

We shall one day see that the most private is the most public energy, that quality atones for quantity and grandeur of character acts in the dark and succors them who never saw it.—Emerson.

Miscellaneous Matrimonial Matters

By S. R. Wells, in *Wedlock*.

Burton's Reasons for Marriage

In Burton's "Anatomy of Melancholy" there are twelve reasons in favor of marriage, of which the first six are as follows:—

1. Hast thou means? Thou hast one to keep and increase it.
2. Hast one? Thou hast one to help to get it.
3. Art in prosperity? Thine happiness is doubled.
4. Art in adversity? She'll comfort, assist, bear a part of thy burden, & make it more tolerable.
5. Art at home? She'll drive away melancholy.
6. Art abroad? She looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy return.

Too Much Marrying

"A great deal has been said and written of late," the editor of the *Liberal Christian* says, "about the alarming increase in the number of divorces applied for, and the facility with which they are obtained. This unpleasant symptom betokens a diseased social and domestic condition, a wrong something either in the habits of the community, or in the hearts of our people, or in the atmosphere of our time, or in all of them. A great many wise suggestions have been made as to the way of curing the disorder, and pairing every man and woman and tucking them snugly away in a domestic berth of some sort of life, if they will only have the good sense and the manners to stay there.

"But the trouble is, they won't stay here. And what is worse, in many instances it is not wise nor right for them to stay there. The seat of the difficulty lies a good deal deeper down in our customs and ways of thinking than these social Solomons seem to

imagine. It is not in the facility with which people get divorced, but in the facility with which they get married, that the mischief inheres. It is not the unmarried, but the marrying—the marrying without proper consideration, marrying from wrong motives, with false views and unfounded expectations, marrying without knowing who or what—that causes all the disturbance. And there is altogether too much of such marrying. Marriage is a thing of quality and degree. A marriage of the blood is usually a short-lived affair, while a marriage of the brain or of the heart is life-long. When man and woman marry all over and clean thru, every faculty and sentiment of each finding its complement and counterpart in the other, separation is impossible. But when they are only half married, when only a third part of them is married, when they are married only in their instincts, or their fortunes, the unmarried part of both of them is very apt to get uneasy and rebel, and they find a Bedlam where they look for Elysium.

There is altogether too much marrying by forms of law those who, at the most, are only a third or half married in other ways. And there is altogether too much urging, and coaxing, and alluring young people into the most important and sacred of all human relations, before they are prepared for its responsibilities or moved to assume its burdens, and by those who ought to know better and act with more consideration. We make too much of marrying and being married, until it is thot by many people somewhat of a disgrace for a woman to pass thru life alone; when, in fact, the life of many a single woman is poetry, romance, rapture even, in comparison with that of many a wife. So there is a vast deal of marrying with very little real marriage; a vast deal of discon-

tent, heart-ache, misery, infidelity, and unmarried at the last. What we want is not a more stringent divorce law, but a better understanding of the divine law which forbids the marrying of those not already one; not less unmarried, but less marrying where there is no real marriage. And, above all, let there be no inciting or bribing those to marry who are not drawn to each other and held inseparably together by qualities of mind and soul."

Wedding Gifts

The custom of making marriage presents, with their pretentious display before the wedding guests, is generally regarded as a nuisance, tho the custom still flourishes, in the sheep-like disposition of people to follow the fashion. The New Church Independent has these good words on the subject:

