

4.05
SHA
FEBRUARY, 1919

\$1.00 a Year

— T H E —

Character Builder

Devoted to Personal and Social Betterment

DR. JOHN T. MILLER, Editor

625 South Hope Street

Los Angeles, Cal.

THE Human Culture College

offers a mail course in Character Analysis and Applied Psychology adapted to the needs of persons in all vocations. Students may begin at any time and have one year to complete the course, the following are included in the course:

12 specially prepared lessons containing the essentials of character reading.

A typewritten analysis of the student, from photos and score card.

A book of 300 pages with 150 illustrations of exceptional people.

The Character Builder one year.

Consultation privileges for one year.

Price of course is \$12.

Our course in Health Culture and Healing is needed in every home to keep the family well and in case of sickness to use the most modern methods of healing to train them back to health. This course tells how

to apply the rational remedies that are within the reach of every home. The guide to health that is used as a text-book was designed for nurses and for home use; it was written by a physician who had long experience in the largest sanitarium of America. The course in Health and Healing includes:

A typewritten analysis of the student from photos and score card.
A Manual containing an outline of the course.

A well illustrated guide to health and to the study of the human organism.

The Character Builder one year.

Consultation privileges for one year.

The price of the course is \$16.

At the College, Schools & Colleges Bldg, 625 South Hope Street, Los Angeles, there are classes all the year in character analysis, vocational guidance, applied psychology, health culture and healing. We also help youths and "misfits" find the vocations for which they are best fitted mentally and physically. We help parents and teachers make mental adjustments in difficult children that will result in harmony of character. Phones 62634 and Main 2811.

For further information address

THE HUMAN CULTURE COLLEGE

Schools & Colleges Bldg.

625 South Hope Street.

Los Angeles, California.

VOL. 32

No. 2.

A NECESSITY TO EVERY OCCULT STUDENT

The Occult Review — a monthly journal devoted to the investigation of the problems of life and death, and the study of the truths underlying all religious beliefs.

Annual Subscription \$1.75

Write for sample copy and catalog of occult books, to the

Occult Modern Thought Book Center,

687 Boylston St. - Boston, Mass.

SEND 10 CENTS

For two sample copies of **The Phrenological Era**, an illustrated monthly journal devoted to Character Reading, Health and Public Reforms. Circulates around the globe; each number worth a 25c lecture. Address

Prof. M. Tope, Bowerston, Ohio.

The greatest reform the world will ever see"
—Francis Willard.

The International Purity Journal

Published regularly since 1887

Is not only the oldest, but the leading magazine devoted to progressive Eugenics. Questions of world-wide interest discussed by ablest experts
Bi-Monthly, 50c per year. 10c a copy

J. B. Caldwell, 127 N 5th Ave., Chicago, Ill.

NEW AND RARE BOOKS

Health culture, sex science, vocational guidance, character analysis, applied psychology, personal efficiency, nature cure, physiognomy, phrenology, child culture, social purity can be secured at best prices from the Character Builder Leag.

The editor of the Character Builder has the choicest library on the above subjects in the West. During the past few months he has sold 1,000 lbs.. The choicest are left and another 1,000 must be sold. Now is your time to get the best at a bargain. If what you want is not in the library, we will get it for you.

Send your order to

THE CHARACTER BUILDER LEAG

625 So. Hope Street

Los Angeles, Calif.

HEALTH CULTURE AND HOME NURSING

The Human Culture School has purchast a correspondence course in health culture and home nursing that has been given at \$40. The editors of the Character Builder have revised the course and have selected the most solentific and modern books to be used with the lessons and directions for study, covering a period of twenty-four weeks. Each student is given a typewritten character analysis from photos and score card. The course includes \$7 worth of choice text-books. The price for the course has been reduced one half. \$20 pays for books, lessons and character analysis. Students may begin at any time.

Address:

HUMAN CULTURE SCHOOL

625 So. Hope Street

Los Angeles, Calif.

CHARACTER ANALYSIS

With advice on choosing a vocation, health culture and personal efficiency, given from fotos and score card, by Dr. J. T. Miller. A Y. M. C. A. Sec'y after receiving one of these analyses, wrote: "Your scientific character delineation of me has just arrived and I am delighted with its accuracy." During the past three years Dr. Miller has given lectures and character analyses to students of 165 high schools, colleges and universities; he has been employed to study all the pupils of three state industrial schools. His character analyses have started thousands on the road to success and happiness. He can help you. You can get the Character Builder one year, new or renewal, and a typewritten character analysis for \$3.50. Send stamp envelope for score card and further information.

Address:

DR. JOHN T. MILLER

625 So. Hope Street

Los Angeles, Calif.

THE CHARACTER BUILDER

DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

Entered at Salt Lake City, Utah, as Second-class matter, under Act of Congress of March 3rd, 1879.

VOLUME 32.

FEBRUARY, 1919

NUMBER 2.

Character Analyses of Robert Oline

By the Editor of The Character Builder



ROBERT HAROLD OLINÉ

Every child is in possession of all the mental powers that will be expressed and unfolded during a lifetime. It is seldom that all the powers are equally developed. In order to harmonize the mental powers every parent, guardian and teacher should be familiar with the principles of character analysis and child psychology.

Robert Harold has nearly an equal blending of the motor, sensory and nutritive organs, showing a well balanced or symmetrical development. The prominent brow and high crown indicate that the motor organs are well represented. The full cheeks show that the nutritive organs are active. The full forehead shows a good development of the sensory organs. None

of the brain regions predominate greatly over others. The most noticeable discord is excessive firmness which may at times express itself in obstinacy or stubbornness. By governing him through the intellect it will be possible to modify this tendency.

It would be a good thing for Robert to wear overalls and play in the sand-pile. He is too finely organized and sensitive to meet the hard knocks that are usually experienced in childhood and youth. He feels perfectly comfortable in the white starched clothing and looks as if he will prefer the white collar position when he reaches maturity. Professional and business characteristics are noticeable in his organization now; it is quite likely that some of his immediate ancestors have been in professions or in managerial positions in the business world.

The high crown shows leadership and if Robert is given thorough training in the work for which he is best adapted he will develop ability to direct others. He would rather boss than be bossed. He has not yet reached an age where positive vocational guidance should be given him. Moral guidance should be emphasized from early childhood, but vocational guidance is not necessary before the seventh or eighth grade.

Robert does not have as many discords to overcome as many children do, but to give him good moral fiber he must not be over-indulged and must

be trained to give helpful service to others as well as to supply his own needs. More children are injured thru excessive indulgence than in the school of "hard knocks." The strongest trees are developed by the fiercest winds.

With such an inheritance as Robert has all that will be needed for his success is the right kind of environment and training. He must be protected from conditions that will in any way injure his life, but "roughing it" in a way to help him solve the problems that he will meet in the school of life will be as valuable as the technical training of the schools. A few summers spent on the farm would give the education suggested above, altho he might not find much real pleasure in farm work. The nature study that he can get on the farm in summer vacations during his boyhood years will aid in giving him a well rounded character.

EDUCATIONAL STANDARDS.

Dr. C. A. Whiting

Our drug medical friends are so persistently spreading the report that we are trying to lower educational standards that we feel it only just to give to the world the educational views held by this journal.

We believe most heartily in the proper inspection of school children, and in everything that makes for good public and private hygiene. We do not believe that all knowledge of these subjects must necessarily be derived from training received in an allopathic medical college. We believe that the inspection of school children is primarily for the benefit of the children and not for the aggrandizement of any special system of medical practice nor for the financial benefit of physicians who are employed to do the work. We believe that when a person is efficient along the particular line for which he is employed, it matters not to what art of hygiene or healing he holds. Specifically, we believe that if an inspector is to be employed for the schools, no inquiry should be raised as to the

particular sect of the medical college from which he graduated, nor in fact, should any question be raised as to whether he graduated from any medical college. The only question should be, is this person scientifically, and morally fitted to make the examinations which are necessary for the welfare of the child himself and for those who are brought in contact with him.

If this test were applied, it would not hurt us in the slightest degree if every appointment went to allopathic physicians. Should this be the case, it would only mean to us that our own people must bring themselves up to a higher educational standard; but when these appointments are made on the ground that a physician belongs to a special system of practice, we protest both from a professional standpoint and from a standpoint of citizens and taxpayers.

The violent struggle made by the allopathic physicians of Los Angeles for a controlling interest on the school board shows us that a fight which has been largely submerged is now coming to the surface. It is, we believe, a fight which we can easily win if we make ourselves worthy of winning it. To do this, our educational standards must be fully equal to the standards of the allopathic physicians. The result of State Board examinations convinces us that a number of our colleges have already reached this standard. It now remains for them to forge ahead and, as soon as it shall be known that our people are as broadly educated as are the drug men, our success is assured. The people at large are sick of drugging. The allopathic physician is being discredited and a goodly inheritance is ours if we can maintain a high educational standard and can honestly seek the good of the public rather than our own immediate interests.—The Western Osteopath.

The paths of virtue, tho seldom those of worldly greatness, are always those of pleasantness and peace.—Sir Walter Scott.

Judging People by Appearances

CAN PEOPLE BE JUDGED BY THEIR LOOKS?

A very good demonstration of the general ignorance of the principles of scientific character study is an experiment recently conducted by Prof. Rudolph Pintner, of the Department of Psychology of Ohio State University. He collected twelve photos of children of various degrees of intelligence, from exceptionally bright students to inmates of an institution for the feeble-minded. The children had all been rankt by standard intellectual tests.

The people to whom the photos were shown were of the following professions: Nine physicians, fifteen psychologists, eleven miscellaneous, eleven students and seventeen teachers. One of the physicians was physical director of a large public school system, and three of them were employed in institutions for the feeble-minded. Of the fifteen psychologists, all except one had had experience in giving the standard intellectual tests. Seven of them were devoting most of their time to clinical or abnormal psychology. Four were graduate students or assistants specializing in intellectual tests. The group of eleven students was part of a class studying the problems of feeble-mindedness and the measurements of mentality. All of them had attended clinic thruout the semester, and all the students had had some limited experience with mental testing. The group of seventeen teachers was a summer-school class in mental measurements made up of teachers and superintendents.

These are the very people who should be able to study character scientifically and size up people accurately. The results show that they failed in the experiment made. Prof. Pintner proceeded in a rational way in

his experiment and presented an opportunity to study children by the observational method. Why did they fail? Because they had never been trained in the schools and colleges to study character scientifically.

The Binet-Simon Tests; the Goddard Tests; the Turman Tests; the Healy Tests; the Grossman Tests or a combination of these constitute the standard tests that are applied in the schools and in institutions of the feeble minded. It is claimed for these that they are accurate tests of the intellectual powers, but they do not measure the emotions and desires that form an important part of mind.

How can you expect these learned experimenters to make a correct estimate of character from observations when the assistant professor of psychology in Columbia University says: "The physiognomic analyses, then, do not merit serious consideration. . . . The mere facts of physical structure, contour, shape, texture, proportion, color, etc., yield no more information concerning capacities and interests than did the incantations of the primitive medicineman. . . . In so far as character and ability may be determined by facts of structure, it is by the minute structure of the microscopic elements of the brain and other vital tissues, about which we now know exceeding little."—Page 55, Vocational Psychology, by Harry L. Hollingsworth.

From the last sentence above it appears that it is necessary to wait until the person dies in order to get the microscopic elements of the brain and other tissues for inspection before the character of the person can be read. Judging from the methods taught in the schools, the ideas of Prof. Hollingsworth prevail quite generally among educators.

When the professors of psychology

THE CHARACTER BUILDER

in the colleges conduct experiments as Prof. Pintner did, the defects in the standard psychological tests will be seen and an effort will be made to study people as intelligently as plants and animals are now studied. Practical psychology is finding its way into the business world and the schools will be forced into more practical methods of studying human nature.

Was the Biblical writer wrong when he said: "The mind of a man changeth his countenance whether it be for good or for evil, and a merry heart maketh a cheerful countenance; a man may be known by his looks and one that has understanding by his countenance when thou meetest him?"

Was the poet mistaken when he wrote the psychology in the following poem:

The human face I love to view,
And trace the passions of the soul,
On it the feelings write anew
Each changing thot as on a scroll.

There the mind its evil doing tells,
And there its noblest deeds will speak,
Just as the ringing of the bells
Proclaims a knell or wedding feast.

How beautiful love's features are,
Enthroned on Virtue's honest face,
Like some jewel bright and rare
Worn by the fairest of the race.

But vice and hatred, how they mar
The form and face of man,
And from the choicest pleasures bar
Those who fail to do the good they
can.

Shakespeare's statement about the villianously low forehead agrees with the experiences of the most intelligent criminologists of today. When Longfellow said "Reason is enthroned upon the forehead" he spoke a scientific truth. In educating normal and abnormal human beings the first essential is a psychology that gives a correct analysis of each character and that enables the teacher or attendant to harmonize the powers of life.

The advocates of the various sys-

tems of psychology should compare notes. Those who have not studied the discoveries of the eminent anatomists and psychologists Gall and Spurzheim will find it to their interest to do so. For a quarter of a century the writer has been studying the various systems of psychology and has received much the greatest assistance from the Gallian psychology.

WHAT I HAVE CALLED "AUTO-INTOXICATION."

By Kate Lindsay, M. D.

The last great source of physical uncleanness is what is termed auto-infection, meaning self-poisoning. This may be the result of waste matter retained in the body because of diseased eliminative organs, or the virus may be formed in the tissues by reason of disaese. All forms of these impurities tend to cause brain and nerve disorders; uremic convulsions are an evidence of kidney failure to remove poisons from the body. The liver excrementitious products retained are equally or even more damaging to the body, both morally, intellectually, and physically. All can remember the despondent, morally depraved, jaundiced patients who view everything thru the yellowness of their own unclean, diseased bodies. To be physically clean means to keep the surface well bathd and the clothing clean and orderly and neatly adjusted. It also means to keep the digestive tract free from fermenting food and retained excretory matter. Constipation is an enemy to moral purity. And last of all, give the body pure air and water, and properly clothe it so that all the excretory organs will perform their offices of eliminating the wastes and poisons generated in the body properly. The keeping of the Living Temple physically clean and pure means much for not only human moral purity, but also the mental ability and physical strength of humanity.—Good Health.

They never fail who die in a great cause.—Lord Byron.

Vocational Rehabilitation

(Under the above title Clifford W. Cheasley wrote a very interesting article that appeared in *Advanced Thought* magazine for August, 1918. The author says: "One of the problems arising out of the World war is that of the disabled fighting man." He then speaks of the efforts that are being made to give such men vocational education. His suggestion that vocational training is an important one. The readers of the *Character Builder* will be interested in the following quotation from Mr. Cheasley's article. Editor C. B.)

"The rank and file of the returning men who will wish to avail themselves of the Government offer of free vocational training will with few exceptions be entirely ignorant, or perhaps wrongly advised, as to what course of training to follow. Consequently, much time, money and energy will be lost in experimental work before the right direction reveals itself. Even after this point, many of these men will find themselves dissatisfied with the vocation selected which they will be in a position to view quite differently after the training is completed and a position secured for them. In such cases they will be unable to decide whether it is the nature of the vocation, the associations in which they work, the character of their supervisors, or their environment which is fundamentally to blame.

"The reader may not find it hard to decide upon the primary thing required and demanded in meeting these problems of the returned disabled men. It is scientific vocational guidance and counsel based upon accurate character analysis and a knowledge of human nature. In fact this seems to be the only missing link in the preparations now being made in all directions by the factors already named.

"The value of this addition to each disabled man is tremendous, for without experiment it can undoubtedly indicate the vocation in which his natural physical, mental and psychical characteristics will be most harmoniously brought into play and the environment and association under which he will meet the least resistance in the expression of the vocation after training has been taken.

"To the individual who has all his faculties perfect, the value of such guidance is being demonstrated daily; how much more valuable will it be to the man who is minus some normal expression and ability and yet in the years to come must hold his own with many another who does not possess his handicap.

