AY, 1918 $1.00 a Year

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. 5

All Differ in Character

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What are the indications of the strong mind or the weak mind; the strong well-poised man or the vacillating man who does not stand by or for his opinions?

How to tell the honest, conscientious man who can be depended upon from the trickster and grafter?

How to tell if a person's friendship would be likely to be lasting or easily broken.

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?

Who would make good husbands, wives and parents and who would not.

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

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1627 Georgia St. Los Angeles, California

THE CHARACTER BUILDER

DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

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A Precocious Child

By the Editor of The Character Builder

LOIS ELVAN SPACKMAN.

The first impression that comes to one when studying Lois Elva Spackman, whose picture accompanies this sketch, is that she has a finely organized, sensitive constitution and a precocious mind. The head is large in proportion to the body and the nervous system is much more active than the nutritive organs. The full back head shows strong feelings, especially in the upper back region, where caution is shown to be very strong. Such an organization gives a tendency to meet difficulties that never happen except in the imagination. The frontal lobes of the brain, in the region of the artistic and constructive powers, indicate power along intellectual lines, especially in the fine arts. The important thing in the training of Lois Elva is to build up the body by means of plain, wholesome food; fresh air; sunshine; happy thots; physical exercise; proper clothing; and other health culture practices.

Children like Lois are usually crowded too much intellectually in the home and the school, while the physical development is neglected. As soon as she is old enuf to work, it will be well for her to take in the home courses in cookology, bakeology, scrubology, dishwashology, sweepology and other ologies that mothers usually indulge in while their delicate daughters play the piano, do fancy needle work and engage in other activities that do not soil the hands or develop the characteristics of life that are essential in the school of hard knocks and experience where people get their most valuable training.

The time to lay the foundation for right training is when children are the age of Lois. She does not look as if she would be a difficult child to control. In her training the most difficult problem will be to keep her vitality up to a standard that will enable her to do

efficient work mentally and physically. Her artistic, intellectual and moral powers are all well developt so that it will not be difficult to appeal to her higher powers. Mentally she should not be fed on fairy stories or any other kind of reading matter that appeals to the creative imagination as that is strong enuf now and her powers of observation should be cultivated thru reading nature books, and better still, thru coming in contact with nature in the great out-of-doors where she can enjoy fresh air, sunshine and nature in its varied colors and beauties.

Children like Lois often say and do things that are a credit to children much older than themselves, but the health and vitality must be kept up if the mind's brilliant activities are to continue thru life. In this twentieth century there are too many bright minds connected for life with invalid bodies. There is still too much atten- of minor importance and the essentials are neglected. There is no other study given as little attention in the schools as the stuly of the human mind. The statement of Solomon that "A Merry Heart Doth Good, but a Broken Spirit Drieth Up the Bones" is generally accepted by humanity, but generally there is not a very intelligent effort made to develop the merry heart and to avoid the broken spirit.

Lois has the mental powers that will lead her to success in the vocation for which she is best fitted, but for years to come the important feature in her training will be the building of a strong, healthy body, and a good brain thru which her active mind can function. Strong caution, deficient self reliance and excessive approbativeness may make her too self conscious and sensitive to the criticisms of others concerning herself. She should be encouraged to recite in children's organizations and to take every opportunity to appear in public where sensitiveness can be worn out and self-reliance cultivated. She will want to be in an environment of culture and refinement, but the more she can get in touch with nature during her childhood and youth the bette for her.

The photo was sent to us by Mrs Ruth Jackson of Franklin, Idaho. Loi is so different from the little girl whos picture appeared in the last issue o The Character Builder that our reac ers should get a valuable lesson in chil study by observing the contrasts be tween them.

THE HONORABLE MR. HOG.

Not Pretty, But Useful

Former Secretary of Agriculture fo the state of Kansas, F. D. Coburn, pay the following tribute to the hog in a recent address at Columbus, O.:

"Hogs pay taxes, clothe the family send the children to school, and mak possible the development of new homes They have provided the food for the Anglo-Saxon race. Without them Chicago would be a prairie village Kansas City a barren hill, and Omaha a ferry crossing. Take away the sow and our banks would close and the wheels of commerce cease.

The pig is a quiet, inoffensive Christian sort of animal, symbolic to a greater extent of the peaceful virtues for which our nation is so conspicuous, than is the roving, piratical eagle. The snout converting the soil is a symbol of peace and industry. The pig is a thrifty animal, turning to good account everything which comes his way, and a far better representative of the American character than the roving, robbing eagle.

The hog is a condenser; he is a manufacturer of hams, hash and head cheese, lard, illuminating oils, hair-brushes, glue, buttons, bacon, bristles fertilizers, fats, knife-handles, whistles soaps, souse, side-meat, saddle-covers and sausage. He is a mint, and the yellow corn of our country is the bullion he changes into golden coin. —Farm Journal.

"I wish to give a friend a timely and striking present."

"Then why not give him a clock?"

Education for the Millions

Editorial Note.—The letters to the Joneses were written by Timothy Titcomb and publisht by Scribner. The eighth edition was issued in 1863. The most vital principles of education are 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 publisht for the benefit of our readers. They are addrest to the Joneses but are full of good suggestions for all humanity.

LETTERS TO THE JONESES.

By Timothy Titcomb

o Mrs. Martha Jones (Wife of Deacon Solomon), Concerning Her System of Family Government

I suppose I have thot of you ten ıousand times within the last twenty ears. I never see a clean kitchen, or trim and tidy housewife, or an irreroachable "dresser," with its shining ɔws of tin and pewter, or a dairy full f milk, or a cleanly raked chip-yard, r polisht brass andirons, flaming with ire on one side and reflecting ugly ıces on the other, or catch a certain ıvory scent of breakfast on a frosty ıorning, or see a number of children rowded out of a door on their way to ɔhool, without thinking of you. Thriv-ıg, busy, exact, scrupulous, neat, ıinute in your supervision of all famy concerns, striving to have your wn way without interfering with the ɛacon's, you have always lingered in ıy memory as a remarkable woman. ou sat up so late at night and rose ɔ early in the morning, that it seemed ɜ if you never slept. There was a ıronic alertness about you that dected and even anticipated everyɔcurrence in and around the house. ot a door could be opened or a winɔw raised in any part of the house, ɔwever distant it might be, without ɔur hearing and identifying it. Not voice was heard within the house at ıy time of the day or night that you ıd not know who uttered it. Your ɔul seemed to have become the tenant ! the whole building, and to be conɔious of every occurrence in every ırt of it at every moment. You not nly knew what was going on everywhere, but every part spoke of your presence.

It was a curious way you had of maintaining the family harmony without the sacrifice of your own sense of independence. You really carried on a very independent life within certain limits. You were aware that, in the matter of will, the deacon, your husband, was very obstinate, and that you could never hope to dispute his empire. So you shrewdly managed never to cross him where the course of his will ran strongest, and to be sure that no one else crost him. I remember very well your look of amazement and reproof when you heard me treat with apparent irreverence some of his most rigidly fixt opinions, and assail prejudices which you knew were as deeply seated as his life. I enjoyed your look of amazement quite as much as I did the deacon's anger, for it seemed to me a very justifiable bit of mischief to break into a family peace that was maintained in this way. By humoring and indulging your husband, in all matters over which he saw fit to exercise authority, and by so closely attending to everything else that he did not think of it, you kept him in a state of self-complacency, and were the recognized queen of a wide realm.

As I look back upon your life, I find but little to blame you for. Wherever your errors have been productive of mischief, they have been errors of ignorance—mistakes—possibly excusable in the circumstances under which they were committed. You loved your children with all the tenderness and devotion of a good mother, but, in your anxiety that they should not cross their father's will, and provoke his displeasure, you became but little better than an irksome overseer to them.

You knew that if there was anything that your husband insisted on, it was parental authority. You knew that the strict ordering of his family was his pet idea, and that family government, in the fullest meaning and force of the phrase, was his hobby. This pet idea—this hobby—you made room for in your family plans. You knew that he was often unreasonable, but that made no difference. You knew that his will ran strongest in that direction, and you made it your business to see that as few obstacles lay in its path as possible. On one side stood the deacon's inexorable laws and rules of will, by which his children, of every age, were to square their conduct. On the other stood those precious children of yours, with all the wilfulness and waywardness of children — with all their longing for parental tenderness and indulgence — with moods which they had never learned to manage, and tempers which they did not know the meaning of; and you became supremely anxious that the deacon should not be provoked by them to wrath, and that they should escape the consequences of his displeasure.

Well, what was the consequence? This ceaseless vigilance which you had learned to exercise over every portion of the household economy, you extended to the bearing and conduct of your children. You exercised over them the strictest surveillance. You carried in your mind and in your manners the dread of a collision between them and their despotic governor. You tried to save him from irritation and them from its consequences. You kept one eye on him and another on them, and nothing in the conduct of either party escaped you. Your children, as they emerged from babyhood, grew gradually into the consciousness that they were watcht, and that not a word could be uttered, or a hand lifted, or a foot moved, without a degree of notice which curtailed its liberty. It was repression—repression—nothing but repression—everywhere, for them. No hearty laugh, or overflowing, childish glee, or noisy play for them, for fear that the deacon might be disturbed.

At last, every child you had, in addition to the fear of its father, came to entertain a dread of its mother. I think your children loved you, or would have loved you, had they not associated you forever with restraint. If they played, you were near with your everlasting "hush!" If they sat down at table, they knew that your eye was upon them—that you watcht the position of every head under the deacon's long "grace"—the passage of every mouthful— the manner in which they askt every question and responded to what was said to them—the amount of food and drink consumed—everything. They felt themselves wrapt up in—devoured by—a vigilant supervision that took from them their liberty and their will, and with them, all feelings of self-respect, and self-possession.

It is not the opinion of your neighbors that either your husband or yourself has had anything to do with the ruin of your children. The deacon was so strict and so efficient in his family government, and you were so scrupulously careful in everything that related to their manners at home and away, that they did not imagine it possible that any bad result could naturally flow from such training. I do not say that they are mistaken from any wish to blame you, but I must tell you the truth. Your minute watchfulness and censorship exercised over these children until you became to them God, conscience, and will, were just as fatal to a manly and womanly development as the deacon's irresponsible commands. A boy that feels that every word of his mouth and every movement of his body is watcht by one whose eye never sleeps, and whose hand is ever ready to repress, becomes at last a coward or a bully. There are natures that will not submit to this surveillance; and when these become weary of the pressure, they kick it aside, and parental restraint—associ-

ated with all that is hateful in slavery —is gone forever.

Under the peculiar training and home influences to which your children were subjected, there were but two things that they were likely to become, viz.: rebels or cravens. Your children were naturally high-spirited, like the deacon and yourself, and they became rebels. Otherwise, they would have carried with them thru life the feeling that whatever show they might put on —however much they might struggle against it — they were underlings. There are some men and some women, probably, who, living thru a long life under favorable circumstances, recover from this early discipline of repression, and this abject slavery of the will, but they are few. They must be few. The negro who has once been a slave cannot, one time in ten, refuse to take off his hat or bow to a white man. He is never at home, when placed on an equality with him. He carries in his soul the badge of servility, and he can no more thrust it from his sight or banish it from his consciousness than he can change the color of his skin. This is not because he is a negro, simply, but because he has been trained up to have no will, and to be controlled under all circumstances by the wills of those who had him in their power.

A child can be made the slave of a parent just as thoroly as a negro ever was made the slave of a white man, and such a child can be just as everlastingly damaged by parental or family slavery, as a bondman can be by any system of bondage. A child can be made as mean, and cowardly, and deceitful, and devoid of self-respect, by a system of management which puts a curb upon every action, as the devil himself could possibly desire. This system of watchful repression, and minute supervision, and criticism, and criticism of every action, among children, is utterly debilitating and demoralizing. You intended no harm by it, madam. Under the circumstances, it was a very natural thing for you to do; but I think you can hardly fail to see that, unwittingly, you perfected the work of destruction in your children which the deacon so thoroly began, and for which he would have been, without your assistance, entirely sufficient.

Oh! when will the world learn that children are neither animals nor slaves? When will the world learn that children—the purest, sweetest, noblest, truest, most sagacious creatures in the world—with a natural charter of liberty as broad as that enjoyed by the angels—should be treated with respect? When shall this idea that all legitimate training relates to the use of liberty—to the acquisition of the power of self-government—become the universal basis of family policy?

You ask me what I really mean by all this, for you are a practical woman, and are not to be taken in by a set of easily written phrases. Well, I will try to explain, or illustrate, my meaning. I remember a gathering at your house —a party of friends—to which your children were admitted; and I remember with painful distinctness the telegraphic communication which you maintained with them during the whole evening. If James got his legs crost, or, in his drowsiness, gaped, or if he coughed, or sneezed, or laughed above a certain key, or made a remark, or moved his chair, it was: "James, h—m!" — "James, h—m!" "James, h—m!" And James was only one of half a dozen whom you treated in the same way. You began the evening with the feeling that you were entirely responsible for the behavior of those children—just as much responsible as if they severally were the fingers of your hand. You acted as if they were machines which, for the evening, you had undertaken to operate? They felt that they were under the eye of a vigilant keeper, and they did not dream of such a thing as acting for themselves. They were acting for you, and they did not know until they heard your suggestive "h—m!" whether they were right or wrong. You undertook for the evening to be to them in the stead

of their sense of propriety; and the communication between them and you being imperfect, they often offended. I know that your own good sense will tell you now that this is not the way gentlemen and ladies are made.