"Once, only those who were related to the young couple by ties of blood or affection made gifts; now a false ceremonial has replaced the old, honest impulse of the heart. Very often those who are not sensitive about paying actual debts blush the deepest red at the bare idea of entering the gay bridal-rooms without silver or plated ware. It becomes the duty of those who are truly generous, and sincere, and strong, to abstain from a practice which weak people have not courage to quit without the example of noble characters. If every pair contemplating marriage would resolve to issue on the wedding cards 'No presents will be received,' a beneficent reform would instantly take place; it has begun already in some towns; selfish couples and grasping parents would become ashamed to angle in the pockets of acquaintances for valuables. We know that many a bride would feel it a sacrifice not to receive beautiful gifts. God pity such a one, for she will be poor forever unless she learns to value royal spiritualities before material splendors which are infiltrated with social falsehood and moral degradation. The childish little bride should remember that a piano laden with shining silver is not so great a

gain as she imagines, for she must back when the time comes or be considered 'consumedly mean.' A wedding may take place in the family of a acquaintance to whom she is indebted at a time of pecuniary embarrassment if such a time never comes, the wedding might still be better appropriate to relieving actual want. A conscientious deviation from custom, when it is injurious to the public good, is genuine charity to the neighbor; it is genuine because it requires some self-sacrifice to be misjudged, and to go steadily onward in the path of right borne by no enthusiasm."

A Marriage Exhortation

My brother! remember thou, only that the man is the head of a woman in authority, but, also, thou art for thy wife the excellent human nature, her all—all that ever be hers of that fondness, heroism, that unsuspecting confidence, that noble manner of thinking, so to woman; and of which virtues has this day been believably made to thyself as the archetype.

My sister remember thou that thy husband thou art his whole session in the delicacy and tenderness of womankind,—his all of his worth. Remember that in gentleness thou art for him his Grise in trustworthiness, his Lucretia in humble benevolence, his Dorcas; Penelope in faithfulness, his Laura in loveliness of character; and in sacrificing love his Alcestis.

Make Home Happy

It is a duty devolving upon every member of the family to endeavor to make all belonging to it happy. It may, with a very little pleasant action, be done. Let every one contribute something toward improving grounds belonging to their house; if the house is old and uncomfortable let each exert himself to render it better and more pleasant. If it is good and pleasant, let each strive further to adorn it. Let flower shrubs and trees be planted, and vines and woodbines be trailed around windows and doors; add interest

volumes to the family library; take a good paper; purchase little articles of furniture to replace those which are fast wearing out; wait upon and anticipate the wants of each; and ever have a pleasant smile for all and each.

Make home happy. Parents ought to teach this lesson in the nursery and by the fireside, and give to the weight of their precept and example. If they should, ours would be a happier and a more virtuous country. Drunkenness, profanity, and other disgusting vices would die away; they could not live in the influence of a lovely and refined home.

Does any one think, "I am poor, and have to work hard to get enough to sustain life, and can not find time to spend in making our old house more attractive?" Think again. Is there not some time every day which you spend in idleness, or smoking, or mere listlessness, which might be spent about your homes? "Flowers are God's smiles," said Wilberforce; and they are as beautiful beside the cottage as the palace, and may be enjoyed by the inhabitants of the one as well as the other. There are few homes which might not be made more beautiful and attractive. Let all study to make their residence so pleasant that the hearts of the absent ones shall go back to it as the dove did to the ark of Noah.

"The pilgrim's step in vain
Seeks Eden's sacred ground;
But in home's holy joys again
An Eden may be found."

The Bride

We now (in marriage) see woman in that sphere for which she was originally intended, and which she is so exactly fitted to adorn and bless, as the wife, the mistress of a home, the solace, the aid, and the counselor of that one for whose sake alone the world is of any consequence to her. She is to go from a home that she has known and loved, where she has been loved and cherished, to one to which she is an utter stranger. Her happiness is to be subjected to those on whose char-

acters, tempers, principles she can make no calculation. And what is to assure her of the faith of him who has sworn at the altar to cherish and protect her? She may, in the blindness of affection, have given her heart to one who will wring and break it; and she may be going to martyrdom, where pride and prudence will alike deny her the poor solace of complaint. Yet she is willing to venture all.

Marriage Maxims

A good wife is the greatest earthly blessing. A man is what his wife makes him. It is the mother who molds the character and destiny of the child.

Make marriage a matter of moral judgment. Marry in your own religion. Marry into a different blood and temperament from your own. Marry, if practicable, into a family which you have long known.

