

Sunday Reading.

THE STRENGTH OF BEING CLEAN.

Temptation's Four Alleged "Short Cuts to Happiness," and What They Are.

When the ancient monarch came to Euclid and asked to be helped in his mathematics, the philosopher replied: "There is no royal road to geometry."

That was a truth of universal application. There is no royal road to anything worth accomplishing. There is no short cut to happiness. We sometimes take what appear to be short cuts, but they only prove to us the truth of the other proverb that the shortest way around is the longest way home. An address on "The Strength of being Clean" was recently delivered by Dr. David Starr Jordan, president of Leland Stanford, Jr., University, before the Y. M. C. A. in San Francisco. In speaking of "the short cuts to happiness" offered by temptation, Dr. Jordan says these may be roughly classified as follows:

"(1) IDLENESS.—This is the attempt to secure the pleasures of rest without the effort which justifies rest and makes it welcome. When a man shuns effort he is in no position to resist. So, through all ages, idleness has been known as the parent of all vices. 'Life drives him hard who has nothing in the world to do. The dry-rot of existence, the vague self-disgust known to the wealthy as ennui and to the poor man as plain misery, is the result of idleness pure and simple. Through the open door of idleness all other temptations enter."

"(2) GAMBLING.—In all its forms, gambling is the desire to get something for nothing. It is said that 'money is the root of all evil.' But this is not true. The desire to get money without earning it is the root of all evil. It is the search for unearned happiness through unearned power. To get something for nothing, in whatever way demoralizes all effort. The man who gets a windfall spends his days thereafter watching the wind. The man who wins in a lottery spends all his gains in more lottery tickets. The whole motive for gambling, betting, and of all other forms of stakes and hazards, is to get something for nothing. To win is to lose, for the winner's integrity is in jeopardy. To lose is to lose, for the loser gets nothing for something. He has thrown good money after bad, and that too is demoralizing."

"The same motive lies behind stealing as behind gambling. The difference lies in our statutes and in our social prejudices."

"(3) LICENTIOUSNESS.—There is an ever present temptation to secure the pleasures of love without love's duties and love's responsibilities."

"In whatever form this temptation arises, it must be met and fought to the death by the man who values honor or character or happiness. Open vice brings with a certainty disease and degradation and ruin. Secret vice comes to the same end, but all the more surely, because the sin and folly of lying are added to the agencies of destruction. The man who tries to live a double life is either a neurotic freak or else the prince of fools. Generally he is something of both. That society is so severe in its condemnation of such conduct is an expression of the bitterness of its own experience. To you who look forward to useful and honored lives, the temptations of lust must be trodden under foot. Love demands singleness of soul. It is a sturdy plant of vigorous growth, with wondrous hope of flower and fruitage, but it will not rise from the ashes of lust."

"(4) INTemperance.—Men try to get the feeling of happiness when happiness does not exist. They destroy their nervous system for the tingling pleasure they feel as its organs are torn apart. There are many drugs which cause this pleasure, and in proportion to the delight they seem to give is the real mischief that they work."

"Pain is the warning to the brain that something is wrong in the organ in which the pain is felt. Sometimes that which should be felt as pain in interpreted as pleasure. If a man lay his fingers upon an anvil and strike them one by one with a hammer, the brain will feel the shock as pain. It will give orders to have the blows checked."

"But if through some abnormal condition, some twist of the nerves or clot in the brain, the injury was felt as exquisite delight, there would arise the impulse to repeat it. This would be a temptation. The knowledge of the injury which the eyes would tell to the brain should lead the will to stop the blows. The impulses of delight would plead for their repetition, and in this fashion the hand might be sacrificed for a feeling of pleasure, which is

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no pleasure at all, but a form of mania. Of this character is the effect of all nerve-exciting drugs. As a drop of water is of the nature of the sea, so in its degree is the effect of alcohol, opium, tobacco, cocaine, kola, tea or coffee of the nature of mania. They give a feeling of pleasure or of rest when rest or pleasure does not exist. This feeling arises from injury to the nerves which the brain does not truthfully interpret.

"There have been men in abnormal conditions who felt mutilation as pleasure, in the way I have just described. Men have paid others to pinch their bodies, to tear their flesh, to bruise their bones for the exquisite delight in self-mutilation. This felling is the basis for the extraordinary mania which shows itself from time to time among those sects who call themselves flagellants and penitents. Such extravagance is not religion; it is madness. And drunkenness is madness also. Differing in degree and somewhat in kind, it has yet the same original motive, self destruction, because of the temptation of imaginary pleasure."

Dr. Jordan closed his talk by quoting the following beautiful sentiment from Thoreau:

"I know of no more encouraging fact than the ability of a man to elevate his life by conscious endeavor. It is something to paint a particular picture or to carve a statue and so make a few objects beautiful. It is far more glorious to carve and paint the very atmosphere and medium through which we look. This moral, we can do."