"Yes, it is the future that must be thought of in helping to solve this problem of the disabled fighting man. The immediate present following his return or a general declaration of peace, will no doubt be somewhat provided for. Hero worship, gratitude, sentiment will welcome him home and supply opportunity; but in a few years he will be asked to take a rational place and his intrinsic value will be demanded in the reconstructive activity of the nations. His individual problems will quickly be lost sight of or lost patience with.

"Then will come the test of how well or how ill he was counselled at the time of his vocational training, for his supervisor and employer will be men who by this time may be unable to mix sentiment with business.

"Correct vocational analysis and guidance before and after the course of training is a solution which every employer also should adopt and further by every means in his power. In the days of reconstruction which will come, when he must employ help that

to a large percentage is disabled, it will guarantee him increased efficiency in production and promote a scientific method of labor supervision which will enable him to obtain the greatest amount of service out of such men as he employs, irrespective of their disability.

"Lastly, by no means least, comes the benefit to the individual citizen in embracing vocational guidance as a first and essential subject to be investigated in solving the problem before us, and even in using his individual voice and influence to force its importance upon his Government and its advisers who have the matter of vocational training in hand. None of us wish to see the returned soldier or sailor driven to sell matches on the street corners, to be faced with the necessity of giving alms as we go on our way, or even to feel it our duty to subscribe to an extended pension fund if we can be assured that all of these things can be mainly prevented by the practice of correct guidance and scientific analysis of character and ability in the case of each disabled man.

"No one at the present would wish to admit that he was condemning the U. S. Fighting men to be largely dependent upon stray charity in the future, yet this is what it amounts to unless we each and every one use our best efforts to have the problem solved in the manner outlined here—and solved in this way before much time, money and energy is spent in following courses of vocational training.

"The U. S. Fighting Men's Vocational Rehabilitation Committee of which the author has the honor to be the chairman, has been formed among thinkers, with the express purpose of being a collective voice to make known this solution of the disabled soldiers employment problem. It already has the support of a large number of progressive individuals who believe in the value of psychological and scientific

analysis of men, and affairs and what is also attractive, it is founded and run upon entirely co-operative lines.

"It is offering just the vocational guidance, analysis and counsel which has been advocated in the foregoing article; it gives free service to every disabled fighting man who cares to consult the trained counsellors on its register. Its advice can be had and indeed is recommended before any training is definitely decided upon.

"Guidance and counsel from a scientific basis as to the best use to be made of past experience and present opportunity with a view to reentering employment. Bringing together, wherever possible, the applicants with their abilities properly decided upon, recorded and developed and the prospective employer. Comparison and adjustment of analysis which have been made of the position to be filled, the character and ability of the employee, the analysis of the employer and the environment of the job so that a more complete and lasting harmony can be assured."

HORACE MANN, AMERICA'S GREATEST EDUCATOR.

Students of human nature who wish a modern terminology and the most reliable information should get the model bust of Horace Mann containing the fundamental principles of character analysis. No effort and money have been spared in making this the best model that has ever been put on the market. In order to introduce this valuable guide in character analysis and applied psychology we are making a special price of \$2. Postage is extra. For \$3 you can get this model head, postage or express prepaid, and the Character Builder one year.

Send your order to the Character Builder Leag, 625 So. Hope St., Los Angeles, California.

A PIONEER EDUCATOR

W. MATTIEU WILLIAMS, F. C. S., F. R. A. S.

**From a Memoir Printed in His book
"A Vindication of Phrenology."**

But about this period—1846-7—circumstances intervened which entirely changed the current of Mr. William's life. It then became known that Mr. William Ellis, the manager of the Marine Indemnity Society, had made an offer of \$5000 towards the establishing of a school, to be called the Birkbeck School, on the premises of the London Mechanics' Institution, in which school, in addition to the principles of the natural sciences, including chemistry, physics, physiology, etc., the principles of social well-being—that is, the principles of social and political economy—should form ordinary branches of daily instruction. The Committee of Management, who were unfavorable to the scheme, entirely ignored the generous offer of Mr. Ellis, not even deigning to mention, at any of the general meetings of the members, their having received such offer. The offer having, however, come to the knowledge of a small group of members, consisting of Messrs. David Wm. Mitchell, Mr. Chas. Aason (subsequently the W. H. Smith & Son railway booksellers of Ireland,) Mr. W. Mattieu Williams and Mr. Angell, a determination was come to on their part to oppose the Report of the Committee of Management at the next general meeting, unless such report contained full note and acceptance of the same. As anticipated, the Report of the Committee contained no allusion to the generous offer of Mr. Ellis; as was not anticipated, however, the Report for the first time in the history of the Institution was not accepted by the members, but was, in consequence of the

omission, sent back to the Committee for reconsideration. A repetition of these events occurred at the next general meeting of members, and thus commenced a revolutionary battle between the old Directors and the Members who supported the quartett group just alluded to. The ultimate result, however, was the acceptance of the money offer of Mr. William Ellis and the appointment of a Special Committee, known as the Birkbeck School Committee, by whom the first Birkbeck School was established in July 17, 1848, in the lecture room of the Institution, Southampton Buildings, Chancery Lane, London, to the Headmastership of which Mr. John Runtz was appointed. Mr. Ellis supplied most of the money by means of which the school was established, but of the days, weeks, and months of time, work and anxiety given to the accomplishment of the result by those at an age to whom time is even more than money, nothing has been said. The result, as has always been the case whenever society has made a fundamental step in advance, was not accomplished without much bitterness of feeling displayed on the part of the opponents of the scheme, men who had really done much good work in aid of the Institution, but whose minds had not kept pace with the times. Nearly fifty years afterwards, when Mr. Williams was attending a Masonic meeting, he noted a tall elderly gentleman to be frequently looking towards him and observing him attentively. Towards the end of the meeting, the attendance having thinned considerably, this gentleman came up and asked him if he was not the Mr. Williams who nearly fifty years previously had taken such an active part in the affairs of the London Mechanics' Institution. To this enquiry Mr. Williams replied, "Yes, I am that Williams." His interrogator thereon

remarkt, "I suppose you do not recognize me?" to which Mr. Williams replied he unfortunately had not that pleasure; whereon his interlocutor said, "I am Mr.——," giving the name of one of the ablest and strongest opponents of the Birkbeck School scheme. He said, "We all thot you and your party were wrong; now I know your party was right and we were wrong." His interlocutor as he now stood before him was a tall, very gentlemanly man, whose hair was white as snow. During the whole of these years they had never met, but when Mr. Williams knew him in the years gone by he was a man, tall, able, and with locks black as the raven. Such are the changes, physical and mental, which the hand of Time works on man.

The great success of the first Birkbeck School, with its advanst and unorthodox curriculum of daily instruction, due firstly to the orthodox character of the Institution to which it was attacht, and secondly to the admirable manner in which the unorthodox scheme of instruction was carried out, quickly attracted, thru the Press and otherwise, the attention of all the leading educationists of the kingdom; among others, especially that of George Combe, the great philosopher, phrenologist and educationist of Edinburgh. Mr. George Combe resolved, with the monetary aid of Mr. William Ellis, to establish a school for secular education in Edinburgh on the model of the London Birkbeck School, but with a still more unorthodox curriculum, inasmuch as to the list of subjects taught at the Birkbeck School was to be added, as an additional subject of daily instruction, that of Phrenology. Mr. George Combe was most anxious that the principles of Social and Political Economy—really the principles of human well-being—should be taught in his proposed Edinburgh school on the same methods as those on which they were taught at the London Birkbeck School, but he also thot that these fundamental principles could be better taught with the aid of Phrenology. Speaking of the im-

portance and method of teaching these subjects, as taught in the Birkbeck School under the Headmastership of Mr. John Runtz, Mr. George Combe writes after visiting the Birkbeck School:—"In May last we went, accompanied by one of the most distinguisht members of the House of Commons, to Mr. Runtz's school, and for forty minutes listened to a lesson on the subject given by a monitor of 14 years of age to a class of 60 boys, most of whom were younger than himself. Our friend remarkt on leaving the room, "One-half of the House of Commons might listen to these lessons with advantage."

During his stay in Edinburgh Mr. Williams made the friendship of Mr. George Combe, the well-known philosopher, phrenologist and philanthropist, whose writings and whose lectures on Education, on the treatment of Insanity, on Criminal Jurisprudence, and on most leading social subjects, both in this kingdom and in the United States of America, had produced such a powerful impression on each side of the Atlantic. Mr. George Combe was the first to demonstrate as an all-pervading principle, the exquisite harmony existing between the "Constitution of Man and External Nature." He studied man as a physical being, an organized being, and as a social, moral, religious, and intellectual being, and found that in each of these relations he was the subject of natural law. Mr. John Morley, speaking in his Life of Cobden of the author of the "Constitution of Man" (Mr. George Combe), says few men have done better work than the author of the "Constitution of Man." That memorable book, whose principles have now in some shape or other become the accepted commonplaces of all rational persons, was a startling revelation when it was first publisht (1828) * * * "We cannot wonder that zealous men were found to bequeath fortunes for the dissemination of that wholesome gospel, that it was circulated by scores of thousands of copies, and that it was seen on shelves where there was noth-

ing else save the Bible and Pilgrim's Progress."

Mr. George Combe, as already stated, determined to establish a secular school in Edinburgh, to be conducted on similar principles and methods of teaching to those pursued at the London Birkbeck School, to the daily curriculum of which, however, was to be added the systematic teaching of Phrenology. But the great difficulty now remained, how and whence to obtain a teacher competent in the necessary knowledge, and possessing the natural ability and tact essential to the successful working out of this novel educational problem. Mr. George Combe, fully aware of the strength of the religious prejudice which under ecclesiastical direction opposed itself to all advance in the line of educational progress, regarded the work to be accomplished as one of serious difficulty. Mr. Williams, however, full of enthusiasm and sympathy with the work to be accomplished, cut short the first difficulty by offering himself, much to the delight of Mr. Combe, to undertake the Head Mastership of the proposed school, which now at the instance of Mr. Combe was designated the "Williams Secular School." The following extract from a letter, Edinburgh, Nov. 1848, from George Combe to W. Mattieu Williams, indicates the seriousness with which Mr. Combe regarded the experiment of which they were just about to embark:—"In this city evangelical religion is strong, active, and penetrating; and it uses all means to command every class of the inhabitants. It will oppose our school, and vilify it and ourselves by every possible endeavor. Now it is so powerful that scarcely any person of the middle, and none of the upper ranks here will lend his name or countenance to our school, thru sheer fear of the theological outcry, altho many wish us well. Mr. Robert Chambers, for example, is entirely with us in point of principle and detail, yet in a note he wrote to me yesterday, he says that we shall fail, and he will not countenance us. This

"fear of folk" operates irresistibly in the class of persons from whom you desire to draw the pupils, viz., clerks and superior mechanics. They tremble before their evangelical masters and clergymen. It is therefore a problem whether we shall obtain pupils at all."

The school however was opened in the Trades' Hall, Infirmary Street, Edinburgh, on Monday, December 4, 1848, under the title of The Williams Secular School. Shortly afterwards, in consequence of its rapid increase in numbers, it was removed into the premises, previously known as the Anatomical School of the celebrated Dr. R. Knox, M. D. 1, Surgeons Square. It continued doing invaluable model work under the charge of Mr. Williams, until Mr. Williams's translation to the Birmingham and Midland Institute in the year 1854. The school was then discontinued, firstly, because it had largely, as a model school, done the work it was intended to accomplish, the cause of popular education having meanwhile advanced by leaps and bounds; and secondly, because of the difficulty, if not impossibility, of obtaining an adequate successor to Mr. Williams. The Williams Secular School was visited by many of the leading educational thinkers of the time, and was warmly supported by "The Scotsman" newspaper, which not only gave full reports of the novel and excellent work it was doing, but also published frequent leaders on the subject. During the existence of the school Mr. Williams issued six printed reports, published by Messrs. Maclachlan, Stewart, and Co., of Edinburgh, which, in the words of Mr. William Jolly, one of Her Majesty's Inspectors of Schools in Scotland, were "admirable and full of excellent educational matter." and would well repay the attention of all interested in educational work.

GROWTH FROM WITHIN.

All growth and life is from within outward; all decay and death is from without inward; this is a universal law. All evolution proceeds from within.

James Allen.

The Kindergarten and Social Reform

By Kate Douglass Wiggin

(Reprinted by kind permission from "Children's Rights," Houghton, Mifflin Co.)

What has the kindergarten to do with social reform? The kindergarten—a simple, unpretentious place where little children work and play together—what bearing have its theory and practice upon the conduct of life?

A brass-buttoned guardian of the peace once remarkt "If we could open more kindergartens, sir, we could almost shut up the penitentiaries, sir!" I heard and applauded this sentiment, but on calm reflection it appears like an exaggerated statement. I am not sure that a kindergarten in every ward of every city in America would "almost shut up the penitentiaries."

The most determined optimist is weighed down by the feeling that it will take more than the ardent prosecution of any one reform, however vital, to produce such a result. We appoint investigating committees who seek to find out the causes of crime. To discover the why and wherefore of things is a law of human thot. The reform schools, penitentiaries, prisons, insane asylums, hospitals and poorhouses are filled to overflowing, and it is entirely sensible to inquire how the people came there, and to relieve, pardon, bless, cure or reform them as we can. Meanwhile, as we are dismissing the unfortunates from the front gates of our imposing institutions, new throngs are crowding in at the back doors.

Life is a bridge, full of gaping holes, over which we all must travel. A thousand evils of human misery and wickedness flow in a dark current beneath, and the blind, the weak, the stupid and the reckless are continually falling thru into the rushing flood. We must, if it is true, organize our life boats, pluck

out the drowning wretches and resuscitate them as best we can. But we agree nowadays that we should do them much better service to mend more of the holes in the bridge.

The kindergarten is trying to mend one of these holes. It is a tiny one, only large enuf for a child's foot, but that is our bit of the world's work,—to keep it small. If we can prevent the little people from stumbling we may hope that the grown folks will have a surer foot and a steadier gait. Solicitude for childhood is one of the signs of a growing civilization. "To cure is the voice of the past; to prevent, the divine whisper of today."

Froebel's idea,—the kindergarten idea—of the child and its powers is somewhat different from that held by the vast majority of parents and teachers. His plan of education covers the entire period between the nursery and the university, and contains certain essential features which bear close relation to the gravest problems of the day.

The kindergarten starts out plainly with the assumption that the moral aim in education is the absolute one, and that all others are purely relative. It endeavors to be a life-school where all the practices of complete living are made a matter of daily habit. It says insistently and eternally "Do noble things, not dream them all day long." For development action is the indispensable requisite. To develop moral feeling and the power and habit or moral doing we must exercise them, excite, encourage and guide their action. To check, reprove and punish wrong feeling and doing, however necessary it be for the safety, harmony and even the very existence of any social state, does not develop right feeling and good doing. It does not develop anything, for it stops action,

and without action there is no development.

In the kindergarten the physical, intellectual and spiritual being is conscientiously address at one and the same time. It endeavors with equal solicitude to instil correct and logical habits of thought, true and generous habits of feeling and pure lofty habits of action. The kindergarten attempts a rational, respectful treatment of children, leading them to do right as much as possible for right's sake, abjuring all rewards save the pleasure of working for others and the delight that follows a good action, and all punishments save those that follow as natural penalties of broken laws. The child's will is address in such a way as to draw it on if right, to turn it willingly if wrong.

The student of political economy sees clearly the need of more of the practical virtues in the nation, but where and when do we propose to develop these virtues? Little time is given to them in most schools. Here and there an inspired human being seizes upon the thought that the child should really be taught how to live at some time between the ages of six and sixteen, or he may not learn so easily afterward. The kindergarten makes the growth of everyday virtues so simple, so gradual, even so easy that you are almost beguiled into thinking them commonplace.

The social phase of the kindergarten is strong. Cooperative work is emphasized. The child is inspired both to live his own life, and yet to feel that his life touches other lives at every point.

The physical culture that goes in the kindergarten is all in the right direction. Physiologists know as much about morality as ministers of the gospel. If we could withdraw every three year old child from all physically enfeebling and morally brutalizing influences and give him three or four hours a day of sunshine, fresh air and healthy physical exercise we should be doing humanity an inestimable ser-

vice even if we attempted nothing more.