Never both manifest anger at once. Never speak loud to one another, unless the house is on fire. Never reflect on a past action which was done with the best judgment at the time. Let each one strive to yield oftenest to the wishes of the other. Let self-abnegation be the daily aim and effort of each. The very nearest approach to domestic felicity on earth is in the mutual cultivation of absolute unselfishness.

Never find fault unless it is perfectly certain that a fault has been committed; and even then prelude it with a kiss, and lovingly. Never taunt with a past mistake. Neglect the whole world besides rather than one another. Never allow a request to be repeated. "I forgot," is never an acceptable excuse. Never make a remark at the expense of the other. It is a meanness.

The beautiful in heart is a million times of more avail in securing domestic enjoyment than the beautiful in person or manners.

Do not herald the sacrifices you make to each other's tastes, habits, or preferences. Let all your mutual accommodations be spontaneous, whole-souled, and free as air. A hesitating, tardy, or glum yielding to the wishes of the other always grates upon a

THE CHARACTER BUILDER

loving heart, like Milton's "gates on rusty hinges turning."

Whether present or absent, alone or in company, speak up for one another cordially, earnestly, lovingly. If one is angry, let the other part the lips only to give a kiss. Never deceive, for the heart once misled can never wholly trust again.

Consult one another in all that comes within the experience, and observation, and sphere of the other. Give your warmest sympathies for each other's trials. Never question the integrity, truthfulness, or religiousness of one another. Encourage one another in all the depressing circumstances under which you may be placed.

By all that can actuate a good citizen, by all that can melt the heart to pity, by all that can move a parent's bosom, by every claim of a common humanity, see to it that at least one party shall possess strong, robust, vigorous health of body and brain; else it be a marriage of spirit; that only, and no further.

WANTED — A HUSBAND.

By the Editor "Milwaukee Journal"

Wanted, by women of all ages and all ranks, by beautiful women, pure women, noble women, in every state, county, city and village in America, a husband.

Wanted, a husband who will not treat his wife as an inferior; who can respect a woman's opinions.

Wanted, a husband who will not domineer over his home, who will not stifle a wife's ambitions, who will not limit her life to the rearing of children and the four walls of the home.

Wanted, a husband who wants a home, who will not neglect it, who will assume his share of the responsibility, who will not look on his home as a comfortable boarding house.

Wanted, a husband who can eat a simple meal without complaining, who can tend a furnace or mow a lawn, or sew on a button without feeling

abused, who can appreciate the work, the worry, the care of a home.

Wanted, a husband whose chief recreation is not baseball, bowling, midnight poker, cabarets and burlesque shows; whose club is not a saloon; whose life may be an example to his children.

Wanted, a husband who can keep his marriage vows without regret.

Wanted, a husband who can trust his wife with her share of the income, who does not need to be begged for money.

Wanted, a husband who will not attempt to satisfy a woman's life with money, who prefers privation with love to luxury with indifference.

Wanted, a husband who will not limit his life to the grind of business, who loves good literature, music and drama, and who knows the need of culture refinement as well as business success.

Wanted, a husband who can win success and not become an egotist, who can meet defeat and not be soured.

Wanted, a husband who can love his wife when she has lost her beauty, who can listen to her worries without being annoyed, who can share her cares without ridicule.

Wanted, a husband worthy of respect and a woman's love.

Men who can meet these wants will find millions of noble women in America ready to trust their lives to their keeping, able to make them happier than they have ever been in their bachelor days.

INFECTION.

A baby smiled in its mother's face;

The mother caught it, and gave it then

To the baby's father—serious case—
Who carried it out to the other men;

And every one of them went straight away

Scattering sunshine thru the day.—Louis de Louk.

Digestion and Digestive Disturbance

Daniel H. Kress, M. D.

Few give attention to diet until they are compelled to. We learn obedience by the things we suffer. David said, "Before I was afflicted I went astray. It is good for me that I have been afflicted; that I might learn thy statutes." Ps. 119: 67, 71.

