

THE CHARACTER BUILDER

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No. 2

An Appeal.

Fellow mortals! do not linger,
Weeping o'er what might have been;
Progress points with jeweled finger
To the battles yet to win.

Yes, today life's conflict rages,
And we need not turn the leaves
Backward through the book of ages,
For the lesson that it gives.

There are wrongs that must be righted,
Even in this land of ours;
There are other lands benighted,
Yet to feel Truth's sacred showers.

Let us toll to heal the nations,
Waiting for the dawning, when
We shall read in deeds and actions—
"Peace on earth, good will to men."
—Frances S. Keeler.

A SOCIAL EVIL.

Do you ever say anything about your neighbor in his absence that you would not dare to say in his presence? "Back-biting" is one of the greatest evils of our age. Some people who never read or think about their duties to their fellow beings cannot discuss principles when they meet others of their kind. When such people meet they usually entertain themselves by discussing the faults of neighbors. Such conversations do not injure the character of those who are talked about, but it does injure the character of those who do the slandering and at the same time destroys the reputation of those who are the victims of the conversation. While reputation is not as valuable to a person as character, it is very essential to the greatest success in life. If we were to attack our own weaknesses with the energy that we devote to the weaknesses of our fellow beings, this old world of ours might soon be transformed into a sphere of happiness. Few people are free from the vicious habit of devot-

ing too much time to the faults of others. No other social evil is more common than this. If a person aspires to any position either ecclesiastical or civil, his character should bear inspection. It is the duty of every citizen to protect the interests of the country by keeping the unworthy out of office. In such instances the faults of a candidate are declared publicly where he can defend himself and prove the falsity of the charges if they are not true. Most people have their real or supposed faults passed around the neighborhood in a more secretive manner. Let us cultivate the courage to say in the absence of our fellow beings such things only as we would dare to say in their presence. The following lines contain a valuable lesson on this subject:

THE RURAL TELEPHONE.

Neighbors not so far from here
Put in telephones last year.
Farmers built a rural line,
Instruments all "talked up" fine,
All you had to do was ring—
Every bell went ting-a-ling;
One for Swanson, two for Boggs,
Long and short calls for old Scrogs.

Every neighbor had his call,
Twist the crank and that was all.
Mighty nice when work was through,
To gossip for an hour or two
With your neighbors one by one;
Mighty nice—but lots of fun
When you hear some other two
Telling what was not for you.

Every time the signal rang,
To the 'phone each farmer sprang,
Slyly grinned, and softly took
Each receiver from its hook.
Other people's secrets dear
Poured into his large red ear;
How he slapped his legs, "I swun,
Telephonin's lots of fun!"

Somehow in a week or two
Troubles dark began to brew;
Farmer Jones got fighting hot,

Heard Scrogs calling him a sot;
Farmer Scrogs seemed angry, too;
(Heard Smith telling what he knew),
Smith heard Johnson telling lies,
Paid him off with two black eyes.

Johnson heard young Isaac Boggs
Underbid him on his hogs;
Boggs o'erheard a sneaking churl
Making love to his best girl.
Women, too, were in the muss,
Raised a most tremendous fuss.
Every one from Scrogs to Jones
In glass houses throwing stones.

Now the line has silent grown,
Wires rusted, poles o'erthrown;
Twenty friends are deadly foes,
Each one full of griefs and woes,
Each too mad to speak a word,
'Cause of things they'd overheard.

OUR AIM.

The only object in establishing the Character Builder was to bring the principles of health, social purity and human nature before the people. It was an experiment, as no similar magazine had been published in this western country. The results of our experiment are very gratifying. During the eight months since the magazine was changed from a children's to a family magazine, the circulation has increased thirty per cent. We are now circulating 5,000 per month. For this increase of circulation we are indebted largely to the mothers who are using the articles on health culture and social purity in their classes. Encouraged by the remarkable success of the past few months, we now venture to set our aim for a circulation of 10,000 before the commencement of the fifth volume in May, 1904. The Character Builder has been enlarged to forty-eight pages monthly, and it is being printed on a better quality of paper. We shall continue to make improvements, but shall keep the subscription price at 50 cents a year. The Character Builder has a message for every home. We are not sending it out at 50 cents a year because we can afford to, but in order to place it within the reach of every parent.

We appreciate the efforts of our subscribers who have so promptly renewed

their subscriptions and sent the money in advance. In order to make a success of any magazine the subscriptions must be paid in advance. The only pay the editors and manager get is the pleasure the work brings, but the printer's bill and other expenses must be met every month. We therefore ask all to renew promptly when your subscription expires. When you receive your reminder, put 50 cents worth of stamps in an envelope and send them before you forget. We are aiming to get active agents in every town and city. We pay a liberal commission and furnish an opportunity for doing good.

We appreciate the efforts of all who have helped the Character Builder to reach its present standard, and solicit a further co-operation of all who are interested in the welfare of our young people. Lend the Character Builder to your neighbors and friends, that they may become interested in it. In this way you may help us to increase the circulation to ten thousand before another year passes.

PINCHED VANITY.

Go into the glove department of a leading dry goods store and see a lady with her elbow on a show case and her hand in the air, while another lady massages the fingers of that hand for about half an hour in order to get on gloves that are several sizes too small, but must be forced on in order to protect the delicate hand from summer heat and to prevent it from expanding to normal dimensions. Did you ever see such a sight?

Did you ever see a person who made every possible effort to force his or her feet into shoes that were two sizes too small; and that developed corns and bunions on the feet of the wearer? Do you know any people who take pride in forcing the delicate organs of the body into one-half their normal space in order to gratify vanity? How comfortable one must feel with the hands, feet, and body encased in such inelastic material during these nice summer days. We Christians send missionaries to the barbarous and savage races to teach them theology; they

might well send missionaries among us to teach the "Art of Keeping Well," by permitting the body to develop normally. Vanity distorts the feet of Chinese and the bodies of Christians. Such unwise devotion to the goddess Vanity is the chief cause for the latter part of the toast:

"Woman—God's greatest gift to man, and the chief support of the doctors."

THE INFLUENCE OF EXAMPLE.

The following lines, entitled "The Calf Path," written by Sam Walter Foss, plainly show how people are prone to follow any established custom, no matter how foolish. How careful we should be in all our actions to aid in establishing such habits and customs only as are conducive to human pleasure and real advancement. One does not need to study prevailing fashions very carefully in order to see that the many are ready to follow a beaten path, even if, like the Calf Path, it leads them three miles to go one mile. "The Calf Path" is worthy of careful study.

One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then two hundred years have fled,
And, I infer, the calf is dead.
But still he left behind his trail,
And hereby hangs my mortal tale.

The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew a flock behind him, too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path.
And still they followed—do not laugh—
The first migration of that calf.
And through this winding woodway stalked
Because he wobbled when he walked.

This first path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun
And traveled some three miles in one.
And thus a century and a half
They trod the first steps of that calf.

The years passed on in swiftest fleet,
The road became a village street.
And this, before men were aware,
A city's crowded thoroughfare.
And men two centuries and a half
Trod in the footsteps of that calf;
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.

A moral lesson this might teach
Were I ordained or called to preach;
For men are prone to go it blind
Along the calf path of the mind;
And work away from sun to sun,
Doing what other men have done.
They follow in the beaten track,
And out and in and forth and back,
They still their devious course pursue
To keep the path that others do.
But how the wise old wood-gods laugh
Who saw that first primeval calf!
—The Knocker.

DO YOU PRAY?

"Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast."

Many people go through the formality of prayer in such a mechanical way that it has no positive effect upon themselves or anybody else. The long monotonous prayer offered day after day without change in some homes drives all the spirituality and veneration out of the children of that home. There are people who go through the formality of prayer night and morning whose thoughts at all other times of day would not bear inspection. One who tells smutty yarns and thinks obscene thoughts all day will pray to no purpose. When Christ instructed his disciples to pray always he did not refer to lip service, but to the sincere desire to elevate self and benefit mankind. If there were more sincerity in prayer, much greater progress would be made in overcoming social evils in Christian countries. Prayer is much like faith, on unusual occasions it must be accompanied by works in order to be effective. A prayer that causes everybody to yawn and sigh for the end of it will never be

effective. When we are in urgent need of anything we usually pray in a more effective way than on common occasions. As prayer is the soul's sincere desire, every individual should be sure that his desire is upward and onward to a more complete life here upon earth. If his sincere desire is no higher than for the gratification of appetites and other selfish desires, we will make little progress toward higher ideals. As we learn to pray right our usefulness upon earth increases.

PURITY OF THE PRESS.

Freedom of speech and of the press is one of the greatest blessings to humanity; the abuse of this freedom is one of the greatest curses. Every day the papers contain reading matter and advertisements that no intelligent parent would permit his children to read. One of the most perplexing questions in the home is how to get the facts of current history without placing within the reach of our children a detailed account of the most debasing vices and crimes as they are recorded in the daily papers. There is not a daily paper in the country that is fit to place in the hands of our young people. Many of the weeklies and semi-weeklies are no better than the dailies. We need newspapers in the home in order to be informed of the important events that are constantly transpiring, but when one walks along our streets and hears the newsboys offer their papers with no higher inducement than that they contain all about the latest murder, suicide, robbery, or some other monstrous crime, it causes one to wonder where we are at. When our most respectable papers encourage vice and crime by the class of advertisements that are admitted into them, it is time a vigorous protest came from the people who are interested in the character of our young people. A higher class of reading matter will not be in demand among a certain class as long as the morbid and sensational is placed before them every day. We fully agree with the following editorial remarks in the *Deseret News*: "The best and only way to cleanse

the press from the putrid reading matter that is sure to spread corruption to all that comes in contact with it, is for the public to cultivate a taste for pure reading and a dislike to all of an opposite character. How this can be done is the important question, but it is absolutely certain that as long as the public has a craving for that which is horrible, no law can stop the publication of horrible details of crime. Make the tree good, and the fruit will be good." But, who will cultivate this taste for good reading? Have we not preached in our churches about good reading? Have we not taught in the home and Sunday school that our children shall read good books only? Do our teachers not teach that fact in our public schools? If our preaching and teaching have not raised the ideals of the people above the standard indicated by our daily papers, the teaching and preaching have certainly been without result.

If the legitimate news could be collected into half or one-fourth the space now used in daily papers and the rubbish left out the value of our daily papers would be greatly enhanced. May we not hope for this condition?

THE ANTI-TOXIN SWINDLE.

To the honest and investigating citizen it would seem full time that the public in general became more cognizant of the methods which for the past few years have been adopted and carried on with a high degree of success, to force upon them a medical nostrum, which was invented without scientific basis, accepted without proof, and depended for its success upon the juggling conditions as well as of figures and the high commercial sagacity of its supporters. In the latter part of 1894 "diphtheria anti-toxin" was first launched upon the benighted world; and since then, in spite of constant exposure of its "statistics" and its results, it has been preached as gospel by certain leaders in the medical priesthood, accepted, or regarded with reverential fear by the average doctor, and as a result cried for by the average

citizen. And why? Simply because it was introduced by experts in their art, who have worked the financial end with such marvelous skill that not only they themselves have thereby made fortunes, but all along the line, up to, but not including the consumer, money has rolled into the pockets of its votaries.

Diphtheria is a dread disease—that is the basis; the skillful manipulation of facts—that is the means; the end has been the deception of the public. Behring has made a fortune from it. Koch, himself, who fifteen years or so ago became notorious by one of the most heartless fiascos ever inflicted on the sick and suffering—the “consumption-lymph” hoax—has made thousands out of it; his former atrocious failure did not make the credulous medical brotherhood one whit less anxious to bow at his shrine. When an old, broken down horse not worth ten dollars, can be made a contrivance for turning out a thousand dollars worth of “diphtheria specific,” there is gain in it for all—except the consumer.

Diphtheria antitoxin reached the apex of its career not long ago; it is now on the wane. It is for the purpose of accelerating its decline that this article is written for the perusal of those who can think an independent thought.—The Eclectic Medical Gleaner.

THE NEW PATRIOTISM.

By Samuel M. Jones, Mayor of Toledo.

Before one can be patriotic, he must understand that patriotism means something more than red fire, bunting, Fourth of July orations, fire crackers, white squadrons and big standing armies; that when the real patriotism—the love of our fellows—is more fully developed, these fraudulent representations will have disappeared from our society and be no longer known except as relics of the developmental period. The best definition that I know of patriotism was given us by Lammenais; here it is, “I love my family more than myself, my village more than my family, my country more than my village and mankind more than

my country.” There is a definition of patriotism that will last.

“Till the sun grows cold,
And the stars are old,
And the leaves of the judgment book
unfold.”

Patriotism means love of the whole, and the new patriotism will not be limited by boundary lines of states or nations, but will include the whole human family. It will not be satisfied nor content until a social and political order of love and justice shall have been inaugurated that will grant to every baby born equal opportunities with every other baby to live the best and noblest kind of a life that it possibly can live. The new patriotism will help us to see that we are patriots only when each individual finds his or her greatest pleasure in making the individual life a contribution to the building up of the whole common life. The new patriotism will lead up to understand that patriotism and partyism cannot abide together; that if one is a patriot, he cannot be a partisan; that an idle life cannot be a patriotic life; that a man or woman who lives an idle life, who does nothing to build up the community life, who makes no contribution to the good of the nation, is not a patriot.

