



Catechism for Little Water-Drinkers.

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

LESSON IV. — BEAUTIFUL APPLES.

1. What is this? (Show an apple.)
One of the apples we have been talking about.
2. Why do you admire such apples?
Because they are large and fine and good for us to eat.
3. How do they come to be so large and fine?
The warm rain makes them grow and the sunshine gives them color.
4. What colors do apples have?
(Voluntary replies from the class and apples shown by the teacher.)
5. Should they be well ripened?
They should, for unripe apples are not fit to eat.
6. What else makes them good for us?
The rich juices brought to them by the big tree make them just what we need.
7. Whom should we thank for these nice apples?
Our Heavenly Father, who gives us so many good fruits to enjoy.
8. How do some people abuse the kindness of our Heavenly Father?
By making the juices of these fruits into poisonous drinks.

Scientific Temperance Catechism.

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

LESSON IV.—HOW MAN GROWS.

1. How does man begin life?
As a little, helpless child, weighing only a few pounds.
2. How does he grow large and strong?
By the food and drink he takes.
3. How does the food make him grow?
It is changed into the very substance of his body; so that the milk, or bread, or beef, a person eats, becomes after a while bone or muscle or teeth, or some other part of the body.
4. Can the body be built in this way of all sorts of material?
No; it must have food that can be changed into the substance of the body.
5. What do we call the substances that can be so changed?
We call them natural food and drink.
6. What things can you think of as natural food?
Beef, potatoes, bread and butter, and fruits, are natural food.
7. And why do you call them so?
Because they are fitted to the needs of the body, and are easily changed so as to become part of the body itself.
8. But suppose you eat something that cannot be so changed?
Then it cannot be called a food at all, since it does not make the body grow in size or strength.
9. Why do grown-up people need to eat?
Because their bodies are all the time wearing out, and have to be mended by new material.
10. How long a time does it require for the whole body to wear out?
It is said that once in seven years the whole body is made over, just a little bit at a time.
11. Is it wearing out every day?

Yes, every hour and minute. Every time we move, or even think, a little bit of our body becomes worn out and dead.

12. What becomes of this dead part?

It is carried out of the body in many ways; through the tiny holes or pores in the skin; through the lungs, which breathe out the dead matter into the air; and in other ways.

13. Then do you see why everybody must eat?

Yes; if they did not the body would waste away.

14. What sometimes happens in a long illness?

The sick person cannot eat, and so the dead matter passes away without any new matter taking its place, and the body becomes very thin.

15. Is it necessary, then, to be careful what we eat?

Certainly. We might eat many things which would be of no use to make the body grow, or to repair it.

16. If we find, then, that some things that have been used as food or drink really do not build up the body, what should we do with them?

We should refuse to take them, because if they do no good they certainly do harm.

17. How do they do harm?

If in no other way, they weary the body in vain efforts to make use of the useless substance.

Hints to Teachers.

This lesson is intended as the simplest possible introduction to the study of the digestion and circulation and the whole subject of body-building. It is not to be supposed that the children have any knowledge whatever of anatomy; but they will at least see that something must be employed to develop an infant into a strong, full-grown man. They will at once grasp the truth that that something is the food and drink taken, and the necessity that this food and drink be carefully adapted to the end in view. That much learned, we have a basis on which to build a knowledge of the positive harm of alcohol, which is no food.

Tobacco vs. Morality and Manhood.