No laws are more freely violated than those which pertain to our eating and drinking. When sick the most important question is, What shall I eat? It is strange that man is the only creature God has made who is compelled to ask this question. Other animals have no difficulty in selecting their food, and they are seldom sick. We never think of excusing the horse from work. We expect him to work three hundred and sixty-five days in the year. He lives simply, eating corn and oats, etc., and drinking water. This enables him to remain in health and work hard. If the horse were to live as men live we would without doubt have dyspeptic horses, gouty horses, and horses complaining of headaches, neuralgia, etc.

To the man healed at Bethesda Jesus said, "Sin no more, lest a worse thing come upon thee." He thus showed the existing relation between the violation of physical law and disease. God heals, but He designs the sick should gain a knowledge of the laws of health which they have ignorantly violated, in order to avoid a similar or worse condition.

How Nature Works

The subject of digestion is a very interesting one. The little grains of corn and wheat contain a certain amount of starch, albumen, and some of the salts. Besides these, each grain contains a life principle or seed, and a little product that we call diastase. The starch is stored up as food for

the plant, but the plant cannot absorb the starch.

In man we have a process taking place similar to that found in plants. Starch is not soluble. Take some porridge, which is principally composed of starch, and put it in a glass of water. You may stir it up, but it will not dissolve in water; it will settle in the bottom of the glass, but always remain starch. The system is not able to utilize it in this state. It is indigestible and cannot pass thru the walls of the stomach or intestines into the circulation. Yet that is the way a good many take their starchy foods. Such food lies in the bottom of the stomach as the starch lies in the bottom of a glass. Instead of digesting, it undergoes fermentation. Take a little sugar, add it to water, and it dissolves very quickly and leaves a clear liquid. Thus we see that water dissolves sugar, but not starch.

The saliva of the mouth possesses the power of changing starch into sugar. If sufficient saliva is mixed with the food the starch is rendered soluble, being converted into sugar. It is then in a condition to be absorbed into the system. You will notice the longer food containing starch is chewed, the sweeter it becomes. This is due to the formation of sugar in the mouth by the action of the saliva on the starch.

Food Absorption

That absorption begins in the mucous membrane of the mouth can be proved by placing a drop of pure nicotine upon the tongue of a cat. It is immediately absorbed and the cat destroyed in three or four minutes. Taste itself is really due to absorption. The reason why starch and albumen are tasteless is because they are not soluble or absorbable. By chewing the starch well the digestion and absorption which gradually begins in the

mouth is carried on in the stomach and intestines; the system is thus enabled to utilize it. Too much stress cannot be laid upon the thoro mastication of foods.

The sugar is taken into the circulation, carried to the liver, and stored up in the form of animal starch, then dealt out to the system as needed for the production of heat and energy. When more food is taken than can be utilized by the system, the liver becomes clogged, overworkt and unfitted for its function, causing billiousness, etc. The practice of habitually overeating disables the liver, so that finally the sugar is freely permitted to pass into the circulation to be eliminated thru the kidneys, a condition called diabetes.

The liver might be compared to a self-regulating gas engine. Such an engine is so constructed that when an extra machine is put on there is an increase in the pressure and a greater amount of gas is turned on, producing more energy to drive the extra machine. When a piece of machinery is dropt off, there is less demand and the gas supply is diminisht. That is exactly what Nature does in the human body.

In the foods we have stored up heat and energy; it is really the fuel of the body. It first combines in forming the structures of the tissue, and as the oxygen is brot in contact with the tissue, it causes combustion and the liberation of heat and energy. The more work we do, the more fuel is needed, and dealt out by the liver. This is why an active or hardworking man can digest and utilize a quantity of food that could only be a burden to one whose habits are sedentary. The heat produced is brot to the surface, or skin, by the blood, to be given off. The perspiration or moisture evaporating on the skin cools off the blood. In this way an equal and constant normal temperature is always maintained, no matter how much fuel is consumed. The particles of carbon formed by this combustion combine with the oxygen forming carbonic acid

gas. This is thrown off thru the lungs to be again taken up by the plant and converted into food.

