

THE CHARACTER BUILDER

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No. 1

OUR PROSPECT.

With this number our magazine enters upon the fourth year of its existence. Its outlook was never before so favorable as at the present time. In Salt Lake City the list of paid-up subscriptions has been more than doubled during the past six months. The Character Builder is now quite extensively used in Mothers' classes and is found helpful in educational work. We recently received 86 subscriptions from the faculty and students of the Fielding Academy at Paris, Idaho. We think we can truthfully say that important improvements have been made during the past year. The Character Builder has a mission in disseminating the truths of Human Culture. In order to send out such a magazine for 50 cents a year it has been necessary for much work to be done gratuitously. The work has been divided among persons who are actively interested in the subjects of health, social purity and human nature, but the increase of the work connected with the magazine has made necessary the employment of a person whose entire time will be devoted to the business interests of the Character Builder. We have secured the services of Miss Lella Marler, a young lady who has for some time been an active worker in social purity work among the youth, and whose education qualifies her to successfully do the necessary work. We promise our patrons that prompt attention will be given to any business they may have with the company. We have the agency for the best books in the various branches of human culture and can send them at publisher's prices. Members of the Human Culture Company have in recent years distributed thousands of pounds of the best books on health culture and social purity. We can help you select the best and shall be pleased to

answer at any time inquiries concerning books on these subjects, providing a stamp is sent to pay postage. It is the intention of the company to incorporate in the near future. Persons who are interested in the important work of Character Building will be given an opportunity to purchase stock and will be able to secure all books on these subjects at a reduction. We make this announcement because we received three applications for stock within a week. We desire to co-operate in this work with all who will aid in removing the causes of physical, moral, social, intellectual and spiritual defects and who will aid in bringing about more ideal conditions for the development of future generations. We have no hobby, but shall support any measure that is for the advancement of truth. We shall aim to admit such advertisements only into the Character Builder as are worthy and reliable, because we know that (great harm may be done by advertising unworthy enterprises.) As we have among our readers people of numerous religious persuasions and various political beliefs we shall refrain from all denominational or partisan discussions, but shall present to our readers ideas that will be helpful to them. There are many grand and fundamental principles that are basic in human progress; we shall aim to keep them before our readers. (It is often necessary to disturb the present in order to furnish more ideal conditions for future generations.) In the world's progress there has been a constant battle between the conservative and the progressive classes. In most instances the victory has finally come to the progressive. The heterodoxy of one generation often becomes the orthodoxy of the next. In most cases the words of Pope are safe to follow, "Be not the first by whom the new is tried nor yet the last to lay the old aside." The prog-

ress of the world has been retarded by neglecting some of the most valuable truths that have been made known to the human family. "That which man abuse today, men of the future will adore, and truth which error seeks to slay lives evermore." We have no space in our magazines for fads, but invite those who have burning thoughts pertaining to the subjects treated in the Character Builder to send them, and we shall be pleased to publish them.

During the past year the address of the Human Culture Company has been changed, and we find it necessary to change it again. Mail may be sent to either Box 41 or 334 South Ninth East street, Salt Lake City. If you visit us at the last-named address you may examine (a large collection of books) on the various subjects of Human Culture. Before a great while we hope to be able to give you access there to the best collection of books on these subjects that can be found in the Rocky mountain region. We desire to get active agents everywhere to solicit for the Character Builder and the best books on health and social purity. A liberal commission is given and an opportunity is afforded for introducing reading matter that is much needed everywhere.

Those whose subscription to the magazine has expired are earnestly solicited to renew. The Character Builder will be greatly improved during the present year, and should be in every home. If we unite our efforts in behalf of the young and unborn generations we will bestow a blessing that cannot be counted in dollars and cents. Will you help in the work of health culture and social purity?

HEALTH AND PHYSICAL PERFECTION.

No system of education is complete which does not provide for the development of every faculty of the mind and every organ of the body. It remains for the future to provide a balanced system of education. The systems of the past have only partially educated the

youth. Among the Spartans and Persians undue attention was given to physical training. We have gone to the other extreme in giving excessive mental training and neglecting the physical development. This is not due entirely to excessive study, but is the result of wrong habits in eating, in wrong methods of exercise and other personal habits.

Much that has been taught in institutions of learning under the title of physical culture has little value from the viewpoint of education. College athletics have drifted into a kind of professionalism that may be useful in amusing spectators as the contests of Greece and Rome did, or as the Mexican bull fights and American prize fights do. The only ones who receive any development are the few who participate in the contests, and in many instances these overdevelop their muscles to such a degree that harm is done. It has been discovered by recent experiments that when athletes cease developing their muscles they atrophy and the overdevelopment is found to be the foundation of serious diseases. Athletics is not conducive to long life. Few persons ever excel in both intellectual and physical lines of activity. There is a limit to one's capacity and one who excels in athletics is seldom eminent in mental lines of activity.

Physical training should be for health and for normal development. It should be universal. It should aid in keeping the organs of the body in their proper position, in order that they may function properly. These results are not obtained from athletics. Many athletes have curvature of the spine and a slouchy walk. It is true that a bulging muscle is developed by athletics, but it is often obtained at too great a waste of vital force. Systems of training that develop gracefulness should be encouraged. Some systems of physical culture are based upon eternal principles and are of great value in sickness and in health. We shall aim to give the readers of the Character Builder some practical suggestions on these systems from a teacher who has had many years' experience in teaching

physical culture and will be able to give the best.

The pioneer in the physical culture of the nineteenth century, who developed the system of light gymnastics and was eminently successful in restoring invalid girls to normal health, said if he were to write a book teaching people how to cultivate a correct position it would consist of four pages. Each of the pages would contain one of the following words: "Keep—your—chin—in." Most people have an abnormal curve in the upper part of the spine. The head is thrown forward and the chin sticks out. If the chin were kept in, this curve could not develop. When children become round shouldered parents or friends usually say: "Throw your shoulders back." That is exactly what they ought not to do. If the shoulders are thrown back an unnatural curve is formed. The hips should always be farther back than the shoulders. If the chin is drawn in and the hips thrown backward the figure will be improved. Many occupations have a tendency to cause the abnormal curvature because of the position the body must be kept in. The writer of this at the age of 18 years shoveled coal ten hours a day with a short handled scoop and developed an abnormal curve that has been very difficult to counteract. The student's stoop is brought on by improper positions during study and recitation. In our public schools children often slide down in their seats until they sit almost on their vertebrae and form habits that result in permanent injury. Cowboys take such a lazy position in their saddles that they usually become round shouldered. Such a position of the body cramps the lungs and makes the person more susceptible to disease. Every parent should understand the elementary principles of physical development in order to apply them in the early training of children. The old maxim: "As the twig is bent the tree is inclined," will apply with equal force to the child. If wrong habits are formed early in life a great effort is required to correct them in adult life.

PEACE MEETINGS.

It is gratifying to all who love peace and are aiming to bring about the Brotherhood of Man to know that on May 18th peace meetings will be held in all the leading towns and cities of the land, where an effort will be made to down the demon war and more humane methods of settling national and international difficulties will be advocated. Militarism is one of the greatest curses of modern times. Whatever excuses may have existed for war, we have now reached a stage in human progress where difficulties should be settled in a more intelligent manner. War is systematic and scientific murder. The most disgraceful feature about it is that it is not limited to savage nations, but is most common among so-called Christian nations.

There has, probably, never been a time in the history of the world before when the sentiment among thinking people was so strong against war as at the present time. It is remarkable that the suggestion in favor of peace and arbitration should come from the head of one of the most despotic governments upon the earth. While it is due to the efforts of the women of America that these peace meetings are being held, there are many men in our country who are opposed to war and will aid any movement that is for the abolition of war. Greed is at the foundation of all war. If the motives of the aggressive party were not selfish the other party would not be placed in a position where it is necessary to defend friends and property. If we loved our neighbor as ourselves, war would be impossible. The argument in favor of war as a civilizer has been generally discarded, and has as little foundation as the statement that football develops the power of self-control in those who participate in it. Those who fight and kill one another on the battlefield have no grievance against each other, but follow that bloody occupation of wholesale murder in order to gratify the ambitions of some autocratic emperor or other mon-

arch. Not all wars are equally bad. Some are justified in going to war, but it is usually those who are placed on the defensive.

We hail the time when wars shall cease and all shall labor together for the establishment of truth and righteousness upon earth. We are in sympathy with any effort that is made for the accomplishment of this purpose. May the peace meetings continue until all are converted and universal peace prevails.

DO FOLLOWERS OF FASHIONS THINK?

When one thinks of the ridiculous fashions that follow in rapid succession the question rises in one's mind whether the followers of these fashions ever think or if they merely imitate those who seek no higher mission in life than to devote time and talent to developing frivolous and, in many instances, harmful fashions. The people in the world who have been the greatest public benefactors have been known for their simplicity of life. Men and women of today who are doing most to transform humanity and to establish eternal principles are not among those who follow every frivolous fashion that appears. It is remarkable that an entire nation, even to the remote districts, adopts any fashion within a few weeks from the time that the fashion was originated. Some time ago, the harmless fashion of wearing red, blue or green shoe laces began and swept the country, young and old children discarded the old black laces for the fashionable colored ones, thus giving evidence that they hold some ideas in common with the savage. The colored laces have now almost entirely disappeared. Not many years ago some one began the fashion of wearing one long feather in her hat; a host of willing copyists followed the example. Last fall it became fashionable to decorate ladies' hats with stuffed birds and millions of our sweetest songsters and birds of most beautiful plumage were sacrificed to the vanity of women. Recently an eminent American writer sug-

gested that if some one would start the fashion of wearing stuffed babies as a hat decoration, there would be many willing followers of the fashion.

It is a sad fact that at the present time when we have an opportunity of wearing the most common sense shoe that ever was devised there are many people who willfully develop ingrown nails, corns and bunions by wearing shoes with high heels and narrow toes. A most harmful fashion that does not often change is that of encasing the waist in an inflexible mold composed of whalebone, belts and bands, which contracts the body to one-half its normal size. Tobacco is a filthy habit and costs the nation about \$8 per year for every inhabitant of the country; but the result of this silly habit is not so serious nor so destructive to human vitality as the habit of tight lacing. Why do people willfully destroy their lives by such practices? Merely to gratify vanity.

The most conspicuous fashion of this season is the wearing of long strands of beads. The shop windows are full of them, and many devotees of fashion may be seen with the beads hanging around their necks and reaching so low in front as to interfere with the progress of the wearer. This is a fashion which reminds us that we still have some of the savage in our nature. It was formerly popular to wear large ear-rings, but that fashion has nearly died out. Our savage sisters went a little farther and wore rings in their noses and ornaments in their lips.

Suggestion, imitation and habit are three words that mean much to the human race. One shallow brain docks the tails of his horses, immediately others with an equal amount of gray matter in the intellectual centers of their brains imitate the foolish act and a fashion is created. One driver who is not aware that animals have feeling checks his horse's head so high that the animal is uncomfortable; others who never think of our duty to faithful domestic animals follow the example of the thoughtless being who begins such a foolish fashion.

Many illustrations might be given of

instances where the following of foolish fashions brings suffering and in many instances serious results. If people would only think, many of these evils might be avoided. Most people live in their emotions and the love of approbation, which degenerates into vanity, is one of the strongest emotions brought into activity. When people learn to think, they will be more just to themselves and their fellow creatures. When the power of thought becomes universally active in the human mind our progress toward ideal conditions will be much more rapid than it has been in the past. Each individual will be a law unto himself, and all will work in harmony for the advancement of the best interests of all.

A GENTLE REMINDER.

How dear to our hearts is cash on subscription,
 When a generous subscriber presents it to view,
 But the one who won't pay we refrain from description
 For perhaps, gentle reader, that one might be you.—Ex.

EXPLANATORY REMARKS.

I am indebted to Rabbi Louis G. Reynolds, of Salt Lake City, for the following article on "The Jewish Religion." This will be the last paper on "The Story of the World's Religion." In the past eighteen months I have given to the readers of Zion's Young People and the Character Builder a short account of the great religions which the world has known, outside of Christianity. I have tried to be fair and honest with each; if I have failed I feel that the fault is not altogether my own, but rather is due to the sources from which I have received my information. After some years of study I am led to the belief that in none of the sciences is there shown so much bigotry, bias and misrepresentation, either through ignorance or willfully, as will be found in the study of religion; and in most cases I regret to say that

this charge applies to those who profess to be followers of the meek and lowly Master.

There is no religious sect, of any importance, which ever existed on earth, but that had some good in its teachings. Our object in the study of religion should be to find out what is good and then put it into practice.

In closing these articles I wish to acknowledge my indebtedness to the following persons and authors: To the librarian and assistants of the Salt Lake Public Library, for allowing me free access to the many valuable volumes which the library contains; to William A. Morton, late editor of Zion's Young People, for valuable advice and information on the religion of the American Indians; to C. H. King, of Salt Lake City, for valued information on religious practices and rites in Japan, India and China; to Rabbi L. G. Reynolds, for the article on the Jewish religion; to James Freeman Clarke, whom I believe to be an honest, unbiased writer on the subject of religion; among his works which may be read with profit by any student of religion is "Ten Great Religions," in two volumes. To Prescott, for valuable information gleaned from his works on Peru and Mexico; to the historian Bancroft for information on Mexico and the North American Indians; to I. Donnelly, from whose work, "Atlantis," I have deducted several points; To the works of the French explorer Le Plongeon.

The study of religion, in its broadest sense, is the greatest and most important that the human mind can undertake; and to my little friends, who have read these articles, I want to say I am only a beginner in the study of this greatest of all sciences; even as a child learning to walk, and thus often stumble. May each of us so learn to walk that we may not stumble and that after this life is done we may go back into the presence of the Father and hear Him say: "Well done, thou good and faithful servant," is the wish of the author.

W. J. SLOAN.

THE JEWISH RELIGION.

Bq Rabbi L. G. Reynolds.