I was recently in a family circle where I witnessed a most delightful contrast to all this—where the sons and daughters were brot up and introduced to me by the father and mother with as much politeness and cordiality as if they were kings and queens every one, and with as much freedom as if the parents had not the slightest doubt that the children—from the oldest to the youngest—would bear themselves like ladies and gentlemen. There was no forwardness on the part of these children, as you may possibly suppose; yet there was perfect self-possession; and each child knew that he stood upon his own merits. I suppose that if any one of these children had indulged in any impropriety during this interview—as not one of them did—he would have been kindly told afterward, by one of the parents, what he had done, and why he should never repeat it. Your children (pardon me for saying it) were always awkward in company, and for the simple reason that they did not know whether they were pleasing you or not. They had no freedom, and were guided by no principle. Your will was their rule and your will, so far as it related to all the minutiæ of behavior, was not thoroly known; so they were always embarrast, and always turning their eyes toward you. Your entire system of management was based on distrust, while that of the family with which I contrast yours was founded on trust. Your children, while you could possibly keep hold upon them, were never permitted to outgrow their petticoats, while those of the other family alluded to were put upon their own responsibility just as soon as possible. Is there any doubt as to which system of treatment is best?

Perhaps you, and many others who read this letter, think that parental authority cannot be maintained without its constant and direct assertion. If so, then you and they are mistaken. I have known families that possest fathers and mothers who were honored, admired, loved, almost worshipt—fathers and mothers whose children dreaded nothing so much as to give them pain—yet these same children knew no such word as fear, and would have been utterly ashamed to render the assertion of parental authority necessary. Parents and children were friends and companions—the children deferring to the wishes and opinions of the parents, and the parents consulting the happiness and trusting the good sense and good intentions of the children. Whenever I hear a young man calling his father "the old man," and his mother "the old woman," I know that the old man and the old woman are to blame for it.

If your children had turned out well, it must have been in spite of a system of training which was so far from being education as to be its opposite. There was no inner life organized; there was no building up of character; there was no establishment in each child's heart of a bar of judgment—no exercise in the use of liberty; but only restraint, only fear, only slavery.

I do not entertain those opinions of one variety of disorderly families, which you and the deacon seem to have entertained all your lives. I have never yet seen the house where children were happy that did not show evidences of disorder; and a man is a fool, or something worse, who quarrels with this state of things. Where children have playthings, and where they play with them, there must necessarily be disorder, and furniture more or less disturbed and defaced, and noise more or less disagreeable, and litter that is not highly ornamental. And before children have had an opportunity to learn propriety of speech and deportment—before they are educated—there will be in their conduct—in playroom and parlor alike—more or less of irregularity and extravagance. Remarks will be made that will shock all hearers; laughs too boisterous to be musical

will be indulged in; sudden explosions of anger will occur, with other eccentricities of conduct that need not be named. There are remedies for all these—in time. When, in the course of their education, the sense of propriety is stimulated and strengthened, and pride of character is developt, these irregularities will disappear, and an orderly family will be the consequence, each child having become its own reformer.

There was a feature of your family government (which you held in common with your husband) that made still more complete the slavery of your children. It was the deacon's opinion, you will remember, that a boy who was not too tired to play at ball, or slide down hill, or skate, was not too tired to saw wood, and it was his policy to direct all the excess of animal life which his boys manifested into the channels of industry and usefulness. You seconded this opinion, and maintained that a girl who was not too sleepy to make a doll's hat or a doll's dress, was not too sleepy to hem a handkerchief, or darn a stocking. So your children never had what children call "a good time." Always kept at work when possible, and always restrained in every exhibition of the spirit of play, home became an irksome place to them, and childhood a dreary period. Your children were never permitted to do anything to please themselves in their own way. Everything was done—or you insisted that everything should be done—to please you, in your way. If one of your daughters sat down to rest, or resorted to a little amusement, you stirred her at once by some petty command. I was often tempted to be angry with you because you would never give your children any peace. You had always something for them to do, and something that had to be done just at the very time when they were enjoying themselves the best.

"Precept upon precept" is very well, in its way, but principle is much better. The principle of right and proper acting, fully inculcated, renders unnecessary all precepts; and until a child has fully received this principle he is without the basis of manhood. The earlier this principle is received and a child thrown upon his own responsibility, and made to feel that he is a man, lacking only years to give him strength and wisdom, the safer that boy is for time and for eternity. The moment a boy becomes morally responsible, he becomes in a most important sense—a sense which you and the deacon never recognized—free. I do not say that he is removed from parental control or rational restraint, but that it is the business of the parent to educate him in the principle of self-government. A boy bred thus, becomes ten times more a man than a boy bred in the way which has seemed best to you; and when he goes forth from the parental roof he goes forth strong, and able to battle with life's trials and temptations. Children long for recognition—to do things for themselves—to be their own masters and mistresses. Their play is all based on the assumption that they are men and women, as, in miniature, they are; and, insisting on the right use of liberty, and teaching them how to use it, they should have it, restrained only when that liberty is abused.

(To be Continued).

Tenacity of purpose is characteristic of all men who have accomplisht great things. Such men may have undesirable traits, may have all sorts of peculiarities, weaknesses, but the quality of persistence, clear grit, is never absent from the man who does things. Drudgery cannot disgust him, labor cannot weary him, hardship cannot discourage him. He will persist, no matter what comes or goes, because his persistence is an integral part of his nature.

Fearlessness, boldness, have ever been characteristic of great achievers. Men who have no "dare" in their natures, who are afraid to take chances, and shrink from hardships, who cannot forego their ease, must be content with small achievement.

HOME AND FAMILY

SLEEP AND THE BATH.

By J. H. Greer, M. D.

We live only in our waking moments, we imagine, and sleep has been called "the twin sister of death." Yet life's activities would drag heavily, were it not for "Nature's sweet restorer, balmy sleep." In sleep, we are "created anew, day by day." But it is important that conditions for sleep are made favorable, or sleep becomes an enemy which lays its victims helpless, while poisonous vapors get in their deadly work. We must sleep; or power wanes, courage ebbs away, and the mind becomes weak and confused. If one cannot sleep at all, insanity, then death ensue. One will suffer more from loss of sleep, before relieved by death, than from inanition.

We cannot bestow too much care upon our preparation of sleeping apartments in our home. Too often the little corner that cannot be otherwise utilized, will be dedicated to sleeprooms that cannot be flooded with light, swept by pure breezes, and warmed by the sun's health-giving rays. This is bad economy, if one values g o o d health. Exhalations from the body linger in the bed clothing until purified by plenty of oxygen.

Bed rooms should be light, airy, and not too small. They should be comfortably, but not showily furnisht. Only articles of use should be permitted in sleeping apartments, decorations should consist in the cleanliness and freshness of the appurtenances. A great deal of heavy drapery, ties, nick-nacks which catch and hold the dust, are in better taste in other rooms. The walls should be of some soft, neutral tint, and such ornamentation as is allowable, should be quiet and simple so as to be restful to the eye. Means of ventilation should be as perfect as possible, that proper respiration may be insured.

A person with weak lungs should sleep in a large room, where currents of pure air may constantly sweep around, above and below the bed. A tent or a roof without walls, is still better. In the pure air of the higher regions, consumptives sleep in the open air in hammocks swung among the pine trees, with great benefit. The open air is never hurtful if one is warmly wrapt in light and fleecy blankets.

The clothing of the bed should be aired daily, and very frequently hung on a line in the sunshine. The filling of mattresses and pillows should be subjected to 150 degrees of heat, a temperature which will destroy all decaying substances, and not injure hair or feathers. Fresh air is a great disinfectant. Plants without flowers have been recommended, because both in daylight and darkness green vegetation throws off oxygen, and absorbs impurities and carbonic acid gas. Flowers and ripening fruits consume oxygen, and should not be brot into the room when an invalid or an infant is sleeping, nor should they long remain in a healthy person's sleeping room.

A bare, hard wood floor, with a few soft rugs placed where comfort or convenience demands, is much neater and more wholesome than thick carpets, which secret dust and bad exhalations. The rugs are easily shaken, the floors quickly washt off, and the house wife is not so afraid of letting in sunshine and fresh air, if there are no curtains and tapestries to fade. Paper walls are not advisable as they gather dust and impurities. A hard-finisht wall from which the effect of flies and other insects can be washt is much better.

Flannel sheets should be used in the winter and even in the summer, thin baby flannel or woolen battin is preferable to closely woven cotton or linen

ieets. Flannel blankets for invalids, hen the weather is cool, are better ian quilts or cotton comforters.

The time to be consumed in sleep aries in different people, but it seems iat a third of the twenty-four hours of ie day may be profitably past in in-gorating sleep. People live, work hard id appear to keep robust, for many ears on less sleep than this, but they 'e more certain to break down young ian those who sleep well their eight ours daily. Many boast of doing with ve and six hours, but they do so with ollows sinking under the eyes and rinkles tracing telltale lines in the rehead.

There was once an old author who rote a large philosophical (?) book i everything in the universe and methings that were not there at all, ho upbraided people desperately for aisting so much time in sleep. He ivised his readers to rise at four clock every morning and begin to udy. If work were necessary, it ight be done thru the busy, noisy part the day, but with the quiet of the ening, they were to commence their udies again and pursue them until o'clock at night. Thus, he said, ie might snatch a third of a lifetime the hours idly spent in sleep, to vote to the acquiring of wisdom. it hours thus stolen from those that ature requires in which to repair the astes going on in wakeful hours, ust some time be repaid. The end life comes all the more quickly, ien there will be no choice as to ether you will sleep or remain awake. "Early to bed and early to rise," is doubt a wise admonition, or was the day it was spoken, for artificial ght was crude and scarce, there was temptation to prolong the activities the day into the darkness of the ght, and people's constitutions were apted to the natural division of the y. But the inventions of modern nes, which afford the brilliancy of the y during the night, has lengthened e time of action. We have developt ore social pleasures, and acquired a culty for working, studying, improving and enjoying until after daylight ends. Perhaps we have shortened our years by so doing, but it would be impossible to get away from gas jets and electric lights, back to the "tallow dips" of old times if we would. Nor is it desirable, if we will yield something to Nature's demands and resist the temptation to remain awake, using our brains and nerves until long after they rebel with weariness. If we will but sleep enuf, nature will forgive our breaking of the old rule, perhaps, and adjust our systems to suit the new conditions.

We certainly ought not to curtail the hours of sleep at both ends of night, and if we will not retire early we ought not to force ourselves to rise too early. We feel in these modern days like repeating with John G. Saxe:

"'God bless the man who first invented sleep!'
So Sancho Panga said, and so I sing.
But condemn with curses loud and deep,
The man who first invented early rising."

But the earlier hours of the night are certainly best calculated for sound and healthy slumber. We find ourselves more cheerful, amiable and better looking when we can go to sleep early and wake with the birds. Late hours sets up a kind of stimulated activity within us, and we find it difficult to fall into sleep directly upon retiring. We are wakeful, and grow "nervous" presently because we can not, and sleep is driven farther away than ever. Our muscles are at a high tension and often the hands are clencht tightly and the teeth ground together.

To induce sleep, rise from the bed and rub the body from the head downward with the open palms of the hands. Then lie down in an easy position, relaxing every muscle, and banishing with determination every disturbance of mind. Breathe deeply, regularly and slowly thru the nostrils, and picture a field of waving or tall grass, rising and falling in soft billowy motions, or a peaceful lake lapping the shore gently, and no sign of life present. The monotonous, undulating sensation will effect one like a soothing lullaby and sleep will soon follow. Often a walk in the open air, taken immediately be-

fore retiring will induce sleepiness. To struggle for sleep, to long for it too intensely, is to banish it. Gentle thots of pleasant, simple things are found to be more effective.

It has been ascertained that within the human organization there is an ebb and flow of vital forces, as there is in the sea. Mental or physical exertion performed during the low period of activities, is at the expense of man's stored-up strength, and can never be replaced. At ten o'clock at night man's energies have greatly relaxt; between the hours of one and three, they are at their lowest ebb. All the faculties should be at rest, from a little after ten to six or seven the next morning. One should at least assume a reclining position, relax the muscles and banish disturbing thots from the brain after the hour of ten.

If one's sleep has been satisfactory, one will wake in the morning refresht, and experience, after a few minutes a desire to begin the activities of the day. If there is a tendency to doze, after it is really time to get up, it is usually a sign of over-eating, of insufficient air, or improper respiration. A normal, sound and strong person may be trusted to sleep enuf, and not to sleep more than his nature requires, if conditions are favorable. The occupation of many people prevents sleep during the hours especially suited to slumber, and they are compelled to adapt themselves to odd hours. No doubt this changing of night into day, detracts from the vitality, and materially shortens life; but if such a worker will train himself to fall into slumber quickly, and to catch readily at any opportunity for a few minutes repose, he can preserve his strength and health to a great extent.

Sleep is a restorer; and sometimes excessive sleep seems essential. In cases of weakness, exhaustion, relief from pain, the inclination to prolonged slumber is sometimes remarkable. But the patient should not be aroused, for Nature understands her work, and furnishes what is needed.

Never awaken a sick person to administer medicine. No medicine can aid Nature so much as healthy sleep. If in an extraordinary instance, a child or patient should sleep much more than seems reasonable, do not strive to arouse him with rude shocks; he requires medical attendance.

Having bestowed proper attention on respiration, nourishment and repose, we should give due regard to keeping the body pure and clean. Cleanliness is next to godliness, and indeed is godliness—purity. Water is as essential to good health and happiness as good food, and pure air; but the method of applying it, has as many phases, and may work injury or benefit according to the manner of using it, as with these necessities. Water is a blessing to us, a restorative, a remedy, it soothes and cleanses us—yet it may be used in such a way as to prove itself an enemy. A little knowledge as to its properties, and the exercise of reason are necessary, and there is nothing to fear.