Mrs. Mary D. Olsen, principal of the McCosh public school, in Chicago, before the public school principals, said in part: 'Last October, after my transfer to McCosh School, I found that out of three hundred and fifty boys in the school, eighty smoked from two to twenty cigarettes a day — of these eighty, only six were able to do good work in their classes — I found that eighty-three percent of them smoked cigarettes. Of all these boys who were especially hard to discipline, only three did not use tobacco. Twenty-five of these boys told me the reason they could not study their lessons, was that they were overcome with drowsiness. Thirty of them said they did not feel well and were dizzy all the time. Twenty of them said they could not write well because their hands trembled when they tried to write; several said they felt shaky when they walked, and their nerves felt weak. A large number said they were unable to run any distance—nearly all complained of incessant headaches. They had lost their power to memorize anything. I made a special investigation of the cases of ten boys, who were from four to five years old, and I learned they had a grade a year up to the time they began to smoke cigarettes, and that then all progress stopped. Mrs. Olsen learned that many boys stayed away from school entirely, and others left at recess, because they could not go half a day without a smoke. She said these boys confessed they would lie, steal, or do any

other wicked thing to get their smoke, that these boys would be honest and truthful under other circumstances. I suppose I have gathered up a hundred other statements from Chicago teachers, which are in harmony with those of Mrs. Olsen.

A short time since a committee was sent out to look after the men who sold cigarettes to school children, and they reported 15,000 places where cigarettes were sold in Chicago. Chicago is the devil's headquarters.

We now learn from the many reports in regard to Chicago's school-war on cigarettes, that the tobacco industry is a curse of curses to all the people of this world, and that it is distinctively the devil's own, and designed by him to lead men, women, and children, on to physical, mental, and moral ruin at a fearfully rapid rate. The tobacco traffic is not only a direct curse to the family of man, but it is indirectly a curse, because it underlies the rum traffic as its feeder, where at a low estimate, seventy-five out of one hundred of the boy smokers find their way to the 'cup of devils.' Hence the tobacco traffic becomes a two-fold agent of ruin.—'Anti-Tobacco Gem.'

Tobacco.

SEVEN REASONS WHY IT SHOULD BE WRONG FOR ME TO USE IT.

(By the Rev. E. D. Mallory.)

I. It is contrary to God's law in my physical constitution. Nine out of ten are made fearfully sick the first time they use it. Does not this show that God never designed tobacco for the human system?

II. It destroys my freedom. The habit once formed, clings to us with a death-like tenacity. Many who have tried to shake it off have discovered that they were slaves. God calls us to freedom.

III. It injures my health. Multitudes who use it know that they are injured by it. How many tobacco hearts there are. What an army of cigarette smokers we have who are undermining their constitution to an alarming extent.

IV. It is a wrong use of money. We are stewards of God, and must give account of the talents he has entrusted to us. If I take the money put in my hands and spend it for tobacco, which does not nourish, but injures my body, am I not an unjust steward?

V. It is a bad example. A good man using tobacco has a bad influence over boys, burdening the hearts of mothers who daily pray that their children may be kept from evil.

VI. It defiles God's temple. The use of tobacco, as a rule, is a filthy habit, rendering our persons repulsive to many. Our bodies are God's temples. He calls us to purity: 'Let us cleanse ourselves from all filthiness of the flesh and spirit.'

VII. It is not Christlike. We cannot conceive of the Master using tobacco. No artist would dare paint a picture of Christ with a pipe or cigar in his mouth. Would not a living misrepresentation of Christ be worse? He says, 'Follow me.'—'Times of refreshing.'

Alcohol in Cold Weather.

Dr. Pohlfelt explains why it is so dangerous to use alcohol in very cold weather: A moderate use of alcohol causes a deposit of fat. Alcohol is not turned into fuel in the muscle and nerve cells, but serves as a pure fuel in the organism, and replaces the combustion of fat. Alcohol is, therefore, dangerous in the extreme cold, because it assists the throwing off of heat in a great degree. The effect is as if a stove in a room should be heated red-hot and then all the doors and windows thrown open. Heat produced by muscular work in the body is best obtained from carbo-hydrates in the food, but, besides this, the indispensable production of heat is best obtained by fats. This explains the instinctive choice of foods by men. In the tropics they eat little fat and much fruit, while the polar dweller requires immense quantities of fat to keep up the bodily combustion. — 'Popular Science News.'