



**CUBA COCKS AND YANKEE COCKS.**

FROM TRAVELLERS MEMS. BY J. M. WENTON.

It is well known that the Spaniards are greatly addicted to cock-fighting—in short, deprive them of their cock-pit and their "Plaza del Doros" (bull ring), and they would be much more likely to revolt than at any expression of the Government. While I was in Trinidad de Cuba, in April last, I was told of a very ludicrous scene that occurred in the cock-pit in that city. It should be understood that cock-fighting is a very popular and fashionable amusement, and that gambling, on the result of a fight, is carried to an extraordinary height. Their "birds" are very small, and being deprived of all their feathers, except those on the wings, and two or three straight ones on the tail, they present a very diminutive and naked appearance. They are never allowed to fight with "gaffs," but use their natural spurs, which are sharpened to a slaty, and they fight with a coolness and cast that indicates how carefully they have been trained.

An American Captain of a vessel, looking at length burst out with—  
"Get out with such birds as them, they ain't bigger than a tom-tit, and ain't worth a curse, any how!" Then, on some miserable Cuban cocks, I reckon! I've got on board of my ship a genuine Yankee bird, that'll lick any three of your miserable cocks before you could say "booster!" I'll bet he'll be aisy, and give all such small fry cocks at hand particular slaughter!"

Now, be it understood the Captain had an "old game" cock, and he was to give it for the next twenty-four hours. He also stripped the eagle of its plumage causing the old fellow to feel ashamed of himself.

The day of trial arrived, the cock-pit was crowded to see the great trial of one bird against three! The Captain arrived in time, with his bird under his arm.  
"Who pits your cock, Captain?" was asked.  
"Who? Well, I rather think I'll attend to that business myself," said he, and stepping over into the ring.

The old game seemed ashamed of the company he was in, and did not look very courageous; and as they examined the Yankee cock, many of the winks, side glances, and side exchanges among the Spaniards, for, excepting only his size there was nothing very encouraging in the old eagle's appearance. He was wretchedly poor, and they also discovered that he had no spurs.

"Why, Captain," said they, "your bird has no spurs."  
"He's the first spur!" said he, "but he's worse than a wild cat where he scratches or bites; so go ahead!"  
Three noble looking game chickens were now brought in, and the betting commenced. Every thing offered by the Captain or his friends was eagerly taken up by the "Dons." The Captain, it was observed, took all the bets that he could, and when quiet was made, he gently patted the old eagle, and as he put it into the ring, where the cocks were strutting, he said—  
"Now go it, old fellow, for the honor of your country!"

The eagle stood still in the centre of the ring, cocked his head on one side, and seemed to be eyeing the little game fellows that were advancing towards him, but he stirred not! At length the chickens made a dash at him, and doubtless gave him a sharp blow, for with a kind of wailing cry, the old bird started, took one glance at the chickens, pounced upon it, and with his claws and hooked bill tore it all to pieces; and to the horror and astonishment of the Spaniards, began to eat it! The second cock shared the fate of the first, and so would the third, had it not been for the interposition of the Captain, who, with a flourish of his hand, ordered the fight to stop.

"Let her go, Dons," said he "it's my opinion that the next time you fight a yankee cock, you'll know that he's a bird that always ticks!" and, slipping his well-filled pockets, the Captain and his friends, leaving the Cuban cock fighters in a pleasing state of wonderment.—St. Louis Retailer.

**THURSDAY NIGHT'S REPORT.**

Washington, Jan. 1. The President's levee has been unusually brilliant. The prominent statesmen of all parties, and all the foreign ministers, were there.  
New York, Jan. 2. The "City of Glasgow" steamer arrived at Philadelphia yesterday. The committee of reception are making great preparations for a grand demonstration on the occasion.  
The Baltic arrived at her wharf yesterday.—The Africa did not leave till 4 o'clock, owing to the state of the weather.

Among the passengers by the Africa, were the Archbishop of Cincinnati, and Sir Edward Belcher, R. N. S.  
The law just passed by the French Assembly, throwing open the electric telegraph to the public, will make a great change in the communication between England and France, from and after the 1st March. The French telegraph will be as free to the public as that of England at the present moment, and the rates charged are much more moderate.

Baltimore, Jan. 3. Jenny Lind's charity Concert at Charleston on Saturday last realized \$3,400, which sum has been distributed among several institutions. She was to leave on New Year's day for Havana.  
New York, Jan. 3. Details of the news from Mexico are at hand. The war seems to be continuing with unabated vigor. The state of Puebla is about to undertake to make the Atlantic river navigable so as to communicate with the Pacific.