To sum up, the essential features of the kindergarten which bear a special relation to social reform are these:

1. The symmetrical development of the child's powers considering him a creature capable of devout feeling, clear thinking, noble doing.

2. To attempt a rational method of discipline, looking to the growth of moral power in the child,—the only proper discipline for future citizens of a free republic.

3. The development of certain practical virtues, the lack of which is endangering the welfare of the nation,—economy, thrift, temperance, self-reliance, industry, courtesy.

4. The emphasis placed upon manual training, especially in its development of the child's creative activity.

5. The training of the sense of beauty, harmony and order.

6. The insistence upon the moral effect of happiness.

7. The training of the child's social nature; an attempt to teach the brotherhood of man as well as the Fatherhood of God.

8. The realization that a healthy body has almost as great influence on morals as a pure mind.

I do not say that the consistent practice of these principles will bring the millenium, but I do affirm that they are the thought-germs of better education which shall prepare humanity for the new earth over which shall arch the new heaven. Ruskin says, "Crime can only be truly hindered by letting no man grow up a criminal by taking away the will to commit sin." But, you object, that is sheer impossibility. It does seem so, I confess, and yet, unless you are willing to think that the whole plan of the Omnipotent Being is to be utterly overthrown, set aside, thwarted, then you must believe this ideal possible, somehow, sometime. I know of no better way to grow toward it than by living up to the kindergarten idea that just as we gain intellectual power by doing intellectual work, so shall we win for

THE CHARACTER BUILDER

ourselves the power of feeling nobly and willing nobly by doing noble things.—School News and Practical Education.

HEALTH AN IDEAL CONCEPTION.

Health is said to be an ideal conception, by which is meant that in actual life we hardly ever come across a person who is not suffering from some mental or physical disability, however slight. A perfectly healthy individual would not only need to be perfect in his own form and intelligence, but would need a perfectly organized society in which to live. It may comfort those of us who occasionally catch a cold or have a toothache to remember this. Granted that we can none of us hope altogether to escape "all the ills that flesh is heir to," It is a truism in these days that a great many men and women permit themselves to be ill when in ordinary colloquial language they are sound as a bell. Many causes contribute to this. Foremost, perhaps, is the fact that, altho in recent years we have made great material progress we have neglected the cultivation of that side of our being that we call character.

In correspondence with a more highly organized society, man has become a more highly organized being. He has developed faculties in excess of the man, say fifty years ago, and the exercise of the faculties that depend for their operation on the nervous system entails a strain on that system to which it was not exposed half a century ago. The more elaborate the machinery the more ways in which it may get out of order.

Man today is prone to a dozen nervous complaints, the existence of which our forefathers were happily able to ignore. Owing to climatic and other conditions that need not be entered into here, these nervous troubles first forced themselves on public attention in the United States of America. The overworked business or professional man has no time in the rushing life of

the great growing cities of America for rest. Carried off his feet by the tide of prosperity, he becomes the slave of his inventions instead of being their master. His sense of proportion becomes atrophied, and he fails to maintain a correct balance between thought and action.

The majority of all these mental troubles originate in loss of sleep, that in its turn leading to indigestion and its attendant evils, and so a vicious circle is formed hard to break thru.

It is a noteworthy fact that the majority of persons are more careful of their body than of their mind, forgetting that soundness of body depends far more on peace of mind than anything else. Thousands of men and women who would never dream of lifting an unusually heavy load or walking a needless number of miles will without a moment's hesitation indulge in a round of business undertakings or professional duties, not to mention social engagements, far in excess of the limits indicated by prudence. It is hard for such people to realize that one is not bound to achieve a great end by virtue of the number of one's petty undertakings, nor is happiness a question of the speed at which one rushes along in a motor car.

To get a view of health in correct perspective we must look at it from the standpoint of character as well as bodily symptoms. There is a moral wholeness which is just as essential as soundness of limb, and more than this many CONDITIONS OF ILL-HEALTH stand quite apart from ACTUAL DISEASE.

Selections from "Mind Cures" by Geoffrey Rhodes.

Let us hope that the age of fear has passed; that the age of faith has come; that the age of love is dawning. We have thrown aside the nettles. We have gathered the roses. We fain would hold in willing hands the white lilies of God's peace.—W. D. Simonds.

Education Under Federal Control

Ernest A. Smith, Superintendent of Schools, Salt Lake City, Utah.

A progressive publicist in education said happily a few years ago, "The facts of life and their good friend, common sense, have been demanding a school for the plain, practical man." What are the facts? It is commonly admitted that the American type of education has not been suited to the youth of the land and to the needs of the nation. Children have not been gript by the prevalent courses of study. Training by apprenticeship has largely past away. The conditions of the past prosperity of the United States no longer exist. The world of today steadily grows smaller and kindred interests are widely recognized. America has roared upon it new standards of comparison. As a democracy its time of accounting is at hand. Since education is the cornerstone of our democracy, the query is pertinent, Have the schools developed the young life intrusted to them to the largest profit of society, of the nation, and of the collective individuals? The monetary value of the youth of the nation has been estimated to be three hundred billions. Of those who complete an elementary education 94 per cent enter manual occupations. The verdict of the federal expert is that scarcely one in one hundred is trained for the work he is doing.

Common sense, that faithful friend of the facts of life, may well inquire, Why not give the young people a partial preparation at least for what is to occupy them in real life? Can there not be a share of practical education along with the cultural? We have all asked the same question. As educators we have theorized about it for a generation. Meanwhile the industrial world has expanded by leaps and

bounds. Industry does not argue or sleep; it works ceaselessly. There seems a reluctance on the part of school men to come to grips with the big economic problems. Labor unions and manufacturers have not been equal to the gigantic task of training the workers of America.

Away back in the midst of the Civil War the federal government began the policy of encouraging agricultural and trade education thru land grants to colleges. Now in the midst of this world-war Congress has summoned the common schools of the nation to shoulder the responsibility of practical education. The federal stimulus from the national treasury is not a new policy. The \$600,000,000 given in aid of education prior to 1917 is but an earnest of the larger gifts to come, and no one can predict the extent of the appropriations for the future world-competitive needs. But the thoroughness and the whole-heartedness of the response of the commonwealths of the land to this federal challenge are now of paramount concern to the cause of practical education.

There are those who believe that such training should be entirely in charge of the states. The record of a few commonwealths in this field is well known. But as is universally true under our form of government in all matters of social welfare, there has emerged no uniformity of policy in vocational education. With only nine states up to 1916 having adopted any favorable legislation, the prospects of a speedy nation-wide program were decidedly vague. However, new occasions teach new duties. Public, social and economic life are as signal transformed in America as in Europe. The national consciousness has stripped all bounds. The present federal activity can scarcely stop with

measures. If the government now sends eighty thousand of its drafted men to school for a few weeks to attain elementary skill for army needs, will it not provide that millions of youths receive adequate preparation for the vast industrial duties of peace?

Federal guidance will benefit all the states. There are at present grave inequalities of educational opportunity between state and state, between section and section. There has not been the same initiative, nor the same ability to afford the sort of education that will serve the general welfare and the national interest. Federal aid has placed the importance of vocational education squarely before the country at large. Our resources are vastly better utilized. Federal taxation has been permanently enlarged, and the means will be available to encourage practical training for all the people of all sections under our flag.

Under federal guidance it is possible to create standards of efficiency in vocational education. The cooperation of the state boards allows full recognition and provision for the distinctive industries of each area. Maximum economic fitness is of nation-wide concern and not merely a sectional issue. Cooperation and regulation are the new watchwords of American production. The Morrell Act did not realize the result expected in practical education. Under the stimulus of new conditions with capable federal leadership the day of larger educational achievement is at hand.

The vocational education promoted by the Smith-Hughes Bill is not a hard-and-fast system. I cannot be completed over night and put into operation. Adequate equipment and competent teachers require time. No feature of the plan is so important as the continuation or part-time school. It may well at an early date be charged to compulsory instruction. Certainly in every locality should the practical training of youth be begun before a sufficiently complete survey has been made of the industrial needs and opportunities of the

region. The operation of the recent vocational law in the state of New York is ideal in its provision of complete data for an educational program. Already in many states this year the interest of high-school pupils in vocational courses of study has risen to a high pitch. The federal support stamps the practical training as most worth while. Prevocational work in the junior high and intermediate schools should prove a stimulating factor to large vocational enrolment.

A new industrial world has come to pass. No longer will capital hold absolute sway. The long-delayed recognition of the place of labor is being made. The day of the trained, educated workman has dawned. The necessity of his practical training for national tasks in industry has cleavage and public unrest. Samuel Gompers, captain of the hosts of industry, has voiced the sentiment that the "American workman will insist that the public schools shall generally furnish education for efficient, intelligent, skilled labor, and that the instruction shall be made democratic."—Journal of N. E. A.

ALFRED W. McCANN ON SUGAR AND SWEETS.

In the Chicago Daily News, Mr. McCann, the leading chemist and food authority, who writes on this subject every day in the News, has written the following concerning the use of sugar and sweets among children. Many a child is considered irritable, unmanageable and even vicious simply because of its irritating diet of sweets. In answer to a mother's query as to whether she should give her children as much of the sweet things as they want, Mr. McCann says:

"Neither infants nor children should have cane sugar in their diet as it is now made, altho honest old-fashioned cane sugar was a natural and nutritious food. The sugar bowl on the table of the twentieth century home is one of the most deadly curses laid by ignorance upon child life.

"The child's stomach makes its own

sugar. Every ounce of starch he consumes must be converted into sugar before digestion. Mothers of children must be made to realize that artificial sweets sap the child's body of its most indispensable substances and bring about disorder of the bones and teeth.

"The child's love for sweets is to be satisfied with the sweets organized for him by all generous nature plus human intelligence. He gets these sweets not only in a harmless, but in a beneficial form in the fruits of the earth, and at two and one-half years of age there is not one ripe fruit which the cannot digest and assimilate in moderate quantities.

"Even the date will impose no tax upon the digestion after the third year unless he over-eats. Honey, sap maple sirup and old-fashioned unsulphurated molasses, with unrefined cane sugar, contain the tissue salts of the cane, tree and flower—the iron and calcium that nature put there. Such forms of sweets are natural and good. Candy prepared from them is good candy for the child. Yes, this advocates the use of 'impure' sugar, for there is no such thing as pure sugar in nature. The sugar found in vegetables, fruits, reeds, trees, etc., is unrefined, just as the starch in these things is unrefined.

"This is as it should be, and we should not allow any industry, however powerful or privileged, to take anything out of our food which nature intended to be there. Chemically pure sugar is not found in nature. It is the product of the laboratory, not of God.

"God's Candy"

"The writer's children eat no artificial sweets. They are happy, very, very happy. There is touching pathos in their childish efforts to dissuade their little companions not to eat the evil or worthless things that are everywhere offered them in mistaken kindness, or in exchange for their pennies. They call the date, apple, orange, berry, banana, fig, prune, plum and peach

'God's candy.' They see that nobody gives 'doggie or kitty or bird or horse or chicks' cane sugar. They understand. Their lives are not empty. From the very beginning they grasp the necessity of drawing a line between good and evil, between the essential and the nonessential, between the moment's pleasure and its consequence.

"If you give your children the sweets as nature prepares them there will be no abnormal cravings. Their appetites will be healthy and will demand just so much sugar as their little bodies require."

"Nine out of ten stenographers who apply for positions can write a few shorthand characters and irritate a typewriter keyboard, they think that is being a stenographer, when it is merely a symptom of a stenographer. They mangle the language, grammar, spelling, capitalization and punctuation. Their eyes are on the clock, their minds on the movies." —Ralph Parlette in the University of Hard Knocks.

"There are ten literary drunkards to one alcoholic drunkard. There are one hundred amusement drunkards to one victim of strong drink. And all just as hard to cure."—Ralph Parlette in the University of Hard Knocks."

"Professor," said Miss Skylight, "I want you to suggest a course in life for me. I have thought of journalism—"

"What are your own inclinations?"

"Oh, my soul yearns and throbs and pulsates with an ambition to give the world a lifework that shall be marvelous in its scope and weirdly entrancing in the vastness of its structural beauty!"

"Woman, you're born to be a milliner."

They also serve who only stand and wait.—John Milton.

The Character Builder

Published once a month by the Human Culture Company, 41 Richards St., Salt Lake City, Utah.
Devoted to Personal and Social Betterment

Dr. J. T. Miller	- - -	Editor
Mrs. M. K. Miller	- - -	Associate Editor
F. D. Thomson, M. A.	- - -	Associate Editor
Miss M. Heald	- - -	Circulation Manager
Office, Schools & Colleges Bldg., 625 S. Hope St., Los Angeles, Cal.		

SUBSCRIPTION RATES IN ADVANCE:

In the United States and Mexico ... \$1.00 a Year
To Canada and Foreign Countries ... \$1.25 a Year
Single Copies 10 Cents.

TO SUBSCRIBERS:

In justice to our patrons, all subscriptions that are not renewed on expiration will be discontinued. If your magazine fails to reach you, notify us at once and another copy will be sent. If you desire change of address send both the old and the new one.

EDITORIAL

BRAIN LOCALIZATIONS,

In 1907 G. P. Putnam's Sons published a book entitled "Hygiene of the Nerves and Mind in Health and Disease," by August Forel, M. D. formerly Prof. of Psychiatry in the University of Zurich, Switzerland. He is considered one of the leading authorities in his subjects. On page 99 of his book he says:

"The celebrated brain-anatomist Gall was the first who localized speech anything like correctly. Yet he believed that every possible mental faculty could be localized in the brain, even thru the skull; and tho he discovered many truths intuitively and ingeniously, he mingled so many phantasms with all that he discredited an idea which was correct enuf in itself. It is peculiar at any rate that the dogs from whose cerebra Goltz cut out the frontal lobes become ill-natured, while those from which he removed the occipital lobes showed themselves very gentle—which corresponds fairly well with Galls's idea. From the localization given in chapter 2 of speech, memory—

images of sensation, and the motor fields of the cerebral cortex, it undoubtedly follows that the different divisions of the cerebrum show a relative specialization of their functions. But they are all so intimately connected together by the association neurons that it is scarcely possible to put a more detailed localization of the mental faculties to test. In any event we make a partial use of our right cerebral hemispheres and a partial use of our left for different purposes. But pathology teaches that after the loss of a part of the brain other neighboring parts can be trained to take its place, if the injury has not been too great. In short, our cerebrum is our mental organ and it is clear that certain neurons of its different divisions are at work when we work mentally, but in such a complicated manner that we are still a very long way from gaining even a crude idea of the mechanism of this work. But this much is sure, that the cultivation of speech as the coin of that has given a tremendously broadened field to the plastic activity of the cerebrum and has alone made human culture possible."

The interesting thing in the above quotation is that when Goltz removed the frontal lobes of the brain, thru which the restraining powers of mind function, the dogs became ill-natured; while those dogs that had the occipital lobes removed, thru which the feelings function, showed themselves very gentle. Gall and his scientific followers did not practice vivisection to make their discoveries. During the past century the vivisectors have tortured innumerable harmless and defenseless animals and have failed to discover what Drs. Gall and Spurzheim discovered in a few years without giving pain to human beings or to animals.

When Sir Charles Bell of England made his wonderful discoveries in the functions of the nerves he wrote in his book on the nerves in 1825:

"In France, where an attempt has been made to deprive me of the orig-

inality of these discoveries, experiments without number and without mercy have been made on living animals; not under the direction of anatomical knowledge or the guidance of just induction, but conducted with cruelty and indifference in hope to catch at some of the accidental facts of a system which it is evident the experimenters did not fully comprehend.

"When a subject like this is investigated according to the true order and just philosophy, and the facts of anatomy strictly attended to, every experiment is decisive; and the truth comes out so clear and simple that nothing can be more satisfactory either to the man of science or to the general enquirer."

It is now ninety-three years since Sir Charles Bell wrote those statements in his book. During that period millions of the most cruel experiments that ever disgraced medicine and science have been made, and the end is not yet. There is no better evidence of the inefficiency of this method than the text-books that are used in medical colleges. Take for instance the physiologies. Dr. A. T. Schofield, one of the most popular medical writers of today, says on page 12 of "The Force of Mind."