The Jewish religion, unlike many of the other great religions, is not so very easy of definition. If we read the Bible carelessly, superficially and without a thorough, critical understanding of the time when and the circumstances under which it was written, our conception of the origin and being of the Jewish religion must necessarily be an erroneous one. The Bible, it must not be forgotten, although of a sacred nature, does, nevertheless, reflect the peculiar ideas and extravagant exaggerations of the people who gave literary form to it. A sound, impartial and critical examination of its contents will at once reveal the fact that what is called the Jewish religion really represents a growth, a spiritual something that has never been exactly the same at various points of time, but which has been constantly changing, in the same way that a seed changes, when put into the ground—that is, by absorbing new material and casting aside such as have become useless or dead.

The growth of the Jewish religion may be conveniently summarized in four great historical divisions, which, again, for the purposes of deeper and more detailed study, may be subdivided into more. These periods of religious growth may be called (1) the Abrahamitic, (2) Mosaic (3) Prophetic and (4) Rabbinical. The first represents the very simple and yet very important article of belief attributed to Abraham, namely, the belief in the absolute and indivisible unity of God. This is fundamental to the Jewish religion. The Jew makes no compromise, and accepts no interpretations as to this point. God is *One*, and absolutely *One*. He repeats the formula of God's unity at every occasion and in every prayer. In the morning, evening, at bedtime and rising, in sorrow or joy, at weddings or funerals, it is always: "Hear, oh Irsael, the Lord our God, the Lord is One." When the Jews call themselves the "chosen people," it is only because

they believe (and history bears them out in this belief) that their progenitor, and after him the whole race, were peculiarly chosen to carry the message of and bear witness to this absolute divine Unity in the midst of ancient polytheism and dualism and mediæval as well as modern Trinitarianism. From Abraham until Moses this single belief seems to have constituted the sum and substance of the Jewish religion. With the advent of Moses, Judaism begins a career of slow yet constant and never-ceasing expansion. To understand the fundamental principle of Mosaic legislation one must be well grounded in the study of comparative religion as well as free from all prejudice, bias and superstition. The idea that dominated his mind was that there can be no merit in mere naked belief, and that a harmony between God and man can only be maintained through work and life. Faith, while important in some cases, is only secondary to working and living. The mind of man endowed with innumerable powers and faculties must find some necessary and useful application in the great and boundless realms of reality. It is not sufficient to only live and act, but one must live and act righteously. To do this, one must have standards of right living and acting; he must know what is wrong and right, what he should or should not do. These standards Moses attempted to give in his great and admirable system of law. It embraced all the manifold relations of human life: the home, the city, the state, the married and single state, health, food and rest. Since God is one and only one, he alone must interpenetrate all and everything, and all modes of life, therefore, however insignificant, must comply with some divine standard. The system of Moses is an attempt to control and regulate all the elements of human life by a higher law. Moses also believed in the great power of example and emulation. He knew that the past, present and future are intimately interwoven and therefore appreciated the supreme importance of keeping alive the memory of great events, he

roic achievements and spiritual advancement. The Jewish festivals are not doctrinal: they are periodical commemorations of some great uplifting historical happenings, or symbols of overmastering spiritual contemplations. The Passover commemorates the liberation of the Jewish people from the bondage of Egypt, and is therefore a liberty festival. The eating of the unleavened bread, or "matzos," is symbolical of the great hurry of the people to leave the home of slavery; they were not even willing to wait until the dough was leavened. The feast of Weeks, which corresponds in point of time to the Christian feast of Pentecost, is celebrated in memory of the giving of the law. The feast of tabernacles or booths commemorates the wandering of Israel through the desert and furnishes a lesson in humility. On it the orthodox Jews, rich or poor, live and eat in temporarily arranged tents or arbors which represent the very humble and unpretentious dwelling of their ancestors in the desert. This is an autumn festival. A little prior to this falls the great annual holiday, the New Year. This the Bible expressly calls the Memorial. It includes the memories of past and contemporaneous events in the life of the race and individual. On this day they should all be sifted and thoroughly examined. The memories of good things should be the more strongly emphasized and become centers of inspiration, while those of evil things should smite the conscience with the rod of sorrow or regret. On the tenth day counting from the first day of the New Year, falls the atonement, which in the Bible is called the Sabbath of Sabbaths. It is the most solemn of all the yearly festivals. It is not, as some suppose, a day on which the Jews believe all sins atoned and forgiven. This mistake, perhaps, proceeds from too literal an interpretation of the biblical account of the sacrificial offerings on that day. It is at best an old and obsolete rite, this offering of sacrifices, and very imperfectly understood at the present day. The atonement day is really intended to bring the truth of atonement in

a very expressive and emotional way to the worshipers. They are to realize that every violation of a natural and therefore divine law must in the long run be atoned for, either individually or in the person of our posterity. Let them beware and keep away from sin. It is nothing but natural that such a complicated system of laws, however vital and true, will in the long run become obsolete as to some parts, while the rest will, through superstition or general convenience, be kept in letter rather than in spirit. Such, indeed, was the case, and this gave rise to what is known as prophetic Judaism. The prophets, in clear and unmistakable terms, seem to make light of and sometimes even to ridicule what in the five books of Moses is regarded as necessary and imperative. Thus Isaiah and Jeremiah ridicule and satirize the offering of sacrifices, fasting, etc. They by no means intend to depart from or undermine the fundamental idea of Moses, namely, personal responsibility and justification by works. They merely protest against the popular tendency to worship the letter instead of the spirit, and in addition to this they call one's attention to the fact that no system of law can remain fixed or rigid. Some laws, while necessary for a certain period, may later on become obsolete, while laws that were formerly unknown may be called into existence by new circumstances. This latter principle is more completely, though sometimes extravagantly, developed in what is known as Rabbinical Judaism. Taking the fundamental essential principles of the Old Testament as their guide (not the letter), they worked out what might be called an elastic system of laws. With their superior learning and their intuition of the genius of the race, they determined which of the old laws may be abolished and what new ones are being made necessary, always keeping in mind that the spiritual identity and the dominant principle of the religion be always preserved. Today the Jewish people is divided into an orthodox and reform wing. As to essentials, there is hardly

any difference between them. It is merely in strictness as to the traditional forms of worship and tampering with the expressly laid down laws that they differ. The reform Jews lean more to the prophetic conception of religion, while the orthodox believe in keeping all and everything intact.

GOOD, HARD COMMON SENSE.

A lawyer was speaking of a prominent judge. He said the judge knew little law. He was not a man well read in the law when he was elected judge. But, the lawyer went on to say, he is a man of good, hard common sense. He just looks squarely in the face of every proposition and uses his own head. He listens to the arguments of the lawyers. He considers the statutes as they are read to him and the decisions of other judges, but finally when he comes to pronounce his own opinion or reach a final decision in any case, he uses his own sense, his own hard, common sense. And, as the lawyer said, he almost invariably hits the nail on the head. He is a good, healthy fellow. His liver is in working order. His dinner digests well. He cares nothing for politics. He favors none. He feels for all. His charity is boundless. His love for law and order unaffected. With all these sentiments tugging at his heart and actuating his brain, he just uses his own sense. His decisions are nearly infallible. He leaves that judge who relies upon his book education—he leaves him far, far behind.

If this is true of the judge on the bench, it is doubly true of the practicing physician. The physician who feels for his patient, believes in the power of right thought and right living, the physician who hesitates to plunge his patient into the labyrinth of drug medication, producing a thousand little derangements while curing one, such a physician with a little good, hard common sense and a few old wives' recipes can do a great deal of good in this world. He can't come too early. His coming brings welcome and sunshine. His stay gives peace and secur-

ity. His leave-taking is a benediction. May his number increase every day.—Medical Talk.

At the fifty-second annual convention of the American Association for the Advancement of Science, which was recently held at Washington, Dr. Asaph Hall, president of the association, had this to say: "Our schools and colleges send forth every year many educated people, and it is sometimes disheartening to see how little influence these people have in public life. Those who are trained in the humanities and churches ought to be human in dealing with other people, ready to meet great emergencies and powerful to control bad tendencies in national affairs. But this is rarely the case.

"On the other hand, the most unscrupulous apologists and persecutors have been educated men, and the heroes of humanity have come from the common people. This anomaly points to something wrong in the system of education. The increase and teaching of scientific ideas will be the best means of establishing simple and natural rules of life. Nature and science, her interpreter, teach us to be honest and true, and they lead us to the golden rule."—Pathfinder.

The cultivation of virtue is character building. The structure can be completed and the process accomplished only through mutual appreciation. The discovery of an ideal in another is followed by a like discovery in one's self, each seeing in the other an echo of his own possibilities.—Nancy McKay Gordon.

Some people seem to think that because a medicine is purely vegetable it is therefore not dangerous to use. The most dangerous poisons known to man are vegetable poisons. Strychnine, morphia, atropine are examples.—Medical Talk.

We must serve the world, not like the handicraftsman, for a stipend accurately representing the work done; but as those who deal with infinite values and confer benefits as freely and nobly as does nature.—Edward Everett Hale.

SUGGESTIONS ON HOME MAKING.

Edited by Mrs. M. K. Miller,
Instructor in Domestic Arts, L. D. S. University,

FROM THE CZAR'S VISION.

By Frances E. W. Harper.
To the Czar of all the Russias
Came a vision bright and fair,
The joy of unburdened millions
Floating gladly on the air;
The laughter and songs of children,
Of maidens so fair and bright,
Of mothers who never would tremble
Where war and carnage blight.

The harvest had ceased to ripen
On fields all drenched with blood,
And the seas were no more ensanguined
With an awful crimson flood;
The peaceful streets no longer
Gave back the martial tread,
And over the ransomed nations
The banner of love was spread.

Instead of the tramp of armies
Was patter of little feet,
And the blare of bugles and trumpets
Had melted in music sweet.
The streams tripped lightly seaward,
Unfreighted with human gore,
The valleys and hills were brightened
And shuddered with war no more.

There were homes where peace and
plenty
Around happy hearths did smile,
And the touch of baby fingers
Could sorrow and care beguile.
The cannon had ceased its bristling,
Its mission of death was o'er,
And the world so weary of carnage
Learned the art of war no more.

And earth, once so sorrow-laden,
Grew daily more fair and bright,
'Till peace our globe had enfolded
And millions walked in its light.
'Twas a bright and beautiful vision
Of nations disarmed and free,
And the poor and needy blessed him
For the world's first jubilee.

ASPARAGUS.

By Mrs. Flora Leadsworth, Author of
"Natural Food of Man."

This little sprout is the first of all the vegetable kingdom to push its way into the fresh spring air, and how we hail its presence with delight, giving it first honors in our menu.

Many delicate and wholesome dishes may be prepared from it, such as:

Asparagus on toast.
Asparagus omelette.
Asparagus salad.
Escalloped asparagus.
Asparagus with walnut rice balls.
Asparagus soup.

The green asparagus is preferable to the white or bleached, as it is not so tough, and has a better flavor. It should be fresh and tender, well cleansed and cooked in as little water as possible.

If it be served on toast, the sprouts are best cooked whole. To do this, allow six or seven to each slice of toast; tie these in bunches and stand points up in a deep kettle; pour in enough boiling water to come a little more than half way up the stalks, salt, cover tightly, and cook gently until tender; remove at once from the liquid. The toast should be all ready on a heated platter, so each bunch can be lifted out and the string cut and removed. For a finish use any of the following named sauces: Egg sauce, cream sauce, tomato sauce, lemon sauce.

For all other purposes the sprouts are best cut into small pieces; the tough portions should be kept in one kettle, and, after being cooked and run through a colander, can be used for soups or gravies, thus avoiding all waste of so delicate a food.

The tender portions should be cooked by themselves in as little water as possible, that has been slightly salted. As soon as cooked sufficiently, remove at

once from the liquid in which cooked. This liquid may be used in a soup.

Walnut Rice Balls.—Mix thoroughly two and one-half cups of cooked rice, one cup of finely rolled walnut meats, a little finely chopped onion or parsley; salt to taste, form into medium sized balls, place on an oiled pan, brown in a quick oven; serve at once, using nicely cooked asparagus points as a dressing.

Dried Asparagus.—If wanted for winter use, the tender sprouts can be easily dried by cutting in small lengths and putting to dry in a place where the sun will not shine on it too strong. When wanted for use it will require to be soaked over night.

Spokane, Wash.

HOME NURSING.

Nursing the sick is such a practical and interesting subject that even to those who cannot receive any real training there may come the longing, "Oh, that I may do something to help in her sickness!"

Remember, as nurse you have the cleaning of the room, so we suggest a cheerful cotton wash dress, always a clean apron, and easy shoes, so that the tread may be light; and be very careful that there is no creaking sole, for this is most trying to the patient, who notices noises far more than those who are in health.

A very important part is the cleanliness of the nurse herself. She must bathe daily if possible, and always be careful to have clean hands and nails, for she has to handle the food and medicine, and perhaps bend over the patient by the half hour, rubbing, etc.

Be cheerful all the time, trying never to look anxious, even when anxiety may justly be felt; it greatly affects the patient. Keep a good temper, which is sometimes difficult, for every whim must be yielded to, however unnecessary it may seem.

Lastly, but by no means least, tidiness is a comfort; even a towel hanging crooked on a nail can worry a patient.

The bed must always be tidy, and anything not in immediate use neatly folded.

Make the patient your one thought and study, so that you may inspire confidence, and when this is gained, then in the weary hours of convalescence you can more easily insist upon the denials which must be given.

Always tell your patient of any friend or neighbor who may have called to inquire or you may have met with out of doors. These little thoughts and words of kindness go so far in a sick-room, and if any one has left a card of inquiry take it up to the patient.

We know a young girl who, when ill, had all the callers' cards taken to her. Her surprise at receiving so many was great, and she kept them all under her pillow until she was able to write little notes of thanks.

The nurse must be consulted as to the advisability of a friend being allowed into the sick-room, as any visitor is exciting to the patient; the first one to be admitted should be the most intimate friend, and her manner must be quiet and bright, not loud-voiced.