CENTRAL AMERICA. The telegraph from Washington of the 28th, says:—Late advices from Central America announce that the English are blockading the ports of San Salvador, and threaten the same with those of Nicaragua. The Savannah papers have late news from Havannah. The cholera still lingers in the North and South, and prevails in some of the most important sugar districts.

The Indiana convention have passed a resolution prohibiting the legislature granting divorces.—Globe.  
VRESEL AND CREW LOST.—The Telegraph from Holmes' Hole, of the 23rd inst., says that during the late gale, a schooner was driven on shore on Norman's land, and almost immediately went to pieces. The crew were seen struggling in the breakers, but no assistance could be rendered them, and all hands perished. Name of vessel not known.—Globe.

NEW FRANCHISE IN BANKING.—The Royal British Bank, London, has announced a novel and important feature in banking, namely, that depositors may obtain promissory notes on the amount of their deposits, which may be given as security, the notes to be undorsed, the interest to accumulate to depositors.

Our readers will do well to recollect that after New Year's Day, the legal value of the dollar and half dollar are reduced from 6s 1d and 3s 6d respectively, to 5s and 2s 6d. The British crowns will be 6s 1d; half crown, 3s 1d; 1s, 1s 2d, 6d, 7d.—(Mon. Herald.)

"Oh, dire Fate!" There are only two ways of escaping national ruin—either John Toronto must be elected, or all must be John Toronto, and "frown the miller."—Globe.

**HURON SIGNAL.**

THURSDAY JANUARY 9, 1851.  
WHO IS MY NEIGHBOUR?

This whole moral system of the whole long line of ethical philosophers from Confucius of China, down to George Combe of Edinburgh, do not contain such a happy illustration of the morality of Divine Revelation as does not furnish us with a more beautiful picture of the real nature and value of human sympathy or benevolence than is embodied in the parable of the "Good Samaritan." It appears that the world, even eighteen hundred years ago, abounded with the withering spirit of sectarianism—that society then, as now, was split up into little paltry, narrow-souled factions, and that conventionalities and exclusive fraternities or brotherhoods, fomented and fostered the same spirit of jealousy and bitterness which at present curses society, and impedes the progress of civilization in Canada. A wily Hebrew Lawyer taking advantage of this unnatural distracted state of society, thought to entrap the Son of Man by asking "Who is my neighbor?" A Lawyer? No. A member of the same creed and formula? No. A dweller in Jerusalem? No! The wily Jewish Lawyer is informed by a simple, beautiful parable, that a Samaritan—a stranger—a foreigner—yes, an enemy, (for "the Jews had no dealings with the Samaritans.") was his neighbor! Verily, the man of quibbles must have felt non-suited!

The world—we mean, of course, the Christian world—has either never learned the great principle of brotherly kindness inculcated by this beautiful parable, or has shamefully forgotten to illustrate its beauty by practice. This idea, popularly attached to "my neighbor" is just as narrow—just as much hemmed in by little conventionalities, paltry brotherhoods, creeds and numerisms to-day, as it was when the Hebrew Lawyer asked "Who is my neighbor?"

The Priests and Levites, and the Lawyers, are not one whit better to-day than they were eighteen hundred years ago. They are still wrapping and swaddling the human mind up in these narrow prejudices and peculiarities of paltry creeds and brotherhoods, but the great principle of universal brotherhood is neglected, or impeded in its progress. This parable of the "Good Samaritan" is forgotten. Would the leaders of society—the talking men only agree to give faithful attention to this parable, both theoretically and practically, much good might be effected. It would come like a bomb-shell among the little artificial fraternities, peculiarities and distinctions which form a prominent feature of modern civilization, and if properly administered, would, in a few generations, drink up the gall and wormwood of these little, warring, struggling communities. This would be a gigantic enterprise—the moral regeneration of mankind. It is Herculean—desirable—practicable. Will it take place? Certainly not! It is like Law Reform—it would be profitable for the millions, but injurious to the Lawyers. The Priests and the Levites, and the Priests, and all the lazy and idle have a living interest in the diversity of sects, and brotherhoods, and artificial distinctions, and jealousies that make up the present state of things, and hence, the present state of things will continue so long as pounds, shillings and pence shall remain so intimately connected with the administration of Law and Religion.