"Every thoughtful student of modern works on physiology and medicine must be struck with the increase of the scientific tone at the expense of the philosophic. The most recent physiologies agree in dealing SOLELY with apparatus, structure, mechanism, and function on a mere descriptive level, characterised, it is true, by the most minute accuracy of detail. But there is also such a complete absence of all consideration of the necessary co-ordinating and combining power which alone can make of these diverse machines and many members one harmonious unity, one perfect man, that the whole reads more like a work on physics than the story of the somatic life of a human being."

One of the greatest needs in science and medical practice today is common

sense. In localizing the brain centers thru which the various powers of mind operate, Doctors Gall and Spurzheim used an uncommon amount of common sense. One of the greatest losses to humanity during the past century is neglecting to apply the discoveries of Gall and his scientific followers. In speaking of these, W. Mattieu Williams, the eminent scientist, said:

"It is evident that the cutting out of any predefined portion without injuring the neighboring and even distant parts of the brain is a hopeless device. The correctness of this view has been demonstrated by the miserably contradictory results of those experimental physiologists who have attempted to discover the function of the different regions of the brain by their mutilations on living animals.

"Thus nothing has been learned by these cruelties that might not have been far better learned by the careful and patient study of the mental characteristics of those animals which supply us with cases of "natural mutilation." as Gall aptly describes it; natural non-development of the parts in question, cases which are supplied by Nature in unlimited numbers and in full health.

"Gall had a special chapter on this subject of cerebral mutilation in the

SUBSCRIPTIONS.

To Our Readers:

Please note the figures following your address on the Character Builder. If your subscription to the Character Builder expires with this issue, the figures will indicate it: 2-19 meaning 2nd month of year 1919. We appreciate your support and hope to have your renewal at once. Many magazines have advanced their subscription price in these days of high cost of living, but the Character Builder remains the same, \$1 per year. Let us hear from you soon.

THE CHARACTER BUILDER LEAG.

625 So. Hope St. Los Angeles, Cal.

third volume of his work. He opens it thus:

"It is a notorious fact that in order to discover the functions of different parts of the body our anatomists and physiologists prefer the employment of mechanical methods to the accumulation of a great number of physiological and pathological facts; to collecting these facts, to repeating them, to waiting for their repetition, in case of need; to drawing from them slowly and successively the consequences, and to publishing their discoveries with philosophic reserve. The method at present so much in favor with our physiological investigators is more sensational and gains the approbation of the majority of ordinary men by its promptitude and visible results."

"After reference to the contradictory results of the mutilation experiments he adds: 'It is but too notorious that these violent experiments have become the scandal of the academicians who seduced by the glamor of ingenious operations have applauded with as much enthusiasm as superficiality the pretensions to glorious discovery made by these mutilators.'"

"These severe strictures, and others that I shall quote hereafter, are as applicable to the cerebral physiologists of to-day as they were to those of the beginning of the century." A Vindication of Phrenology by W. Mattieu Willias, author of "The Chemistry of Cookery and other scientific works.

PROF. MUTCH, CONTRIBUTING EDITOR.

We are pleased to announce to the readers of The Character Builder that Prof. Leslie R. Mutch, the well-known psychologist and criminologist has consented to contribute a series of articles to The Character Builder. We have been acquainted with the practical human nature work of Prof. Mutch for nearly thirty years and recognize him as one of the most successful pioneers in getting into the schools a rational system of studying and training children. We prize very high-

ly the following letter from Prof. Mutch in which he speaks so encouragingly of the mission of The Character Builder. We are securing the co-operation of the leaders in the Gallian psychology thruout the world and feel that we are entering upon a New Era. Read the following encouraging letter from Prof. Mutch:

901 N. K Street
Tacoma, Washington.
Jan. 2, 1919.

Dr. John T. Miller,
Editor of the "Character Builder,"
Los Angeles, Cal.

My Dear Mr. Miller:

Your letter just received and gladly respond to your invitation to write in the columns of the "Character Builder"; largely because—after very mature consideration, I have become convinced that it is the most meritorious journal in this field, partly due to the fact that it has a frankly open mind and has no handicap of previously formed "fixt opinions." The death of any people, or any cause, or any principle, begins when it reaches a "fixt psychology." Progress is done. The world goes on and leaves it standing still. A fixt creed is just as fatal in science as it is in politics or religion.

Thank you for your invitation to share your good work. I will soon begin a series of pithy articles on "Re-adjustment of the Gallian System of Character Analysis." Other systems are too amateur, too general, or are suited to study efficiency rather than talent and character. The first will cover the real offices of the erroneously so-called "religious faculties." The second the mis-named "selfish faculties." Both of these groups of organs have a far wider office in human efficiency lines than most mortals ascribe to them. This narrowness of interpretation has been the main reason for the non-acceptance by scientific men of this cerebral system.

LESLIE R. MUTCH.

A PLEA FOR BETTER READING.

Out of the mass of writing, there are very few permanent contributions to literature; but it is marvellous what those contributions have aggregated from the past. All the very best thought and analysis of the ages, from the wine-press of the human mind. The most of us are in the early, crude stage of evolution. This is evidenced by the comparatively small number of readers of our best works. This can readily be shown by the class of books most in demand by the public in our libraries. It proves that the average reader is not serious, in that he prefers entertainment to solid food in his reading; rather than learning something of life in the past thru the most gifted of his ancestors, he is contented with the radical views of modern writers on all sorts of unimportant subjects. He is not desirous to be led, but rather to find authors who will cater to his prejudices in better language than he can command.

This is one reason why there are so few great writers. In supplying the demand for literature of a low level, the writer is denied the support and the mental stimulus which enables him to work at his best; and he thus becomes a literary craftsman in the mediocre, or worse.

Thus we see that the great mass advances and retrogrades together. Progress is accomplished in cycles, as the great pendulum of time swings back and forth thru the centuries; and it may be after all that we can postulate progress as **eternal** and **perpetual**, in the sense that everything contributes to it in the end. Even the seeming retrogressions are but the conditions thru which is born the urge to a magnificent advance.

It is true that by a man's friends he may be known. May this not also be said of his books? I say books rather than reading because, in the aggregate, that in literature which survives, finally appears in a book. All the rest contributes in degree, and it is but the preparatory sheets and dia-

grams of Time and Experience, boiled down by a master mind and done into a book. Cut the hodge-podge and miscellany, and read real books. We need them, as individuals and communities and nationally, in order that we may get somewhere; and thus cease to be factors in what would appear to be an eternal compromise.—Emerson.

BETWEEN ONE MAN AND ONE WOMAN.

By Dr. Frank Crane.

The penalty for uncleanness of thought is that the soul's eye shall be put out. In some way Nature has placed in the holy of holies of life the ark of the covenant between one man and one woman. It is a great mystery, but it is a truth none the less, this subtle connection between spiritual vision and sexual integrity.

The high joy of existence is precisely the ability to see those rare tints of nobility and glory that hover about the commonplace. To perceive these gleams makes our career here below strong, rich and worth while; not to perceive them, to have lost them, to doubt or to deny them, is to reduce life to the level of that Augustan age, of which Matthew Arnold wrote:

"On that hard pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

Purity seems a cold world, but it is only so to stupid persons who do not understand how passion can be pure. Ignorance is not purity, and celibacy is not chastity. Our wives and mothers are as chaste as our daughters.

Purity is a quality of passion. To have passion without loyalty is, as Carlyle says, "to burn away, in mad waste, the divine aromas and plainly celestial elements from our existence; to make the soul itself hard, impious and barren, and to forfeit the finest magnanimity, depth of insight and spiritual potency."

Or, as a greater than Carlyle said: "Blessed are the pure in heart, for they shall see God."

HEALTH DEPARTMENT

Edited by C. PETERSON, M. D.
Supt. Healing Department Human Culture College.

THE TOBACCO HABIT INJURIOUS.

The following from the pamphlet "Is the Tobacco Habit Injurious?" by Prof Irving Fisher deserves wide reading.

"Experiments at Yale and at Amherst have brot out the fact by actual measurements that students not using tobacco during the college course have gained over the users of tobacco in weight, height, growth of chest, and lung capacity.

"Connie Mack, the famous baseball hero, does not sign up baseball league-men who smoke. Clark Griffiths, Manager of the Washington Nationals, exprest himself thus: 'I am convinst that our failure to come up to expectations this season has been largely due to the fact that some of the players on whom I depended were cigaret fiends. There will be no more of it.'

"Few now question the fact that the cigaret is a demoralizer of youth. Workers for the welfare of the children are against smoking among the young. They believe it stunts the growth physically, intellectually and morally. The truth is that lack of self control and self-indulgence in tobacco, as already stated, will lead to lack of self-control and self-indulgence in other directions.

"The people of the United States consume annually: 7,500,000,000 cigars; 15,500,000,000 cigarettes; 400,000,000 lbs. miscellaneous tobacco. The annual cost to the nation is not less than \$1,200,000,00. This is the estimate of Professor Henry W. Farman of Yale, based upon an earlier estimate of Professor William B. Bailey of the same University.

"Furthermore, the raising of to-

bacco lessons our available food supply by the amount of food represented in the land employed for tobacco cultivation. At the present time, in the face of world famine, this is an exceedingly important matter, for the amount of land under tobacco cultivation in 1915 was 1,368,400 acres.

"The total tobacco toll, as Professor Farman has estimated it, is more than four times the regular appropriation for our army and navy combined.

"Japan has a law prohibiting smoking by all persons under twenty years. There has been talk of national prohibition of tobacco in Sweden. The sale of cigarets is entirely prohibited in six American states. In twenty-seven states the sale of tobacco to youths is restricted to some degree. New York State has prohibited smoking in factories since 1912.

"In an increasing number of cases the use of tobacco actually militates against the securing of a job. I learned recently that the Heinz Company refuses to hire a NEW man who uses either tobacco or alcohol. Thomas Edison will not accept cigaret smokers in his factories. Henry Ford is trying to persuade workmen to give up smoking. A number of other concerns, such as the National Cash Register Company and the Fifth Avenue Bank, have put themselves on record as against the habit. The Morgan & Wright Tire Company, the Wanamaker Stores and Marshal Field & Company discourage it.

"When the fight against tobacco really begins in earnest we shall find three big forces on the side of tobacco—fashion, drug craving and commercial interests with their advertisements and lobbies."

HOW TO ABOLISH DISEASE.

Men of Science, and men most interested in the redemption of humanity, have for a long time been trying their best to abolish disease, and all other undesirable conditions from among men. If the Bible is true, the time is to come when sickness, sin, disease, and death are to be abolished, and the time will come just as soon as man is delivered from prejudice and ignorance, and realizes that his salvation and deliverance rest with himself.

All the great Teachers, Seers, Prophets and Saints, have predicted a time when sickness would be no more, and their predictions do not refer to a time out of the body, but to a condition that is to become a fact among men here on earth. All the poets have written of a time of fullness and health of body in a good age to come on earth.

In our effort to abolish disease we have dealt with it on the wrong plane entirely; we have dealt with effects only; but today we are awakened to a consciousness of the fact that we must deal with causes rather than effects if we would secure the desired results.

Man is slowly feeling his way from animalhood to divinity, and it is being manifest in evidence on every hand, that the time is fast coming when he will so understand the Divine law that he will rise superior to and conquer all disease and abolish it from life. Every step in growth is toward the time when man shall express himself completely, and manifest thru his flesh that in his Diviner self he is master of his own body, so that no unholy thing shall manifest itself thru his flesh, and disease and all undesirable manifestations shall be abolished.

Let us ever remember that this physical organism is the smallest part of us, that behind it is the life-giver; that potent power of spirit which makes the chemical substance of which man is formed, a living, breath-

ing entity—that something which, when withdrawn, leaves but a lump of cold material; that “something” we call MIND, intelligence, the vitalizing substance, creative energy, the cause, the creator, which builds and heals, and there is no other creator or healer in your body; and you should be the director of this creator in your own body; matter is negative to mind, that and intelligence, and is acted upon by mind and that. Mind is the most active and powerful substance we know of, vital and intelligent, and when properly directed will overcome all conditions of weakness and disease in our bodies, because it is creating cause set in motion; self-generated that is the vital fluid itself, it courses thru a man's veins, and vibrates over his nerves and produces in his body according to its kind. That is the basis of all action. Every mental state, every that has its effect for health or disease on every cell of the body; anger, fear, etc., depress vital action; faith, hope and happiness, etc., stimulate the creative forces. Truly, “as a man thinketh in his heart, so is he.”—T. W. Butler, Ph. D. in The New Age Herald.

WATER UNEXCELLED AS A HEALING AGENCY.

D. H. Kress, M. D.

Water is probably the safest, the most convenient and the most effective remedial agency, when skillfully applied, that we have access to. It is within reach of all. It can be had without money and without price. Its intelligent application necessitates a certain amount of knowledge of the human body and the function of its organs which few possess and hence some can not get results.

Drugs are deceptive. They deaden sensation and remove symptoms. It requires no skill and no knowledge of the human organism to administer them. The most ignorant employ them and get the same results as the most learned. Drugs in fact tend to keep men and women in ignorance.

Animals, it seems, appreciate the

value of water more highly than do men. They resort to water and other of nature's agencies when suffering from disease.

The following observation was made by a physician who was spending his vacation at a farm:

"One day, while walking with the farmer, the latter called his attention to a sow that was confined in a pen. The farmer explained that the animal had been kickt in the abdomen by a mule and that he feared she would die. The sow seemed to be in great pain and was continually trying to get out of the pen. The physician suggested that the door be opened; that the sow probably had peritonitis and would die anyhow. The door was opened and immediately the sow proceeded toward a spring situated some distance from her pen. Here she remained for five days without taking food, tho corn in abundance was placed within her reach. At the end of this time she emerged from her cold water bath, completely cured."

The First Modern "Water Cure" Advocate

The first modern "water cure," as it was termed, owed its origin to observations made in the application of water by animals.

Vincent Priessnitz, whose name is so intimately associated with the application of water in sickness, received his first impression by observing the effect which the application of water had on the animals confined to his care. He more than once saw wounded or otherwise maimed animals plunge their injured members into cold water. He says one day he observed an incident which first turned his attention to the effect of cold water. A young roe, which had been shot thru the thigh was seen dragging itself with difficulty to the source of a spring. It then managed to get its wounded thigh into such a position as to have it entirely covered with flowing water. He saw it return at short intervals during the day to renew the bath. The animal improved from day to day till it finally got well. Some-

time after this Priessnitz himself met with a serious accident, a heavy wagon passing over his body. His ribs were broken and he sustained other internal injuries. He remained unconscious until the surgeon arrived, who pronounced his life in immediate danger, adding that in the most favorable case he would remain an invalid for life, unfit for any hard work. He followed the directions of the surgeon, but instead of getting relief from the excruciating pains, they increased and became unbearable. He determined to follow the example of the creature that was restored by resorting to the cold water cure. Accordingly, he had bandages repeatedly wrung out of cold water and applied to the chest and ribs, the acute pains shortly diminished and he fell into a deep sleep. He continued this treatment from time to time, at the same time drinking freely of cold water to prevent internal fever, and, after several days, recovered so far as to be able to superintend his work on the farm. His faith in the healing properties of cold water was now confirmed. After this, whenever he heard of anyone having bruises, dislocations, sprained limbs or other external injuries, he lost no time in recommending cold water as a means of obtaining a speedy cure, in many instances applying it himself to the unfortunates without charging for his time, etc. He met with marvelous success and his reputation and fame spread beyond his own district. Strangers began to come from distances to seek advice from the young water doctor, as he was termed. Some of these, in return, gave substantial proofs of their gratitude. Medical men in the neighborhood became aware of a rival. With the help of the local authorities they continued to put constant difficulties and annoyances in his way. Many a one who came to Graefenberg to ask where the water doctor lived had for answer, "To the water doctor you want to go? Why take the trouble to go see that man? He is nothing but a quack." He was repeatedly brot before the magistrates. A most amusing incident is related of

a miller named Franz Nietch, one of Mr. Priessnitz's patients whom the doctors had given up, and who was restored by Priessnitz. Nietch was called up as a witness against Priessnitz. The magistrate questioned and cross questioned him. He was finally ordered to say who had cured him. It was known, by all present that he had been treated by the doctors as well as Priessnitz. The man who lookt well and hearty replied: "They all have helpt me, the doctors, the apothecaries, and Priessnitz. The two former helped me to get rid of my money and Priessnitz to get rid of my illness." The fame of the virtues and healing properties, as applied by Priessnitz, spread. Patients came from all parts and among them were men of great repute. His institution, which had grown to large proportions, obtained a world-wide reputation. The time came when Priessnitz was not merely exonerated from all the charges which were brot against him earlier in his professional life, but he lived to see the principles in which he had such unbounded confidence recognized by the state and the medical profession. The cases too hard for the doctors were usually advised by them to go to Graefenberg.