The sugar in fruits is identical with the sugar circulating in the blood, so that the fruit sugar or fruit juice is a food that requires no digestion. It is ready for absorption. No other food can equal fresh, thoroly ripened fruit when the digestion is enfeebled.

"What Shall We Eat?"

The question as to "What shall we eat?" is answered very definitely in the Bible. Isa., 55:2, says, "Eat that which tastes the best," or "that which digests the easiest," but "Eat that which is good."

A great many people are entirely controlled in the selection of their food by the taste it imparts to the palate. It is not a question of quality that is considered, but the sensation that is imparted to three or four square inches of mucous membrane as the food enters the stomach. You will admit that that is not the motive that should prompt us in eating. We should eat for strength. Again, there are a great many who eat certain foods because they are easy of digestion. Good foods taste well to the normal palate, and they are also easy of digestion. There are a great many substances, however, agreeable to the taste and easy of digestion; if I should name some of them you would agree with me that they are not suitable as food, and cannot build up healthy tissue, brain and nerves.

The important thing to consider is whether the food is good or not. In putting up a durable building, we consider carefully the quality of the timber used in its construction. The human body is really a building, and it is left with every man to determine what kind of a building he will erect. Will it be constructed of material that is able to resist the attacks of the germs of disease?

The human body is composed of the food that is furnisht it. If a person eats inferior food he will have inferior blood, inferior tissues, inferior brain

d nerve cells, and inferior thots. is impossible to bring a clean thing t of an unclean. The old German proverb is true, which says, "As a man leth, so is he." The Bible says, "As nan thinketh, so is he." We might y, "As a man eateth, so he thinketh; d as he thinketh, so is he."

A certain scientist, after a careful idy of the hog, came to the conclu- on that there was either a good deal

human nature about the pig, or e there was a good deal of pig in man nature. If it is true that he who ts pig becomes pigified—the latter nclusion is the correct one. The pig not becoming more manly, but the an is becoming more piggish. He comes a partaker of the hog nature feasting upon the hog's flesh.

The body ought to be lookt upon as sacred temple or edifice. I remember ce speaking to a man who was a ristian about the habit of using bacco. I tried to show him that he is doing himself an injury by its use. said, "You would not use tobacco a church, would you?"

"Oh, no!" he replied, "that would be crilegious!" I told him that God d not dwell in temples made with nds. The Apostle says, "What? ow ye that your body is the temple the Holy Ghost?" It is much more rrible to injure this temple than to file a temple that is made of brick d timber.—The Life Boat.

HOW CAN BOYS GO RIGHT?

, a Member of the Committee of Twelve of New York City, in "Physical Culture."

When the little baby boy is laid in s mother's arms, he is just as dainty human morsel as is his little sister. e has the same roseleaf skin, the me rosebud mouth, the same silken nglets, the same heaven-blue eyes. e is clothed with garments as fine s hers, and is considered as being in o degree less precious. Mother and ther unite in worship of this frag- ment of the Divine which has been ntrusted to their care.

They would be most indignant, at this period of their son's life, if any one should dare suggest to them that it was not necessary to care for this man-child as assiduously as for a woman-child. To expose him unnecessarily to danger would be considered inhuman. Mother kisses his little hurts, smooths the pathway for his little feet, and treasures his child- ish expressions of affection with no less devotion than that shown any girl child in the family, while any disaster that happens to him is just as much of a tragedy as if it happened to his sister.

One would hardly dare approach the doting parent of a baby boy with the disparaging remark, "Oh, he's only a boy."

But let fifteen years pass over the heads of the girl and boy, and what is lookt upon as a tragedy for her is considered of but little consequence to him. Yet dare anyone affirm that the disaster to his soul has been any less than to hers?