Any interesting news is good for the patient, provided it does not relate to death or an accident, as this kind is apt to dwell in the mind and make the patient morbid. Nor should the first visit be long; ten minutes is sufficient.

Any mother, daughter or sister can make herself as essential as the trained nurse so far as the above suggestions go. —Health-Culture.

PROTECT THE CHILDREN.

The following is an extract from an address by M. Payot, inspector of public schools of the district of Marne, France, on a subject of world-wide interest. Speaking of the injurious effects of scenes of violence placed before children, he said:

"I request the teachers to see to the removal from the walls of the school of all pictures representing scenes of violence. In one school I counted fifteen engravings, fourteen that gave behead-

ings, tortures, massacres and treacherous murders. These engravings are generally hung up to illustrate history, but are historically false and ridiculous. But were they even in every respect true they should none the less be removed from school rooms. We should be careful not to familiarize children with sights of violence and ferocity. The brutal instincts of the human race are not yet sufficiently weakened or crowded out by higher ones to admit of our placing before the eyes of the young scenes of murder and other atrocities. Our moral law is based on the intangible law of absolute respect for human life. How can a child help being shocked by the inconsistency of the lesson to this effect with the pictures before his eyes? He may not pay attention to the lesson, but he will scan the engraving and remember it. We should teach children that unjust war is a horrible inheritance of ancestral brutality, and that a nation which takes up arms without having first tried every means of conciliation, without having made strenuous efforts to settle differences by arbitration, commits an abuse of force. That nation dishonors itself. It places itself beyond the pales of reason and humanity, and its conduct is bestial. Instil into the consciences of the children, which be assured will receive it, this truth, in which the safety of civilization lies—namely, that a nation has an inviolable soul, and that all abuse of force committed against a nation is an act of brigandage."

The views here expressed are right. It should be added, though, that a great number of grown up persons are children in this respect that they always scan the details of horrors with eagerness, whether placed before them in picture or sensational stories. And, as children, they are morally injured thereby. Their brutal instincts are stimulated at the expense of the higher.

It is encouraging to hear a French educator condemn the taking up of arms by nations, without first exhausting every means of conciliation. France is a country where militarism is held in high honor. But perhaps the French nation is

commencing to realize that there are higher honors than those achieved on the field of death and carnage.

The fact is that there are unmistakable signs of a return of the pendulum from the extreme military direction into which it was sent by the policy of Bismarck, towards the other side, that for which the Russian Czar cast his influence and strength. Peace is becoming more popular than it has been for many years. The military burdens are breaking down the machinery of states. The idea that war is good in itself, or even a necessary evil, is relegated to the dark corner where it belongs.

It is well that the new ideas are placed before the children. For in them is the hope of the future. The present generation may be slow to grasp the new ideas, but the children if properly taught, will take them up and carry them out. Give them proper training, and the future is assured.—Deseret News.

HIS NEW YEAR'S DIARY.

1900.

Nineteen hundred! Married—never.
Thirty-three and never caught.
Write it "Bachelor forever,
Nineteen hundred—knotty—not."

1901.

Met a maiden from the city;
Court her a month—for fun;
Married her for love—or pity—
Now it's "Nineteen hundred—won."

1902.

Bought a cottage last September,
Bills are getting bigger—whew!
Things a thousand to remember—
Debts for "Nineteen hundred, too."

1903.

Little Tommy born to mingle
In the growing family.
What a change!—Once lone and single;
Now, in "Nineteen hundred, three!"
—Aloysius Coll in Leslie's Weekly.

***** Publisher's Page. *****

The CHARACTER BUILDER

A Monthly Magazine Devoted to Health, Human Nature and Personal Purity.

Published by the Human Culture Publishing Co., Salt Lake City, Utah.

JOHN T. MILLER.....Editor
N. Y. SCHOF.ELD { Associate Editors
W. A. MORTON {
WILLARD P. FUNK.....Business Manager

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If, as the President declares, we have kept all our promises to the Filipinos, it must be that we didn't promise much.—Detroit News-Tribune.

Human Nature Department.

EDITED BY N. Y. SCHOFIELD, F. A. I. P.

DELINEATION OF DR. J. M. TANNER.

By N. Y. Schofield.

In delineating the character of men and women who are well known in the community, the chief difficulty is in deciding upon the most convenient place to begin.



In a private examination, of course, it would not matter very much, providing a definite plan were followed and the entire ground covered; but in writing for the general public it is desirable, as far as practicable, not only to state one's conclusions, but also to point to the evidence upon which they are based.

In pursuance of this plan we call at-

tention to the striking features and general make-up of our present subject, Dr. J. M. Tanner.

We refer in the first place to his broad shoulders, deep chest and large, muscular body, which gives a total weight of 221 pounds. So far as material is concerned, there is enough here to make nearly two average size men, and with such an abundance of vitality we are absolutely certain of the first important consideration in estimating character, viz.: that his brain is thoroughly vitalized and nourished. No sensible engineer would ever dream of erecting a large mill with ponderous machinery on the banks of a small, insignificant creek, or where there was a scarcity of material to produce the necessary steam. However perfect and powerful the machinery, it would be motionless and practically useless minus a proportionate supply of fuel, and as in mechanics, so in individuals.

Suppose, for instance, Dr. Tanner, whose head measures at its base $23\frac{3}{4}$ inches, weighed only 110 or 120 pounds. This would be a dangerous combination of excessive nervous energy with weak vital force, liable at any time to collapse, and at no time could he derive the full benefit of his splendid mentality. With such a body, however, representing so much dynamic power and capable of generating vitality as fast as needed, the limit to his mental powers will be determined entirely by the innane strength and development of the respective organs, because however arduous the mental strain, Dr. Tanner may temporarily labor under, he will never experience fatigue for two consecutive days. One sound, undisturbed night's rest is all that is required to recuperate, but as a matter of fact Dr. Tanner's temperament is not favorable to work of the "excessive" variety, whether it be mental or physical. To be sure he is capable of it, can exert wonder-

ful powers of endurance and perseverance if unusual occasion demands it, but ordinarily he will avoid extremes of this kind, and while generally industrious—especially in mind, will contrive, if possible, to apportion his labor into reasonable small doses admitting of favorable intermissions, and so far as actual work is concerned, may be described as willing and anxious, but not eager.

The vital temperament, which is well represented, is too fond of ease, luxury, rest, recreation and variety to admit of continued over-exertion, and while anxious to dispose of immediate or pressing duties, he will not chafe and worry himself into a frenzy about work that yet remains.

The “mental” and “motive” temperaments, however, are also quite pronounced, giving him a very near approach to the “balanced” temperament which is so desirable; hence he is apt to exhibit alternately in his methods and manner the respective characteristics of each—the motive leading to physical activity, and the mental to intellectual pursuits.

The mental and vital temperaments being the strongest, we may therefore conclude before leaving this department of our investigation that temperamentally Dr. Tanner is a keen, powerful and penetrating brain worker of the intermittent variety. He will work hard, systematically and successfully whenever and as often as he feels like it, but neither despises nor neglects the ordinary comforts and pleasures of life.

As a result of temperament alone, it is manifest he will be known for his active and fruitful mind, versatility of talent, literary ability, strong domestic and social feelings, genial disposition, amiability, tenderness, etc., but lacking (relatively) in that iron will; and stern, dignified, unyielding persistence that distinguishes and belongs to the motive temperament.

Now glance at the general contour of the head and note its lateral and frontal development from the orifice of the ear.

The immense distance to the group of

organs above the eyes shows the “perceptives” are wonderfully large, constituting him a sort of human kodak, for unconsciously he takes a mental photograph—accurate in every detail of size, color, weight, shape, etc., of everything that comes within range; and really there is little that escapes his notice.

Here is the natural scientist whose reliable percepts and alert mind combines, as it were, the properties of the telescope and microscope with the useful addition of a capacious repository for the systematic storage of valuable information gathered from every available source, assorted and labeled for future use.

Such a mind is pre-eminently practical, is well stored with available material and usually manifests an unquenchable thirst for facts, history, statistics, etc. In traveling such a person takes advantage of every opportunity to gain new ideas, will study the geography and government of the country, conversing with the people, observing their habits and in various ways increasing his stock of knowledge.

The extra prominence of the percepts here referred to appear to dwarf by comparison the reflective organs in the middle forehead, but this idea is not warranted by actual measurement.

While our subject is more a scientist than philosopher; more matter-of-fact than theoretical, by reason of these strong percepts, it must not be supposed the reasoning, or “reflective” faculties are in any sense deficient.

There is here an excellent memory, exceptional descriptive power, strong intuition and good reasoning capacity, but he does not strictly belong to the type who are classified as deep, consecutive, profound and original thinkers. The methods of this latter class are far too slow for his go-ahead nature. He aims for the “bull’s eye,” takes the shortest cut, blows away the froth, dispenses with formalities, delves for the kernel of a matter that comes before him and arrives at his conclusions while the heavy-weight “philosopher” is getting ready to look wise.

The forehead also shows large mirth-

fulness, which, working with his strong social disposition, as evidenced by the posterior development of the head, makes him jovial, good-natured, witty and entertaining in company, but whether in mirthful or serious mood; in recreation or in business, it must not be protracted too long or carried to excess.

He likes variety in all things, is not overstocked with patience, and would chafe under restraint or anything that partook of monotony. Such men cannot be staked out, and dislike to be hampered with "red-tape," with too much ceremony—"Rule number one," "Rule number two," and so on.

Being decidedly inquisitive, he must have liberty to gratify his inquisitiveness, will be attracted by new features that promise additional light, will allow no opportunity for learning to escape by omitting to inquire; but having the ready faculty to see into, around and through a subject in remarkable brief time, is able to quickly dismiss it from his mind when necessary, easily changing from the consideration of one thing to another without confusion or friction, and is a man for emergency and dispatch.

The "moral" or religious group of organs may be described as good—would be counted extra good in a smaller head, but in this instance are neither so strong or so weak as to call for special comment. Dr. Tanner may consistently claim to be religious, but not devout, for his spiritual nature is subservient to his dominating intellect, and his religious sentiments, as in all other respects, will be tintured and modified by the practical, mathematical cast of his mind. The various forms, ceremonies and glittering mysteries that constitute the "trimming" of religious worship will have but little fascination for him—except, perhaps, as a matter of curiosity.

This class of men cannot be converted before they are convinced; and cannot be convinced except by appealing to their common sense. The value they attach to anything, whether it be an idea, a principle, or an article of furniture will be determined solely by its intrinsic worth,

rather than by its age or the source from which it came.

Moving along to the superior-posterior portion of the head and comparing the conditions here with the extra development observed still lower down, we discover that combativeness is a stronger factor than firmness; and out of this combination many peculiarities arise.

Every one will respect Dr. Tanner for having the courage of his convictions; for being undaunted in the face of difficulties; for his disposition to encounter and, if possible, subdue either outward foes or inward failings, as occasion may require; but doubtless those nearest to him have learned that his opposition, whether mild or vehement, is due entirely to the exigencies of the moment,—to the conditions that prevail at the particular time, and is not the natural outgrowth of a quarrelsome, spiteful nature; nor a fixed and stubborn will.

As a matter of fact, he does not possess it. Compare this region of the head (near the crown) to that of the typical Scotchman who, as a race, are proverbially "set" in their views, and the difference will at once be apparent.

Some men—like malleable wire, will yield to the slightest pressure and retain the position they are placed in. Others again resemble the brittle material that, if bent a few times, will surely get hot and then snap; while a third variety of "spring" wire, though temporarily submissive to circumstances—bending, but not breaking, will quickly and instantly resume its original position when the pressure is removed. This latter represents our subject. He is too progressive, too cosmopolitan to admit of that rigid, unwavering will power that brooks neither change or variation, but ordinarily will be remarkably mellow when not antagonized and when his judgment is convinced. There is also an absence of that supercilious egotism and dignified self-importance that stiffens the spine, throws the head backwards, affects the voice and often warps the judgment, but Dr. Tanner, like the rest of us, is not indifferent to praise, though he does not live on it.

These combinations could be continued with considerable interest, but to sum up briefly—Dr. Tamer, intellectually and physically, is gifted considerably above the average. His brain is large and active, and being the heaviest at its base, therefore all his efforts and attainments will be of the practical kind, having some useful and real purpose to subserve.

The speculative, visionary and metaphysical themes may perhaps interest and amuse, but could not charm a mind of this cast, for he must build, if he builds at all, upon a solid foundation.

His successes in life will not be achieved by a succession of sledge-hammer blows crashing and powdering whatever obstacles may arise, nor will it be due to any inflated notions of superiority—the prestige that arrogance sometimes secures, or even to the exercise of extraordinary will power; but it will be by reason of the natural grasp and calibre of his mind; his distinct individuality, his fraternal, social nature, his magnetic power over others, and by that subtle but effective force of character that springs from a robust constitution.—from “a healthy mind in a healthy body.”

SKETCH OF JOSEPH MARION TANNER.

(By John T. Miller.)

For a number of years Dr. J. M. Tanner has held a prominent place among the educators of the West. He was born March 26, 1859, in Payson, Utah. His early education was obtained in the Provo public schools. At the age of 14 years he became an employee of the Provo Woolen Mills and labored there for three years. During the day he worked in the factory and at night attended a school organized at the Brigham Young Academy by Dr. Karl G. Maeser. An incident connected with that night school demonstrated the perseverance of Dr. Tanner at this early period of his life. When the school began there were twenty-six factory hands in attendance, but they gradually lost interest and dis-

continued until at the close of the year Dr. Tanner was the only student remaining in the class. At this time an intimate friendship developed between him and Dr. Maeser, which did not cease during the life of the much respected teacher. The night school work was a preparatory training for the regular course in the academy, which Dr. Tanner began at the age of 17. He was a member of the first graduating class, in 1878. After graduating he remained in the academy as instructor for several years and afterwards accepted a position as engineer in the construction of the Denver & Rio Grande Railroad. In 1882 he was appointed City Surveyor of Provo.