Forfeiting Our Opportunities.

Mo decal, who stands in the Book of Esther as the man who had the courage of his convictions, was a man of very keen intellectual insight. In urging upon Esther her duty to interfere to save the Jewish people from the destruction which was threatening them, through the wicked schemes of Haman, he brings out very clearly the important fact that the opportunity to do a great deed does not last long, and if we will not do it God will find somebody else to do it. The Divine Will will be thwarted, but will have lost our crown. Mordecai says to Esther: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" There is no sadder failure to seize opportunity to do a great and good deed. After a while the deed is done by somebody else, but the man or woman who might have accomplished it and did not is a hopelessly stranded wreck.

The Fire for the Vipers.

That is an interesting story which tells of Paul's shipwreck and his experiences afterward on the little island of Miletus. There are little touches in it which show us that Paul was just the kind of a companion that one would expect him to be when thrust into sudden emergencies like that. A fire had been kindled for the shipwreck people to warm themselves by, and dry their clothing and after a little,

when the fire began to burn low, Paul gathered a load of sticks to help build up the fire. Out of this bundle of, no doubt, dead and rotten wood, a viper seized his hand, but Paul flung it off into the fire and paid no attention to it. Unusual circumstances when people are away from home and from the ordinary regular routine of daily life are likely to furnish temptations that may well be compared to a viper. Paul's way of treating vipers is the right way. Flung them into the fire and let them burn. It never pays to pet a viper, for it is not one of the kind of things that can be civilized.

The Sting in the Tail.

A gentleman in Indian territory recently saw a snake lying by the roadside and went to kill it. He wore a heavy pair of boots, and thought of stamping it on the head, as he had done many a one before; but something prompted him to pursue another method, and he now believes that this second thought saved his life. He picked up a stick and struck the snake a heavy blow on the back, wounding it so that it could only wriggle. It was a peculiar kind of reptile, bearing many of the marks of a rattlesnake, and, thinking it was a rattler, he looked at it to see why it did not rattle, as such snakes always do when attacked. This examination proved that the snake was not a rattler. It had a stubby tail, blunt and hard, which looked almost as much like the head of a snake as the head itself. He noticed when looking at this tail that the snake turned it upward and darted out like lightning a stinger about an inch long, which is believed to be deadly poisonous. Delay in performing the duties of life is like that kind of a snake. It has a dangerous sting in the tail. If a man delays to pay his note when it is due there is a sting when the note goes to protest and brings financial disgrace. All kind of delay and failure to do duty promptly has its appropriate kind of sting in the tail.

Jealous of One's Time.

Men who have accomplished great results have always known the value of time. The Duke of Wellington slept on an iron camp bedstead 18 inches wide, because, as he argued, when a man wants to turn over it is time to turn out. Some famous men have had ingenious devices for waking them from sleep at the proper time. Edward Everett Hale tells of a friend of his who fixed his alarm so that at the foreordained moment the bedclothes were dragged from the bed. The same man found another contrivance which worked better. The alarm struck a match, which lighted the lamp which boiled the water for his shaving. If he stayed in bed too long, the water boiled over on his razor, and clean shirt, and the prayer-book which his mother gave him, and Coleridge's autograph, and his open pocket-book, and all the other precious things he could put in a basin underneath when he went to bed; so he had to get up before that moment came. Lovers of ease are sure of many sorrows and ordinarily of much poverty. Perhaps no sacrifice pays better than that which compels us even against our inclinations to do the duties of life promptly at the proper time.

Influence of Associations.

Pearls and opals are both said to grow dull through the ill health of her by whom they are worn, and the turquoise is said to become pale from the same cause; while I have heard of a ruby ring which on the hand of an invalid went paler and paler until, on the patient's death, the stones lost their color entirely. Pearls are extraordinarily sensitive to the condition of the skin on which they rest. A woman in ill health was presented by her husband with a very beautiful pearl necklace. A month or two afterward, however, the pearls began to lose their lustre, and, much annoyed, he took the necklace back to the jeweller who sold it to him. The salesman admitted the deterioration. 'You are quite right,' he said, 'but the truth is that your wife can not wear pearls next her skin. Let her maid wear the necklace for a few weeks, and the pearls will regain their brilliancy.' The turquoise is also very sensitive. One turned a vivid green when its wearer was passing across the Red

