



Catechism for Little Water-Drinkers.

(Julia Colman, in National Temperance Society, New York.)

LESSON XV.—HOW TO TAKE WATER.

1. What is the best way to take water and other drinks?
Neither very hot nor very cold.
2. Why is it not safe to drink much ice-water?
Because it cools the body too suddenly.
3. What is a safe way to cool drinking-water with ice?
Set it on ice until it is cool, but not ice-cold.
4. What should you do if you could get none but ice-cold water?
Drink but little, and take it in small sips.
5. Suppose we are in the habit of liking very hot or very cold drinks?
Make our habits right, and we shall soon learn to like the right habits best.
6. Why is pure water a better drink than tea or coffee?
Because water does us good only, while tea and coffee hurt the nerves.
7. What is the best time to drink what we need?
Half an hour before eating.
8. Why is it not good to drink while eating?
Because it prevents the juices of the mouth from moistening the food.
9. What happens in the stomach when much fluid is taken with the food?
Digestion, the good work of the stomach, is stopped some minutes until the fluid is drawn off.

Scientific Temperance Catechism.

(By Mrs. Howard Ingham, Secretary Non-Partisan W. C. T. U., Cleveland, Ohio.)

LESSON XV.—ALCOHOL AND THE BRAIN.

1. With what do you think?
With the mind.
2. What is the organ of the mind?
The brain, which is placed in the head.
3. Of what is the brain made?
Of soft white fibres or threads, and little cells of gray matter, folded and wrinkled very much like the meat of an English walnut. Four fifths of the brain is water, and the rest is mostly fat and albumen, like the white of an egg.
4. What is the shape and size of the brain?
Its shape is much like that of an egg. It is packed closely in the skull, and it usually weighs a little more than three pounds.
5. How is it protected from injury?
By the bones of the skull, which form a strong box for the brain.
6. What did you say the brain is for?
It is the organ of the mind. It does all our thinking, receives all our knowledge, plans all our actions, and controls all our movements.
7. How does it control our movements?
It is connected with all the other parts of the body, by small white cords, called nerves, over which it sends its messages to move or to keep still.
8. What may we call the brain?
We may call it the body's telegraph office, and the nerves the telegraph lines, while the mind is the operator.
9. If you cut your finger, what happens?
The finger telegraphs over its nerve to the brain, 'I am hurt'; and the brain answers back, 'Throw down your knife.'
10. Is the brain a busy organ?
Yes, indeed. It should be the hardest working part of the body.
11. Then what care should it have?
The very best of care. People who do hard brain work should be very well fed. They need better food than people who only work with their hands.
12. Does the brain waste like other parts of the body?

Yes; only faster. Every thought we think kills a little bit of the brain-matter.

13. Then what must be done?

More brain-matter must be built of the blood sent to the brain?

14. What sort of blood does this require?

Pure, healthy blood, made of good food. No other part of the body suffers so much from bad food as the brain does. It also needs fresh air and sunlight and sleep to keep it well and able to think strongly.

15. Is alcohol good brain food?

Alcohol is not food for anything, and injures the brain more, a good deal, than any other part of the body. It is especially a brain poison, and acts upon the brain at once. It seems to fly through the stomach and the blood-vessels to reach the brain in an instant.

16. How does alcohol injure the brain?

It carries to it bad blood, unfit to repair its waste. It robs it of its needful water and makes it hard. It really cooks the brain.

17. What else does it do?

It weakens the little blood-vessels so that they often burst, and let the blood flow out into the substance of the brain, producing apoplexy, of which many drinking people die.

18. Does it require a great deal of alcohol to do this?

No; a very little injures the brain, and every added drink does more mischief.

19. How does alcohol affect the brain's work?

It destroys the brain's power to think or to control the body as it ought.

20. When do we call a man drunk?

When his brain is so affected by alcohol that he cannot think or control his movements.

Hints to Teachers.

There can be no more interesting study than the effects of alcohol on the brain. Have, if possible, a picture of the brain—that mysterious realm where mind and matter meet—and of the whole nervous system. The children will snatch at the illustration of the telegraphic circuit, with its two lines of nerves—one to take messages from the brain office to the hands, feet, etc., and the other making its quick reports to the brain. The necessity to keep instrument and lines in perfect order will be readily seen. Show them how, if they are not perfect, a poor hand, for instance, might be terribly burned without the brain knowing it. The hand will be just as sore as if the sleepy operator had known what was going on. The old, but always striking experiment, of pouring alcohol on the white of an egg, to illustrate the effect of alcohol on the albuminous substance of the brain, may well be introduced.