In 1884 Dr. Tanner began his travels abroad. He was in Europe and the Orient for about three years and traveled about 35,000 miles while abroad. The value of such a tour, at that time of life, to one who devotes his life to educational work cannot easily be overestimated. In 1888 Dr. Tanner was elected president of the Brigham Young College at Logan, Utah. It was there that the writer of this sketch first became acquainted with him and studied civil government, German and the Life of Christ in his classes. The most admirable feature in Dr. Tanner's classwork was not the bringing out of minute details, but consisted in giving the student a broad view of the subject and inspiring him to work out the details for himself. If I mistake not, Dr. Tanner's success in educational work has been largely due to his ability to inspire those who came under his tuition with a determination to do something in life. His present position as Superintendent of Schools furnishes him an excellent opportunity to use that power in doing much good for his fellow beings.

After three years' service as college president, Dr. Tanner resigned his position and devoted three years to study at Harvard University, pursuing chiefly the study of law. On his return from Harvard he began practicing law in Salt Lake City, and in 1896 was appointed the first Supreme Court reporter under the new State government. While in

that office he edited the first five volumes of the Utah State Reports. He discontinued the practice of law in order to accept the position of president of the Utah Agricultural College, a position which he ably filled during the following four years. In 1900 he again entered the practice of law in Salt Lake City. After practicing law for less than a year he was appointed Deputy Superintendent of State Schools. At the death of Dr. Karl G. Maeser the General Board of Education selected Dr. Tanner to fill the responsible position of General Superintendent of the L. D. S. Church Schools. The system of education so ably developed by Dr. Maeser is making rapid progress under the supervision of his student and successor.

The subject of this sketch is a busy man. He holds several ecclesiastical offices of an educational nature that demand a considerable portion of his time. Besides these regular duties, he is constantly contributing articles to magazines, is associate editor of the Juvenile Instructor, and edits "Current Topics" in the Improvement Era.

Manual training, which is at present receiving so much consideration from progressive educators, has no stronger advocate or more faithful friend in the West than Dr. Tanner. Although he received quite a thorough training in the so-called culture studies, he is a champion of practical education that prepares for complete living. His balanced temperament gives him a many-sided judgment. He is not a specialist, although he is an authority on some subjects. His training has been of such a nature as to give him a broad view of life and the qualifications needed for complete living. In his youth he was more of the Motor type and probably had a preference for mathematical studies. That preference was gradually displaced by a choice for historical subjects. Dr. Tanner is a talented man rather than a genius. The genius has a few faculties of his mind so much more strongly developed than the others that he is capable of doing one or two things well, but would fail in

most other occupations, while the talented person would be quite successful in many occupations or professions.

While Dr. Tanner might have been successful in other professions besides the one to which he is devoting his life, there is no other where his talents could do more to bless humanity than in his work as an educator. Although he possesses much natural ability, he has not reached his present eminence without an effort. The words of Longfellow are applicable in his case:

"The heights by great men reached and kept

Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Notwithstanding his strong constitution and abundance of vitality, his health was impaired by excessive study while at Harvard University, and a long time was required to recover his former physical condition.

Dr. Tanner's strong personality wins friends for him wherever he goes. (He has the ability to adjust himself to his environment.) His education and extensive travels have developed this power. His time and money have been devoted to the cause of education; he has not accumulated much of "that which moth and rust corrupt and thieves break in and steal." He will receive as a reward for his efforts the gratitude of many who have awakened to a more complete life by his counsel and instruction. Although he has not yet reached his forty-fifth year, he has had an active life and has held responsible positions. If he is permitted to live until he is three score years and ten or older, he will be able to do much for the advancement of humanity's cause.

GRAPHOLOGY.

May I know him through his pen,
Best or basest among men?
Having never seen his face,
May I know if high or base,
Is the mind that guides the hand,
Or the soul that does command?

Yes, we know the writing shows—
In those hieroglyphic rows,
Cross of t's or dot of i's;
Letters small or of great size;
Cramped or running, linked or loose;
All reveal the mind's long use.

Christine Campbell.



OTTINGER ROMNEY.

Salt Lake City.

When the above picture of Ottinger was taken it shows him as he appeared when about six years of age. He is double that age now, and certainly has made good use of the time intervening, for today he is counted one of the brightest boys of his age in the Lowell school.

Before the Character Builder was known as such, and before there was any thought of using his photograph for this purpose, the writer examined him at the request of his parents, and in preparing his chart predicted a bright and useful career for the sturdy, restless boy, providing his head could be kept in the right

direction pending the time when his habits and character would become set.

His brain even now, in point of size, is equal to that of many men of mature age, but it is still more remarkable for its symmetrical development. There is no part that indicates weakness, the head being both high, broad, long and deep.

The written chart referred to is too long to publish in full, but the following are a few disconnected extracts:

"Where there is so much executive force, so much persistency, so much inquisitiveness and mental energy, it must be recognized and controlled.

He is not one of the "goody-goody" kind who are quiet and passive under all circumstances, and who seldom need either advice or correction. He has an alert, active, busy mind, and if left to himself without parental care, would be as likely to take a downward shoot as an upward one, for a boy of his eager disposition must be employed in something, or he will be in mischief. * * * The important thing to do in his case is to direct into proper and profitable channels this wonderful energy; and if in youth his ambition is guided aright, and he receives the right "twist," so to speak, you may reasonably expect he will achieve more than ordinary success in life, for in addition to exceptional intellectual ability, he is endowed with so much force and steam that, with good health, he cannot possibly be a cipher or non-entity.

If through neglect or the example of bad company his propensities, rather than his intellect, should gain the upper hand and control his actions, then, of course, his power to transgress will be on a scale with his unusual power to do good. This is where the danger lies. He has more than ordinary talents, and you must look for more than ordinary results.

Nature has determined the extent of his power, but his training or the lack of it will determine the direction in which that power will be manifested.

As regards methods of training, I would not advise any attempt to coerce. He has large firmness and combativeness, which are exceedingly useful when

properly employed, but should not be unnecessarily provoked. This only sours the disposition and engenders a quarrelsome spirit. * * * His splendid reasoning faculties and strong affection afford ample material to work with in accomplishing the desired end.

The head is well rounded off in all parts, showing the respective organs are nicely balanced, thus imparting harmony and equality of talent in a general sense, rather than genius in some one, special direction.

He has first class constructive talent; is original, in thought, skillful in imitation and will doubtless find his greatest success in engineering, architecture or any of the many and varied departments where mechanical ingenuity is required. A question of some kind is always in his mind. He wants to look beneath the surface, to peep behind the scenes, to pry under, over and all around a thing with a view of finding out the hidden cause of every effect, how? Why? What for? etc.

He has good continuity which is very unusual. This will enable him to concentrate his thought and "freeze" on to a thing until finished and mentally he lacks nothing in the way of persistence and "grit" to overcome all reasonable obstacles.

Acquisitiveness is also large, hence he has a keen appreciation of wealth or its equivalent and possesses good business qualities.

This type of boys seldom need helping. They will contrive and work out their own success. He has all the financial shrewdness and skill of the successful banker and would do well in this line.

His religious qualities are all sound and healthy * * * has an excellent memory, quick to learn, splendid in figure, good musical ability, is sociable, affectionate, friendly, generous, diplomatic, shrewd, persistent, argumentative, excitable, apt to be stubborn and self-willed, but there is more sugar than acid in his composition if handled rightly.

Limited space forbids further quotations from the chart written specially for

his guidance, but in conclusion it is appropriate to add that Ottinger has undoubtedly descended from extra good stock, the size and harmonious development of his head being proof of this fact.

He has two grandfathers still living, both are known to be brainy, capable men whose talents and sterling qualities are being transmitted to the third generation.

PRACTICAL COURSES FAVORED.

The new professional school building put up in Chicago in connection with Northwestern university, which is situated at Evanston, Ill., was dedicated last week in the presence of many noted educators, and the 52nd anniversary of the founding of the university was celebrated at the same time. President Hadley of Yale expressed the opinion that in our day there is a tendency in our universities to lay too much stress on philosophical investigation, at the expense of teaching. "It may be true that one philosopher is worth a hundred ordinary men, and research is a good thing; but the institution which aims to turn out philosophers will fail to give the world the trained practical workers it must also have," said he.

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement; it has no terror, no gloom in its approaches.—Ruskin.

In his article on the co-operative town of Greeley, Colo., in Harper's magazine, Professor Richard T. Ely comments thus on the differing social conditions in the east and west: "The farther west one goes, the more democratic becomes society. I must confess that I did not understand true Americanism, in one of its phases at least, until I got far away from the Atlantic coast."

Good article

Suggestions to Parents.

TRAINING FOR PARENTHOOD.

By John T. Miller.

The tendency in our present education is to train boys and girls in the studies that will be of greatest benefit to them in life. There is a strong sentiment among leading educators in favor of manual training for the boys and girls. The boys are to be trained in the use of tools that are used in various trades and occupations, while the girls receive instruction in sewing and other kinds of work that will give them a practical training in household work. Such work is being introduced into our Public School system, and is a great improvement upon the training of the past, but it will not prove a remedy for all the social defects that exist at present. Manual training will furnish pleasant employment and will aid in physical development, but another step must be taken in order to get the moral improvement that is desirable. It has been demonstrated by the experience of the past that the training of either the intellect or the body is insufficient to produce the well rounded character. The Spartans and Persians had great strength and endurance, but were brutal and unsympathetic; the Athenians were well developed intellectually, but immorality was one of the causes which overthrew the splendid Athenian empire. The skilled mechanics of today have a well-trained hand, and other acquirements that came to them through the training they received, but as a class they have the same moral defects that are found in persons who have not had training in those trades and occupations. There is great need for training that will give boys and girls strong, healthy and well developed bodies, but there is a greater need of training them in those laws that will help them to overcome the moral and social defects that are retarding our progress while we are mak-

ing such splendid advancement in an intellectual and material way.

We cannot hope that the schools will be able to give the necessary attention to this phase of education for some time, but there is a great awakening among parents, and it now appears that the training for parenthood will receive more attention than ever before. Thinking people have seen the results of neglecting this essential part of education, and are now prepared to do something to remedy existing evils. The following words from Miss Frances Willard show the change of sentiment during the past quarter century. She said: "When I was a girl, for a woman to know very much about maternity and heredity was enough to make her morals questionable; now, for the prospective mother not to understand these things is known to be criminal. What was deemed a vice under the artificial light of false modesty, under the true light of higher culture has become a virtue."

The change of sentiment has not yet succeeded in greatly changing the practices of the past. Sentiment and theory are usually far in advance of practice. There are not many mothers who talk to their daughters about the duties of motherhood and few fathers give their sons the vital truths pertaining to fatherhood. Most parents permit their children to get this part of their training from the foul-mouthed and ignorant, who are always on hand to poison the minds of the youth. There are few who have a knowledge of heredity, initial impression, and pre-natal life at the time they take upon themselves the responsibility of parenthood. A knowledge of heredity applied to the development of the vegetable kingdom has brought about wonderful results. Our state fairs furnish abundant evidence of the remarkable improvement of domestic animals by the application of the same laws that govern the human race. In the

improvement of the human family the progress will not be so rapid as in the lower kingdom, because among domestic animals and in the plant kingdom the best are selected to reproduce their kind, while in the human family the vicious, the feeble-minded and those suffering from hereditary disease are permitted to perpetuate their kind. Many bring misery into the world in this way ignorantly, because they have no knowledge of the results before taking such a step. One of the leading thinkers of last century said:

"Our physical organization, health, vigor, strength of body, intellectual faculties, inclinations, etc., are influenced very much by parentage. Hereditary disease, idiocy, weakness of mind, or of constitution, deformity, tendency to violent and ungovernable passions, vicious appetites and desires, are engendered by parents, and are bequeathed as a heritage from generation to generation. Man becomes a murderer, a thief, an adulterer, a drunkard, a lover of tobacco, opium, or other nauseous or poisonous drugs, by means of the predisposition and inclinations engendered by parentage."—*Key to Theology*, page 156.

Education can do much to overcome hereditary tendency, because every mental power may be cultivated if too weak or restrained if too strong, but where the heredity is bad the individual usually finds favorable conditions for the development of the defects in the character. The remedy is much more easily found in formation than in reformation. All should labor earnestly to create proper surroundings for the young people. It will be difficult to train children to think pure thoughts as long as they constantly hear obscenity. Mental unchastity is a great evil, and the only means of overcoming it is to carry on a vigorous campaign against obscenity and books or pictures that place the impure thought in the mind. In every community of the civilization there are persons who ignorantly or wilfully poison the minds of the youth by their vile conversation. Vicious thinking results in sexual vices and crimes that are a dis-

grace to humanity and a reproach to our Christian civilization.

Ignorance is the greatest foe of progress. Our ideals will not be reached by legislation. Consistent education must be a leading factor in advancement to a more perfect life. If parents develop high ideals and strive to reach them the next generation will be far in advance of the present.

In pursuing the important studies of parenthood it should be remembered that instructions pertaining to fatherhood and motherhood should be given to our sons and daughters before they take upon themselves the responsibilities of fatherhood and motherhood. In lecturing to men on the subjects of heredity and kindred studies, I have often heard them remark: "If we had only studied these things twenty years ago." Parents can not afford to neglect these important subjects. A parent will have the everlasting gratitude of a son or a daughter for instructions given that will help in living a more perfect life and thus bless future generations by helping them to live more completely.

INSTRUCTION OF BOYS.

By O. Edward Janney, M. D.

President of the American Purity Alliance.

Boys are all the time learning something. That's their business. After they grow into men they begin to apply what they have learned; but as boys they are busy storing away knowledge. It may not be first-class knowledge, that depends on the source whence it came, but their power of constant absorption is a never-failing phenomenon.

What are the sources of knowledge to which the average boy has access? The conversation of his companions: parents, sisters, and brothers, playmates and schoolmates, teachers, servants, and street-roughs; books, pamphlets, pictures, and newspapers.

