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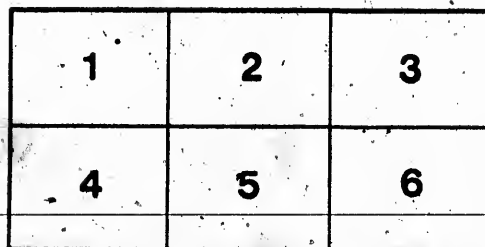
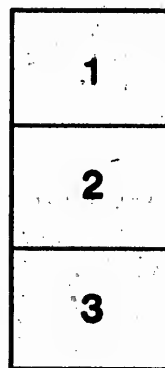
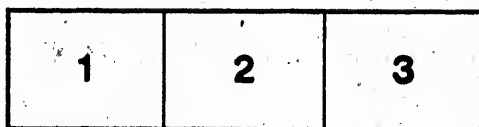
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THE ADVANTAGES OF MEMBERSHIP
IN THE ORDER OF
BRITISH TEMPLARS,
BEING
A LECTURE

DELIVERED BY

N. C. GOWAN, Esq., J. P., and Grand Worthy
Secretary of the Order.

1. I may observe that the first advantage of British Templarism is the acquaintanceships that it forms. How many are there in large cities, and even in small villages, who have no acquaintance with each other—never meet together—scarcely know each other; and consequently are deprived of much happiness. Well, in our Lodges, no matter how great strangers we have hitherto been, we will in a short time get acquainted with each other; reserve and restraint are laid aside; all are brothers, and brothers, too, who never part but with regret, because of the many pleasant and profitable hours spent together.

2. A second advantage is, that it greatly assists in the securing employment. When a person from one of our Lodges travels abroad in search of business or employment, he has no trouble to get it; all he has to do is to give the loving grasp of a British Templar's hand, or one of the other signs less difficult, and at once every one has confidence in him; they know that he is "a good man and true," else he would not be a good Templar; for all acquainted with the Order know that certain moral qualifications are necessary to membership in our noble unionhood. And consequently a travelling Templar, in any of the large cities, towns, or villages of Canada—in nearly all of which there are flourishing Lodges—gets employment much more readily than an individual who is not a Templar, placed under every other similar circumstance. Here, then, to all young men, who intend to

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 tearlessly 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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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 McCarty 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

wiping the tear from the eye of the affectionate wife, and of causing the helpless family of the well-nigh ruined drunkard to exchange misery for joy, turbulence for peace, and poverty for comparative wealth.

7. A seventh advantage of Templarism is, that it exercises a friendly—nay, more, a brotherly—oversight over the drunkard, who has been snatched as a brand from the burning. It was urged against the “old society” that, while it gathered names almost by hundreds to the pledge, it made little or no provision to watch over its members, either to prevent the breaking of the pledge or to reclaim those who had wandered. But British Templarism, by systematic organization and regular meetings, keeps a constant guard over its members, and holds out an ever-sympathizing hand to invite the tempted and straying back to the fold of sobriety. A moment’s reflection will convince any reasonable mind that to get a drunkard to sign the pledge is not all that is necessary; care must be taken lest he backslide. Now, to illustrate my meaning; and before I begin at my simile, let me say, you need not fear, I am not going into sectarianism. But to the simile: The beautiful appellation which the Redeemer-Divine gave to his ministers was “fishers of men.” Well, then, I ask what is their business? To catch men. Very well. For what are church organizations? I answer, To hold the men who have been caught. Precisely so. The founders of these organizations, well knowing that men cannot stand alone—that they need company—that the social principle of our nature must be carried out—that they must be banded together in order to help each other in their work, and to save each other from falling and returning to former ways. So, brother Templars, is it with us. We know how difficult—nay, I had almost said impossible—for the poor drunkard, who has had his host of old brother sots, to forsake his long-frequented tavern—to forsake his deep-seated habits and customs, that have now become almost second nature; we know how hard it is for such a man to simply sign the pledge, and then stand alone, without one to take him by the hand, or to give him a word of warning, or a counsel of advice, or an exhortation of encouragement. We well know how easy, in such a case, is the return to former old companions and to former habits of drinking, until new associates are formed and new habits are established. There has not only been the habit of drinking at certain times, but in certain places with certain accompaniments. There has been the addition of society, music, dancing, novel-reading, and perhaps theatrical performances, cards, checkers, or games of some kind. And the new convert to Teetotalism finds a vacuum, a void which it becomes necessary to fill up. Least those hours that were formerly spent in drunken glee in the tavern should hang heavy upon him, and he should again sigh for the cup of poison with all its dangerous accompaniments. Now, it is precisely in the interval between the forsaking of old companions, old taverns, and old habits, that “Templarism” is most needed. We see the old toper look dull, gloomy, and melancholy, and, like Lot’s wife, as it were, taking a look back; but at that moment we step up, as the angel did to Lot, take the old toper by the hand, and say, We will fill up this void—come to our friendly Lodge—we will show you a real loving, happy, singing band of brothers and sisters, every one of whom by mystic chain will grasp you by the hand. Here, then, is something to fill the place in your affections that was formerly filled by the noisy, swearing, gorm-glauging host of old sots who surrounded you. Within the hallowed enclosure of our Lodges, you shall hear the voice of singing—

