

THE QUIET HOUR

Medical Testimony Says That:

The use of tobacco is prompted by the unconscious desire to tear down danger signals that Nature wisely erects.

Of nearly 12,000 volunteers for the British army, only 1,200 were able to pass the required tests, and the chief cause of physical disability was officially and medically declared to be smoking.

Of 67 candidates for the medical department of the U. S. Army, during the Spanish-American war, 43 were rejected because of tobacco heart, officially and medically so declared.

Tobacco causes a slowing of the heart, and an increase of blood pressure equaled by the infection of only one other drug.

The great increase, today, of death among men from apoplexy finds partial explanation in tobacco.

Tobacco kills; it is destructive to all forms of vegetable and animal life.

The common notion that smoking is advisable because it is destructive to disease germs is exploded by the overlooked fact that any poison that is destructive to germs is equally destructive to lung tissue.

The tobacco desire can be diminished or destroyed by a change in diet.

The prayer of faith is as much a factor here as everywhere else in God's world.

The Bartenders' Choice.

A convention of bartenders was held at Euclid Beach Park, one of the very few "dry" pleasure resorts in Cleveland. There were several hundred of the liquor dispensers present. An attaché of the park asked one of them: "Why did you fellows pick out Euclid Beach Park, a temperance resort, for your convention?" The reply was: "Because we are up against the bums every working day of our lives, and when we take a day off we want to get clear of the crowd." Any man who can read English can see the moral in that reply.—Cleveland Press.

When it Is Different.

Now and then one hears that old bit of cant: "If you will let liquor alone, it will let you alone." Back in Huntington, Pa., the other night four boys, some of them respectable citizens, purchased liquor, despite their youth, and while intoxicated set three different fires in the night. One church was burned, another badly scorched, two planing mills destroyed, four or five houses wiped out and several women made ill by their narrow escapes from being burned to death in their beds. They let liquor alone, but liquor didn't let them alone. A Chicago street car conductor ordered a drunken man who was insulting women and children, to get off the car. He was shot dead in a Massachusetts town a woman and her three children were killed by the husband and father, who came home in a drunken rage. Instances like these can be picked from the newspaper columns every day. They prove that liquor doesn't let alone all those who let it alone, that its use is dangerous to the safety of citizens, and that every reasonable effort to curtail its sale, such as closing up the saloons, ought to have the support of the major part of every community. An institution like the saloon has no reasonable excuse for existence, and a community that would decline to furnish dynamite and torches for incendiaries ought to hesitate about licensing the places where similar tools of destruction are forged.

The Boy.

Your boy is one of the common sort, like the balance of us. The greater part of what he is has come to him through the folks who have been in his life.

Just here is where you will misunderstand me, you mothers, if you are not careful. You have been of his life; but not in it. It is the very rare mother who is a vital and controlling influence in her boy's life after he becomes twelve or fourteen years of age. His love continues just as intense, but the companionship between you and him, which up to this time has been so natural a part of his life, becomes less intimate. This does not mean that he loves you less. His life is enlarging, and as he turned away from the nursery play and sought the companionship of knee-trousers, just so he now turns to the man whom he instinctively feels to be himself matured.

The kind of a character he develops during these days depends very much on companionship and very little on the high Christian ideals of the family and strict discipline. The height and breadth and other dimensions of religious ideals never concern a normal boy. The force that reaches him and builds his character is the influence of his chums. Now there is

no reason in the world why a man should be deprived of the fun of chumming with his boy. Nevertheless there are some fathers who don't expend a great deal of energy in that kind of recreation. The loss is mutual, though the boy suffers the most.

This relationship between boys and fathers is so vital that a father ought to be held responsible for the character of his boy. The greatest privilege conferred upon him as a father is his opportunity to develop a good boy. He ought to regard his job of rearing the lad in much the same way that he considers the twenty acres he has put in corn. If certain conditions are provided, he will be sure of his crop. A boy is certainly no more of an speculation than a corn-crop. But many crops of youngsters are reared with less concern given them than is bestowed on corn.—L. Morrill, M. D.

Marriage involves union and fellowship of the whole being. Our bodies with all their organs and functions, as well as our spirits, are created by God. Purity consists not in ignoring the body, but in the subordination of the lower elements of our being, the bodily appetites and passions, to the higher powers of reason and conscience; in the use of all the parts of our nature in obedience to God's regulations and for His purposes. Herein are purity and modesty, in subordination and harmony. That is immodest which dwells on the lower to the ignoring of our higher nature. The higher should penetrate and so raise and spiritualize the lower.

Then again, the need of plain speaking has been brought home to me by a two-fold discovery. I have been appalled to find widespread prevalence of the grossest impurity and immortality—not mere indecency—in connection with some of our public schools, where perhaps it might least have been expected; and then to find how in very large measure this was due to ignorance of the nature of the wrong and of the consequences involved; to the fact that girls from fourteen to seventeen had never received from their mothers a word of warning about dangers and temptations, nor of instruction about the dignity of their bodies—about the sacredness of womanhood.

The mothers, I suppose, would ascribe this silence to modesty. I call it prudishness, and worse; it is a foolish and wicked neglect of a solemn responsibility. Let mothers, to whom the duty naturally belongs, tell their girls what they ought to know about themselves—physiological facts—that show the dignity of the body and the sacredness of its functions, and not leave them to pick up knowledge through evil curiosity, or from bad companions, or from bitter experience.

Teach purity not impurity. It is quite possible to know too much evil. There is no need to be familiarized with sin—with what is profane or dishonest, or cruel or unclean. This is the rule I constantly recommend, not only to do or allow, to read or listen to, to say or let your mind dwell upon that which you would be ashamed of one whom you love and respect knowing that you were doing or saying, or reading or thinking about. Be steadfast, hold secure by this true modesty and let this be your protection. And teach purity, the reverent regard for ourselves, the right uses of the body, and so guard against impurity.

Purity of heart, remember, is an inner temper and disposition, like purity of spirit. But none can have a pure heart who does not preserve the body in temperance, soberness, and chastity. And it is essential to do so.

W. C. T. U. Notes.
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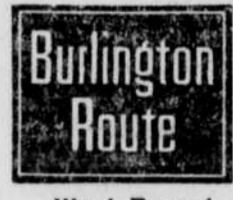
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No. 121—Lincoln Loc. via Nebraska City 5:00 a. m.

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