And what do they learn? From parents they should learn much that is help-

ful and pure, and learn it in the most natural way. But how few parents instruct their boys on sexual matters, partly from a sense of modesty—false modesty, and like all that is false, liable to lead to harm—and partly from ignorance of the best way to instruct. Whatever the reason, it is rare indeed, and pity 'tis, 'tis rare, for boys to receive adequate instruction from father or mother.

IMPURITY. ✓

By Richard Arthur, M. A., M. D.

This sin of impurity is one of the most degrading and harmful of all sins. It seems almost to be denounced more than other forms of wrong-doing in the Bible, and we see how nature, which is another revelation of God, marks her condemnation of it by frightful penalties.

All impurity begins in impurity of thought. If there were no impure thoughts, there would be no impure words or deeds. Men allow evil ideas to take possession of their minds, and their words and actions are naturally in keeping with what they think. And so, if a man speaks or acts impurely, we may know that his mind is defiled.

One result of impure thoughts is impure language. It is the foul and degrading conversation about sexual matters which is so common in schools, and offices, and workshops. It is the indecent jests about women, the coarse stories about the way in which life is created, which, far from being looked on as subjects for ribaldry and scoffing, should be viewed with the greatest reverence, and never spoken of lightly.

The boy or man who is constantly repeating what are called "smutty stories" will lose all respect and reverence for womankind; and his mind, instead of being filled with high and noble thoughts, will be permanently tainted and besmirched by the filth he grovels in. If you wish to be worthy of the name of a man and gentleman, decide that you shall

never be guilty of this sin. Keep your lips pure.

And you must not only keep your own lips clean, but you must try to put down impure language in others. When the loud, empty laughter goes round at some indecent joke, you must not join in it. You must show in some way or other that you think it degrading and unmanly. If you have courage, speak out boldly against such language. You may be met with jeers, but you can be sure that your reproof and example will have effect, and that you will come to be looked upon as one who has no sympathy with these things.—Purity Advocate.

A WORD TO GIRLS. ✓

By Anna Abrams.

A pure and natural girlhood, guarded and directed by a wise and godly mother, is one of the choicest gifts of God. Pure associations are essential to a pure character. When mother says, "I cannot let you have rough or impure companions," you are to thank her for her care, and give good heed to her counsel. Not that you should be uninterested in others who are not pure, for their good, but you cannot risk your own character by having them for companions. There is an old and true saying that we are like the company we keep.

We can never reform anyone by getting down to their level. If we treat rudeness and vulgarity as though it were all right, we soon become rude and vulgar. Girls are led into marriage with smoking and drinking young men, and suffer from it all their lives because they chose such associations and tolerated these evils. The wives of most drunkards were thus foolish and careless in their girlhood companionship. How common to see the girls and young women receiving the attention of young men who smoke in their presence, and even in their faces, and it is taken as something smart.

If you want young men to be sober and virtuous they must know that they cannot have the company of virtuous girls if they do not keep themselves pure.

Physical and Moral Education.

OLD EPITAPHS.

The following epitaph is copied from a stone in an old burying ground in Mystic, Conn.:

Here lies, cut down like unripe fruit,
A son of Mr. Amos Tute,
And Mrs. Jemima Tute, his wife—
Call Jonathan, of whose frail life
The days all summed, how short the account,

Scarcely to fourteen years amount.
Born on the twelfth of May was he,
In seventeen hundred sixty-three;
To death he fell a helpless prey,
April the five and twentieth day,
In seventeen hundred and seventy-seven.
Quitting this world, we hope, for heaven.
But tho' his spirit fled on high,
This body mouldering here must lie;
Behold the amazing alteration
Effected by inoculation—
The means employed his life to save
Hurried him headlong to the grave.

PREVENTIVE MEDICINE.

By Frederick M. Rossister, M. D.

The origin of the word physician, from the Greek word meaning nature, shows that the physician is, by vocation, the friend of nature. By vocation he co-operates with nature in protecting the human race against disease. In the past he has wrestled with disease to tear it away from the person attacked, and the person has suffered from the struggle. Later he has begun to protect his patients from assault. He has surrounded them with a wall of defense—the defense of sanitation, disinfection and antiseptics. In the future he will do more than this. He will devote his skill to increasing the strength, the endurance, the vigor, the muscular and the mental energy of every individual, so that disease cannot approach him. He will still need,

as a general protection, disinfection, antiseptics, and sanitation, all of which may be summed up in one word, cleanliness, but the natural resistance and the vital force formerly expended in a constant warfare of self-defense may then be used in developing to greater perfection every physical and mental power. This is the ideal of preventive medicine. How to reach and to maintain it is the problem.

The distinctive triumphs of the past century are trophies of which the world, as well as the medical profession, may well be proud. In civilized countries the causes of disease are no longer regarded as supernatural manifestations of the wrath of the Almighty, hurled for personal vengeance upon individuals, cities, nations, but are beginning to be looked upon as simple, natural influences, having a natural origin and producing a natural sequence, namely, disease. Epidemics, diseases, and deaths that two centuries ago were attributed to witchcraft, evil spirits, the evil eye, that were in consequence to be warded off by incantations, magic spells and amulets, are now known even by the laity to be the result of natural morbid agencies, originating in the violation of natural law. However, superstition and ignorance have not altogether vanished. Even today thousands of deaths that were preventable are accredited to "Providence," whereas, they are, in reality, directly due to ignorance, neglect, and squalor. While epidemics resulting from filth no longer terrorize civilized nations, as they formerly did, the prevalence of many diseases resulting from high living, errors in diet, lack of exercise and high nervous tension is steadily increasing. Hence the sanitarian of today, while taking courage from the victories of the past, must also take warning from the evils that remain.

Leprosy was practically blotted out of Europe long ago by the isolation and

segregation of those afflicted. The small-pox, which for centuries stalked unchecked through Asia and Europe, has been shorn of its horrors by sanitation. Only where these precautions are neglected does it flourish. The plague, that curse of the Middle Ages, knocknig lately at the doors of London, New York and San Francisco, has knocked in vain. Thanks to quarantine and sanitary laws, to the vigilance of health officers and to hygienic teaching, it cannot gain a foothold.

If the same conditions prevailed to-day that existed one hundred years ago, we should see this curse of ignorance trailing its filthy black garments through the poorer parts of all our great cities.

On the other hand, pneumonia, cancer, diphtheria, insanity, specific diseases and chronic disorders, as gout, rheumatism, Bright's disease, diabetes, chronic alimentary disease, and organic disease of the liver and heart, are clearly on the increase, and this in the face of public sanitation, hygienic regulations and medical progress. At the last meeting of the American Medical Association Dr. Olsen stated that gout was two-thirds as common in the United States as in England. Dr. Wutzdorf shows that between 1879 and 1898 cancer increased in Germany 266 per cent. In 1892 2.6 per cent of all deaths in that country were due to cancer; in 1898, 3.5 per cent. Out of 100,000 persons, 59.6 deaths were due to cancer; in 1892, 70.6 per cent, an increase of 18.5 in six years.

Dr. George M. Gould, of Philadelphia, claims that of the 70,000,000 people now living in the United States more than 10,000,000 will probably die of tuberculosis. Olsen states that 1,200,000 of the inhabitants of the United States have this disease at any one time. One-third of the deaths occurring between the ages of 15 and 60 are said to be due to it. Of pneumonia, Dr. Gould declares that it is now killing more of our citizens than pulmonary tuberculosis, so that we may say that nearly one-half of our mortality is due to diseases of the lungs.

While the average rate of longevity is

increasing, this is by no means an indication of race improvement. By the prevention of epidemics and endemic diseases thousands of weak and sickly persons are kept alive who in former times were carried off by nature's method of securing the survival of the fittest. These people lower the standard of life and health. It has been shown conclusively that the increase in longevity is not due to an increase in the number of persons living to a great age, but to the prevention of fatal epidemics, and to the increase in the number of babies that successfully weather infancy, owing to the better care they receive. The fact is that persons of advanced age are much less numerous at the present than they were half or even a quarter of a century ago.

That the human race is deteriorating physically is evidenced by other ways besides diminishing longevity, increased susceptibility to pulmonary tuberculosis, cancer and other organic diseases. One of these is the marked increase of deformity among the young, and especially children. An examination recently made in England under medical supervision showed an enormous proportion of deformed children in the public schools. Spinal curvature, abnormal narrowness of the waist, prolapse of the stomach and abnormal organs, movable kidneys, are all too common to attract special attention.

Near-sightedness is another indication of physical degeneracy. The normal human eye is far-sighted, but civilized man almost universally suffers from myopia. Diseases of the eye are growing more and more frequent. Professor Pflüger found among 45,000 German school children more than one-half suffering from defective eyesight. In some schools as many as from 70 to 80 per cent of near-sighted persons were discovered.

The almost universal premature decay of the teeth is another symptom of race decay. It indicates a lowered vitality of the whole body.

Oliver Wendell Holmes called facts "the brute beasts of the intellectual domain." These enumerations and statis-

tics are some of the brute beasts that confront the physician when he approaches the problem of preventive medicine. *Pacific Health Journal*.

LOOK PLEASANT.

We cannot, of course, all be handsome,
And it's hard for us all to be good.
We are sure now and then to be lonely,
And we don't always do as we should.
To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although you feel worried and blue;
If you smile at the world and look cheerful

The world will soon smile back at you.
So try to brace up and look pleasant,
No matter how long you are down.
Good humor is always contagious;
But you banish your friends when you frown.

—Summerville Journal.

THE PEOPLE'S RULE VS. THE
RULE OF THE CORPORATIONS.

The most important non-partizan movement in the interest of free or truly republican government that has been inaugurated this year was recently started in Massachusetts under the leadership of Hon. George Fred Williams, bearing the name of "The People's Rule." Members of all political parties belong to the organization and are actively engaged in federating into a compact organization all voters who believe in the three vital demands of the movement, which are:

First—Direct legislation.

Second—Popular ownership of public utilities.

Third.—Restriction of the power of judges in equity to fine and imprison citizens without the accused having the right of trial by jury.

The aims of the movement are set forth in the following statement:

"Great social, political, and economic

changes, involving incalculable consequences to humanity, are now being forced upon us, and in them the people's interests seem to be feebly guarded. There is, therefore, supreme necessity in our politics for the impulse of a public opinion, directly, boldly, and decisively expressed. We believe this impulse will be furnished by an organization of voters of all parties, with a new purpose, a new method, and a new program. We suggest:

"The purpose—To restore, extend and effectuate the sovereignty of the popular will.

"The method—To force our principles upon the parties and insist upon their loyalty thereto.

"The program—Three articles of faith:

"First—Direct legislation, or the right of the people at the polls to vote laws or veto legislation.

"Second—The ownership by the people of public utilities.

"Third—A restriction upon the power of judges in equity to take the liberty of the citizen without trial by jury.

"We do not propose a new political party, but an organization within which members of any party may unite to bring their party to the support of our principles. We would organize for the distribution of literature, for full and free debate, and for questioning and pledging candidates, to the end that our politicians, officials, and legislatures may be turned from mastery to service of the people.

"The name of the organization shall be 'The People's Rule.'

"The various organizations shall be known as 'councils' and be identified by the name of the political sub-division to which they belong.

"The council units shall be towns and wards, but a provisional state council shall be formed at once to promote immediate local organization, secure state headquarters, and perfect a plan for adoption by the members as a permanent state council.

"Unions of local councils may be formed temporarily or permanently in any political sub-division of the state.

"A citizen of the state may become a member by signing his name and post office address to the pledge printed below, and sending the same to the state treasurer with the sum of 25 cents.

"Any member paying the established dues shall retain his membership until he resigns, violates his pledge, or is removed by vote of a majority of the local council of which he is a member."

At the present time there is probably a large majority of the rank and file of the voters belonging to both the Republican and Democratic parties in most of the Northern States, who have given any thought to the subject, who are strongly in favor of direct legislation; while a very large proportion—though probably not so many—are also in favor of the popular ownership and operation of public franchises. And yet, thanks to the power of the corporations, the party bosses, and the political machines, the wishes and desires of these individuals find no expression in the party platforms. Wherever the people have been enabled to vote on direct legislation in a non-partisan way they have voted overwhelmingly in favor of it; while the recent brazen faced robbery of all the people of the Beef Trust, the Oil Trust, the Coal Trust, and all the other predatory bands down to the Pin and Needle Trusts, has been so notorious and so oppressive that hundreds of thousands of members of both the great parties who heretofore have been opposed to governmental ownership or control of monopolies are now heartily in favor of at least public ownership of the natural monopolies, because they recognize the fact that the power and the extortions of the Oil Trust, the Beef Trust, and the Coal Trust have all been rendered possible through the railroad corporations acting with the predatory bands against the interests of the people, "The Key-Note" rightly observes Mr. Williams "of monopoly in this country is the transportation system."

The Standard Oil company and the Beef Trust were built upon railway discriminations, which can ruin all competition. The Coal Trust lives upon its pos-

session of the railroad, the Steel Trust upon its ownership of the lines of transportation from ore beds and upon railway rates discriminating against competition. The tremendous fabric of monopoly in this country will never be shaken until the people have possession of the avenues of trade and passenger transportation, just as they now have control of the highways."

The more the thoughtful citizens meditate upon this question of governmental ownership, the more clear it appears to the great majority of them that it is one of the most urgent demands of the present hour, an illustration of this character is given by Mr. Williams in the following words, when referring to the call for the new movement:

"Within the last hour a prominent Republican to whom I gave a copy of the call in confidence a week ago, has called at my office. When I gave him the call he read it and said he regretted that he could not agree with me on the question of public ownership of public utilities, because he feared the influence of the politicians in such great business enterprises.

"I asked him if it is not true that our legislatures today are held captive by the private owners of these public utilities, and whether the post office employees were invading our legislatures with corruption funds and lobbies; in other words, whether the evil of extending the public service could by any possibility be equal to the terrible effects which have come to our Republic from the ownership of these utilities by private individuals.

"This morning he appeared and with great enthusiasm stated that as he reflected upon this plan it seemed to him to be almost a plan for saving the country; that he had discussed it with some of the leading men, mainly Republicans, in his town, and found a remarkable welcome from almost all of them to the idea."