The principle purpose of a bath should be, cleanliness. But from the number of those who shock themselves daily with quick, cold water plunges, shower baths, hand-rubbings, etc., with a brisk towel rubbing afterward, one would judge cleanliness were the last object sought after. These may be endured by many, even prove beneficial to robust, warm-blooded people; but they do not cleanse. And the person who depends upon these means alone, would be surprised, on taking a Turkish bath or a good warm bath of any kind to find how dirty he really was.

Cold baths are not to be condemned indiscriminately. A pint of water but little colder than the air of the room, rubbed briskly over the body with the open palms, followed by a vigorous toweling in the morning, will set a healthy person in a glow and establish a cheerful, animated poise for the whole day. But if one shrinks from the water instinctively, if there is a chilled sensation, and the lips and ends of the fingers turn blue in a cold bath, then cold baths should be tabooed. As one may keep up a course

of slight injury to himself in eating or over working for years without perceptible consequences, so one may take a daily cold bath, chilling the blood slightly each time, and feel tolerably vigorous. But the strain on the system is too great, and sooner or later evil consequences will be felt. Very delicate persons should not indulge in cold baths as they do not possess sufficient reactive vitality. Even those who have in reserve a great deal of constitutional vigor, may feel the effects sometime.

The proper way to bathe so as to eliminate all the exudations from the skin, is to have an abundant supply of soft, clear, warm water, good soap and the means for a thoro rubbing. One should wash until clean; then, a rinsing off with clear, warm water, followed by a mere touch of cold to give tone to the system, should be given. Rub with good bath towels until thoroly dry, and the true object of a bath will have been attained.

Very warm baths, indulged in too frequently are weakening. Some people cannot endure immersion even in warm water, as it disturbs the action of the heart; these should plunge the feet in heated water while the rest of the body is being rubbed with the hands or a sponge. For a cold or an aching condition of the body, a very warm bath at night is beneficial. Sitting in a large tub of hot water with a blanket about the shoulders for twenty minutes or so, is an excellent remedy for a hard cold, or as a preventive after severe exposure. But one should retire immediately afterward, and cover warmly with flannel blankets.

Impure water is as deleterious to the skin as to the stomach. If the water is doubtful, add a little sal soda, borax, or better still, ammonia. Vegetable soaps are best, and for delicate skins those soaps which contain little alkali in proportion to the quantity of oil, should be used. Scented soaps better be avoided, as they are not so apt to be pure, and artificial odors are not always pleasant.

Elderly people should not indulge in baths of too long duration; in fact every one should bathe in a manner most desirable and most comfortable. It is never best to urge against shrinking any kind of a bath; as a usual thing, the feelings are a safe guide. Many people welcome a warm bath when weary, some feel refresht from a cold one, while others cannot think of it until after a rest on a couch. Generally, bathing when tired is exhausting.

Sea-bathing is a delightful and refreshing exercise to most people, but when a chill follows a plunge, the bather should be vary careful. One should become accustomed to the salt atmosphere before going into the surf; only after several days of taking the sea air into the lungs, is it safe to plunge into the brine. Then the trial should be brief and followed by a speedy drying. If a sense of warmth comes immediately, one is safe to try again, but if one's lips turn blue he should make up his mind that the salt water is no friend to him, or that his condition is not such as to take kindly to that treatment.

As a substitute for sea-bathing, saturate a flannel cloth in water well impregnated with sea salt, dry it and use daily after a warm bath. It is very beneficial to the weak who cannot endure the sea water. When lives have been despaired of a rubbing of sweet oil, almond oil or coco butter, well into the pores of the skin has furnisht the necessary nutriment and stimulant, and saved them. But this should not be resorted to except in extreme cases.

There are various kinds of baths of hot and cold water, wet sheets, and packing, that are effectual remedies, but they should be understood and given with as much care as one would administer medicine. Therefore only trained nurses should apply them, when cases seem to call for such treatment. It is safe to give, as a general rule, a cold bath in fevers; in great pain and in cases of inflammation, hot water applications.

The human civilized being must keep clean. The savages do not often bathe

and are not particular about a little dirt more or less; but their open air customs compensate for their lack of cleanliness to a great degree, tho they would not succumb to certain epidemics so readily if they were more addicted to washing themselves. Aborigines who live near the water, use it daily. No doubt the absence of cleanliness among some races, arises originally from a lack of water. But the conditions of civilization make cleanliness imperative; retribution comes quickly to those poor people who crowd together in cities, and who cannot, or will not bathe. Some method of purifying the body must be adopted—let conditions, circumstances, tastes, determine what, only, be clean.

(To be Continued).

THE COMEOUTERS.

We talk continually of the greatest of men; sometimes our voices falter, and sentences are not finisht. We have found many things alike about the Great Ones. First, they had mothers who dreamed, and then they had poverty to acquaint them with sorrow. They came up hard, and they were always different from other children. They suffered more than others about them, because they were more sensitive. You couldn't buy them—that was first establisht; then they turned the energies of their lives outward instead of in. The something immortal about them was the loss of the love of self. Losing that, they found their particular something to do. They found their work—the one thing that tested their own inimitable powers—and that, of course, proved the one thing that the world needed from them. The world-man wants to give something to his people—the best he has from his hand or brain or spirit. Each man of us has his own peculiar knack of expression. Nothing can happen so important to a man as to find his particular thing to do. The best thing one man can do for another is to help him find his work. The man who has found his work gets from it, and thru it, a work-idea of God and the world.

All good work is happiness. Ask any man who has found his work. He is at peace when his task is on, at his best. He is free from envy and desire. Even his physical organs are healthfully active. The only way to be well is to give forth. When we give forth work that tests our full powers, we are replenisht by the power that drives the sun. Giving forth, we automatically ward off the destructive thots. Our only safe inbreathing physically, intellectually and spiritually is from the upper source of things—not in the tainted atmosphere of the crowds. A man's own work does not kill. It is stimulus, worry, ambition, the tension and complication of wanting results for self, that kill.

Each man stands as a fuse between his race and the creative energy that drives the whole scheme of life? If he doubles this fuse in to self, he becomes a non-connective. He cannot receive from the clean source, nor can he give. What he gets is by a pure animal process of struggle and snatch. He is a sick and immoral creature. Turning the fuse outward, he gives his service to men, the dynamos of cosmic force throw their energy thru him to his people. He lives. According to the carrying capacity of his fuse is he loved and remembered and idealized for the work he does.—W. L. Comfort.

Mrs. Newlywed—I see by this medical work that a man requires eight hours' sleep and a woman ten.

Husband—Yes, I've read that somewhere myself.

Mrs. Newlywed—How nice! You can get up every morning and have the fire made and the breakfast ready before it is time for me to get up.—Philadelphia Ledger.

Make your will king of your mind,
For some power will despot be,
And herd and drive your forces
And urge you on to destiny.

—N. S. EDENS.

The Girl Problem in the High School

Elizabeth Rowell, Adviser for Girls, Broadway High School, Seattle, Wash.

This is a period of transition in our national life. We are crossing over from one set of conditions and their ideals to an entirely different set. And woman feels this change more than man and the girl more than the boy. The girl is not under the same conventionalities as was her grandmother or even her mother. Her social freedom is evidenst by lack of restraint in dress, in manner, in spending, and by a new tolerance of evil, a graying of her lines of black and white.

A number of factors have caused this change in the attitude of the girl toward society and also of society toword the girl. Perhaps the strongest are the complexity of our modern environment and the consequent entrance of women and girls into new industries, together with the withdrawal of necessary household tasks by the introduction of machinery. Another group of factors is the injection of the immigrant woman, strange to our ways and ideals, and the presence of the second generation, not yet adjusted to the new civilization, as teachers in our elementary schools. And third is the sudden call for woman to take her place in civic life, which began before the war, but which will be strengthened at the close of the war.

All this new sense of freedom acts like mountain air; it exhilarates and goes to the head, until the girl is in danger of losing her poise and her sense of proportion. And so the girl problem of today becomes—how to help her to find herself. The problem of two generations ago was to fit the girl of that day to be a mother and a home-maker, to enter the sphere which her mother had occupied before her, and to do the same things in much the same ways. She was molded. The problem of the next generation was to fit the girl to earn her living in certain limited spheres, or to enter society, in the narrow sense of the term—a class problem. The girl was still molded. In some groups of America today that old idea still prevails. **But the question of the present is how to help the girl understand herself and her capacities, how to develop all the possibilities of her nature,** to open opportunities, and to aid her to become self-dependent. She is to be educated, not molded. That is the only way by which she may learn to use her new-found freedom rightly.

Now, if the general problem is to help the girl to find herself, there are as many sides as there are individual girls. The commonest, such as the curriculum as it affects vocations, play, related to the physical and social side, student activities to develop leadership and the disposition and temperament of the individual, these are to be omitted. Instead, I would touch on those other four phases which seem to lie outside the province of the school.

1. The high-school age is one of physical change and of preparation of muscle and nerve for the future. In my own experience the following are the greatest causes of poor health:

"Nerves," due to the strain of city life; to moving pictures, arraigned by the examiners for the United States Army, who talk of a "movie-eye" in the rejection of candidates; to crowded apartment homes, recognized by one school as fertile causes of nervous breakdown, and shown in its demands for a separate room with heat before it places a dependent girl; due also to the larger high school.

Anemia, due to poor diet. Candy and other sweets, including French pastry, are used too freely as substi-

tutes for other foods. This is true, not only of the girls who come from homes where money is freely spent, but also of the part-time student who earns her own money down town where food temptations are great. This latter type, if she is wise about food, is often overambitious and cuts off her sleep.

Lack of will and the coddling mother. With this last cause often comes:

Too much social excitement, such as auto parties, dances, dressmakers, theatres, week-end parties. It is an observed fact in one city high school that Monday has the poorest attendance.

2. When one average high school reports that 20 to 25 per cent of its girls partly or wholly support themselves, when 4 per cent leave this same school in one year for the express purpose of going to work, the problem of finance becomes a very real one. In connection with the necessity for self-support these questions must be settled: What can a girl do to earn her way thru high school? How can she get in touch with a position? What conditions, moral, social, and physical, surround this employment? Who shall undertake to judge of these conditions? What protection is afforded her? Then, too, the building up of self-respect in this group is another problem. If the girl is not ashamed of having to work—and this shame often exists in connection with housework, to which the tradition of inferiority still clings—then she may be a meek sister whose backbone needs to be stiffened to resist imposition. Or she may need to be shown the dignity and worth of the work she is to do. These are very vital things.

3. A large question to be faced by any institution or individual seeking to educate the girl is that of manners, by which is meant self-expression, such as dress, deportment, voice. This is a question of ethics, since youth expresses in some form or other what it feels. If manners are the outward bark of the inner man, they are also the protection of the soul. Strip society of conventions in dress and deportment and where do we stand? The girl needs to be taught reserves of manner and dress if she is to be thrown with boys in school and industry. It is one thing, however, to realize this problem—a very pressing one in our large coeducational high schools—and quite another to solve it.

4. One of the greatest problems we have to face, one that is back of many of the others, is what to do for the girl who comes from the indifferent home or from the unhappy home. It is appalling, when one works with girls, to realize how many troubles are due to the break-up of their home. It is often necessary resolutely to proclaim oneself an optimist to avoid believing with that teacher who said that "the happy home is the rare exception." The mother seems as often to blame as the father when divorce comes. Her economic freedom makes her impatient of her husband's shortcomings, or the great number of household operations now performed for her by outside agencies, leaving her free for other occupations, makes her frivolous and pleasure-seeking, or the unrest of the outside world calls her. These divorces often result in remarriage, and the situation is complicated by two families. The situation of the young girl who said, "I was the misfit in my family. I had a father and a stepfather, a mother and stepmother, and a number of stepbrothers and sisters and a halfbrother," sounds extreme, but is it so uncommon?

In this question, "the girl problem in the high school," means first the analysis of what this problem is, the second point to be discust is the responsibility of the school, why the high school is responsible, and how it is to meet this responsibility.

Of course the home is the proper agency for safeguarding and directing the interests of the girl. When the home fails, who should assume this? Manifestly the institution next concerned with the girl, having much of her time and centering her interests. It is to be hoped that the home will recover its place as the greatest wel-

e agency in the world, for nothing es the place of the home, as many us know by negative as well as iitive proofs. But there are certain ictions that need to be centralized, l these, in the future, the school l keep with the co-operation of the ne. Another reason, besides the akdown of the home, why the school ıuld be responsible is that other fare agencies expect this of the ool. Witness the requests that ne to the school from the juvenile rt and the protective branch of the ice department for information and in juvenile dependency or delin- ıncy. Also note the fact that par- al schools in close touch with the enile court are directly under the ervision of boards of education. ırity organizations and the Young men's Christian Association fre- ntly appeal to the school in indi- ıal cases, while employers are ask- for the school's estimates on abil- and character and the dealing with school representatives as a medi- of employment. Even the homes nselves turn to the school with the ry, "What shall I do with my ghter?" or the stronger, "Will you :e my girl do this?" All of these ures and these expectancies point way to the assuming of more re- nsibility by the school.

s to how this responsibliity may be —the building up of a working gram takes time and experience. educational philosophers may urge we should not waste time in ex- ments, since careful theory for- ated before we begin is cheaper. we cannot forget that changed and cpected environment often nullifies most beautiful theory. Especially his true in these days when the alters the factors of a problem night. Still there are three sug- ions that should hold good as lamentals.

