

an old and tried friend is forsaken for one who promises fairly, but has not yet been proved. In my judgment it is not wise to multiply temperance periodicals. Rather should we ably sustain and abundantly circulate those which have given evidence of being efficient advocates of the temperance cause, in all its bearings. Neither is it quite *just* to forsake one who has "borne the burden and the heat of the day," and suffer him to sink beneath the mighty struggle. The wisest of men has said, "thine own friend and thy father's friend forsake thou not." Such has been the *Canada Temperance Advocate* to myself and to my aged father, who still subscribes for and reads its welcome pages. The system of drunkard making and killing still exists in our beloved country, and it produces its legitimate results of crime, disease and death. Several victims have fallen in this section of the Province, during the past year; and it pains the heart of the philanthropist to reflect that before the *Abolition of the Liquor Trade* shall be realized by Canada, many, many a fellow citizen will be crushed beneath the wheels of the pandorous car of the *Idol Jng.* The Christian is ready to exclaim, "O Lord, how long? O bring to an end the wickedness of the wicked, but establish the just." There is not much doing among us in the total abstinence cause, but the face of the people is certainly towards a prohibitory liquor law. May we meet it ere long. Indeed, we will not be satisfied with aught less.

R. L. TUCKER.

Galt.—The people here seem to be at present stationary in temperance matters. There are, however, indications of progress. The public mind is daily becoming more convinced of the necessity of a prohibitory Legislative enactment against the liquor traffic. We want no half-way measure, such as giving the Municipalities power to prohibit the manufacture and sale of intoxicating drinks. The thing is totally impracticable, and would be received with very little favor by those who are most in favor of Legislative interference. This mode of dealing with the question would suit the taste of certain M.P.'s who, desirous of shifting the responsibility from themselves, shirk a direct, open, and manly vote on the "Maine Law." We want no such trimming, temporizing policy. We want to know who are our friends and who our foes, and we will be prepared, at the proper time, to apply the remedy. The day is coming, coming fast, that will see the Maine Liquor Law, or its prototype, THE LAW of Canada; and candidates for popular favor should not despise the signs of the times, in dealing with this important subject.

As a sign of the progress of temperance principles in Galt, I may mention that at a public dinner given by the "Galt Debating Association" last night, upwards of fifty gentlemen, without the aid of anything that *could* intoxicate, enjoyed themselves till an early hour this morning, in a manner totally unknown to the devotees of Bacchus. In the words of a gentleman present, not connected with any temperance association, "I have attended all the public dinners given in Galt for the last five years, but I am free to confess that at none of these did I enjoy myself so well as at the present. On no one of these occasions did I hear better singing, more eloquent speeches, so much cheerfulness, innocent hilarity, and solid enjoyment, as at the dinner given by the Galt Debating Association. In short, it was in reality a 'feast of reason and flow of soul.'"

ROBERT McLEAN.

Oakville.—May He who is the author of all good in this world, bless your labors in the great and glorious enterprise of abstinence from all which can intoxicate; and may the *Advocate* still prove a blessing wherever it is sent, and its silent admonitions be heeded, until the enemy of our race shall be utterly banished from our country.

If I recollect rightly the Hon. John Rolph was the first person that I ever heard lecture in the temperance cause, and if his views are not materially altered, the *Maine Law* will find a friend in him, as well as several other gentlemen in the house.

JUSTUS W. WILLIAMS.

NOTICE.

We are sorry that we must again omit the music, it will be our endeavor, however, to make full amends in future numbers. We have also been obliged to curtail our synopsis of Communications for December.

Education.

SELF-IMPROVEMENT; In Three Lessons.

LESSON II.

"Whatsoever thy hand findeth to do, do it with thy might."

In our first lesson it was shewn that if any one desires to maintain or improve his position in the world—if, indeed, a man will be a man, he must of necessity cultivate his mind. But to some people these words—cultivate the mind—convey no meaning: they know what cultivating the land means, because they have often seen farmers and their labourers ploughing, sowing, and weeding in the fields; but they find it difficult to connect these operations with a something that exists, or ought to exist in their brain, which they cannot see. This difficulty, however, is not so great as might be supposed, and although we cannot see how ploughing, sowing, and weeding are carried on inside the head, yet we know that they are carried on, for we see their effects. It is not so much hand-work, as eye-work and ear-work; we do not take lumps or pieces of any thing into our hands and fashion them into something else; the tools mostly used in mind-culture are eyes and ears, and the object of the present lesson is to shew, that if these be rightly used, our harvest is not less certain than that from a well-tilled field.

The means for self-improvement are more simple, and more within reach, than would at first be believed by those who have never thought about the subject. Some of them already exist within us; the others are round about us: they are self-control, diligence, perseverance, and reading, study, observation and conversation. It must be carefully remembered, that without the first three, the latter will be but of comparatively little use. The hand of the diligent, we are told, maketh rich. Working by fits and starts, is about as profitable as digging up a newly-planted bean day after day, to see how it is growing. More is lost in the idle season than was gained during the short spell of activity. Not by such means can the store-houses of the mind be filled.

But some will say, what is the use of talking about diligence and perseverance to us, who cannot become diligent or persevering try what we will? To such we answer,—have you ever tried the right way, or in real earnest? In what way are machines set in motion? By power! If power cannot be had, the wheels and cranks will not move; but once apply power, and the works keep going as long as you please. So it is with the mind; there must be impulses or motives, which are the same as power, and when these come thoroughly into action, we shall not be long in finding out that habits of diligence and perseverance grow out of them as naturally as chickens from eggs. Therefore we say, do not sit down despairing, or persuading yourself that it is of no use to try. Perhaps you feel disheartened at the difficulties to be overcome: never mind—railway tunnels were dug out a spadeful at a time. Do but make a beginning, and once having begun be content to plod on. Don't expect too much; don't be impatient, but keep on. Perhaps you are not of a hopeful disposition: again we say, never mind! keep on, although you may feel sure that no benefit will come. It seems like groping in a mist or in the dark; plod on, plod on, light will break through by-and-by, and you will wonder at having got so far. It is better, as the Dutch say, to move only an inch an hour than not to move at all. It is astonishing what a great deal may be accomplished by patient perseverance, and it must be borne in mind that every step is so much clear gain—it is cumulative, and remains as a store to which something else may be added, as with money in a savings' bank, or a little lump of snow which boys roll about till it grows as big as a hay-