yes of hymn singing—of singing worthy of the soul. There, too, you shall hear, the voice of warning—the instructions of faithfulness—and the counsels of encouragement. Thus does “Templarism” fill up that void, which every man, who turns from the habits of drunkenness feels, till new habits are formed. And for want of having this very vacuum filled many a man has returned to old companions, and to old drinking habits. But Templarism takes him by the hand, and helps him to stand, and causes him to assist in the common cause. Here, then, is another advantage of membership amongst us.

8. The eighth advantage of Templarism to which I wish to refer is that it promotes brotherly love. This is one of the very first lessons inculcated during the initiation of every Templar. Indeed, every member of the order is required to take a solemn obligation not to “wrong or injure” any member of the Order, or even to know one to be wronged or injured without preventing it, if possible. The practical lessons of friendship and union which he is taught induces him to unite with the virtuous of every denomination, in the firm and pleasing bond of fraternal love; to view the errors of mankind with compassion, and to strive, by the purity of his own conduct, to demonstrate the superior excellency of his own principles. Yes, Philanthropy mingles its holy desires in our exalting scheme, for each is to each a brother or a sister; and the example of mutual protection ever manifested must have of itself a happy and harmonizing influence upon the community; when men, strangers by birth, education, and rank, are solicitous for the safety and comfort of their companions, as if linked to them by kindred ties. Thus our Lodges become nurseries of the social virtues. The spirit and genius of our organization are pre-eminently calculated to increase fraternal fellowship and affection. We salute each other as brothers and sisters; we style each other brothers and sisters; in the Lodge and out of the Lodge we recognize each other as brothers and sisters. Perchance we behold an error or a fault in a brother, but our brotherly affection forbids us to expose that fault in the presence of others; but demands us to strive affectionately and perseveringly by private efforts to mend the erring brother; and when we have succeeded we have accomplished one of the noblest works of fraternal regard, without exposing the fault or wounding the feelings of a tempted brother. And not only in respect to the faults and follies of a brother, but also in regard to his wants, his sorrows, his afflictions, and his perplexities in life, does “British Templarism” come as an angel of mercy to cheer with words of sympathy, and deeds of assistance. Yes, the language of brotherly kindness is heard in our Lodges—read in our appearance, and stereotyped in our acts. We uniformly endeavour to cultivate feelings of brotherly love, kindness, and good will; we have aimed at, and succeeded in, uniting in the bonds of charity and fraternity individuals of opposing nations and churches. Yes, among us is to be found some of all loyal parties; and of all orthodox denominations—all uniting in the great work for the promotion of which we are banded together—all standing hand in hand, willing to sacrifice all private views, and to work for the public weal. Yes, in our Lodges, working as brothers and sisters in true friendship are individuals who previously were governed in their conduct towards each other by envy, malice, and all uncharitableness. We encourage virtue and morality; we seek to cultivate amicable relations among the union-bond. These are the aims—these the happy advantages of the establishment of the Lodges of “British Templars.”