Just as each key of a piano or great organ is necessary to make the complete whole, so in the new patriotism we shall see that each individual soul must be in its place, fulfilling its mission to bring about the harmoniously organized society that is yet to be developed under our government.—The Vanguard.

WHAT PEOPLE GET OUT OF A BUSHEL OF CORN.

In feeding cattle, hogs, sheep or human beings a bushel of corn does wonders.

Below is a statement of what a bushel of corn will do:

The distiller from a bushel of corn makes four gallons of whisky (with the aid of various harmful products and adulterants). These four gallons of whisky retail at \$16.40.

The farmer who raises the corn gets from 25 to 50 cents.

The United States government, through its tax on whisky, gets \$4.40.

The railroad company gets \$1.

The manufacturer gets \$4.00.

The drayman who hauls the whisky gets 15 cents.

The retailer gets \$7.00.

The man who drinks the whisky gets drunk.

His wife gets hunger and sorrow.

His children get rags and insufficient food.—Wichita Beacon.

The man who makes a success of an important venture never waits for the crowd. He strikes out for himself. It takes nerve. It takes a great lot of grit. But the man that succeeds has both. Anyone can fail. The public admires the man who has enough confidence in himself to take a chance. These chances are the main things, after all. The man who tries to succeed must expect to be criticised. Nothing important was ever done but the greater number consulted previously doubted the possibility. Success is the accomplishment of that which most people think can't be done.—C. V. White.

WHO'LL BEGIN?

Hon. Carroll D. Wright, U. S. Commissioner of Labor and a practical, brainy man who has long made a study of social and economic questions, takes this remarkable stand on the problems of the day:

"I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the easiest and speediest solution of those industrial difficulties which are exciting the minds of men today and leading many to think that the crisis of government is at hand."

It appears now, from a sober government report, that this country is furnishing corsets for the Paris market, and also for other European fashion centers. That settles it. If we can only dictate corset styles we shall have it in our power to destroy the effete races of the old world, by making the waists gradually smaller

and smaller till they reach the vanishing point. No wonder the "American peril" is the nightmare of the Europeans.

THE DOCTOR'S PROVINCE.

The physician's true function is the prevention, rather than the cure of disease; to teach people how to care for the human temples in which they dwell, so that repair will be unnecessary. This we consider to be his proper office, and at the risk of being considered socialistic, we may further state our opinion that physicians should be salaried government officials, in which case it would be to their interest to keep the public in health, since sickness would mean a loss to the community, financially. If this system were adopted, of prevention instead of attempted cure, the drug trade would speedily die of inanition, and the reproach of being the greatest drug consumers on the face of the globe would be lifted from the American people.—Health.

Another case showing that people are sometimes beggars from choice is reported from Philadelphia, where an old man, sick and in rags, was arrested as a vagrant, and \$11,000 in cash was found in his pockets. Some day laborers had just made up a purse to buy him an overcoat and some shoes, and had divided their dinner with him.

Owing to the quarantine of cattle in New England on account of the existence of foot-and-mouth disease among them, England has refused to permit any cattle from that section, or cattle that have even passed through that section on the cars, to land in British territory. Our government is trying to stamp the disease out by killing off the animals affected.

How many, many youths suffer from the loving kindness of their parents in taking burdens from their shoulders? Responsibility is a valuable lesson, and should be learned early in life.—The Purity Journal.

WISDOM IN WIT.

The Breakfast Food Family.

John Spratt will eat no fat,
Nor will he touche lean;
He scorns to eat of any meat—
He lives upon Foodine.

But Mrs. Spratt will none of that.
Foodine she cannot eat.
Her special wish is for a dish
Of Expurgated Wheat.

To William Spratt that food is flat
On which his mater dotes.
His favorite feed—his special need—
Is Eata Heapa Oats.

But sister Lil can't see how Will
Can touch such tasteless food.
As breakfast fare it can't compare
She says, with Shredded Wood.

Now, none of these Leander please;
He feeds upon Bath Mitts,
While sister Jane improves her brain
With Cero-Grapo-Grits.

Lycurgus votes for Father's Oats,
Proggine appeals to May;
The junior John subsists upon
Uneeda Bayla Hay.
Corrected Wheat for little Pete
Flaked Pine for Dot; while "Bub,"
The Infant Spratt, is waxing fat
On Battle Creek Near-Grub.
—Chicago Tribune.

"I am sorry, doctor, you were not able
to attend the church supper last night. It
would have done you good to have been
there."

"It has already done me good, madam.
I have just prescribed for three of the par-
ticipants."—Tit-Bits.

Young Wife—I received today a beauti-
ful diploma from the cooking-school—on
parchment—and I've celebrated it by mak-
ing you this dish. Now, guess what it is?

Young Husband (chewing on his burnt
omelet)—The diploma?—The Caterer.

Lord Tuffnutt—You have nothing to
grumble at whatever; wou yere a rich
American girl, I an impoverished English
nobleman, with a proud title. You bought
me with your wealth. I was what you would
simply call in shopping a bargain.

Lady Tuffnutt—Pardon me. Not a bar-
gain—a remnant.—Tit-Bits.

The prettiest trimming for a woman's
bonnet is a good humored face.—Farm Jour-
nal.

The Daughter—Jack promised that if I
accepted him he would mend his ways.

The Mother—Humph! I haven't much
faith in this repairing done while you wait.
—Brooklyn Life.

If you have a good temper, keep it; if
you have a bad one, don't lose it.—Colum-
bia Jester.

It is well enough for a farmer's son to
keep looking for an opportunity, but the
door-sill of a saloon is a poor place to look
for it.—Farm Journal.

"Congratulate me, old chap; I'm the hap-
piest man on earth today!"

"Engaged, married, or divorced?"—Life.

"After all," complained the melancholy
man, "is life worth living?"

"Well," replied the wise old doctor, "that
depends largely on the liver."—Philadel-
phia Press.

The trustbustopus is not dead—
Such hopes are all in vain.

His silence merely indicates
That he has stopped to train
And get his talker into trim
Before the next campaign.
—Chicago Tribune.

Fuddy—Come, now; what would you pro-
pose to bring about an ideal state of things?

Duddy—N—othing easier, my friend. I'd
just put everybody at work upon somebody
else's job, and then, of course, every kind
of work would be done perfectly, and every-
body would be suited.—Boston Transcript.

"When Shakespeare wrote about patience
on a monument, did he refer to doctors'
patients, papa?"

"No; you always find them under a mon-
ument."

The fire of genius is more often put out
with rum than with water.—Philadelphia
Bulletin.

The gentleman who writes the statehood
plank of the next Republican national plat-
form will chew the end of his lead pencil
for some time.—Washington Post.

"My boy," said the old gentleman in a
kindly tone, "there's only one thing that
stands between you and success."

"And what is that?" asked the youth.

"If you worked as hard at working," ex-
plained the old gentleman, "as you do at

trying to find some easy way to avoid working, you would easily acquire both fame and fortune."—Chicago Post.

Father—Now, Maud, in selecting a husband, look, before all things, for intelligence and integrity. Your mother, I am sorry to say, looked only for money.—Pathfinder.

Not a Joke.

"Which do you think should be more highly esteemed, money or brains?"

"Brains," answered Makecash. "But nowadays the only way a man can convince people that he has brains is to get money."—London Tit-Bits.

Our Strange Language.

When the English tongue we speak
Why is "break" not rhymed with "freak"?
Will you tell me why it's true
We say "sew," but likewise "few";
And the maker of a verse
Cannot cap his "horse" with "worse"?
"Beard" sounds not he same as "heard";
"Cord" is different from "word";
"Cow" is cow, but "low" is low;
"Shoe" is never rhymed with "foe."
Think of "hose" and "dose" and "lose";
And of "goose"—and yet of "choose."
Think of "comb" and "tomb" and "bomb";
"Doll" and "roll"; and "home" and "some."
And since "pay" is rhymed with "say,"
Why not "paid" wits "said," I pray?
We have "blood" and "food" and "good";
"Mould" is not pronounced like "could."
Wherefore "done," but "gone" and "lone"?
Is there any reason known?
And, in short, it seems to me,
Sound and letter disagree.

—New York Tribune.

OUR MODERN PUBLIC SCHOOLS.

Ram it in, cram it in,
Children's heads are hollow;
Slam it in, jam it in,

Still there's more to follow;
Hygiene and history,
Astronomy, mystery,
Algebra, histology,
Latin, etymology,
Botany, geometry,
Greek and trigonometry;

Ram it in, cram it in,
Children's heads are hollow.

Rap it in, tap it in;

What are teachers paid for?
Bang it in, slam it in,

What are children made for?

Ancient archaeology,
Aryan philology,
Prosody, zoology,
Physics, climatology,
Calculus and mathematics,
Rhetoric and hydrostatics;
Hoax it in, coax it in,
Children's heads are hollow.

Scold it in, mould it in,

All that they can swallow;
Fold it in, hold it in,

Still pinched, sad and pale,
Tell the same unvarying tale,
Tell of moments robbed from sleep,
Meals untasted, studies deep;
Those who've passed the furnace through
With aching brow, will tell to you

How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Rubbed it in, clubbed it in,
Pressed and caressed it in,
Rapped it and slapped it in,
When their heads were hollow.

Arthur's New Home Magazine.

Judge (sarcastically)—Did you ever earn a dollar in your life? Vagrant—Oh, yes; I voted for your Honor once!—Puck.

Politician — Congratulations, Sarah; I've been nominated. Sarah (with delight) — Honestly? Politician — What difference does that make?—Detroit Free Press.

It is said that Mr. Rockefeller has offered one million dollars for a new stomach. This may be another excuse for increasing the price of oil.—The Commoner.

"Brooks," said Rivers, "that's the second time I've heard you use the term aching void. I wish you would tell me how a void can ache?"

"Well," said Brooks, reflectively, "not to speak of a hollow tooth, don't you sometimes have the headache?"

SUGGESTIONS ON HOME MAKING.

Edited by Mrs. M. K. Miller,
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THE IDEAL MOTHER.

The ideal mother never threatens her children; she does not like to imply a doubt of the prompt obedience she expects.

The ideal mother has plenty of faith. She does not believe that her twelve-year-old school-girl, who hurries away undisturbed by any haunting memories of the untidy bedroom she has left behind, or with easy unconsciousness of the places on her boots where the buttons should be and are not, is necessarily going to be a life-long slattern; or that the mischievous baby who persists, in the face of the most obvious evidence, that he "didn't touch the milk jug, it pulled itself," is congenitally deficient in sense of honor.

The ideal mother has a just perception of relative values. In this complex civilization of ours every mistress of a household, whatever her social position, must choose between many conflicting claims on her time. But whether it be social duties that try to crowd out the children entirely, or exhausting labor for their material needs that leaves no time for their moral and intellectual guidance, the ideal mother remembers that she is first of all a mother.

She is never too busy or too tired to hear the story of the day's school troubles, to admire and criticise the six-legged pig or triangular man submitted by budding genius, to pity rather than to reproach when clumsy little fingers have wrought mischief with intent to "help," to answer questions by carefully chosen explanations instead of by impatient formulas that repress inquiry.

The ideal mother remembers her own childhood and the faulty perspective in which she saw the world around it. Often, therefore, she gives sympathy where the unthinking see only cause for laughter, encouragement where the sternly just would censure.—Anon.

A MORE CIVILIZED FOURTH.

What can be done to celebrate the Fourth of July in a more civilized manner? Does the unusually large consumption of intoxicating drinks show a patriotic spirit? Is there any great amount of true patriotism in shooting off firecrackers and guns? It cannot be denied that on July 4th the marks of true citizenship are less evident than on most any other day of the year. What a barbarous way we have of showing our appreciation of the liberty and superior laws of our country! Is it not about time that we Christian people were making an effort to celebrate our nation's birthday in a more civilized manner? Have we become so dull and inactive that we can be aroused by no higher means than powder and whiskey? Each year many persons are killed and wounded and much property destroyed as a result of our foolish methods of celebration. Would the results not be much better if that day were devoted to a careful study of the blessings for which the Fourth of July stands and a celebration more in harmony with them? It is difficult to get out of the old rut, but we shall never be loyal American citizens as long as drunkenness and other vices are more conspicuous on our nation's birthday than at other times?

FOOD.

The food question is a complicated one, and in dealing with it one must look at its many sides: (1) cost; (2) nutritive value of different substances; (3) seasons. (4) climate; (5) age; (6) occupation; (7) eccentricities of taste and digestion.

In providing for any number of people the object for which it is employed should be considered. Primarily the use of food is to supply material for growth and repair of the animal body, and to

give heat and vital force. Incidentally, among civilized humanity, it contributes largely to the social life.

Each meal should supply the proper elements for each of these requirements. Every housekeeper who would provide her family with food suitable for the maintenance of physical and mental vigor must know something of the principles of nutrition and digestion, and have some knowledge of change the raw materials undergo in cooking.

Economy in food does not mean going without things that are necessary to health and happiness, but a wise selection and preparation of materials. It means that everything is put to its proper use, and there is no waste. The great difficulty in the ordinary family is that we have too many kinds of food for one meal and that there is neither the time nor the skill to prepare so many things in the best manner. Fewer things simply and perfectly cooked and served would mean greater economy, better health, and greater refinement in the table.

