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AUGUST-SEPTEMBER, 1918

\$1.00 a Year

THE Character Builder

Devoted to Personal and Social Betterment

DR. JOHN T. MILLER, Editor

625 South Hope Street

Los Angeles, Cal.

To The Loyal Friends of The Character Builder

In order to secure funds to aid in the present war for Democracy, Justice and Human Brotherhood, the Government has materially increased the postage on second class matter, which includes newspapers and magazines. The high cost of paper and labor has added greatly to the burdens of publications. In the struggle for existence some worthy journals have already discontinued and others that are most needed by humanity may not be able to survive.

It is sixteen years this month since the present editors and guardians of the Character Builder began their work. The encouragement and support of our friends have made our existence possible. Character building is one of the greatest needs of the present and will be a constant need after the war. The mission of this magazine is so important that we must get the cooperation of our friends to meet the increased burdens placed upon us by the war. We are conducting the work as economically as possible. The editors get no salary, but we need money to pay for printing and circulating the Character Builder. Now is the time for the friends of this magazine to show by their works how important they consider the mission of the Character Builder. No matter when your subscription expires, send \$1 now for a renewal. Get your friends to send \$1 for a year's subscription. The character building service given in return will be worth many times as much as the dollars.

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JOHN T. MILLER, EDITOR.
Schools & Colleges Bldg.

625 South Hope Street.

Los Angeles, California.

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Sketch of W. H. Garver

By the Editor of The Character Builder



W. H. GARVER

President California-Brownsberger
Commercial College of Los Angeles

WE ARE PLEASED to introduce to Character Builder readers this month a gentleman who has been eminently successful in training young people for the business world and who is now president of one of the most progressive commercial colleges of America.

The character analyst is always interested in studying the qualities in men that lead them to success. In studying Mr. Garver it will be notist

that he has the health and endurance that are valuable assets in this 20th century competitive age. He has poise equal to his power, and has agreeableness that causes people to feel at home in his presence. He is judicially minded and usually sees both sides of a question. The large frontal lobes of the brain show good planning ability. He has the characteristics essential to successful business management. In salesmanship he will meet with much more success in convincing the reason of the purchaser than in appealing to the impulses. Altho Mr. Garver makes friends easily it is not the result of strong sociability as much as agreeableness.

Mr. Garver's practical vision of the commercial training needs has enabled him always to keep in the vanguard. In the present age of rapid adjustments to meet new conditions he has been one of the first to get a broader conception of the mission of commercial colleges. When the writer first met Mr. Garver he became interested in the progressive plans he had outlined for the College, and has been interested in observing the rapidity with which they have been realized. The public school system in America is adjusting itself to give much of the training that has been given in commercial colleges, and the future existence of these schools will depend upon their ability to adjust themselves to

THE CHARACTER BUILDER

new conditions. A few owners of private business colleges have been able to read the "handwriting on the wall" and thus insure the future existence of their schools. In visiting the schools and colleges of Western America the writer has met a few commercial college presidents who have expressed the need for adjustments, but none of them has shown anything in advance of the work that is now being carried out by Mr. Garver and his faculty.

The education that Mr. Garver has planned for the College does not neglect the studies that are usually emphasized in business colleges, but gives in addition a training that will broaden and deepen the student's vision of life and gives character forming material that will enrich every student's life and will prepare for greater service to humanity.

The executive work of the College now so completely occupies Mr. Garver's time that he has no opportunity to conduct classes, but his long experience in educational work and his adaptation and devotion to his vocation win the confidence of his students. He was a public school teacher in Illinois before connecting himself with business colleges to which he has devoted the last thirty years of his life as teacher, principal, vice-president and assistant manager of the Brown chain of business colleges in Illinois, Indiana, Iowa and Missouri; for two years manager of the Heald's and Los Angeles Business Colleges; and for several years president and manager of the California-Brownsberger Commercial College. He is an educator of national reputation, having been honored by two World's Expositions with diploma and medals for expert knowledge in commercial education, and skill in imparting it. Mr. Garver was a student of the University of Michigan and has a broad vision of the psychological and educational value of subjects as well as of their practical use.

The business world is doing much

more than the universities to apply the principles of psychology in a practical way. To prepare teachers of character analysis; vocational guidance; business efficiency and other phases of applied psychology, Mr. Garver has opened a new department in his College which is becoming very popular and is attracting a high grade of students. Connected with this department is a vocational guidance bureau where students and the public are given help in developing personal efficiency and in choosing the vocations for which they are best fitted, mentally and temperamentally. This department gives young people the help that Horace Mann, America's most eminent educator, had in mind when he said: "If I had only one dollar in the world I would spend it with a good character analyst and vocational adviser to know what I should do." The psychology used in doing this work at the California-Brownsberger College is an improved system of psychology upon which Horace Mann based his entire educational system, and it is still fifty years in advance of the numerous psychologies taught in the universities of America. Much credit is due Mr. Garver and the College for taking the lead in introducing this practical psychology.

The Commercial Art department of the College is a popular feature that furnishes instruction which can be applied in almost any vocation and that has great cultural value. It gives the possessor a new language or method of expression far more practical than dead or foreign languages.

Mr. Garver proves himself the friend of poor boys and girls who desire to attend college and are short of funds, and no student who is willing to work need go without the training which the College gives. At the present time this College is helping more poor boys and girls get an education than any other college in the country. Some who receive their education under such difficulties make the strongest char-

acters. Here is the story of the World's Champion Newsboy Typist, Emil Trefzger. He had no money and few friends, but much ambition and determination. His pluck and determination soon caused him to lead the class. He graduated with honors. Six months after graduation, at the age of 16 years, he was appointed court reporter. Two years later he won the World's Championship Medal in the Typewriting Endurance Contest at Chicago, writing 2600 words more in one hour than his nearest competitor. Having achieved the highest honor in America he next went after the English Championship Trophy and for three successive years outlast all competitors and brot this much coveted trophy to America, where it will remain as the World's Highest Tribute of Praise to a boy who had the determination. This is a remarkable record for a newsboy who had only a common school education before he began his special training.

Mr. Garver has the distinction of being President of the only commercial college in the West whose graduates receive university credits for the work done in the business course. The Law Department of the University of Southern California gives one or more year's credit for the work done in a full commercial course in the California-Brownsberger Commercial College.

Mr. Garver's ancestors came from the country that produced Pestalozzi the educator, who was the teacher and inspirer of Froebel, the founder of the Kindergarten, Zwingli, the reformer, who entered into a theological argument with Martin Luther in which Zwingli seemed to have far more rational views than his opponent. William Tell, the Patriot, was born in that same land of freedom that was one of the first, if not the first real republic. Lavater, the most eminent physiognomist of the 18th century was also a citizen of beautiful Switzerland that produced the other characters named above. Every country furnishes opportunities for such forerunners

as these. Mr. Garver may not develop a system of physiognomy as Lavater did, but he has undertaken to popularize the system of character analysis and applied psychology which is the most perfect representative of the discoveries of such men as Lavater, Gall, Sir Charles Bell, Spurzheim, Combe, Horace Mann, Fowler, Sizer and their scientific associates. In this important phase of education the California-Brownsberger College is in the vanguard and the present indications are that Mr. Garver is leading the way in one of the most important phases of twentieth century education.

The experience Mr. Garver has had in educating 15,000 students for business pursuits and placing them in good business positions has taught him what the business man wants and what the student needs to lead him to success. The method of instruction used in the College discovers what the student knows and develops him in the things that he needs but does not know. The rapid growth of the College is evidence that this rational method is appreciated by those who are seeking an education.

HUMAN NATURE THOTS.

from Emerson.

"A man passes for that he is worth. What he is engraves itself on his face, on his form—in letters of light which all men may read."

"All have some art or power of communication in their head."

"The walls of rude minds are scrawled all over with facts, with thots."

"The making a fact the subject of thot raises it."

"If we consider what persons have profited us, we shall perceive the superiority of the—intuitive principle over the arithmetical or logical."

"Religion is an insurance policy against hell."

"So now you must labor with your brains, and now you must forbear your activity, and see what the great Soul showeth."

Improving Your Personality

By Carl Easton Williams.

When your friend Smith introduces you to his friend Brown, the latter steps up like a good fellow and offers his hand saying:

"I'm glad to meet you."

Now, is he telling the truth when he says that? Or is he just polite?

Do you know whether there is anything about you which should give him a reason to feel glad that he has made your acquaintance? Is your personality such that association with you will contribute something to the lives of other people? You and I both know people whose acquaintance means something to us, and others whose acquaintance means nothing. In which group do you and I belong?

You go along the street and you see a cripple on the sidewalk, selling lead pencils. Perhaps he has lost one arm and one leg. You pity him.

There is another man coming down the street who has all his arms and legs, but who has a crippled heart and a deformed liver. He does not look it, but he is crippled too. His physician pities him to the tune of one hundred dollars a year—getting, not giving.

Across the street is another cripple. He is crippled in character. You don't pity him, but he is the worst cripple of all the three.

After you have sized up these three men, you go down the street, first congratulating yourself and then questioning yourself. You begin to wonder. Have you a crippled character? Have you a deformed or emaciated mind? Have you a puny personality? As you think about it, you will recall that you have known people who represented all of these various things.

Now, there would be no sense in writing an article on the subject of

Personality unless it were possible for one to build such a thing. You already know that you can cultivate and develop your body. You can strengthen it and make it better by training. In the same way you know that you can improve your mind by using it. Most people don't, but you know it can be done. A lifetime of mental training will accomplish wonders.

But most people overlook the fact that, in the same way, they can cultivate and improve the disposition. We know that there is a sad neglect of the body. We know that few make the most of their minds. But there are even more neglected dispositions than there are undeveloped physiques and mentalities.

That is why there are so few splendid, really worth while personalities. Personality can be built—if you will take the trouble. But unless you have made conscious, serious and intelligently directed efforts toward self-improvement, it is not likely that your personality is such that anyone should want to meet or know you. If you have allowed your mind to go to seed, and have made no effort in the way of self-government, you can almost take it for granted that your personal appeal to others is very small and weak. Of course, it may be that you have inherited qualities of so charming a nature that your personality is irresistible, even without self-improvement. But if so, you are the rare exception, and even so, you have a rare foundation upon which to build.

Personality is like perfection. Or like efficiency. No human being can expect to realize one hundred per cent. in perfection, efficiency or personality, but that is no reason why you should be satisfied with a rating of thirteen.

(Continued on page 317).

Relation of Religion to Medicine

D. H. Krees, M. D.

It is unfortunate that medicine and religion have been separated from each other. Medicine is shorn of its locks without religion, and religion is weakened in its effect without medicine. In the ministry of Christ, healing and the gospel were combined. To the palsied man who was worried because of his past transgressions, Jesus said, "Son, be of good cheer; thy sins be forgiven thee," before He said, "Arise and walk." The mental condition had to have attention in order to make possible physical healing. Others he healed of their physical maladies in order to help them mentally. An intimate relation exists between the physical and mental.

In His work of healing, Jesus reached the mind thru the body, and He reached the body thru the mind. In the days of Christ a separation had already taken place between religion and medicine. The priest and the Levite passed by the sufferer on the wayside. It was left for the Samaritan to minister to his bodily needs. It was the Samaritan, not the priest, who bound up his wounds. In addressing the lawyer, Jesus said, "Which of these three, thinkest thou, was neighbor unto him that fell among the thieves?" To which he replied, "He that showed mercy on him." He said, "Go and do thou likewise." It was His design that the work of priest and doctor should be combined. In sending forth the twelve whom He ordained, and later in sending forth the seventy, it was with the commission to heal the sick and preach the gospel.

The reason why to-day so many invalids turn to healing sciences, many of them falsely so-called, is because physicians are unable to cope with mental and spiritual maladies. In the

treatment of the sick the effect of mental influences cannot be overlooked. Many diseases are traceable to selfishness. We read of a class who say, "Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" To such the Lord says, "Ye shall not fast as ye do this day, to make your voice to be heard on high." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh; Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58:3-8.

There are many invalids, who are craving sympathy, who can be helped only by manifesting sympathy. "If you are feeling blue, something for someone else go do," is a splendid prescription. Good deeds are twice a blessing, benefiting both the giver and the receiver. "Give and it shall be given unto you," is a divine law. The satisfaction realized in doing good aids greatly in the recovery of the healthy tone of the imagination. The pleasure it brings animates the mind, and vibrates thru the entire body. Every organ receives a benediction and blessing. The faces of benevolent men are lighted up with cheerfulness. Those of selfish men are, as a rule, dejected, cast down and gloomy. Selfishness and selflove stamp their image not merely upon the face, but upon every organ and cell of the body. A cheerful countenance doth good like a medicine, because it means a cheerful liver, stomach and heart. The

THE CHARACTER BUILDER

function of every organ is influenced thereby.

