

many to be a suitable expression of kindness and respect towards the ministerial office. This second experiment also succeeded, and many persons ceased from that time to use ardent spirits on any occasion whatever. The benefits of abstinence began to appear, many persons actually discovered for the first time in their lives that they could live without the aid of—Poisons! Facts were collected and arrangements made for a more extensive trial of this novel experiment in domestic economy.

In the year 1822, two persons lost their lives by intoxication in the neighbourhood where the experiment was tried. This event caused the delivery of two Discourses on Drunkenness and its cure.

The only means in successfully effecting the cure was prove to be *Abstinence*. This was shown from facts which had recently occurred. The novelty of the scene attracted attention. Some were prevailed on to try the experiment and found themselves much better in health and otherwise much more comfortable. A few friends met and discussed the subject, and the question naturally arose, who knows but if this plan was put into operation it might cure the whole United States of Drunkenness?

In the year 1825, another gentleman wrote a Tract to shew the result of an experiment which was made by a friend of his on a large farming establishment. This tract was printed and circulated. It contained a minute detail of the advantages which had been derived both to master and servant by their abstinence. Numerous facts proved the advantages of the new doctrine, and multitudes were convinced, but as yet there was no system, no plan of operation, there was no bond of union to cement the friends of abstinence together. These individuals perceived that unless something was done to stem the torrent of drunkenness that prevailed—the demoralization of all ranks was going on so rapidly, that soon the sun of their national prosperity would set, and be involved in moral darkness.

In this state of things a meeting of a few benevolent persons was called to discuss the question. "What must be done to banish Intemperance from the United States." The result was a determination to attempt the formation of a Temperance Society, whose grand principle should be Abstinence from distilled spirits, and its object to change the habits of the nation with regard to the use of ardent spirits; a committee was soon after appointed, and the operations of the Society commenced.

So rapidly did the principles of these societies spread in the United States that in about the space of three years after their commencement the number of Associations was upwards of 4,000, containing upwards of 500,000 members, the beneficial tendency and effects of these societies were very great at the time, for we learn that many distilleries were stopt altogether, and persons who a few years before were drunkards and in the most abject poverty were converted into sober respectable men, providing comfortably for their wives and families.

But it was not until the year 1829, that Temperance Societies were introduced into Europe. In the month of July in that year, a meeting was held in Belfast to devise measures whereby they might prevent the profanation of the Lord's Day, and in order to prevent the use and sale of intoxicating liquors on the Christian Sabbath.

We need scarcely state that wherever drunkenness exists, the observance of religious duty will never be complied with. To prevent the profanation, and to enforce the observance of the first day of the week, this meeting were of opinion, that the old way was the best, and resolved to put forth the strong arm of the law, to accomplish their object. Those men like many other legislators of the olden times, thought there was nothing so convincing to the mind of man as coercion. This antiquated notion which had its day, begins now to give place to the more enlightened principles of the religion of Jesus Christ. Dr. Edgar, Professor of Divinity in the College of Belfast, dissented from the general opinion of this meeting, and expressed his desire that a moral reformation should be effected by moral means, and by no other. The arguments of Dr. Edgar seems to have had

the intended effect, for he was appointed to prepare an appeal to the public on the subject.

While engaged in this preparation, he learned for the first time by a friend from America, the nature, means, and success of the Temperance Reformation in the United States. He at once seized eagerly on its grand principle as the best calculated to effect a moral reformation, namely, "Voluntary Abstinence from doing evil, as an essential prerequisite to do well, and voluntary associations, exhibiting this principle in practice, as the grand means of effecting it." He embodied his thoughts and published them in the Belfast Newspapers on the 14th August, 1829.

This was the very first appeal on the subject of Temperance Societies in Europe. The first Temperance Society in the Old Country on the plan of abstinence from ardent spirits was instituted in August, 1829, by George Carr, of New Ross in Ireland. In the month of September, 1829, Dr. Edgar visited Glasgow, and from the pulpit most ably advocated the cause of Temperance Societies.

In October, 1829, a society was formed at Greenock, and on the 12th of November following, the Glasgow and West of Scotland Temperance association was instituted.

These societies soon spread over not only Great Britain and Ireland, but many parts of Europe, as they had previously done on the continent of North America.

But these associations had not been many years in existence, when there was discovered a great and serious defect in their construction. It appears that due attention had not been paid by the architects in laying proper and sure foundations in the erection of these buildings. There was not only a want of skill displayed, arising no doubt from want of experience in laying out such projects but the materials selected for the foundations were of an inferior description; these causes, together with the natural softness of the soil, and a total want of drains, rendered the stability of the buildings insecure. But the great cause of the failure appears to have been permitting certain alcoholic fluids to have access to the buildings, which ought to have been drained off and not allowed to undermine and sap the foundations.

But after a short period it was resolved by some of the original projectors that the edifices should be again rebuilt, paying due attention to obviate the defects of construction which existed in the former buildings.

3. We come now to the third head of Lecture, namely, "To endeavour to show the superiority and efficiency of Total Abstinence from all Intox. eating Liquors, compared with the principles of the former Temperance Associations."

DESCRIPTION OF THE BANNERS OF THE MONTREAL ROMAN CATHOLIC TEMPERANCE SOCIETY—The Recollet Temperance Society was preceded by the "Union Jack," a splendid silk banner, flanked by two supporters on either side. After this followed the admirable band of the 74th regiment, kindly permitted by Colonel Crabbe to be present, playing appropriate and national airs. Then followed the blue banner of the Cross carried by Mr. Robert Davey, and flanked similarly to the Union Jack by supporters. This costly banner exhibited on either side the device of a magnificent gold cross, on a blue ground, with the appropriate motto, "*In hoc Signo Vinces*," assumed by Constantine, inscribed in a golden arch above the whole, which had a strikingly brilliant and imposing effect. The letters I. H. S. (Jesus Hominum Salvator,) were emblazoned in the heart of the Cross, the pedestal of which was decorated with the Rose, Shamrock, and Thistle entwined around and enfolding it. The lower corners of the banner were relieved by two richly worked Harps.

In the wake of this banner followed the members of the Christian Doctrine Society, appropriately habited, and with