The housekeeper should study to get the right combinations for health, growth, and repair. No one food substance, except milk, contains all the elements necessary to growth and repair, heat and force. Milk as a full diet is suitable only for young children and the very sick. In combination with starchy foods, or as beverages alone, or in combinations with other things. Eggs in almost any form are a valuable and economical food. Milk and eggs, however, have a tendency to produce a bilious condition, and can be eaten only sparingly by some people.

The vegetable foods that may, in a measure, replace meats, should be found often on the tables of the people who wish to study health, and economy. The housekeeper should never lose sight of the fact that there are certain kinds of food—the albuminous compounds—which are absolutely necessary for the growth and repair of the body, and that there must be a certain amount of these compounds in the food provided for each meal.

Economies in the home should mean,

above all things, that the most precious thing in it—the mother—shall not be misused or wasted. She should not be burdened with the problem of living in a style beyond her means, with the result of narrowing her life and dwarfing her nature. How much better to live simply and honestly, growing broader, sweeter, and happier with each year of such home life! And the children who grow in such an honest atmosphere must, as a consequence, be better men and women than if their young lives had been poisoned with the struggle to live in a style which the family income does not warrant.

LOST OPPORTUNITIES. . . .

By neglecting to consider subjects pertaining to hygiene and sanitary science or the prevention of disease, when the Utah Medical society considered the following long list of subjects on surgery and drug medication at their recent convention, they lost an opportunity of demonstrating to the people that they are interested in the prevention as well as in the cure of disease. Here are the subjects they considered:

"After Treatment in Surgical Cases." "Complications, Sequelae and Treatment of Scarlet Fever." "Report of a Case of Abdominal Abscess." "Diagnosis and Treatment of the Diseases of the Nasal Accessory Sinuses." "Abortion and its Treatment." "Asthma-Edology and Treatment." "Treatment of Uterine Displacements." "Scalp Wounds." "Congenital Papillomata of the Larynx, with the Report of a Case." "A Case of Secondary Abdominal Pregnancy With Specimen." "Notes on the Treatment of Syphilis." "A Hypothetical Trophic Center." "The Use of Strychnine in Large Doses as a Treatment for Destruction of Nerve Tissue, with Reference Particularly to the Optic Nerve and its Extension in the Retina." "Diagnosis of the Acute Exanthemata." "Cases Occurring in Practice." "Report of Three Cases of Tubal Pregnancy." "Selection of Place for Next Meeting." "Selection of Officers and Their Installation."

The physicians lost another opportunity of showing the people that they believe in health principles and practice them when they prepared a banquet at which five kinds of intoxicants were served. The menu included cigars, cigarettes, besides other stimulants and narcotics. Remember this banquet was given by the Salt Lake Medical society. We give the menu here:

Canape of Caviar. Martini Cocktails. Consomme Royal. Queen Olives. Salted Almonds. Boiled Kennebec Salmon. Potatoes Hollandaise. Sauterne (wine). Roast Spring Lamb, Mint Sauce. Burgundy Punch. Broiled Spring Chicken on Toast. Mashed Potatoes. Medoc (wine). Neapolitan Ice Cream. Assorted Cake. Fruit. Cafe Noir (black coffee). Cigars. Cigarettes.

THOUGHTS ON DOMESTIC SCIENCE.

By Louisa Whittaker.

"They who provide food for the world, decided the health of the world. You have only to go on some errand amid the taverns and hotels of the United States and Great Britain, to appreciate the fact that a vast multitude of the human race are slaughtered by incompetent cookery. Though a young woman may have taken lessons in painting and lessons in astronomy, she is not well educated unless she has taken lessons in dough!"—Talmage.

It is told of Philip Hugnet, a French physician of the seventeenth century, that when calling upon his wealthy patients, he used often to go to the kitchen and pantry, embrace the cooks and butlers and exhort them to do their duty well. "I owe you so much gratitude, my dear friends," he would say, "you are so useful to us doctors; for if you did not keep on poisoning the people, we should all have to go to the poor house." Cooks are the makers and doctors are the menders.

We can live without music, but the civilized nation cannot live without cooks. Ruskin says: "Cooking means the knowl-

edge of all herbs, fruits, balms spices, and of all that is healing and sweet in fields and groves, and savory in meats; it means carefulness and inventiveness and watchfulness, and willingness and readiness of appliances, it means the economy of your great grandmothers and the science of modern chemistry; it means much tasting and wasting; it means English thoroughness and French art and Arabian hospitality; and it means in fine that you are to be perfectly and always ladies—loaf-givers, and as you are to see, imperatively, that everybody has something pretty to wear—so you are to see, yet more imperatively, that everybody has something nice to eat."

"Let appetite wear reason's golden chain, And find in due restraint its luxury."

A man's food, when he has the means of selecting it, suggests his moral nature. Many a Christian is trying to do by prayer that which cannot be done except through correct diet.

To keep in health this rule is wise:

Eat only when you need, and relish food.

Chew thoroughly, that it may do you good.

Have it well cooked, unspiced, and undisguised.

Study simplicity in the number of dishes, and variety in the character of the meals.

Horace Mann says: "Our pious ancestors enacted a law that suicides should be buried where four roads meet, and that a cartload of stones should be thrown upon the body. When gentlemen or ladies commit suicide, not by cord or steel, but by turtle soup or lobster salad, they must be buried on consecrated ground, and the public are not ashamed to read an epitaph upon their tombstone false enough to make the marble blush."

"You sell ladies' hats here?" began the sour-looking man.

"Certainly," replied the milliner, suppressing a smile. "You want to buy one for your wife?"

"No, I don't; but it looks as though I'd have to."—Philadelphia Press.

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

The CHARACTER BUILDER

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

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School and Fireside should be read in every home. It is full of valuable suggestions for M. I. A. officers, Primary work-

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The Character Builder, 50 cents a year, Child Culture in cloth binding, 50 cents, A Plain Talk to Boys, 10 cents. For use in Mothers' classes we will send the three for 85 cents. In lots of 100 we will send them for 75 cents.

We get nearly a hundred interesting magazines in exchange for the Character Builder. If you desire to read some of these they will be sent for ten cents a pound, or three pounds for twenty-five cents. State what kind you desire.

"How do you keep out of quarrels?" asked one friend of another.

"Oh, easy enough," was replied. "If a man gets angry with me I let him have all the quarrel to himself."

Human Nature Department.

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

DELINEATION OF PRESIDENT THEODORE ROOSEVELT.

By N. Y. Schofield.

The writer recently had the pleasure of seeing, hearing and (at short range) examining the President of the United States—Theodore Roosevelt.

After listening to his inspiring address in the Tabernacle, this city, on the 29th ult., and after studying his physiognomy from about a hundred different photographs, I have come to the conclusion that almost anybody could write a character sketch of this remarkable man.



If one attempts to erect a mansion with scarcely enough material to construct a respectable cottage, it requires considerable ingenuity in spreading out here and curatiling there to make even any apparent—to say nothing of any real success.

It also calls for more than ordinary skill on the part of the artist to portray on canvas, or the writer to describe on paper a seeming great, striking and im-

posing character with only an average, everyday individual for a subject. This is where real talent is needed—to “hold up the mirror to nature,” to be honest, consistent and accurate in one’s deductions and statements, and at the same time adroitly smoothing over, at least some of those weaknesses and defects that would otherwise detract from the beauty of those parts or qualities which are really worthy of admiration.

In the present instance, however, no such tax is placed upon the writer. Viewed from any reasonable standpoint, President Roosevelt may stand squarely and safely on his merits,—no apologies are needed.

Admitting (as we do) that no one is perfect; that the best type of men the world over exhibit in their characters, when we get close to them, some of the many weaknesses and failings that belong to human nature; yet it must also be admitted there are grades and degrees of excellence in mankind, some having fewer faults and more virtues than others.

Science can only judge of these qualities by the material evidence that nature supplies, and whether large or small; strong or weak, “good, bad or indifferent, the mental and physical endowments of the individual constitute the man, and it is due to a realizing sense of the nature, quality and extent of the mental and physical organization in the present instant, which gives rise to the belief that almost anyone could write a tolerably reliable sketch of his character.

If they be reasonable it is difficult to see how they could possibly go very far astray; for, considered as a man and not as the President, it is comparatively rare that we find such a harmonious temperament. This means a great deal. It means that the body and brain are not

only built on a large scale giving proportionate strength and endurance, but they are also healthy, sound and active; one being nicely balanced to the other. This secures harmony of action between mind and body without which there can be no "balanced temperament."

Before considering the head which of course is the "Chief end of man," observe for a moment the size and structure of the body forming the foundation upon which the mind necessarily depends and rests. In addition to his height, note the width of the shoulders and depth of the chest showing remarkable development of all the vital organs. In point of strength, endurance and recuperative power there appears nothing to be desired. The bones are large, muscles strong, flesh solid and all presenting a compact, wiry appearance; while the size of the neck admits of free and ample circulation. The mouth, chin, nose and other features indicate power; the face being about equally divided between the intellectual talent, mechanical skill and physical strength. The nose is both aggressive and acquisitive, corresponding exactly with the remarkable size of firmness, combativeness and the acquiring faculty observable in the brain. But to refer to any single organ as remarkably large seems out of place, because apparently this description applies to all. Out of forty-two distinct organs it would be difficult to say this one is large and this one small; but regarding them in their respective groups, possibly the perceptive, aspiring and executive are the strongest. The first named makes time practical, matter-of-fact, systematic, and scientific. The second imparts ambition, zeal, perseverance, stability and dignity; while the last mentioned supplies energy, industry, thoroughness and force.

The reasoning, philosophical organs composing the "Reflective" group are so pronounced as to give the knowing, absorbing and practical faculties (the perceptive group) but a very slight advantage, still the latter are sufficiently potent to guarantee that every plan, scheme or

theory will have a solid, sensible, and permanent foundation.

President Roosevelt is no dreamer or theorist in the sense that he deals in ethereal ideas or vague, impracticable plans, on the contrary, the feasibility and utility of his workable, practical, common sense views will be apparent to all except perhaps his enemies. (All great men have enemies), and yet without forsaking the substantial footing he usually secures, or without yielding his judgment he nevertheless has that sagacious, intuitive, comprehensive mind that enables him to grasp even in detail to a large extent events and conditions as yet in the future and as yet undeveloped. His entire organization is unique. His talents such that to specialize them, simply means a description of the various functions and organs composing the human mind. He has all that force, courage, determination, hope, intuition and pride; all those keen, shrewd, skillful diplomatic powers of the statesman, financier, politician and warrior. His head is high, broad and long, giving him the intellectual and physical capacity to a degree seldom found in one man, of winning or in some manner achieving success in any direction that inclination or circumstances may determine. He is a man with a mission, a man who cannot be ignored or subdued; whose genius and inborn energy is such that in spite of difficulties will rise equal to every emergency. He is not conventional, is not tied to one idea or one method, and can reach his goal either by a smiling, benevolent and circuitous route, or by a stern, unyielding and direct charge.

He lacks nothing in skill for the former course, and nothing in force for the latter, but it must not be supposed the President is a man whose nature, talents and energies are such as to restrict him solely to the meshes of business, to the friction of politics, or to the carnage of battle.

There is a distinctly sympathetic, mellow side to his nature and a nobility of mind and purpose that is equally as strong, equally as conspicuous and equal-

ly as attractive as any other talent or quality he possesses. This is what endears him to the majority of the people, this (largely) is what gives him so much influence over them, for he has the manner, bearing, desire and tact of convincing those whom he addresses that he is one with them, of them and for them.

He is social, free, friendly, broad-gauged, and the writer believes so far as principle and purpose is concerned, President Roosevelt as a man is superior to his party or, indeed, to any party.

It is within the bounds of possibility, though not at all likely that a man organized in such a way and composed of such material could, under extraordinary conditions change from his contemplated course and be swayed against his feelings to sanction what his judgment and heart condemns.

Instances of this kind are unfortunately on record, but in the present case it must be a terrific force, an overwhelming influence that could accomplish such results. Certainly no one man could do it, for if science as applied to human nature in discerning and reading character from the size, quality and strength of the physical mediums through which it is manifested, can be relied upon, and we know it may, then it says unmistakably, here is a man with a broad, active mind, keen perception, generous impulses, indomitable will, remarkable energy and good, moral principle. He has backbone and stamina. Is conscientious, sincere, and earnest, and whether facing a physical foe or defending a moral principle will stand by his guns until a superior, unusual and tremendous power shall move him.

This sketch is written on very short notice in order to be in time for press, hence there is not the desired opportunity for care and thoroughness that the importance of such an unusual character requires, or that such a distinguished subject deserves.

The treasury report fails to state how many American heiresses were included in the year's exports of \$1,400,000,000.—*Detroit Free Press.*

SKETCH OF PRESIDENT ROOSEVELT.

By John T. Miller.

Theodore Roosevelt was born October 28, 1858, in New York City. His ancestors for eight generations had lived in New York and participated in all the wars from the Revolutionary to the present. At the age of eighteen years Mr. Roosevelt entered Harvard university, and graduated four years later. His time was devoted mainly to law. At the age of 24 years he was elected to the New York Legislature. He was twice re-elected. Later he went to North Dakota and lived for a number of years on a ranch, devoting his time to cattle raising. At the age of 28 he was the Republican candidate for mayor of New York City, but was defeated by the Democratic candidate, Abram S. Hewitt. Henry George was at that time the candidate of the United Labor party. In May, 1889, Mr. Roosevelt was appointed a member of the United States Civil Service Commission. The efficient manner in which he performed his labors in this position greatly increased his popularity. In 1895 he resigned this office to accept the position of Police Commissioner under Mayor Strong. While in that position he became distinguished for his moral heroism and energetic action. In April, 1897, President McKinley appointed him assistant secretary of the navy. During the war with Spain he served as lieutenant colonel in the army and was later promoted to the colonelcy of the First United States volunteer cavalry. In 1898 he was elected governor of New York. In 1900 he was unanimously nominated for vice president of the United States by the Republican national convention, and was elected. After the death of President McKinley Sept. 14, 1901, he succeeded to the presidency of the United States.