It was not until Job prayed for his friends that God turned his captivity. So long as he thought only of himself and complained, there was no help for him. For the sake of others we should cultivate a spirit of cheerfulness and hopefulness. We should express gratitude for blessings we possess. When depressed begin to minister to someone more needy.

Thankfulness should be cultivated. The apostle's admonition is, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. We are to give thanks in everything, because everything comes as a blessing.

Most of our blessings come in disguise and are unrecognized. What we suppose to be an enemy is really a friend. By our mental attitude we may convert the designed blessing into a curse, and that which appears to be a curse it is possible to convert into a blessing. Nothing from without can injure a man morally, and the development of a moral character is after all the only great aim of life. If in this we succeed, life has been a success. If in it we fail, life has been a failure. The injury we sustain morally comes from the feelings stirred up within. If a feeling of self pity or hatred is created, we shall be injured. Confidence in a great overruling providence brings health to mind and to body. The pure in heart are blest or happy, because they shall see God, not merely hereafter, but they shall see him in every providence. This trust brings healing to the mind and thru it to the body. The mind cure, so termed, thru which one mind is brought under the control of another, so that the individuality of the weaker is merged in that of the stronger, one person acting out the will of another, is a positive injury. The mind which should be strengthened is weakened by being submitted to, and brought under

the control of, another. This tends to destroy and not to restore.

There is another science which refuses to recognize bodily disease. This is based upon wrong premises, hence right conclusions cannot be reached. Bodily disease is an actual thing. While in many instances it is traceable to wrong mental condition, in others it is traceable to wrong physical habits. To the man who was healed by Christ of his physical malady at the pool of Bethesda, He said, "Sin no more, lest a worse thing come unto thee." Jno. 5:14. Transgression of physical laws is frequently responsible for disease. To regain health and remain in health sin must be renounced.

A very noted preacher came to me for a physical examination some years ago. During the examination he said, "Doctor, I am the most miserable man in the world. I get spells of despondency that make me fear I may at some time do something desperate. What is the matter?"

The man was a victim of auto-intoxication. By placing him upon a correct dietary, these horrible symptoms disappeared. Anyone who has ever been under the influence of strong drink knows that a period of mental depression always follows the unnatural excitation. It is during this period of extreme mental depression that suicides are committed. The poisons formed in the alimentary canal thru errors in diet are just as real as are the poisons dispensed by the corner saloon, and often they are more injurious to mind and body.

Food and Morals

What men eat and drink has much to do with what they are morally. To the priests anciently the command was given not to drink wine or strong drink, that they might be able to discern "between holy and unholy, between unclean and clean." Even when used in moderate doses, alcohol tends to place a man on a lower moral plane, and to make of him a less safe

ect to mingle in society. Most of the immoral acts are traceable to intoxication. The intoxication may be due to the deliberate use of alcohol, or may be due to the poison formed in the alimentary tract from the fermentation or decay of foods.

To elevate the morals in any community, it is necessary to correct the physical habits of the people. The drunkard who claims to be converted continues to drink as aforetime, and in all probability continue to live on the same plane morally as he did before. If conversion must save a man from whisky intoxication in order to help him morally, it must save him from the dietetic errors which are responsible for auto-intoxication. I therefore very much doubt the efficacy of a religion that does not correct a man's habits of eating.

Our Stomach vs. Sweet Disposition

It is practically impossible for a man to have a sour stomach and a sweet disposition at the same time, try as he may and pray as he may. God intends the disposition of such individuals by correcting their habits of eating. Family quarrels which end in divorce are frequently traceable to the foods prepared by well meaning but ignorant cooks. It was Sydney Smith who said, "What God hath joined together, ill cookt joints and badly prepared potatoes have often put asund-

er to my mind, nothing would go further toward solving the divorce problem than the education of woman in the preparation of nutritious, wholesome, palatable and attractive foods on the table. The nervousness and obscenity of children in ninety-nine cases out of every hundred is due to improper feeding. For every stripe given to such an unruly child, two should be given to the one who prepares for his food. When Eve gave to Adam the wrong kind of food, God said to her, "I will greatly multiply thy sorrow." Women have a God-given right to vote, but they can do more in

the kitchen in their efforts to purify society than they can at the polls. The irritability and despondency produced by eating wrong foods frequently leads to the use of intoxicants.

The Relation of the Kitchen to the Saloon

The saloonkeeper recognizes the relation existing between certain foods and alcoholic drinks. On his lunch table he does not serve shredded wheat biscuits, puffed wheat, peaches, pears, and oranges. These non-stimulating and non-irritating foods he well knows would lessen the desire for strong drink. He could not afford to serve such foods. The meats, the mustard, the pepper, the liberal addition of salt, etc., he can afford to serve to his patrons from an economic standpoint. They create an irritation or an unnatural thirst, that nothing short of a narcotic will allay. Such food leads the innocent victim to the bar for drink. Many an innocent wife is playing into the hands of the saloonkeeper by feeding her husband and children on the same kind of food. It would require a constant miracle of divine grace to keep them from drink. More can be done in the kitchen to close the saloon than in any other way.

In leading the children of Israel out of Egypt toward the land of promise, God designed to make of them a healthy and a holy people. To bring this about he withheld from them the food to which they had become addicted while living with the Egyptians. Instead, He gave them food prepared by angel hands and water out of the rock to quench their thirst. When they rebelled and desired their former food, He granted their request, but it brought leanness to their souls.

The free use of such highly stimulating food as meat is not conducive to spirituality. Meat has concealed within its fibres uric acid and other irritants which tend to stimulate the lower or animal nature in man. It

tends to produce a grossness of both body and mind, and to place man on a low moral plane. Then, too, being a highly putrefactive proteid body, it readily undergoes decay in the alimentary canal. The poisons formed exert a benumbing influence upon the morals.

Doctor Gautier in his prolonged laboratory experiments upon various creatures found he could readily change their dispositions by changing their foods. When fed upon grains and bread, he noted they dwelt together in peace; but when given raw flesh to eat, they became quarrelsome and destructive. He says, "A flesh diet is a more important factor in determining a savage or violent disposition in any individual than the race to which he belongs."

Byron, the poet, once said, "Flesh eating makes me ferocious; the devil always comes with it until I starve him out." I think it is difficult if not well nigh impossible for even the best intended men who eat meat to excess to live physically as pure as the non-meat eater.

Henry Ward Beecher recognized the relation existing between food and morals. He said, "I have known men who prayed for the grace of good temper in vain, until their physicians told them to stop eating meat. So long as they ate animal food, they could not control themselves; they were so irritable. But as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They were not unwise in praying, but they were wise when to prayer they added medical advice."

When the joints or muscles are irritated by uric acid crystals, we go to the doctor for advice. When the brain and nerves are irritated by the same products, we go to the minister. The doctor says, "Give up meat." The minister says, "Let us pray." I would say pray and give up meat.

When the intimate relation existing

between man's physical habits and spiritual life is better understood ministers of the gospel, much more will be said from the pulpits in regard to the need of eating and drinking to the glory of God. There are women whose nerves are constantly on edge. The irritability and nervousness in many of these cases due to the use of coffee, coca cola, or some other habit forming beverage or drug. The prevalent use of tobacco, and especially cigarets by men and boys, also tend to dull the spiritual perceptions.

Boys who early in life take up with the use of cigarets are not found in our Sunday schools. The juvenile court gets many of them. Ninety per cent of the juvenile offenders are cigaret smokers. Some time while conducting a free clinic at Harper's Hospital, Detroit, and others a boy of thirteen years of age who had the appearance of a boy nine or ten years old applied for treatment. One of the nurses who assisted me said to him, "How long have you smoked cigarets? To which he replied, "Since I was two years old." I said, "Who taught you to smoke?" He said, "My brother." "Well," I said, "your brother ought to be in jail." He replied, "He is."

Poisons brought in contact with the delicate brain cells continuously bring about degeneracy and a moral instability and irresponsibility.

When man was created, he was placed under conditions and given foods, most conducive to his physical and mental and moral well being. "God planted a garden eastward in Eden and there he put the man whom he had formed." And there he has always remained. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." "And the Lord God took the man and put him in the garden of Eden to dress it and keep it. And the Lord God commanded the man, thou mayest freely eat

and "Behold I have given you every herb bearing seed, which is upon the face of all the earth . . . to you it shall be for meat." The out-of-door life, the pleasant and agreeable surroundings and occupation, combined with the pure air, sunshine, and the use of wholesome foods, was conducive to the maintenance of physical and spiritual health.

"We all like sheep have gone astray; we have turned everyone to his own way." The true purpose of the gospel is to bring back to God's way. The prophet says, "In returning and rest, shall ye be saved." The gospel was never designed to save men in sin, but from sin. And in saving from sin, to save from its result, Jesus came to proclaim liberty to the captives, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (Isa. 61: 1-3). These blessings come by being brought again into harmony with God's laws, physical, intellectual and moral. —The Life Boat.

THE CAREFULLEST MAN IN THE WORLD.

The Spring's work's done and it's up to the sun—all the crops and the garden sass—

He's banished the cold an' sowed his gold on the flats in the medder grass.

Let's raise the flag—a better one was never yet unfurled—

But first I want to tell ye 'bout th' Carefullest Man in the World.

Kings are kind o' careless-like with others' blood an' bone,

But no one can, I swear to man! be carefuller of their own.

When I read about the German dead before the heated guns

I think o' the King in Germany with six uninjured sons.

Each fireside has its martyr, who has either died or bled;

The millions grieve for the sons who leave an' join the host o' the dead,
But the Kaisers' brood is safe an' sound—it neither shirks or runs—

He's the only man in Germany with six uninjured sons.

The halt an' blind an' crippled line its byways an' its roads;

It stands the while like a lonesome isle in a mighty sea of gore.

The death an' woe he recommends to all the other Huns

Is not for him—you bet your life—or his uninjured sons.

Each Hohenzollern battles in a steel-clad limousine,

When the big shells some he's going some on legs of gasoline;

With rubber feet, hell-bent for home, the reckless hero runs,

On! speeds the great preserver o' the Kaiser an' his sons.

They're like the bold jackrabbit an' other tribes accursed

Who have lightnin' in their sinews an' motto "Safety first";

All clear the road an' stan' square-toed an' look with rested guns

When the Kaiser starts for safety with his six uninjured sons.

While hunger starves the German host, How fat the Kaiser's brood!

No gizzards yearn with cash to burn or mind the price off food.

When the trumpet calls the Teuton dead in the line o' crippled Huns

Just think o' the Kaiser marchin' up with six uninjured sons!

—Irving Bacheller.

"In no geography can heaven be found;
But in the ocean of a righteous soul
It forms an island, with its coasts
rock-bound,

And quiet heaven, where no tempests roll.

One breath of sin upon God's throne
would tell,

And start the conflagration of a hell."

Millions of Dollars Thrown Away

By Edward Mott Woolley

It seems incongruous that in this rich and wonderful land of ours it should be necessary to conduct mighty selling and advertising campaigns in order to raise money to crush our enemies—cruel and dangerous enemies who are bent on throttling the very liberty on which our country has been built. If we really felt the impulse, we could raise six or eight billion dollars spontaneously and without the blare of salesmanship and publicity; and we would do it so easily that Germany and her allies would stand aghast at our overwhelming resources and purpose.

The trouble is that even yet we do not realize the tragedy that is over us. The war has not sunk into the American consciousness. With a million or more of our boys in France, and the casualty lists coming home every day, we still lack pulsation—fervor of intrepid courage—the courage that wells within one and stirs the soul.

Fighting Impulse Needed.

The one unquestionable evidence of courage is the willingness to sacrifice. A man who sees his child in deadly peril is instantly ready to sacrifice everything, even life. It takes no argument to "sell" to him the need of courage. He gets it from within. The fighting impulse dominates his every instinct. What we most need in America today is fighting impulse. Once we get it the doom of Germany, as a menace to ourselves and to the world, will be sealed. If we had this valorous, undaunted determination we could raise, this coming year, not merely six or eight billion, but as many billion as our country might need. Let us search our hearts, therefore, and discover why it is that brass-band methods are needed to sell us Liberty

bonds. It seems all the more incredible that such should be the case when the money we are asked to contribute is merely money saved for ourselves. Indeed, we could put thru this fourth Liberty loan without even feeling it directly. I am not talking here about great sacrifices. With merely trivia and passing inhibition we can make this fourth loan a glorious manifestation of Americanism.

Never was there such a nation of spenders—we literally throw money to the winds. Cash runs out our pockets into a hundred channels of extravagance. Tempted at every turn by something that appeals to our pleasure-saturated instincts, we hand out the dimes, quarters and dollars. We work hard, most of us, and we play hard. Many of us play with an amazing abandon that scarcely reckons the cost. And we gratify ourselves not only at plays, but we satisfy our luxury-loving tendencies and our vanity in many of the things that enter into our daily lives.