9. The ninth advantage of membership in our order—and one, too, that is more important than any of the preceding—is, that its leading principle—Teetotalism—is favourable to the spread of Christianity. In proof of this hear the following testimony of several most eminent clergymen :

The Rev. W. Morgan, B. D. incumbent of Christ Church, Bradford, Yorkshire.—“Many very wicked abandoned characters, among whom were many infidels, have—by the grace of God blessing teetotalism—become an ornament to the Christian Church.”

Rev. W. W. Robinson, M. A., incumbent of Christ Church, Chelsea.—“I can produce instances of the conversion of infidels to vital Christianity, who while they were drunkards would not enter a place of worship, clearly proving that teetotalism was instrumentally a pioneer of the everlasting gospel.”

Rev. H. E. Graham, A. M., rector of Ludgvan, Marazion, Cornwall.—“I should have good hope if every man in my parish were a teetotaler. I have known many brought to God by means of this principle; many a reclaimed drunkard has become honest and God-fearing.”

Rev. W. Reid, Montpellier, Edinburgh.—“I have met with cases too numerous to record, of the worst kind of infidels, not only made sober by the adoption of abstinence practice, but affording indubitable evidence of a radical change of heart.”

W. Morris, Esq., Stalford.—“I am decidedly of opinion that the Total Abstinence Society has done more in reclaiming the drunkard, and placing him in the house of God, than any other agency. Some degraded drunkards, since signing the pledge, are members of our church, and are some of the most useful among us.”

Rev. J. Thorne, Sheebear, Devon.—“I know several drunkards who have been reclaimed, some of whom have been eminent for piety before they became drunkards; and I have known several instances of persons first becoming temperate through signing the teetotal pledge, and afterwards becoming subjects of a work of grace.”

Rev. W. J. Shrewsbury, Wesleyan Minister.—“As to the good temperance societies have done in leading those who were once drunkards to the house of God, and to the embracing the offers of salvation, I think they are so numerous that there is no religious community in Great Britain without witnesses among themselves.”

Rev. James Sherman, London.—“I have the pleasure every communion Sabbath to see several at the Lord's table who were once the curse of their families, the plague of their neighbours, and the grief of their own souls; now intelligent and devoted members of Christ's church, whom teetotalism first led to God's house, where the gospel formed them into 'new creatures' in Christ Jesus.”

Rev. Edward Bickersteth, A. M., Wotton, Ware.—“I am happy to say that I have experienced the moral benefits of the temperance cause in my own parish. In two or three cases drunkards have been reformed, to the great happiness of their families, through the exertions of some of my flock who have taken a lively interest in the movement.”

Rev. Walter Scott, A. M., Principal of Airedale College, Yorkshire.—“I know from the testimony of those on whom I can depend, of hundreds of reformed drunkards; I know some of them personally, and several of them are, members of Christian churches.”

There are those now in some of our Templar Lodges who, prior to joining us, were of debased character,—who brought manhood to bruteness, and even bruteness through to demonhood; but who, since their initiation as British Templars, have become useful members of Christian Churches.

The following may, therefore, well be added, as a suitable conclusion to the foregoing selection of testimonies:—

Rev. W. Marsh, D. D., Leamington.—“When we consider the good that might be effected in the order of means, by the saving of the immense sums injuriously expended on intoxicating drinks, and the evils both to mind, body, and estate, which might be prevented, surely no Christian person, after giving the whole a fair consideration, can do otherwise than wish well to the TEMPERANCE CAUSE.”—*Protestant Dissenter's Almanack for 1859.*

From these testimonies we see that our Lodges may become powerful allies

to religion, and like the Tract Society, the Sabbath School Institution, the Mechanics' Institute, the Bible Society, and other noble Institutions of the age, may be rendered a mighty agency in promoting the good of the human family.