Few presidents of our country have been so popular with the people of all political parties and classes as has Theodore Roosevelt. His many sided char-

acter and judgment makes it possible for him to adapt himself to all classes and to take an interest in their welfare. His practical nature enlists his interest in the problems pertaining to the advancement of the country's interest. He emphasized the fact that social regeneration cannot be brought about by legislation alone, but depends upon the individual life of every citizen. He is far from being a fatalist. He thinks things will come out all right when we make the necessary effort to bring about the change. At a recent meeting of the National Y. M. C. A. in Washington, President Roosevelt said: "We see all around us people who say, 'Oh, well, things will come out all right,' So they will, but they will come out all right not because there are men who are content to say they will, but because there is a sufficient number of earnest men, with the root of righteousness in them, who are bound to see that they come out all right." These remarks are characteristic and show the mental combativeness of the man.

President Roosevelt is not a statesman only, but is an author of much ability. He has written a number of valuable books, among them are "History of New York City," "Essays on Practical Politics," "The Winning of the West," "American Political Ideals," "The Wilderness Hunter," and two volumes of the "American Statesman Series." His books contain the vigorously expressed ideas that are characteristic of his speeches. Nothing else that President Roosevelt has said or written has awakened so much thought and discussion as his recent remarks on "Race Suicide." We quote his statements:

"An easy, good-natured kindness and a desire to be 'independent,' that is, to live one's life purely according to one's desires—are in no sense substitutes for the fundamental virtues, for the practice of the strong racial qualities without which there can be no strong race—the qualities of courage and resolution in both men and women, of scorn of what is mean, base and selfish, of eager desire

to work or fight or suffer, as the case may be, provided the end to be gained is great enough, and the contemptuous putting aside of mere vapid pleasure, mere avoidance of toil and worry.

"I do not know whether I most pity or most despise the polished and selfish man or woman who does not understand that the only things really worth having in life are those the acquirement of which normally means cost and effort. If a man or woman, through no fault of his or hers, goes through life denied those highest of all joys which spring only from home life, from the having and bringing up of many healthy children, I feel for them deep and respectful sympathy—the sympathy one extends to the gallant fellow killed at the beginning of a campaign, or the man who toils hard and is brought to ruin by the fault of others.

"But the man or woman who deliberately avoids marriage and has a heart so cold as to know no passion, and a brain so shallow and selfish as to dislike having children, is in effect a criminal against the race, and should be an object of contemptuous abhorrence by all healthy people.

"Of course no one quality makes a good citizen, and no one quality will save a nation. But there are certain great qualities for the lack of which no amount of intellectual brilliancy, or of material prosperity, or of easiness of life can atone, and which show decadence and corruption in the nation just as much if they are produced by selfishness and coldness and ease-loving laziness among comparatively poor people, as if they are produced by vicious or frivolous luxury in the rich.

"If the men of the nation are not anxious to work in many different ways with all their might and strength, and ready and able to fight at need, and anxious to be fathers of families, and if the women do not recognize that the greatest thing for any woman is to be a good wife and mother, why, that nation has cause to be alarmed about its future.

"There is no physical trouble among

us Americans. The trouble with the situation you set forth is one of character, and therefore we can conquer if we only will.

In these remarks one of the greatest social evils of modern times is attacked. The President displays admirable courage in thus denouncing the evil, but it is our opinion that the statement "There is no physical trouble among us Americans" should be modified. Physical inability is not the chief cause of "Race Suicide," but it is certainly a factor which must be considered.

The American people are fortunate in having as their chief executive such an able defender of the people's rights, one who is free from aristocratic and autocratic feelings, one who considers the interests of all sections and parties of the American Union.

No one can study his character without recognizing in him a man of great executive ability and practical nature. The moral and social reforms that receive his attention will be of a practical character and will relate to the immediate and future welfare of the people.

HATTIE PARKER, SALT LAKE CITY.

This young lady has a vital-mental temperament. Perhaps this description will not mean very much to most people, but to those who understand the meaning of the terms used, it expresses more than half of her character.

While the form, shape and general contour of the head varies in different persons just as they vary in features, and while their characters, habits and talents vary in a corresponding degree, yet there are certain peculiarities and conditions of mind and body that belong to each one of the respective temperaments that never change—they are the same in all cases. Thus, if we describe a man as having a "strong motive temperament," that is a short scientific way of saying he is a tall, lanky, raw-boned, muscular, wiry, dark-complected man, with long

arms and limbs, long fingers, large feet, very little flesh, broad shoulders, rather thin neck, square face, high cheek-bones, etc., etc.

We know further without seeing him and judging exclusively from his particular temperament that his mental characteristics correspond with his physical endowments, and that, growing out of his distinct temperament, he will show great strength in certain directions and weakness in others that we have not space to detail here.



Tell me (correctly) the temperament, age, sex, health and education of a person and I will tell you the main points of his character without seeing or knowing who he is.

Now—to return—as a result of her splendid vitality, Hattie is well fortified against many of the ills of life, her lungs and digestive organs being in excellent condition, and her circulation strong. There is evidence here that, barring accidents, of course, she will reach an unusually ripe old age, the signs of longevity

being very marked. Vitativeness, which gives a love of life and the desire to cling on to it, is large, and it will be further observed that the center of the ear is low—that is, it dips down considerably below a parallel line drawn around the head just above the eyes. There is no guesswork in this method, but a mathematically scientific and reliable test that any one may verify for himself.

The round, plump cheek is “an outward sign of an inward” condition. This shows good digestion, the food being well assimilated, blood thoroughly vitalized, and thus is able to resist disease or speedily to recuperate in case of sickness. She appreciates the dainties and luxuries of the table, and in other respects also is suited and inclined to enjoy the pleasures of life. Her large cautiousness, which no doubt will become more active as the cares and responsibilities of life increase, will doubtless cause her considerable worry, but it is nevertheless a very valuable faculty, and, apart from the anxiety it occasions in mature age, Hattie is otherwise naturally hopeful and happy in disposition, will be fond of company, closely attached to a few congenial friends, and, circumstances permitting, will furnish her full share of those essentials that contribute to the spice, happiness and comforts of life. It needs no phrenologist to discern in this photograph a modest, affectionate and trusting nature. It is shown plainly in the features and emphasized in the brain structure. The prominence of the upper portion of the forehead indicates excellent reasoning power, the ability to plan, originate, compare and also to judge correctly of human nature. Her sense of humor is strong. She will keenly appreciate whatever appeals to her active mirthfulness, and has all the mental qualifications to become interested in music, art and literature.

Her chief weakness lies in the faculties composing the perceptive and executive groups, but independent of these she has good intuitive and reasoning power, exceptionally strong in her moral and religious nature, is dignified, persistent, sociable and refined. She should be given

responsibility in order to develop self-confidence, as she is influenced more than the average person by praise or blame. Her genial disposition will make friends for her wherever she goes, but care should be exercised in her training to not appeal too strongly to her love of approbation, as the excessive development of this faculty causes vanity. Hattie has the ability to think. We hope she will use this ability, as she grows older, in originating plans for the betterment of her fellow-beings. Life should be full of happiness and pleasure for her, if we judge from her favorable constitution, mentally and physically.

THE ORGANIZING POWER OF THE HUMAN MIND.

A study of the organizing power of a mind is approximately marvelous. All organizing power is inherent in the mind. The physical body is but the organized product of mind. Bodies are not simply built according to any pattern. They are not laid out in advance. There is no intelligent architecture in them. They are *organized*. They are put together for *mental* purposes. A human mind needs just a physical instrument as the human body. It collects all of the material and puts it together in the complex shape of the human body. Think of building the osseous system of the body, then the muscular system and then the nervous system, all interdependent and closely connected. Again, think of constructing the human brain. All of this is done by human faculties. Faculties build their own special brain centers. Brain centers or convolutions constitute brain lobes; brain lobes go to make the human brain. On the same principle counties constitute states and states make the nation. One should not think of a human being as unorganized, nor should one think of it as growing into any form without a cause. The cause or causes can be specifically gotten at. They are the inherent powers of the various faculties. If all inherited the forty-two faculties in an equal degree

of strength all would have symmetrical heads. Minds being made up of faculties organize different kinds of bodies. They build different brains, faces and bodies according to their mental formation. A mind, for instance, that is not strongly vital will never build a vital system of the body in a strong degree. A mind not strongly motor will never build the bones, ligaments and muscles in a strong degree. Again, a mind that is very weak in the social faculties will never build the posterior lobes of the brain that constitute the back head in a strong degree. A mind that is naturally weak in the moral faculties will never build a good forehead. When properly understood, the human body is but the organized structure of the mind. Some call it human nature. They say, "Nature did it." There is no nature in one except human nature, and human nature is simply the sum total of the forty-two genetic instincts or propensities, feelings or faculties of which all are composed.—Human Culture.

Are you aware—that all thoughts and habits in life are largely the result of cranial development, and that these may be changed and modified by proper training?

Are you aware—that the endless variety of tastes, dispositions, etc., that we observe in others are due primarily to a corresponding variety in their mental and physical endowments?

Are you aware—that all the faculties of the mind are originally good—were given by a wise Creator for a good purpose, but by neglect or perversion they become negatively useless or positively vicious?

Are you aware—that destiny is the result of character, character the result of habit, habit the result of acts, acts the result of thought, and thought, the sure, logical, mathematical and inevitable result of brain development, through the action of the mind?

Are you aware—that by becoming better and more intelligently acquainted with ourselves, understanding the pecu-

liarities of our mental and physical organization, cultivating wherein we are weak and restraining wherein we are too strong, we may so change our desires, ambitions and talents as to secure a greater proportion of health and happiness in this life and be better prepared for the "destiny" that awaits us in the next?

Are you aware, finally, that the Character Builder is a magazine for the people, that it is published in and for their interests and intended to aid them along these practical lines?

Mention it to your friends.



PROFESSOR L. A. VAUGHT.

The untimely death of Professor Vaught is a surprise and source of sorrow to his many friends. He has been an able worker in the establishment of the true science of mind. His originality and ability have been exhibited in "Human Culture," the magazine that he has edited during the past few years. His

recent book, "Vaught's Practical Character Reader," is one of the best on the study of human nature. As a teacher of Phrenology, he was especially successful, and has succeeded in making many friends for the science among the intellectual class of Chicago, where he has labored for a number of years. For a quarter of a century he has devoted his best efforts in disseminating the principles of Phrenology and kindred sciences.

The Amerianc Institute of Phrenology. Incorporated 1866. Thirty-ninth session opens Sept. 2nd, 1903. Subjects: Phrenology; the Art of Character Reading; Anatomy; Physiology; Physiognomy; Heredity; Hygiene, etc.

Address, 24 East Twenty-second St., New York, care of Fowler & Wells Co.

KEEPING THE BODY PURE.

If this were the last word that I were ever to speak to any audience, I should like to say that, after a long life, in which I have been acquainted with many men of science, many men of letters, many men whose business it was to work their brains, and to work them hard, even harshly, I can testify to you, as they would testify to you, that, if the brain is to do its work, if it is to be kept at work, if it is to produce the marvels of literature, the spirit and body must be kept pure, kept under subjection. You know how many instances there have been where the noblest promise has been flung away because the purity of life was not there. There was not that personal purity by which one alone sees the love of God.—Edward Everett Hale.

THE VICTORY FOR PEACE.

While the advocates of larger armies and navies are preaching their doctrines, it is encouraging to notice that the cause of peace is also making great strides forward. This fact is apparent in the report made at the recent peace conference at Lake Mohonk. It was shown that a number of cases had been submit-

ted to boards of arbitration. Chief among these was the Venezuela controversy, which was referred to the Hague tribunal. A controversy between this country and Mexico had previously been settled by that court. But there were several other differences adjusted amicably during the past year, such as the disputes between the United States and San Domingo, France and Germany, Italy and Guatemala, Japan and Great Britain, France and Guatemala and the three cornered imbroglio over Acre in which Brazil, Peru and Bolivia were involved. Cases settled by arbitration were the Samoan difficulty, the Russia-American sealing question, a small dispute between this country and Salvador and two controversies between Great Britain and France.

True, none of these difficulties involved the "honor" of the disputing parties, but some of them were grave enough to have caused serious trouble, had not the spirit of peace been at work among the nations. Let the good work continue. Let competent courts handle the disputes between governments, and armies and navies will eventually become an unnecessary as it now is in civilized communities to go about armed to the teeth. And then the vast sums spent on "the defense" can be invested in productive enterprises.—Editorial in Deseret News June 2, 1903.

A PRAYER.

Maker of earth, and sea, and sky,
 Creations sovereign Lord and King,
 Who hung the starry worlds on high,
 And formed alike the sparrow's wing,
 Bless the dumb creatures of thy care,
 And listen to their voiceless prayer.