Let us consider here merely the millions that go for trivial things that do not count as permanent investments either for utility or luxury.

Millions Spent for Cards

For instance, take our post card mania. This habit, which perhaps we would not criticize in times of peace, is almost universal. A dealer estimates that 50,000,000 people spend an average of a dollar a year on the cheaper kinds of cards, and an additional sum of a hundred million dollars on postage. But on the fancy cards and more expensive sets, sold largely to tourists, the estimate is \$200,000,000, in addition to the postage. Including the cards that are kept by the purchasers, it is probable that the total is half

a billion dollars. Many men have made fortunes in this business. I know of one former valentine manufacturer who retired with a lot of money.

It is certainly inconsistent that this great sum should go for such a trivial purpose when the nation is involved in this mighty war that calls for cash everlastingly. Here is one expenditure that could be eliminated almost wholly until the war is over. Besides this amount put into Liberty bonds might mean something worth while to the people themselves.

Then there is another class of souvenirs that masquerade as merchandise and absorb an astonishing amount of money. Travelers and tourists especially waste their cash upon these things, and immense quantities are sold to the people everywhere. The bulk of this stuff is useless junk—at least in war time, when conservation is the high need. Why spend our money these days for fancy baskets, card trays, wooden claptrap articles, knick-knacks, trinkets, popguns, stuff and whim whams? The souvenir stores in Atlantic City, Asbury Park, Coney Island, Revere Beach near Boston, Venice near Los Angeles, and similar establishments take more than a hundred million dollars out of our pockets every summer. One small town concern in Atlantic City sells a hundred thousand dollars worth, on which the net profit is over fifty thousand. There are factories that turn out this sort of product in vast quantities, and much of it is fraud stuff. Wooden articles are reputed to be made from trees that grow on historic spots, but are really bogus. Strings of beads are manufactured by the mile and sold to the public as the work of Indians. The same is true of moccasins, toy canoes and the like.

At best the bulk of these goods is rubbish, and our outgo for this purpose might well be cut off entirely during the war. To do this requires absolutely no sacrifice. The people engaged in this business will simply have

to do what so many of us have already done, adjust themselves to war.

Aside from souvenirs, we are wanton spenders for actual merchandise that is inferior or worthless. There is a great class of people to whom cheapness or flashiness appeals, rather than utility and economy. A dealer in cheap goods told me that he netted \$25,000 a year from merchandise that was practically worthless. He found it easy to appeal to the spending instinct of his customers.

Unnecessary Phone Calls.

Not many of us ever stop to think of the immense amount of money that is spent for unnecessary telephone calls. Wherever you go the telephone booths are occupied, and when you catch fragments of the conversations you usually find them unimportant. Reginald calls up his best girl to tell her he still loves her, Maude calls Algernon to thank him for the chocolates. No matter how trivial the occasion, our first impulse is to step into a telephone booth.

If five million people spent five cents a day on useless phone calls it would a total of over 90 million dollars a year. Doubtless several times this sum could be saved very easily by the general public on local and long-distance calls. We are lavishly extravagant in the use of the telephone. I know of business houses that talk several times a day between New York and Chicago, incurring tolls on each occasion that run from five to forty dollars or more. If there is one thing that the Americans haven't learned it is economy of talk—which in these days of war need might well mean millions of dollars in Liberty Bonds. The telephone wires are heavily overtaxed, anyhow.

Then there is the telgraph. We have this habit too. With a little planning we could commonly use a three-cent stamp instead of a ten-word message. One large wholesale house requires all its traveling men to re-

port daily by telegram an expenditure that might be eliminated. The telegraph tolls of some of the large industrial and commercial establishments are so big that they seem incredible.

The night letter is, in a message, a luxury, at least we could do away with the social phase of it and much of the domestic. I happen to know one business man, who on his frequent and long absences from home gets a night letter from his wife every morning and sends one each night. Nor are these messages confined to fifty words, but often run several times that length. Baby had the colic: Freddy fell downstairs and skinned his knee, Jeannette had her hair washed.

I happen to be acquainted also with a young man who revels in night letters to his fiancée. They are real letters, too, beginning like: "Darling Sue—I love you more than ever. I couldn't sleep last night thinking of you. Do you love me still?"

A certain business man, the head of a large concern, goes away at intervals to rest for a week or two, but insists on having a night letter every morning, narrating the substance of the previous day's business. These messages run into hundreds of words every day.

I would not belittle the night letter; but in the present stress we need to curtail whatever part of this expense may be necessary, and loan the money to the government.

The Taxicab mania.

We Americans also have the taxicab mania. There is a very large class of men and women who ride in cabs habitually, and let go immense sums in the aggregate. They take taxicabs to go a few blocks. In a group of twenty leading cities there are about four hundred thousand of these vehicles, and if each of them absorbed ten dollars every day in unnecessary fares the aggregate would be over fourteen million dollars a year. What would be the total for the whole United States? It

is a luxury to jump into a cab whenever one wants to move about, but these are stern times and we need to be more iron-minded. The boys in France do not ride in cabs, and the money we waste on this form of luxury might better go into gas masks for them.

We American men saturate ourselves with many kinds of soft indulgences—as in the barber shops. These places in the high class hotels, as well as the better shops outside, take from us immense sums—for what? Here is a typical list: Shave, 25c; haircut, 50c; shampoo, 35c; bay rum, 15c; face massage, 35c; manicure, 50c; shine, 10c; tips, 20; total \$2.40. It is not uncommon for men to go thru the whole list, and to pay additional money for hair tonics and other fancy frills.

When we analyze this list we find that the only item really necessary is the haircut — and perhaps the shine. Men can shave themselves at a cost of two or three cents, and save perhaps half an hour in time. Our soldier boys cannot indulge in these effeminacies. Many of them, in those good old days of peace, were in the class that patronized these shops, but today—well they are made of more Draconian stuff. Why should we ourselves indulge in these costly habits when the nation calls for cannon to back our troops abroad?

If a million men spend an average of 50 cents a day unnecessarily in barber shops we have a total of \$182,500,000 under the actual figures, taking into consideration all classes of people. In the less exclusive barber shops one finds a continual stream of men, of the moderate salary class, who indulge in the items I have enumerated. We might guess the total ought to be at least half a billion dollars.

To have our shoes shined we spend at least \$100,000,000 a year and a million more than the market price for shoe laces because we wish to avoid

(Continued on page 311)

Robert Owen—Pioneer Educator

By George B. Lookwood.

xteen years after assuming charge of the mills at New Lanark, Scotland, Robert Owen made his first experiment in education as a means of social reform by founding a school for the benefit of the children of that dreary factory town. From *An Outline of the System of Education at New Lanark*, written by Robert Owen during the existence of the school and dedicated to his distinguished father, we learn that the training was given in special quarters erected for that purpose; that these quarters were made much more active for the children of the factory-hands than those of many of the most prominent boarding-schools of the king's day; that a large play-room, the first which in the history of pedagogy has recorded, was attached to the school; and that the enrolment exceeded seven hundred.

Owen before Froebel

The infant schools of that isolated Scottish factory town were the first of their kind, and to Robert Owen rather than to Froebel must be given the credit for the discovery and practical application of the idea that there is a need of educational training beneficial to both intellect and moral fiber, which can be successfully given by the schools to children under the tender age of five years. Strip from the kindergarten as we know it to-day the gifts and the games, the devices and the educational ideas with which the name of Froebel will ever be associated, and look upon it as a garden for the training of children, and we may say without fear of giving offense that Robert Owen was the founder of the first kindergarten. The infant school of

New Lanark was inaugurated in the year 1816. It was not until twenty-one years later (1837) that Froebel opened his first kindergarten, or "Garden of Children," in the village of Blankenburg.

The Owens with Pestalozzi

This little village is not more than fifty miles distant from the town of Hofwyl, where N. De Fellenberg conducted a school whose training was based upon the educational ideas of Pestalozzi and to which Robert Owen sent his sons for an education. Here, in 1819, eighteen years before Froebel established his garden for children at Blankenburg, came Robert Owen to investigate Pestalozzi's ideas and methods of teaching. For three years previous to this time, Robert Owen had been carrying on a school at New Lanark. We know but little concerning the instruction in it during this period, for his educational work at New Lanark had not as yet attracted public attention. We do know that, visiting Hofwyl, with a kindling enthusiasm for educational reform, he received there both information and added enthusiasm.

Human Betterment

There can be no doubt that Owen was greatly influenced in his educational thought by his visit to Hofwyl and his contact with the educational principles laid down by Pestalozzi. Owen and Pestalozzi were kindred spirits. Both, like Abou-Den-Adhem of old, loved their fellow men; both sought to raise the laboring class out of a degraded state; both had an abiding faith in the potential uplift of the common people; both believed that education was a necessary means by which that uplifting was to be consummated.

To the question, how may the peasantry be raised out of its degraded state Pestalozzi had one answer, and only one. This was **by education**. More a man of affairs and a deeper student of the whole sweep of the social problem than Pestalozzi, Owen sought the aid of every phase of man's environment, yet recognized and appealed to education as the most effective of all weapons in the struggle for permanent social betterment.

When he returned from Hofwyl, whatever may have been his previous views, Robert Owen transplanted to British soil Pestalozzi's enthusiasm for education and many of his cardinal educational principles, of which he made immediate application in his school at New Lanark, then in its third year. If he had done nothing else, Owen would be entitled to notice in pedagogical circles as a carrier of good seed. Tho not an educational theorist, he had instinctively applied much of the Pestalozzian creed in his school before his visit to Switzerland. After his return, the school was modeled almost entirely upon the educational principles which he held in common with the great Swiss schoolmaster. We shall see that this is particularly true of the higher school.

Infant School

The infant school, however, was a distinct departure in educational thought and procedure in many respects. Its one hundred children were given in charge of a simple-hearted, almost illiterate fellow named Buchanan, who, tho curst by a shrewish wife, loved little children, and was when free from her domination tender and skilful in their moral training. Little attempt was made to impart serious knowledge whether in or out of books. The children were gradually and incidentally taught the nature and uses of common things familiar conversation and little stories, when the children's curiosity either on the playground or

in the schoolroom led them to ask questions.

Buchanan the First Kindergartner

"Infants above one year attended school under special care." Play and stories were the medium thru which the heart and mind of the child were besieged and led; and games, sometimes within the attractive schoolroom and sometimes, when the weather permitted, out on the green, constituted the major part of the curriculum. Buchanan was really the first kindergartner and Owen's school the anticipation of Froebel's later attempt. Aside from the theory and the system which the Prussian pedagog introduced into the infant school there is little if anything of pedagogical value in the modern kindergarten which is not to be found at New Lanark. Let us see if this cannot be readily demonstrated.

Character Building

(1) Like all the kindergartens or infant schools which follow it, the purpose of Owen's infant school was to influence the character of children at a tender and formative age. This was Froebel's purpose in inaugurating his kindergaten. "In his conference with teachers Froebel found that the schools suffered from the state of raw material in them. Till the then school age was reached the children were entirely neglected. Froebel's conception of harmonious development naturally led him to attach much importance to the earliest years."

Twenty-one years earlier we find Robert Owen founding his infant school to meet the same difficulty. Like Froebel's school, it was an after-thought. In his description of the higher school at New Lanark, Robert Owen complained that the work was handicapped by the habits which the children had formed before the opening of school-life. How keenly every modern school-teacher can sympathize with this complaint! To meet it the infant school was established by means of which it was hoped that children

planted at a tender age into an sphere of love and refinement to be dominated in their habits by influence of the schoolroom and by that of their rude homes. How this is our modern practise of opening kindergartens in the slums of large cities!

Like Froebel, and many years in advance of Froebel, Robert Owen saw that infancy has a completeness of its own.

First the blade, then the ear, then the full corn in the ear. The perfection of the later stage can be attained only thru the perfection of the earlier. If the infant is what he should be, the child as child, will become what he should be as naturally as new shoots grow from the healthy plant. Every child then must be cared for and tended in such a way that it may attain its own perfection."

Aims of the Infant School

Like all the true kindergartens that follow it, the aim of the infant school at New Lanark was not to impart serious knowledge whether in or out of books, but to fix habits and form character. To the master of New Lanark, the formation of character was the chief end of all education—efforts not only in the infant school, but also in the higher school where imparting of serious knowledge was made a secondary tho important consideration. Almost half a century ago Dickens attacked the "cramming system" of the English boarding-schools, a system which throttled the development of character as well as intellect. Robert Owen said: "It must be evident to common observers that children may be taught to read, write, count, and sew and may yet acquire the worst habits and have their minds rendered irrational for life. Reading and writing are merely instruments by which ideas either true or false may be imparted, and when given to children of little comparative value unless children are also taught how to make a proper use of them."