There is no reason why every home should not be a minature "water cure" and why every mother should not be the physician of her household. Hot and Cold water skillfully applied will work wonders in the treatment of the ordinary illnesses which arise. Let mothers secure a good book on hydrothereapy and learn how to apply this agent intelligently and with the blessing of God which attends its use, results will be secured that will be surprising.—Life Boat.

Cowards die many times before their deaths. The valiant never taste of death but once.—Shakespeare.

Fear to do base, unworthy things is valor; if they be done to us, to suffer them is valor too.—Ben Jonson.

UNITY OF THE PHYSICAL AND MENTAL.

It must be understood in this writing that there is no reference made to any of the healing done by that teacher of teachers, Jesus Christ. There is no doubt that in all his healing, the polarities were changed so that health resulted, but he did it by a power we know not in these writings, and there is no effort here to go into the spiritual realm, but in the realms of the mental and physical showing their unity as viewed by man, and not as viewed from a divine standpoint. The cures made by Christ were instantaneous, and there was no use for physicians' offices, drugstores, or repeated visits by the patients. The means used were not the means used by mankind alluded to in these writings. So much for the spiritual world.

The law of Polarity, the dependence of physical conditions upon mental states, the correspondence of particular organs of the body to special faculties of the mind, and the control of the one by the other is now known.

We find in the Scriptures some semblance of the names of the heart, stomach, liver, bowels, kidneys, are used to designate the affections, desires, emotions of the mind. We often find such expressions as "hardening the heart," "the bowels of mercy and compassion," "a stiff-neck people," "my viens shall rejoice," "my liver is poured out upon the earth," etc., showing the use of physiological terms to describe mental states and processes.

There is a direct structural connection between the mental and physical natures of man. With approximate accuracy, particular parts of the brain-structure are designated as the avenues for the performance of special functions. Each hunger, propensity and emotion, and every faculty exercised in the process of that, requires in order to make known its power a distinct quantity and quality of cerebral substance.

Every mental attribute and faculty has its correspondence in some bodily organ or function. For instance, the

familiar process of mastication, deglutition, digestion and assimilation is a perfect counterpart of what takes place in the mind in partaking of truth for mental nutrition. In the function of the organs of respiration we find a perfect picture of inspiration by the mind. Without breathing atmospheric air our physical bodies could not be kept alive; and without the inspiring influence of mind there is no real mental life. There is the same correspondence between the office performed by the excretory organs of the body and the process of eliminating ignorance and impurity from the mind. Nor are these meaningless analogies; for the mental states and physical conditions are intimately related and mutually dependent, the one upon the other.

Active sympathy exists between special faculties of the mind and particular organs of the body. They are the opposite poles of the mento-physiological battery that is charged with vital force. If the normal polarities are in any way disturbed, a degree of physical and mental inharmony will be experienced, corresponding to the nature of the cause.

Look, for instance, at a common affection of the liver, in which that organ is clogged and torpid. A sluggishness of the mind accompanies it, which it is impossible to counteract by any effort of the will. The important function of assimilation, elimination and secretion performed by the liver, represents an equally important mental process; and the relation between the two is physiologic and organic. As important changes are affected in the blood by its passage thru the liver, so its corresponding mental process is that which gives motive power in orderly succession of thought. It follows, that in order to effect a so-called cure in cases of disease of this organ, not only must vital force be imparted to the physical system, but there must be a mental power brought forth, that shall transmit strength thru the body.

What is here stated concerning the

liver, is mental correspondence, and the method of its so-called cure, when diseased, is but an example of the operation of a law governing every other organ of the human body.

A heart suffering from derangement can be similarly cured by a development of the highest affections. When this attitude is taken, then the constant and orderly beating and throbbing of the mental in ardent desire and sympathy will begin.

If the trouble is in the stomach or other digestive organs, there is the promise, "Blessed, made happy and healed, shall be they who do thirst after righteousness." The bodily affliction should stimulate the mental hunger for the Bread of mental life, which is now being unfolded in its relation to, and in harmony with all other truth man has known. The ability to eat of this mental food, to digest and appropriate it to the growth of the mind in higher levels, expressed in good deeds, is the foundation for the so-called cure for this physical malady. As the bowels of tenderness, compassion and mercy are strengthened in the struggle for a higher mental life, their material counterparts will receive new power.

When the lungs or other respiratory organs are diseased, receptivity to inspiration must be brought forth and developed in the mental, in order for the constitutional difficulty to be overcome. When the lungs of the mental have exerted themselves, this will exert a physiological curative action upon every cell of the body. There must be a breathing out after truth on the higher mental levels, and as a better understanding of law is gained, there must be an expansion and unfolding of the whole being, in conformity with them.

When the kidneys are organically affected, in order for a restoration to health, the attention must be drawn to their archetype in the secret working of the mental. As these physical organs throw off impurity and poison from the system, so is there a process of elimination of ignorance from the

mind, which must be set up and maintained, or inharmony will certainly continue. The law of the ancient rite foreshadowed of offering the kidneys in the Jewish Dispensation, is one eternally obligatory upon every one. Instead of outwardly offering the inward parts of an animal to be consumed upon the altar, the secrets of the lowest nature in man must be presented as a willing sacrifice, to be changed by the action of the mental power that is engendered by an understanding of the laws and principles governing man's past, present and future unfoldment.

The examples must suffice to show the way in which the law of polarity operates in the so-called cure of mind and body. Whatever member or part may be effected other than those that have been mentioned, the principle is the same.

The best known remedial agencies, and the most highly approved system of diet, clothing and sanitary regulations, must be observed, as preliminaries and auxiliaries to that complete and enduring restoration to health of mind and body which can come from this law of polarity which operates on the physical and mental plane. Whatever has proved of benefit in the past in these departments of healing, must have accomplished its good in obedience to some natural law; for this reason, all agencies of proven efficacy are retained in the true method of healing, thinking, living and doing. One should not be narrowed and restricted by any of the false notions that are prevalent in reference to these subjects. There are natural vito-chemical relations existing between the food eaten and the bodily functions and mental states. There are times when fasting and strict diet are needed. At other times a bountiful supply of food is required.—Physician in Your Health.

SELF DEVELOPMENT.

By E. W. & M. H. Wallis.

The power which mind possesses to break its bonds, when it controls conditions, is only beginning to be faintly realized and its creative ability when positive, affirmative thots are conceived and projected into the great thot-realm is a theme for many a scientific discourse and many a sermon.

When a drop of water used upon a patient under hypnotic influence can by suggestion be made to produce a blister, who shall deny the power of thot over the secretions of the body? The subject is tempting, but we must stay our hands save in so far as it indicates the ability which we all possess to govern and regulate our lives, even to the maintenance of physical health, intellectual vigor, moral force, and spiritual strength; especially so as regards the control of the kinds of thots and feelings that we entertain. It is true that we may not prevent the intrusion of unwelcome pessimistic, or distasteful thots and feelings, but we can refuse to give them lodging and entertainment, and substitute other and more worthy and helpful ones.

"The inner side of every cloud

Is bright and shining.

And so I turn my clouds about

And always wear them inside out,
To see the lining!"

The fact that feelings and thots can be aroused by ourselves within ourselves; that in course of time we become what we determine we will be; that the power for self-culture, self-expression, and self-realization rests and abides within us, is the keynote of the spiritual, or psychical gospel. We do not deny that environments hamper and limit; that education and misdirection bind and enslave; we admit that heredity counts for a great deal; but we do say that the prime fact and factor amid all circumstances is the man himself. He is the center-stance, the deific focus of positive energy which he may and should employ consciously and with intent for his own betterment.

A man, like a watch, is to be valued for his manner of going.—William Penn.

The building of character consciously and purposefully, not so much in line with tempermental tendencies or conventional rules and requirements as in strenuously following out one's highest ideals of right, purity, honor and truth; in overcoming bias and prejudice, and rendering loving service to others, is no easy task and it is one that is too seldom fully undertaken, but it will be in this direction that the greatest progress will be made in the development of true and righteous manhood and womanhood.

We now realize as never before the operation of the great Law of Consequences: that we reap what we sow both here and hereafter and that reform must begin in the individual. While improvement of environment and the breaking down of limitation will exert a beneficial influence and afford opportunity to the one who is ready to advance, yet the real and permanent upward trend will only be revealed when the soul-self is awakened and dominates as a moving, molding force in the ordering of life—for

"Tis the set of a soul

That decides its goal,

And not the calm or the strife."

"Be thyself" is the Divine command that is written in the very principles of our being. We have too long looked for the work of salvation and liberation to be accomplished for us. Believe and be saved instead of Behave and be saved has been dinned into us until we have failed to realize that we must trust, and exercise, the potency of our own spirits—the Divine Life dwelling in us—and act as if we really, honestly and fully believed that we are sons of the living God.

The fact that man is a center of deific possibilities, which he may consciously cultivate and express, implies the innate divinity of every human being; that every man is related to, and dependent upon the Supreme Life; that the Infinite Mind circulate through the Universe, are imminent everywhere, and that we are continually bathing in the atmosphere of Divine

Love, breathing it unconsciously; and the aura of the Divine touches us at all points.

Our outer-life manifestation is but a fragmentary expression of what we are in reality; we can educe our powers, quicken, strengthen, and intensify our consciousness, enlarge our sphere of influence and reveal our true nature by self-cultivation; but below (or within) all that is evolved lies the permanent reality—the spirit-self. It is difficult to realize the full significance of that fact; but realization—self-realization on those lines is the key of interpretation which unlocks all mysteries, even that of godliness—God made manifest in the flesh, not of one man only, but of all men. If we mistrust ourselves we show want of faith in the Spirit Divine; for no man can truly trust in God who has no faith in himself and fails to realize that the fountain-head of power, of growth, of manifestation, is within himself, and that all things which exist are expressions of the power we call God. This intuitive consciousness of relation to, and dependence upon, the Universal Life and Love, altho differing according to the degree of spiritual unfoldment of the believer, has ever struggled for expression; and back of and above all creeds and rituals it has been the affirmative impulse attesting the innate spirituality of man.

What spirit is per se we know not, but we do know that we are self-conscious beings, and that all our knowledge is simply a re-reading of the pre-existing principles of the universe. As that precedes form, and as the building machine, instrument, law, creed, and hypothesis, all exist in the mind before they are expressed in one form or another, it is manifest that ideas are real and rule the world. We, at our best, are the interpreters and exponents of the Intelligence which is at the back of and within the universe; its law and its life—the inward Spirit, of whom all things are the outward and visible signs—the thought-forms

which serve to disclose as well as to hide Him from us.

We continually, even tho unwittingly, receive the beneficent ministration of Light, Life, and Love, and Live, move, and have our being in the aura which emanates from the Universal Soul; but when we become conscious of this delightful inter-relationship; when we become spiritually illumined, attuned, and responsive, and can clairvoyantly, clairaudiently, or psychometrically perceive and realize our own Divine potentialities and responsibilities, our royal descent and godly heritage, our whole being thrills with a new sense of the sanctity of life. The sacred joy of being, the keen pleasure we experience in the use of power, and the happy serenity which possesses us when we trust in the Infinite and know that all is well, can be experienced—it cannot be described or imparted; it must be felt, known, and enjoyed to be comprehended. Our soul-powers can best be realized when we can attain the attitude of unselfish love; of mental repose and serene quietude of spirit, wherein, while desiring illumination, we can confidently, without haste and without rest, lay open the placid surface of our spiritual consciousness to the movings of the Divine informing Life and Love.

Helen Keller, the blind mute, won her way to college, but realized the disadvantages of that institution after she got there. She said: "I used to have time to think, to reflect—my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit which one hears only in leisure moments, when the words of some loved poet touch a deep, sweet chord in the soul that has been silent until then. But in college there is no time to commune with one's thoughts. One goes to college to learn, not to think, it seems. When one enters the portals of learning one leaves the dearest pleasures—solitude, books, and imagination—outside with the whispering pines and the sun-lit, odorous woods."

We must have time to listen, to feel,

to be baptized and inspired, to see, and understand, and respond, and we need not wonder that many people are going into the silence to gain insight, strength and serenity. With unrest, anxiety, and sensationalism the mind becomes disturbed, and, like water stirred from its depths and broken into waves upon the surface, it cannot reflect the blue heavens; it can only give back broken gleams of truth.

The phenomena connected with the subtle domain where mind and matter meet require the nicest discernment and most unerring intuition for their correct interpretation. The seen and unseen worlds are so intimately related that every earnest and sincere effort put forth on this side for self-culture, control, and expression, and for the good of others, will influence us in the life to come.

The development of psychical susceptibility will fail to produce legitimate effects if they do not deepen our religious convictions, sweeten and ennoble our characters, broaden our sympathies, and kindle a deathless light in the inner sanctuary of our consciousness which will enable us to do better work and live more wisely and lovingly.

Spiritual philosophy helps us to understand the brotherhood of man in the divine relationship wherein the greatest among us is the servant of all. The possession of great gifts is an added responsibility. We are only stewards of our powers on behalf of others, and our desire to gain knowledge and influence should be vitalized and dignified by the intention to use them to help, teach, and serve our fellows, and in such services we shall ourselves be blest.

"We are each and all another's,

We can never stand alone

And for pain or wrong inflicted

We must every one atone.

Let us feel that we are brothers,

That our interests are one,

We shall help each other onward,

And the will of God be done."

THE CHARACTER BUILDER

AN ANARCHIST.

By Marco Morrow

At the Garage the other night,
Some one askt Doc Coffinberry
If he thought some scheme he had
Was constitutional.
"Constitutional, hell!" he blurted out.
Doc's pretty blunt sometimes
But we all understand him.
"The longer I live," he went on,
"The more of an anarchist I become.
I was brot up a Psalm-singing Pres-
byterian.
My father was an Abolitionist
And thot every Democrat
A rebel at heart.
I studied medicine when the Allopaths
Wanted to hang every New School man.
Well, the result was this:
For twenty years, I'd let a patient die
In the regular way
Rather than break over some rule;
I'd have seen the republic go to smash
Rather than let the Democrats run the
government,
And as for heaven,
I was sure it couldn't be much of a
heaven
If folks could get there
By the Methodist or Baptist route.
As I say it took me twenty years
To get sense enuf to see
That you can't carry the ocean
In a tin cup.
As old Dr. MacLennan said
When they brot the first fiddle into
the church,
'We can't let the devil
Have all the good tunes.'
If the Democrats happen to light on a
good thing.
Take it away from them;
If it's any good, it's too good for them.
I'm sick of definitions,
And won't wear a cast-iron jacket.
Read me out of Church and party and
school
If you like,
And I'll go gypsying in the wilds,
And renew my youth."

—Cappers Weekly.

ABOU BEN BAD MAN.

(With Apologies to Abou Ben Adhem!)