For us they toil, for us they die,
 These humble creatures Thou hast made;
 How shall we dare their rights deny,
 On whom Thy seal of love is laid?
 Teach Thou our hearts to hear their plea
 As Thou dost man's in prayer to Thee.

Suggestions to Parents.

NATIONAL PURITY ASSOCIATION PRINCIPLES.

The divine right of every child to be well born and welcomed into existence.

The improvement of the race through the observance of pre-natal laws and improved environments.

The right of children to be wisely, lovingly instructed in all that pertains to the right use of the sex nature.

The character of children should be improved by right thought and action on the part of parents during the pre-natal existence of their children.

Parents can, and should, endow their children with a better heredity than they themselves possess.

The destruction of the germ of life after conception is murder.

The only right means of limiting the number of offspring is continence and the exercise of wise self-control.

Procreative intercourse must be had only when offspring is mutually desired, wisely designed, and can receive the best inheritance the parents can give.

A fallen man is just as guilty as a fallen woman. "A white life for two," both in and out of marriage, is scientific, scriptural and the only right way to live.

Marriage should be a sacred institution, where the sweetest, purest, holiest communion takes place, where "love is the life and truth the light."

The true home is the most vital factor in the elevation of mankind and the prosperity and greatness of a nation, therefore, the purity and enlightenment of the home, through its individual members, transcends every other movement in importance and magnitude.

"Life force consecrated to highest use, is the divine law which man did not make, nor can he override it with impunity."

We believe in the right of woman to

determine when she shall assume the maternal office.

The two things that most powerfully affect humanity for good or ill—heredity and environment—should be made as good as possible.

Ignorance is a fruitful source of vice; therefore wise instruction of the young is a good preventative, and a wise investment.

A child born of mutual love, wisdom and goodness, rightly environed, is sure to be a blessing to the world.

Stirpiculture—the improvement of humanity through pre-natal influences, etc.—is a most important science.

We believe that greatest good can come to humanity only through the observance of true and righteous rules of life, that exalt the soul, purify the mind and give strength and solidity to the moral nature.

Life may be and should be as pure and holy in its inception as it is possible for it ever to become.

Vital force wasted produces exhaustion and a demand for stimulants—resulting in widespread intemperance.

Vitality retained is transmuted into brains, nerve, and mind-force.

The Scriptures, rightly interpreted, favor the highest purity.

Continence during pregnancy is an essential factor to the health of both mother and child. Scientific investigation has discovered the fact that incontinence in married life produces most if not all abnormal conditions incident to pregnancy, including difficult parturition, except in cases of malformation.

NAG, NAGGER, NAGEE.

Don't nag. Don't even in your mind. Don't look naggy. It is worse to look naggy than it is to say naggy things, because the naggee is apt to imagine more than there really is.

Some mothers have nagged their boys straight into liquor saloons, and their girls straight into the arms which they naggingly disapproved of.

It is hard, but it is true.

There isn't a bit of love in a nag, however much the nagger may talk about affection.

It is full of unrest and friction and selfishness, and works more destruction than all the cyclones and earthquakes that ever happened. They kill at once. The poison of the nag is insidious, and the naggers and their victims die by degrees.

There is no health and no peace for the nagger,

No hope for the wretched naggee.

'Twere better to die by the dagger,

Or hang from the branch of a tree
Than to live with "Why don't you?" and
"Did you?"

"And didn't I tell you so?"

"If you'd only done as I bid you,"

"Oh, oh, oh, oh! and oh, oh!"

—Eleanor Kirk.

A PERSONAL EXPERIENCE.

By Rev. George W. Hinckley.

Lack of proper information on sex subjects results in abnormal curiosity. Abnormal curiosity is fatal to personal purity. That a growing boy should have his curiosity regarding his own body is inevitable. It is great gain for him when he can hear someone whose judgment he cannot question, and whose honesty he cannot doubt, say: "I have told you all about this matter you need to know now. Give your thoughts to other things; but whenever you wish to ask any questions you are free to do so, and you shall have full answers to them all." When the work for boys began at Good Will Farm, I undertook to instruct the boys in sex matters, and here is the result of my observation and experience:

1. Among the boys thus instructed there is little curiosity about sex matters. They are conscious that they know the facts truly but purely told. They are not left to wonder why they were creat-

ed as they are; and they are sure that there is a source of information to which they can go at any time. Clean lips are the result. When two men from Fall River, Mass., were leaving a camp in the woods where I had fifty boys lodging in twelve tents in a row, and no man to control the boys' conduct of language but the cook, who understood that his only duty was cooking, they said to me: "We are surprised. We have lodged in a tent four days and nights, in the midst of the line of tents filled with boys. We have heard all they said in their frolics at night and in the morning; we have been in the woods reading, when the boys were all about us, unconscious that we were within hearing, and we have not heard a word from the lips of one of them which a boy would hesitate to use in the presence of his mother or sister."

2. Sex instruction in early life does away with obscene story-telling. It is a reproach to manhood that the "smutty" story is the basis for so much of the conversation when men congregate. Such stories are a moral blight. The infidel thought lodged in the heart is never forgotten; the obscene story is never effaced from the memory. Said one of the noblest men and truest educators it is my privilege to know: "The obscene stories I heard when a boy have been a life-long burden to me. I have never repeated them. I never could. But the influence of them is awful."

3. Sex instruction in early boyhood results in physical strength and endurance. This first manifested itself in athletics. For several years the boys who have been thus instructed have been happily successful in baseball. Game after game has been played by them against teams which were more skillful, and which had more time to practice. In the early innings—up to the fifth or sixth—the other teams would lead. But when they began to flag, the staying qualities of the Good Will nine would assert itself and win the game.

4. Early sex education of boys removes one of the greatest obstacles to the religious development. The boy who cher-

ishes wrong ideas on sex matters or whose heart is filled with wonderings—an abnormal curiosity regarding himself, the opposite sex, and God's plan concerning him—is hard to reach with religious influence. One of the happy features of the life at Good Will for years past is the absence of that antagonism to the Christian standards, which keeps so many from beginning the religious life.—Purity Advocate.

A YEAR'S TOBACCO BILL IN AMERICA.

(From the Tobacco War, in Leslie's Monthly for March.)

The trust has gone into the manufacture of cigars. It has been in business less than two years and during the past twelve months it produced about a billion cigars. As the total production of the country is approximately seven billions, this represents a very fair amount of business for an infant concern. This has been a period of remarkable expansion in the cigar trade, however, and the production of the American Cigar company represents just about the increase for the year, so that the new enterprise has not interfered seriously with the independent manufacturers.

The enormous extent of the tobacco business in America may be realized from the fact that seven billion cigars, three billion cigarettes, and two hundred and eighty million pounds of manufactured tobacco and fifteen millions pounds of snuff are produced every year. The retail value of all the smoking and chewing tobacco, in its various forms, approaches \$500,000,000 annually. It is indeed a business of royal proportions, and its control is worth fighting for.

DRUGS DO NOT CURE DISEASE.

The medical profession have always been spending more time and money to secure drugs and remedies to cure disease than they have to discover the causes and means of preventing disease.

It is an old adage that "An ounce of prevention is worth a pound of cure." Within the last two years, by the use of sanitary measures, they have entirely prevented fever in Havana by simply putting that city in a proper sanitary condition. By so doing they destroyed the seed bed where yellow fever germs propagate. Disease of almost every form in the human system is an evidence of filth in the blood or in the tissues of the body, which filth furnishes the seed bed for disease germs of various kinds. The germs of disease are discovered by the use of the microscope, and although they do not all look alike any more than all cattle, all horses, all dogs or all birds look alike, yet they all belong to one family. There are hundreds of varieties of dogs and of birds, each of which has some special appearance of its own, yet we know that they belong to the canine or to the ornithological families.

Disease germs of various kinds are classified under the heading of Bacteria, Microbes or Parasites. The germs of a common boil or of any form of skin eruption, of cancer, of tuberculosis, of diphtheria, typhoid fever or of any other chronic disease are propagated or bred and multiplied through the agencies of foul matters in the blood or tissues of the bodies of those diseased. If we take into our bodies impure food or drink or impurities or poisons of any kind, they must be rapidly worked out of the blood and tissues by the skin or kidney or bowels or by the breath, else they will sooner or later furnish a seed bed for some form of disease germ that will impair health and perhaps destroy life.—Selected,

At the sixth annual meeting of the Society of College Gymnasium Directors, at New York, Dr. Stroud of Tufts' college dwelt on the evils resulting from the overdoing of college athletics. It had got so the athletes were better known than the college presidents, said he. Too much time and money was being devoted to college sports and the tendency was toward professionalism.—Pathfinder.

Physical and Moral Education.

THE TWO KINDS OF SPORT.

By Calla Harcourt.

"'Tis a beautiful morning," a sportsman said,
 "The world looks so happy let's each take a gun,
 Go out and kill something for pastime and fun,
 And proudest be him who counts the most dead."
 They blotted out lives that were happy and good.
 Blinded eyes and broke wings that delighted to soar.
 They killed for mere pleasure and crippled and tore,
 Regardless of aught but the hunger for blood.

"'Tis a beautiful morning," a sportsman cried
 Who carried a kodak instead of a gun,
 "The world looks so happy, so golden the sun,
 I'll slip to the woods where the wild things hide."
 The deer that he "shot" never dreamed of his aim,
 The bird that he "caught" went on with her song,
 Peace followed his footsteps, not slaughter and wrong,
 Yet rich were his "trophies" and varied his "game."

A PRICELESS REMEDY FREE.

Have you some chronic ailment which you have long tried in vain to get rid of? You are certainly to be congratulated if this is not true. It may be that your ailment has not exactly prevented you from working or doing business, but it has been a continual trouble for which you have doctored more or less. Or it may be your ailment has made a complete in-

valid of you. Have you such an ailment? Would you like to get rid of it?

The purpose of this article is to show you how to begin.

The first thing you must do is to have a mental house-cleaning. Your body can never get well while there is anything the matter with your mind.

The physical body is greatly dependent upon the moral and mental faculties as to health. It makes little difference what your chronic ailment is. If you will get right mentally and morally you have done a thousand times more than all the doctors put together can do.

Of course, there are chronic invalids who have some physical derangement that neither through the mental nor moral faculties can a cure be effected. But the large majority of chronic invalids can cure themselves by cleaning up mentally and morally.

Do you hate anyone? Have you a grudge against anyone? Are you harboring revenge or malice toward anyone?

No matter what the provocation may have been to cause you to have these feelings against anyone, you can never get well as long as you allow them to remain.

As long as there is anyone in the world whom you wish ill, you will try in vain to find a cure for your physical ailment. Your hatred operates as a perpetual waste of vitality. It weakens the sources of vital energy and deranges the nutritive processes.

That man who immediately resents an insult and without a moment's hesitation punishes the offender is not so especially injured by the act, although it may have been wrong.

But that man who for any reason is not able to square himself with his antagonist, but just goes on day after day and month after month hating the one who has injured him, such a man or woman need not expect to be well.

Are you jealous of anyone? Have you allowed jealousy in any form to creep into your life?

If so, neither wholesome food, nor proper exercise nor the closest observance of hygienic rules will make good your loss. Jealousy saps the vitality faster than an ulcer. It eats into the very core of life like a malignant cancer.

Envy is another enemy to health.

Have you allowed yourself to believe that your neighbor, who happens to be more prosperous than you, is not entitled to his prosperity? That you are just as worthy as he is and ought to have the same or more than he has? Have you allowed yourself to believe such things and gone on year after year envying him? Don't you know that such a state of mind is a disease that will derange your body and finally destroy your life? You cannot be healthy and enjoy yourself with your mind in such a state.

You must have a house-cleaning inside of you. You must get rid of malice and hatred and revenge before you can get well. Even though you have some incurable organic disease, getting rid of these things will do wonders toward improving you.

Is there anything crooked in your life?

Are you doing things that you are ashamed of?

Are you compelled to hide from your family or friends any habits or business transactions? Concealing carefully, from those who have a right to know what your conduct is, the things you have been doing?

You can never get well as long as this thing continues. Lay aside at once the notion that nature will come to your rescue so long as you are skulking and crouching with fear behind the moral shadows which you have created. Until you make your life so honorable and open that you have nothing to fear, that no disclosure will cause you to tremble, until you have made your life so clean that you have nothing to hide, there is positively no hope that you will ever get any better. You may consult the most skillful surgeon and employ the most sa-

gacious physician, but the arm of man will fail you. Science cannot make the outer man right until the inner man is clean.

This is not preaching. These things are cold facts. Just true and stubborn facts with which you have to deal. There is no possible way to dodge them. You must become healthy within before you can have a pure strong body. You must be able to say honestly, "Though the whole world should look in upon the secrets of my life and lay bare the innermost wish of my heart, I should have nothing to fear, nothing to be ashamed of."

Of course, no man can perpetually bring his deeds up to this high moral plane. A slip of the tongue may happen or a passion temporarily gain advantage, all of which he sincerely regrets.

But the wish to be rid of all these things and to rise above them all, this can be the perpetual possession of each one. Unless it is, there can be no such thing as perfect health. There can be no such thing as perfect recovery.

Come, now, sit down and think it over. Look squarely at your inner life. Take an inventory of your moral possessions.

Have you wronged anyone?

Do you hate anyone?

Are you envious?

Have you a skeleton in your closet that you guard with fearful anxiety?