Of his infant school it could be said even more truthfully than of Pestalozzi's school at Stanz, more truthfully than of any other school preceding Froebel's: "The thing was not that they should know what they did not know, but that they should behave as they did not behave. If they could be made conscious that they were loved and cared for, their hearts would open and give back love and respect in return."

Owen and Pestalozzi

The elimination of all serious knowledge, the absence of the teaching of all facts as such is the feature of Owen's enthusiastic admirers of Pestalozzi have maintained that he operated an infant school on the Continent before the New Lanark school came to be. But the record of the schools at Neuhoof and at Stanz, which were the only educational experiments in which Pestalozzi preceded Owen, reveal, according to the declarations of Pestalozzi himself, that the children of both schools were of a variety of ages, the oldest being not more than fifteen and the youngest not less than five years old. Neither was, in the sense in which the term was used at New Lanark an "infants" school. Nor did Pestalozzi ever conduct a school of any type in which the acquirement of serious knowledge, the teaching of facts as such was not made an important tho a subordinate aim of the training bestowed. This more than the difference in the ages of the children is the distinguishing mark between the infant school at New Lanark and all the previous educational attempts upon the Continent.

The difference between Owen's infant school and its contemporaries is the difference between the mission of the modern kindergarten and the mission which this utilitarian age is seeking to thrust upon it. An impatient thirst for the glittering prizes of this industrial epoch has taken hold upon

the prospective college student. He is asking that some arrangement be made so that he with his sheepskin may step into the arena of business or professional life at an earlier age. There are not wanting signs to indicate that in the interests of this earlier graduation the domination from the top may next demand that the kindergarten shall serve chiefly as a preparatory school for the primary unit. Then the kindergarten must decide whether, like the other units of the system, it will bow its neck to the yoke or wether, ignoring the call from above, it will continue to solely seek the moral development of all childhood rather than the higher educational interests of the few who are destined for college walls.

Froebel and the Kindergarten.

The claim has been made repeatedly and the dictum accepted without controversy that Froebel's kindergarten at Blankenburg was the first infant school that did not attempt to teach any serious knowledge, the first to make games a means of training the character of children. This dictum merely overlooks Owen's attempt. It is true that after Pestalozzi's repeated failures as a school manager, numerous "infant schools" arose on the Continent; that these sought to apply Pestalozzi educational principles; and that, like all of the attempts made by him whose efforts they imitated, these infant schools made the teaching of elementary knowledge the nucleus of their training. But these differ as much from the infant school at New Lanark as they do from the kindergarten at Blankenburg, whose forerunner they were.

Sargent, in *The Social Philosophy of Robert Owen*, says, "The Infant School System was an inevitable consequence of Owen's doctrine as to the vital importance of surrounding human beings with circumstances favorable to their development. It has been said that the plan was previously carried out on the Continent. That may be true. It has also been said

that the experiment was suggested by a conversation between Owen and a lady. Both statements may be true and yet Owen's claim to the invention remains unimpeached. Owen's glory is not that he sent for a Swiss instructor nor that he went about craving the advice and aid of any one, but that he threw his own energy into the work and with the feeble instruments at his command commenced and completed his long projected task."

Huxley Praises Owen

In a speech delivered at a memorial exercise in Kensal Green Cemetery the 21st of April, 1871, T. H. Huxley the great English scientist, said: "I think that every one, who is competent to look closely into the problem of popular education, must be led to Owen's conclusion that the infant school is, so to speak, the key of the position; and that Robert Owen discovered this great fact and had the courage and patience to work out his theory into a practical reality is a claim, if he had no other, to the gratitude of the people."

(3) Just as in all other infant schools and kindergartens worthy the name, love was the dominating factor in Owen's school. In the face of ridicule Owen retains as the head of his infant school a teacher who is both illiterate and without professional training because "he does not know how to teach what is found in books, but he knows Nature and loves children, and that love will bring Nature and children together." With Owen with Pestalozzi and Froebel, "the essential principle of education is teaching. It is love. The child believes before it thinks and

(4) In the New Lanark school "benevolent superintendence" was practiced by Pestalozzi and Froebel characterized the teaching. This was an educational idea which Owen received at the feet of Pestalozzi. His faith in the ultimate uplift of the common people made him a steadfast

in the innate possibilities of good—in its large capacity for moral intellectual, and moral development. Powers are hereditary, but it is the duty of the schoolroom environment to assist to the fullest extent in bringing them forth. There is a natural method by which these powers unfold, as certain, if we only discover it, in the development of moral and intellectual powers, as that of physical powers.

It is often taught that we command Nature only by obeying her. Nature is in the schoolroom with the teacher eager to assist in the developing process. The teacher beware lest in his blind following of a system or in his devotion to a false educational creed, or his anxiety to cram childish minds with the letter that killeth, he interfere with that development which Nature at his elbow seeks to bring about. We must rather practise that benevolent superintendence which remembers "the purpose of teaching is to draw ever more out of man rather than to put more into him;" Which perceives that the purpose of instruction is not to teach but to develop; which follows Nature and not a system; which leads the mind of the child and follows it with trusting footsteps; which vaunteth not itself, but is in the presence of Nature, the maiden, with uncovered head.

It is the criticism that the teacher of the infant school at New Lanark merely dealt with the children, let it be urged that he would not have understood the term "benevolent superintendence," with Owen's encouragement he waited almost a quarter of a century before Froebel made it one of the features of his kindergarten. For the simple pedagogue of New Lanark gave no charges, thru play, that which Nature asked for them at their stage of growth, and drew out of them thru its natural exercise, spontaneity, quick-

ness of thought and action, happiness, and love.

Educational Reformers

What part ought benevolent superintendence to play in the school room today? In 1889 Charles De Garmo, in his "Essentials of Method," after after discussing the question, declared that the teacher has his activity limited to these two things: "First, the preparation of the child's mind for a rapid and effective assimilation of new knowledge; second, the presentation of the matter of instruction in such order and manner as will best conduce to the most effective assimilation." Quick, in his *Educational Reformers*, after discussing and approving the above, adds that "besides this he must make his pupils use their knowledge, both new and old, and produce it in fresh connections."

Just as in kindergartens which followed it, the infant school at New Lanark brot into play the activity of the children. While, like Froebel, Owen limited the function of the educator to "benevolent superintendence" of the natural unfolding of childhood, yet, like Froebel also, he recognized that since the natural development of childish powers requires their appropriate exercise, "benevolent superintendence" must both originate and direct childish activity. Some of the games which Buchanan and his female assistant gave to the children at New Lanark were Scottish games peculiar to the Lowlands; some, they devised to teach indirectly important ethical, moral, and physical truths; some, the children themselves invented. All were of a wholesome type and designed, like the games which Froebel bequeathed to the kindergarten, to call forth the spontaneous and untrammelled activity of the children. It must of course be admitted that these games lacked the efficiency which the theory, and the plan, and the gifts, and the system which Froebel bestowed have given to

the play of the modern kindergarten. But they were based upon the same idea and sought to achieve the same purpose. Tho Robert Owen did not possess the mysticism which characterizes most of the utterances of Froebel, he showed by his efforts in the infant school at New Lanark that he too believed that "man is primarily

a doer"; that "he learns only thru self activity"; that the formative and creative instinct has existed in all children and in all ages"; and that when the activity of the children is properly directed by benevolent superintendence they "render the inner outer," which is the end of all true education.—The New Harmony Movement.

Hypnotism as a Nature Cure

Hypnotism

As Max Rittenberg recently pointed out in "Everybody's Weekly," there is no doubt that "hypnotism," or anything approaching it, is in evil odour with the English public. Blissfully ignorant of its scientific limitations, writers of sensational novels have used it as a substitute for the sandbag and the chloroformed handkerchief in the armoury of the conventional villain. Fiction has sprinted ahead like the hare, and truth, the tortoise, has a strenuous task to catch up with it. The psychologist will tell you that it is out of practical question to "will" a person to do what is against his moral principles. In fact, in the hypnotic states the moral conscience is keener than in the waking state. Neither is a person who has been hypnotized deprived in any way of the subsequent free exercise of his will and individuality. Fears of this description arise from an erroneous conception of what hypnotism really is.

There is an infinite variety of grades between deep, cataleptic hypnosis and a light, dozing half-sleep. The psycho-therapist for his special purposes generally uses a light "hypnoidal" sleep, during which the patient is half conscious of what is going on—like the borderland between sleep and waking. In this state he impresses on the sub-conscious mind soothing suggestions to clear away the mental worry

and allow the natural healing powers of the body full play—suggestions which are stored away in the memories and present themselves to that law. It is a power which we all exercise more or less unconsciously every day of our lives, and it cannot be unnatural, therefore, to apply that power consciously and earnestly to the alleviation of suffering and the cure of disease.

If all could only realize that they have latent within them the potentiality of obtaining and maintaining perfect health combined with mental and bodily vigor, and that by the cultivation of their innate powers they may not only benefit themselves, but those around them, what a vast change for the better we should witness in our midst. But the process of evolution is an exceedingly slow one, and altho we are making headway, the time is not yet destined to arrive when, by the simple process of right thinking, right living, and consequent self-development, the vast majority of us will, as it were, become our own doctors, and so render ourselves immune from sickness and disease. It is, however, within the province of us all to do what little we can, either by practice or precept, to help on the cause of Psycho-Therapeutics, and to spread its beneficent truths amongst those sufficiently enlightened to benefit therefrom.

The fact is, we are, each one of us, a kind of vital storage battery, con-

stantly receiving and discharging vibrations, continually sending out currents of attraction and repulsion. We are consequently ever influencing others and being influenced by others; and altho this human magnetic power is as much a mystery at present as electricity, it is nevertheless a power which we can learn to cultivate and control, as well as to consciously employ, just as we have learned to govern and scientifically utilize the invisible electric current. It is the possession of us all in varying degree, the quality and quantity of its radio-activity depending largely, if not entirely, upon our mode of life, thought, and action. With some the generation and specialization of this vital force goes on so generously that the radio-activity is of a high order; so much so that they are not only able, with a knowledge of Psycho-Therapeutics, to effect remarkable cures, but they are also constantly, tho unconsciously, shedding vitality and strength upon those around them. On the other hand, there are weak, self-indulgent, inert people who, from ignorance and want of self-control, fail even to generate and conserve within themselves sufficient vital energy for their own needs, and they consequently are of an absorbent nature, constantly sapping the life force of those with whom they come in contact. Probably most people have experienced this in some degree, and as every human radiation bears the impress of the personality from whom it emanates, there rests with us a great responsibility, which it should be our earnest desire to recognize—namely, that of seeing that our own emanations are pure and undefiled—calculated to benefit, and not endanger those who come within their range.

THINK KINDLY OF THE ERRING.

It is better to think kindly of the erring, even tho they may persist in their evil ways, than unkindly or harshly. What right have those who

are better organized and educated than their less fortunate fellows to think otherwise than kindly? Is it any particular credit to the one, or discredit to the other, that they are what they are? Is the fox to be blamed for being a fox, or the snake for being a snake? Is not all animal life—human life included—very much what it is made to be? If one, by virtue of better birth, and a better developed nature, lives wisely and righteously, ought not the fact of the possession of these superior qualities to fill his soul with tender sympathy towards all who are not thus favored? We cannot avoid the responsibility of a common brotherhood of the race, even tho some of the family are not what they should be.
—J. J. Owen.

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EDITORIAL

TESTING THE FEEBLE-MINDED.

It is a benefit to society to have a school for children who are so deficient in intellectual power that they cannot fit into the work of the public schools. Such defective children can generally be discovered without any technical tests. If such defective children are segregated and educated by teachers who are specially trained for the work the children make much greater progress than otherwise.

There is general agreement among educators regarding the methods of dealing with imbecile children, but there is a great difference of opinion regarding the methods of studying and educating the great variety of children in the schools. The system of child-study commonly used in schools does not give the information that is most helpful in training so-called subnormal children. The slow, motor child does not react or respond as quickly to the intellectual tests as does the child with the sensory organs predominating over the motor and nutritive systems. The Supt. of one of the

leading reform schools of the West told the writer that some of the top-notchers in the different departments of their agricultural activities had been clast as subnormal boys by those who made the psychological tests.

The so-called mental tests are made most ridiculous when they are applied in reformatories and prisons. At present it is popular to state that prisoners and inmates of reform schools are feeble-minded. No intelligent person can deny that such persons are mentally unbalanced, but in many instances such offenders against society are very bright intellectually, and get into trouble because of abnormally strong impulses. Criminals are often divided into three classes. The first class have the frontal lobes of the brain exceptionally strong and are called frontals. Such are forgers, counterfeiterers, and others who require keen intellects to succeed in their crimes. Such make the statements of "book psychologists" appear foolish. The criminals clast as "parietals" do not get into trouble because of feeble-mindedness, but because of excessively developed impulses as in murderers, thieves, etc. Offenders clast as "occipitals" do not commit crime because of feeble intellect, but because of abnormal sex impulse.