It would certainly be difficult even to imagine a uniformity of thought and opinion among mankind. Perhaps it is neither natural nor desirable, therefore we will not suppose that the whole world will agree to become Orangemen or Ribbonmen, or Mormons or Mahometans. Such a uniformity is not practicable, and not required.—But men could surely be taught to believe that such distinctions are of a very unimportant character. They could certainly be made to understand that the difference between calling the King the Head of the Church, and calling the Pope the Head of the Church—between governing the Church by Bishops and governing it by Presbyteries, Synods or Conferences, is a mere minor difference, and does not necessarily interfere with true practical religion. But, above all, mankind could be instructed to understand that these distinctions—these differences of opinion are not generally the result of voluntary and deliberate choice on the part of the different individuals, but are, in nineteen cases out of twenty, produced by circumstances which existed before the individuals were born. Country, birth, parentage, education, or the want of it, decides the question of Protestantism or Popery, with the great majority of their respective votaries. The prejudices that make a man an Orangeman, were born with him, and the principles of Ribbonism form a part of the nature of him who avows them. We speak here of the general rule, and not of the exceptions. We are aware that some few individuals who were born free of these popular prejudices and feelings, who were brought up and educated under more favorable circumstances, have been converted to these prejudices, or at least have been led to avow them—have united themselves to

these fraternities. And, to serve some base and selfish purpose, have become belligerents in a war to which their more worthy sires were entire strangers. These characters are happily few, and far from being either the most intelligent or the most upright portion of mankind. They are frequently distinguished either for their ignorance or their lack of sterling principle, and it is pleasing to know that they are generally suspected and despised, even by the fraternity to which they have united themselves. These characters, we say, form a very small and a very unworthy portion of mankind, and in attempting to apologize for the bitter prejudices and party feelings which produce the animosity of society—and in endeavoring to inculcate the important fact, that these prejudices are not the choice of the individuals, but have been born with them, or have been forced into them by education and the external circumstances with which they were surrounded, we, of course, offer no apology for these new "converts." We may offer apologies, sympathy, pity, or justification for the man who is born with prejudices, but the finger of scorn must be pointed at him who voluntarily adopts them. His motives are essentially base. We have no faith in attempting to subdue prejudices by force, nor in offering to put down party feeling and party societies, by Legislative enactment. We question not only the propriety, but also the practicality of such attempts. But, at the same time, we think it is the duty of every man to lend his whole influence to smooth down and neutralize the bitter, unchristian spirit which these party societies and these sectarian distinctions have engendered. And certainly the most pleasing and most encouraging feature in the spirit of the age, is the fact, that the great minds—the thinking men—the literature and philosophy of the present day, are all nobly struggling and tending towards a generalization of the feelings and dispositions of the human family—are all striving to make mankind understand that a difference of opinion is no more a proper cause of hatred or ill-will, than a difference in features—that the black man and the white man, the Catholic and the Protestant, the Ribbonman and the Orangeman, all bear equally in their nature the impress of the Universal God. Each one of them, as members of the same family, and as creatures of the same Creating Divinity, is our Neighbor, and has a claim upon our brotherly sympathy in the hour of difficulty and distress.

THE NEW JURY LAW.  
The Scotchman says, "ill beginnings have good hinder-ends," and having been taught to put faith in this proverb, we were led to form the highest opinion of the New Jury Law on its first introduction into the Court on Tuesday—first certainly it exhibited the appearance of an ill or an awkward "beginning." A few of those who had been summoned as Grand Jurors, did not appear, and a few who did appear were Germans totally unacquainted with the English language, and consequently, could not be sworn. In short, only twelve Grand Jurors could be brought forward to the bench, and the impression of the Bench being, that thirteen were required, it was declared that there was no Grand Jury! "That's your Radicalism!" The results of your New Radical Jury Law, &c. &c. &c., was chucking in the throats of every genuine Tory in Court. In fact, had a native of Herschel been present, he would have supposed that Robert Baldwin was the manufacturer, not only of the New Jury Law, but also of the Germans of South-Sea! Now, we have not room to present our opinions on the New Jury Law, but in our next, we shall endeavor to show that the blundering which has occurred in the introduction of this New Act, is not attributable to the imperfections of the Act, but to the inexperience and carelessness of those whose duty it is to reduce it to practice.

