

Committee feel sensibly the arduous duty which devolves upon them. Who that remembers the standing of the St. Catharines Total Abstinence Society, in years gone by—the brilliancy which then marked its career—the long list of able and distinguished advocates of which it could boast, and the many persons whom it still numbers, who were they to take their proper stand in its ranks, would give it an impetus which would be felt all around it, but must regret the inactivity which now characterizes it.

Your committee more deeply regret this inactivity, because they feel that there is still the same cause for exertion on the part of the friends of Temperance and their fellow beings, that there ever was. We have only to walk forth into our streets, our most public streets, and witness the activity, the industry, the persevering diligence, displayed by the vendors of intoxicating liquors. We have only to behold the innumerable victims of this deleterious trapper, staggering from our *unlicensed, and forty unlicensed dram shops*, into the highway, and with all the energy of their highly excited faculties proclaiming their own shame, violating the public peace, and disturbing the quiet pursuit of the sober part of the community. We have only to glance over the records of our Police Magistrate, and see the incredible number of cases in which the arm of the civil power is called into exercise, for the punishment of offences, of which intoxicating liquor is the primary cause. We have only to think of the many deaths which our town has to mourn, actually caused by intemperance. We have only to take up the public journals and glance at the numberless articles which they exhibit under the various captions, *Death by Intemperance—Coroner's Inquest—Another Victim—Sudden Death—Again another—Burned to Death, &c. &c.*, until the continued repetition falls upon the sense, and we turn away in disgust and seek for something more soothing to our moral sensibilities. We have only to visit the haunts of vice, of which our town furnishes too many, and in which the intoxicating cup is the presiding genius, whether at morning, at noon, or at midnight, to witness the noisy and excited revelry of boys, surrounding the card table, just entering upon a career of wickedness shocking to contemplate; or the more dreadful stillness of the older and more advanced in iniquity, as they sit around the gaming table, and with scarcely anything to break the awful silence, save now and then the fearful imprecation brought forth by the overflowings of smothered passions, until the excitement caused by strong drink and play becomes so great, that it cannot be any longer suppressed, and bursts forth in dreadful oaths and blasphemies, and often ends in violence and bloodshed. We have only to behold these things for a moment to be convinced, that intemperance is still a sin, and a grievous sin of our land; our streets, our public houses, our public meetings, our workshops, our family circles, and often the sacred sanctuaries of the Most High, bear testimony to the withering, to the blasting influence of this contagious pestilence on the moral and religious principles of our fellow beings.

In conclusion, we would exhort all the friends of Total Abstinence Societies, by all the high and holy principles of the institution, to arise in their might, and by a steady and consistent advocacy of its claims, both in precept and example, urge forward the work of reformation: for we feel confident that the great principle of Total Abstinence is still the same, founded in truth and adapted to the constitution of man, whether physically, morally, or religiously, it is fully adequate to the greater work for which it is designed, and recommends itself to every rational creature, and claims the support of all classes of the community.

**STRATFORD TEMPERANCE SOCIETY, HURON DISTRICT.**—The time was when a notice of anything about these novel Societies would be looked to as something marvellous, and would afford its quota of gossip to young and old. We recollect the time well, in 1829, when the principles of these Societies were first unfolded by the Father of Temperance Societies,—John Dunlop, Esq.—in Great Britain. This was in Greenock, Scotland. Dr. Dunlop of the Huron, is brother of the Father. Since then these principles have wonderfully progressed, so that, from one end of the civilized world to the other, some notice has been given of these Societies; and it may be said, that as far and wide do the causes exist which called into existence these numerous philanthropic bodies. In September last a society was formed in Stratford, under the influence and by the exertions of the Rev. A. C. Geikie, Congregational Minister. Several public meetings have been held, and speeches delivered. The Society now numbers over 40 mem-

bers. It was deemed advisable to conform to the general practice of the country, and which has been followed in matters not strictly having the same object as Temperance Societies, by having a *Tea Party or Supper*. Yesterday evening a good many assembled, and partook of an excellent "Tea" with the usual *et ceteras*. The meeting, which was held in the long room of the Shakespeare, (by the kind permission of its good-hearted landlord, Mr. Jackson,) was addressed by the Rev. E. Ebbs, from London, Rev. Mr. Stewart, Episcopal Methodist Minister from Zorra, and Rev. Mr. Geikie, and by Dr. Hyde, of Embro. The latter exhibited Dr. Sewall's Plates of the Stomach, accompanied by verbal remarks on the different appearances exhibited. These were plainly delivered, and devoid of all technicality, which the Doctor said would be better understood than by shewing any pedantry, which some (to hide their ignorance) frequently indulged in. The Society has met with some opposition, and in this respect it is not singular,—for where have these Societies, however their tendency may be for good, and the aiming at the destruction of evils which the high and the low of the land are led into,—not found a vile and worthless opposition? If the opponents would adopt a fair and manly course, and show (what they cannot) that these Societies have no good object in view, but the spreading of doctrines and practices tending to immorality,—then such a course would at least have this much to say on its behalf, that it was open and done above-board. But while enticements have been employed, bantering on all occasions, and seducing wiles used, to endeavour to induce members of the Society (who are known as such) to break a solemn pledge,—and clandestine and stealthy tricks practised,—and when done or attempted to be done by those who can, and *who do*, boast of being educated members of a Christian Church, and who consider themselves respectable,—what opinion can otherwise be formed, than that there exists in Society a species of moral degradation which even the loneliness of the Canadian Backwoods cannot free itself from. There is one Brewery owned by an Englishman, and also a Distillery, in the place,—the latter the property of a Magistrate. But there can not be any objection, as the law stands, to such; for the same law or authority commissions a Justice of the peace, and the Licensing of a Distillery. All that the society asks is a fair and honest field for its exertions. As a Society established for a good purpose, it surely has a perfect claim to this—*From a correspondent of a Galt Paper, 9th Jan.*

## ENGLAND.

### LEEDS TEMPERANCE SOCIETY.

The second monthly meeting of the above society was held on Tuesday evening, December 1st, in the Music Hall.

The Rev. WALTER SCOTT, President of Airedale College, Bradford, was called to the chair. He esteemed it, he said, a very great honour to be invited to preside at one of the monthly meetings which the Leeds Temperance Society had commenced. He felt some degree of surprise that such a cause was not more generally supported by the wise and good. There could be no loss of enjoyment if all intoxicating liquors were banished at once and for ever. But suppose that any serious loss should accrue, when the misery that results from their use was duly considered, and how many Christian churches would be saved from some of the most painful cases that ever came before them; when the amount of good was contemplated that would inevitably be the result of abstinence from this curse of our country; when the loss, if any, and the good, certain to follow, were put into the scale, the latter would be as heavy as gold, and the former like feathers or chaff. He had read, that, in a missionary station, nineteen out of twenty of the missionaries had become teetotallers, because spirituous liquors had been introduced into their churches, and they adopted the principle in pure self-defence. Mr. Scott also delivered a very strong and powerful philippic against smoking and snuffing.

The Rev. JOHN VICTOR, from natural laws exhibited the injurious effects of all alcoholic liquors on the human body. He distinguished between the animal and the organic organs, showing how vital and admirably protected were the latter; the exalted pleasure arising from their right appropriation, and the exquisite pain from their subversion. He glanced at the economy of feeling, through the medium of the nerves, as our guardian angel in the human system, warning us of exterior and interior exposure; and, in its relation to alcohol, demonstrated the assertion of Dr. Trail, that "there never was a man or animal that d.d