Dr. Mandsley says of the noble head: "From the forehead the passage backwards should be thru a lofty vault, a genuine dome, with no disturbing depressions or vile, irregularities to mar its beauty; there should be no marked projections on the human skull formed after the noblest type, but rather a general evenness of contour."

Of the head where the impulses predominate over the moral powers, Dr. Mandsley says:

"The bad features of a badly formed head would include a narrowness and lowness of the forehead, a flatness of the upper part of the head, a bulging of the sides toward the base, and a great development of the lower and posterior part; with those greivous characters might be associated a wide-

of the zygomatic arch as in the
ivorous animals, and massive jaws.
an so formed might be expected,
some confidence, to be given over
lessly to his brutal instincts."'
Mandsley is recognized as an emi-
nence in authority on such subjects.

If those who try to measure men-
talities would base their work upon his
suggestions they would have a sci-
entific system of measurements that
would be invaluable to humanity. As

now much of the work that is
being done is superficial and it is a
waste of public funds to do much of the
work in testing mentality at public
expense in institutions. Many psychol-
ogists who pretend to be leaders in
applied psychology are groping in the
dark and are led by fads that change
often as fashions in millinery and
furniture. There are about as many
kinds of psychology as of a celebra-
ted brand of pickles: fifty-seven. It

cannot be denied that there is a greater
need today for rational measure-
ments to estimate the ability or adapt-
ability of persons for vocations and to
provide moral guidance than there has
ever been, but there are too many

and leaders of the blind" in the
field of psychology; intelligent citi-
zens begin to see that they are compel-
led to pay large prices for service that
has little value. The remedy is in
regarding human beings as intelligent-
ness plants and animals are being
studied; then a system will be de-
veloped that can be applied with good
results in the moral and vocational
training of every child. Dr. Mands-
ley gives the suggestion above that
is the way. The best material for
the rational system of psychology is
found in the discoveries of Doctors
Spurzheim, Combe, Vimont, and
other scientific followers.

NOTICE TO SUBSCRIBERS.

Unavoidable delays in issuing the
number of the Character Builder
have compelled us to combine the
August and September numbers. We

regret this very much, but during these
war times we must be prepared for
unusual things. As the price of the
Character Builder remains the same as
before in spite of the greatly increas-
ed cost of production, we hope our sub-
scribers will be as considerate on this
occasion as they have always been.

In the sixteen years the work has
been in charge of the present force we
have only once sent out two issues in
one. We are determined to get out
every issue promptly and regularly in
the future and hope to receive your
cooperation to such an extent that it
will be possible to greatly improve the
service.

The Publishers

GOVERNMENT RULING ON EX- CHANGE MAGAZINES. MODIFIED.

Some time ago the Character Builder
received a letter from the University
Of Illinois Library offering to send
their bulletins in exchange for the
Character Builder. Since then the
Government ruling on exchange copies
has gone into effect.

We were pleased to receive today
the following letter from the University
of Illinois Library:

Urbana, Illinois, Aug. 28.

To the Editor:—

"Recognizing the fact that the serv-
ice of libraries to the country now and
after the war would be severely injur-
ed by its recent ruling regarding ex-
changes and free copies, the Pulp and
Paper Division of the War Industrial
Board, by its chief, Thomas E. Donne-
ley, has just sent us the following in-
terpretation, which will permit you to
continue sending us your publication
as in the past:—

"Replying to your letter of July 15,
we will issue a circular tomorrow
which will interpret the ruling made
by Newspaper Publishers covering
your situation. It reads as follows:
"Copies may be sent free to Library of
Congress, and to State and other public
libraries who will agree to bind or

otherwise permanently preserve the files of the papers."

"The UNIVERSITY OF ILLINOIS LIBRARY preserves for the permanent use of our citizens, your publication. We trust that in view of the above letter from Mr. Donelley, you will continue your cooperation with the library, and restore our name to your mailing list."

Yours very truly,
P. L. Windsor, Librarian.

THE HUMAN CULTURE SCHOOL.

The correspondence course in CHARACTER ANALYSIS AND APPLIED PSYCHOLOGY has been revised and perfected during this summer. It is so arranged that busy people can get what they want in the study of human nature in as brief a time as possible. This course should form a part of every person's education as it gives a practical method of making the adjustments in self that will result in greater harmony of life, and personal efficiency necessary to success and happiness.

Youths and adults who desire to find the vocation for which they are best adapted will receive many valuable suggestions from this course. Parents and teachers who have difficult children will find this system of character analysis of great service in curbing stubbornness; cultivating self-reliance, restraining self-consciousness and sensitiveness; overcoming violent tempers; subduing domineering dispositions; developing application and continuity; and changing other troublesome impulses.

Teachers and college graduates who desire to become vocational advisers can lay the foundation for their work thru this correspondence course and can later get the practical experience in character judging and vocational guidance in the classes that are being taught at the California-Brownsberger College of Los Angeles, by the editor of the Character Builder. Credit will be given students for the

work they have taken in the correspondence course. We regret to be compelled to announce at this time that on account of the increase of text-books paper, postage, etc. it will be necessary to advance the price of the correspondence course to \$4.00 on the first of October 1918.

The course includes 12 lessons in character analysis and applied psychology; typewritten character analysis of the student, with advice on choice of vocation and on developing personal efficiency; the Character Builder of 1917; a book of 300 pages and 15 illustrations; and consultation privileges one year.

The Character Builder League,
625 So. Hope St., Los Angeles, Calif.

BOOK REVIEWS.

"CHARACTER READING THE ANALYSIS OF THE FEATURES" by Gerald Elton Fosbrooke. With fifty-six illustrations from original drawings by Carl Bohnen. One hundred and ninety-three pages. Price \$2.00. B. Putnam Sons, New York and London. The author builds his entire work upon the discoveries of Dr. Galton and his scientific followers. He shows the character signs as they are indicated by the head, the forehead, the eye-brows, the eyes, nose, mouth, cheeks, jaws, temperment, wrinkles, and from the proportionate developments in general. A portion of the book is devoted to character sketches. This is one of the most practical recent books in human nature. It is devoted to the art of reading character rather than to the science or philosophy of mind.

"THE DAWN OF A RELIGIOUS ERA AND OTHER ESSAYS" by Dr. Paul Carus, Revised and enlarged edition. Price \$1.00. The Open Court Publishing Co., Chicago and London. In the 150 pages the author treats in an interesting way the significance of the World Parliament of Religions during the World's Fair at Chicago. The remainder of the book is devoted

ience as a religious revelation and makes as a basis the gross materialistic science of Darwin and his associates rather than the spiritual conception based upon scientific principles which are now coming into popularity. The book will appeal to admirers of Herbert Spencer, Tindall, Huxley, Eckel, Romanas and others of the same school of thought.

"THE PSYCHOLOGY OF THE FUTURE" by Emile Biorac, Rector of the Academy of Dijon, translated by W.

Kerlor. Published by Frederick A. Stokes Company, New York. Price \$1.00. In this work the author deals in an experimental way with the finer forces to which the Psychic Research Society is devoted, and in that phase of psychology he gives some very interesting suggestions; but there is nothing in the book which deals with the analysis of mind and applied psychology that might be used in an educational way. The student of Psychic phenomena will find much of interest in this work, especially from a different view-point than is usually found in works of this kind. If some new theme is found for the phases of Psychology devoted to the different phases of human development this may be entitled to be called "Psychology of the future" but at the present time it is a very limited application of the term.

"THE LAWS OF HEALTH AND PROSPERITY AND HOW TO APPLY THEM—TWELVE LESSONS IN SPIRITUAL SCIENCE WITH TECHNIQUE"

Clara Chamberlain McLean. One hundred and fifty-eight pages. Price \$.30 postpaid. Published by the Elizabeth Town Co., Holyoke, Mass. This book is of interest to New Thoughters and persons who are interested in mental health. It treats of the subject from many view-points and gives in brief much of the experimental work along these lines.

"NEW THOT HEALING MADE EASY" by Kate Atkinson Doehme. One hundred and forty-one pages. Price

\$1.35 postpaid. Published by Elizabeth Town Co., Holyoke, Mass. This book is very similar to the above on the Laws of Health and Prosperity. It deals with Thot Forces, the Super-Conscious Mind. How to Heal Yourself and Others, Affirmations for Advancement, and other New Thot topics. Some of the best known psychologists are referred to in the various chapters of the book. Persons who are in the mental attitude to be helped by New Thot will find this work very helpful.

"LIVING THE RADIANT LIFE" by George Wharton James. Three hundred pages. Price \$1.00. The Radiant Life Press, Pasadena, Calif. This is one of the most inspiring books the reviewer has had the pleasure of reading for some time. It is so practically helpful that everybody should read it. The author truthfully says that consciously or unconsciously, willingly or unwillingly, every man and woman is radiating good or evil, and he wisely advises the reader of this book to become a human radiator of physical health, intellectual vigor, spiritual power, good will, energy, optimism, humor, happiness, content and serenity. He shows the reader how to do these things. Every person in the world should read this book.

"QUIT YOUR WORRYING." by George Wharton James. Price \$1.00 net. Postage ten cents extra. This is a companion to the book reviewed above "Living the Radiant Life," and should be read by every man, woman and youth in the civilized world, because in our modern civilization this habit of worrying is entirely too common, and the author shows very clearly how to overcome the worry habit. The author writes the book in a way that can be easily understood and no matter what the cause of fretting is, he aids the individual in overcoming it. You will make no mistake in sending to the "Radiant Life Press," Pasadena, Calif., for a copy of this. It is worth the price asked.

GEORGE COMBE

By Dr. C. A. Whiting

(The following sketch of George Combe is copied from Dr. Whiting's book *Public Sanitations and Other Papers*. The book was published in 1916. Geo Combe wrote not only for his generation, but for all future generations. He based all his philosophy upon the discoveries of Doctors Gall and Spurzheim. Combe perfected the work of those eminent discoverers and was a pioneer educator in Europe. Horace Mann, America's most eminent educator, built his entire educational system upon the psychology that George Combe developed from discoveries of Gall and Spurzheim. This system is far in advance of the psychology used in the schools of America and Europe at the present time. We urge the readers of the *Character Builder* to make a thoro study of the Gallian psychology as it should form a part of the education of every human being.—J. T. M.)

George Combe was not a physician, nor did he ever receive any special medical training, but he was a doctor (teacher) of health, both mental and physical. Like many other men who lived before their time, he was not fully appreciated by his own generation, but innovators usually are obliged to wait for future generations fully to appreciate their labors. The subject of this sketch belongs to the latter class, and, on account of his unpopular system of mental philosophy, he is not yet so well known in education as he will be in the next century.

George Combe was born in Edinburgh October 21, 1788, and died in the same city, August 14, 1858. He belonged to the middle class of society. His early education was received in the parish schools of Edinburgh. In 1797 he was entered as a student in the high

school of that city, and in 1802 he entered the humanity class under Prof. John Hill, in the University of Edinburgh.

Early in life, Combe began the study of the philosophy of the human mind. While still a youth, he read of works of Locke, Francis Hutcheson, Adam Smith, David Hume, Dr. Reid and Dugald Stewart. He was not entirely satisfied with the philosophy of these writers and it occurred to him that he would understand the philosophy of the mind must have a thoro understanding of the brain and central nervous system. This led him to become a profound student of the anatomy of the brain. As we read his philosophy, we cannot help feeling that he would most keenly have enjoyed our modern methods of work and preparation. Could he have used our Golgi method of tracing nerve tracts, it would probably have clarified many of his ideas in regard to the brain and brain structure.

The book of Combe which is probably the most widely known and which has exerted the most profound influence upon that is his "*Constitution of Man*." In his work he discusses at length the relation of man to external objects. Altho it was published more than seventy-five years ago, it is probable that no one has more clearly analyzed the nature of the human mind and the relation of the different faculties to each other. No one can read this remarkable book without more clearly appreciating his relationship to external nature and to his fellow man; and while a profounder knowledge of anatomy and physiology may modify some of the views held by Combe, it is hardly probable that his fundamental philosophy will ever materially be

changed. It is not our intention in this series of biographical sketches to specially advertise any book, but we feel that this book is of such exceptional value that every one should make it a point to read it.

It is interesting to know that George Combe was at one time offered a professorship in the University of Michigan. We cannot help wishing that he had accepted this position, for it is quite likely that there would have been a better opportunity for full development in the free air of the West than in Scotland, where the greater portion of his life was spent.