Plebiscite Plans.

Whatever plans or theories we may have about the right form of organization for the plebiscite campaign, and whatever efforts we may make to carry them out, we shall find that the organizations on either side which are going to do most of what will be done are the ones which have been at work all along, and which are therefore already to hand, namely, the individual bar-room on one side and the individual Christian congregation on the other. Much can be done by organization, to secure co-operation between these units, but these must remain the units of organization. Much may be done to marshal their forces for efficient work, but the congregation which does not spontaneously fly to its guns will hardly be got to them by any incitement which it is within the power of the Dominion Alliance to apply. Much has been vaguely said about the circulation of literature, and considerable effort has been made to supply the right kind of fly-sheets and tracts. We do not belittle this method, which was notoriously that by which Maine was won long ago, but it is not the greatest power. Any one who should propose to the ministers of Canada to substitute religious newspapers and tracts for their sermons as a means of bringing men to God, would be looked upon as knowing nothing of the powers which sway the human soul. If our religious leaders rightly judge when they count it indispensable to plant a preacher in every possible group of humanity, then it is obvious that so far as interesting the public in prohibition goes, the responsibility of the campaign rests largely with the preachers.

A correspondent in this paper appeals to the ministers to preach stated sermons on prohibition, at least until the plebiscite is taken. The answer will come back without hesitation. 'Why, I have already preached my prohibition sermon, without any need of advice from temperance societies or newspaper writers. I would only tire my hearers by repeating it.' Living, as we do, in constant fear of writing what will be skipped, we quite agree with this view. People are not interested in things written or said in proportion to their importance. There is nothing that even good people tire of quicker than moralizing, however valuable or cogent. The end will not be accomplished without hard work. The first object is to strengthen the waverers or indifferent in the prohibition army itself, namely, the church-going multitude. To interest these there is material enough to hand. They can generally furnish it themselves in the objections they raise to voting or working for prohibition. The minister's task, as thus set for him, is the same as that which confronts him in his 'cure of souls,' namely, to find out what men's difficulties and subtleties are, and to deal with them intelligently and convincingly. If a minister has no gainsayers in his own congregation he can easily find them outside of it or in such able letters as one or two which have been printed in the 'Witness,' in the hope that they would prove useful for this very purpose. Nothing is gained by slurring over the difficulties and objections raised. To face and lay them is indeed the readiest way to get up some warmth upon the subject.

If an unconvinced element could be got to discuss the whole matter in a meeting of the congregation, the interest might become very great. Having their interest and enthusiasm aroused in this way, and their wits sharpened upon the subject, the minister will find some hearty fellow-workers, few or many, who will divide among them the district or parcel of names assigned to them. These will find some voters quite prepared to promise their vote, and others opposed or quite indifferent. They will be met with unexpected objections. These would form good material for debate at the next congregational meeting, where the proper way of answering them might be evolved. The minister must, all through, accept the responsibility of being the thinker for the rest, that is, if there are no other able and willing to give an earnest mind to the problems involved. We have here suggested the simplest form in which a campaign of education may be carried on. Travelling organizers and speakers may happen along, and the utmost should be made locally of every aid to co-operative union. But these should not be allowed in any way to supersede the spontaneous work of the congregation itself, led by its minister, full of zeal to deliver the land from its great curse.—Montreal 'Witness.'

Lending Books.

A very laudable form of Christian Endeavor came under my notice recently that has been the means of much blessing. An earnest Christian man in an Ontario town keeps on hand copies of such spiritually helpful books as 'The Way of Life,' 'Grace and Truth,' 'Life for a Look,' and 'The Christian's Secret of a Happy Life.' When there is an individual in whom he is deeply interested, he selects a book which seems to be suited to his or her spiritual condition and loans it, with the request that it be read carefully and returned. Earnest prayer is then made that the book may be used to meet the needs of the particular person. Several books are thus kept in circulation at the same time. Through this simple form of personal service souls have been led to Christ, and many have been comforted and strengthened in the divine life. This is but one illustration of the truth that where there is an earnest desire to serve Christ ways will be devised of reaching others with the truth. Love for the Saviour is bound to manifest itself in service for others. The most ordinary service, when performed in the right spirit, may become fruitful beyond all proportion to its extent. No work done for Christ is ever wasted. Opportunities to do good greet us daily in our homes, among our associates, in our societies, and in the world. Those who use them faithfully and lovingly, even though apparently unimportant, when the record of the years is made known will be astonished by great and glad results.—'Endeavor Era.'