

for a month together, and I could always do my work to the satisfaction of my employers; and the men I have worked with have said that teetotalism is best.' Another farmer says, 'We have sowed our hay and corn for eight or nine years to my satisfaction; the last two years the best of all. The last harvest has been passed with pleasure to the men, (though not pledged teetotalers,) and to myself. Not an oath nor an angry word has been heard. We have worked in times of necessity till ten o'clock; two acres a day per man was the average quantity cut, and they worked with such comfort to themselves, that they wish to go through another harvest on the same principle. 'I have sent,' writes another farmer, 'the return of the hay and corn I have cut and saved this year; and I can say, that I have done it much more comfortably, on the teetotal principle, than we ever did when we used malt liquor: The work people have done their work well, and with great spirit.' 'Without any brawl or any thing uncomfortable,' is the additional testimony of another. 'As to the comfort of the plan,' writes another, 'I can say, the more I have of it, the better I like it. Never did I do my work so easily nor enjoy my health so well, as I have, since I abstained from all intoxicating drinks; and, as to the work people in the harvest fields, all appeared to be pleased and satisfied: and some of them who were not teetotalers, said that they would sooner work on the teetotal plan than on the drinking system, if they could be attended to properly. My full conviction is, that if farmers would but put half the expense in solids and teetotal drinks for their men that they put in beer and cider, their men would be better pleased and their work be better done, and a great deal of sin would be prevented.' Where an improved diet has been substituted in the Bodwin district, for alcoholic drinks, it has been found that the laborers increased in weight during the severe labor of harvest, as much as five pounds per man on the average."

We have given this extract at length, and commend its facts to the attention of thinking farmers and their laborers. We cannot now add more, but if we return again to the subject, it would scarcely be possible to produce evidence more clearly demonstrative of the safety and utility of harvesting on teetotal principles. Happy would it be for Canada, if all our farmers would give a seven years' trial to teetotal harvesting!

### Small Streams from Temperance Springs.

When the physical inability of strong drink is considered, it may sometimes lead persons to enquire of what possible use so many taverns, and tempting bars, tastefully decorated, can be. The *Star of Temperance* has a witty reply to the question, which we here subjoin:—

The Use of Liquor Houses may be seen by taking a station at the Police Office, and noticing the arrival of the miserable victims of these misery and death-dealing machines, set in motion, and kept in motion by our legislators and Board of Excise. Tax payers, don't you feel ashamed, to groan about your taxes—pretend you are men of common sense, and then vote for men to manage your city affairs who will legalize this abominable business? Are you not ashamed to pretend that you pity the poor,—the widowed mother and her orphan, or worse than orphan children, and then vote for men that will put in motion the machinery for making them so? Are you not ashamed to lament over the crime that fills our jails, our State Prisons and Houses of Refuge, and yet hypocritically sanction the very measures that produces it all? Why our Police Officers would be totally unable to find a support from their business—the jailor would be left to rattle his padlocks on empty cells, and the keeper of the poor house would soon be destitute of employment, were it not that the business of drunkard-making was authorized by law. We see then what our liquor houses are for.

It may be innocently employed in depicting a fearful evil.—No doubt the liquor business is the chief source of mischief and misery, and therefore supplies Prisons and Almshouses, which the sober are taxed to support. Besides, liquor, as every body knows, is the Purveyor-General for the King of Terrors. The *Crystal Fountain* says:—

We are informed by a gentleman from California, that in the return ship in which he came, there were some 22 fatal cases of Cholera, and that these were all intemperate or such as indulged to excess at the time of the prevalence of the disease while the teetotalers entirely escape. And we think it will be found of habitual drinkers, that four-fifths at least die of disease, which they would have escaped had they been temperate. When such are the inevitable results of dram drinking, how can a man practice the habit? Why do not rum sellers hang out the right kind of a sign? It should read, 'Dealer in gout, rheumatism, dyspepsia, liver complaint, consumption, cholera, &c.' It would indicate the true nature of the business, and give their patrons an idea of what they were dealing in.

The *Albany Evening Journal* gives an account of two men who were injured by falling into a trench, carelessly left open by men who were laying down new water pipes, and urges that they should be shut up in the evening that such accidents might be prevented. The *Washingtonian and Reformer* makes the incident a text for a short homily to the city authorities. We republish, and earnestly commend it to our own and other City Fathers:—

If it is culpable negligence to leave an excavation uncovered, that a man with the proper exercise of his judgment may avoid, what can be said of pit falls that are established in every street, deceiving the simple, upon the false covering that deceives the eye, and causing them to fall, not into a pit that may merely harm their person, but bringing them into a moral degradation from which they can only come covered with the slime and pollution that poisons the mind and kills the man? Are not the consequences that are traceable to the unrighteous business of rum selling great enough to excite the moral condemnation of the community? Are the three hundred and sixty licensed grog shops of Albany absolutely necessary to supply the wants of our citizens? And does the paltry sum of four thousand dollars which is received therefor compensate the public for the injury, or make it a proper and just occupation to take a man's mind, life, and everything, because he is willing to sell them for a song? And can it atone to the widow who is made thus by intemperance for the degradation and loss of her husband, or to the orphan for the misery and woe which rum selling has brought upon them? Or can money assuage the anguish of the mother's heart when she sees her offspring brought to the ignominious end of the drunkard's death, when she had hoped to lean upon his arm for support and look to his position in life with pride? These rum shops are the pit falls that it becomes men of public spirit to look to as most dangerous snares that should be removed.

We shall take the liberty of enriching our "Small Streams" this issue, by diverting a pure and sparkling rivulet that runs so freshly from the fountain of mind possessed by our worthy coadjutor, Hon. P. S. White. It is an extract from one of the speeches delivered by him at Guelph, and reported in the *Herald* of that town. Read it without further note of ours:—

But some persons will say, "You are too severe in your censures; you forget that the spirit-vender is exercising a lawful calling—that he is licensed by the Government." Yes! and let him set a high value on his license; let him not only wear it next his heart in health, but place it also under the pillow of his dying bed—have it placed in his hand in his coffin—and when at the bar of God he is cited as his brother's murderer, let him hold up, as some extenuation of his crime, the license granted him by the civil authorities of Canada! Too severe! Shall we handily compromise with the men who are filling our gaols, our asylums, and grave-yards with their victims—making mangled widows, and