

out. All the old Jungfernstieg is down. Streit's hotel was blown up. Poor Mr. Streit was still in the house when it was done. He was behind a door, and has been much injured, though still living. Frederick's sister-in-law, during one of the terrible nights, gave birth to a child in our travelling-carriage, in which she had taken refuge. Many women were taken in the same way in the open fields. The dying breathed their last sigh in the streets and highways. Words cannot tell the miseries we have witnessed. At present, we only think of doing all the good we can—of saving and cherishing. Some people now think they may do what they like; they take possession of the houses that have escaped; they transport thither the goods they have saved, and establish their shops in them. In this manner our house has become the dwelling of a tailor and all his family. But that is not all; the master of an oyster-cellar, finding the situation a favourable one, has brought thither all his merchandize also. Do not think I have exaggerated the miseries I have spoken of; no pen or words can ever depict the reality."

Correspondence.

THE OBJECTS OF TEMPERANCE SOCIETIES.

Notwithstanding all that has been said and done, lately, through the agency of Temperance Societies, it would appear that their doctrines are very grossly mistaken; and at the same time it is a task of no ordinary difficulty to frame an appeal to the public in such a manner as to induce examination, and lead to a correct understanding of the true object which Temperance Societies have in view. Difficult, however, as the task may be, some person ought to undertake it; I have therefore come forward, not that I consider myself half as well qualified as a hundred who are labouring in the cause, but it is because none other has undertaken it.

Many persons, who are not connected with our societies, think that our whole object in taking the pledge is to keep ourselves sober. It may be granted that this is the object with some, and a good and a meritorious object it is; but among the various objects which individuals have in view, in entering their names as temperance members, this influences the least number.

We all wish to secure ourselves from the spread of intemperance, and we wish to reform drunkards, and glad and happy are we when we see such avail themselves of the benefits of our rules. But our principal object is to keep the sober, the uninitiated, and the youthful, free from the temptation which the practice of the temperate drinker is continually leading him into, and to do this effectually, we find it absolutely indispensable to unite ourselves into societies, in order that we may act with system, and with that effect

which union gives to all undertakings. This is so obviously the best plan, and so infinitely preferable to acting singly, or without union, that no person has a right to object to it. They cannot justify their objections by any rule or any reason, except such as children should be ashamed of. But why, say some, do you require a pledge of total abstinence, when your proposed object is to keep people temperate. In answer to this, it may be briefly said, Because we can keep people temperate in no other way; we might keep some, some few whom the Almighty has blessed with strong minds, and constitutions so happily formed, as not to be overcome by the seductive influence of ardent spirits; but our lessons would not be available to all of those who did not possess these blessings, and when we look around ourselves, we see that very many of the worthy and good among us are deficient in those blessings, and seem so constituted, both in mind and in body, that if they use intoxicating liquors at all, they cannot keep themselves from being drunkards. This, then, is the cause of our adopting the Teetotal Pledge, and the brightest and the most talented of our opposers cannot bring one sound argument against it.

There is too much already done to leave it in the power of any reasonable person to say aught against us, and there is too much misery still existing, arising from the use of intoxicating liquors, to justify any in withholding their aid on the plea that their aid is not wanted.

A union of all the sober and all the benevolent is wanted, and without their aid the work cannot be effected; with their aid, drunkenness, with all its baneful consequences, will be driven from the land, as the morning vapour is dissipated by the rising sun.

Every considerate temperance member is sorry when they find that little differences, or any difference of opinion as to rules or order, &c. should keep one worthy member of the community away from us. We want a union with them—we want their assistance and co-operation. Let me then implore all the benevolent—all the religious all the talented, and all the good-hearted to make a common cause with us. Let us no longer allow our blessings—the blessings of a mind and body suitable to withstand the seductive influence of intoxicating liquors—be made a stumbling block in the way of those among us who do not possess the like blessings.

20th June, 1842.

TEMPERANCE.

Lower Stewiacke, 25th April, 1842.

STR—I here send you a few lines relative to the rise and progress of Temperance in this settlement. A Society was formed in 1832 on the principles of abstaining from intoxicating liquors, which existed till 1839—but as a great number had violated the pledge, and the society was in a disordered state; it was deemed proper to form a