For centuries, society has laid upon women the burden of preserving the purity of the race thru observances of the laws of personal chastity. Would women have attained so high a degree of development in this direc- tion without the insistent demand of the social body? There is nothing in human history to lead one to such a conclusion. On the contrary, all the evidence tends to show that, without such social compulsion, individuals advance but little.

This is the real reason for the lower status of men in this regard. Grant that their physical impulses, their sex passions, are stronger than those of women; so are their powers of self-control.

Man has the strength and ability to control and direct these forces of his own nature, but it has never been re- quired of him to exercise them.

We make no preparation for the turbulent period of youth. We know that adolescence brings with it an on- rush of emotions, desires and impulses which, under the best circumstances,

are almost overwhelming. But we utter no word of warning or enlightenment. We allow our boys to enter this most important period of life utterly ignorant of its tremendous significance. We do not teach them to look upon self-control as the true badge of manliness and the needed protection for their own happiness.

It is one of the facts gathered by Dr. M. J. Exner, of the Y. M. C. A., thru a series of questions sent out to 948 college students. From their answers we now know what formerly we could only surmise.

Of all the residents of a community, the parents who send their boys to college are naturally looked upon as the most enlightened. Yet from this study we learn that 96 per cent of these wide awake parents shirked their great responsibility and failed to protect their sons thru right instruction given in time.

Not that they were entirely oblivious to their sons' needs in this direction. Twenty-two per cent of them gave their sons some teaching and the lads also received help from literature and lectures, and in high school and college. All but four per cent of the wholesome teaching, however, came after they had reached the age of puberty.

And what had they been doing all this time? Sitting around in glass cases, waiting to be enlightened?

Ah, no! Boys don't grow up in that way, nor will the forces of evil show that consideration for their youth and innocence which has acted as such a check upon the activities of the parents.

Ninety-one per cent of these boys received their first striking impressions about sex from unworthy sources and in all but four per cent of these cases, before the age of puberty. Sixty-three per cent of them received this knowledge before their eleventh year, while the average age at which the first permanent impressions were received was nine and a half years.

Think of that, you parents who

consider your boys too young and innocent for you even to answer the questions they ask you! Your false modesty is holding you back and turning your boys over to influences that will mar their thought and life for all time.

THE GROCER'S HORSE.

By Helen M. Richardson.

Along the busy street with patient tread
From house to house he wends his weary way.

Faithful, obedient to the slightest touch
Of gentle hand or kindly urging word.

And yet a jerking rein, or stinging lash
Tell that a thoughtless boy upon the seat
Behind him is a despot whose purpose
aim

Is to show others what a boy can do
With a poor brute when given power
and will.

The horse's master treats him as
friend,

Pets him, perchance, and yet, maybe,
ignores

The fact that boys are often free from
whip

And jerking reins:—too free, alas, and
so

The poor beast finds his lot is one
woe:

Since he must even obey the hand that
guides

'Tis not his master who behind him
rides,

But just a boy, thoughtless, yet not
kind.

Were he but told a horse will ever more
A gentle word bestowed with friendly

caress,
Would he thus err by wanton capricious-
ness?

"We search the world for truth: we find
The good, the pure, the beautiful.
From graven stone and written scroll
From all old flower-fields of the sea

"And, weary seekers of the past,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read."

PHYSIOGNOMY DEFINED

BLONDES AND BRUNETTES.

A blonde is a person with fair, clear, complexion, light hair and blue eyes. A brunette has dark hair, eyes and complexion. The eyes are sometimes very dark, apparently black, with no any color in the face.

One should regard the above explanation unnecessary were it not for the fact that I once conversed with a lady of affluence, who aimed to shine in social and literary circles, who did not know the difference between a blonde and a brunette.

There is another type arising from the predominance of the arterial blood and sanguine temperament, having red hair and a highly-colored complexion, which I will describe in this chapter. These three types of character, either singly or in combination, are found in the American and European people. Blondes sometimes have brown eyes and brunettes light blue—conditions which have inherited from their parents, giving the physical nature of one the mental of the other; or, it may be caused by one parent being a blonde and the other a brunette.