PROGRESS OF TEMPERANCE.  
It is gratifying to observe the progress which the Temperance Reformation is making in Goderich. Only a few months have elapsed since a Division of the Sons of Temperance was established in the Town; and already, it numbers upwards of eighty members, comprising merchants, tradesmen, clerks, farmers and laborers, many of whom were always temperate, and many were almost always drunk. In fact, we are only doing justice to the cause, when we say that we have never witnessed, and seldom heard of a more astonishing and a more satisfactory reformation accomplished in such a short time. It is true, that there is much evil prophesying on the subject—a great deal of scoffing and derision—predicting that this brother will soon fall, and that brother will not stand long, and so forth.—In this case, it may safely be assumed that "the wish is father to the thought," that these prophesies are generally accompanied with a sincere but an unworthy desire that they may be fulfilled. It is a fact dishonorable to our nature that the desire for companions is stronger in the vicious than in the virtuous—guilt trembles at the thought of being left alone, and the stronger the prejudice the stronger the desire to make proselytes. It is not even enough to tell us that certain of the "Sons" will soon fall, but it must also be assumed that they will be "far worse than if they had never joined or been made members." The last half of the prophecy destroys the credibility that might probably attach to the first, and, for our own part we do not believe one word of this gratuitous nonsense. It is possible that some of the many dissipated individuals who have joined the Division may fall a prey to the numerous temptations and allurements that will undoubtedly be thrown in their way. But we cannot imagine why or how they can possibly be made more vicious than they were formerly by having made a laudable effort to abandon their former habits. If a man who has been in the habit of getting drunk, at least once a week, can be induced by any means to remain sober for even a month, he must certainly be benefited by the experiment.—Being drunk once a month is certainly less evil than being drunk once a week—and four weeks of calm, natural sobriety, cannot, in the nature of things, strengthen the drunken appetite, or cause the man to regret that he had not been often drunk! In short, this kind of bar-room or debauchery philosophy that says a man will be made worse by abstaining for a season, seems to have been got up with the fishish intention of deterring weak-minded men from attempting to abstain. It is a fictitious humbug, but it will not answer the purpose of those who have raised it. The veriest drunkard is sorry that he cannot abstain.—He frequently regrets being drunk, but he never regrets his even temporary sobriety. It is time, however, that the indulgence in this nonsense should cease—the Temperance Societies have been in existence for

upwards of twenty years—they have succeeded beyond even the most sanguine expectations, they have obtained millions of votaries—and reclaimed thousands from the jaws of ruin, and notwithstanding all the false predictions that have been muttered in reference to them, and in defiance of all the derision and opposition which they have encountered, the thousands of Total Abstinence Societies, and the thousand Divisions of the Sons of Temperance that are now in existence, prove satisfactorily that the great principle is progressing. Wise men—philosophers, are now looking upon the cause with some interest, and the introduction of the New Tavern License Law of Canada will command the attention of the entire community to the importance of the subject. And if men will only begin to think, and acquire, and look around them, the Temperance Reformation will very speedily occupy a prominent position among the popular reform movements of the age.

Law and Liquor have been the two great curses of Canada. Both have been caused, or at least aggravated, by an iniquitous system of Legislation. And, now, Legislation seems to have taken a different view of the matter, and is willing to assist in removing the evil. The New Division Court Act of 1850, has struck a death-blow at the grasping solicitorship of the "Bar," and the New Tavern License Law of the Hon. Malcolm Cameron, will fall like a thunder-bolt on the profligacy of the Bar-room. But the action of the people is required. The New License Law places the power of controlling the grog-trade exactly where it should be, viz: in the hands of the people. And if the Municipal Councils, and the Inspectors of Taverns will only do their duty, and be faithful to the public interest, and to the cause of public morality, the country will soon get rid of many of these low, tipping shams that are nothing more than dens of gambling and debauchery.

THE MUNICIPAL ELECTIONS.  
Have gone off well throughout the United Counties—the people are evidently beginning to understand the importance of Municipal Institutions, and are taking an interest in them. In the Town of Goderich the election, as a matter of course, was not entirely void of political feeling, and as was to be expected, has resulted largely in favor of the Radicals. The St. Andrew's Ward, as usual, returned three Tories, and the other three Wards returned nine Liberals. The principal contest was in St. George's Ward, where James Watson, Esq., who, after being elected last year by a large number of votes than were tendered for any other Councillor—after having not only refused to act, but also offered much opposition to the action of the Council—after having exerted his whole influence in getting a petition to abolish the Corporation, and after having authorized a friend to prevent his name from being put upon the poll book—after all these strange inconsistencies, James Watson, Esq., prompted either by a sense of duty, or a strong love of consistency, about half an hour after the election had commenced, requested to be put in nomination! "Hope travels on, nor quite us when we die." But public opinion is a very different thing from hope. The post says hope is immortal, and common consent and universal experience, declare that public opinion is the most mutable—the most shifting, changing, potent, inconsistent thing in the world! And alas! Mr. Watson's experience is in harmony with universal experience on this subject—public opinion on the first Monday of January 1850 declared that James Watson Esq. was more worthy of public confidence than any other man who offered as Councillor in Goderich, at that time. Public opinion on the first Monday in January 1851 openly and loudly declared that the same James Watson Esq. can command only six votes and five of them plumpers!