Sympathy with, and understand- of, the girl's interests should be settled policy of any high school. ; means setting the standards when teachers are engaged and insist- ing on the following of these standards by the old corps.

2. The high school should have definite aims in aiding the girl to find herself. An editorial writer in a school magazine aptly says, "What the administrator now needs and wants is the establishment of goals towards which he can work."

3. This work of the girls needs organization and leadership. It is not anything that can be successfully done in a spasmodic or disjointed fashion. Definite duties to definite teachers with time and funds for each to carry out her part of the program. A school doctor and an attendance officer for physical problems, a school visitor for home and employment questions, a school aid fund, and a teacher in charge of the girls' club as the working body. And all this in order that each year's methods and plans may not be tried and thrust aside, but that a growing organism may be created where one generation is associated with another and the failures of one year are turned into the successes of the next.

This can be and has been accomplisht thru competent leadership, tho some of us maintain that that leader is best a woman. Call her principal or vice-principal, dean or adviser, as you will, but give her sufficient position and time and salary, in order that her tenure of office may be long, that she may speak with authority, and that her interests may be closely bound to her work. Select her if possible from the class of the youthful-hearted, for she must follow Miss Tarbell's law, "Think, feel, do in the term of your day if you would keep your hold on your day." Endow her with the philosopher's gift, if she hasn't it already, of being able to piece together the threads of the incidental, the specific into the cloth of the fundamental, the general. Demand of her personality and womanliness that she may persuade the board of education and her own fellow-teachers of the other side of the house. But above all she must walk by the light of truth. For how otherwise can she lead the

girl of today, the woman of the future, into the use of her new-found freedom under the hard conditions which will surround it in this our world's crisis, if she cannot start that leadership clear and honest-eyed as to the good and the evil she must face in her work? And, finally, she must have love and faith, love for the young creature for whose interests she fights, faith in the future of American womanhood, whose burdens are to be so great, but whose capacity to bear these burdens is to be so much greater.—Journal of N. E. A.

CANDOR AND LOYALTY.

How many have suffered from lack of candor and loyalty. Characteristics, like birth-marks are inherited. I know in some quarters this is denied, but it is accepted by both scientific research and experience.

Think what the qualities mean in the life, expression, and development of the individual, what kind of an unfoldment ensues where these qualities are missing. The rule of life seems to give to those who have, and takes even that little which they have, from the rest. This may seem hard, but it is the law, which has to be obeyed.

Life is a process to which all are subject. If each man had his choice every man would be a mighty hero, and here we can understand that the real trouble would begin; it would be the immovable meeting the invincible, so, let those of us who are cast for humble parts accept and play our parts as best we can, so that our possibilities may be increased thru persistent effort.

We should study life and do our best and then accept with equanimity the results, which course is the only path of wisdom and which will bring the greatest measure of true success and happiness. Human life seems a paradox, because we look at it sectionally and thus fail to comprehend it as a whole, because we look at it sectionally and thus fail to comprehend it as a whole, neither can we, so long as we remain on the finite plane. But we can lear much thru patient study and listenir for the still small voice, inferences wi come to our consciousness, which workt out will bring us nearer th truth.

Our slow and painful progress li in the fact that we are accustomed travel in circles and we become diz and confused and it is difficult for to tear ourselves away and get in larger circles.

As life moves in ever widenii circles, the importance of avoidit stagnation can be readily understoo so that our possible development m not be arrested.

In view of the fact that no one limi us but ourselves, it is both pitiful a pathetic that we should persist in doi so our elves,—we willingly remain contracted, darkened rooms, and refu to open more than a crack in the wi dow and go all thru life with but single angle of vision, to the exclusi of all the rest.

The pioneers are rewarded by the di covery of a new and larger country, th pave the way for those that come aft them, to live and enjoy the fruits their labors, thus the name and memo is perpetuated. Most of us are "sta pats", the human hive is filled wi too many drones, too many discourag men and women, and what will be t final result, some great cataclasm li war, or pestilence or famine. Only man perceives that he truly prospe in ratio with his fellows in the co munity, will a better social conditi come to the human race. At prese this is lookt upon as impossible and abstract ideals, but we need not lo hope, law rules and men will finally forced to recognize the truth, that o what we sow, we reap, and what give, will be given to us again. Th process will be slow and painful, b at last man will accept the manda of the inevitable, with thankfuln and stand ready to pay the price f those things that are above money a above price.

JESSE M. EMERSON.

How Colors Effect Us

By Orison Swett Marden

s color essential to life? Some logists say it is. There is no ques- n that it has a decided influence on lth, and that we are affected men- y, no less than physically, by the or of our surroundings.

Nerve specialists are making a entific study of the psychology of or, and in some instances they have nd that people who had been in- ds for years showed a noticeable rovement when the color scheme of r surroundings was changed. Not people are affected alike by the e colors, but for the sake of health, a means of self-protection, some wledge of the effect of colors on human system is necessary.

ost of us know that the best modern norities have reduced the original en primary colors to three—red, en, and ultramine blue or violet. se colors and their variations, each, urn, makes its special appeal, and ises particular emotions and senti- ts, according to the temperament, ning, environment, and degree of ure of the individual.

lace a variety of colors before ges or ignorant people and in- ably they will choose the cruder, more brilliant, especially the bright

What is true of savages and un- ated people is true of the very ig. Babies will snatch a scarlet vidly colored ball or toy in prefer- to any other held in their sight. dren in the kindergarten grades use the reds in a box of paints than any of the other colors. But ey climb to the higher grades and op physically and mentally, they t the more delicate shades of ns and blues.

ome Colors Cause Excitement

d is the sensuous color, the physi- ife color, the blood color. It has uliarly exciting effort on the lower animals. It arouses the passions, especially anger, and a thirst for blood. The effect of the sight of a red flag on a bull is the most conspicuous illustration of the violent influence of this color. I have seen Portuguese bulls trot into the arena, apparently gentle, nothing vicious in their appearance, until the red flag was flaunted in their faces. Then, in an instant, they became infuriated and raced madly about the ring, in a frenzied effort to gore the first horse or human being they could get at. Their rolling eyes, frothing mouths, and ferocious manner showed how the color affected them almost to madness.

Knowing the irritating, passion-arousing effects of red even on the lower animals, isn't it strange that we who claim to be civilized people, decorate our homes with this color predominating, cover our walls and our furniture with red material, and use red lights in our living-rooms! Think of a delicate semi-invalid, with a sensitive, impressionable nature, trying to live in an apartment with red walls, red furniture, red lamp-shades, when red drives a strong young bull mad with rage! Is it any wonder that under the perpetual bombarding of the delicate nervous system by the red color-waves radiating from everything in sight, the invalid's nerves do not recover tone? The only wonder is that he or she does not become insane.

Few mothers realize what a tremendous influence colors in the home have on the health and disposition of the members of the family, especially those of a nervous, highly organized, sensitive nature. They do not consider, for example, that every color in the carpet, the wall-paper, the draperies, the decorations, is constantly bombarding the brain with different rates of vibration.

The tint of a wall-paper may im-

prove or mar a disposition. Line your bedroom with scarlet dragons and see how you sleep! Fresco your dining-room in a sickly, washt-out yellow, with green hangings or draperies and you will need some pepsin ready. Put nice wide stripes on the parlor wall and visitors won't have to be told it is a prison.

For the most healthful as well as the most beautiful and harmonious combination of color, we must go to our great mother, Nature. In this, as in so many other things pertaining to our health and happiness, she is our best physician, our ablest teacher. Take for example, her use of green, which has an extremely restful, soulful quality. It suggests peace and serenity, coolness, calmness. There is great significance in the fact that this is the prevailing color in Nature, and is found everywhere. Its quieting, healing influence falls like balm on hurrying, restless, tired mortals. We have all experienced the restful, soothing effect of the green of the country after we have been shut up for a long time in the city. The blue sky has a similar soothing, healing influence on the nerve-rackt, worn-out brain and body.

How different would be the effect if deep or bright red were substituted for green in the landscape, or blue in the heavens! If the sky, the grass, the trees, the shrubs, the plants and vines were red instead of green, the human race would become insane. We could not stand the constant excitation and irritation of the red-wave bombardments.

If the colors in Nature were confused or ill-assorted; if the combinations out-of-doors were as crude and inharmonious as we make them in our homes and in our clothing, a trip to the country would have no balm for tired nerves, no rest for weary eyes and brains.

Both sound and color are produced by vibration, and there is a very close connection between the two. Each sound has a sympathetic color or tone in music and these color laws are so constant and so certain that it is perfectly possible to teach music sc tifically by colors alone, using chromatic scale instead of the mu scale.

We all know how it feels to be i midst of discordant noises, as boiler-shop, or standing at conge street-crossings in a large city, elevated trains overhead and sur cars and teams of every descrip producing a combination of vi sounds which distract one so pletely that it is impossible to di entiate between them. An ill-asso color-scheme has a similar effec the nervous system. Discordant which conflict with one another, to keep the mind in a state of confus

Few people realize that their h can be affected by the color of clothes they wear. Yet health, as as good taste, just as in house f ishings and decorations, demands proper combination of colors in d A harmonious blending of shades peals to refined people and ca them instinctively to make the selections, such as are pleasing t eye and restful and satisfying t brain.

On account of its supposed ene ing qualities, red is recommende clothing by some physicians. O ground that a laborer wearing a flannel undershirt is usually fu energy, a San Francisco phys recommends wearing all garm possible of that color. He says h tested the color-scheme on hu and the lower animals, and finds to be the type imparting the gre energy.

It is possible that people with s nerves, those of phlegmatic tem ament or with poor circulatio slow mental processes, would be efitted by a judicious use of this But, while under certain conditi may prove a desirable stimulan fact remains that red is a brai nerve irritant. A medical aut in Naples reports a case where wo in a room with red glass window came so nervously excited tha

glass had to be changed. This physician says that small-pox patients who are submitted to red light treatment develop hallucinations. There is no doubt that the red rays of light are the cause of sunstroke and heat prostration. People who wear bright red garments in hot weather, and ladies who carry red parasols, little realize the effect on their nervous systems.

The climate and the season have much to do with the mental and physical influence of colors. On a cold, rainy, dismal day in Winter, bright colors such as red and deep yellow are pleasing. This is especially true if one feels blue and despondent. On the other hand, the same colors on a hot day in July would excite and make an unpleasant impression. We all know how incongruous a bright red dress appears on a hot day, and how disagreeably it affects us, while pale blue or green suggests pleasing coolness.

The blue light rays have the contrary effect to red. They are soothing; tending to tranquilize rather than excite. If in excess, they may become depressing. A patient suffering with melancholia, for instance, should not be put in a room where there are blue glass and blue decorations. On the other hand, blue light baths are good for those afflicted with neuralgia or muscular rheumatism.

Others Have a Soothing Effect

The green shades in home decorations, like all the shades of green in nature, are restful to the eye, soothing to the mind. They suggest similar feelings to those which are suggested out-of-doors by shady lanes, quiet woods, or meadows.

The decorative schemes in our homes and the colors in our dress should be selected with the same care and knowledge of values which the artist exercises in selecting colors for his masterpieces. They should correspond with our nervous organization. When we realize that even the most robust people are to a greater or less extent influenced by the color of their environment, and of their clothes, we get some idea of the important part color plays in our lives, especially in those of the more sensitively organized men an women. —Pictorial Review.

BRAIN MEASUREMENTS.

By E. W. Cousins

For some time past, when dealing with staff matters, I have realized how inadequate are the ordinary methods of recording the capabilities of men.

When selecting a man for a position the employer has to depend upon his intuition and the more or less biast reports of others, and then the candidate has to be taken on trial.

Further, my sympathies go out to men of undoubted ability who have not received recognition. They hold back thru individual reticence, personal disparagement, fear, lack of hope or ambition, or some other probably curable defect, whilst others less intellectual but more assertive receive preference. The loss of brain power to the nation on this account is considerable and present methods rarely discover such latent powers.

Later, I wanted to supplement my psychological intuitions by a knowledge of the value of physical signs accompanying mentality. This led me to study Phrenology. During my studies, questions were set on the value of brain measurements similar to those used by the British Phrenological Society, and the results suggested that if their values were translated into ordinary terms and producel in diagram form a system would be produced greatly in advance of any known system for simplicity and usefulness. For over eighteen months I have given the matter much thot and advocated its production in a form suitable for the use of business men. A Committee of the Society has the matter in hand and it is hoped that some practical result will be achieved before long.

The Character Builder

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EDITORIAL

FROEBEL AND THE KINDERGARTEN

By Dr. John T. Miller.

It now seems impossible to persons who know the value of Froebel's service to humanity that he could ever have been called "old fool" by the people in the community where he began his Kindergarten, and that the Froebel Kindergartens should be prohibited in Prussia because they were considered dangerous to society, but those things happened.

The Kindergarten is now the only part of our educational system that is based upon scientific principles and the work of Froebel is being introduced into the primary grades of the public school system.