The majority of people are neither blondes, brunettes, nor of florid complexion, but a mixture of these two three types in different proportions; I shall not attempt to describe intermediate conditions.

The natural traits of character peculiar to blondes and brunettes are as different and unlike as their complexions are; and the color of their faces is a pretty good index to the color or force of their minds. And here the question arises, Why do the tropical regions produce brunettes, and the temperate or colder climates produce blondes? There have been various theories and reasons given in regard to this difference; but I do not think any primary cause has ever been ex-

plained, and if I should happen to give a reason that may appear absurd to the reader, or, in reality, to be erroneous, I shall only be doing what many (in fact, most, if not all) philosophical and scientific men have done in relation to some of their pet theories.

I assert, in the first place, that there can be no permanent change in the color of a living, healthy body, unless produced by the action of the mind; and nothing material can act upon the mind except thru the senses, and by the aid of electricity, or the nervous fluid, the connecting link between mind and matter.

Secondly, mind rules and molds matter, and makes it like unto itself. If you ask me how I know that mind molds and rules matter instead of matter mind, I answer, that as far as we know, spirit existed before matter, the Creator before that which he created; hence, I prefer to reason from the metaphysical down to the physical; from the infinite down to the finite, in the order of creation and molding power, instead of looking for the infinite to emerge from the finite, or the spirit principle from the physical. The sun controls and regulates our globe, and not our earth, so the sun. The light, heat and electricity of the sun is superior to matter reasoning from analogy, spirit is superior to matter, and therefore controls it. The body is the image of the mind, as much as man is the image of his Maker. The color and condition of the body are, therefore the reflex of the mind.

Flowers owe their various tints and hues to the light and heat of the sun indirectly; and yet every flower preserves its identity and appropriate color, clearly showing that it is not the direct action of the sun which produces a blackening or bleaching-out process. So I believe every human being has a color in harmony with the

mind, and that the mind, spirit or soul is the primary or direct, while external agencies (such as sun and climate) are indirect, agencies or causes; and that these indirect causes first act upon the mind, and thru it upon the body.

It is the soul that gives color to the eye; therefore, black, brown, blue grey and hazel eyes express different conditions and feelings of the soul. External impressions, atmospheric conditions and changes act upon our nervous system, and thru it upon the mind causing us to think, feel and act differently; and as mind, thru the nervous fluid, acts upon matter, it in turn gradually changes our external appearance. If this is not so, why does joy, trouble, bereavement, anxiety, and an excess of any passion, stamp themselves upon the features? Why does too much sexual intercourse, or abuse of any kind, make the eyes and their surroundings look dull, heavy, impure, black or smutty?

The rays of the sun bring two great blessings to humanity—light and heat. Some things are peculiarly sensitive to light, others to heat. It is the nature of light and heat to change the properties and color of anything that is sensitive or capable of receiving impressions from the rays of the sun. Nitrate of silver, brought in contact with organic matter, will change color—that is, turn black when exposed to the actinic rays. So the mind, when brought in contact with our physical nature, receives impressions from the sun, and our feelings and desires change in proportion to the intensity of the light and heat. And these mental changes are in turn impressed upon our bodies; so that, in time, they present a darkened appearance. Hot and cold climates produce opposite effects upon people. Is it not a fact that natives of hot climates are passionate, voluptuous, dreamy and inert, while those of colder climates are just the opposite—cold and indifferent, but more active, mentally and physically?

I conclude, therefore (or rather infer), that the heating rays of the sun have more effect upon human beings

than the actinic rays.

Heat first produces inertia, and inertia brings on those qualities and conditions of mind and body peculiar to the brunette type of character.

If blondes go to a hot climate and remain, their descendants will in time get dark; and if brunettes go to a cold climate; their descendants will in time get lighter; and their character will likewise change in proportion.