We know of no movement that promises so quickly to meet in a successful manner the existing perils as this federation of the people's rule. If reformers, the labor organizations, and thoughtful, patriotic citizens generally in the various

states will follow the initiative of Massachusetts statesmen, the knell of the power of the corrupt corporations, party bosses, and political machines will be sounded, and the people will enjoy a renaissance of Republicanism that shall not only renew the nation but place it in the position to accomplish the next great progressive step—that of serving justice for all the people through co-operation, without the shock of arms or the destruction that always attends revolutions of force. For this reason the thoughtful conservatives no less than the earnest conscientious reformers should everywhere welcome this outspoken stand for “The People’s Rule.” —Topics of the Times, by B. O. Flower, in March “Arena.”

INJURIOUS EFFECT OF HEAD-ACHE POWDERS.

Deaths among women caused by taking patent headache powders, says Popular Mechanics, have recently been the subject of considerable comment.

“Most of the fatalities, it is believed, are people with weak hearts. Practically every one of the headache powders on the market has been found on analysis to contain acetanilid, or some other coal tar product similarly effecting the heart. The drug costs but 30 cents per pound, and from five to fifteen grains is considered a fair dose. But even a five grain dose may be deadly, doctors say, to a person with severe heart trouble. The drug’s action on the human system is to lower the blood pressure, which is usually the cause of headache. An overdose paralyzes the heart, when it is dilated, and causes death. It is the sudden lowering of the blood pressure that causes the lips and finger nails to turn blue. Some of the most costly headache cures contain some kind of heart stimulant to counteract the deadly effect of this drug, but the stimulant may be nearly as dangerous as the acetanilid. Some contain caffeine with bicarbonate of soda, and some contain strychnine. Nearly every druggist has on sale a headache powder of his own invention, and in many

instances the chief ingredient is a coal tar product with no protection for the heart. These are the ones classed by doctors as “deadly.”

The above is taken from the Literary Digest and plainly shows the dangers of the drug habit.

THE RANK OF EMERSON.

By Matthew Arnold.

We have not in Emerson a great poet, a great writer, a great philosophy-maker. His relation to us is not that of one of those personages; yet it is a relation of, I think, even superior importance. His relation to us is more like that of the Roman Emperor Marcus Aurelius. Marcus Aurelius is not a great writer, a great philosophy-maker; he is the friend and aider of those who would live in the spirit. Emerson is the same. All the points in thinking which are necessary for this purpose he takes; but he does not combine them into a system or present them as a regular philosophy. Combined in a system by a man with the requisite talent for this kind of thing, they would be less useful than as Emerson gives them to us; and the man with the talent so to systematize them would be less impressive than Emerson. — Emerson, in “Discourses in America.”

SIMPLE FOOD PREPARATIONS.

Sun Cooked Foods.

People who are turning to nature for help on the food question find that there are sun-cooked foods, partially sun-cooked foods and indirectly sun-cooked foods. Sun-cooked foods are the fruits and nuts. Nature also prepares certain foods for summer and others for winter. Some of the fruits ripen where they grow ready for immediate use, and others must be gathered and kept until mellow. Nature plainly indicates that nuts are a winter food. It is the same with vegetables. Grains are an all-the-year-round food; winter fruit and vegetables cannot be kept through the summer, but grains can be kept at all times of the year, so

wisely and bountifully has our Provider supplied our wants.

It is evident that Nature does not intend us to subsist on any one kind of food; in the various foods are stored away, in just the right proportion and quantity and variety, all the elements that are needed for the building of the body. When you live with nature the food question is simple; you have only to eat a variety of the vital foods supplied. It is not necessary to eat all kinds of foods, but several kinds of different nature—cereal, fruit, nut, vegetable. Vegetables are the least necessary. Wheat, rice or potatoes and a little fruit are a complete menu.

Add a vegetable and nuts for a richer feast, if you choose, diminishing the quantity of the other foods in proportion. Cereals are the all-important foods; add to these as you please. There is little danger of not eating the necessary kinds of foods when you eat vital foods; the danger is in over eating.

Wonders have been worked by a diet of whole wheat; after the body, by this diet, has been cleansed and renewed, and health restored, all kinds of natural foods may be eaten. When the body is clogged and disordered and filled with meat poison, many kinds of foods cannot be eaten, especially fruits and condensed foods like nuts and cheese, also artificial foods, such as pastry, rich puddings, etc. The first distress because the poisonous acid which overloads the body prevents the wholesome fruit acids from being assimilated; condensed foods cannot be assimilated nor even digested by a stomach already overloaded and weakened by continual overtaxing, and the artificial foods are by their nature indigestible. Raisins are a very refreshing and nourishing food, and dried prunes are a valuable addition to the list. No lack of variety will be found when once the attention is turned to natural foods, and not much variety will be desired, for these foods are so satisfying and the appetite is good.—*Vegetarian Magazine*.

"It is easy in the world to live after the

world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."—Emerson.

.. CITY MEAT INSPECTION.

Condemnations at Union stock yards for week ending December 6: Total, 55,325 pounds; beef, 19,750 pounds; pork, 23,975 pounds; sheep, 1,115 pounds; veal, 1,135 pounds. There was an increase in the number of hogs condemned on account of cholera; also an increase in jaundice and pneumonia in sheep. Fully 30 per cent of the total condemnation were for tuberculosis in cattle and hogs, and two cases of caseous lymph adenitis in sheep were found.

For the week ending December 13: Total, 85,731 pounds; beef, 39,350 pounds; pork, 45,231 pounds; lamb, 860 pounds; veal, 290 pounds. Twice as many cattle were condemned during the week as in the previous week—chiefly on account of tuberculosis but twenty per cent were condemned on account of actinimycosis, or "lumpy jaw."

There was also an increase in the number of cholera hogs condemned.—Good Health.

PHYSIOLOGICAL EFFECTS OF TOBACCO.

As far as the alimentary tract is concerned, there is a decided stimulation of the flow of peptic fluids. For this reason tobacco has been recommended as a sort of gastric stimulant after eating, and it undoubtedly acts in this peculiar way. If this be true, however, the ordinary use of the drug must be extremely destructive to the digestive process. We have all chewed gum before dinner until when we came to eat and tried to chew dry food there was no saliva to mix with it, and we ate with discomfort. In this case, exactly the same thing has happened to the salivary glands that would happen to the peptic glands if one were to smoke before meals during the period of rest for

the stomach, for the gastric glands would be depleted, the fluids poured forth into the stomach under the stimulation, not being retained in that organ by food to be digested, would pass on into the intestinal tract, and when food was finally taken, the peptic cells would be unable to pour forth adequate solvents for the proteid mass, and digestion would be delayed until such solvents could be formed by cellular metabolism. Meanwhile the food would be retained in the stomach in a warm and moist condition, favorable for the development of decomposition germs, which must always be present in the food we eat. The result of the decomposition process is the production of acids that are extremely irritating, and cause the discomforts that are so familiar to the dyspeptic. Not only has the food been manufactured into chemicals hostile to the organism, but as far as future nutrition is concerned it is actually lost, for the physiological cost of reducing these decomposition products to available forms for absorption and use is more than the available heat that can finally be produced in their oxidation.

Regarding glandular activity, it may be said that nicotine stimulates secretion in general, as is illustrated by the influence upon the mucous glands of the mouth and general alimentary tract. This overstimulation of the mucous area would naturally lead to the development of catarrhal affections, and it would seem that this drug was contra-indicated in all forms of tendency to catarrhal diseases. This must mean, if the popular estimate of the condition of the New England nose is correct, that few Yankees, at least, should use tobacco.—Professor J. W. Seaver, M. D., in *Medical Examiner and Practitioner*.

The practice of fasting is a highly beneficial one, and, when wisely employed, cannot fail to be of the greatest value to the individual. The chief evil to be avoided in practicing it, is the spirit of rivalry which sometimes impels the fasters to try and surpass some other faster's record. In a large proportion of

cases of incipient sickness, a day's fasting and rest would be sufficient to restore the natural tone of the system without any aid. A valuable lesson may be learned from the animals in this respect, for, when indisposed, they instinctively abstain from food, and seek a quiet spot to rest. For every case of suffering from insufficient food, there are a thousand due to over indulgence. It is doubtless whether some people ever experience the sensation of natural hunger. They simply feel a morbid craving for food, due more to habit than natural desire; in fact the well-fed individual misses one of the greatest pleasures of existence—the sensation of genuine natural hunger, which stimulates the palate, and makes even the plainest food delicious. Brain workers would especially benefit by practicing judicious fasting, for no organ of the body suffers so greatly from over-feeding as the brain. An occasional fast would enable them to work with an ease and lightness that would surprise them.—Editorial in "Health."

ACTION OF ACID FRUITS UPON STARCH DIGESTION.

(By W. S. Secor, D. Sc., Mt. Vernon Academy, Ohio.)

The food of a vegetarian must consist largely of starchy grains and vegetables and acid fruits, these with the proper amount of fat and albumen obtained from legumes and nuts, when they are properly prepared, furnish us with a complete dietary and one that will maintain the best of health. If, however, wrong combinations are made and poorly prepared food is taken we are no better off than flesh eaters so far as health is concerned.

The saliva is an alkaline fluid which digests the starch and for its action it must have an alkaline, neutral or very slightly acid medium, if the medium be strongly acid, the action of the saliva is checked and starch is not digested.

It is an accepted fact among scientists that undigested starch is largely respon-

sible for much of the stomach and bowel trouble now so common. Let us consider for a few moments the question of, Why the starch does not digest?

When food is taken into the mouth the saliva begins to flow and continues to flow rapidly for sometime after mastication has ceased, only a small portion of the starch is digested in the mouth, the greater portion being digested in the stomach. As soon as the food reaches the stomach the gastric juice begins to flow, but very slowly at first, so that starch digestion goes on for from fifteen to twenty minutes before the acid gastric juice neutralizes the alkaline saliva and stops its action.

Now, if some acid fruit be eaten with the starchy food it may be strong enough to neutralize the saliva before the starch is digested and so we get our undigested starch which must pass on to the small intestine and there be digested by the pancreatic juice and intestinal fluid, but this puts too great a burden upon the cells secreting these juices and intestinal troubles result.

To avoid this we should eat our starchy foods at the beginning of the meal and they will be digested in from fifteen to twenty minutes and the stomach will then be ready to receive the acid fruits.

WHY DON'T TEMPERANCE PEOPLE FIGHT PATENT MEDICINE ENEMY?

That is a question we would like to have any member of the W. C. T. U. or other similar organization answer. If it is admitted that the army canteen made drunkards, surely the patent medicine syndicates make a thousand times as many. No one is ignorant of the fact that there are many million dollars' worth of these nostrums sold each year, and that multitudes of people are thus secretly and ignorantly turned into drunkards. Last year a great temperance reformer's portrait and testimonials were blazoned in every yellow journal in the country, extolling the virtues of a

nostrum largely made up of alcohol. It was alcohol in it that gave it its power and that "cured" the temperance reformer. Dr. Bumgardner (transactions of the Colorado State Medical Society, 1902,) says that the following "patent" medicines contain the percentages given of alcohol:

Greene's Nervura	17.2
Hood's Sarsaparilla	18.8
Schenck's Sea-Weed Tonic.....	19.5
Brown's Iron Bitters	20.5
Paine's Celery Compound	21.0
Burdock's Blood Bitters	25.2
Ayer's Sarsaparilla	26.2
Warner's Safe Tonic Bitters	35.7
Parker's Tonic	41.6
Hostetter's Stomach Bitters	44.3

Think of a crusade against beer, which contains only from 2 per cent to 5 per cent of alcohol, while allowing the free sale of "bitters" containing ten times as much. The "bitters" are stronger than whisky, far stronger than sherry, port, etc., and claret and champagne are far behind.

Is it beyond the truth to say that alcohol causes from one-third to one-half of all the criminals, defectives, insane, and dependents which the State is compelled to support? What proportion of these are the products of the patent medicine syndicates no one can tell. It is surely large. It is only by government protection that the alcoholic nostrum traffic is carried on. This is a profitable business for the syndicate so long as the State will care for their pauperized victims. How long will it continue to do so?—American Medicine.

For drunkenness, drink cold water; for health, arise early. To be happy, be honest; to please all, mind your own business.

Idleness does more to reduce the average length of human life, than the full normal exercise of one's industrial energies. In other words, more men and women rust out, than wear out.

OUR BOYS AND GIRLS.

THE WONDERFUL MAGIC OF "TRY."

Roy Farrell Greene.

If a fellow is inclined to try, there isn't a shade of doubt
But that he can change bad luck to good
by turning it wrong side out
And upside down, with the right side in,
and maybe turn end for end,—
The principal thing is to try and try, and
never give up, my friend.
Luck never turns of its own free will; you
must help it to swing around,—
In the army of Nothing, that's growing
fast, no leaders of men are found;
But go where you will in the walks of life,
and you'll find it as found have I,
There is plenty t' do 'neath these skies of
blue, if a fellow is inclined to try.

It isn't a question of ways and means as
much as it is of do,
Each effort, my friend, that you expend
is sure to come back to you
With honor freighted, with wealth or
fame, whatever the prize you seek,
But no such chance Dame Fortune grants
to the man who is lax or weak.
So never give up and say you've done
quite all that a mortal man
Could do, you're sure, and you can't en-
dure the failure of one more plan.
This crop, home-grown, of advice your
own but make and the text apply:
There is plenty to do 'neath these skies
of blue, if a fellow is inclined to
try.

It takes some courage and some hard
knocks, the doing of manly deeds,
A bout with strifes in his early life's fore-
noon, if a man succeeds.
One can't win battles on beds of ease—
I'd fain on this point enlarge;
Now there, now here, one must persevere
with skirmish and flank and
charge.

The wall of the fort Good Luck defends
is never so hard to climb
As to thwart the plan of the youth or man
assaulting it one more time.
So buckle your belt up one more hole, dis-
couragements all defy,—
There is plenty to do 'neath these skies
of blue, if a fellow is inclined to
try!