A WAR-PROFITEER (may his tribe
decrease!)
Awoke one night from a nightmare of
peace,
And saw within the moonlight of his
room,
Making it rich and like a fire in bloom,
The Devil, writing on asbestos foil,
The names of those paid for un-
righteous toil.
Exceeding wealth had made Ben Bad
Man bold,
And wishing to know what the book
did hold,
The Profiteer quick to the devil said:
"What writest thou?" Old Satan
raised his head,
And spake, "The names of those who
cheat the poor,
And politicians with the dollars lure,
Then to keep the public from getting
wise,
They poison the people with bluffing
lies,
Forgers, robbers, thugs who murder
for gold,
Who rob the grave and burn the or-
phan fold."
"And is mine one?" askt Abou. "Nay,
not so,"
Replied the Devil. Bad Man spake more
low,
And said, "Oh, thou from storm-swept
Hades sent,
Write me as one who cheats his gov-
ernment."
The Devil wrote and vanisht. The next
night from Hell
He came again, and with a great
awakening smell,
And showed the names whom hate of
God had curst—
And lo, the Profiteer's name was the
very first!
—Carl Andreas Hansen in the St. Paul
News.

Honor and shame from no condi-
tions rise; act well your part, there all
the honor lies.—Alexander Pope.

FRIENDSHIP

By Prof. J. Millot Severn, F. B. P. S.
Brighton, England.

"Friendship is the only thing in the world concerning the usefulness of which all men are agreed."—Cicero.

Man is eminently a social being; his circumstances make him so and when he deviates from the demands of his circumstances and adopts an unsocial attitude he places himself at a disadvantage. It is a grand ordering of Providence—since nearly all the affairs of life depend so much on mutual help and association that man is endowed with a faculty of Friendship. It would be impossible to carry out advantageously all the multifarious obligatory duties, responsibilities, and other vast concerns of life, requiring the combined efforts of many minds and constitutions, without friendship.

Friendship recognises the co-operative principle and is the main quality which affiliates and binds individuals together, and disposes them to form into communities, associations, societies, sects, and to establish Governments and Laws for the regulation, benefit, and maintenance of these communities, sects, etc; and by this combined association each one according to his abilities is capable of augmenting the happiness of his neighbors and himself. Were it not for Friendship man would wander about alone, destitute of all the advantages from human associations, and verbal expression. Freemasonry, odd-fellowship, and all like societies, partnership, neighborhood, clanship, tribes, are products of Friendship. It is this faculty that makes man a gregarious animal. Even various species of the brute creation instinctively seem to know the advantages of combined association, and so they congregate into herds, shoals and bodies as a means of mutual help, of self protection, to

combat or ward off enemies or to seek prey. For similar reasons, for higher purposes, and to obtain more numerous and greater mutual advantages man needs to associate with his fellows. Without some such controlling power the strong would prey upon the weak, injustice would constantly be committed, and law and order, so beneficial to the welfare of society, would have a very slender foundation.

Friendship, in its desire to congregate, is, and has been, a great factor in civilizing the world. The more people mix with each other the more friendly and humane may they become, the more does knowledge spread, and the more chances have they of attaining human perfection, and of deriving a larger share of advantages from all that the world produces. Human progress would almost be nil, and the plentifulness of many things which add to human comfort and which make life more pleasurable and happy would be very limited, were it not for the friendly association of persons one with another.

Manifold are the advantages to be derived from friendly intercourse. It has helped on the progress of science, art, literature, religion, and has enhanced the commercial interests carried on internationally, throughout the world; it has helped in dispersing prejudice and suspicion, and in perfecting many social systems. Friendship is a great factor in preserving peace, for while nations are on friendly terms there is no desire or need for War.

It must be acknowledged that associations do exist, advancing the interests of a few only, promoted by individuals of selfish motives, but if all persons recognised the bonds of common brotherhood and each sought in a friendly way the welfare of others

while seeking his own, this would not be.

Man is so dependent upon his fellows, that little progress would be made, ignorance and suspicion would continue to reign, much happiness and many of the comforts and pleasures of life would never be realized were it not for his friendly associations and when this is clearly seen it becomes a plain duty for everyone to cultivate a good degree of friendship.

In business and other everyday associations friendship is a valuable asset. When not in excess, it enhances the success of everyone. A person displaying a warm-hearted, friendly, affable manner naturally meets with a much larger share of business patronage than would a grumpy, unsocial individual. Unless obliged, to who would go again to be served by a cold, indifferent, uninterested shopman? One can tell directly when a person wants to strike a bargain simply to gain a self-interested business advantage, it is so different from one desiring to associate himself with you in a business way from feelings of friendliness and mutual help. Business people who want to succeed cannot afford to be cold, distant, and unfriendly towards their customers.

Friendship is an innate faculty not confined to man alone, many animals possess it, the dog especially. Its phrenological organ is located in close proximity to the other social and domestic organs, at the back of the head, immediately above conjugality, on either side of inhabitiveness and external to philoprogenitiveness. It adjoins but is higher than combativeness and is behind and below cautiousness and approbateness; all of which organs are capable of acting in connection with friendship with peculiar interest and effect.

Friendship, acting without much influence from other organs, gives a ready disposition to form associations, and love of company, without much regard to the choice of it. It gives

warmth and vigour to the social nature, an ardent, sociable disposition, is easily allured, capable of considerable attachment and of acting in a manner which wins the confidence and favors the interests, of others. This faculty is often delightfully expressed in children who lay their heads together and cling to and embrace each other. Persons in whom it is small are incapable of profound and lasting friendship. To live as a hermit or anchorite is to suppress its development. "Out of sight, out of mind, feeling indicates weak and indifferent Friendship. Excessive friendship produces extreme regret at the loss of friends, or their continued absence.

The Friendship frequently acts largely with benevolence, approbateness and agreeableness, producing a generous, obliging, affable, suave, adaptable nature, a person can be very benevolent without being at all friendly and vice versa; but a person's benevolence is doubly effective when manifested conjointly with large, active friendship. A person with large benevolence and conscientiousness, when exercising generosity, gives simply as a matter of duty, or from the blind promptings of benevolence, without regard to what or whom they bestow their sympathies or charity upon. Persons with large friendship and small benevolence may on the other hand associate most intimately with friends and companions for years without actually offering or even thinking to do them favors, involving acts of benevolence. These are, however, peculiarly susceptible to other's influences, and are thus liable to allow themselves to become involved in their friends' concerns; tho when this is so, should acquisitiveness be large, they will require a full return, with interest, for any favors bestowed. They associate with others simply for the sake of association; yet unless benevolence is very small and acquisitiveness very large, friendship greatly prompts the other faculties to act favorably, considerately, and with unselfish interest

toward companions and associates. Its best manifestations are when acting conjointly with benevolence and conscientiousness, when it gives a sense of justice and duty towards one's fellows, and a generous, sympathetic, unselfish interest in the welfare of friends and humanity. With a well developed intellect it perceives the good accruing to self and others from the combined efforts of association.

Gall, who was discoverer of this faculty and organ, says, "He who feels friendship lives for friends, and is happy only in their society; they are his greatest good; he is ever ready to do and sacrifice for them, and expects them to make sacrifices for him. Their happiness and sorrows are his, and his theirs, and he is incapable of feeling envious or malignant toward them. How happy is that family, who at table and in the social circle, reciprocate this sacred feeling—master, subordinates and domestics, making the happiness of each other their chief business.

A good amount of friendship is very desirable and is of wide-spread advantage, tho too much of it frequently proves to be a bane to its possessor, when not controlled by intelligence, judgment and discretion. When small and requiring to be cultivated, one should associate freely with friends, company and society; not shun his fellow-men, be less exclusive and distant; consider how very much each individual is under obligation to his fellows, and that he is in duty bound to show toward them respect and consideration and a helping hand when necessary. One never knows how soon he may be under another's obligation; even the veriest stranger may have it in his power some time or other to render one a great service. Thus friendship's ties should not be underrated, nor should one lightly alienate a friend. Of all human belongings it is one of the most precious. The story of Ruth and Naomi is an illustration of this faculty in its highest manifestation. There must be an affinity

and mutual attraction between persons where friendship really exists. One test of true friendship is silence without wearying of one another's company. Maeterlinck on one occasion said "We do not know each other yet, we have not dared to be silent together."

Friendship, when too large, is as much an evil as when too small, and especially when acting with very large approbateness, amitiveness, self-esteem, hope, sublimity and small acquisitiveness. Persons of such a development are reckless and improvident; too easily led by flattery, the allurements and evils of fast company and society and by gaudy and extravagant display. Excessive friendship has brought disgrace and ruin upon many an otherwise good character. It causes its possessor to seek company simply for the sake of being in it, whereby their time is wasted and they become a natural prey to the dishonest, tricky, unscrupulous and vicious, who may take advantage of and link them into all sorts of obligations ruinous to their pockets and their morals.

Persons in whom friendship is too large, and especially young people, should be careful in choosing friends, and in forming the best associations possible. They should engage in some permanent, useful work, which will occupy their leisure time and keep them out of company and not allow themselves to be influenst so much by others; trust people less; be guarded against the world's allurements and the persuasions and influences which seeming friends and unscrupulous and vicious persons are liable to exercise over them.

Think of those twenty years of Napoleon from 1790 to 1810; how he beat and buffeted the world about like a tennis ball; how he hated without loving and destroyed without constructing; how he smote with breathless terror every nation of the earth, and yet could not fasten on him with hooks enduring a single friend who would outlive calamity.—Self Culture.

New Paths in Psychology

By C. G. Jung, M. D., LL. D.

In common with other sciences, psychology had to go thru its scholastic-philosophic stage, and to some extent this has lasted on into the present time. The philosophic psychology has incurred our condemnation in that it decides EX CATHEDRA what is the nature of the soul, and whence and how it derives its attributes.

Until quite recently experimental psychology remained essentially academic. The first notable attempt to utilize some few at any rate of its innumerable experimental methods in the service of practical psychology came from the psychiatrists of the former Heidelberg school.

Next came pedagogy, making its own demands upon psychology. Out of this has recently grown up an "experimental pedagogy," and in this field Neumann in Germany and Binet in France have rendered signal services. The physician the so-called "nerve specialist," has the most urgent need of psychological knowledge if he would really help his patient for neurotic disturbances are of psychic origin, and necessarily demand psychic treatment. It is in his soul that the patient is really sick; in those most complicated and lofty functions which we scarcely dare to include in the province of medicine. The doctor must needs, in such case, to be a psychologist, must needs understand the human soul. He cannot evade the urgent demand on him. So he naturally turns for help to psychology, since his psychiatry text-books have nothing to offer him. But modern experimental psychology is very far from being able to afford him any connected insight into the most vital psychic processes, that is not its aim. (The Gallian system of psychology used in the Character Builder is the only one that gives an insight into "the most

vital psychic processes."—Editor). As far as possible it tries to isolate those simple and elementary phenomena which border on the physiological, and then study them in an isolated state. It quite ignores the infinite variation and movement of the mental life of the individual, and accordingly, its knowledge and its facts are so many isolated details, uninspired by any comprehensive idea capable of bringing them into coordination. Hence it comes about that the inquirer after the secrets of the human soul, learns rather less than nothing from experimental psychology. He would be better advised to abandon exact science, take off his scholar's gown, say farewell to his study and then strong in manly courage set out to wander thru the world; alike thru the horrors of prisons, lunatic asylums and hospitals, thru dreary outlying taverns, thru brothels and gambling-hells, into elegant drawing-rooms, the stock exchanges, socialist meetings, churches, revival gatherings of strange religious sects, experiencing in his own person love and hate and every kind of suffering. He would return laden with richer knowledge than his yardlong text-books could ever have given him, and thus equipt, he can indeed be a physician to his patients, for he understands the soul of man. He may be pardoned if his respect for the "corner-stones," of experimental psychology is no longer very considerable. There is a great gulf fixt between what science calls "psychology," on the one hand, and what the practice of everyday life expects from psychology on the other.

This need became the starting-point of a new psychology whose inception we owe first and foremost to the genius of Sigmund Freud, of Vienna, to his researches into functional nervous disease. The new type of psychology might be described as "analytical psy-

chology." Professor Bleuler has coined the name "Deep Psychology," to indicate that the Freudian psychology takes as its province the deeper regions, the "hinderland" of the soul, the "unconscious." Freud names his method of investigation "psychoanalysis," and it is under this designation that this new direction in psychology is now everywhere recognized.

(Editorial Note.—The above is taken from *Analytical Psychology* by Jung, translated by Long. There is now a great interest in psychoanalysis not only in the medical profession, but among the laity. A much better system than Freud's, Jung or any other of the modern schools, can be built upon the system of mind analysis discovered by Dr. Gall more than a hundred years ago. To those who are interested in this study we would recommend the works of Drs. Hollander; Spurzheim; Combe; and other scientific followers of Gall. The prospectors in the mountain of "psychoanalysis" have made some rich discoveries, but Dr. Gall has left them a rich mine of the most precious metals in mind study.)

WISDOM.

Sadie Kiekintveld

In the book of Proverbs we read, "Wisdom is the principal thing; therefore get wisdom." It is very evident that this wisdom which we are so urgently advised to seek after cannot be the wisdom of this world, which at best is mere prudence and caution dictated by selfish desire,—the "every man for himself" policy,—and which at its worst is "earthly, sensual, devilish."

The Old Testament sage exhorts us to buy wisdom, "and sell it not," while a New Testament writer tells us to ask it of God, who "giveth to all men liberally, and upbraideth not." The mistake nearly all of us make is to ask of men and then receive more upbraiding than wisdom, or at most advice and

human opinion, which, however well meant and however well suited to the giver, may not fit the receiver. Methods, like clothes, have to be suited to the individual. There are no two human experiences exactly alike, and what has been a good plan for one might mean misery and failure for another. Only divine Love can adjust each life to the perfect balance and proportion it should have.

The epistle of James gives a very thorough analysis of heavenly wisdom. To begin with, it is pure, and then peace-loving. This does not mean that it is wise to be a slacker. Those who have gained the securest foundation of purity are needed where this concept is most vigorously assailed, that their right thinking may protect their comrades and hold them up to a higher moral standard. The peace most to be desired is a peace of mind which may best be found by those who are willing to fight if necessary to protect the weak and oppress and defend a high ideal. The desire for self-preservation which would make one shirk danger and sacrifice and let the burden fall on others, is the wisdom of this world. It is not, however, necessary to develop harsh and vengeful qualities, for the apostle goes on to tell us that wisdom is gentle, and it was prophesied of old that true greatness should come thru gentleness. Tho it seems necessary to use force when no other argument will be listened to, we know that in the end it will be found that, "Love is the liberator."

Gentleness is always closely associated with humility, and humility is one of the component parts of true wisdom, for it looks to God as its source. Wisdom is not synonymous with knowledge or education, tho these should be useful adjuncts and not the breeders of conceit. The phrase "easy to be intreated" is otherwise given as "open to conviction. This presents another view of the apostle's meaning. He certainly did not imply that it was wise to be wavering and halting in one's opinions, for he is the very person who

so thoroly condemns a vacillating and irresolute frame of mind. The whole passage indeed gives us the idea of the meek and teachable mentality which is ever ready to see new light and to guide its course in conformity therewith.

"Mercy and good fruits" are also a part of wisdom, something we all need to remember now that cruelty and hate are causing such havoc and the sufferings of the oppressed call out for the good deeds of mankind. The wisdom that comes from above is not cold and calculating; it is generous and spontaneous. There is no sordid bartering for gain, but a gladness in giving. Alice Cary in her beautiful little poem "Love's Wisdom," in speaking of Mary's gift of the precious ointment, says,—

The wisest fears, that bar
The soul from generous deeds, the years
and nays
Dictated by a selfish wisdom, are
Never so wise as love's unwise ways.

The apostle reaches the climax when he tells us that heavenly wisdom is impartial and sincere. Nothing so distinctly separates it from its counterfeit, worldly wisdom, as these two qualities, for the latter is very largely a compound of partiality and hypocrisy. Are not the false ideals which now threaten the world under the guise of autocracy and diplomacy the outcome of partiality and hypocrisy? Is not the ideal underlying democracy that of the brotherhood of man, where there is "neither Jew nor Greek, . . . bond nor free, . . . male nor female?" Are not the struggles of the present day but efforts to demonstrate these fundamental spiritual ideals?

Amid the clamor of battle there is growing up a higher ideal of brotherhood, and even while evil rages and lifts its impotent voice the Christian warrior may hear the angel voices singing in his heart the glorious appearing of the Christ-ideal,—peace on earth; to men good will.—Selected.