Be honest with yourself. Ask yourself all these questions and eradicate everything of this sort with the same care and determination as if they were festering sores of contagious irruptions.

If you do not do this there is no hope for you. But if you will do this courageously, honestly, thoroughly, the chances are that you will need no other treatment. At least it will prepare the way so that you will derive the full benefit of any other treatment that may be necessary.—Selected.

Mr. Rockefeller says he does not worry as he used to when he was fighting the world. The world is now doing the worrying.—Detroit Tribune.

THE FALLACY OF PATRIOTISM.

James Leedom (in the North American Review.)

By popular judgment, patriotism is considered a primary virtue of the same value as truth and honesty; and so well is this view established that few attempt to reason on the subject, and to doubt it is generally to invite contempt and abuse.

The virtue is asserted, not proved. The child is taught to shout with delight when the flag is raised, to exalt the form of government under which he was born, and to overlook serious faults both in its formation and in its administration. The peculiar genius of our people also causes the bosom to swell with patriotic pride, and we exult in the contemplation of our natural resources and beauties. Foreign nations may well be despised, their people graded as parvenus of trash, their government held in contempt; and while it may not be possible to dispute that they have some natural beauties, it must not be admitted that nature elsewhere can compare with the domestic article. That would be unpatriotic.

Patriotism is like dogmatism in religion. The latter claims absolute truth, with none existing apart from its teachings; while patriotism is a blind admiration for one's own surrounding, and a denial of the possibility of equal good existing elsewhere.

The claim that patriotism is a virtue would be difficult to maintain. Virtue is moral excellence, and while it might perhaps, be shown that patriotism, under certain conditions, has some merit, it would be hard to satisfy a thinking man that the love of one's native land has any connection with the practice of goodness or the possession of morality. If it were possible, it would be still more difficult to show how an Englishman could display any peculiar morality by being a patriotic Briton one year, and display the same virtue by renouncing his allegiance to England and becoming a patriotic American the succeeding year. Virtue

should be the study of every man. He should aim to live a life of moral excellence, and in this study all assumed or pretended virtues should be closely examined. If patriotism is found wanting, it should be unhesitatingly repudiated.

The boundary lines of nations are of human invention, and are not set by the Creator.

They are matters of agreement, either by councils or by force of the conqueror, and, in consequence the patriotic soul is sometimes at a loss—without a thorough geographical knowledge, or the presence of a custom house official to remind him that he is crossing the line to know where his love shall end and perfect indifference begin.

Alsace and Lorraine have alternately been French and German, requiring the citizen to change the object of his love. The map of Europe is constantly being altered, and the changed map of North America may yet impose upon the patriotic feelings toward their latest government.

Virtue is not climatic, nor can that passion be properly designated a virtue which fills the mind with feelings of love to everything on one side of an imaginary line, and perfect indifference to everything on the other side, solely because of different existing forms of government. Spencer says that "patriotism is nationally what egotism is individually." Everyone can recall instances in which self-glorification has marred characters which otherwise would have been exemplary. But how much greater is the evil when the people of a nation collectively indulge in it! Our admirable qualities should not be constantly announced. Let them be seen without advertisement. Local conceit, so much admired at home, so admirable to one's own country, cannot be successfully transplanted.

The man who proclaims his patriotism away from home, where national love is for another flag, another government, makes himself a nuisance, both by the announcement of his country's excellence and by his enthusiastic appreciation of them. Yet his appreciation is pa-

triotism, the great virtue. The cultivated man, however, though he may be a slave to this time-honored and musty habit, is silent on his country's greatness when abroad, be he English or American. If patriotism is a virtue, it is the only one that becomes a noxious fungus by change of scene and climate. Justifiable wars (if such there be) have been commenced solely because injustice or wrong was being done. They have too often been needlessly protracted by the patriotic spirit, and the memory of them, which should have been blotted out, has been kept alive to keep patriotism at the boiling point. One would think that not only were nations made great and the people made happy by fighting, but that it was more important for nations to be great than for the people to be happy.

The popular orator, when fully primed with patriotism, revives the recollection of carnage and slaughter, the acts of the perpetrators, and the suffering of the victims. Dean Swift's aphorism, that "the real benefactor is the man who makes two blades of grass to grow where but one grew before," is ignored unless the hearers happen to be voting agriculturists. Count Tolstoi, whose early life was spent in war, says: "When I think of all the evils I have endured and seen, arising from national animosities, I see that it is all due to that gross imposture, love of one's native land." Macaulay says: "An exclusive attachment to a particular society, though a natural and under certain restrictions a useful sentiment, implies no extraordinary attainment in wisdom or virtue." The admirer of peace finds little in patriotism to arouse his best emotions. He is content to do justice and love mercy.

Few sentences have become so hackneyed as Webster's words, "Our country, may she always be right; but our country, right or wrong!" When the virtue under consideration calls for such immoral support as these lines teach us to give, it is time to examine it closely and see if there is any virtue in a sentiment that demands the support of the wrong. Herbert Spencer gives a gentle

reproof to the indorser of Webster's view: "Whoever entertains such an opinion has not that moral equilibrium of feeling required for dealing scientifically with social phenomena." In fact, the unequivocal patriot must be blind.

The persistent claim is that patriotism is not only an admirable virtue, but a necessity for the nation's welfare; that without it governments would have but poor support, and, lacking the enthusiastic admiration of the citizens, would be unstable. The support is that given by the cool, clear-headed man who seeks justice and desires peace and plenty for all. The Declaration of Independence was the demand of men who simply wanted justice done, much less concerned about building up a strong government than securing to citizens their rights. The idea of a strong government drawing its support from the bubbling patriotism of the people runs counter to the declaration that government derives its powers from consent of the governed. Government should have no strength that the people do not willingly allow it to have.

A proclaimed virtue should in our day draw some support from the teachings of Christianity; but in patriotism one looks for it in vain. In fact, Christianity appealed to the world with power because it broke down the partition between Jew and Gentile, and proclaimed that God had made all men of one blood to dwell on the earth, and that all men were brethren. This thought clashes with patriotism, and, when accepted as Christian teachings should be, raises a barrier to patriotism; for men of one blood, brethren, should have no jealousies or animosities towards each other. Greatness, too, knows no national lines. The world claims the great of all nations; their place of nativity is a mere accident. Goodness is apart from sectionalism. To quote Spencer again, "The moral law is cosmopolite, and no respecter of nationalities, and between men who are the antipodes of each other in locality or anything else, there must still exist the same balance of rights as

though they were next-door neighbors."

It would follow that the man who admires greatness, and seeks the attainment of goodness and virtue, cannot find any place for patriotism. He cannot concentrate his love on the place where he happens to be born, or the government that he found preserving order and guarding his natural rights. To be in sympathy with the world's great minds, the seeker after truth must not be hampered by an imaginary line. Emerson says the story of Robinson Crusoe is untrue, because neither religion nor virtue could govern the life of the isolated man. So the people who isolate themselves from full intercourse and fellow feeling with the world restrict their mental and moral growth. Patriotism drags them down. One of our great men, a signer of the Declaration of Independence, very nobly but perhaps very unpatriotically, said, a hundred years ago: "The world is my country; to do good my religion." Patriotism is now needless, and it is time to abandon it. None can assert that the man who loves justice, mercy, and truth can be bettered by loving a national flag or wasting love on a form of government. He may well admire and approve the government that successfully preserves peace and sees that justice is done to rich and poor alike; but love should be for truth, beauty, art, and for our fellow men. The nationality of the writer who instructs, the artist who delights, or our brother who suffers, should not be considered for a moment.

Patriotism is a fallacy. It makes men national bigots, without either making them better men or better citizens. It fosters sectionalism, and calls for unreasonable admiration and an unreasoning love for our native or adopted land and all its belongings, without appealing to the judgment. It has long enough masqueraded as a virtue, and may well be put aside with other debris of the past and be superseded by philanthropy. This change in popular feeling may not come immediately, but, looking forward, we can dream of the time when patriotic exhortations will cease, and mankind be

governed by the "parliament of man" and nations be joined in the "federation of the world."

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THE SECRET OF BEAUTY IS HEALTH.

Those who desire to be beautiful should do all they can to restore their health if they have lost it, or keep it if they have it still. It is impossible for any one to lay down specific rules for other people in these matters. The work which one may do, the rest, exercise, baths, are matters for individual consideration, but, none the less, they must all be carefully thought of and never neglected. As a rule, when a person feels well, he looks well; when he feels ill, he looks ill. There are times when one can guess without looking in the glass that the eyes are dull and the skin is mottled. This is not a case for any external application, for to have a fresh complexion and bright eyes, even to have white hands and a graceful figure, you must be well. Health and the happiness which comes from it are the true secrets of beauty.—Health Culture.

PROHIBITION.

While Vermont and New Hampshire have forsaken Maine in the policy of prohibition and decided to try license again, Maine, for the first time in many years, is really enforcing the prohibition law. The word was passed along that after May 1 the liquor-sellers caught violating the law would no longer be permitted to get off with an easy fine, as hitherto; and now the first offender caught under the new dispensation has been sentenced to 18 months' imprisonment and a fine of \$425.

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Old past, let go and drop i' the sea,
Till fathomless waters cover thee!
For I am living, but thou art dead;
Thou drawest back, I strive ahead
The way to find.

—Sidney Lanier.

OUR BOYS AND GIRLS.

LETTER FROM LUCY TO HER FRIEND IN THE COUNTRY.

By William Gillen Rodgers.
We live in a city flat, we do,
The dearest, cutest place;
It's large enough for two, we two,
With not much extra space.
Our dining room is 6 x 9,
With just the grandest view
Of such a lovely painted sign,
A chimney pot or two.

The bedroom, though, is rather small,
The closet, somewhat less.
We have to hang things on the wall,
And step outside to dress.
But then it is so cozy there,
I'm happy as a linnet —
An opening square admits the air,
There are no windows in it.

With water, hot and cold;
The cupboard, all our silver plate,
And china, too, will hold.
The range and boiler, tubs and sink,
Are all quite small, 'tis true,
But one can reach them all, just think,
With but a step or two.

The bathroom, love, is 4 x 5,
So cozy, clean and neat;
The parlor is a busy hive,
When there our friends we meet.
It must be all of 8 x 10,
Is really quite sublime,
So come and visit us again—
We'll have a lovely time.

Letter From Emma to Her Friend Lucy.

Your sketch of life in a city flat
To me is not enchanting,
For I would need use anti-fat.
Or the system known as banting.
I weigh at least two hundred pounds,
Indeed, have grown quite stout;
Alas! within such narrow bounds
I scarce could turn about.

The largest room you mention, dear,
To me seems rather small,
My presence there, I greatly fear,
Would crowd you to the wall.
But come when heat is most intense,
Say August, or July,
Our rooms, you will not take offense,
Were built for such as I.

You see we all have room to grow,
The country is quite large;
For air and sunshine, here, you know,
There is no extra charge.
They laugh at us poor country folk,
Our homely ways deride,
In summer time I think the joke
Is on the other side.

And I don't blame them, not a mite,
For fleeing from the city;
They swelter there by day and night,
Half roasted—more's the pity.
Give me the country after all,
There's room here for expansion;
I sigh not for a lordly hall,
Nor yet a city mansion.

COMMUNING WITH NATURE— WITHOUT A GUN.

Julius Norregard.

To the true lover of nature nothing is more perplexing and distressing than the destructive instinct in humanity,—the habit of killing for killing's sake. Why is it that, when some people—alas! most people—come upon one of the beautiful wild things, their first thought is to kill it? A dainty little snake, almost certainly harmless, glides across the path. Immediately excited walking sticks are in pursuit, eager to smash all its ringed grace into formless rubbish. Maybe it is some glorious beetle mailed in bronze and adorned with precious jewels. In vain its miracle of exquisite workmanship glitters in the sun. What is it but a "bug?"—and against all snakes and bugs, however fair to look on, humanity seems to have vowed an unrelenting warfare. In their case, however, fear and superstition affords some little explanation. Even gentle and intelligent people often find it impossible to feel kindly toward toads, for example. Over these and other suspected creatures there still hangs an old cloud of superstitious dread. A ban is upon them, as beings belonging to the dark side of nature, mysterious and sinister.

But what has the butterfly done that he cannot come floating down a land without caps being thrown at him, and an eager chase being set up, as if he were an escaped felon? It is worth while stopping to analyze for a moment the paradoxical impulse behind the chase of a butterfly. It begins, I believe, in a desire to see this flitting, phantom-like beauty close to, to hold it in one's hand, and to give the eye that satisfaction which the butterfly's restless flight is continually promising and tantalizingly denying. There is something of a coquettish challenge in a butterfly's flight which awakens the sporting instinct. It makes us determined not to be beaten. It turns an idle whim into something like a savage purpose, and, by the time the chase is ended and the fluttering wings are between our fingers, we are almost angry with the little painted thing. Some are content to look well at the strange living flower, and then send it zigzagging on its happy way again, but I fear that with too many the other curious side of the beauty may assert itself—for of the most mysterious facts of our nature is that the desire to possess beauty and the desire to destroy it should lie so close to each other. Too frequently the destructive impulse is all that appears on the surface, though I believe it is but a negative expression of that fascinated interest which beauty seems always to excite, either positively or negatively, in men and women.

An element of sport, I have said, enters into the chase of the butterfly, but some there are who cannot see a flower without uprooting it, or scattering its perfection upon the winds. Here is the instinct of destruction naked and unexplained.