Many persons with arterial blood exercise a healthy magnetism; but the venous blood in a person with large black, penetrating eyes, imparts a sense of sickly, irritating, weakening magnetism, similar to what serpents use in charming. May heaven preserve your reader, from being a victim, for if once you get under the influence of such a person, you are a gone case—you are simply a toy, like a mouse in the clasp of a cat, or a bird flying around in agony as it sees the open mouth of its destroyer, but is unable to save itself. I know of but one way to counteract the powerful influence of men and women fascinatons of this description. That is, to set your own nature against them, and firmly resist their first attack. The more you yield to their influence, the harder it is to break away—like a man being fascinated by a serpent—the longer it stands and looks at it, the feebler it is, until he is unable to move.

Persons, having pure arterial blood and a healthy, vigorous constitution will have a healthy influence over others, and, if the magnetic power is strong, can use it for healing other tho they may likewise use it for evil purposes.

Insinuation is perhaps the worst characteristic belonging to brunettes especially those who have deep, cunning, knowing black eyes. This is one objection that has been raised against the Jews; the men particularly have that bold, aggressive, penetrating, hard way of looking at a person, especially ladies, as tho they would like to look right thru them; and there are a good many men besides the Jews who do the same thing. There are two kinds of

tations, and both more applicable to brunettes, tho frequently found in blonde in a modified form. One is coquetry, the other evil. A harmless flirtation is the act of gaining favor, affection and affection, by gentle means and a tactful act of ingratiating one's-self, in a pleasing manner, into the good-will and confidence of another, without any ill will or intention to injure or take advantage by so doing.

Brunettes are likewise reserved in character and manner. They seem to hold themselves back, and retain much of their inner and deeper part of their nature unrevealed to the world or their intimates. There is much to study in them, and it is hard to find out what their real, hidden character is. And in some respects, they are the most sincere, open, free and outspoken persons in existence. There is very little of that character analysts call secretiveness in their make-up; hence they are not reserved in expressing their feelings, but speak out plainly and to the point.

Brunettes seldom, if ever, resort to underhanded, sharp trick or cunning devices. When they do play a game, it is one that the victim will be apt to forget. There is far more sincerity, truth, solidity and force of character in brunettes than in blonds. The emotions in brunettes are more steady, constant, enduring and powerful in nature than in the blonde type. When in love, they love the same till the end of life. There is a sacred, intense and somewhat romantic kind of devotion in their love that is found in no other class. And when such individuals are in love, they are jealous and unhappy if the object of their affections is not exclusively theirs. This is true of all persons to a certain extent, but particularly is it so with brunettes.

Blondes are deficient in strength, firmness and solidity of character. There is much lightness and frivolity in their nature. They seem to see only the gay side of life, and are always in for a good time. They are very fond

of music, dancing and all kinds of pleasures; hence, are easier led astray than any other class. They have no taste for any kind of strong intellectual food; hence, do not care for philosophical or scientific works or studies; but have a great desire for light literature, such as novels and all kinds of fictitious and sentimental stories. A woman of this type has little idea of business, or the value of a thing, and she likes to glide thru life as easily as possible, basking in mirth and pleasure, like a butterfly in the sun.

Society generally associates a bad temper with red hair. A person who has not some kind of temper is worth very little, either to himself or the world, because temper arises from the same faculties that impart propelling power, executive ability and force of character.

(Continued in next issue)

OUR BOYS — KEEP THEM CLEAN.

Parents can no longer exercise control over their boys after those boys have been taken over by the government into the army or navy. The responsibility laid upon the government to see that our boys are kept clean is therefore paramount. The highest duty that any boy can perform for his country is to give his life. The highest duty his country owes him is to preserve his health and his morals. Every country owes it to parents to be able to say at the conclusion of war: "Here is your boy back again, as good morally as when he left home."

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DARK THREADS.

Nor till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.
—Selected.

When children are welcome as new power, instead of being unwelcome as new burden, the real social revolution is accomplished.—W. G. Summer.

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