In 1850 Mr. Watson we think had six votes more than any Councillor that was elected in 1851 Mr. Watson had only six votes altogether and five of these were "plumpers." Now the fault was not Mr. Watson's—He had done every thing that a man could do to make himself popular, and to gain friends—he had, in fact entered into free obligations, been initiated into new

brotherhoods and had added "extra" or "par excellence" to his former loyalty, and yet all would not do; he could only obtain six votes and five of them "plumpers." Strange mutability of public opinion!  
"The light of other days is faded."  
The following is the result of the Municipal Election, so far as we are in possession of information at present:  
Town of Goderich.—St. George's Ward: Benjamin Pearson, Daniel Henley, Thomas Reid, Esquires. St. Andrew's Ward: James Rattenbury, James Campbell, Matthew Elliot, Esquires. St. David's Ward: William Watson, Christopher Crabb, James Gentes, Esqs. St. Patrick's Ward: James Horton, James Bisset, William Story, Esquires.  
Goderich Township.—John Holmes, John Longworth, James Brotherton, Andrew Rudge, Henry Sloop, Esquires.  
Colborne.—John Assand, John Morris, Benjamin Miller, William Young, Elijah Martin, Esquires.  
Stanley.—David H. Ritchie, Peter Grant, N. Cole, George Bates, John McNaughton, Esquires.  
Tuckersmith.—Dr. Chalk, Constant L. Vasey, Francis Bisset, Thomas Lamb, Esquires.  
Bay.—Cantor Willis, Robert Bell, Robert Deir, Esquires.  
Ulverton and Stephen.—Esq. Joseph Quick, James Bisset, Thomas Lamb, Esquires.  
North Easthope.—Alex. Hamilton, P. McIntosh, Wm. Grant, John Curtis, and a German, Esquires.  
South Easthope has elected five Germans, four of whom cannot speak English—the fifth is an elderly old friend, Sebastian Fryfole, who may speak abundantly for the whole Council.

WE return our sincere thanks to our numerous friends throughout the Province, and especially in these United Counties, who have of late, expressed their appreciation of the *Huron Signal*, by forwarding many additions to our Subscription List.—It is encouraging to be able to state, that without any exertion on our part, our circulation is steadily increasing, and as the third volume of the *Signal* is now nearly completed, we take the opportunity of hinting that the present is a proper time to subscribe. We may also state, that having some intention of enlarging and improving our sheet, we hope our subscribers will be punctual in paying up their arrears, in order that we may be enabled to carry out this intention.

AFRAPH OF HON. MRS. WATSON.  
Dublin, between Mr. G. O. Higgins by the police as King's Bench place, but were arrested on a warrant issued taken to the police where they were held in heavy custody, understanding a late election in the county of Mayo.

RAILWAY COME at length connect On Friday, at two o'clock, and the train from Baginbawa Waterford and Killybeg, amidst the cheerfully assembled sight. The W. and another train at station at four o'clock, which the works Eastern Extension Killybeg line at L. cutted, were another tractor, Messrs. M. The line will be ready in the month.

OBITUARY.  
Mrs. Elizabeth Warren, of St. Mary's, died on Friday, 7th inst. She was 81 years of age. She was a native of New York, and was married to Mr. Warren, who was a member of the Legislature. She was a pious and charitable woman, and was much respected by her friends. Her funeral took place on Saturday, 8th inst., at 10 o'clock, and was attended by a large number of friends.

By her previous request, she was buried in the cemetery of St. Mary's, near the residence of her son, Mr. Warren. She was a member of the Methodist Episcopal Church, and was a devoted adherent of its doctrines. Her husband, Mr. Warren, died in 1845, and she has since lived in widowhood. She was a woman of great piety and charity, and was much respected by her friends. Her funeral took place on Saturday, 8th inst., at 10 o'clock, and was attended by a large number of friends.

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rule as public we did have had peace! Judge J. Grand Ju the almost County of With n turned out shilshly, a man is t turn out is was propo was also p vider there of the l the Chair- Dr. Dunlop was late g informed ti and carried had above: never had a other word since his fall into office u and after u persecuting days. The Huron Sign to a man if a position at a gainst the l appended to from him the tion, "Deliv must conclud hope that you for the tyhe "Pore" safe digested in the case their frau or elsewhere, other Letter, ment for you beg to subscri On



