

travel, is a very important advantage of membership in our honourable Order?"

3. A third advantage of Templarism is that it draws out mind, and teaches the way and manner in which business meetings may be conducted to a satisfactory issue. In our Lodges order, regularity, decorum, and business habits are inculcated and enforced, perhaps to a degree unexampled in any other human institution. And it should not be forgotten that there is a constant progress and rapid development of mind ever taking place in our Lodge rooms. Indeed, a better school for manners, intelligence, morality, and nearly everything that can adorn and beautify the human mind, is seldom found. Nor is this all, our meetings are often characterised by animated and appropriate discussions, that bring into action talents that might have otherwise remained unexercised and unimproved. Yes, depend upon it, the day is not far distant when some of the best speakers, the best business men, the most useful men will graduate from Lodge rooms and Division chambers. We are raising up and preparing men, by our peculiar economy, for the business of our country.

4. A fourth advantage of our Order is, that it tends to promote morality. What a contrast between the devoted sons of Bacchus and the Good Templars. Among them is seen beggary, ignorance, passion, clamour, indelicacy, and violence; among us is seen competency, wisdom, peace and order. But on this I need not dwell; it is but too manifest to all, to require notice from me. Our society, then, to say the least, is a moral society. Will not its influence, then, be useful? It is a mistaken idea to fancy that if Templars are faithful to the pledge of total abstinence all their obligations are cancelled. Some seem to think that faithfulness to the pledge of abstinence from liquor, regular attendance at the Lodge rooms, and the full payment of all dues, are all that is necessary to a genuine Templar. I wish to correct this error. I fearlessly assert that the spirit, theory, and business of the Order requires of a Templar a good moral character, and consequently he cannot be a true Templar who is not an upright, honest, moral man. Perhaps some are ready to say, We know Templars who are immoral. Grant it; still, that does not make against what I say. Do not all church organizations demand morality of their members? Yet, is it not notoriously certain that all church members are not moral? So it is with Templars. The fact is, there never was, and there never will be, any organization wherein all the members will fully meet every requirement of the organization. But where a large majority of the members of an organization meet its demands, there the great principle of the body organic is secured. Now, I believe this to be the case with Templarism. And this is all that can reasonably be expected. Indeed, it is all that *any* organization will furnish. The great body of Templars disclaim and oppose licentiousness, swearing, theft, falsehood, and calumny; and consequently when a member proposes an individual for membership among us, he has, in order to prevent improper persons from getting amongst us, in addition to his own testimony, to refer the Lodge also to the testimony of two other members in good and regular standing in the Order; and a committee is even then appointed to investigate the character and case of the individual proposed, so that no improper person may get in amongst us. We have no wish to see our members augmented by any other material than that which will bear the

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