Froebel's belief was that "Man is at once the child of nature, the child of humanity, and the child of God." His theory was that the process of spiritual development goes on according to fixt laws. These laws correspond to the general laws which reign thruout the universe, but are at the same time higher, because suited to a higher state of development. This system of laws must be able to be traced back to a fundamental principle. He was one of the most fundamental thinker education has had and yet he wa called an old fool and his work wa prohibited by the Prussian governmer because it was considered dangerou no doubt it was dangerous to the fals systems of tyrannical governments

The following from "Reminiscence of Froebel," by Baroness von Marer holz-Buelow will be interesting to th readers of the Character Builder:

"In the year 1849 at the end of Ma I arrived at the Baths of Liebenstei in Thuringia, and took up my abode i the same house as in the previou year. After the usual salutations, m landlady, in answer to my inquiry a to what was happening in the plac told me that a few weeks before a ma had settled down on a small farm ne the springs who danced and play with the village children, and therefo went by the name of "the old fool Some days after, I met on my wa this so-called "old fool," a tall, spa man with long gray hair was leadi a group of village children between t ages of three and eight most of the barefooted and scantily clothed, w marcht two and two up a hill, whe having marshalled them for a play practiced with them a song belongi to it. The loving patience a abandon with which he did this, t whole bearing of the man while t children played various games und his direction, were so moving that tea came into my companion's eyes as w as into my own, and I said to h "This man is called an 'old fool' those people; perhaps he is one those men who are ridiculed or ston by their contemporaries, and to wh future generations build monument

"The play being ended, I approac the man with the words, "You are c cupied, I see, in the education of T PEOPLE."

"Yes," said he, fixing kind, frien eyes upon me, "that I am."

"It is what is most needed in c time," was my response.

"Unless the people become otl than they are, all the beautiful ide of which we are now dreaming

practicable for the immediate future will not be realized."

"That is true," he replied; but the other people' will not come unless we educate them. Therefore we must be busy with the children."

"But where shall the right education come from? It often seems to me that what we call education is merely folly and sin, which confines poor human nature in the straight-jacket of conventional prejudice and unnatural laws, and crams so much in that all originality is stifled."

"Well perhaps I have found something that may prevent this and make a free development possible. Will you" continued the man, whose name I did not yet know, "come with me and visit my institution? We will then speak further and understand each other better."

"I was ready, and he led me across a meadow to a countryhouse which stood in the midst of a large yard, surrounded by outhouses. He had rented this place to educate young girls for kindergartners. In a large room, in the middle of which stood a large table, he introduced me to the scholars and told me the different duties assigned to each in the housekeeping. Among these scholars was Henrietta Breyman, his niece. He then opened a large closet containing his play materials, and gave some explanation of their educational aim, which at the moment gave me very little light on his method. I retain the memory of only one sentence: 'Man is a creative being.'

"But the man and his whole manner made a deep impression upon me. I knew that I had to do with a true man, with an original, unfalsified nature. When one of his pupils called him Mr. Froebel, I remembered having once heard of a man of that name who wisht to educate children by play, without any serious purpose."

Not many years after this time the Kindergartens were banned by the Prussian ministry. In speaking of this Baroness von Marenholz-Buelow says in "Reminiscences of Froebel":

"It was on the 9th and 10th of August; the dinner had just been removed from the table at the castle of Altenstein where I was visiting when the Duke stept up to me with the Vossische Zeitung in his hand, and said, 'The Froebel Kindergartens are prohibited in Prussia.'

"At the first moment I thot it was a little raillery, such as the Duke sometimes addrest to me about my partiality for Froebel's cause. 'You are jesting,' I replied. 'How can it be possible?'

" 'Read,' said the Duke, handing me the paper. 'And I read the rescript of the Prussian government of the 7th of August, 1851, which forbade the kindergartens.'

The princely family were almost as much surprised as I was at the official prohibition of Kindergartens as dangerous to society. No one was able to find any rational ground for it, and we agreed that there must have been some special exigency, and that it was a mistake for the reactionary measures, that were overstepping all the limits at that time.

Startled and disturbed to the greatest degree, I went to see Froebel, who had already received the astounding news. He and his wife were deeply shockt, but Froebel was quiet and collected. The view that there was some mistake which might yet be explained, schools and Kindergartens," which and thus lead to the repeal of the prohibition, was much the more predominant with him because the rescript referred to the pamphlet entitled "high were designated as socialistic and atheistis, and referred to Karl Froebel.

We considered what was to be done in regard to the necessary explanation, and agreed that Froebel should write to the Minister von Roumer to beg him to take up the case, and to retain a repeal of the unjust prohibition.

"The next afternoon Froebel brot me the rough draft of his letter to the minister, that I might read it and suggest any alterations."

"He exprest it as his conviction that an examination of his efforts, which he requested, would place them in their

right light; that the confusion of his identity with that of his nephew, the author of the pamphlet quoted, would be seen and that the repeal of the prohibition that had been publisht would take place. Froebel also sent some of his own writings to Berlin with the letter.

"The conviction that a mistake had been made, and that the prohibition would be removed, sustained Froebel, and left him the hope which was exprest by myself and others, that this occasion would draw the attention of the public to his cause and bring out a more general recognition of it.

"When the unexpected answer of the minister arrived,—'that he must abide by the prohibition, inasmuch as the principles exprest could not be assented to, and in spite of the confusion of persons, concurrence with that objectionable pamphlet consisted in laying at the foundation of the education of children a highly intricate theory.,' —Froebel first felt the whole weight of the blow which had fallen upon the work of his life."

Thus it is evident that truth has always had a struggle to get establisht.

THE MISTAKEN MAJORITY.

There is no philosophy in the temporal. That which we call reason and science changes like the coats and ties of men. Material science talks loud, its eyes empty, clutching at one restless comet and missing the universe. That thing known as Psychology taught today in colleges will become even for your generation a curio, sacred only for the preservation of humor. No purpose that confines itself to matter can become a constructive effect, for matter breaks down, is continually changed into new forms.

Electric bulbs wear out and are changed, but the current does not change. The current lights them one after another of different sizes, as you put them on. The bulb is an instrument like the brain. You turn on the power, and there is light. You would not rely upon the passing machine, when you know the secret of its fo Matter is driven, flesh is driven, that answers to the pull of the gro is driven and changed and broken d and reunited in ever refining for That in your heart—that sleeping —is dynamic with all that you h been. Your brain knows only the Do not forget your native force, as immortal being. You may be work in magic.

Do not become bewildered by w the world calls good. The world d not know. Follow the world and in hour when you have obeyed its dicta and learned its wants—its taste v change and leave you nothing. Th which the many have chosen is of many. The voice of the many is the voice of God—it is the voice of temporal and its destiny is sw mutation.

Nothing greater than the many c come from the ballot of the many; th is so well learned that its few ar startling exceptions but help us to s the bleakness of the blind choice of th crowd, which conducts us sometim to war and invariably to commonnes The few great men who have touch the seats of the mighty in this or an country—have walkt with God alon against the crowd—until they wer given the power to master their wa into authority.

The choice of the many in a politica leader is not different from its choice of a book or a flower or a fabric. A low vibration is demanded.—Page 282 Child and Country, by Will Levington Comfort, publisht by George H. Doran Company, New York.

"That man ought to be arrested! He threw a lump of coal at a cat!"

"Are you going to tell the S. P. C. A.?"

"No. I'm going to tell the fuel commissioner."—Washington Star.

"I saw Mary Pickford in the movies last evening."

"That's nothing; you can see my whole family there afternoon and evening."

Utility of the Gallian Psychology

From Presidential Address of D. J. Davis, J. P., London, England (Gallian Psychologist)

Having now put before you what we mean by Phrenology, I go on to produce evidence of its utility. The first witness I shall call is a man who, we are told, had one of the largest, and best balanced brain capacities of his day and generation; a man whose criticism of any subject always commanded the attention even of people who didn't always agree with him. I refer to the late W. E. Gladstone. When comparing mental philosophy from the phrenological standpoint with other schools of mental philosophy, he used the following words: "I declare that the Phrenological system of mental philosophy is as much better than all other systems as electric light is better than the tallow dip."

The question may be asked: Why is Phrenology so much above all other systems of mental philosophy? The answer is obvious: Because it fixes the foundation, in the founding of the system of mental philosophy in the brain. The brain being the organ of the mind, no system, which is not based upon the foundation, is likely to explain the manifestations of the mind correctly. We know nothing of the mind except by its manifestations. Most systems of mental philosophy ignore the function of the brain as the organ of the mind or they only make a slight passing reference to it. For instance, a short time ago, I bot a large volume having the attractive title "Know Thyself," by Bernardino Varisco, expecting from such a title at least some information concerning self-knowledge, which would be of use, but having waded thru a large number of the pages I was greatly disappointed and lookt upon the time and attention given to the perusal of the book as almost wasted, simply because, tho supposed to be a system of mental philosophy, there was not a single reference to the organ of the mind, viz., the brain. Later, I again saw another book, which from its title was attractive to those interested in the working of the mind. The book was called "Thinking as a Science," by Henry Haslitt. On the cover we find the following words: — "a brightly written volume, designed to show us how to manage our minds as carefully as we try to manage our homes, our business and our banking account." Here again there was no reference to the organ thru which the mind manifests itself. How can we learn to control the mind if we have no knowledge of the medium thru which it operates? Again some time ago, in looking up the question of education I read Professor William James on "Talks to Teachers on Psychology and to Students on some of Life's Ideals." Even a great authority like Professor James, in my opinion, fails in his purpose because no mental system can be of much value to the teacher if it does not put into his head a means by which the teacher can understand his pupils.

Two questions often stand out before an individual—in fact I saw them placed in a religious paper recently. They are, "What am I?" and "What can I do?" Now I venture to suggest that Phrenology can answer both questions better than other mental philosophy. The next witness I produce is also a man with a world-wide reputation—Henry Ward Beecher, who says: "Much that I am I owe to my knowledge of Phrenology. If a man wishes to know what he is made of—if he wishes a knowledge of human nature for definite practical purposes—there is no system like Phrenology to aid him in acquiring that knowledge."

Another witness—also an American—Thomas Edison, the world-famous,

inventor, who, according to newspaper reports, has been appointed as Chief-in-Command of the Inventing Department by his own country in their great crisis, makes the following reference to Phrenology: "I never knew I had an Inventive Faculty until Prof. O. S. Fowler told me so: I was a stranger to myself until then." Just think what this self-revelation meant to Mr. Edison himself. Acting upon the finding of the phrenologist he has made himself immortal. Not only did this self-knowledge mean much to the man himself but also to his own country and to the world at large.

Another eminent writer, a leading American educational authority—Horace Mann—said: "If I only had one dollar in the world, I would spend it with a good phrenologist, learning what I ought to do." The system that can throw light upon the mental capacity of an individual and direct him in the best way to achieve success is priceless. Phrenology is not only of great utility because it reveals to one himself, but it also points out the solution of the many problems which now face us.

At the present time much is being said and written concerning our educational system, and most people agree that after the war greater attention must be paid to the well-being of our children. A knowledge of phrenology would help the teacher and the parent to direct the child early in life in the way in which it should go. I should like to draw the attention of those interested in the well being of the child to a book by Dr. Hollander, on "Abnormal Children." Here we have a clear and definite description of nervous, mischievous, precocious and backward children; also the cause of these types and the way to correct them. I refer to this book because I believe, at the present time, it is of great value to those having to do with the training of the child and it will here be seen that the Doctor treats the subject from a phrenological standpoint.

There are also other problems, such as reformatory treatment of criminals and the remedial treatment of the in-sane. I here again produce evidence by two of the greatest men of the present generation — Sir Alfred Russel Wallace and Sir James Crichton-Browne. Sir Alfred Russel Wallace in his "Wonderful Century" says: "Phrenology is a true science—step by step it shows the result of observation upon the connection between development and function. In the coming century phrenology will assuredly attain general importance. It will prove itself to be the true science of mind. Its practical use in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of science."

Sir James Crichton Browne, M. D., Lord Chancellor's Visitor in Lunacy, says: "To the illustrious founders of Phrenological science psychology owes much, for those who have had the greatest opportunities of observation have almost invariably come to the conclusion that without an acceptance of the general principles of Phrenology, mental disease can neither be understood, nor described, nor treated."

When will the powers that be pay attention to the testimony of men like the foregoing? When will the State make up its mind to see that those who have the care of the mentally diseased persons are specially trained to deal with this class of the human race? I believe that at the present day much money, time and effort are wasted because the people in charge do not understand human nature from a phrenological standpoint.

There are other problems in which a knowledge of phrenology would be most useful—the family life, the differences between the employer and employee, and if we could get at the bottom of the present world-wide catastrophe we should find that the quarrel had commenced because the nations did not understand each other. Most of us had hoped to see the day when wars and rumors of wars would be no more, but it is doubtful if the day will

ever dawn until the light has dawned upon the mental horizon of the nations in which light they will see their relationship to one another.

Another American writer in his pamphlet "How to Reform Mankind" states: "Ignorance being darkness what we need is intellectual light. The most important things to teach, as the basis of all progress, are that the universe is natural; that man must be the providence of man; that by the development of the brain we can avoid some of the dangers, some of the evils, overcome some of the obstructions, and take advantage of some of the facts and forces of nature; that, by invention and industry, we can supply, to a reasonable degree, the wants of the body, and by thot, study, and effort we can, in part, satisfy the hunger of the mind, and education is the hope of the future. The development of the brain will drive want and crime from the world."

I appeal to both men and women to commence at once to study themselves and their relation to their neighbors and the world at large, and especially would I appeal to women, to remember how much lies with them as to what the coming generation will be. Your opportunities with the child are great, hence your responsibilities are great. You must remember that to civilize the world, to hasten the coming of the Golden Dawn of the Perfect Day, we must educate the children, we must commence at the cradle, at the lap of the loving mother.

"There is no darkness but ignorance—
Let us flood the world with intellectual light."