THE RAILROADS.

When the war began the government found the railroad service inadequate to its needs. As the pressure of war commerce increased the service broke down almost completely. There came a time when the railroad managements threw up their hands in despair and the government was forced to take over the operation of the railroads.

The railroad managements claim that their failure came about by reason of inadequate rates before the war which had resulted in the roads being deteriorated and out of repair. This was manifestly untrue. The roads had never been equally prosperous in any like period during the history as in the ten years prior to the war outbreak. But the roads had been badly managed and the revenues squandered.

Owing to increased cost of maintenance and operation during the war, to necessary repairs and to guarantee dividends the government had to largely increase railroad rates.

If, however, government control continues railroad rates may be largely reduced in the near future.

There can be no doubt but a unified system and control of operations will result in hundreds of millions of dollars in saving each year. There has been in the railroad service a wholly unnecessary competition. There has been multiplication of depots, yards, wharves, docks, offices, offices, paralleling of tracks and of rights of way which has proved ruinous. Conflict of jurisdiction of the various state authorities and the government commission had assumed aggravating proportions. Huge issues of watered stocks and bonds sold far below par resulting in receiverships and bankruptcies. With it all came distrust of the public as to the honesty and efficiency of the management which interfered with the financing of the roads.

So government control had to come. It is here now. It is provided that it shall continue for eighteen months after the conclusion of war. What then?

Immediately the government should be prepared with its program for the future. Shall that include a return of the railroads to private control and operation or shall government ownership and operation follow? That is the question properly to come before Congress. Railroad officials and managers who have been deprived of high salaries and stock jobbing grafts, together with their allied interests are already on the job to influence congressional action. They will be reinforced by the organs of special privilege among the press. The people must be watchful and active if the public welfare is to be served. The golden opportunity is at hand for the government to unify all means of transportation including railroads, express companies, telegraph and telephone companies under government ownership.

By taking this step the government will deal the first effective blow to monopoly. Nearly every great monopoly has been built up by favoritism in public transportation. Standard Oil killed off its competitors by means of railroad discrimination and rebates. The packing combine known as the "Big Five" has secured a strangle hold on food production and control by reason of private refrigerator cars and terminal discriminations. The elevator combines have depended for their power upon railroad discrimination and on their terminal and line houses. The great coal companies are favored by means of railroad service. All these great combines and monopolies will be opposed to government ownership of railroads.

On the other hand the great mass of people including all legitimate business not dependent on favoritism are vitally interested in government ownership. It is the only way the honest business can be assured a fair field for its future. Thru monopolies and combinations in every field, including banking, transportation, insurance and mining the Eastern financiers have throttled the business of the South and

West. The great mass of small business men, farmers and laborers are paying tribute to financial bucanears of Wall street.

Now is the accepted time to break the bonds of monopoly thru government ownership of all means of transportation. To accomplish this great task will require the active interest in the field, shop and mine of the voters to make public sentiment to which Congress will respond. Organize and agitate for government ownership should be the watchword.

The problem is simple enuf so far as the government is concerned when Congress once makes up its mind to serve the public in this way. The government can finance the operation by the simple expedient of substituting its low interest bearing bonds for the stocks and bonds of the railroads properly appraised, and pay the interest and principal out of the earnings of the properties taken over. The saving in interest charged alone will amount to a very great sum each year.—La Follette's Magazine.

PRE-OBLIGATION TO THE UNBORN.

It is said, that an ounce of prevention is worth a pound of cure. A lack of quality in character is the greatest hardship for the child. To be well-born, is to be born with certain desirable and essential mental qualities, or piece of good-fortune which can come to the child.

No large number of children will be well born, or much better born, until the parents shall become distinctly conscious of a pre-obligation to the unborn child. There is no one fact of our time, which illustrates the selfishness of our lives and surroundings, as does this. The poor child comes into the world as a mere incident. As a rule the parents deny themselves nothing, make no sort of special preparation, are not conscious of any special duty to the child, just blunder along about as usual until the little stranger is announced.

We prepare for almost everything

but this. We are willing to slave all our lives that we may leave an estate to our children, but there it ends. The best and highest inheritance, one which would really count, is left entirely to chance. It would almost appear that the parents did not want to have their children superior to themselves. I wonder if this was the origin of the saying, "Like, breeds like?"

We may want the people around us and the old world in general to grow better, but we do not want our immediate family surroundings to be in any way superior to ourselves, as that would amount to a continual reproach, and we don't feel that we are in the world to make such sacrifices. It is sad that we have to admit that there is little in the world now upon which we can base the hope of the dawn of an age of heroic men and women; unfortunately the trend of our whole civilization is against this. We have worshipped the God of the golden calf, so long that it has ingrained its hideous selfishness into the very warp and woof of our natures. The recent horrible war in Europe is but the working of inevitable law, which it seems is the only method that will bring the world back to sanity, even tho temporary, thru showing mankind the real quality of the god's they have been worshipping.

A new era of the most distinct advancement will have dawned upon the world, when men and women become profoundly conscious of a great pre-obligation to their unborn children, when they will voluntarily make all sacrifices and gladly prepare themselves, physically, morally, and spiritually for the greatest event in their lives, the continuation of their own life in that of their child.

The contemplation of the possibilities that may come to the future race, if these things come to pass, is unlimited, it should result in turning the fathers and mothers of the race in a new direction, which, if followed, would lead to the gradual emancipation of mankind along the only lines that such evolution is conceivable.

If we believe this to be true let us brace our wills and consciences for a new effort, let us cease trying to copy the copy and rather copy the purest and noblest ideal that we can conceive, in our highest concept of the noblest and best in humanity, an ideal born in the inner sanctum of the mind, where prejudice, selfishness and folly are not allowed to enter, where all is sacred and where we stand in the presence of the future and of our own bared souls.—Emerson.

WHAT HAVE YOU DONE WORTH WHILE.

What have you done worth while, this year?

Say, what have you done worth while?

Have you scattered blessings and happy cheer?

Have you worn a frown, or a smile?

What have you done worth while, to-day?

Have you done one kindly deed?

Life was not given for idle play—

There's a better and nobler creed.

What have you thot, today, worth while?

And what have you said, my friend?
Thots have wings, and travel many a mile;

And your words show the way you trend.

For thot is bred in the heart, we know,

And speech is the fruit of thot;

And good or evil, the seed we sow.

Into evil or good is wrought.

Think noble thots, and your words are pure;

Speak pleasant words, and your deeds are kind;

Do kindly deeds, your reward is sure,

For the love of the heart you'll bind.

Do something for others; forget yourself;

Lift a burden wherever you can;

Do not bury yourself 'neath worldly pelf;

Lend a hand to your brother-man.

—Jennie Wilson-Howell.

Hygiene of The Mind

By I. Ray, M. D.

Among the physical agents that affect the vigor of the mind, none is more worthy of our attention than the air which we breathe, especially as its importance in this respect is not sufficiently considered. Nobody denies that bad air is unwholesome, but most people suppose that the mischief is confined to the organs of respiration. The physiologist knows, however, that, much as these organs unquestionably suffer from bad air, the brain, on the whole, suffers more. If the blood which is sent from the lungs to the rest of the system is imperfectly oxygenated, no organ feels it more than the brain. It needs no argument better than one's own sensations, to prove that in the open air, where we may inhale the breezes of heaven without let or hindrance, we experience, in the highest degree, its refreshing and invigorating influence. So susceptible is the brain of aerial changes that can only be manifested to it thru the blood, that, were we deprived of every sense, we should have no difficulty in distinguishing between the air of a room and the air of the open sky.

Besides the merely pleasurable sensation derived from pure air, there is also a positive influence exerted by it on mental movements. The thots succeed one another more rapidly, the conceptions are clearer, the intellectual activity can be longer maintained, and a certain feeling of buoyancy, if not exhilaration, pervades the whole mental condition. In a school, or hospital, or any other considerable assembly of people, the purity of the air may be pretty accurately measured by the amount of cheerfulness, activity and lively interest which pervades it. And yet so little do people think or

care about this subject, that, under existing arrangements, there are very few who do not, every day of their lives inspire more or less highly vitiated air. In the school-room, where many a youth spends a large portion of his early life, the same air is generally breathed over and over again; and the only attempt which modern ingenuity has devised, or modern thrift has allowed, for remedying the evil, consists in some trumpery contrivance whose operation depends on the state of the external atmosphere. In churches, in lecture-rooms, in court-rooms, and ball-rooms, where people are wont to congregate, we have the same evil, and perhaps the same abortive attempt to relieve it. In thousands of shops and counting-rooms the air is vitiated, for several months in the year, by coming in contact with red-hot iron, and often by carbonic acid gas escaping from a leaky apparatus. But being early habituated to this kind of air, the greater part of our people grow up with their native sense of atmospheric purity completely perverted. Even men whose education has made them acquainted with the laws of the animal economy, and whose avocations, it might be supposed, would leave them ample opportunity to care for their health, seem to be as regardless of good air as any others.

The effect of vitiated air on the animal economy is not often very perceptible immediately. The student recites his lessons, the bookkeeper toils over his ledger, the minister, the lecturer, the judge, each performs his part, without growing black in the face, or falling down in a state of asphyxia. Most of them are not aware of having been under any noxious influence. A gentleman who, for many years, sat upon the Supreme Bench of Massachusetts, which he honored by his learn-

ing and integrity, and who, in the course of his life, had probably inspired more bad air than any other professional man of his time, used to express surprise that so much was said about pure air and bad air, because it seemed to be all alike to him. But the mischief is no less serious because its consequences are not immediately perceptible, any more than many other improprieties in our modes of living. Much of the ill-health to which we have already adverted arises probably from this source. But often the immediate effect is obvious to the vigilant observer. The natural elasticity of the mind, which enables it, easily and promptly, to keep to its work, is impaired, and its operations maintained by a dogged affect of the will. The jaded, wearisome feeling is prolonged into the intervals of rest, and, much of the time, the individual is conscious that he has a brain, more by the discomfort it occasions than by those pleasureable emotions that mark its perfectly healthy condition.

It is a fact of considerable importance to the nervous invalid, that, besides the matter of temperature, the external atmosphere is not the same at all times and in all places. Here it may be invigorating and bracing, filling the mind with energy and hope. There it makes every exertion a burden, and produces irresistible lassitude and listlessness. During the prevalence of the si-rocco-wind in Malta, Sicily, and the south of Italy, there is observed to be a great increase of irritability and excitement and nervous disease is more readily developed where the predisposition exists. The damp wind of La Plata produce a general lassitude and relaxation, accompanied by remarkable irritability and ill-humor. It is a common thing for men among the better classes to shut themselves up in their houses during its continuance, and lay aside all business until it has past, while among the lower classes cases of quarreling and bloodshed are more frequent. Everything is disarranged, and everybody lays the fault

to one source: "It is the North Wind, Senor."

"In some conditions of nervous disorder," says a contemporary writer, the slightest meteorological changes give rise to singular alternations of despondence, despair, hope, and joy, so completely does the mind succumb to physical influence. I have known a person subject to attacks of suicidal melancholia during the prevalence of a cold, blighting, depressing east wind, who appeared happy, contented, and free from all desire to injure himself under other and more congenial conditions of the atmosphere. An Italian artist never could reside a winter in England without the distressing idea of self-destruction repeatedly suggesting itself to his morbidly deprest mind. I have known natives of France, accustomed from early life to the bouyant air and light azure sky of that country, sink into profound states of mental despondency, if compelled to reside many weeks in London during the earlier portion of the winter season."

The remarkable nervous excitability of our own people, indicated by restlessness, impulsiveness, impetuous and boisterous movement, probably arises from some quality of our climate. Certainly, there can be no doubt respecting the trait itself. From early childhood to mature decline, it is ever apparent, whether in the noise and rattle of the one, or the ardent, eager, insatiable spirit of the other. It is strikingly manifested in the insanity of this country, as compared with that of others. The most superficial observer does not fail to notice it in passing thru the galleries of American and European hospitals for the insane. In the former especially those of the Northern and Eastern States, more excitement will meet his notice in a single visit, than he will see in the latter, particularly the English, in a whole week or month. And yet this excitability is but little less apparent in the Germans, Irish, and English, who abound in our hospitals, than in the native Americans. Such facts should be duly considered

by nervous invalids in deciding upon a change of climate; in order that the step may meet the requirements of their case.

In education, emphasis is being placed today upon discovering the aptitudes of the student, and then directing his education according to his bent. So in this work of social leadership we may not hope to succeed by trying to put all thru the same mold. We must recognize, as did Paul, that there are diversities of gifts, but the same spirit, and seek to get men and women into forms of service they can do, and so direct them that together they may accomplish much for the uplift of the whole community and at the same time develop in the man a character worthy of any religious test.—“The Social Engineer,” by Earp, page 35.

He who has learned how to obey will know how to command.—Solon.

BOOK BARGAINS FOR CHARACTER BUILDER SUBSCRIBERS.

The following books are from the library of the editor of the Character Builder. They are all in good condition; some of them are new. The publishers charge from \$1 to \$2 for them. You may have your choice and the Character Builder one year, new or renewal, for \$1.50. Two books and the Character Builders one year for \$2.25. Five books and the Character Builder, \$4.75.

The Royal Road to Health, Tyrrell.
Mental Physiology, Carpenter.
What a Young Boy Ought to Know.
What a Young Girl Ought to Know.
What a Young Man Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Young Husband Ought to Know.
What a Man at 45 Ought to Know.
What a Woman at 45 Ought to Know.
Wedlock, or the Right Relations of the Sexes.
Uncooked Foods, Christian.
A Story of the Criminal Insane, Williams.
For Girls, Mrs E. E. Shepherd.
Medical Common Sense, Dr. Foote.
The Way to Health, Dr. A. E. Bridger.
Youth's Golden Cycle, Fraser.
Herself, Lowry.
The New Humanism, Griggs.
Marriage; Its Duties and Privileges, Wood-Allen.
Courtesies of Wedded Life, Leslie.
How to be Beautiful, or Beauty Aids.
Sex and Life, Dr. Brown.
What Woman Should Know, Mrs E. B. Duffey.
Superior Manhood, MacFadden.

Practical Hints for Teachers, Howland.
Hypnotism, Dr. Cocke.
Common Disorders, Dr. Latson
Nutrition and Digestion, Susanna Cocroft.
Essentials of Psychology, Pillsbury.
Social Institutions of the U. S., Bryce.
Superb Womanhood, MacFadden.
Reproduction and Sexual Hygiene, Dr. Hall.
Foods, Dr. Smith, F. R. S.
The Normal Child and Primary Education, Gessel.
Spiritual Therapeutics, Colville.
After Death What? Peters.
Practical Lessons In Hypnotism, Dr. Cook.
Society and Prisons, Osborne.
Common Sense About Woman, Higginson.
Popular Treatise on Diseases of Woman, Dr. Warner.
Marriage and Parentage, Holbrook.
Addresses Worlds Social Progress Congress.
Thoughts for the Occasion, Noble.
Practical Palmistry, St. Germain.
The Child, Home and School, Lutes.
Woman's Suffrage by Constitutional Amendment.
Old Age: Its Cause and Prevention, Bennett.
The Better Country, Dr. Bartlett.
Intestinal Ills, Dr. Jamison.
History of Circumcision, Remondino.
Introduction to Political Economy, Ely.
The Social Evil In Chicago.
Scientific Physiognomy, Stanton.
Auto-Intoxication In Disease, Bouchard.
The Law of the New Thought, Atkinson.
Slight Allments, Dr. Beale.
Man In Health and Disease, Warner.
Mystic London, Davies.
Turning Points in Life, Arnold.
The Supremacy of Man, Pulsford.
Charming Children of Dicken's Stories.
Life Out of Doors, Young People.
Kindergarten Principles and Practice.
Health in the Home, Lindley.
Combe's Lectures on Phrenology.
Authors and Inventors, for boys and girls.
Culture and Restraint, Black.
Diseases of Inebriety, Crothers.
Electrical Psychology, Dods.
An Hour With Delsarte, Morgan.
Why the Capitalist? Haller.
Study of Society, Vincent and Small.
The Truth About Beauty, Wolf.
Strength from Eating, MacFadden.
The Religion of Humanity, Frothingham.
Christianity and Evolution, 10 authors.
The Dawn of a new Religious Idea, Carus.
Long Life and Health, Beresford.
Self Cure of Hernia, Dr. Taylor.
The Cost of Food, Helen Richards.
Plain Words About Food, Rumford Kitchen.
Diet and Activity, Sir Henry Thompson.
Hypnotism, Krafft-Ebing.
53 Experiences in New Thought by 49 writers.
Christianity and Positivism, Dr. McCosh.
18 Christian Centuries, White.
Insanity and Its Treatment, Dr. Blandford.
The Ministry of Healing, Gordon.
The Xanthemati Cure, Linden.
Diabetis and Food, Donkin.
Food and Dirt, Dr. Perlera, F. R. S.
Digestion and Its Disorders, Pavy.
The Miracle of Life, Dr. J. H. Kellogg.
Health Through Diet, Dr. Haig.
Enigmas of the Spiritual Life, Chaufurd.
Constitution of Man, George Combe.
Weak Lungs and How to Make them Strong.
Man and Beast, Wood.
Heredity Explained, Shannon.
Tree of Life, Jennings.
Our Home, the Key to the Nobler Life.
The Morning Will Dawn, Chilcote.
Sermons, James Freeman Clarke.
The Struggle for Immortality, Phelps.
The Gates Between, Eliz. Stuart Phelps.
Beyond the Gates, Eliz. Stuart Phelps.
The Gates Ajar, Eliz. Stuart Phelps.
Food and Feeding, Sir H. Thompson.
Impotence In the Male, Dr. Hammond.
Fasting, Hydrotherapy, Exercise; MacFadden.
Eating For Strength, Dr. Holbrook.

