

THE PRODIGAL DAUGHTER

Extracts and Additional Data From a Sermon Preached at the First Methodist Church of Jacksonville, Fla., On Sunday Night, March 22, 1911, by Rev. Hugh S. Wallace.

"We hear many sermons on 'The Prodigal Son' and all of them are much needed," said Rev. Mr. Wallace, "but we also need a little preaching on the subject of 'The Prodigal Daughter.'"

"What we stop to consider the fact that there are every twelve months 25,000 young women and girls entering a life of shame in this country—averaging more than 500 each year for every state in the Union—and that eminent physicians agree that fully 75 per cent. of our men are either diseased or otherwise impaired—then I think the time has come when the Church of God should look around for some of the underlying causes of these awful facts.

"There are in the city of Jacksonville at least 300 to 400 girls and women who are imprisoned in houses of shame. Some of them are there because they wanted to be there. And some of them are there because they were widows with little children dependent upon them, and could not resist the temptation to take the 'easy road' to provide for their own. Some of them are there because they met a man in a dance hall, danced with him, caused evil thoughts and desires to be aroused in his mind, and were afterwards led into sin by the man with whom they had physical contact on the dance hall floor. Some of them are there because they went away from their modest country homes, seeking the glare and music of the city, expecting to make a goodly sum by working in some department store in the city—and, alas, they were not paid a 'living wage' a man came along and tempted these underpaid, under-fed, poorly clad, weak and discouraged girls, and—God knows it all—they went down into the awful current of sin. Some of them are there because they married men who were unkind and untrue to them. And if they thought that it was right for their young husbands to go out in the night and be with other women, they, the young wives had just as much right to go out and be with other men. Some of them are there because they were deceived by the promise of marriage of some man, and, after making their first mistake, father and mother cast them out; no door of hope was open to them; no hand of mercy and forgiveness was outstretched to them; and to the house of shame they were forced to go. Some of them are there because their mothers did not obey the scriptural injunction: 'Let your women be attired in MODEST apparel.' They went out on the streets with their bosoms exposed; with their skirts split; with their clothing so scant, so tight, that their forms were exposed to the evil gaze of impure men. Men—impure men—who thought that no pure decent girl or woman would dress in such manner, were tempted to make improper suggestions to this girl or woman. The history of hundreds of girls and women could be painted in red blood that they have shed in their lives of shame, just because they dressed in such a manner as to give temptation and evil suggestion to the minds of men. And I tell you, if our women don't decidedly change their manner of dress, it won't be long before this nation is a nation of degenerates, both men and women.

"O, in the name of our God, let us corner and saw a girl pass, who had on a dress that was cut very low in front. I said to a man standing on the street: 'Just look at that woman's dress—what do you think about the way the women are dressing these days?' 'Well,' he said, 'that girl is a street-walker.' But what difference does the average man draw between this girl—who proved to be a 'street walker'—and the so-called Christian girl, who dresses just like the street-walker dresses?"

"O, in the name of our God, let us ring out the question: Is there to be no line between the world and the Church? Is there to be nothing in the lives of our Christian girls and women to help the man on the street corner to know the difference between a street-walker and a pure, Christian girl or woman?"

"I do pray that God will help our women to declare their independence of France on this dress question. I think our women have long enough been slaves to the fashions set in Paris. I wonder if many of our pure sweet mothers and daughters know that many of the styles that are prevalent among their sex in this country, come from impure, sinful women in Paris? Yes, this is true. 'Some days ago King Albert, of Belgium, was out walking. He saw a woman with one of the new 'split' skirts on. He immediately sent his chamberlain to the woman with this message: 'Madam, King Albert requests that you retire to your home and repair your skirt. He says that the costume that you now have on is very embarrassing both to him and yourself.' The woman, severely rebuked by the Sovereign Ruler of the nation, did go to her home and 'repair her skirt' which action on her part caused a great wave to sweep over Belgium on this question of immodesty and indecent dressing. And if I know anything about what I see on the streets of Jacksonville—and elsewhere, I think that many of the women that appear on our streets in this country should 'go home and repair their skirts.'

"I cannot conceive that any respectable woman would deliberately wear an immodest costume just for the purpose of giving evil suggestion and temptation to men. Of course, I know that there are women who are vulgar and impure and who wear indecent clothing to attract the attention of men, but this certainly cannot be the reason why the street-walker, the pure-minded girl, and woman wear these awful costumes. It certainly must be thoughtless on their part. And I do believe that if our pure-minded girls and women knew that the way they were dressing is causing many, many men to have evil suggestions named in their faces, and thus leading the men into the most awful and conceivable sin, I believe they would immediately begin a sweeping crusade against the prevalent immodest mode of dress.