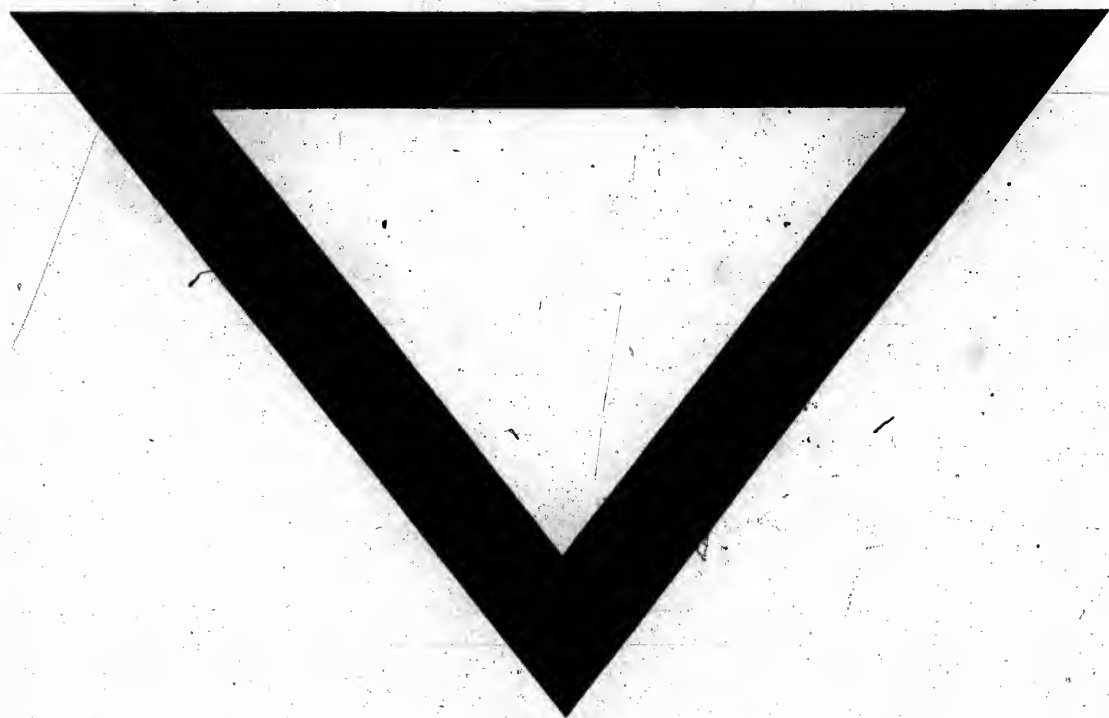
10. In order to illustrate the advantages of Templarism to individuals, suffer me to give you the experience of one who, by joining us, was saved from the lowest slough of drunkenness; and with it I shall close this necessarily brief and hasty sketch of some of the advantages of "British Templarism." "Before I joined the Templars," said he, "I was a drunkard always when I could get it. I was a terror to my wife and family, who were half-starved, and half-clothed. With the selfishness of drunkenness, I always brought home enough from my wages to get my supper. One Saturday night I came home from the ale-house morose and ill-humoured, and placing a handkerchief, containing a rasher of bacon and some eggs, on the table, I commanded my almost famished wife to cook them for my supper, and then throwing myself before the fire I soon fell asleep. While my wife was cooking the eggs, my eldest boy, about eight years of age, said, 'O mother, how nice these eggs smell, do give us some for supper!' 'I cannot, my child; if your father wakes and finds that they are gone he will kill us.' 'But he will never know it; and oh, dear, I'm so hungry!' Overpowered by the entreaties of our starving child, she divided the dish between herself and the half-fed children; but Jimmie saved some of the yolk of the eggs on his plate, and after supper took a feather and softly daubed my mouth, as I lay snoring on the floor. When I awoke I furiously called for my supper. 'Why, father,' said Jimmie, 'you have eat it long ago, and the egg is still sticking about your lips.' I swore a great oath it was false; but after staggering to see my face in the glass, I exclaimed, 'You are right, Jimmie, but I never was so hungry in my life.' O, how shocking must that crime be which makes an act of deception in the child almost excusable when compared with the vice of the father. I tell this circumstance," said he, "to show the dread I was to my family. Well, I went on till at last I was out of labour, out of credit, out of clothes, comfortless in this world, and hopeless for the world to come. The Templars, in the very depth of my misery, took me up, a subscription was obtained to get my initiation fee; and now, let the world look at the change. I have decent clothes; my children nicely dressed attend both Sabbath and day school; my wife who by me, when drunk, was viewed as quarrelsome, is now one of the best of women, and we live happy together. I have abundance of labour, and a little cash to spare after keeping square upon the books of the Order, and paying the minister, too; and all this I attribute to what 'Templarism' has done for me." And now let me close this already too lengthy lecture by addressing a few words to British

