

our unsophisticated common sense sees the absurdity of all the delusion by which the world has been befooled, though our passion and prejudice struggle to blind us.

Of the good effects of abstinence from distilled spirits I shall furnish only two examples, from a multitude which I could readily relate. A respectable man, who had been for thirty years in the army, told me, not long since, that he had been in twenty-seven general engagements; he had suffered every vicissitude of weather, and had not unfrequently found his companions dead with cold by his side. Some years ago, he and above a hundred and thirty others had left England for active service abroad; of these, only five are living; and he attributes the preservation of their lives to their having abstained from all strong drinks. After relating this anecdote at a public meeting, a gentleman, who had been an officer in the East India Company's service, addressed the meeting, and said—"I feel called on to corroborate the statements which have been made, by detailing the result of my own experience. I served thirteen years in the hottest climates; I have since been to the severest winters of Canada, and to the rapid changes of the American climate; I have nine times crossed the Atlantic; and I attribute my sound health, now at fifty years of age, to my having abstained entirely from all intoxicating liquors."

If these deceptions respecting the supposed excellencies of ardent spirits were confined to mere opinion, there would be no need for Temperance Societies. But, alas! they shoot up every where a harvest of death. How could it be otherwise, when the temperate, by their precept and example, have clothed ardent spirits with such a catalogue of excellencies?

A large proportion of nurses have been ruined by the false notion, taught by temperate mothers, that intoxicating liquors are necessary for them. At our tables, spirituous liquors come in formidable array, as whetters of appetite, and promoters of digestion, and as the essence of conviviality. They are stationed in the sick room, and many a wretched patient has fallen a victim to their baleful influence; they are drunk in the form of cordials, and multitudes have thus been cheated into drunkenness; they intrude even into the chamber of death, and, by their influence, riot and revelry have, in many districts, taken the place of mourning for the dead; and have attended to the last scene that consigns dust to dust; and unhallowed merriment, and oppressive expense, and oftentimes drunkenness and riot, have cursed the living and dishonored the dead.

Under the impression that ardent spirits are good and wholesome, calculated to give refreshment and promote strength, temperate masters treat their servants; sometimes as an evidence of gratitude, and other times as a means of increasing labour. In certain employments, allowances of spirits are bound to the workmen in their engagement, and regularly served out to them by their employers. Many masters treat their household servants and labourers regularly on stated occasions; and even mistresses, in imitation of the example which has been set to them, actually dole out strong drink to their maids! Porters, coach-drivers, all persons called by their employment to do small pieces of service for temperate men, are treated by them either in full payment of the obligation, or as an extra evidence of being well satisfied. Now, leaving out of account the absurdity and wretched deception of all this system—saying nothing of the murderous spirit which ruins the constitution of the labourers, by extorting from them extraordinary exertion when under the influence of an unnatural debilitating excitement—passing over the disgraceful injustice of taking advantage of a depraved taste, by paying with an article of no value—I would put it to the consciences of the temperate whether such practices are not directly calculated to promote drunkenness. Is it not enough that your servants should be every day subjected to the temptations which the respectability of your own moderate drinking throws in their way? must they not merely hear your own praises, and those of your visitors, of the richness, the mildness, the flavour of what loads your sideboard; but must they be taught, by powerful practical lessons, that ardent spirits are the promoters of conviviality, of health, of strength—that they are the gift of gratitude, the evidence of approbation and kindness? A large proportion of professed servants are drunkards. Temperate men—Who made them so? Porters, coach-drivers, all men in similar situations, are noted for drunkenness. Temperate men—Is it or is it not the fact that individuals of different professions are drunken or temperate just in proportion as their employments throw them in the way of your temptations? Does the porter to whom you give a glass at your door go away from you the same man that he came? Is he in the same steady sobriety?—is he equally prepared to resist temptation?—would he not say and do what he would not before?—in excitement or provocation, is their the same dependence to be put in him? You have given him nothing to do him good; you have given him

nothing to take home to his wife and family; but you have given him one glass to prepare him for a second, and he leaves you, in every sense of the word, a worse man than he came. He could tell you, if you did not know it, that one glass calls for another, and that, according to the adage, though one glass is too much for any man, two are quite too little; he could tell you that multitudes, who feel themselves compelled to take the glasses offered them by their superiors, would much rather have the price of them, and that the glasses given by the avarice or the kindness of the temperate have been one of the great sources of drunkenness.

There is a language besides the language of words, and a man may propagate falsehood by the practical language of action, as well as by verbal expression. What then, does every temperate man say, by presenting a glass of spirits to a porter, a servant, a visitor? Here, he says, is a good and wholesome article, well qualified to be used as a portion of common diet; by it I evidence my gratitude, my hospitality, my kindness; it is well it should be connected with such good and Christian graces. I give it to you to show how much I value you, or how grateful I am to you; I give it to strengthen you, and it is good for strengthening; I give it for refreshing you, and it is an admirable refreshment; I give it for warming you or cooling you, and, strange to tell, it possesses the properties of both cooling and warming; you are in good health, but I give it you as a medicine, lest you should become sick. In one word, I give it you to save my pocket, or evidence my benevolence, or induce you to think well of me; and just in proportion as you respect me, or value my character, or are influenced by my example, I expect that you will act similarly in similar circumstances. That the lesson is not lost, sad experience testifies.

(To be continued.)

CRUSH THAT SERPENT.

What a delectable shrieking a young lady makes (and sometimes an old one, too,) when she discovers a serpent in her path! How very much she is alarmed! How pale she turns! and how she calls aloud for some more stout hearted person to come and "kill the snake!" Well, it's all right—ladies have a right to be afraid of serpents, and such of them as are poisonous, and have the means of doing mischief, ought to be despatched at once, out of harm's way.

This is the season of serpents.—In some parts of the country they are very nume-