—Success.

THE HEART OF THE MAYOR.

By Marshall Saunders.

Mrs. Rodger Stainsfield was making
her way to her roof garden. "If any
callers come," she said to her parlor
maid, "bring them up here." Presently
there was an exclamation: "What
cheer!"

Mrs. Stainsfield looked around. Her
irrepressible 18-year-old sister stood in
the French window, her dark head
thrust forward inquiringly.

"Come out, dear," said Mrs. Stains-
field. "I am alone."

"I want to have a talk," said Bertha
Graveley, coming forward. "And have
you anything to eat? I am as hungry as
a guinea-pig."

"There is a freezer of ice cream over
there behind those azaeleas. The cake
is in a covered dish."

Bertha dipped out a saucerful of ice
cream, cut herself a good sized piece of
cake, then took a low seat near her sis-
ter, who was examining her curiously.

"Bertha," said Margaretta suddenly,
"you have something to tell me."

Bertha laughed. "How queer things
are! Two months ago we had plenty of
money. Then grandma lost everything.
We had to go and live in that old, gone-
to-seed mansion on River street—you
know what a dirty street it is?"

"Yes, I know. I wish I didn't."

"I'm not sorry we went. I've had such
experiences! I thought I wouldn't tell

you, Margaretta, till all was over. You might worry."

"What have you been doing?" asked Margaretta anxiously.

"You remember how the neighbors thought we were missionaries when we first moved to the street?"

"Yes, I do."

"I shall never forget that first evening," said Bertha, musingly. "Grandma and I were sitting by the fire—so tired after the moving—when a dozen of those women came edging in with Bibles and hymn books under their arms. You remember the women informed us that they had come to have a prayer meeting, and I thoughtlessly told them that we weren't ready for callers. Dear grandma tried to smooth it over by saying that although we had a great sympathy with religious workers, we were not missionaries ourselves; but her salve didn't cover the wound my tongue had made."

"What do you mean?" asked Margaretta.

"Here begins the part that is new to you," said Bertha, jubilantly. "To snub one's neighbors is a dangerous thing. Every tin can and every decrepid vegetable in our yard next morning eloquently proclaimed this truth."

"You don't mean to say they had dared——"

"Had dared and done—and our yard had just been so nicely cleaned. Well, I was pretty mad, but I said nothing. Next morning there was more rubbish. I went into the street. There was no policeman in sight, so I went to the City Hall. Underneath is a place, you know, where policemen lounge till they have to go on their beats."

"No, I don't know. I never was in the City Hall in my life. You didn't go alone, Bertha?"

"Yes, I did. Why shouldn't I? I'm a free-born American citizen. Our grandfather was one of the leading men of this city. His taxes helped build that hall. I've a right there, if I want to go."

"But without a chaperon, and you are so young and—and——"

"Beautiful!"

"I was going to say pretty," remarked Margaretta, severely.

"Beautiful is stronger," said Bertha, calmly.

"A big policeman asked what I wanted. I thought of one of dear grandfather's sayings, 'Never deal with subordinates if you can get at principals,' so I said, 'I want to see your head man.'"

"That's an African tribe expression, I think," murmured Margaretta.

"Evidently, for he grinned and said, 'Oh, the chief.' Then he opened the door of a private office.

"Another big man sat like a mountain behind a table. He didn't get up when I went in—just looked at me.

"Are you over the police of this city?" I asked.

"I am," he said.

"Well, I've come to apply to you for protection. My neighbors throw tin cans in my back yard every night, and I don't like it."

"He grinned from ear to ear, and asked me where I lived.

"On River street," I said.

"He gave a whistle and stared at me. I didn't have on anything remarkable—only a black cloth walking skirt, with a sailor hat, and that plain looking, white shirt waist you gave me, with the pretty hand-work."

"Which cost \$40," said Margaretta, under her breath.

"Well, that man stared at me," went on Bertha, "and then what do you think he said, in an easy tone of voice? 'And what have you been doing to your neighbors, my dear?'"

"Margaretta, I was furious. 'Get up out of your seat, you impertinent man!' I said in a choking voice. 'Take that cap off your head, and remember that you are in the presence of a lady! My grandfather was the late Judge Travers of this city; my brother-in-law is Mr. Roger Stainsfield, of the Stainsfield Iron Works, and my great-uncle is Governor of the State! I'll have you put out of office if you say "my dear" to me again!'"

Margaretta held her breath. Bertha's

face was flaming at the reminiscence, and her ice cream was slipping to the floor. "What did he say?" gasped Margaretta.

"I wish you could have seen him, Margaretta! He looked like a bumptious old turkey gobbler knocked all of a heap by a small sized chicken.

"I beg your pardon," he said, scuttling out of his seat. "I'm sure, Miss, I didn't dream who you were."

"It isn't your business to dream!" I said, still furious. "When a woman comes to you with a complaint, treat her civilly. You're nothing but the paid servant of the city."

"That finished him. 'I'm going now,' I said. 'See that you attend to that matter without delay.' I stalked out, and he followed me with his mouth open, and if I didn't know what had happened I'd say he was standing at that door yet, gazing up the street after me."

"What did happen?" asked Margaretta, eagerly.

"I got my back yard cleaned," said Bertha, dryly. "Grandma says two policemen came hurrying up the street before I got home. They went into some of the houses; then women came out, and boys swarmed over our fence, and in an hour there wasn't the ghost of a tin can left."

"Think of it!" said Margaretta. "What humiliations for you to be exposed to! What degradation!"

"It isn't any worse for me than for other women and girls," said Bertha, doggedly. "And I'm going to find out why River street isn't treated as well as Grand avenue. I am pleading for equal rights in comfort and decency. Would you take your cold dip every morning if you had to cross a frozen yard in winter and a filthy yard in summer for every drop of water you use?"

Margaretta shuddered.

"Would you have your house kept clean if it was so dark that you couldn't see the dirty corners?"

"No, I wouldn't," said Margaretta, decidedly. "But who owns those dreadful places?"

"You do," said Bertha, shortly.

"I!" said Margaretta, aghast.

"Some of them. Roger holds property down there in your name. All the rich people in the city like to invest in River street tenements. They're always packed."

"I won't have it!" said Margaretta. "Roger shall sell out!"

"Don't sell—improve your property. Women should ask their husbands where they invest their money. Good old Mrs. Darlway, the temperance worker, owns a building with a saloon in it."

"How have you found all this out, Bertha?"

"I've talked to the women."

"What! the women of the tin can episode?" exclaimed Margaretta.

"Oh, they are all over that now. They understand grandma and me. And what a lot of things they've told me! But I mustn't make you too gloomy. Let me tell you about the heart of the mayor. I came out of the house one morning, Margaretta. There were three pitiful little children on the doorstep. 'Children, do get out of this!' I said. 'We may have callers and you look like imps.'"

"Have you had any more callers?" asked Margaretta, eagerly.

"Yes, the Everests, the Brown-Gardners, and Mrs. Darley-James."

"Mrs. Darley-James?"

"Yes, Mrs. Darley-James, the fastidious. I've read that when you get poor your friends forsake you, but ours have overwhelmed us with attentions."

"Grandma is an exceptional woman," said Margaretta proudly.

"Well, to come back to this day that I stood on the doorstep talking to the children," said Bertha. "They looked up at me, the dear little impudent things, and said, 'We ain't goin' to move one step, missus, 'cause you get the sun longer on your side of the street than we do.'"

"What they said wasn't remarkable, but I choked all up. To think of those pale-faced babies maneuvering to sit where they could catch the sun! I felt

as if I should like to have the demon of selfishness by the throat, and shake him till I killed him. Then I flew to the city hall——”

“The city hall again!” murmured Margretta.

“Yes. What is the city hall but a place of refuge for the children of the city? I asked to see the mayor. A young man in the outer office said he was busy.

“Then I’ll wait,” I said, and sat down.

“He kept me sitting there for a solid hour. You can imagine that I was pretty well annoyed. At the end of that time three fat, prosperous-looking men walked from the inner sanctum, and I was invited to go in.

“Inside was a smaller but still prosperous-looking man, sitting behind a desk, and blinking amiably at me with his small eyes. He knew enough to stand up when I went in. I said ‘Good morning; and he said ‘Good morning!’ and he looked so amiable that I thought he would give me not only what I wanted, but the whole city besides.

“When we had both sat down, I said, ‘I will not take up your time, sir. I have merely come to ask you to give the children of the East End a park to play in.’”

“He lowered his starlike eyes and began to play with a paper knife. Then he looked up and said, ‘May I ask your name?’”

“My name is Miss Graveley,” I told him, “and I am Mrs. Traver’s granddaughter.”

“Oh, indeed!” he replied. “And why are you interested in the children of the East End?”

“Because I live there, upon River street. The children have no where to go. The mothers drive them from the dirty houses, the sailors drive them from the wharves, the truckmen drive them from the streets.”

“A park might be a good thing,” he said, cautiously, “but there is no money in the treasury.”

“Felt myself growing hot. “No money in the treasury, sir; and you can put up a magnificent building like this?”

He said, “the city has its dignity to maintain.”

“But there is charity, sir, as well as dignity.”

He smiled sweetly. His whole attitude was one of indulgent sympathy for a youthful crank, and I began to get more and more stirred up. “There is no need of new pavements on Broadway, sir,” I blurted out.

“‘Strangers must come,’ I said, bitterly; ‘the children can die!’

“‘There is no place for a park on River street,’ he went on. ‘Property is held there at a high figure. No one would sell.’

“‘There’s Milligan’s wharf, sir,’ I replied. ‘It is said to be haunted, and no sailors will go there. You could make a lovely park.’

“‘But there is no money,’ he said, blandly.

“Something came over me. I wasn’t angry on my own account. I have plenty of fresh air, for I am boating half the time, but dead children’s faces swam before me, and I felt like Isaiah and Jeremiah rolled in one.

“‘Let the city deny itself for the children,’ I said. ‘You know there are things it could do without.’

“He twisted his shoulders and said, ‘See here, young lady, I’ve been all through this labor and capital business. You’re young and extreme, and don’t understand. I’ve done good turns to many a man, and never had a word of thanks.’

“‘Tell me what you like about grown people,’ I said, wildly; ‘I’ll believe anything, but don’t say a word against the children!’

“He twisted his shoulders again, and slyly looked at his watch. I got up. ‘Sir,’ I said, ‘River street is choked with dust in summer, and buried in mud and snow in winter. The people have neither decency nor comfort in their houses. The citizens put you over the city, and you are neglecting some of them.’

“He just beamed at me, he was so glad I was going. ‘Young lady,’ he said, ‘you have too much heart. I once had, but for

years I've been trying to educate it out of myself. I've nearly succeeded.'

"There must be a little left," I said, 'just a little bit. I'll make it the business of my life to find it. Good morning!' and with this threat I left him and ran for River street."

"Good for you!" said Margaretta.

"I gathered up the children," Bertha went on, "and took them down to Milligan's wharf."

"Children," I said, 'do you know who the mayor is?'

"They said he was the big man down in the city hall."

"And how did he get there?"

"They vote him in, and they vote him out," a bootblack said.

"Do your fathers vote?"

"Course. Ain't they Riverporters?"

"Then," I said 'you belong to the city, and you own a little bit of the mayor, and I have just been asking him to give you a park to play in, but he won't. Don't you want a park, a nice, wide place with trees and benches and swings, and a big heap of sand to play in?'

"O glorymaroo!" said a little girl. 'It would be just like a Sunday school picnic.'

"Yes, just like a picnic every day. And now, children, you can have this park if you will do as I tell you. Will you?"

"Yes, yes!" they all shouted, for they had begun to get excited. 'Now, listen,' I went on, and I indicated two of the most ragged little girls present. 'Go to the city hall, take each other's hands, and when you see the mayor coming, go up to him and say, politely, 'Please, Mr. Mayor, give the children of the East End a park to play in.'

"They ran off like foxes before I could say another word; then they rushed back. 'We don't know that gen'l'man.'

"Here was a dilemma, but a newsboy got me out of it. 'See here,' he said, 'I can't wiggle in, 'count of business, but I'll give signals, Biddy Malone, when you see me hop on one leg and kick a stone, you'll know the old man's coming, see?'

"The girls nodded and ran off, and he ran after them."

"I mustn't forget to say I told them to go ask their mothers, but bless you! the street is so narrow that the women all knew what I was doing, and approved. I could tell by their grins."

"Now I want a boy for the mayor's house," I said.

"A shock-headed urchin volunteered, and I detailed him to sit on the mayor's steps till that gentleman came home for luncheon, and then to rise up and say, 'Please, Mr. Mayor, give the children of the East End a park to play in.'

"Well, I sent out about ten couples and six singles. They were to station themselves at intervals along the unhappy man's route, and by this time the little monkeys had all got so much in the spirit of it that I had hard work to keep the whole crowd from going."

Margaretta leaned back in her chair and laughed quietly.

"Well," she said, "if you're not developing! How did the mayor take the persecution?"

"Like an angel for the first few days. Then I began to increase the number of my scouts. They met him on his own sidewalk, on the corner as he waited for the car, on the steps of his club, till at last he began to dodge them."

"Then they got their blood up. You can't elude the children of the streets. I told them not to beg or whine, just to say their little formula, then vanish."

"At the end of a week he began to have a hunted look. Then he began to peer round street corners, then he took to a coupe, and then he sprained his ankle."

"What did the children do?" asked Margaretta.

"Politely waited for him to get well, but he sent me a note. He would do all he could to get them their park. And with his influence you can guess——"

"How lovely! Weren't you glad?"

"I danced for joy," Bertha paused, and then went on: "Isn't it queer how grandma's teaching is in our very bones? I didn't know I had it in me to keep even our own family together, but I have. I'd

fight like a wolf for you and Bonny, Margaretta, and now I'm getting so I'll fight like a wolf for our bigger human family."