Happily, however, there is another type of human beings, and a type rapidly increasing in numbers, whose instincts are precisely the reverse. To them the idea of killing or wantonly destroying anything is not only full of horror, but temporamentally incomprehensible.

"A lover would not tread

A cowslip on the head."

sings Shakespeare, and a true lover of nature is no less sensitive. It would seem as strange to him to snap the dainty stalks of flowers with his cane, as he walks the meadows, as it would be to lay about with a hatchet in a cup-board full of rare china; and he would as soon think of murdering his sweetheart as of robbing some little bright-eyed creature of its life. Nature has taught him a different way with these beautiful wild things, and opened for him a door of wonder through which he is never tired of passing; or, perhaps, like the writer, in his early youth he came upon these lines of Emerson:

"Hast thou numbered all the birds of the
wood—

Without a gun?

Hast thou loved the wild rose—

And left it on its stalk?

Oh, be my friend and teach me to be
thine,"

and has never used a gun since the day he read them, and has always felt a little guilty even when he has plucked a wild flower.

No doubt this will have a sentimental sound in some ears. Killing has recently come into fashion again. Certain popular writers have made a point of preaching it, and pity and gentleness have cut a poor figure. But that need not disquiet us. Such throwbacks to the ancestral brute within us are inevitable in the long process of man's civilization, and that process none the less goes surely, if slowly, on. Kindness is coming in again and before long pity will be once more the fashion. The hand does not really go back on the dial, however it may seem to, and time never loses anything it has once gained. The future is with the gentle, and, some far-off day, the meek shall indeed inherit the earth. The world has been steadily growing kinder since the beginning, and, little by little, the cruel instincts of human nature have been checked, if not tamed. The world, of course, is very cruel still, but it is not so cruel as when "its portals were lit with live torches," and beautiful women gloat-

ed over dying gladiators. Nor is it as cruel as it was when it tortured its prisoners, hung men in chains for petty thefts, and branded its slaves with searing irons. Public cruelty has undoubtedly declined from age to age, and always the progressive element of civilization has been that which has been on the side of the law of kindness which we have come to call "humanity." Man grows to be "human" in proportion as he grows to be gentle, and replaces his old brutish instincts with instincts of protection.

Nowadays, when we read of the ferocities of Nero and Caligula, and of legal barbarities of much more recent date, we can hardly believe that they ever happened. Our imaginations cannot even conceive of a world in which they could have happened. We read of them less with horror than with incredulity. Similarly, I think, the day will come, and it is not, perhaps, so distant as it seems, when the idea of killing anything for pleasure will seem so strange as to be scarcely credible. The Anglo-Saxon's proverbial pastime of going out and killing something will seem hardly less amazing than the gladiatorial shows.

Ah, yes! to know all the birds of the wood—without a gun! With a gun, how can one know them, and by killing them instead of knowing them, what fascinating knowledge a man misses! A dead bird! A handful of bloodstained feathers! Little more than that! Carrion for the sexton beetle, or for the feasting fly! but the living bird,—what a vivid, mysterious creature it is, with its lovely bright eyes, and those sad vowels in its throat! It seems strange to think of what that little head knows, secrets of nature eternally hidden from us. Is not the bird itself one of nature's secrets? The woodland, which, to us, is a wilderness, is to him a city, of which he knows all the streets and all the inhabitants. All the invisible highways of the air are to him like well-trodden paths, and when he darts off in that apparently casual way he very well knows whither he is going, and what business takes him. When he sits and whistles by the hour on some

swaying pinnacle of the greenwood, there is some meaning in it all beyond the music. That meaning will ever be hidden from us. If we could know it, as Tennyson said of the "flower in the cranied wall," "we should know what God and man are."

If, instead of shooting the bird, scotching the snake, smashing the beetle, and pinching the life out of the butterfly, we were to watch any one of these creatures on a summer day, the day would pass like an hour, so packed with exciting experience it would seem. Through what mysterious coverts of the woodland, into what a haunted underworld of tunneled banks and hidden ditches and secret passages the snake would show us the way: and we should have strange hearts if, as we thus watched it through its mysterious day, we did not find our dislike of the clever little creature dying away, and even changing into a deep tenderness toward the small, self-reliant life, so lonely a speck of existence in so vast a world.

Watch a spider spin his web, and I shall be surprised if you ever kill a spider again. It takes him about an hour, somewhat less, for he is a marvelously quick worker, and there is something almost terrifying about the skill with which he works. There is his body, no larger than a match's head, yet, inclosed within that mere dot of nature, there is an intelligence which is able first to prospect the area for his web, then to plan it out like a geometrician, and then to carry out his plan with workmanlike precision. Meanwhile, too, it must be remembered, he is not only doing his thinking and his weaving, but also spinning the material for it, all in that mite of a body. But, perhaps the uncanniest feature of the whole thing is that the spider not merely has his plan clear in his head, but knows when he has made mistakes, and you can see him breaking off misplaced threads here and there, making taut slack lines, and securing shaky connections.

But we only see and learn these hidden things when we go into the woods—without a gun. It is of no use to bid Nature stand and deliver. Only by lov-

ing her truly and long, she will make us at home in all her hidden kingdoms.

“—We shall hear
The thrush’s heart beat, and the daisies
grow,
And the wan snowdrop singing for the
sun
On sunless days in winter; we shall know
Who paints the diaped fritillaries,
By whom the silver gossamer is spun,
On what wide wings from shivering pine
to pine
The eagle flies.”

Don’t go to nature to catch fish, or to bag game, or to snare birds, or to collect butterflies, or even to stock your herbariums. Go just to watch and listen, and to love.—Success.

THE TONGUE.

“The boneless tongue, so small and weak,
Can crush and kill,” declared the Greek.

“The tongue destroys a greater horde,”
The Turk asserts, “than does the sword.”

The Persian proverb wisely saith,
“A lengthy tongue—an early death.”

Or sometimes takes this form instead:
“Don’t let your tongue cut off your head.”

“The tongue can speak a word whose speed,”
Says the Chinese, “outstrips the steed.”

While Arab sage doth this impart:
“The tongue’s great storehouse is the heart.”

From Hebrew wit the maxim sprung:
“Though feet should slip, ne’er let the
tongue.”

The sacred writer crowns the whole,
“Who keeps his tongue doth keep his soul.”
—Rev. Philip Burrows Strong.

THE COST OF A BOY.

It would be a good thing for all boys, and girls, too, to get some idea, in real figures, of what their parents do for them. P. B. Fisk gives a lecture on the cost of a boy. He computes that, at the age of 15, a good boy, receiving the advantages of city life, will cost, counting compound interest on the sum invested, not less than \$5,000. At 21, he will not cost any more, unless he goes to college, when he will cost twice as

much. A bad boy costs about \$10,000 at 21, provided he does not go to college. If he does go, he costs as much more.

Mr. Fisk thinks that girls are nearly as expensive as boys. The computation, however, comprises the pecuniary cost of raising a boy. The value of a mother’s tears and a father’s gray hairs are beyond the reach of figures to express. The money side is far the smaller of the two.

And when a man has put \$10,000 or \$20,000 into a boy, what has he a right to expect of him? What is fair? Is it fair for the boy to work himself to death, to run, jump, play ball, or do anything in such a way as would disable him or break him down? Is it fair for him to ruin himself with drink, defile himself with tobacco, or stain himself with sin? Some of us have put about all of our property into boys and girls, and if we lose them we shall be poor, indeed; while if they do well we shall be repaid a hundredfold. Boys, what do you think about the matter?—Exchange.

“WATCH THE CORNERS.”

When you wake up in the morning of a chill
and cheerless day

And feel inclined to grumble, pout or
frown,
Just glance into your mirror and you quickly
see,

It’s just because the corners of your
mouth turn down.

Then take this simple rhyme,
Remember it is time.
It’s always dreary weather in countryside
or town,

When you wake and find the corners of
your mouth turned down.

If you wake up in the morning full of bright
and happy thoughts,

And begin to count the blessings in your
cup,

Then glance into your mirror and you will
quickly see,

It’s all because the corners of your mouth
turn up.

Then take this little rhyme,
Remember all the time,
There’s joy a plenty in this world to fill
life’s cup,

If you’ll only keep the corners of your
mouth turned up.

—Ex.

Stranger—Why, little girl, what are
you crying for?

Little Girl—Cause papa’s lost me, and
I’m afraid he’ll get an awful scolding if
he goes home without me.—Chicago
News.

***** Our Little Folks. *****

THE THIMBLE.

Little finger, slim and nimble,
Here am I, your friendly Thimble.
(Germans cal me "Finger-hat";
Jolly little name is that.)
Put me on, and you will see
What a helper I can be.

Brother Needle's very fine——
Sharp and clever, in his line,
But he oft would puzzled be,
If he had no help from me!
When the cloth is stiff and hard,
Oft his headlong dash is barred,

And he balks, and frets, and pricks,
Says, "I'm in a dreadful fix!"
This will never, never do——
I shall really break in two."
Then's my time.
No fuss or rush,
Just a steady, patient push——

And the stiffened fiber slacks,
And the stubborn threads relax,
And Friend Needle darts along,
Singing his triumphant song.
Yes, I may not be so keen,
Nor so brilliant to be seen,

But 'tis true that without me
Ofttimes he would puzzled be.

THE THREAD.

Brother Needle goes a-flashing,
Goes a-darting and a-dashing,
Out and in, and in and out
Making a surprising rout.

After him I slip along,
Make things snug and fast and strong.
Without bragging, I may be
Quite as need(le)ful as he.

Never make a kink in me;
Careless sewing that would be.

Keep me clean, nor leave a track
Where I pass, of gray or black.

Little fingers quick and light,
See that you are celan and white.
Do your part, and me you'll find
Smooth to slip and safe to bind.

THE NEEDLE.

In and out, in and out,
Goes my shining way.
Never stop for round about,
Put it through, I say.

Push along, push along,
Neighbor Thimble, do;
Though I'm bright and stout and strong,
I have need of you.

I've a stitch in my side,
Hem in my throat;
I have to run
Like a mountain goat.
I fell, but never a hurt got I;
And merrily sounds my
gathering-cry.

In and out, in aud out,
Goes my shining way;
I shall do, beyond a doubt,
All my work today.

Follow me, follow me,
Neighbor Thread, now do;
Though I'm clever, you can see
I have need of thee.
—Laura E. Richards, in "St. Nicholas."

AN ABLE FINANCIER.

"They tell me you work for a dollar a
day;
How is it you clothe your six boys on
such pay?"
"I know you will think it conceited and
queeer,
But I do it because I'm a good financier."

There's Pete, John, Jim and Joe and Bill
and Ned,
A half dozen boys to be clothed and fed.
And I buy for the mall good, plain vict-
uals to eat,
And clothing—I only buy clothing for
Pete.

When Pete's clothes are too small for him
to get on,
My wife makes 'em over and gives 'em
to John.

When for John, who is ten, they have
grown out of date,

She just makes 'em for Jim, who is eight.
When for Jim they become to ragged to
fix,

She makes 'em over for Joe, who is six.
And when little Joseph can't wear 'em
no more,

She just makes 'em over for Bill, who is
four.

And when for young Bill they no longer
will do,

She still makes 'em over for Ned, who is
two.

So you see, if I get enough clothing
for Pete,

The family is furnished with clothing
complete."

"But when Ned gets through with the
clothing nad when

He has thrown it aside, what do you with
it then?"

"Why, once more we go round the circle
complete,

And begin to use it for patches for Pete."

DAYS AND NIGHTS.

....By Elizabeth Lincoln Gould....

If days were only twice as long

'Twould be a splendid thing!

'Cause, don't you know, 'fore you're quite
dressed,

The breakfast bell will ring;

And then it's time to go to school;

And then run home at noon,

And back to school; and four o'clock

'Most always comes real soon;

And then you just begin to play,

And then it's time for tea:

And then, in such a little while,

Your bedtime comes, you see!

If nights were only twice as long

'Twould be a splendid thing!

'Cause, don't you know, when you're
tucked up,

Sometimes your mother'll sing;

And first you lie and watch the stars,

Or maybe there's a moon;

And then you get all nice and warm,

And sleepy pretty soon;

And then, perhaps, you shut your eyes;

And then your mother'll say,

"Have I a little boy that means

To lie in bed all day?"

—Outlook.

Three wise men lived

In apple tree town,

So wise each wore

A big, big frown;

But they couldn't tell whether—

Ahem! ahem!

The apple seeds point to the

Flower or stem;

'Tis sad, but true,

That none of them knew—

Do you? Do you? Do you?

—Farm Journal.

WHERE THE SPANKWEED GROWS.

There's a corner in our garden, but my
nurse won't tell me where,

That little boys must never see, but al-
ways must beware,

And in that corner, all the year, in rows,
and rows and rows,

A dreadful little flower caller the
Spankweed

Grows!

My nurse says that if a boy who doesn't
wash is face

Or pulls his little sister's hair, should
ever find that place,

The spankweed just would jump at him,
and dust his little clo'es.

Oh, its never safe for fellers where the
Spankweed

Grows!

Some day I'll get the sickle from our
hired man and then

I'll go and find that spankweed place—
It's somewhere in the glen.

And when I get a swinging it and puttin'
in my blows,

I'll bet there'll be excitement where the
Spankweed

Grows!
—Life.