THE CHARACTER BUILDER

Any two of the following books and the Character Builder one year, (new sub, or renewal) **\$1.50**. Three books and sub. **\$2**. Five books and sub. **\$2.50**.

From Day to Day with Longfellow.
Traps for Men, T. DeWitt Talmage.
How to Keep Well and Live Long.
MacFadden's Physicial Training.
Applied Psychology, McLellan.
A Story of Heredity by an Observer.
Medical Ethics and Etiquette, Dr. Flint..
Merry Men, R. L. Stevenson.
Theory and Practice of Teaching, Page.
Patriotism and Science, Fullerton.
The Wilderness Cure, Cook.
Biographical Dictionary, Hole and Wheeler.
The Business of Travel, Rae.
Home Making, J. R. Miller.
A story of English and American Social Life.
Mother's Home Hand Book, Dr. Trall.
The Faith Healer, a Play in 4 Acts.
Sexual Health, Dr. Hanchett.
The Agreement of Science and Revelation.
Beauties and Achievements of the Blind.
A First View of English Literature.
Perfect Boyhood, Shannon.
The Spirit of the New Faith, Frothingham.
Knowledge and Faith, Frothingham.
Dr. Thomas, the heretic.
Socialism or Empire, a criticism.
Rational Education, Bruce Calvert.
Mal-Assimilation and its Complications.
The Newer Religious Thinking, Beach.
Practical Relegion, J. R. Miller.
The Physician Himself, Cathell.
Phrenopathy or Rational Mind Cure, Close.
The Laws of Therapeutics, Dr. Kidd.
The Borderland of the Supernatural, White.
Mind Studies for Young Teachers, Allen.
Diseases of the Nervous System, Hayes.
The Story of the Deaf, Seiss.
The Fact of Christ, Simpson.
Womanly Beauty In Form and Feature.
Mrs. Follen's Twilight Stories.
Faciology, Human Nature, Stevens.
Reason and Religion, Connelley.
A Social Vision, Daniel.
The Teachings of Jesus Christ.
Exonerative Insanity, Taylor.
The Mistress of the Manse, Holland.
Emerson's Essays, 1st and 2nd Series.
Hands and How to Read Them.
The New Republic, Mallock.
Aspects of Humanity.
Educational Topics and Institutions.
Every Day Subjects in Sunday Sermons.
Friday the Thirteenth, Lawson.
Sparks from the Forge of a Rough Thinker.
The Gospel of Nature, Sherman & Lyon.
Destiny of Man, Erwin.
Spiritual Significance of Matter.
Woman as the Mother, McKeever.
Paralysis, Dr. Taylor.
Why They Married (humorous).
The Mother Artist, Mrs. Mills.
Parturition Without Pain, Dr. Holbrook.
Harmer's Observations on the Scriptures.
The Moral System, Gillett.
The Paraclete.
Spiritual Sex-Life, Chas. H. Mann.
Religion, O. S. Fowler.
Medical Education, Chew.
Order of Creation, Huxley and Others.
The Holy City, Washburn.
Stories and Pictures for Young Readers.

The Character Builder one year and the book named.

Human Science, 1211 pages, O. S. Fowler \$3.
Science of Life, 1052 pages, Fowler \$3.
Encyclopedia of Face and Form Reading, Stanton \$6.
Perfect Men, Women and Children, Fowler \$3.
Life: Its Science, Factors and Culture \$2.50.
The Wholesome Woman, Dr. Greer \$2.50.
Fowler on Sexuality \$2.50.

The Science of A new Life, Dr. Gowan \$3.
Neuropathy, Dr. A. P. Davis \$5.
Osteopathy, Illustrated, Dr. Davis \$5.
Man and His Relations, Brittan, \$3.50.
Osteopathy, 3 vols, Burns (\$12) \$7.50.
Encyclopedia of Chiropractic (\$12) \$7.50.
Influence on the Body, Tuke \$4.50.
New Physiognomy, Wells \$3.50.
Fundamentals of Health and Disease, Powell \$2.50.
The Ladies' Guide, Dr. Kellogg \$3.50.
The Secret Volume of Life, Truesdell \$3.
League of Right Living, 12 vols (\$18) \$10.
The Century Dictionary & Enc, 10 vols \$10.
Physiology of Common Life, 2 vols, Lewes \$3.
Chemistry of Common Life, Johnson, 2 vols \$2.50.
Modern Stories, The Children's Hour, 10 vols \$10.

Remember each of these includes a year's subscription to the Character Builder. These books are the best on the subjects treated.

Send your order to Editor of the Character Builder., 625 So. Hope St. Los Angeles, California.

We have twelve Character Study Charts explaining all the powers of mind in their normal expression, when abnormally strong and when deficient. The price of this chart is 50c. Until the supply is gone the following combination offer holds good:

The Character Builder one year,	\$1.00
Character Study Chart50
Bound Vol. of Choice Character Builders ...	1.50
How to Prevent Appendicitis, piles, etc.10
Child Culture and Educational Problems75

Total ..\$3.85

For \$3 we will send all the above postpaid.

Fifty copies of the Parents Number of the Character Builder are still on hand. That is the best issue on social purity we have issued in sixteen years and every home needs a copy. As long as they last the following offer holds good:

Parent's Number of the C. B. (social purity)	.15
Character Study Number of the C. B.15
How to prevent Appendicitis, Piles, etc.,10
Child Culture & Educational Problems, cloth,	.75
The Character Builder, one year	1.00

Total \$2.15

We will send all of them postpaid for \$1.75

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

Trial Offer, 25c

Half Price For Six Months' Subscription to the
HEALTH CULTURE MAGAZINE



Edited by Dr. Elmer Lee, best writer on attainment of Health, Efficiency and Personal Power teaching How to Eat, to Breathe, to Exercise, to sleep for Health and bodily Development and how to treat all disease and secure vitality without the use of Drugs. Try this Magazine a while and see if you don't find it valuable. Money back if you don't. \$1. a Year; 15c a copy; 6 Mos. "on trial" 25c

The Health Culture Co. 1137-C Broadway, New York
List of Books on Health and Scientific Living sent free

CHILD CULTURE and EDUCATIONAL PROBLEMS

Parents and teachers who wish a book that will help them to make mental adjustments in children resulting in overcoming stubborn dispositions; quick tempers; quarrelsome tendencies; inclinations to steal and the many other perplexing tendencies that mar the happiness of many homes and schools, need *Child Culture & Educational Problems* by N. N. Riddell and the Editor of the *Character Builder*. Both these writers have devoted a lifetime to child culture and have helped make mental adjustments in thousands of difficult children. This book gives in plain language the most fundamental psychology and education that can be used by any parent or teacher. Dr. Riddell, who wrote the part on *Child Culture*, is author of "Human Nature Explained," "Heredity," "The Psychology of Success," "Immunal or Christian Realism," "Brain Building and Soul Growth," and he is an eminent lecturer on character building problems. Read below a few of the endorsements that have been received from educators and the press:

Dr. Herbert A. Parkyn, M. D., C. M., editor of "Suggestion": "Child Culture" will be read, enjoyed and employed by persons of all ages in every walk of life. I unhesitatingly pronounce it to be the most valuable work on the molding of child character that I have ever examined.

Prof. W. E. Watt, A. M., Ph. D., principal of Webster School, Chicago: "Child Culture" is a book with a real message. Every parent and teacher in the world should read it. None can afford to be without it. I would not take from my stock of knowledge what I learned from the chapter on "Mental Suggestion" for any price that could be named.

Dr. John P. D. John, D. D., LL. D., ex-President of DePauw University: "Child Culture" is a book of absorbing interest and great value. It is rigidly scientific and eminently practical. It deals with vital truths and deserves the widest circulation among the homes and schools of our country.

Dr. W. L. Davidson, D. D., Secretary of the American University, Washington, D. C. I have been exceedingly interested in reading "Child Culture." Every line is rich with valuable and helpful instruction.

Dr. R. S. McArthur, D. D., LL. D.: I have read "Child Culture" with equal interest, profit and pleasure. It is marked by sanctified common sense on every page.

Dr. Thos. E. Green, Rector Grace Church, Cedar Rapids, Iowa: I have read "Child Culture" with great delight and rejoice that a strong mind is dealing with what should be our most sacred responsibility.

The *School Journal*, New York City: "Child Culture" will amply repay careful reading and re-reading. . . . A more suggestive and helpful volume for the average parent and teacher would be hard to find.

"Education," Boston: "Child Culture" is a pocket handbook of ethics and character training of great practical value to parent and teacher.

Journal of Pedagogy, Syracuse, N. Y.: Parents who follow the suggestions of "Child Culture" will accomplish much more for their children than they would if they adhere to traditional methods.

"Primary Education," New York and Boston: "Child Culture" is a book for that and study for all interested in children. The chapter on "Mental Suggestion" is full of interest for teachers.

Popular Educator, Boston: "Child Culture" explains the most effective ways of cultivating desirable traits of character. It contains much that will commend it to thoughtful minds.

Normal Instructor and Teachers' World, Danville, N. Y.: The purpose of this work is to present the fundamental principles of physiological psychology and mental suggestion, and outline the rules for their application in the development of the child in character building. Every proposi-

tion is expressed in the most non-technical and concise language and is pre-eminently practical. The book should be included in every teachers library.

Kindergarten Magazine, Chicago: In the short time it takes to read "Child Culture" parents and teachers will find practical answers to many questions that arise in the daily training of the child. It gives specific direction for strengthening all weak qualities, eradicating evil tendencies, and establishing the higher virtues.

Connecticut School Journal, Connecticut: In a delightful little book entitled "Child Culture" by Newton N. Riddell, there is a chapter on Suggestion which will help in the government of every school room in Connecticut.

Northwestern Journal of Education, Seattle, Wash.: The book is written in popular language with an entire absence of technical terms. At the same time the work is entirely scientific in its treatment of the subject. Every parent and every teacher should have this book and master its every sentence. It is specific and practical.

Educational Gazette, Rochester, N. Y.: "Child Culture" is quite out of the usual order of works on child study. The author has avoided all technicalities and has aimed to adhere strictly to scientific principles. The book has been printed for the good it will do.

A little book containing much good philosophy and sane advice.—Public Opinion.

It embodies the most recent discoveries in the way of character building by mental suggestion.—Toledo Blade.

No teacher or parent can read this book without emotion, and every reader will follow many of its suggestions.—"Intelligence," Oak Park.

It is undoubtedly the most practicable work on child culture that has appeared in recent years.—Denver Republican.

"Child Culture" is a most valuable book for self-improvement.—Daily Tribune, Sioux City.

The lectures in this book have been presented at the Chautauqua assemblies, and they were very popular. The book may well be read by grown people for self-improvement.—Louisville Courier-Journal.

A book that almost reads itself. Some large-hearted person of wealth should present a copy of it to every parent and teacher.—Kalamazoo Evening Telegram.

Prof. N. N. Riddell, recognized authority on heredity, physiological and psychic phenomena, has written a book on child culture that has at once attracted the attention of the literary world.—Bloomington Pantograph.

It is a book without a dull chapter or page in it. Educators should familiarize themselves with its principles.—Terre Haute Gazette.

This little book is quite out of the ordinary line of works on child study and seems to us absolutely unique in this department of investigation. It should be in the hands of all persons who have to deal with children in any capacity.—St. Paul Dispatch.

Methods are specifically given for the control of vicious or bad children. The aim of this book is to help parents and children alike in the highest sense.—Topeka Capital.

Mr. Riddell is competent to speak with authority. He has sent out a book that should be received with earnest attention.—Grand Rapids Herald.

The work is concise, practical, thoro and advanced. Its mature wisdom is the growth of years of close observation of human character, actuated by a deep soul kindness. The book will do far more than mould the character of children; it has to do largely with ripening of souls that know no age.—Bible Review, Applegate, Cal.

Now is your best time to get a copy. Paper binding at 50c, cloth 75c. Reduction on quantities. Postage stamps accepted for single copy.

THE CHARACTER BUILDER LEAG,

625 South Hope Street,

Los Angeles, California.

The California-Brownsberger Commercial College

625 South Hope Street.

Los Angeles, California.

OUR NEW COLLEGE HOME at the above address is the most centrally located and best equipped in the West. Ours is the only college in the city not located on a car line, thus avoiding the ceaseless and distracting noises of street cars and heavy traffic. It is within $\frac{1}{2}$ block of both the red and yellow car lines, which reach out to every part of the city and suburban twons. Our rooms are spacious, well ventilated by large and numerous windows on four sides of the building; they



are steam heated in winter, cool and pleasant in summer. We have the four floors of the building with 30,000 feet of floor space devoted to educational work. Our equipment is modern and adapted to the needs of the students. Our Faculty is composed of highly educated men and women. Our students are drawn largely from High Schools, Junior Colleges, Normal Schools, and Universities, and from offices and various lines of business.

OUR COURSES OF STUDY

BUSINESS COURSE.

SHORTHAND AND TYPEWRITING COURSE.

FULL COMMERCIAL COURSE.

SALESMANSHIP COURSE.

CHARACTER ANALYSIS AND VOCATIONAL GUIDANCE.

CIVIL SERVICE COURSES.

OFFICE APPLIANCE COURSES.

ENGLISH AND CORRESPONDENCE COURSES.

SPANISH AND FRENCH COURSES.

SECRETARIAL COURSE.

STENOGRAPHY COURSE.

COMMERCIAL ART COURSE.

TELEGRAPHY COURSE.

WIRELESS TELEGRAPHY COURSE.

In addition to the commercial courses usually offered, our College is offering general courses adapted to the needs of persons in all occupations and professions.

Dr. and Mrs. Miller, editors of the Character Builder, are now teaching all their classes in Character Analysis, Vocational Guidance, Health Culture, Personal Efficiency and Mental Adjusting at the College.

Visitors to Los Angeles who have a few months to devote to self-culture will find at our college opportunities for individual and class instruction adapted to their needs and capacities. The College is in session all the year and students may begin at any time in any of the courses offered.

If you are interested in any of these subjects your interests will be best served if you will send for our Year Book giving fuller information.

We also cordially invite all tourist and strangers in the city to take advantage of the information furnished by our Bureau of Service in regard to desirable apartments, etc.,

THE CALIFORNIA-BROWNSBERGER COMMERCIAL COLLEGE
625 S. HOPE ST. LOS ANGELES.