Margaretta smiled indulgently. "Very well, sister. It's noble to fight for the right, but don't get to be that thing that men hate so. What is it they call the sort of person—oh yes, 'a new woman.'"

Bertha raised both hands. "I'll be a new woman, or an old woman, or a wild woman, or a tame woman, or any kind of a woman, but a lazy woman!"—Youth's Companion.

LINCOLN AND THE KITTENS.

On one occasion when President Lincoln visited General Grant, General Porter, who was General Grant's secretary at the time, says that "three little kittens were crawling about the tent. The mother had died, and the little wanderers were expressing their grief by mewing piteously. Mr. Lincoln picked them up, took them on his lap, stroked their soft fur and murmured: 'Poor little creatures, you'll be taken care of' and turning to Bowers, said: 'I hope you will see that these little motherless wiafs are given plenty of milk and treated kindly.' Bowers replied: 'I will see, Mr. President, that they are taken in charge by the cook of our mess and are well cared for.' Several times during his stay Mr. Lincoln was found fondling these kittens. It was a curious sight at an army headquarters, upon the eve of a great military crisis, in the nation's history, to see the hand which had signed the commissions of all the heroic men who served the cause of the Union, from the general-in-chief to the lowest lieutenant, tenderly caressing three stray kittens. It well illustrated his kindness, which was mingled with the grandeur of his nature."—Detroit Free Press.

"See here!" exclaimed the wrathful customer, "your cider vinegar isn't pure."

"Sir," calmly rejoined the grocer, "to the pure all things are pure."—Chicago News.,

WISDOM IN WIT.

ADAM THE UNIQUE.

When Adam went a-courting Eve
He didn't have to watch the clock,
Regretting when 'twas time to leave,
There were no gossips there to shock.

She didn't make him sit away
Across the room and talk about
The newest book or latest play
That others had been bringing out.

He had no red plush album there,
With photographs of Uncle John
And Aunt Louise and Cousin Claire
And others who were dead and gone.

He never when she sweetly sighed
Was forced to flee with all his might
In order to obtain a ride
Upon the last car out that night.

Ah, happy Adam! He was free
From grief the later lover bears—
Eve never whispered suddenly:
"I think I hear pa on the stairs."
—S. E. Kiser in the Cosmopolitan.

Client—How about that account left with you to collect on shares?

Collection Agent—Oh, I collected my half all right, but it's simply impossible to collect yours.—Chicago News.

Mr. Hintz—I feel so terrible that I wish I were dead.

Mrs. Hintz—Then I'll send right off for the doctor!—Meyer Bros. Druggist.

Margaret—Have you any plan or system for being an agreeable guest?

Katharine—Yes, indeed; I always go home a day or two before my hostess expects me to leave.—Puck.

"Tommie! said a mother to her seven-year-old boy, "you must not interrupt me when I am talking to ladies. You must

wait till we stop and then you may talk."
 "But you never stop!" retorted the boy.

GIVE, BUT DON'T TAKE.

(C. L. Fagan, D. O.)

Old Doctor Grimm got sick a-bed, as
 Doctors sometimes will;
 His brother Doctors were called in, for
 he was very ill.
 All looking wise they felt his pulse and
 squinted at his tongue;
 Auscultated, felt and thumped around his
 liver, heart and lung;
 And when they read his temperature,
 each solemn shook his head,
 As if to say, "His time is short; Old
 Grimm will soon be dead."
 Leaving behind powders and pills, liquids
 of every hue,
 They all stalked out with solemn air—as
 Doctors often do.
 Then Doctor Grimm winked both his eyes
 and chuckled through his beard—
 But right on time, and dose on dose,
 those nostrums disappeared!
 Now day by day these medics came un-
 smiling and sedate,
 And day by day it seemed that death
 would seal their patient's fate;
 And day by day changed their drugs
 the color and the style;
 Directing how to take the stuff, they sol-
 emn out would file
 And weaker, weaker Grimm would wink
 and chuckle through his beard—
 But right on time and dose on dose those
 nostrums disappeared!
 One day there came a happy change, old
 Grimm much better grew;
 The modest Doctors took the praise—as
 Doctors sometimes do.
 When last they went Grimm winked his
 eyes and chuckled loud and long,
 As looking at the table near he viewed its
 bottle throng.
 One by one he emptied them, nor left a
 single drop;
 Then smiling watched the bitter stuff
 slow mingle with the slop.
 And lifting up his pillow with mysterious
 sort of air,

Raked from his bed powders and pills
 that he had hidden there,
 "Ain't this a measly mess of stuff," unto
 himself he said,
 "If this had got inside of me I'd, ten to
 one, be dead!
 When I began to dose and drug this mot-
 to I did make:
 'Although the books may say to give; dis-
 cretion says don't take!'"

A gentleman in Philadelphia was
 standing in the aisle of one of the street
 cars, while another passenger sitting near
 was indulging in profane language. Lean-
 ing over slightly, he said to him, as a
 teacher might say to a child who was
 stumbling in a reading lesson: "Skip the
 hard words, please." The passengers who
 heard it smiled, the profane voice was si-
 lenced and a lesson in tact and faithful-
 ness was given which we gladly record
 for the guidance and help of our readers.
 —The Christian Statesman.

"Is she a brunette?"
 "A brunette! Why, she's so dark her
 father has to turn the light on in the par-
 lor to find her in the evenings.—Princeton
 Tiger.

Mr. B.—Darling, what have you done
 with that \$10 I gave you for Christmas?
 Mrs. B.—I have it yet.
 Mr. B.—Then would you mind lending
 it to me? I want to get a box of cigars
 and a few other necessities. That's a
 dear.—Pathfinder.

He—I hear he calls his wife Fan;
 funny name, isn't it?
 She—Why, no; I don't think so.
 "But it seems so to me; you know most
 fans you can shut up."—Yonkers States-
 man.

Said the intoxicated cowslip: "Nothing
 to do but drink; nothing to drink but
 dew."—Yale Record.

Anxious Wife—When you saw John,
 which way was he going?

Boy—I don't know, mum; he was
 drunk.—University of Michigan Wrinkle.

Our Little Folks.

LITTLE CROSS BEARERS.

It was a rosy morning in May, and the sun, who had gone to bed very unwillingly the night before, clinging to the hill-tops with his long red fingers some time after his honest face had disappeared, was back again bright and early, and seemed to be full of business. He pricked the eyelids of the young robins with fine golden needles, till they awoke and chirped so shrilly for their breakfast that the dear mother robin flew down from the old apple tree, where she had been sweetly singing, and hurried off to the cool brook to look for some fresh worms for the baby birds. He poured a shower bath of light on the heads of the sleepy flowers and he touched the faces of the shy little violets and the modest blossoms hidden in the grasses, and they all nodded to one another in glad surprise at their new golden crowns and sparkling dresses.

Then he went forth and met two or three little girls on the road, and kissing them right in the eyes, said: "So this is the day for your picnic. I was in the woods all day yesterday making ready for you. You will find a path all emerald and gold, dry and soft as the parlor carpet, and I've hung the rocks with moss and flowers; and I looked so hard at the wild strawberries that the foolish little things turned red, but you will not like them any the less for that."

The little girls laughed gaily, hurried home and packed their dinner baskets so quickly, that Carrie and Jenny Bell had hardly finished their breakfast, when the eager little party arrived at the garden gate.

"Why girls," cried Susie Wright, "aren't you ready yet? Do hurry, for it is a long walk and we want to get into the woods before it grows much warmer."

"It will not take me two minutes,"

cried Carrie, but Jenny stood hesitating.

"I'm afraid we oughtn't to go."

"And why not," cried Carrie, sharply.

"Why you know Mamma has one of her bad headaches coming on and there's Walter and Fred to be taken care of."

"Well, and there's Sally to take care of them," said Carrie, sharply.

"But you know Sally's sister is very ill and Mamma told Sally she might go home today."

"How provoking," said Carrie, fretfully, "but I don't believe Mamma's head is very bad and I'm sure Fred will be good. Walter can help to amuse him."

"Yes, but Walter is almost a baby himself. And Fred frets so much. He is nearly sick, poor little fellow!"

"Fred will be all right if you are not here to spoil him," cried Carrie, "and I'll just go and ask mamma if she can't get along without us. It would be too bad to keep us in on such a lovely day." Carrie was soon back with a happy face. "Mamma says we may go. She can spare us if we are going to enjoy ourselves so much."

Still Jenny hesitated. The woods in the distance looked so misty and pleasant, and Fred's fretful little cry jarred upon her ear, while she thought how hard it would be to amuse him and to keep Walter quiet and happy through all that long day. But would it be any easier for her mother, left all alone with her aching head? "No," thought Jenny, "I cannot be so selfish. I should not enjoy myself at all."

"What are you thinking about so long?" said Carrie, impatiently. "Come on, let us get our baskets ready."

"I believe I'll not go," faltered Jenny.

"Why not," cried two or three disappointed voices.

"I can't leave mamma when she is so sick."

"You're a mean girl, Jenny Bell," whis-

pered Carrie, angrily. "You want to make the girls think you are such a saint and I am so selfish. That's all you are doing it for—just to show off."

"No, indeed, Carrie," said Jenny; and turning to the girls she added, "One of us can go just as well as not. Carrie is the oldest and she has the best right; and anyway I don't believe I care half as much about it as she does. She has been talking about it all the week."

Jenny could not be persuaded to go, but said cheerfully she didn't want to go very badly, so the other girls went on without her. But her eyes filled with tears as she watched them go through the big gate and down the road. Then she came back to the nursery where her poor mother was trying to amuse Fred and Walter.

A happy smile stole over Mrs. Bell's face when she saw Jenny. "I thought you had gone to the woods," she said.

"No, mamma," said Jenny, cheerfully, "I wanted to stay and be house keeper today, and now you must go to bed and I shall take Fred and Walter into the garden to play." So dear little Jenny bathed her mother's head and smoothed the pillows. Then she drew down the blinds, closed the door softly, and went with the children to play.

But Fred was fretful and uneasy, and he threw his playthings aside faster than Jenny could give them to him. Walter would not be a good boy unless his sister would tell him stories. So Jenny walked up and down the garden path carrying Fred and her poor arms ached until she thought they would break off.

Once in a while she thought of the happy party seated in the shady woods making leafy crowns and eating wild strawberries, but she pushed this thought aside saying to herself, "If mamma can only have a nice rest I do not care."

The sun grew very warm, but baby Fred would not go in the house, and as poor, tired Jenny was just beginning her seventh story she saw a gentleman at the garden gate.

"Could you give me a glass of water, little lady?" said he, pleasantly. Jenny

hurried away and soon came back with a glass full of clear, cool water.

"You look tired," said the gentleman, kindly, as he thanked her. He talked to her so kindly and asked her questions and before she knew it she had told him of her trials and disappointment of that morning. But for some reason, she did not tell him that she had a sister Carrie who had gone to the woods. When the gentleman was about to go he drew a little book from his pocket and gave it to Jenny. "I like you so much, little Jenny," he said, "that I do not want you to forget me." She was glad to keep the book in memory of his pleasant visit.

The day wore on. Jenny gave the children some dinner and while they were eating she fixed a nice little lunch on a large white plate and took it to her mother. The poor mother hardly tasted the food, but she thanked her thoughtful little girl so sweetly that Jenny almost cried.

The children were so warm and tired that after dinner they both fell asleep and then Jenny found time to read her strange little book.

It told about some pilgrims going on a long journey with heavy crosses on their backs. They had a great many trials and often their way lay through hot, sandy deserts so that some of them grew very tired and sad. Some tried to throw away their crosses, but others went on patiently, looking as if they saw something so beautiful just a little way before them, that they forgot all their present sorrow and trouble. So the story went on, till the pilgrims all came to a very dark valley, through which they all must pass. Then some of them trembled and grew pale; but others went in singing, and some of the words of their song were, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;" and suddenly, while they were singing, the heavy crosses fell from their backs, and in their stead, angels brought them shining crowns. The whole city was filled with light and angels shouted, "They shall see the king in his beauty," and the happy pilgrims

passed through the everlasting gates into the golden city.

Jenny's tears fell fast as she finished the strange little book, which she could not quite understand.

"My sweet little daughter," said a voice; and looking up, she saw her mother coming in at the door, and knew from her eyes that the bad headache was quite gone.

"You have made me very happy," said Mrs. Bell, kissing Jenny's round cheeks. "You have been so self-sacrificing and patient today. You have borne your cross so cheerfully."

"Oh, mamma," said Jenny, eagerly, "do you mean that I am a cross-bearer?"

"You certainly have been today, my little girl," said mamma, smiling sweetly.

Jenny burst into happy tears, and held out her little book. They read it over together and Jenny's mother explained it.

"And shall I ever see that beautiful city, and hear the angels sing, mamma?"

"Yes, if you bear your cross faithfully."

"What do you mean by that, mamma?"

"I mean that if you always try to be good and sweet and kind, and do what is right, even though it makes you sad, you will grow to be a noble woman and will some day be pure enough to see God. You know Jesus was the noblest and best of all men, and we want to be like him. He died on the cross for us; and so when we do things as he would have us do them, we say we are bearing our cross."

Carrie came home very cross that night. She knew she had been selfish, and nothing had gone right all day, while there sat Jenny, looking so wonderfully happy. What could be the reason? Was she doing it just to be provoking.

The little party stopping at the gate were telling Jenny of the pleasures of the day. "They never before had had such a splendid time, and had never seen the woods so beautiful, and so full of birds and flowers. But not one of the little party was so happy as the patient little cross bearer. She had done what was right and she knew that God would send

his angels to watch over her and keep her from all harm.—Selected.

Little Eddiew as looking at the drop of water through the microscope.

"Now I know," he said, after seeing the microbes darting around in the water; "I know what sings when the kettle is boiling; it is these little bugs."—New York Times.

Small Boy—Give me a bottle of the very worst kind of medicine you've got in your store.

Druggist—What's wrong? What do you want it for?

Small Boy—Well, I've been left all alone with grandma, and she's suddenly been taken sick, and I'm going to get even with her.—Life.

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