

'Our hours,' said George, 'are short, compared with the hours in Denbrock; but there are a great many things to attend to in a large city—a great many ways of doing and getting good. We must give them all a part of our attention, and this leaves less for each, you know.'

'No doubt,' said his aunt, 'you will teach in the Sunday school?'

'Indeed, I do not,' said George. 'You will lend tracts likely, then?' 'I am sorry to say, I do not that either.' 'No!' said his aunt gravely. 'What occupies your spare time? One of your first speeches in the hall informed us, that though one could not attend to every thing, each should attend to some one means of doing good. You see some things keep a pretty good hold of my memory yet.'

'In a large town,' said George, 'there are public meetings, lectures, mechanics' institutions.' In addition to this, George communicated to his aunt a little instruction about the importance of not allowing the mind to be entirely occupied with any one subject, if we wished to keep it in an unprejudiced and fairly balanced state.

Some lawyers have been represented as needing a quilt to twist in the conducting of their argument. If by chance or design that was removed, their cause was lost. The medium by which Aunt Burroughs got light in any difficult discussion, was by the operation of cleaning the glasses of her spectacles. So much was this the case, that some wags asserted, that through this channel, light entered into her understanding. Others—likely ignorant of the freaks of animal magnetism in tablemoving—denied this, from the circumstance, that although the spectacles were thus thoroughly and repeatedly cleaned, they were never on such occasions worn.

'I dare say,' she said, 'your merchants bestow a good deal of time upon their business, and yet do not view themselves, nor are viewed by you, as deficient in the cultivation of their minds.'

'I dare say not,' said George. 'But devoting one-self entirely to some such subject as temperance, leads a man to be viewed in society, now-a-days, as a bore.'

'Bore!' exclaimed Aunt Burroughs, slowly, as if she had not caught the right word.

'I mean,' said George, 'a man of one idea, a monomaniac.'

'You mean a person of limited knowledge, I suppose,' she said; 'but I see no necessity why that should be the case. Was Isaac Newton a man of limited knowledge, or Howard, or Wilberforce, or any of those that have obtained eminence for the cultivation of some branch of science, or in promoting some particular department of philanthropic labour? And as for people thinking about us, if our own conscience can approve our conduct, you and I long ago got over that.'

'If I was a Newton or a Howard, I might do as you suggest,' said George.

'I cannot boast much,' she replied without noticing the last remark, 'you know of my reading; but if I am not much mistaken, good authority exists for differing in opinion from your town friends on this subject. As regards experience and observation, all mine go to prove the opposite. Take the village here, and begin with yourself; would you have had the general knowledge that you possess, if you had not energetically embarked in the temperance cause? I could go over many other cases, you know.'

'Perhaps I may not have looked at the matter carefully enough,' said George, thoughtfully, 'we are much influenced by what passes unquestioned in the circle in which we move.'

'The history of our temperance movement in this village, past and present, is an evidence of this,' said his aunt; 'but an intense interest towards one thing stunted the general faculties, what would you make of the supreme claim which religion makes upon man's heart?'

'I think I have likely been mistaken, Aunt Burroughs,' said George gravely; 'yet one hesitates, when remembering the readiness with which this opinion is advocated and admitted in the town.'

'We simple folks in the country, from our very ignorance, are often forced to put the question why, and wherefore, till it becomes a habit with us, and at least preserves us from accepting things upon authority alone,' said Aunt Burroughs.

'You must not, however,' said George, 'think that I am cobled to the cause; or, have ever been ashamed of it, or not ready on all occasions which I deemed fitting, to defend it, though I have not taken the same active part in its promotion which I did here.'

'It would have been a change indeed had that been the case,' said his aunt. 'I should sooner doubt myself than you. But as you think temperance a great blessing, and wish its promotion, you of course think that some parties should take the lead in promoting it. You have been useful here. You do not say that you have withdrawn, because you are not needed in L. But the reason that would justify you for standing aloof from the struggle would justify another; but were all to stand aloof, there would be no united efforts and consequently no societies. That, you cannot have forgotten, has been the creed of the Denbrock abstainers from the beginning.'

'I do not think that in so large a place as ours there can be any want of persons to aid in promoting the cause,' said George.

'I kenna,' replied his aunt; 'but in our town, you know well, there has always been want, though we seem to understand the principles upon which we should act, better than some of your people, at least. Indeed, if the opinions ever come to be generally adopted, that engaging earnestly in any philanthropic cause is injurious to the mind itself, it puzzles me to think by what means abstinence societies will be able to exist at all. But that apart, if your numbers be great in L., the wants of your town must be correspondingly great, and no doubt need the assistance of all.'

'Well, well, aunt, I think I should change my ways, if I am spared to return,' said George.

'But, my boy,' she said, 'there is something more; I was thinking of it before, but it went from me. If that principle of not giving special attention to any one object were right, I cannot conceive how any of the great evils that have grown up in the world, slavery and war, as well as the custom of using strong drink as an article of diet, could be removed. The rooting out of such evils must require efforts corresponding with their magnitude and the hold which they have taken on society. Many men are required to root a tree which a child has planted. The question, whether individuals should consecrate themselves to this work, changes into another, whether or not these evils should be removed; for if they are to be removed by human means, all they must be removed by the employment of all the faculties of some, at least. Without neglecting a measure of attention to all good objects, I think every one should attach himself to some one in particular, and labour for its removal. Did I not once hear you stating something, that, in lecturing upon the division of labour, in reference to benevolent institutions? Think of these things, George; your judgment was eye good, and your heart is still in the right place; and before you visit Denbrock again, you have a better account to give of your own labours'—*Stainer's Journal*.

### Scene in an Old Shed.

DIALOGUE BETWEEN FATHER AND SON.

Son. Why, father, do you visit so often this miserable hovel? What enticing object calls you so much to this wretched spot?