* * *

Dr. Spurzheim died at Boston, U. S. A., on November 10th, 1832, after being confined to his room for fourteen days, suffering from a chill and collapse of the system, brot on thru overwork, and which developt into a fever. He had gone to Boston, by special request, to lecture; and his earnestness and good nature disposed him to undertake too much. At the time he was lecturing three evenings in the week at Boston, and on alternate evenings at Harvard University, Cambridge, a short distance from Boston, while in the mornings he delivered lectures to the medical faculty on the structure and uses of the brain, and such was the admiration and interest he excited that his time was in constant demand. The honors paid by the Americans to Dr. Spurzheim reflect on them the highest credit; for tho he had only been with them a few weeks his virtues and worth were acknowledged and his death was deeply lamented. Crowds attended his funeral and a substantial monument was erected to his remains. (Spurzheim was born December 31st, 1776).

Dr. Gall died at his own residence, two miles from Paris, August 27th, 1828, at the age of seventy years. He lectured up to March the same year and was seized with a paralytic attack at the conclusion of one of his lectures, from which he never recovered. His interment at Pere le Chaise cemetery was attended by an immense concourse of friends and admirers, including many distinguisht literary men, physicians and scientists, five of whom delivered orations over his grave. A monument is erected to his memory. He is regarded as the discoverer of the physiology of the brain.—J. M. S.

SPIRITUAL PHILOSOPHY VS. MATERIALISM.

It was from personal letters first of all that I learned of the powerful corrective force which is being establisht against American materialism along the Western coast. There is today an increasingly finer surface for the spiritual things of art and life, the farther westward one travels across the States. It is a conviction here that the vital magic of America's ideal, promulgated in the small eastern colonies, will be saved, if at all, by the final stand of its defenders with their backs to the Pacific.

All our East has suffered from the decadent touch of Europe. Matter is becoming dense and unescapable in the East. Chicago, a center of tremendous vitalities of truth, is making a splendid fight against the entrenchments of the

temporal mania; but in the larger sense all that is Living Spirit is being driven westward before gross Matter—westward as light tends, as the progress of civilization and extinction tends.

The gleam is in the West, but it faces the East. It is rising. In California, if anywhere in the world, the next Alexandria is to be builded. Many strong men are holding to this hope, with steady and splendid idealization.

But there is black activity there, too. Always where the white becomes lustrous the black deepens. On the desk before me on that same winter day, was a communication from San Francisco—the last to me of several documents from a newly-formed society for applying psychology. The documents were very carefully done, beautifully typed and composed. They reckoned with the new demension which is in the world, which is above flesh and above brain; which is, in fact, the unifying force of the brain faculties, called here intuition. The founders of this society reckoned, too, with the fact that psychology as it has been taught from a material basis in schools and colleges is a blight. One can't, as a purely physical being, relate himself to mental processes; nor can one approach the super-mental area by the force of mentality alone.

But I found the turning in these documents with alarm; that the purpose divulged was to master matter for material ends. This is black business—known to be black before the old Alexandria, known to be black before the Christ came. They had askt for comment, even for criticism. I recalled that psychology is the science of the soul, and wrote this letter:

"I have received some of your early papers and plans, and thank you. I want to offer an opinion in good spirit. I find the powerful impulse running thru your effort, as exprest in the papers I have read—to play to commerce and the trade mind. This is developing fast enuf without bringing inner powers to work in the midst of these low forces. They will work. They will master, but it seems to me that spiritual ruin will result. For these forces which you show in operation are the real vitalities of man, which used other than in the higher schemes of life, before the lower phases of the self are mastered, he becomes a peril to himself and to others. I feel that I do not need to be explicit to psychologists. I want to be on record as strongly urging you to be sure that the animal is caged before you loose the angel. Also as I have a conviction that there are ten times too many tradesmen in the world now; and that office efficiency is not the kind that America is in need of. I repeat that I know you are in the way of real work, and that's why I venture to show *my* point of view; and please believe me energetic only toward the final good of the receptive surface you have set out to impress."—Page 300, "Child and Country", by W. L. Comfort, publisht by George H. Doran Co., New York.

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision

\re oft impelled 'gainst those who
mold the age,
Not understood.

t understood. The secret springs
of action,
Which lie beneath the surface and
the show,
e disregarded; with self-satisfaction
We judge our neighbors, and they
often go,
Not understood.

t understood. How trifles often
change us!
The thotless sentence or the fancied
slight
stroy long years of friendship and
estrange us,
And on our souls there falls a freez-
ing blight;
Not understood.

ot understood. How many breasts
are aching
For lack of sympathy! Ah! day by
day,
ow many cheerless lonely hearts are
breaking!
How many noble spirits pass away,
Not understood.

h, God! that men would see a little
clearer;
Or judge less harshly where they
can not see!
h, God! that men would draw a little
nearer
To one another! They'd be nearer
Thee,
Not understood.
—Thomas Bracken.

LIFTERS AND LEARNERS.

The time will come when matters of rade in the large shall be conducted ıationally and municipally. The busi- ıess of man is to produce something. The man who produces nothing, but who sits in the midst of other men's goods, offering them for sale at a price greater than he paid, such a man moves in the midst of a badly-lit district of many pitfalls. It is the same with a man at a desk, before whom pass many papers representing transactions of merchandise and whose business it is to take a proprietary bite out of each. He develops a perverted look at life, and a bad bill of moral health. There is no exception to this, tho he conduct a weekly Bible lesson for the young, even move his chair to a church every seventh day.

The drama of the trade mind is yet to be written. It is a sordid story; the figure at the last is in no way historic. It would not be a popular story if done well.

The time is not far off, except to those whose eyes are dim, when countries will be Fatherlands in the true sense—in the sense of realizing that the real estate is not bounded land, vaulted gold, not even electrified matter, but the youth of the land. Such is the treasure of the Fatherland. The development of youth is the first work of man; the highest ideal may be answered first hand. Also thru the development of the young, the father best puts on his own wisdom and rectitude.

The ideal of education has already been reversed at the bottom. There is pandemonium yet; there is colossal stupidity yet, but Order is coming in. It would be well for all men meditatively to regard a kindergarten in action. Here are children free in the midst of objects designed to supply a great variety of attractions. There is that Hum in the room. It is not dissonance. The child is encouraged to be himself and express himself; never to impinge upon his neighbor's rights, but to lose himself in the objects that draw him most deeply.

I have mentioned the man who caught the spiritual dream of all this, who workt it out in life and books. One of his books was publisht nearly a hundred years ago. It wasn't a book on kindergarten, but on the education of man. I have not read this of Froebel's works. I wanted to do these studies my own way, but I know from what I have seen of kindergartens, and what teachers of kindergartens have told me, that the work is true—that "The Education of

Man" is a true book. Nor would it have lived a hundred years otherwise.

The child is now sent to the kindergarten and for a year is truly taught. The process is not a filling of brain, but an encouragement of the deeper powers, their organization and direction. At the end of the year the child is sent into the first grade, where the barbaric process of competitive education and brain-cramming is carried on as sincerely as it was in Froebel's time. A kindergarten teacher told me in that low intense way, which speaks of many tears exhausted:

"I dare not look into the first-grade rooms. We have done so differently by them thru the first year. When the little ones leave us they are wide open and helpless. They are taken from a warm bath to a cold blast. Their little faces change in a few days. Do you know the ones that stand the change best? The commoner children, the clever and hard-headed children. The little dreamers—the sensitive ones—are hurt and altered for the worse. Their manner changes to me when I see them outside. You do not know how we have suffered."

Some of the greatest teachers in America today are the kindergarten teachers; not that they are specially chosen for quality, but because they have toucht reality in teaching. They have seen, even in the very little ones, that response which is deeper than brain. If the great ideal that is carried out thru their first year were continued thru seven years, the generation thus directed would meet life with serenity and without greed. They would make over the world into a finer place to be.—Page 343, "Child and Country", by W. L. Comfort, publisht by Geo. H. Doran Co., New York.

THE WAY I FOUGHT.

I am not bound to win life's fame, I
am not charged to reach a goal;
It is not told that victory alone shall
consecrate the soul.

Not all the great men come to wealt
not all the noble men succeed
The glory of a life is not the record
one daring deed;
And if I serve a purpose true, and ke
my course, tho tempest-tost,
It shall not matter in the end, wheth
I won my fight or lost.

I was not ordered at my birth to con
to death possessing gold;
No stern command was given me th
riches must be mine to hold.
And even what is victory for mort
man is far from clear;
But this I know, when comes the e
and all my toiling here is done
The way I fought will count for mo
than all the goals I may have wo

If only victory were good, and on
riches proved men's worth,
Then only men of strength would liv
and brutes alone would rule t
earth;
Then striving for a lofty goal and fa
ing to succeed were sin,
And men would lie and cheat and ste
and stoop to anything to win.
But there are greater goals than go
and finer virtues than success.
And how I've fought shall count f
more than what I've managed
possess.

—Edgar A. Guest, in American B

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THE CHARACTER BUILDER LEAGU

1627 Georgia St. Los Angeles, C

PHYSIOGNOMY DEFINED

E AMERICAN HEAD AND CHARACTER.

ıe Americans are not yet a distinct le—that is, their national char- r is not complete; it is in a rapid ess of development, every genera- bringing it nearer to a climax. ıt the develop and future character ıe American people will be, I am prophet enuf to tell; but I venture ssert and predict that they will be finest and grandest race on the of the earth—mentally, if not sically. So that whatever Amer- ıs lack now will in time be acquired ı foreign blood.

he intermarriage of different na- s will produce a people superior to of those from which it is formed; ause the strength and character- cs of all are concentrated in one, rise superior to all others, just the ıe as an individual having a large ount of brains and vital force rises power and influence above his ghbors. They will have a character ideas peculiar to themselves and inct from all others. Take one fact illustrate this distinctiveness of racter, even at the present day. The ericans, having the sensory organs dominating over the motor and ritive, prefer to raise or erect for nation's glory monuments of rning and industry rather than any- ng of a merely physical or material ure: while other nations, having re physical than mental develop- nt, will erect monuments, arches, tuary, pyramids, etc. The temper- ents will be the basis in the forma- n of the character, of the almost fect man of the future American e.

It is well that the Americans are a y active and intelligent people, herwise the progress of humanity uld be very slow on this continent. likewise enables them to retain their place as a nation. What they lack in physical force they make up in intellect and shrewdness, and so maintain their power and rights, and keep the nations of Europe at bay by mental force and moral suasion. On the whole, there is too much animalism and not enuf of the mental or sympathetic nature among Europeans, so that intermarriage will about equalize the mental and physical forces, and in time combine force and intellect in the Americans.

I am aware that Americans are not fond of criticism. They decidedly object to it. But they must remember that science deals with facts, and not feelings or nationality; and no critic can be just who does not treat impartially both sides of any question, thing, person or people, in a plain, pointed, unbiased manner. Is there anything more beneficial to humanity than to show up the errors existing in society, that they may be corrected or avoided?

One of the pre-eminent qualities of the American head is intellect; and its most predominant temperaments are the sensory (or mental)—and motor —the sensory predominating. Hence they are naturally a very sensitive, energetic and enterprising people. They could not be otherwise, having the above-named temperaments in excess: because a nervous temperament always accompanies a very sensitive and intelligent mind, while energy and endurance are associated with the motor temperament. The life of Americans is in their brain more than in their bodies, and their children are remarkable for precociousness. They know more at ten than they ought to at sixteen. Their mental growth is too rapid, and outstrips their physical, so that their minds eat up their bodies; and consequently Americans are unevenly balanced in this respect. They

possess much brilliancy, keenness, susceptibility and vivacity, but before they can become a people of great power and force they must develop more of the physical nature, and have more real life and less of the fictitious and sentimental. What they need is a robust constitution. As they are now, they resemble a tree with a large top, but without roots enuf to give nourishment and endurance against the winds and storms that beat upon it. Americans have not enuf vital force to supply the constant demand made upon it by their active brains; hence their national disease is dyspepsia, accompanied by diseases of the head, throat and lungs.

This excess of brain makes them live a fast life. They live as much in one day as they should in two—ever thinking, ever active, always restless, and never still except when they are asleep, and hardly then. Everything they do must be done in a hurry; they do not even take sufficient time to eat. If they erect a building, it must be done as quickly as possible, and then they must move into it before it is properly finisht—unless it be a government building. If a city is partly burned up, they must commence to rebuild before the bricks are cold or the fire is out. In fact, everything they do of a business nature must be put thru on the lightning-express style. If they meet an acquaintance on the street, they have scarcely time to recognize him, much less to stop and to speak—at least this seems to be the manner of the people in the West. The cause of this anxious, eager, hurried kind of business life, lies partly in their active temperament, and is partly due to the fact that the country is in a state of development and progression, and the people are bending all their energies in this direction. Hence the accumulation of wealth is in proportion to the age, development and resources of the country. Again, many persons go West to make a fortune, and are not content to make it by a slow and sure process, but aim to make it in a year or two; or else in a lump; and the result of it all is, that a large pro of the American people are dysp victims of excitement and a condition of the mind. For will produce dyspepsia in les than a disturbed mind, resultin or occasioned by an abnorma dition of the nervous system. I words, persons are mental dysp before they become physical dysp Restore the equilibrium of the and dyspepsia will soon disappe

We also find a large amount delicate, sensitive, susceptible, pathetic and finely-wrought nat women especially. This has i vantages and disadvantages. It on the one hand, great taste, ment and appreciation of that is nice, delicate and beautiful; the other hand, if carried too renders a character too particul out of tune for the ordinary and tical purposes of life—involves like for all kinds of drudger laborious work; a nature which be well adapted to the parlor, b adapted to the kitchen or cha Hence, American women are gen averse to doing anything in the of hard work. It is foreign to nature. They like to dress, visit of amusement or some kind of tainment. They prefer to boar rather than keep house; and th the least thing ails them, want meals carried to them. They opposed to exercise and motion

I have seen women take a stre for two or three blocks, and almo variably stop the car in the midd a block rather than walk a few from the crossing. Is it any w so many of them are weak and si It is a wonder such women hav use of their limbs at all. The actually too lazy to accomplish thing in life—a burden to thems and their friends, or to the unfort husbands who have them to provid

I consider the system of boar house life, so prevalent in Ameri curse to the country. These ar places where the seeds of disco dissatisfaction, dislike and vain

on are often planted, that will spring and bear bitter fruit in after life. en a woman marries, let her be the e mistress of her own home—the een of the house—and then there l be less opportunity for others to al her in that respect, and wives will less likely to be captivated by other n. As to the kind of home a board--house offers to young men and ng women, several years' experience all kinds and grades of them, has ght me that the endearing word me cannot be written over the rtals or fire-place of any of them—t is, speaking in a general manner. re and there you will find a mother- good-natured or whole-souled man, who will take great interest in r boarders, especially if they are k; but this is the exception, and not e rule.