His works on education were collected and edited in 1869 by William Jolly, Her Majesty's Inspector of Schools. They are now published in a large volume of 850 pages by MacMillan & Co. We feel safe in saying that George Combe was one of the most enlightened and enthusiastic educationists Britain has produced. Great as has been his influence as a thinker and philosopher, his services to education have scarcely been less notable, and will be of enduring value.

It may be predicted with certainty that George Combe will yet take a high position, not only as a pioneer, but as a permanent power in education. In the more exact and scientific investigation into the problems of education, it is indeed not too much to say that few have surpassed him. George Combe was writing on the science of education in the early part of the century, when very few were engaged in that work; and there is no doubt that he was one of the earliest of the few investigators in the science of the human mind, who, like Spurzheim, Spencer, Carpenter, Bain, and others have endeavored to render it truly philosophical. Combe was one of the earliest to advocate and welcome the establishment of Normal schools in Great Britain. He was also one of the first to urge their erection in America, the first Normal school in this country being at Lexington.

A part of the justification for this sketch of Combe is based upon the fact that he was a rationalist in every sense. His whole influence upon the medical profession was to do away with empiricism, and substitute for that, scientific diagnosis and rational treatment. One cannot read his writings along the line of psychology and physiology without feeling that he was laying the foundation for the rationalism which has blossomed in our own day under the name of osteopathy.

MENTAL AND PHYSICAL EASE AND SUPREMACY.

by G. Franklin Leavitt, M. D.

Persons suffering from nervous troubles and discordant states of mind will find this book by Dr. Leavitt a most valuable friend. It treats in a very fundamental way the causes of disease and methods by which the patient can help himself. It is written in simple language that a person of ordinary education can understand and every page is full of valuable suggestions on how to balance life. It will not appeal to people who believe that they can put some poisons into the system and thus cure disease, but any person desiring a rational method of building up vitality or restoring health will find this book a most valuable guide.

Special arrangements with the author enable us to furnish the readers of the CHARACTER BUILDER the book at reduced rates. The regular price is \$2.00. For \$2.50 you can get the CHARACTER BUILDER one year, either new or renewal, and a copy of the book.

Address The Character Builder Leag,
625 So. Hope St., Los Angeles, Cal.

Corrected

"Mamma, in sending out my birthday invitations shall I say, 'Your presence is requested'?"

"Of course not, my dear: you should say, 'Your presents are requested.'"

THE EDITORS LECTURE TOUR.

On returning from Victoria and Vancouver, during the winter lecture tour of the Editor, a few days were spent in Seattle delivering lectures and helping to organize the Human Culture Society which will affiliate with the parent Society in Los Angeles. Mrs. Parkes, of the Parkes School of Character-Analysis, Dr. Crofton and other progressive citizens of Seattle showed such an active interest in the organization that it is bound to succeed. Other large cities have declared their intentions to organize for the purpose of studying the principles to which the Character Builder is devoted.

One lecture was given in Tacoma and we then went on to Olympia where the former Secy. of the Y. M. C. A. Stanley T. Shaw had arranged for a week's work. The next stopping place was Portland, Oregon, where another very pleasant visit was had at the home of Prof. and Mrs. Morris. Lectures were given at the Swedenborgian Church and at Theosophical Headquarters. Rev. Reese, formerly of Los Angeles, is minister at the Church and is introducing many progressive ideas into his work. Mrs. Kyle, who has associated with her in the Theosophical Society a class of intelligent and progressive citizens is building up a strong center.

From Portland up the Columbia river was a continuous scene of nature's choice beauties. At the Dalles there was a stopover of a few hours between trains and a pleasant conversation for about half an hour was held with Mrs. Jean Morris Ellis, who has done much work in character analysis and vocational guidance in the Y. M. C. A.'s of the West during the past few years. She had just returned from Chicago where she had splendid support for her work.

The next stop was La Grande, Oregon where a lecture was given in the High School, and the editor was in-

vited to speak at the Quarterly Conference of the L. D. S. Church which was then in session. A pleasant day was spent in the High School of Union In Baker City a year before there was a Union meeting at the M. E. Church which was attended by 600 persons to listen to an illustrated lecture by the editor of the Character Builder. At all the protestant churches had prayer meeting on the night of the visit this year, principal Voelker of the High School helpt arrange a lecture at the Catholic Academy and College. The students and their parents were present and furnisht a good audience. Bishop O'Reilly, Father Loser and the Sisters conducting the school were all present and exprest themselves well pleased with the illustrated lecture on character building and vocational guidance that was given.

In Weiser two lectures were given in the Commercial Club room. The Idaho Vocational School came out to the lectures in full force, nearly all the students and faculty being present.

In Payette the lectures were given under the auspices of the Y. M. C. A. and the General Secretary, Mr. Newman, cooperated heartily. In Nampa Supt. Brosnan and his teachers cooperated in a way to make the lectures a success. Much interest was shown on the part of the citizens. A lecture was given in Kuna ward.

In Boise the Link Business College showed great interest in the lectures. Prest. Heber Q. Hale of the Boise Stake who has cooperated on several previous occasions to get the lectures before the citizens of Boise showed his usual interest in the work and helpt to make the visit to Boise a success.

In Rupert some lectures were given in the High School and in the L. D. S. Church. Friends who have shown interest in the editors lectures for years helpt to make the stay there pleasant.

In Burley the Supt. of Schools, Mr. Lee, and his teachers helpt to make the lectures at the High School a suc-

cess. One of the interesting features of the Burley High School is that it has the largest electrical heated building in the world, 780,000 cubic feet of space are there heated by electricity. The current is generated by the United States Reclamation Service plant at the Minedoka Dam on the Snake River. It is used for pumping water on to the Minedoka project in summer and is furnisht to the school in winter at cost. It is probably the cheapest electric current furnisht in the United States.

The Oakley Academy responded well to the lectures given there. Prof. Jos. Mills, the Principal, and Prof. Jos. Sudweeks were formerly students in the editor's classes. Lectures were given in Albion, Elba, Almo, Yost, Malta and Sublet under the auspices of the Stake Presidency of Raft River Stake.

The Curlew Stake Presidency arranged for lectures in Snowville, Stone, Holbrook, Arbon, and Summit. Lectures were given in Pauline and Rockland. In American Falls the lectures were given at the High School. In Pocatello the Mutual Improvement Associations met conjointly for the lectures and they were well attended. Thru the efforts from old friend J. W. Saunders of Rigby, Idaho, some successful lectures were given at the Rigby High School. Mr. Saunders has a bakery at Rigby and makes some of the best Graham bread the writer has ever eaten.

In St. Anthony the editor was the guest of Mr. and Mrs. C. E. Harris. Lectures were given at the Yellowstone Stake Tabernacle, at the High School and at the Idaho Industrial Training School. The editor was employed to study all the pupils of the School and had a most valuable experience. Supt. Archer Willey of the Sugar City Schools and his associates secured large audiences for the lectures and a lecture was given at the High School. In Rexburg Supt. Willis Smith showed

great interest in the lectures. The next stop was Idaho Falls where the Editor was invited to speak at Quarterly Conference. A lecture was given at the Business College and one at the High School. Idaho Falls has never responded to the lectures as well before. Lectures were given at Arnucon, Lincoln, Iona, and Coltman. In Shelley the Editor had the pleasure of meeting his former teacher, Supt. Jas. Langton who has been at the teaching profession about 36 years and keeps young in his work. Lectures were given by the writer at the High School and under the auspices of the Mutuals. A lecture was given at Bassalt. In Blackfoot Stake Prest. Jas. Duckworth and his associates arranged for lectures in Wapello, Thomas, Riverside, Moreland, Groveland and Blackfoot. A lecture was given at the High School.

In Portneuf Stake a successful tour was arranged in McCammon, Arimo, Downey, Garden Creek, Grant, Marsh Center, Swan Lake, Cambridge, Virginia, Woodland, Lava Hot Springs. The lectures were arranged by Mrs. Dicy Henderson, Stake Prest. of Relief Society, who was a classmate of the Editor in College.

In Idaho Stake the following wards were visited: Hatch, Bancroft, and Lund.

Under the auspices of the Mutuals the following communities were visited: Montpelier, Paris, Ovid, Bern, Dingle, Bloomington and Georgetown. In Bannock Stake Pres. W. H. Mendenhall arranged for lectures in Central, Grace and Thatcher. Christmas was spent at the home of Mr. and Mrs. A. E. Lloyd and at Bro. Lloyd's in Grace. The Onedia Stake Presidency arranged a successful lecture tour thru the following wards: Treasureton, Preston, Riverside, Mink Creek, Banida, Clifton, Dayton, Fairview, Franklin, Glencoe, Glendale, Oxford, Weston, Whitney and Winder. A lecture was given at the Onedia States Academy and two lectures on Child Culture were given at the

County Teachers Institute conducted by Supt. John Johnson.

In Cache County, Utah, Supt. R. V. Larsen arranged for lectures in Millville and Hyrum. On Sunday afternoon a lecture was given in Mendon.

In Boxelder County Supt. Skidmore arranged for lectures at Beaver Dam, Garland, Tremonton, Riverside and Fielding. Prin. Hinckley of the County High School at Brigham City arranged for a lecture.

In Ogden lectures were given at the Weber College, High School, State School for the Deaf and Blind, at the State Industrial School, the Smithsonian Business College, and to the Relief Society of the 12th Ward. While in Ogden the Editor was the guest of Mr. and Mrs. D. R. Wheelwright.

In Salt Lake City and County lectures were given in the Garfield Junior High and at the Ward, in Jordan High, Sandy Ward, Midvale, West Jordan and Draper, at Murray High and in the First Ward, at Granite High, Westminster College and at the L. D. S. University. Mrs. Jennie Hubbard Lloyd, who spoke to the girls at the Jordan High School, while the Editor of the Character Builder spoke to the boys, secured an excellent audience for a lecture in the Parents Class of the Emerson Ward on Sunday morning. Mrs. Lloyd is of that class.

Lectures were given in Bountiful, and also in West Bountiful and South Bountiful.

Before leaving Salt Lake the Editor gave lectures in the Utah Business College, The Salt Lake Business College and Henager's Business College.

Bp. Barlow of Grouse Creek and his people were sufficiently interested in character building lectures to give the Editor transportation thirty miles to the north to the main line of the Southern Pacific at Lucin and return.

In McGill, Nevada, Bp. Conrad and his associates agreed to pay the Editor's expenses from Cobre on the main line of the S. P. to McGill, 125 miles south, and great interest was shown in

the lectures. Supt. Bell of the McGill schools also arranged for a lecture. Principal Erwin of the White Pine County High School at Ely, arranged for a lecture to his students. Bp. C. Hermansen, Jr., of Preston, Nevada, and Bp. Whitehead of Lund, Nevada, agreed to furnish transportation 35 miles south from Ely and return, to get the lectures. Two days were spent in each of these communities. They are appreciative in these little communities, because they are usually skipt.

THE PATRIOT.

by Geraldine Meyrick

Who is the truest patriot? Not he
Who loudly boasts his country's wealth
and worth;

Nor he who fain would subjugate the
earth

To his own nation's armed tyranny;
Not he who, heedless what the cost
might be

Of toilers overwrought, of deadened
mirth,

Of high ambitions strangled at their
birth,

Would for his land win trade's supremacy.

Nay, none of these; nor doth our nation
need

A patriot martyr, falling on his sword;
Rather account him patriot indeed

Who, by integrity of life and word,
Puts graft to shame, stamps falsehood
with disgrace,

And shows true worth the ideal of his
race.

"Every plant, whether beech, lily, or seaweed, has its origin in a cell, which does not contain the ulterior product, but which is endowed with or accompanied by a force, which provokes and directs the formation of all later developments. Here is the fact, or rather the mystery, as to the production of the several species with their special organs."—Quoted in the "World of Life" by A. R. Wallace, Alphonse De Candolle.

THE VISITING TEACHER

During the past year we have published in the Character Builder two or three articles from the Journal of the National Education Association on the visiting teacher. We present here a few suggestions and statements from an article that appeared in a recent issue of the same publication and was written by Dallas D. Johnson, Asst. Prof. of Education, University of Washington, Seattle. Providing a visiting teacher is not an educational fad, it is one of the greatest needs of the home and the school. The greatest need in the equipment of such a teacher is a knowledge of child nature from a more practical viewpoint than is given in Normal training schools. We have frequently called attention to Gallian psychology upon which Dr. Francis Mann, America's most eminent educator, based his entire educational structure, and which was highly recommended by the pioneer kindergarten workers of America. In 1870 Mrs. Francis Mann and her sister, Elizabeth Peabody, wrote a book entitled *Oral Culture of Infancy, and Kindergarten Guide*. On page 195 they give illustrations of the long and short of children and then say: "These discrepancies in talent are very curious. The Gallian philosophy alone explains them." In a foot note they say: "Since these letters were written, St. William's school established in Edinburgh by George Combe, Esq., and in which that distinguished man taught personally during the latter years of his life, has proved conclusively that Gallian psychology and philosophy a fine basis for education. The principle there practised is to cultivate judiciously those faculties which were found naturally deficient in the pupils; it is aiming to make whole men out of

what otherwise would have been but fragments of men."

