

PLEASANT HOURS

A PAPER FOR OUR YOUNG FOLK

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A DESPERATE ENCOUNTER.

THE eagles of the Alps are very large and strong birds. They will sometimes swoop down and carry off a lamb or even a child. The picture shows an example of the latter. The father rushes to the rescue and keeps the eagle at bay till a well-aimed shot brings down the ferocious bird.

INDIAN GRATITUDE.

At the time when the Indians were scattered along the borders of the settlements in the neighbourhood, of Litchfield, Conn., a poor, weary Indian arrived at a country inn, and asked for something to eat. The landlady refused, when a white man told her to give the Indian all he wanted, and he would pay the bill. The Indian promised he would some time pay him, and went his way.

Some time afterward this man was taken captive by the Indians, and carried to Canada. After some time an Indian came to him and told him to meet him at a certain spot at a certain time. The man, fearing a trick or some danger, neglected to go. The Indian again came and asked him why he did not come, and kindly reproved him for want of confidence, naming another hour for meeting. The white man went and found his Indian friend, who had a musket, knapsack, and provisions ready. Pointing to them, he told the

white man to take them and follow him. After several days' travel the white man, wondering what would become of him—for the Indian said very little—suddenly came to the top of a hill. The Indian, stopping him, said: "Do you know that country?"

The white man looked, and at last cried out, "Why, that is Litchfield!"

"Well," said the Indian, "long time ago you give poor Indian supper there. Indian tell white man he never forget." And bidding the delighted and



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long-lost exile farewell, he turned and retired into the wilderness by the way they had come.

ADMIT IT: WHAT THEN?

WHAT if here and there a man be so made, nervously, physiologically, as to use stimulating drink his life long and not become seriously injured by the habit? At best this is a negative result. He has been made no better morally, no stronger intellectually, by

the drinking. A course revolving peril must, with the man of business, show large profits possible, or he prudently keeps out of it. Not so here. The most any one can say, reviewing a life of moderate drinking, is that it has not hurt him. Has not hurt him? Alas, that important factors should be left out in the reckoning! What if one now and then goes dry shod through the Red Sea—red with the oceans of blood it has drunk? If a son or brother or personal friend, essaying to do the

same, miserably perish, and his poor bones whiten the sanguine shore, is he not therefore hurt? He who blesses all says, no man can live to himself. How humble soever the lot, unknown beyond our own door-sill though we be—and all the more if conspicuous in position—there yet are some, there may be many, who certainly will be affected by what we do and what we omit, and we may as well try to escape from our shadow, as escape from the responsibility which living imposes. Let us, therefore, manfully meet it. In the particular of drinking let us use the influence beneficently.

In its best result intoxicating drink cannot ennoble; in its ordinary issue its course is downward; too often its end is irremediable disaster. If it be self-denial to let it alone, danger is imminent; make haste to any sacrifice. The cull is so self-denial; the award, to abundant liberty.—
F. G. Cooley.

IS IT RIGHT TO LICENSE?

We respectfully ask, Is it right to license man thus to mar the image of God in his brother man? Right to give him authority thus "to sell insanity" and deal out sure destruction? If it is right, why should any man be forbidden to do it? If not right, why should any man be permitted? Why forbid all but "men of sober life and conversation" to do this if it is right? Why allow "men of sober

life and conversation" to do it if it is wrong? Will the poison be less active or less fatal if it is dealt out with a steady hand? Will the buyer be the less a drunkard because the seller is a sober man? May this pollution be poured out upon society only by clean hands? Can that which always works private evil conduce to public good? Can that which is bad for all the parts be good for the whole? Can evil be converted into good by multiplication? Can wrong be legislated into right?