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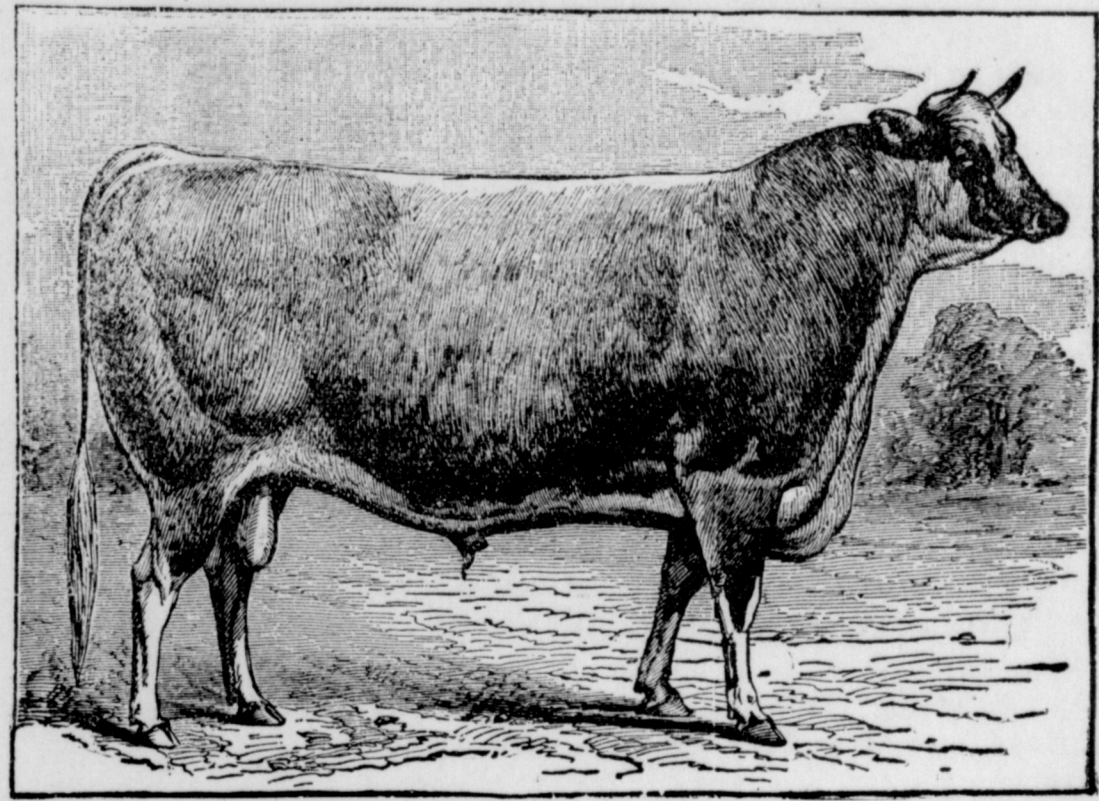
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sea; possibly it was affected by the temperature of her skin. When these stones are so susceptible to change under association we should not be astonished at the sensitiveness of human hearts under the magnetic association with other human beings. To choose companions wisely is one of the most important points in a successful life.

A Great Screamer.

More than fifty years ago [Lachlan McDonald left his home in Strathspey, Scotland, and went to the shores of Lake Winnipeg. He did not neglect to carry with him his beloved bagpipe, and many an evening it spoke to him of the old home beyond the seas.

Even in the daytime, when he was busy in the woods felling trees, he would have it by his side, and on one occasion he had reason to be glad that it was so near. He was merrily swinging his axe, when he was suddenly surrounded by a party of Indians who looked very formidable as they drew nearer, gesticulating in a particularly threatening manner. Things began to seem ominous, when a happy thought came to the Scotchman. Seizing his bagpipe, he blew a blast so loud and long and shrill that the startled red men looked upon him for a moment in consternation, and then took to their heels never stopping till the thick shadows of the forest hid them from the man who could give vent to such an unearthly scream. They did not forget that prolonged cry; from that time the Scotchman was known among them as the "great screamer of the pale faces."

The Bathing Suit.

Not to be forgotten among athletic robes is the bathing suit, always attractive until it is wet. In the eyes of the experienced swimmer no fabric has yet been found to compare with silk warp Henrietta. It is light and warm, sheds the water well, stands rough water without shrinking or

fading, and clings less than any other material of the same weight, not excluding alpaca. Suits are closer fitting and skirts for use are made of heavy dark satin braided with bias bands of white satin. The skirts are circular. The satin used is of exceptional quality, of appreciable thickness. For the natatorium skirts are abandoned, and tight to the waist take the place of hose. Shoes are of canvas, with thick rubber soles. They are considered by experts to be no hindrance to swimming, and anyone who has painfully picked her way over a beach of big pebbles can appreciate the possibility of their relief. Rubber caps are made in any number of new shapes, the oddest being a bandanna-like arrangement on a plain foundation, all of silk rubber in bright red plaid.

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