



About Getting Strong.

Every healthy boy and girl wants to be strong. If a child has no desire to excel in strength, then that child ought to be examined quickly by a medical man to see what is the matter. Even an infant child struggles to stand on its feet, and though it may often receive hard blows and bruises, again and again it tries to exercise its muscles.

Boys and girls, too, are anxious to outstrip each other in acts of endurance. The boys jump and climb, then run and wrestle, they swing on the trapeze or vault over the dummy horse; they want to show their strength in the cricket field, or on the football ground; they go many miles on the road on their bicycles, and all this that they may grow taller and stronger, so that they may endure more fatigue. The girls have many ways of showing their strength nowadays; they swim, they play lawn-tennis, they have musical drill, they go for long journeys on their bicycles; they have lost the foolish notion that it is a ladylike sign to be pale in face and soft in muscle.

There is even a danger now that we think too much of muscular strength, and too little of that strength of intellect and brain, which, after all, to make us perfect, must accompany physical growth.

A moment's serious thought will teach us that all these various ways of exercising the muscles can never give us real strength. It is a fact that the more we exercise the muscles the larger they grow, and yet at the same time, the more we exercise them the more they wear away. The repair and growth of the muscles depends upon our eating good food, at the same time that we exercise them moderately.

We are able to run, walk, and perform all the numerous motions of the body because we possess about four hundred of these marvellous little engines we call muscles. Could we examine carefully one of these muscles we should find that it consists of a number of little bundles of fibres or threads enclosed in a covering or sheath, and that a number of these bundles are enclosed in another sheath. We are able to make most of these muscles move by the mere exercise of the will. Suppose, for instance, we will that the left hand shall go to the head; immediately the muscle in the top part of the left arm swells up, and the hand is raised to the spot we wish it to go.

Some muscles, like the heart, go on steadily doing their work without the will having any control over them.

Now when the forearm is raised by the action of the bicep muscle it is so moved because the muscle gets shorter and broader; this movement we call contraction. You can see this contraction going on constantly in the body of an earthworm; as it moves along one moment its body is long and narrow, then again it becomes short and thick.

You will not be surprised to hear that all the time the muscle is at work it is wearing away. Your slate pencil wears away as you write on your slate; the piece of chalk your teacher uses wears away as he writes on the blackboard; but the muscles are unlike the pencil and the chalk—they are renewed as long as we eat the proper kind of food to make up that which is worn away. The muscles, therefore, by proper food and pro-

per work get good; they grow stronger and are able to do more work.

We want teetotal girls and boys to be strong; we want them to win races, and to show the world that the hardest exercises can be undertaken without the aid of intoxicating drinks. We are anxious also that when they are told that beer and other intoxicating drink will give them strength they must be prepared with a good, sound, and sensible reply.

You know that there are many people who still believe that beer does give strength. The brewers and the publicans are very anxious for the people to believe this. We often see advertised, nourishing stout, and many fine words are used as to the quality of the drink, and the great benefits which those who drink it will obtain. The brewers and the publicans, of course, want the people to believe this, because the more the drink is used the richer will the sellers of it become.

If, however, you consider this matter for yourselves you will learn that the teetotalers are on the right side, both for health and for happiness.

It is very easy to understand that if the muscles waste away, then the same material which passes out of the body must be placed into the body again, in order to make up for that which has wasted.

If a brick wall is knocked down we cannot rebuild it with paper; we must have brick or some other material of equal strength. In the same way the more I exercise my muscles the more necessary it is that I should eat suitable food to make up for the waste.

If you were asked, what is the only one food upon which a human being can live? you would answer at once milk, for milk contains all that is necessary to build up the human body. There is a proper quantity of water, a good supply of flesh-forming matter, a sufficient quantity of fat and sugar to give heat, and plenty of mineral matter to make bone.

Now beer is very different to milk. It contains no fat, it has only a very small quantity of mineral and flesh-forming matter, and besides it contains much of a poison called alcohol. So in drinking beer we place into the body a poison which is very injurious, and we do not get enough of those materials which are necessary to keep the body in health.

