

closest scrutiny, and the strictest moral tests. Here then is another advantage secured by joining us, namely, that of association with moral men.

5. A fifth advantage of Templarism is its power of promoting and concentrating charitable designs. An objection has often been urged against the "old Temperance society," that it aimed only at the *negative*—it urged men not to drink, but gave them no definite instructions what they *should* do. But Templarism answers this objection most satisfactorily; we not only insist upon total abstinence, but we also enjoin *positively* the duty of active mutual benevolence. Yes, practical charity is one of the principal objects of Templarism. For, besides the fund of benevolence which every Lodge should set apart for the relief of the sick, and for the widows and orphans of deceased members, they, when their funds are adequate to the task, frequently afford assistance to general charities, in cases of public calamity. As a case in point, I may mention the fact of the moneys sent by some of our Lodges to the distressed and famine-stricken operatives of Lancashire, in which good work Provincial Deputy Brother Charles McCartney took an active part. I may also state that, on motion of Richard Reynolds, Esq., Editor and Proprietor of the *Toronto Watchman* newspaper, the Lodge of which I am myself a member has formed a benevolent fund, and set apart one-fifth of the regular dues for its sustentation. Before I determined to appear as an advocate for the institution of Templarism I well examined the nature of it. To a society formed for benevolent purposes, no right-judging man can possibly have any objection, and consequently, I feel confident that our organization will have the cordial support of the inhabitants of Canada. Charity requires (or, at least, should require) no advocate; if there be anything praise-worthy, if there be anything amiable, it is in the exercise of benevolence. Therefore, we should hail with delight the formation of an institution such as Templarism, which is founded upon the God-like principles of benevolence, and gives exercise to that charity which, above all other virtues, assimilates man to the nature of his Great Creator. The advantage of our Order, in this respect, will not, I presume, be debated or denied.

6. A sixth advantage of our Order is its success in reclaiming the drunkard. Instances have occurred, and are yet occurring, where, after a long career of drunkenness and sin, the miserable victims of intemperance have, in a sober moment, bethought themselves of the depth of their woe. Homeless and friendless, without even the honest means of obtaining the necessities of life, they have been taken by the hand by Templars; their initiation fee given them upon the promise of amendment, and then, with joy-heaving breasts and cheeks wet with tears of gratitude to God, and to Templars, they have been introduced into our peaceful abodes of sobriety, and are now, through the instrumentality of our Order, restored to their families and society; and by the labour of their hands are decently supporting their families, and also contributing to the funds of the Order that saved them from filling a drunkard's grave. Yes, in nearly all places, where Lodges have been opened, they have been instrumental in reclaiming and restoring to society men, who, but for their unhappy addiction to the appalling vice of intemperance, would have occupied places among our most worthy, useful, and honourable inhabitants. They have aided in converting the desolate and cheerless abode of the poor inebriate's long-neglected family into a happy and comfortable home. They have been the means of