

loses sight of his childhood's home. We can imagine that mother's feelings as she hastens to her closet and commends her dear boy to the keeping of God, and prays that his life may be upright, honorable, prosperous and happy.—Blessed is the youth, who has such a mother to pray for him, and blessed is that mother who can feel confidently assured that her son will do nothing unworthy of her or of himself.

But even a mother's prayers, however powerful, will not save a youth who makes no effort for himself to walk carefully, circumspectly amid new and untried scenes. He must remember that youth is specially exposed to danger, partly from inexperience and partly because his principles have not the strength and firmness which are obtained only by resisting and overcoming evil.

Young man, suffer us to approach and counsel you as a personal friend. Your all is at stake on the first few years of your life. If you start aright, if your principles, your habits, your companions, are all of the right character, and if you are constantly on your guard against yielding to evil, a few years will not only build up your character in the estimation of others, but you will be much more likely to continue in the path of virtue and happiness. But one false step, one wrong habit, one corrupt companion, one loose principle, may wreck all your prospects and all the hopes of those who love you. Let your resolution then be taken and adhered to, never to forsake the path which conscience and truth point out. Perhaps you have left behind you a pious widowed mother. Act at all times as you believe she would wish you to act. Her happiness is bound up in you. Do not destroy it. Do not make those who love you blush, make not those who confide in your regret their confidence. Be firm in the right, and all the world and all the frowns of fortune cannot make you unhappy.—N. Y. Organ.

### The Fiend.

Of all the fiends that God hath cursed,  
This fiend here described is the worst.

And although he has for ages been in our midst, it is uncertain from whence he came. He is said, however, to have emanated from the Dark Ages. It is not improbable that he originated in Arabia, the land of the false prophet; but at what period it is not definitely known. Cursed must be the nourishers of his youth, and thrice cursed the vessel in whose hold he found a passage to our coasts; but let the day of his birth be forgotten.—Happy would it be for mankind had he ravaged no other shores than our own. But not so, for like the Prince of Darkness, he roams from one end of creation to the other, everywhere marking his course with tears, blood, death and desolation.

In England and Wales, it is said, that every nine minutes a victim falls a sacrifice to his delusive power, and in the world at large he is thought to have caused more human suffering than war and pestilence combined. But so artful is he, that with the assistance of his friends, he can appear in a variety of pleasing forms, and at times, even pass himself off as a "good creature" sent for the renovation of man. Hence do men, from the highest to the lowest circle, greet him as a welcome guest and useful member of their household. But the consequences are dreadful; for experience and observation have plainly shown, that it is the object of this monster, not to elevate and support, but to degrade, brutalize and destroy without distinction of age, sex or condition.

Thousands of our once most respectable citizens, whom he has rendered mere apologies for men, are to be found in our almshouses, prisons and lunatic asylums. Their friends have deserted them, their reason has flown, and "with idiot stare, they gaze unconsciously on all around, or with hideous yells and horrid blasphemy, clank the chains and vent

their maniac fury on the demons with whom their frenzy fills their solitary cells."

But what is most astonishing, is the fact that this infernal being has received the approbation of many of our Legislators; and although he drowns the judgment of their sons, blasts the hopes of their daughters and corrodes the bodies of their neighbors, still they cling to him as a "good creature," and declare him under the protection of their laws. Scores of helpless widows, poor, sick and broken hearted, are left to grovel in poverty and die in disgrace because of his being allowed to run at large. While their worse than orphan children, abashed and trembling, are hurled into the house of refuge, and there left to the charities of a cold and pitiless world.

Now, in view of all these miseries, which follow in the train of this fell destroyer, how astonishing it is that rational beings call themselves Christians, and bearing the image of a Creator whose emblem is purity, can for one moment hesitate to renounce this curse of curses! How can they refuse to join in a warfare against the common enemy of our race!

The foe of human bliss, when he entered the garden of Eden, was known by his assuming the form of a serpent. The fiend which now seeks our ruin, is undoubtedly an offspring of the same family, but he now assumes the form of a liquid fire. His general name is *Rum*.—*Washingtonian*.

### A Character: From Real Life.

His character bore the marks of habitual self-inspection and self-resistance. Humility was the virtue which he seemed to prize as the most comprehensive and productive. His effort was to bring every thought and desire into subjection before God, and to find security and motive in a fixed sense of his deficiencies and his obligations. This constant study was his life and strength. It cleared and simplified the purpose of human life. It gave him more and more the command of his faculties, and the exercise of his affections and the power of devoting himself to duty. It showed him on what principles men are commonly pronounced great, and how monstrous are arrogance and oppression in a mortal. But this mortal warfare never threw an air of constraint or austerity upon his intercourse with others. It seemed as if his spirits were kept elastic by his constant guard over them. His very kindness and gentleness had none of the inertness of mere good temper, but were animated by an active, cherished principle of love, which discriminated its objects, and was all alive for the happiness of another.

In the pursuit of truth, he seemed more anxious for the certainty, than the amount or variety, of results. He was not fond of indulging in conjectures, that he might fill the void where he had in vain looked for satisfying truth; nor was he unhappy because of the uncertainties which cannot be cleared up in an imperfect state of being. His feelings and wishes, and every extraneous or accidental circumstance, were as if they did not exist in his sober-minded inquiry. Or rather, the very influences that are most apt to mislead, did but sound the alarm to him to be single-hearted, and made his power of discerning the keener. He had the plainest common sense, and the most prudent judgment in common affairs; and not so much from having lived long in the world, as from his right temper of mind, and his habit of going far into the reason of things. This honesty or fairness of mind was his great distinction, and an explanation of his character. It was a proof of his moral and intellectual vigor. It was a religious principle. It ran through all his studies and experience, restraining him from injustice, and compelling him to condemn injustice; opening the way through ancient errors of whatever kind, and for the admission of light from whatever quarter; and making it absolutely impossible that he should be a mere partisan in anything.