The Engineer figures out the amount of energy a boy loses in eating two ounces of ice. To melt the ice in his stomach and raise the water to the temperature of his internal works will use up 25 thermal units. In other words, he wastes enough power to lift himself 195 feet, that is to say, one-eighth of a horse power for the time in question.

"Tommy," said his father, "divide this apple with Willie on Christian principles."

Tommy—"What are those?"

"Why, that you give Willie the bigger half."

Tommy—"Pa, hadn't Willie better divide it?"

Young Lady—Gardener, don't make a flower-bed there. It will spoil our croquet ground.

Gardener—Can't help it, miss. Them's my orders. Your papa says he is bound to have this plot devoted to horticulture, not husbandry.

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A MODERN PETITION.

(From the Christian Herald.)

O Lord, I come to thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence, for my knees are
sore

With so much walking. In my chair instead,
I'll sit at ease and humbly bow my head.

I've labored in thy vineyard, thou must
know;

I've sold 10 tickets to the minstrel show;
I've called on fifteen strangers in our town;
Their contributions to our church put down;
I've baked a pot of beans for Wednesday's
spree,—

An old-time supper it is going to be.

I've dressed three dolls, too, for our annual
fair,
And made a cake, which we must raffle
there.

Now, with thy boundless wisdom so sublime,
Thou knowest that these duties all take
time;

I have no time to fight my spirit's foes,
I have no time to mend my husband's
clothes.

My children roam the streets from morn till
night:

I have no time to teach them to do right;
But Thou, O Lord, considering my cares,
Will count them righteousness and heed
my prayers.

Bless the bean supper and the minstrel
show,

And put it in the hearts of all to go.

Induce all visitors to patronize

The men who on our program advertise,
Because I've chased those merchants till
they've hid

Where'er they saw me coming—yes, they
did.

Increase the contributions to our fair,
And bless the people who assemble there.
Bless, thou, the grab bag and the gypsy
tent,

The flower-table and the cake that's sent,
May our whist club be to thy service blest,
The dancing party, gayer than the rest:
And when thou hast bestowed these bless-
ings—then

We pray that thou wilt bless our souls.
Amen.

A writer in a Paris review holds that three powerful factors are at work in America tending to destroy the family life. These are sport, among the wealthy classes; higher education among the middle classes, and the factory system among wage-earners.

LATTER-DAY SAINTS' UNIVERSITY, JUNE 2, 1903.

Annual Report of the President, Professor J. H. Paul.

Phenomenal Growth of This Popular Institution.

The commencement exercises of the second year of the existence of the Latter-day Saints' University, as such, which were held in Barratt Hall on June 2, 1903, indicated a growth of the institution unparalleled among western schools. A large and critical audience, novel and beautiful music, a choice valudictory, a thrilling address by President Joseph F. Smith, and the annual report of the president of the university, Professor J. H. Paul, were the principal features. For the information of our readers we publish the annual report:

A SUCCESSFUL YEAR.

It becomes my duty to report the status of the institution, the progress of the past year, and the prospects for the year that is to come.

The year just past has been marked by certain indications of growth and progression. In a material way, the most notable event of the year has been the completion of the Brigham Young Memorial building, the structure that was dedicated yesterday. This splendid edifice has been over a year in building, and is now in readiness for occupation by the departments of the school for which it was intended. It will be the home of the High School and Normal departments of the institution, for which purpose it is admirably adapted, having been planned for this use. This building marks the first fruition of the hopes and the will of the late President Brigham Young in setting apart property for the establishment of an institution of higher learning in this city. It was the desire of President Young to found here an institution that should be truly representative of the aims, aspirations, and ideals in higher education of the people he

loved so well. That this desire has thus far borne no fruit, beyond the erection of the building which bears his name, was no fault of his. He set apart means for this purpose, but through the law's delay and the opposition of a few interested parties, the ownership of this property was placed in doubt, until by the action of a large majority of the heirs of President Young, a valuable piece of the property of this estate was reserved for the purpose of carrying out the expressed will of their illustrious ancestor. By the provisions of a deed of trust given by these persons, this property was to be used for a certain definite purpose; namely, "to found a university, with colleges, academies, schools, institutes, museums, galleries of art, libraries, laboratories, gymnasiums, and all proper accessories, where instruction of the highest grade possible to its resources shall be given to both sexes in science, literature, art, mechanical pursuits, and in the principles of the Gospel, as taught by the Church of Jesus Christ of Latter-day Saints. The chief aim and object of the institution shall be to make of its students and graduates worthy citizens and true followers of Jesus Christ, by fitting them for some useful pursuit, by strengthening in their minds a pure attachment to the Constitution of the United States and to our Republican institutions, by teaching them the lessons of purity, morality, and upright conduct, and by giving them, as far as possible, an understanding of the plan of salvation revealed by our Lord and Savior Jesus Christ. Nothing that is contrary to the laws of the land shall ever be taught in said institution."

The property given in trust for the carrying out of these purposes, was, on June 18, 1901, transferred by the trustees of Young University to the trustees of the Latter-day Saints' College, upon the condition that the latter would so amend its articles of incorporation as to carry out the provisions of the deed of trust of Young University. The college articles were so amended on June 21st, the name of Latter-day Saints' College

being changed to that of Latter-day Saints' University and the functions and powers of the institution being enlarged so as to embody all the purposes and to assume all the obligations of the original deed of trust of Young University.

CIVIL ENGINEERING ADDED.

It is not deemed wise, for the ensuing year, to attempt to carry out the provisions of the deed of trust and of the new articles incorporating the Latter-day Saints' University, any further than by offering a course in civil engineering. Only the first year of this course is likely to receive patronage during the present year, and it is the expectation that the course will be perfected and classes organized therein as fast as there are qualified applicants for admission to it. During the past four years no effort has been made to give any higher or university work. Nearly all the work given in the past has been of high school grade, although a number of the classes actually conducted in mathematics, economics, and law, have been of university grade. Neither is it the intention to displace any of the present departments by the substitution of higher or university courses for those at present given and so abundantly patronized. The university courses are relatively more expensive to maintain than are the High School courses, and they are, therefore, held in abeyance until the resources and income of the institution shall justify, and the demands of a more numerous body of applicants shall require, the establishment of these higher courses. At present a class of twenty-five qualified students would probably pursue higher courses, if they were provided, since about that number have been pursuing some studies of university grade during the past year.

I desire to remark, however, that while our present circumstances do not warrant the establishment of university courses beyond what I have indicated herein, yet a few such courses, when fully established, will exert a most salutary influence upon the school itself and will not be without an important bearing and

influence upon the cause of education more generally in our community.

It appears to me to be of manifest importance to the Latter-day Saints as a people that in those lines of research in which we are especially concerned, there should be recognized authorities in our midst. It will not do always to go to the outside world for the verification of every fact of importance to our beliefs nor to depend upon strangers for the scientific establishment or the philosophical proof of the facts and principles upon which our faith is founded. Neither can we expect our young people to regard highly the educational standing and authority of our people until we have in our midst an institution of recognized standing. This, of course, is an ideal for the future to realize; yet is both practical and, in my opinion, essential.

COMBINED BUSINESS COLLEGES.

A second event of importance has been the acquisition of the Salt Lake Business College. For fourteen years past the Salt Lake Business College, and for seven years past the Latter-day Saints' Business College have been the two foremost institutions in the inter-mountain West for the training of young men and women in business branches and for securing positions for their graduates, and also for many of their undergraduate students. These have frequently been lucrative positions in the lines of steady advancement. There has been a constant demand for the graduates of these institutions among reliable business houses in this city and State—a fact that furnishes the best of evidence as to the practical nature of the training given.

It was recently decided, by the management of the Latter-day Saints' University to purchase the Salt Lake Business College and to place it in the same buildings, side by side with the Latter-day Saints' Business College, so that each should be able to improve its methods and facilities through the co-operation and support of the other.

Each business college will retain all the distinctive features that have contributed to its success in the past, and

each will gain some advantages for its students through this co-operation. Under one management, each will be a co-ordinate department of the Latter-day Saints' University, under the president of the institution, with a principal and business manager looking after the immediate interests of the business college students. Each business college retains its own faculty and methods. Students may freely choose their lines of work, with the assurance that they will get the best of instruction in every line of commercial training.

A STEADY PROGRESS.

In general, I may say that the institution is gradually but I trust surely, winning the confidence and good will of the people. Our own students now feel that it is no reproach or disadvantage in an educational sense to cast their lot with the Latter-day Saints' University. It is our constant aim to provide the best of instruction in the lines which we profess to give. Our courses are somewhat stronger, on the average, than high school courses in similar institutions throughout the country. Our requirements upon teachers are somewhat more exacting than in most other institutions. The standard of scholarship and ability of our teaching force is considerably higher than that which is strictly required in courses of high school grade, and these courses constitute the great bulk of our work. I believe that the students quite generally recognize these facts and feel satisfied with the training they receive here. As these conditions become known, we may reasonably expect such a patronage in number and in character as will continuously demonstrate to our people that they are making no mistake in supporting this institution. Our attendance continues to increase and was this year large beyond precedent. As yet, however, much of this attendance is of an uncertain nature, for this reason: a great many of our students do not enter with the purpose in view of completing any recognized course, but simply of going to school for a few months or for the school year. The

list of accredited graduates, while four times as great this year as in any of the past three years is still too small to bear a true relation of proportion to the total enrollment. For the present year the accredited graduation class compares with the total attendance in the ratio of about one graduate to 84 students; and it appears that of 200 high school and normal students who entered four years ago, only fifteen have remained to complete courses of high school grade.

THE TRUE REMEDY.

The true remedy for this condition is for all our people, young and old, to be made acquainted with what I believe to be a fact: namely, that a high school education is, on the average, the least amount of school training with which our sons, especially, will be able to compete with the generation that is now growing into manhood and womanhood in this country. A high school education is likely, before long, to be regarded as the birth right of every American boy and girl. The high school period of life is the most important of all periods. It is then that the reasoning faculties develop quickly, and the sentiments take definite form. It is then that high resolves are made and righteous ambitions are engendered. It is then, and in the majority of cases, then only, that the susceptible mind of youth can be turned once for all in the direction of the higher realities of human existence. It was at the beginning of this age that God spoke to the boy, Joseph Smith. It is at this age chiefly that the truth appeals most strongly to all persons. And if at this age the Latter-day Saints shall succeed as a people, in having their sons and daughters educated in useful lines and under proper influences, the problem of what is to become of the future generation is almost solved. The training of childhood is best accomplished in the home; of manhood and womanhood, in the church and in the institutions of society; but the training of youth is mainly accomplished in the high school.

ATTENDANCE AND WORK.

The enrollment for the year is

a total of 1,261 students, whose ages range from 15 to 40 years and a Kindergarten school numbering 50 children. The teaching force has numbered 29 regular and 7 special teachers in addition to Dr. H. A. Anderson, who generously and considerately taught our class in physiology during the entire year without compensation. I desire here in the name of the University to thank Dr. Anderson for his valuable services in conducting this class.

The attendance of 1261 students, mainly of high school grade, would be quite beyond the management of this instructional force, were not a great many of them students who do not pursue any of the regular four-year courses. Thus the High School, Normal, and Commercial students, who are of high school grade, number 851, and the preparatory school 70 of the preceding total. The day missionary students number 120, making a total of 970 students, nearly all of high school grade, registered for daily attendance. Besides these there were 166 night course students, 60 Sunday school teachers in Kindergarten training, and 60 students in hygiene for women.

We shall occupy next year the three new buildings and the gymnasium, on these grounds, and also the Lion House for the Kindergarten, Manual Training, and Domestic Arts' departments, and the Social hall for the chemical laboratory. Important additions to the furniture and equipment of these six buildings are now being made; so that, next year will see the institution more generously equipped by far for its work of instruction than during any previous year of its history.

I have already mentioned the course in civil engineering to be offered for the first time next year. This course is necessarily accompanied by the addition of manual training, mechanical drawing and other branches not given heretofore. These lines of work we especially value and shall endeavor to make them thorough and practical. Care has been exer-

cised in securing teachers for these subjects.

DONORS FOR THE YEAR.

In conclusion, on behalf of the University I desire to thank the people for the generous support they are extending to this institution; the First Presidency of the Church and the General Board of Education for the aid we receive from them in every line of our endeavors; the Board of Trustees and the Building committee for their successful labors. The long roll of names to which especial lustre has been imparted in past years by reason of the financial aid they have given to this institution, has been increased this year by the addition of the names of Patriarch James S. Smith, of Kaysville, Justin D. Call, Henry P. Richards, A. Ramseyer, W. F. Armstrong, F. R. Snow, B. F. Grant, Jenkins & Sons, John C. Cutler, Jr., C. F. Emery, Josiah Burrows, John F. Bennett, Melvin D. Wells, Orson D. Romney, J. M. Christensen, O. C. Beebe, Edward Jenkins, Fred Clawson, Henry Wallace, and John C. Cutler, and perhaps some others whose names have not yet been reported to the secretary.

Thou must be free thyself
 If thou the truth would teach;
 Thy soul must overflow
 If thou another soul would reach;
 It needs an overflownig heart
 To give the life full speech.

Think truly and thy thought
 Shall the world's famine feed;
 Speak truly, and thy word
 Shall be a faithful seed;
 Live truly, and thy life shall be
 A great and noble creed.
 —Ralph Waldo Emerson.

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