The intellectual and moral faculties e strongly developed in the American ad. Particularly is this the case th the upper portion of the intellec- al organs. Casuality, Human Na- re and Comparison are generally rge, and this, in connection with their rge Constructiveness, makes them people of great mechanical ingenuity, turally inventive — tho their in- ntive genius arises partly from her conditions, such as temperament d that distinct, peculiar national cast mind, which, I suppose, has been rmed by the great activity of the nstructive faculties, rendered abso- tely necessary in developing and ilding up the country from the time its conquest and settlement up to the esent moment. Acquisitiveness is ell developt in Americans; hence their tivity in business pursuits. All na- ons have some faculties or temper- ments which are larger than the hers in the majority or mass of the eople, and the excess of thse faculties etermines their character. The rench, for instance, have large nativeness, approbativeness, ideality nd agreeableness—the mental, pas- onal and excitable temperaments. hese conditions render the French a nsitive, polite and remarkably tasty people. Their productions of fancy articles and pictures fill the whole world; their pictures being the out- come of thot, ideality, color, amative- ness and the passional temperaments. Their approbativeness imparts to them a great desire for glory and renown, and in their battles they move under the impulse of approbativeness and excitability; but, if repulsed, they fall back discouraged. Whereas, had they the faculty of firmness larger, which imparts the unflinching and unyielding disposition, which is so prominent in the English head, they would stick to it, stand their ground, and conquer or die.

The Americans are anything but a warlike people. They are more in- clined to business, literature, inven- tion, and the building up of benevolent and free institutions.

Benevolence is quite large in Amer- icans, but its manifestation is of a sympathetic nature. They prefer to give money rather than their time or labor, and are very free in their dona- tions for all kinds of religious and worthy purposes. In the English, how- ever, benevolence shows itself in the form of hospitality, because adhesive- ness and the social faculties generally, are larger in that nation. This is the case with the Germans, also. Their happiness consists in their home sociability. Not so with Americans. Their happiness comes more from ex- ternal sources and conditions than from within and among themselves. Neither are they much given to visiting or gossiping about their neighbors. The faculties which particularly mark the American head are human nature and benevolence. They are invariably good readers of character at first sight, and form correct estimates of persons they meet by intuitive impressions. Hence they are generally interested in the unfolding of human character, and are inclined to study or pry into human nature and life in all its aspects. It imparts much of the genius for dis- covery of new methods, ways and means of doing things. What a people the Americans are for devising some

peculiar and novel way of advertising! And, in connection with other faculties, this quality makes them noted for all kinds of inventions.

The faculty of human nature, or intuition, is a great advantage in business matters. It teaches persons when and how to do or say a thing, how to approach a person in the best and most effective manner, so as to gain a business point, or make a sale, purchase or a good bargain. It prompts a person to do and say the right thing at the right time, in the associations, positions and circumstances of life. Thru its influence we gain or lose upon others, and with a sensory temperament and the organic quality, we feel, as well as perceive, what persons are as soon as we approach or come in contact with them. It is the faculty that aids the detective to discover the offending party, and, if locality be large, generally indicates where to look for him, and, with secretiveness added, it enables him to work on the mind of the offender so as to bring out his secrets. A detective, however, does not require the organic quality, or much of the sensory temperament. The lower the organization in some respects, the better; that is, they want more of the animal than mental nature. In other words, to ferret out a thief, one wants considerable of the thievish propensity himself; not that it is necessary for him to be a thief, but that he requires the same combination of selfish faculties, which in the thief has been perverted to a criminal use. Intuition pries right into the realities of a thing. Outside show and false appearances cannot deceive it. It was this faculty principally which immortalized the name of Shakspeare. No other man ever penetrated so far into the soul, nor brot to light human nature so clearly and completely as he did.

Beggars and peddlers use this faculty with considerable success. Their business teaches them how to approach persons, and they generally do it by appealing to their sympathetic nature. Some cases which have come under my own observation will illustrate this point: A woman one day came into my office which at that time was on the fifth floor. She had a child in her arms and I noticed she came up the stairs instead of the elevator. Intuition told me at once that if she was able to carry a baby up four flights of stairs, she was able to work. As she entered my office, she assumed a pitiful, sad expression. I resolved to watch her for a while, and in passing her on the street, so as to get another view of her physiognomy, I observed that her countenance was changed from that of a sorrowful woman to one bold and defiant, and she evidently recognized me and my intentions. Still she continued to call from block to block, walking up and down stairs, carrying the child in her arms. I learned afterwards from a boy who knew her well (he having lived in the same house) that the child was not her own, but one she borrowed every day from a neighbor to go around begging with. Thus her object was to work upon the sympathetic nature of persons, which is generally strong in the American head; and I presume she made it pay, for hers was certainly no easy task. Another case that I will mention (as my object is to point out the various ways in which the faculty of intuition acts), is that of a boot-black. Having attended a religious meeting, I was on my way home, in company with a minister. Passing along one of the principal streets in the city, we were accosted by a young boot-black who offered to "shine 'em up" for a cent, the regular charge being ten cents; he stating, as an excuse for his low price, that he was hard up. This toucht our benevolent nature and I allowed him to black my boots, tho I intended giving him more than a cent. I found that he had no brush to apply the blacking with, nothing but a piece of rag. He remarkt that some other boy had stolen his brushes. This excited my pity still more, and when he was thru, I asked him again how much he charged; he replied, "I said that I would do it for a cent." My friend gave him twenty-

cents, and I agreed to give him a
h if he would call at my office the
day. About two days afterward
alled, received his brush and some
e money (part of which was given
by a third party). He again
ealed to my generosity, stating that
visht to buy some evening papers
ell on the streets, but did not have
cient money, and that if I would
him thirty-five or forty cents, he
ld return it the next day; at the
e time telling me about a mother
sick sister he had at home, and
t bad luck they were having; that
were also partly dependent upon
little he earned for support. He
wise informed me that he was a
day-school scholar, and didn't I
w a certain gentleman who was a
her? I told him I did. This made
still more interested in him, and I
an to feel like helping the boy all
uld, so I let him have the money to
papers. He returned a day or two
erward, not, however, to pay back
money he borrowed, but to ask
ther loan, stating he had again
n unfortunate, having lost the other,
was consequently unable to get
papers. At this time he tried to
what he could from others in the
ce. I began to see thru his tricks,
concluded he was playing the con-
ence game on me. Now, sum up:
s boy had the faculty of human
ture, or intuition, large himself,
ich gave him an insight into human
ture generally. It likewise gave him
knowledge of the way to approach
ers, and impress himself and his
dition in the most favorable manner
on them. To offer to black boots
a cent would be a sure proof of his
reme poverty and pressing need,
d be the first thing to commend him
a stranger's attention. He further
ew that no person having any manly
eling would allow him to black his
ots for a cent, and so, step by step,
would gain on the nature of others.
Take one more illustration: A lady
ce wanted the use of a sewing-
achine. She had none, and did not
re to buy one. So her human nature devised a novel way of getting the use of one without either buying or borrowing. She knew sewing-machine stores would send a machine on trial to persons wishing to purchase, before they decided on it. Accordingly she went to the office, priced the machines, and ordered one sent home on trial. She engaged a woman to come and sew, and use the machine; of course she was too much of a lady to do it herself. She kept it in use about two weeks, or until she had her sewing completed, meanwhile instructing her servant that, if the agent called, he was to be informed she was not in. After getting her work done, she sent the machine back, stating it did not suit.

All confidence games are practiced principally thru the faculties of intuition, secretiveness and comparison. The descriptions and illustrations I have given are sufficient to put the inquiring mind in a fair way to find out the peculiar manner and endless directions in which this faculty may be used both for good and evil purposes.

Other things being equal, the man with the largest amount of intuition will be the best business man, because he knows how to deal with people, how to draw their attention, and present a business temptation to them. Like a farmer who had the cash to buy a sewing-machine with, and told an agent he was acquainted with, that if he wanted to sell him a machine, he must be at his house on such a day at a certain hour. So the agent went to the trouble and expense of taking a machine out to his residence, and on arriving there found three other agents with machines also. The farmer evidently wanted to get up a competition and buy the cheapest, so he had hunted up all the agents he could find in that section of the county, and prevailed on them to be on hand with their machines. The agent he was acquainted with, thinking he would be the lucky man, left his machine a day or two on trial, and went away; then the other agents screwed his up so tight that it wouldn't work; and the result was, the farmer rejected it, and finally bot the

worst machine of the lot. He was too sharp for his own good in one respect, and not sharp enuf in another. If he had used the same amount or one-half of the ingenüity in selecting a machine, that he did in getting agents there, he would have got a better machine. As it was, the agents seeing they had been outwitted, set their intuition to work and fooled him.

An excess or perverted use of this faculty in business matters makes men suspicious, and imparts a lack of business confidence, and when this lack of confidence becomes general, accompanied with an excess of cautiousness and acquisitiveness, a panic is the result; because large intuition makes people distrustful. Their cautiousness makes them afraid to risk or adventure, causes fear, and holds them back, while acquisitiveness makes them hang on with a death grip to what they have.

(To be Continued).

RELATION AND LINES OF DEMARKATION BETWEEN THE FIELDS OF INDUSTRY AND PUBLIC SCHOOL EDUCATION.

By Albert Shiels, Supt of Schools, Los Angeles, Cal.

Public education is concerned with industry, as it is with commerce, as it is with any form of educational experience which prepares men for a livelihood and for living. This means some form of educational experience more specialized than that of the first six years of school life, and differentiated from the purely cultural and academic education which up to a decade ago dominated secondary education.

Public vocational education is to be sharply discriminated from industry and from the educational experiences which industrial employment offers in that it provides a scheme which is more extensive and more intensive. It is more extensive in that it conceives human beings not as wage earners only, but as men and women who need an education that is cultural, civic and social. It is more intensive in that it provides not only a special skill or narrow knowledge concerning an occupation, but an understanding about it, its history, its theory, its processes practices and customs—a study that is at once practical and cultural. Finally, it provides, as industry does not some type of experience and guidance that will fit the young learner to choose intelligently.

Notwithstanding these fundamental differences, public vocational education is intimately related to industry. Upon industry it must depend for information or guidance as to equipment values, opportunities, processes and perhaps, as to teachers as well. From industry it must learn the worth of its own work, so far as industry is concerned. And by industry is meant the persons concerned in it who are competent and willing, including both those who work and those who employ. In finding these relations, the school must reserve the right of educational control.

In its program for industrial education the school must recognize three successive groups of learners: (1) The Preadolescent who seeks less to learn a particular occupation than to know something of a variety of occupations, not to be prepared directly for wage-earning, but to have some basis for election in subsequent courses. (2) The adolescent who is being prepared for intelligent apprenticeship, not to avoid the apprentice experience, but to be prepared for it so that once entered he may make rapid advancement in it, without losing the capacity to become a man or woman of some culture, some breadth of vision, some understanding of social problems. (3) The wage-earner who should receive the instruction he needs as he needs it so long as it may conduce to his promotion or happiness in his chosen field.

And in all this program the large aim is not to multiply a great number of superficial partially trained workers, who can give very little to industry or to themselves of real value, but

trained, better developt, better
d workers, whether prospective
ent, who by this education may
better citizens for the state.—
an Education.

N DEATH AFTER ANTI-TOXIN

se where death supervened with-
minutes after an injection of
xin for diphtheria is reported in
gby "Adviser" (November 10th).
tim was Gladys Baker, a girl of
er mother attended the inquest,
was conducted by Dr. E. F.
; Dr. Asplin, deputy-coroner,
also present. Mr. H. Lupton
h watched the case on behalf of
augh, who had administered the
njection. There were present
r. Nourse (who was called in by
augh when the girl collapsed),
R. Hoskyn (who had made the
ortem in the presence of Dr.
), and Dr. O'Brien (who was in
of the laboratory of Burroughs
ellcome, the firm which supplied
ti-toxin).
re were thus plenty of doctors
t to represent the various inter-
volved (including the commer-
and to guide, instruct and take
of the jury and see they ren-
the right verdict.
uming the mother's evidence, it
s that her daughter had al-
been delicate and had already had
eria 10 years before, when she
ven an anti-toxin injection, when
arted screaming and became in-
le.
this occasion, she complained of
roat, having felt unwell the day
, and the same day she was taken
mother to Dr. Waugh, who "sus-
" diphtheria and advised anti-
in spite of her previous experi-
He accordingly gave her two in-
ns in the shoulder. She became
d, complained she could not
ne, and collapsed while trying to
the room. She was dead in a
minutes, in spite of artificial
ning and an injection at the wrist
mulate the heart.