The most sensible book on psychology and education that is generally studied by teachers at present is "ALL THE CHILDREN BY ALL THE PEOPLE" by Wm. Hawley Smith, but it does not give the system of character analysis and child study that every parent and teacher should know and that is one of the best equipments of the visiting teacher.

From the beginning the work of the Character Builder has been based upon the Gallian psychology, and its value to humanity is more evident today than it has ever been. Visiting teachers who wish to excel in their work will find it advantageous to study the principles of character analysis discovered by Dr. Gall and his scientific followers.

The following quotations on the visiting teacher are from the article of Prof. Johnson mentioned above. (Editor Character Builder).

The school system takes over an educational burden whenever society becomes fully conscious of the fact that the school can perform the given task relatively better than any incidental or informal agency. Some recent acquisitions of the school are medical inspection and treatment of school children, dental clinics, pupil's savings banks, and the social dance of the neighborhood. Others are: home economics, education for parenthood, vocational education, the newer so called social studies in the high schools, and the community center. Added to these recent acquisitions of the schools is the visiting-teacher movement.

The visiting teacher is the great socializer, not only of the school, but also of the regular teacher. She is

a sort of dean for the boys and girls, and her interest in the human and social factors is sure to have its effect upon the regular teacher's attitude. The regular teachers have neither the time nor the energy, even when they possess the inclination and the social vision, to visit the homes of the pupils. The day of "boarding round" is gone never to return, but the visiting teacher's has come. Some teachers are teaching subjects only—not children, and the best of them seldom teach more than the "six-hour-a-day child." Now the type of exceptional child whom the visiting teacher must reach is the twenty-four-hour-a-day type of child. Coming from a normal home, the "six-hour-a-day child" may be well enough taught by teachers with some imagination and sympathy. But when the child comes from the socially or economically handicapped home, his teacher must have the assistance of a visiting teacher who knows the twenty-four-hour-a-day child.

Interest merely in the child's out-of-school life is not sufficient. This interest must be satisfied thru some improved means for getting the facts concerning the child's life. This is provided for in a few large cities at present by the visiting teacher. It is in this way that she becomes the great socializer of the school.

It should be noted that the visiting-teacher movement is only in its inception. The last report of the Commissioner of Education mentions only ten cities where visiting teachers are at work, three in Massachusetts, two in New York, and one in each of the following states: New Jersey, Indiana, Ohio, Maryland, and Nebraska. In most of these places the status of the visiting teacher is entirely unofficial in so far as the school system is concerned. She is left in the position of one who is permitted to "tamper with the schools." Parent-teacher associations, boards of health, private subscriptions, public-education associations, and other cooperative agencies

are supporting the work. In New York City six visiting teachers have been employed by the board of education; in Rochester, N. Y., one; in Newton, Mass., one; and in Lincoln, Neb., about fifty room teachers are freed from a certain amount of class work in order to undertake the work of visiting. In California a permissive law has been passed to the effect that boards of school trustees or city boards of education of any school district may employ teachers to be known as home teachers, not exceeding one on teacher for every 500 units of average daily attendance in such common school of said district as shown by the last report of the county superintendent.

As time passes it may be predicted that these volunteer helpers, for so they are at present in the main, will more and more demonstrate their social and educational worth. They will then receive official recognition from boards of education and be paid out of the common school fund. In time still the movement will spread by imitation, the X system will employ them because the Y system does, and the school will receive universal sanction. The visiting teacher will then be accepted as an essential and integral part of the school system, just as spelling and arithmetic are accepted, and the teacher deserves and needs the encouragement of everyone interested in educational progress.

TELL HER SO.

There was a time you thought it bliss,
To get the favor of one kiss,
A dozen now won't come amiss.

 Tell her so.

Your love for her is no mistake,
You feel it, dreaming or awake,
Don't conceal it! For her sake.

 Tell her so.

Don't act if she has passed her prime
As tho' to please her was a crime;
If e're you loved her now's the time

 Tell her so.

MILLIONS OF DOLLARS THROWN AWAY.

Continued from page 292)

The trouble of putting them in ourselves. Some of this expense undoubtedly is necessary, but while the war lasts we need not be ashamed of any form of Spartan economy. We can be tight handed and rigorous with our nickels and dimes without being open to the charge of stinginess—provided we use the money for government needs. We can shine our own shoes for a tenth of this hundred million dollars. There are in New York a number of men who have grown very wealthy from the shoe-shining business. Among them are some large tenement owners one reputed to be worth millions. There are more than fifty thousand black places in the United States, one of them employing a dozen or more men. The majority of these black places are within the fighting age, at least they ought to be doing some sort of war service, instead of shining shoes—while American blood runs so freely on the other side.

Women Big Wasters.

But when it comes to this kind of self-pampering women spend far more money than men. Figures secured from one large department store give some interesting sidelights on possible economies. Its sales of toilet goods last year ran about 1.3 per cent of its total sales. Thus for every million dollars in sales its customers buy \$13,000 worth of toilet articles. Apply this rate to all the stores in the United States and you have a total of unnumbered millions. The term toilet goods is very elastic, including both necessary and unnecessary articles, but the conscientious war saver no doubt would class one-third of these items as partly dispensable, such as perfume, certain soaps, powders, rouge, toilet waters, so-called beauty commands, and the like.

America's women are highly scent-conscious. We live in an atmosphere redol-

ent with ambrosia. From almost every woman one passes on the "parade" streets of the cities there comes an aura of roses, or perhaps violets. Our girls demand scents, in infinite variety, not only in perfumery itself, but in hundreds of products. Merely to gratify our sense of olfactory luxury we spend tens of millions of dollars annually. Yet in France the husbands, brothers and sweethearts of our women and girls are sweating and fighting in noisome places amid the stench of disease and death. The odors they get are gunpowder and blood. Surely we can spare some of our perfumery money in the cause for which we sent them abroad.

If it were possible to estimate the money spent by woman in New York alone for hairdressing and beauty culture it would undoubtedly run into the tens of millions. One hairdresser in the metropolitan district states that within eighteen months, or since America entered the war, he has built up a business that nets him seven hundred dollars a month.

A woman proprietor of a so-called beauty establishment says that fifty customers bring her a revenue of \$30,000 a year, that she realized a clear profit of \$20,000 on powders, creams and perfumes, that she sold sets of cosmetics at seven hundred dollars each. Thousands of women pay fancy fees for hair waving, tinting and bleaching. One concern announces twelve colors, ranging from black to golden blonde. Much money also goes for removal of freckles, wrinkles treatment, face bleaching and so on. The manicure bill in New York is enormous, and the chiropody outgo large. These places are furnished in the utmost luxury. If only we could impress on women of this class the dreadful hardships our American youths are undergoing in the great cause!

The lesson ought to sink home to all women in America, who in greater

or lesser degree, let their good money go for such futile vanities.

It is estimated that a million men and women thruout the country are giving to the Turkish baths an average of a dollar day. Thus we have a total of \$365,000,000 a year. To this we can add perhaps half as much for massage, attendant fees, special treatment and incidentals.

Bathing is commended, but most of us, at least those who have the Turkish bath habit, can take our ablutions at home. The soldiers in Europe don't have Turkish baths. We imagine we need them here. We eat big dinners and fill ourselves with rheumatic deposits, poison ourselves by gormandizing. We contract colds because our systems are too badly clogged to throw off the germs. It is when we are stuffed with rich viands and all sorts of luxuries that we turn to the Turkish bath for relief. Why not discipline ourselves during the war and transfer all these millions of dollars into the fund that is going to beat autocracy and the German peril?

I have touched on merely a few of the items of unnecessary outgo. The list might be extended indefinitely. But there ought to be enough here to set us thinking, and we can make the extensions ourselves. There is no use denying the fact that the people have not yet put themselves on a war basis financially. We are still wasting millions on trifles. The war would be over now if we had taken ourselves in hand at the beginning.

A Happy Loss

Lose your grouch, you'll never miss it,
Though, at first, it may seem queer
To be just a little decent
To the people who are near.
But with very little practice
Sawing wood from day to day
You can make yourselves attractive
With a grin nailed on to stay.

ON TO BERLIN!

On to Berlin with our boys in France,
Over the top for another advance;
On to Berlin thru the flame and noise
To avenge the wrongs of the Belgian
 boys,
Who stood at the gate when the hell-
 hounds came
And saved the world from a frightful
 shame.
And by their side stood the gallant
 French
Who gave their lives in the shell-raked
 trench.

Nobly the Allies have done their part.
Nobly each mother with breaking heart,
Far removed from the crash and noise,
Has prayed to her God to save her boys.
Nobly, Red Cross, you have done your
 work,
Never a nurse has been known to shirk.
And God save Italy's noble sons
Who in their turn have beaten the
 Huns.

The united Allies with flags unfurled
Shoulder to shoulder will save the
 world,
That never again shall the German
 horde
Be allowed to carry a gun or sword;
That never again in time's wild flight
Shall the beastly Huns regain their
 night.
The Tommies, too—what a fight they
 made.
Their glory and honor shall never fade.

Never again shall the beast of Berlin
Be suffered to repeat his nameless sin
On mothers and children over there,
That threw the world into black de-
 spair.

The eyes of the world must weep today,
The ears of the world have heard God
 say,
To HEARTS OF THE WORLD so tried
 and sore,
There'll be no kaiser when it all is o'er.

—J. C. Crisler.

BERNARD SHAW ON THE DOCTORS.

"I ask the reader whose memory, as mine, embraces the fifty years' struggle of the antiseptic system, to pause for a moment and contemplate, with me, the mountain and plain, of earnest, high-minded, indignant lying that has not the Listerian romance in credit during that deluded period. I can recall no more stupendous instance, even in politics, of the part that sheer mendacity plays in the formation of public opinion in our times."

Mr. Shaw gives delicious extracts from the controversy between Sir Almonroth and Sir W. W. Cheyne on this subject, in which Sir Almonroth analyzes with blistering acidity the scientific and intellectual disabilities of his opponent. Sir W. W. "withdrew from the controversy, on the ground that it had entered a region of the unprintable."

"Only lack of space prevents me from adding Dr. Hadwen's opinion of both of them; Dr. Hadwen representing as a thinker the chronic indignation of humanitarian common sense at the attempt of his profession to exempt the result of cures from the restraint of the moral law, and as a practitioner at clinical common sense which keeps the nose of the theorist hard worn on the grindstone of practice. Cheyne merely challenges Wright's practice as to wounds; Wright retorts that Cheyne cannot use his mind; but Hadwen execrates most of his colleagues as inhuman liars and scoundrels, as well as bedside bunglers." Fortunately it is not true that when doctors differ patients die. On the contrary:

"When doctors agree we are face to face with a conspiracy of portentous ignorance—with that sordid side of the trade unionism which is forced by common need to struggle for its livelihood to the point of saying, 'Thou shalt die ere I starve.' As long as we are fools enough to make healing and hygiene a matter of commerce, we shall give joint-stock companies pow-

erful vested interests in blood poisoning . . . we shall get the worst of that alternative; and serves us right. When it comes to American States having to pass laws making it illegal for general practitioners to take commissions from the operating surgeons called in on their own suggestion, it is time to inquire whether Colorado produces a special type of human nature, and if not, whether the same abuse, in less crude form, may not help to boil our own pots in Harley Street.—From "Vaccination Inquirer," London, England.

GREED PREYS ON KANSAS SAYS GOVERNOR.

Governor Capper of Kansas has made an appeal to President Wilson to follow up the report of the Federal Trade Commission on profiteering and to drive the profiteers out of business.

"Kansas will support you to a man in any course you may take to grapple with the profiteers who prey on their country and their countrymen in this time of need," said the governor. "They are doing more to hamper us than all the devices of the enemy in making the necessities of life and industry cost more than the people can earn. To be shamelessly and continually exploited for the necessities of living by a great commercial plunderbund, which they and their sons are defending in a war that taxes their every resource, is an outrage on the patriotism of the people too intolerable to be borne. Such insatiable greed will stop at nothing short of stern and drastic compulsion.

"Our national fitness in the Middle West depends on a speedy solution of the profiteering problem and the equitable financing of the war or upon a thoroughly effective solution of the problem of price regulation that shall include all necessary commodities. A practical solution of either will amount to a remedy for both and will strengthen and enhearten the people amazingly

for all the trials and demands of the war.