TEMPLARS.—You, my brothers and sisters have cause of encouragement in the fact that the march of Faith, Hope, and Charity is onward, carrying in its way blessings to all mankind, and breaking up the scenes of vice, in whatever form they may appear. Our cause is great and good, just and benevolent, and must and will prevail, for there are noble minds and generous souls who have taken the work in hands and, with the blessing of God to aid them, they have gone forth into the scenes of woe and wretchedness with brave and determined hearts to break down the fortifica-

tions of King Grog and the bonds of vice. Templarism has already brought peace, health, wealth and happiness to hundreds who but recently groaned under the wrongs inflicted upon them by the despotism of alcohol. The many brilliant achievements of wealth that have crowned the efforts of those who are slaves to gold will cease to be remembered. Many of the beautiful dreams of childhood, the bright and lofty anticipations of youth, when no sorrow mingled in the cup of its pleasure, will with the change of time pass from the memory and be forgotten. The statesman's name—the warrior's fame—the architect's skill—the monarch's dread—shall pass away; the laurel crown fade, and the bright coronet of fame no longer deck the poet's brow, yet even then, that banner on which is inscribed Faith, Hope, and Charity, unfolded to the breeze, will wave over this Province triumphantly; and proclaim liberty and joy to those who now, being under the bondage of Alcohol, are deprived of the privileges that we possess. Then take fresh courage, ye noble souls, who are labouring to relieve human suffering—to improve human character—and to alleviate the human condition. Behold the bright star of hope pointing to the far off but bright and glorious future. Go on, then, and prosper; be faithful to your obligations, be loving to each other and to all with whom you are connected, fear God, and honour your country. So shall our enemies melt away like the snow in spring before the rising of the royal monarch of the day as he marches forth in stately grandeur to warm and illumine the mighty globe. And having already seen the happy effects which have resulted from our labours, let us be determined steadily to persevere in the righteous cause in which we are engaged. It is incumbent upon us to be more than ever wakeful; and as historic page has already recorded, for the information of posterity, the utility of Templarism, and the meritorious services of its members in the work of the great temperance reformation, let us still go on,—on in the "labour that is well begun," and with a "strength that comes from God" let us go forth to deliver our country from the slavery of liquor drinking.

"On, brothers, on! though the night be gone,
And the morning glory breaking;
Though your toils be blest, ye may not rest,
For danger's ever waking."

Yes, press on! and spread the great principles of Faith, Hope, and Charity, over the land. Remember "British Templarism" depends for success upon the unanimity and integrity of its members—the inflexibility of their charitable purposes and pursuits—and the justice and immutability of the principles of the Order. There is yet much, very much, to do, to say, to suffer, ere the great design of our institution is accomplished. But the great success that even now has attended our labours is the type of a brighter and more glorious future. Then let us be steadfast, immovable, and always abounding in the work in which we have embarked. Let us go on in our work of benevolence, and let not despair fill our minds, for assuredly happiness and peace will be with us, and the blessings of heaven rest upon our labours. Let us then walk worthy of our high motives—be diligent in the great, (because good,) cause we have undertaken—never let us relax our exertions until all within our contemplation is achieved. And may the Great High Chief Templar of the universe guide and direct us in the right path; and when at the appointed time unknown, we are summoned to enter the "valley of the shadow of death," may we be admitted to that celestial Lodge "eternal in the heavens," where grief and sadness, care, sorrow, and disease are alike unseen and unknown.



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