Under examination, Dr. Waugh said he gave 4,000 units. The rule was whether one gave 10,000 units or 70,000 to keep on giving it until it took effect. It depended on the severity of the case whether he injected at once or waited for the swab to be reported on. "If you lose time you may lose the patient, or have to increase the dose."

(It occurs to us here to wonder why, if it was an advanced case, the doctor only "suspected" diptheria. Has clinical diagnosis been given up, as in typhoid, until the bacteriologist has pronounced?)

Q. You have had experience of anaphylaxis?—A. I have never met with it before, and never want to again.—Q. Anaphylaxis is a condition that suggests a former injection, doesn't it? Do you think it possible that after ten years———A. I have had no experience of it, and cannot give an opinion. Anaphylaxis is a name given to a condition which has not been explained yet. It is an extremely rare condition. He added that he had used a lot of serum.—Q. Do you ever give an experimental dose first?—A. I had not the time. I rely on the swab for investigation.—Q. In a case which needs to be dealt with immediately, and you have not time for a swab, it is a toss up whether the patient will take it or not. The patient has to take the risk? A. The risk is very infinitesimal.

Mr. Lupton Reddish: In this case I understand that the patient was in such a condition that this was the only remedy open?—A. Yes.—Q. Suppose you had not administered this what should you have expected,—A. That she would have died from diphtheria, judging from the condition of the throat.

The Coroner pointed out that the girl had only been suffering for about four hours.—Dr. Waugh replied that it had been in her throat several days. Diphtheria was a very insidious disease, and there was more disturbance to the system with a plain case of tonsilitis than with diptheria at first. He knew Mrs. Baker to be a most careful moth-

er, and as soon as she saw the condition of the throat she sought assistance.—Q. It does not necessarily follow that she would die if there had not been an injection. It would mean merely a longer struggle? A. I was not taking any risks.—Q. Anti-toxin is comparatively new? A. No.—Q. I had diphtheria 40 years ago, and did not have anti-toxin. The disease is not more serious now than it was 40 years ago, and it does not follow that because a person does not have anti-toxin he is going to die? —A. We lost a large percentage 40 years ago compared with what we are losing now with the use of the serum.—Q. Quite so, but the answer you gave to Mr. Reddish was so definite that the jury might think that anti-toxin is the only lifebuoy? —A. It is in diphtheria.

"The Only Thing in Diphtheria"

If Dr. Waugh is representative of the state of mind into which the bacteriological cult has brot his profession, it is truly alarming.

"Would have died in any case" is the stereotyped excuse of an unsuccessful practitioner, but it could not very well be added here, as is often done, "and more quickly without the remedy."

Between 1895 and 1907 eleven thousand persons treated for diphtheria by the M. A. B. recovered without anti-toxin.

Even the Coroner was apparently astonished at the confident dogmatism which affirmed that a malady which had only declared itself a few hours before, and of which the diagnosis was only "suspected," must have ended fatally, especially as he himself had recovered from diphtheria in the old days without anti-toxin. The sheep-like docility with which doctors accept the prevailing fashion is well shown in the innocent vagueness of all these medical witnesses when called upon for exact facts, figures, or definitions.

Dr. Waugh's plea that we lost far more cases before the introduction of the anti-toxin is founded on the fact the doctors make out a reduction in the deathrate of cases which involves the question of diagnosis, a much arbitrary and changeful matter most people imagine. If, as is urged, the anti-toxin must be early to insure good results, it that it will be given in many which has not had time to fully itself as diptheria. Recovery ascribed to the anti-toxin, tho have recovered without, and diphtheria at all. This was Pa method with rabies. What is le to juggle with, the total deaths million of the population from theria, tells another tale. It is putable that that went up for after the introduction of anti-tox tho it now shows a descending has not yet reacht the level of 80, 20 years before anti-toxin ca

Dr. Waugh's last statement that anti-toxin is the only lifeb diphtheria, amounts to a grotesq truth, no doubt in good faith. Dr wen and other unenslaved medica have proved in their own practic excellent results may be got w anti-toxin.—Vaccination Inquirer land.

ADVANCE AMERICA!

Advance America!
Against "Old Glory's" foe,
Against the mighty monarch,
That fills the earth with woe.

Advance America!
Line up in Freedom's cause,
Float high the world's true stand
Uphold the world's true laws.

Advance America!
At first from East to West—
From Europe back to Europe
Bear Freedom's spirit blest.

Advance America!
In all the human arts,
In all the great achievements
Which science now imparts.

Advance America!
From age-old customs turn,
Cast forth all superstitions,
And every ignorance spurn.

—N. S. EDENS

Miscellaneous Matrimonial Matters

By S. R. Wells, in Wedlock.

)ETRY OF LOVE AND MARRIAGE.

Love's Seasons

)st thou idly ask to hear
At what gentle seasons
'mphs relent, when lovers near
Press the tenderest reasons?
ı! they give their faith too oft
To the careless wooer;
aiden's hearts are always safe,—
Would that men's were truer!

'oo the fair one when around
Early birds are singing;
'hen, o'er all the fragrant ground,
Early herbs are springing;
'hen the brookside, bank, and grove,
l with blossoms laden,
ine with beauty, breathe of love,—
Woo the timid maiden.

'oo her when, with rosy blush,
Summer eve is sinking,
'hen, on rills that softly gush,
Stars are softly winking;
'hen, through boughs that knit the bower,
Moonlight gleams are stealing;
'oo her, till the gentle hour
Wake a gentler feeling.

'oo her when autumnal dyes
Tinge the woody mountain;
'hen the dropping foliage lies
In the weedy fountain.
ıt the scene, that tells how fast
Youth is passing over,
'arn her, ere her bloom is past,
To secure her lover.

'oo her when the north-winds call
At the lattice nightly;
'hen, within the cheerful hall,
Blaze the fagots brightly;
'hile the wintry tempest round
Sweeps the landscape hoary,
weeter in her ear shall sound
Love's delightful story.

—William Cullen Bryant.

Juliet's Confession

Thou know'st the mask of night is on my face;
Else would a maiden blush bepaint my cheek,
For that which thou hast heard me speak tonight
Fain would I dwell on form, fain, fain deny
What I have spoke; but farewell compliment!
Dost love me? I know thou wilt say—Ay;
And I will take thy word; yet, if thou swear'st
Thou mayst prove false; at lovers' perjuries,
They say, Jove laughs. O, gentle Romeo,
If thou dost love, pronounce it faithfully:
Or if thou think'st I am too quickly won,
I'll frown and be perverse, and say thee nay,
So thou wilt woo; but, else, not for the world.
In truth, fair Montague, I am too fond;
And therefore thou mayst think my behavior light;
But trust me, gentlemen, I'll prove more true
Than those that have more cunning to be strange.
I should have been more strange, I must confess,
But that thou overheard'st, ere I was ware,
My true love's passion: therefore pardon me;
And not impute this yielding to light love,
Which the dark night hath so discovered.

—Shakspeare.

One Kiss Before We Part

One kiss before we part!
  But one! for love's sweet sake!
To sweeten, for my heart,
  The pain of this mistake.
Your hand is in my own,
  But your head is turned away;
For the first time and the last,
  One little kiss, I pray!

Nay; tho you love me not,
  And stab me, saying "Friend!"
Nay; tho I be forgot
  Before a fortnight's end—
Still, let me kiss the lips
  That traitors are to love—
What! nothing but your hand!
  And that within its glove?

Because the past was sweet;
  Because you are so dear;
Because no more we meet
  In any future year—
Be kind, and make me glad,
  Just for a moment's space—
Think! I shall be so sad,
  And never see your face!

One kiss before we part!
  And so you nothing meant?
Tho I be gone, your heart
  Will keep its old content.
Nay, not your cheek—your lips—
  I claim them as my right—
Small guerdon for great love—
  Before we say good-night.

Ah! shy, uplooking eyes!
  Not true—tho blue and rare—
How dare you feign surprise
  To know I hold you dear?
What coyness will not yield,
  Yet boldness, sure, may take—
Well, then; if not for Love's,
  One kiss—for Friendship's sake!

One kiss before we part!
  One little kiss, my dear!
One kiss—to help my heart
  Its utter loss to bear.
One kiss—to check the tears
  My manhood scarce can stay;
Or thus—I make it "Yes!"
  While you are saying "Nay!"

—Howard Glyndon.

This World

Let's take this world as some wi
  scene,
  Thru which, in frail but buoya
  boat,
With skies now dark and now serene
  Together thou and I must float,
Beholding oft, on either shore,
  Bright spots where we should lo
  to stay;
But Time plies swift his flying oar,
  And on we speed, far, far away.

Should chilling winds and rains con
  on,
  We'll raise our awning 'gainst tl
  shower,
Sit closer till the storm is gone,
  And, smiling, wait a sunnier hour.
And if that sunnier hour should shin
  We'll know its brightness can n
  stay,
But, happy while 'tis thine and mine,
  Complain not when it fades away.

So reach we both, at least, that fall,
  Down which life's currents all mu
  go;
The dark, the brilliant, destined all
  To sink into the void below.
Nor even that hour shall want i
  charms,
  If, side by side, still fond we keep,
And calmly, if each other's arms
  Together linked, go down the stee

—Thomas Moore.

True Beauty

Let other bards of angels sing;
  Bright suns without a spot;
But thou art no such perfect thing;
  Rejoice that thou art not!

Heed not tho none should call thee fai
  So, Mary, let it be,
If naught in lovliness compare
  With what thou art to me.

True beauty dwells in deep retreats,
  Whose veil is unremoved
Till heart with heart in concord beat
  And the lover is beloved.

—William Wadsworth.

The Doorstep

ıe conference-meeting thru at last,
We boys around the vestry waited
) see the girls come tripping past
Like snow-birds willing to be mated.

ıt braver he that leaps the wall
By level musket-flashes litten,
ıan I, who stepped before them all
Who longed to see me get the mitten.

ıt no, she blushed and took my arm!
We let the old folks have the highway,
d started toward the Maple Farm
Along a kind of lovers' by-way.

ıan't remember what we said,
'Twas nothing worth a song or story;
t the rude path by which we sped
Seemed all transformed and in a glory.

ıe snow was crisp beneath our feet,
The moon was full, the fields were gleaming;
hood and tippet sheltered sweet,
Her face with youth and health was beaming.

ıe little hand outside her muff—
O sculptor, if you could but mold it!
lightly touched my jacket-cuff,
To keep it warm I had to hold it.

have her with me there alone—
'Twas love and fear and triumph blended.
last we reached the foot-worn stone
Where the delicious journey ended.

ıe old folks, too, were almost home;
Her dimpled hand the latches fingered,
e heard the voices nearer come,
Yet on the doorstep still we lingered.

e shook her ringlets from her hood
And with a "Thank you, Ned," dissembled,
ıt yet I knew she understood
With what a daring wish I trembled.

cloud passed kindly overhead,
The moon was slyly peeping thru it,
t hid his face, as if it said,
"Come, now or never! do it! do it!"

My lips till then had only known
The kiss of mother and sister,
But somehow, full upon her own
Sweet, rosy, darling mouth—I kissed her!

Perhaps 'twas boyish love, yet still
O listless woman, weary lover!
To feel once more that fresh, wild thrill
I'd give-but who can live youth over?
—Edmund Clarence Stedman.

Plain, But Plighted

Jess and Jill are pretty girls,
Plump and well to do—
In a cloud of windy curls;
Yet I know who
Loves me more than curls or pearls.

I am not pretty, not a bit—
Thin, and sallow-pale:
When I trudge along the street
I don't need a veil;
Yet I have one fancy hit.

Jess and Jill can trill and sing
With a flute-like voice,
Dance as light as bird on wing,
Laugh for careless joys;
Yet it's I who wear the ring.

Jess and Jill will mate some day,
Surely, surely—
Ripen on to June thru May,
While the sun shines make their hay,
Slacken steps demurely;
Yet even there I lead the way.
—Christina Georgina Rosetti.

Move Eastward, Happy Earth

Move eastward, happy Earth, and leave
Your orange sunset waning slow;
From fringes of the faded eve,
O happy planet! eastward go;
Till over thy dark shoulder glow
Thy silver sister-world, and rise
To glass herself in dewy eyes
That watch me from the glen below.

Ah! bear me with thee, smoothly borne!
Dip forward under starry light,
And move me to my marriage-morn,
And round again to happy night!
—Alfred Tennyson.

A Home in the Heart

O, ask not a home in the mansions of pride,
Where marble shines out in the pillars and walls!
Tho the roof be of gold, it is brilliantly cold,
And joy may not be found in its torch-lighted halls.
But seek for a bosom all honest and true,
Where love, once awakened, will never depart;
Turn, turn to that breast, like the dove to its nest,
And you'll find there's no home like a home in the heart.
O, link but one spirit that's warmly sincere,
That will heighten your pleasure, and solace your care,—
Find a soul you may trust, as the kind and the just,
And be sure the wide world holds no treasure so rare!
Then the frowns of misfortune may shadow your lot,
The cheek-searing tear-drops of sorrow may start,
But a star never dim sheds a halo for him
Who can turn for repose to a home in the heart.

—Eliza Cook.

Ask not how much I love thee,
Do not question why;
I have told thee the tale,
In the evening pale,
With a tear and a sigh.

I told thee when love was hopeless,
But now he is wild and sings
That the stars above
Shine ever on Love,
Tho they frown on the fate of kings.

—Barry Cornwall.

"Is your new stenographer industrious?"

"I can't deny that she is industrious, but she is too busy knitting to do anything around the office"—Louisville Courier-Journal.

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

The Bride (soon after the marria —That jeweler who sold you the w ding ring sadly overcharged you.

The Groom—The scoundrel! A have bought four engagement ri from him!—Everybody's Magazine.