"The shocking report of the Federal Trade Commission further emphasizes the force and truth of your statement of May 17 to Congress, that information with regard to conscienceless profiteering is available and indisputable, and justifies my appeal to you of six months ago for relief on behalf of the people of Kansas. This state has suffered grievously and is suffering more and more seriously, from widespread and excessive profiteering by all the big industrial gougers. Eventually this will defeat all our efforts, unless thoroughgoing and drastic regulation of the big industries can soon be effected."

THE SUCCESSFUL MAN.

Who is the successful man? Is it the one with title-deeds to vast estates, with a large rent-roll and plethoric bank account? Or is it the man who has stored his mind with useful knowledge, and brot his spirit under the dominion of wisdom, love and truth? That life is the greatest success whose possessions afford the highest degree of happiness, and endure the longest. What is the brief span of human existence as compared with eternity—a drop of water to the ocean, an atom to the universe. Earthly possessions perish with our capacity to enjoy them; and we cannot surely enjoy them when we cease to control them; or, rather, when we pass beyond the conditions of earth wherein they alone exist. Look back over the lives of men—was Nero a more successful man than old John Brown, or William Sharon than the humblest toiler who labors faithfully to support his family and train up his children in ways of virtue and usefulness?—J. J. Owen.

"Amend your face and I will amend my ways" says Shakespeare's Falstaff to the Priest.

OUR FUNERAL CUSTOMS.

Day after day the funeral cortege moves slowly toward the city of the dead. There are the same sable trappings of woe, the same funeral aspect of the pall-bearers, the same solemn visaged neighbors and friends. And thus we lay away our dead—the young and the aged—the tender blades and the ripened ears. And then we erect monuments to their memories, which, a century hence, will be regarded by the living as a precious waste of marble. Why seek thus to perpetuate the memory of the mortal body, which, a few years hence will be but a handful of dust? Nothing lives but the spirit, and naught in the memory of that should be perpetuated save its generous promptings to noble deeds. The most elegant monument is seldom for the most worthy, but rather for the one whose mortal representatives possess the longest purse. After all, are not our funeral customs the outgrowth of paganism, the same as that which filled the rocky cliffs that border the valley of the Nile with mummies, and for the same object?—"Spiritual Fragments."

THE YEARS WEAR ON.

The years wear on, and to the wiser, life, in its highest significance, broadens as we near the goal of its earthly expression. We begin to realize, with the great bard, "What a wonderful thing is man." A spark from the Infinite sent out from the great source of life, to glow and blazon thru space forever? Here but a day, then comes the morrow! And it is how to make that morrow brightest and happiest that we should devote to-day. It can only be by making the best use of ourselves and our opportunities here. We need not expect to wear a frown to-day with the hope that it will turn into a smile to-morrow. Fill this life

with sunshine and the next will catch its glow. And how can we fill it so completely full of sunshine as by doing good to others? The tears we wipe from the eyes of suffering and sorrow will, in the coming time, blossom into peerless gems for our own brows. The burdens we help to lift from the shoulders of the struggling ones of earth, the cares we help to lighten, the griefs we assuage, the kindness we bestow, will all return to us in the shape of unfading joys now and in the beautiful hereafter.—From "Spiritual Fragments.

BACKBONE.

Rbt. Haer

Backbone is what you are needing, my boy,

If you would be helpful and able,
Courage to do, to dare and to be
Alone will make your life stable!

Wishbones may please your fancy, my girl,

Walking in paths fair and easy!
But over the seas where you have to sail,
Tempests will blow strong and breezy!

Courage is just the thing you require,
In holding the plough or the pencil;
There's backbone behind it, and backbone will tell,

As true as the outlining stencil!

The man with the wishbone is always dependent,

While backbone is sure, strong and ready;
It dares to advance when pathways are dark,
And when things upset, it is steady!

Get backbone, my boy, whatever the cost;

With life many millions are fooling;
Dependent they live and helpless they die,
Since backbone is out of their ruling!

"VAKE UP VILLIE!"

Ven I vake oop somedimes I feel yoost like a crazy fool

Ven I don't find already yet I got the world to rule:

I find I haf been cheated almost den dimes oud of nine,

Und I must hire some watchmen now to keep dot "Wacht am Rhine!"

Der rose haf lost some beauty und der sky haf lost some gold;

I neffer vould pelieve dot ting somedimes ven I vas told.

Der mill can't efer grind again mit der vater dot's gone py,

Und mit my peer so hardt to get I don't see really why.

Der Yankees now come ofer und dey call my Crown Prince "Fritz",

Vich makes me all so mad vonce more I yoost haf twenty fts.

Dey shoot me down some airships which I hadt oop in der sky:

I nefer vould pelief it how like teyfels Yankees fly.

Und dey come along like dunder und dey pusted oop mein poats

Vot make me efery time so mad dey get some more my goats.

I T'ought me dot I had der world so safe mit key to lock

Dot I could always take und vind it oop yoost like a clock.

I vake me oop now und I find dot I'm oop in der air;

I kick meinself so plenty dot I don't can use a chair.

Dis vorld don't look like anyding now vot it vonce did seem;

I hope I vake me oop some more und find it yoost vos dream!

J. W. W.

Lenox, Mass., July 30, 1918.

"Query:—Samson lost his life thru having his hair cut, while Absalom lost his life thru wearing it long—so what is best?"

A HOT OLD POEM.

The devil sat on a lake of fire, on a pile
of sulphur kegs;
A look of shame was on his face, his
tail between his legs.
His head was bowed upon his breast,
sparks dripping from his eyes,
He had sent his resignation to the
throne up in the skies.

"I am down and out," the devil said;
he said it with a sob,
"There are others that outclass me
and I want to quit my job.
Hell is'nt in it with the hand that lies
along the Rhine;
I am old and out of date, and therefore
I resign.

One Krupp munition maker with his
bloody shot and shell
Knows more about damnation than
any imp of hell.
Give my job to Kaiser Billy, or to Fer-
dinand the Czar.
Or to Sultan Abdul Hamid or some
such man of war.

I hate to leave the dear old place—the
spot I love so well;
But I feel I am not up to date in the
art of running hell;"
And the devil spat a spurt of flame at
a brimstone bumble bee,
And murmured, I'm outclassed by
Hohenzollern deviltry."

—Jesse M. Emerson.
106 West 3d St., Los Angeles, Calif.

WHAT WE NEED.

It is not what one really needs, but
in what one thinks he needs, and can-
not have, that consists the inhar-
monies and miseries of existence. If
we could only school our spirits to
be content with but few of the perish-
able treasures of earth, while ever
seeking and aspiring for those rich-
es of the spirit that endure forever,
we should find a happiness and joy

of which most of us but little dream.
Man commits a terrible mistake in
imagining that wealth, or fame, or
worldly advantages of any kind, are
essential to his true happiness. For
do they not all fade away? And does
not man himself, in time, come to
regard them with utter indifference—
that is, when the cold waves of dis-
illusion break at his feet? There is no
wealth like that of a soul rich in the
graces of goodness.

HARMONY.

Harmony is the key-note to success
in business. Among partners in trade
or in the work of any kind, there must
only be harmony but perfect con-
dence in each other. Where these
elements are wanting rankling discor-
d is sure soon to enter in, ending in dis-
ruption of bonds, and often in the
scattering to the winds of great
estates. Persons sensitive to psych-
ical conditions are much more suscepti-
ble to inharmonies than others. They
can feel the conditions upon entering
a room where discord exists among the
inmates, and it is often a source of
pain to them. The musician whose
instruments are out of tune disturbs
the harmony of the entire band; so does
an inharmonious person in the family
or in the business copartnership. He
disturbs the serenity of all his asso-
ciates.—From "Spiritual Fragments."

—"The world must be made safe
for democracy. Its peace must be placed
upon the tested foundation of political
liberty. We have no selfish ends to
serve. We desire no conquest, no
dominion. We seek no indemnities for
ourselves, no material compensation
for the sacrifices we shall freely make.
We are but one of the champions in
the rights of mankind. We shall be
satisfied when those rights have been
made as secure as the faith and the
freedom of nations can make them."
President Woodrow Wilson.

PROVING YOUR PERSONALITY.

(Continued from page 284).

en you might have eighty-five or eighty-one. It is a mere question of effort for self-improvement. So many of us are indifferent to our possibilities. But once the desire or ambition gets a hold of you, you will try hard to make something of yourself. No one else can help you very much. Some one may point out the road but you'll have to travel it for yourself, climbing the steep and rocky places with your own strength and thru your own desire.

The first requirement is an honest self-analysis, if you can be really honest with yourself. It will do you good to try. Each one should find out his own weak points. For instance, I know my own weakness. The only trouble with me is found in my poor appearance, my lack of discipline, lack of ambition, slovenly methods of work, my covetous nature, my secret lack of morals and my all-around incompetency. I am too shiftless, too inefficient, too ill-tempered and too self-indulgent. Otherwise, I am a first-class human being. But it is only when one realizes his own deficiencies, that he can map out a definite program by which he can correct them.

Personality—what is it anyway? What do we mean when we use the term personality?

It is really the sum-total of all your qualities, and especially those of mind and heart.

Perhaps we may say, speaking more definitely, that personality means individuality. It is based largely upon the quality of distinctiveness. In other words, your personality is really marked by those qualities in which you are most distinguished from your fellows. Therefore, if you have any unique qualities, cultivate them. Uniformity and convention are drawbacks to the development of personality. A public school system which puts all the pupils thru the same mill with the aim of

drawing them out of the other end as nearly alike as possible, is destructive of personality. Also, most people have latent qualities that are never developed in adult life, chiefly because of mental stagnation. Activity and effort are essential to growth. Some men and women keep growing all their lives. Others stop growing at thirty, some at twenty, and some even before that. Their best possibilities, therefore, are never brought out. But that full development of your special traits which comes from realizing your best self and your complete self, will give you that quality of individuality which will permit you to mean something to your fellows.

No two beings are alike. Do you realize that there is no one else in the world like you? Now, if upon reading that, your friends and family are disposed to say, "Thank God there isn't!" you may suspect there is room for improvement in your case. At any rate, your personality must be built up out of those traits which are peculiarly your own. You can accomplish nothing in this direction by trying to imitate or duplicate some one else. It may be that you have qualities similar to some one's else, but your individuality can be augmented only by further self-development.

Suppose we consider the material with which you build. First we may say that the material is that with which you were born—your physical, mental and temperamental endowments. Starting with these endowments, or inherited qualities, which we may call "your nature," your mentality and your character are built up upon this foundation thru the molding influence of environment, the type of experiences encountered, training and education, and most of all the habits that you have formed.

There is a noteworthy distinction between character and personality. Character has reference to what you are and what you do and how you do it. It is concerned chiefly with your work and conduct. Personality, on

the other hand, has reference rather to your relationship to other people and the kind of impressions which you make upon them. Perhaps one may say that personality is character in its social aspect. You may have character on a desert island, but you are a personality only in so far as others come to know you. Your character may never become known. Your personality, however, is entirely a matter of the impressions that you make upon others. And that is why even your bodily make-up and your appearance play a large part in your personality. In short, personality is determined by that which you manifest to others.

That is why your personality represents the sum-total of all your qualities. These qualities, one may say, are three-fold in character, physical, mental and spiritual. On the physical side, your personality is determined by your state of health, your body weight, your athletic vigor, or its lack, and your general appearance. On the mental side, your personality is determined by your training and education, your alertness, your sense of humor, and the active, vigorous quality of your thinking or your deficiencies in these respects. On the spiritual side, your personality is determined by your disposition, your emotional make-up, your affectionate nature, your qualities of enthusiasm and joyousness, your courage and self-confidence or perhaps your too great susceptibility to fear, envy and anger.

To be Continued.

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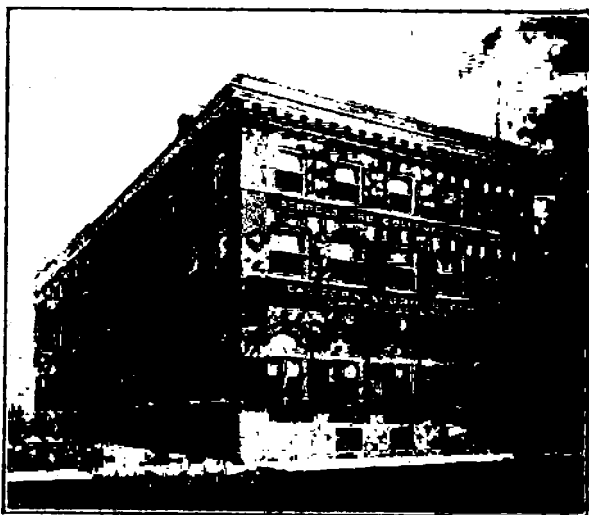
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