"The business of the Church is none other than the business of the head and founder, Jesus Christ, and His business was that of seeking and saving the lost. And I say that as we have got these 300 to 400 lost women here in Jacksonville—in the most horrible kind of a lost condition—in a condition that is next to being in burning hell itself—as long as they are here, let the Church of Jesus Christ follow the example and carry out the teaching, of its head, Jesus Christ, and go down and 'seek and save' these unfortunate lost ones. Many of them would be glad of a chance to get out of the hell in which they are now confined. They would be glad if the Christian people would go to them and show the spirit of mercy and forgiveness towards them and literally love them into salvation through Jesus Christ, and into virtuous, useful lives in the future."

INTERESTING METHODS BY WHICH HOG CHOLERA MAY SPREAD

Two years ago the hog cholera appeared in the neighborhood and our hogs went with the rest in spite of all the precautions taken. Cleanliness and disinfection did not stop the organism from gaining entrance to our herds. The next year was a repetition of that which had gone before. How did we get the hog cholera upon our farm? This is the question since then we have investigated rather closely, and know, now, where to lay the blame. However, there are many farmers who keep about their little suspect. To show such means of infection is our aim.

Probably the least suspected, but one of the most dangerous carriers of this dreaded disease are several well known and common birds. The Tennessee Department of Agriculture in a very recent bulletin upon hog cholera states that aside from public stock yards, the Turkey Buzzard is the next responsible for most of the outbreaks of hog cholera in that state. For instance, the carcass of a cow or horse dragged out into a field to be devoured by the hogs, may be contaminated by buzzards that have fed upon the carcasses of dead cholera hogs fifty and even a hundred miles away. This emphasizes one point. All animals that have died upon the place from any cause should either be made into tankage, buried or burned, preferably the latter.

Other birds are to blame as well. For the original outbreak upon our own farm, we placed the blame upon the seemingly innocent pigeon. The bird flew between the home barn and the barn of one of the neighbors. The neighbor had a bad outbreak of hog cholera. After eating corn with the neighbor's hogs, it is only natural to assume that the germs were distributed among our own hogs when the birds ate corn by the side of the latter animals in the feeding lot. Upon investigating we find that various parties lay a great part of the blame upon other members of feathered tribe. The ordinary chicken can only be blamed, for perhaps scattering the disease from hog lot to hog lot upon the individual farm, but the crow, the hawk and the sparrow may carry the disease from farm to farm.

Practically anything that comes in contact with the cholera germs may carry or transport it from place to place. Ordinary tools and implements, tools, shoes, etc., may carry the disease. Stock buyers come in for their share of criticism and very justly, too, in the majority of cases. Men, who at the time have the cholera upon the place, have been known to carry the germs into the fields where hogs were kept, upon the wheels of the ordinary wagon while they were hauling gravel, working out the coal tax. This may explain several queer outbreaks of cholera to those men who have had occasion for others to drive upon their place. Thus the public road as well should receive its share of criticism. From thence who knows how far the damage should be spread. At the present time many states have stringent laws forbidding the carrying, hauling or driving diseased hogs or hauling hogs that have died from an infectious disease, upon or over public roads.

It is easy to explain the cause of an outbreak when a neighbor's hogs break into a field with yours, but the hogs may be infected without this ever happening, that is, if cholera exists among the hogs in the adjoining fields. Bits of infected weed, bits of straw, etc., may blow promiscuously about and thus do a great deal of damage.

The size of the cholera germ is also ultra microscopic. It has not yet been seen with ordinary light. It

has been proven that typhoid germs which are much larger than cholera germs, may float in the air attached to dust particles. This would be all the more true of cholera germs. A high wind blowing dust from a neighbor's field, who has the cholera, would cause an irreparable loss.—Indian Farmer.

THE CURE FOR SPRING FEVER

Spring Fever is Real! Spring Fever is Earliest! But the Grave is Not Its Goal!

Spring fever is a stern reality: It is not a joke, by any manner of means. Its basis deep seated in the change to which the body and the blood pressure must adjust themselves on account of the change from cold to warm weather. It is scarcely necessary to explain the how and the why. Space forbids. The doctors tell us that it is so, and we know it already, so that's enough.

