

others that he is entitled to these great Masonic privileges should he be in distress, and when found qualified by diligence and assiduity he is advanced to higher degrees until he has received that Masonic knowledge which enables him to hold the highest office of trust to which Freemasonry can raise its members. It is an organized society by which, although a brother may be in distress among a people whose language he cannot speak, of whose manners and customs he is ignorant, he is in possession of a universal language which is no sooner expressed by the lips than it is responded to by the heart, his distress is relieved, and if need be, his life is saved. Let me relate an incident in corroboration and which tells more in favor of Freemasonry than a score of eulogistic theories: During the battle of Waterloo, a victory which for so many years secured peace to Europe, a French officer engaged in the conflict was severely wounded, and in that situation was discovered by a British Dragoon, who with his blood-stained sword, his teeth clenched and his eyes flashing fire, put spurs to his horse and galloped up to dispatch the officer, but just as he was on the point of striking the fatal blow, the officer gave that recognition which was well understood by the astonished Dragoon whose giant arm was immediately unnerved, love and sympathy were depicted on his countenance, and as he turned his horse and rode off to the thick of the conflict was heard to say, "The Lord bless and protect thee, my brother." Brotherly love is the first attribute of the Order, and in that bond men of varying creeds and opinions may cordially unite in promoting individual and general good. Charity in its broadest extent is the rock and bulwark. I do not mean the mere almsgiving, but brotherly love, which not only doeth but thinketh no ill of his neighbor. This is the definition of charity as it is taught by the volume of the sacred law conferring peace on earth and good will towards man. The popularity and usefulness of the Order can only be maintained by the conduct of the brethren in their transactions with the world. Freemasonry does not necessarily superinduce the practice of virtue, although it strongly, and at all times, recommends it, and believe me, were the brethren to act up to the principles inculcated on their admission into the Order, and continually brought before them in the proceedings in Lodge; were they to discharge their duties with freedom, fervency and zeal, the craft would grow faster in the appreciation of the moral world. To have a son a Mason would be a mother's joy, and to have a Free and Accepted Mason a husband would be to our fair sisters an assurance of happiness. We are pleased to see here this evening so many of those whose approbation has in all

ages, in every civilized clime, formed the chief delight of man. We are by no means personally opposed to the presence of the fair sex, but the founders of our Order made certain laws by which they were excluded from our mysteries, and these laws are unalterable. It has been said the reason of their exclusion is because they could not keep a secret; this could not be true, as I know that the ladies can keep secrets as well as some Masons. Were it in my power the ceremonies of dedication of this beautiful Hall would have been graced with the presence of our wives, sisters, and, may I add, sweethearts. Such are the general features of an institution which instructs us in our duty to God, our neighbors, and ourselves, the honorable incentive to the practice of every social and moral virtue. I will now address a few closing words to the brethren. Remember, the strength of the Order is in its principles, and its prosperity in the character of its members. Preserve then, inviolate, the landmarks which have been so carefully handed down pure and unimpaired; and never omit the practice of forbearance and brotherly love. Endeavor to rear to the honor of the Great Architect of the world a structure whose pillars are wisdom, strength and beauty, so that wherever Masonry flourishes, wherever it works its way according to the principles inculcated by our illustrious predecessors, it will tend to the civilization of humanity, to the diffusion of universal philanthropy and to the making of all men into one universal brotherhood.

This address was followed by other vocal and instrumental selections, and brief addresses were also delivered by R. W. Bro. Col. Moffatt, D.G.M., and R. W. Bro. Dr. Cascaden, P.D.D.G.M.

At the termination of the conversation, the brethren were conveyed by a special train to the dining rooms at the station of the Canada Southern R. R., where a grand banquet was to take place. The chair was occupied by W. Bro. Mackay, W.M. St. Thomas Lodge, and the vice-chair by W. Bro. D. McLarty, P. M. of the same Lodge, and W. Bro. J. A. Bell, W. M. of Elgin Lodge.

The usual loyal and patriotic toasts having been proposed and duly honored, the chairman proposed "The Order," coupling with it the name of