We ought to remember that all foods should be something like milk, but never like beer. Many beer drinkers do not understand that beer is really nearly all water. Thus, a barrel of beer containing one hundred and forty-four quarts is made up of one hundred and thirty quarts of water, the rest being sugar, gum and alcohol, with only one quart of real body-forming matter, the good qualities of which are destroyed by the alcohol.

To maintain and increase our strength we must eat those natural foods which the Creator sends. We shall find that in vegetables, meat, and fruits, we have the very substances we require, and no alcohol.

Boys and girls, don't be afraid to express your opinions whenever you are asked to take intoxicating drinks on the plea that they give strength. You may instantly reply, without any fear of your words being disproved, that these drinks cannot provide strength.

If you know anything about athletic sports you must have learned that when men are put into training for any particular test of strength, such as rowing, swimming, or bicycling, they are forbidden by the very best trainers to drink any intoxicating drinks. Some trainers not so experienced may indeed allow a little, but they strictly limit the quantity, while they insist on plain

nourishing food being eaten in proper quantities. Alcohol is, in fact, only strong to take away strength, and never to supply it.

The cricket reason is a glorious time for boys. Go into the field, my lads, and show your friends how well you can bowl, bat, and field without the assistance of any kind of intoxicating drink.—'Temperance Record.'

Father Mathew's Conversion to Teetotalism.

For some time previous to the year 1838, William Martin, of Cork, now well known as 'the father of Father Mathew,' had repeatedly urged Mr. Mathew to give his influence to the temperance society which had been formed at Cork, and of which G. W. Carr, Esq., and others, were members. To these solicitations Mr. Mathew listened with his usual candor and politeness; but it was not till April of the year just mentioned that the time appeared to have arrived for the commencement of his glorious career. One Sunday evening, as Mr. Martin was seated with his family in the parlor in Patrick street, a messenger came from Mr. Mathew, requesting Mr. Martin's company. On the arrival of the latter, Father Mathew said:—'Mr. Martin, I have sent for you to help me in forming a society.' 'With all my heart,' said Mr. Martin; 'when shall we begin?' 'To-morrow,' he replied. The place and time of meeting were at once appointed, and the meeting was held accordingly. Father Mathew presided. After he had explained the object of the meeting, and various addresses had been delivered, he signed the pledge, and about sixty others followed his example. During the meeting an interesting incident occurred, illustrative of the catholic spirit which always distinguished the great Irish temperance reformer. Hearing some whispers at the table he observed to Mr. Martin, who sat next to him, 'What do you think they are saying? They say:—"Here is a Catholic priest sitting between a Presbyterian minister and a member of the Society of Friends."' 'Well,' said Mr. Martin, 'is it not pleasant that there is one place where we can meet without distinction of creed, and unite in the one object of doing good?' 'It is, indeed,' rejoined Father Mathew, 'and there is another place, too, where I hope we shall all unite in like manner.' Such was the origin of the Cork Total Abstinence Society, from which such wonderful results were afterwards produced.—Richard Cameron, in 'League Journal.'

The Pauper's Fortune.

A little while since a gentleman got into conversation with an old pauper, who sat on a bench in one of our parks.

'What was your trade?' asked the physician, for such he was.

'I was a carpenter,' said the man.

'And a very good trade it is. Well, how is it that you came to be a pauper? Were you accustomed to drink?'

'Not at all: I have only taken my three pints of ale a day. If nobody took any more than that there would be no drunkenness.'

'For how long?' asked the doctor.

'Well, I am eighty years of age, and that was my custom, I suppose, for sixty years.'

Presently the doctor handed the man a piece of paper. 'Look here,' he said; 'your sixpence a day for sixty years would have amounted, with compound interest, to £3,226. You might have been as well in health and been the possessor of £150 per year.'

How can the workmen of this country spend £36,000,000 upon strong drink, with all the squalor and misery that it brings, and expect to find their condition improving?—Mark Guy Pearse.