What you and I want is this: What shall we do about it? Shall we haul up our doctors, sarsaparillas, blood purifiers, liver regulators, appetizers, and tonics of every conceivable kind. No, that is the very thing you don't want to do. If the appetite seems balky, if nothing tastes good, and if you have that tired aching lazy feeling, here is the secret: Obey your impulse; take it easy for a few days. Don't coax the appetite. Dieting a little or going on a hunger strike for a meal or two at a time now and then is better than all the sarsaparillas, tonics and appetizers in town. Don't worry—you will not starve. When you really need nourishment, your appetite will return. And when the appetite does return, don't take advantage of it and tank up on heavy winter goods. You don't need so much heat producing food as you did in January. When you really need food with lots of bulk and little energy—laxative foods, in other words. Cut out the meats, fats, all alcoholic drinks (and by all that we mean also potent medicines, for alcohol is their main constituent), and anything that tends to cause constipation. Eat such things as green vegetables, green peas, string beans, spinach, celery, lettuce, radishes, and plenty of fruit salads. Many vegetables may be obtained canned at this season of the year at reasonable prices. Don't forget fruits of all kinds. Drink plenty of water and above all things keep the bowels loose. In ninety-nine cases of spring fever out of one hundred, the unfortunate victims do not keep their human sewer systems flushed out properly by carefully avoiding constipating foods and selecting a diet of fruit and vegetables. Try it once. You will feel better within a day or two.

THE "THIRTEEN" IN LIFE

Judge Rentoul of the city of London has discovered thirteen mistakes of life. Here they are:

- To attempt to set up your own standard of right and wrong and expect everybody to conform to it.
- To try to measure the enjoyment of others by your own.
- To expect uniformity of opinions in this world.
- To look for judgment and experience in youth.
- To endeavor to mould all dispositions alike.
- Not to yield in unimportant trifles.
- To look for perfection in your own actions.
- To worry ourselves and others about what cannot be remedied.
- Not to help everybody, wherever, however, and whenever you can.
- To consider anything impossible that we cannot ourselves perform.
- To believe only what our finite minds can grasp.
- Not to make allowances for the weakness of others.
- To estimate people by some outside quality—for it is that within which maketh the man.


Judge Thomas C. T. Train, of the New York Court of General Sessions gives thirteen rules of life to offset the thirteen mistakes of life, enumerated by Judge Rentoul of the London Court. Here they are:

- Keep your head at all times.
- Trust yourself above everyone else.
- Do not deal in lies.
- Do not give way to hating, even though you are hated.
- Do not look too good.
- Do not talk too wise.
- Talk with the crowds, but keep your virtue.
- Walk with the kings if you will, but do not lose sight of the common people.
- Live every day so that neither your foes nor your friends can hurt you.
- Let all men count with you, but none too much.
- Make allowances for all doubts.
- Fill every minute with sixty seconds of work.
- Be a man.

MOURNING NO LONGER IN FASHION

The notice of the death of an eminent man in London contained these words: "His wife and family will respect his urgent desire that no outward signs of mourning should be worn." In referring to this notice The London Times says: "The practice of wearing mourning has long been sliding into disuse and probably the next 20 years will see it abandoned altogether, at any rate among the wealthier people."

According to the London paper all badges of woe are disappearing from funerals. The black veils on the horses' bridles and the crepe on



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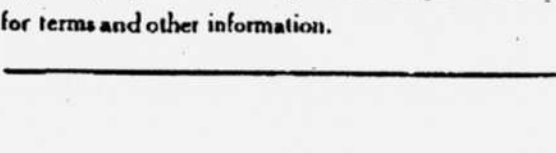
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the hats and sleeves are seen seldom. So it is with blackedged cards. It is all going because mourning is not needed, either for memory or respect. Here are two paragraphs from The Times' article:

"Those whose sympathy we value will give it to us without our advertising for it; it will seem all but indecent to go about the world demanding of strangers.

"And if we believe that those who have left us have still the power to observe our doings we must believe that it is our hearts, not our clothes, that they will read."

THE DECLINE OF LYNCHING.

Only fifty-two persons, fifty-one of these being colored, and one being white, were lynched in 1913. The Survey calls attention to the fact that this is twelve less than in 1912. It is the smallest number lynched since records have been kept.

Can it be possible that we are growing sentimental and that the decline in lynching is an evidence? It is true that the mortality in accidents from automobiles and railroads and other modern improvements still keeps up, but these accidents, we might say, are more or less automatic. Lynching is a kind of voluntary process. It is a concerted action on the part of a number of people to shed blood. Does its decline show that we are becoming less civilized?

For many years the European

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