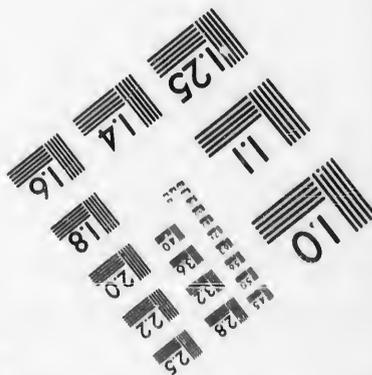
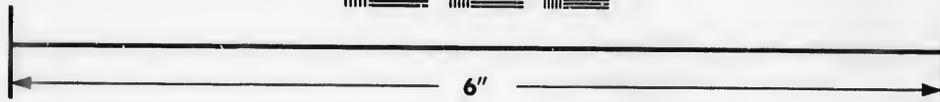
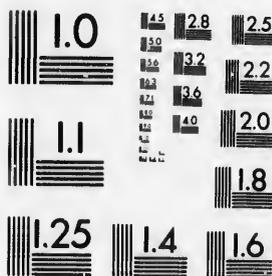


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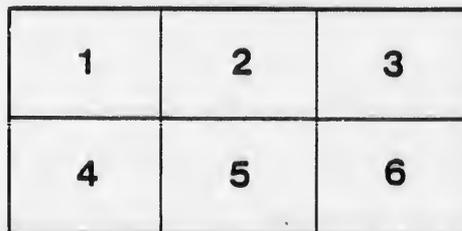
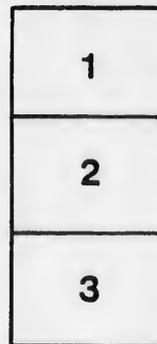
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THE

CANADA DIGEST,

*Independent Order of
Good Templars.*

I. O. G. T.

BY THOMAS LAWLESS.

SECOND EDITION, REVISED AND IMPROVED.

HAMILTON, ONT.:

PUBLISHED FOR THE GRAND TEMPLE OF CANADA, BY THE
COMPILER.

1872.

ENTERED according to Act of Parliament of Canada,
in the year One Thousand Eight Hundred and
Seventy-two, by THOMAS LAWLESS, in the Office of
the Minister of Agriculture.

HAMILTON:—THE SPECTATOR PRESS.

PREFACE.

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The former edition of the Canada Digest having been exhausted, the compiler thereof was requested to prepare this edition. The task which the undertaking involved has not been a light one, in consequence of the many changes in and additions to the laws of the Order made by the Grand Temple of Canada, or by other authorities having jurisdiction over it. Every care has been taken in the preparation of this work to make it accurate and reliable, to embrace in it the whole of the laws not directly contained in the constitutions of the Grand or Subordinate Temples, and to see that these laws were conformable to the requirements of the supreme law of the Order as well as the law of this jurisdiction. No effort has been spared to make this Digest one to which members may at all times turn with confidence—confidence that what they seek after they will find, and having found it may be certain it is right.

The compiler has introduced into this edition several features not contained in the previous one. Prominent among these will be found the constitutions of the Grand and Subordinate Temples. This has been done for convenience of comparison and reference. Another is a brief manual of practice, embracing explanations as to the proper working of the Temple in the various orders of business; which the observations of the writer have convinced him are necessary, and which he trusts will prove useful to all members of our Temple, best especially to new ones. It is a matter of some importance that there should be uniformity in the manner of working the Subordinate Temples; and to secure this a manual, setting forth general rules which may be adopted by all, seems necessary. That em-

bodied in this work is brief; too brief, perhaps, to suit the views of many; but the space to which it was limited would not admit of a more extended one. But, brief as it is, the compiler hopes it may be found useful to all, and that it will not be without effect in securing harmony in the internal work of the Temple.

The frequent demand for information concerning the Act of Incorporation of the Order has induced the compiler to print that Act in full in the body of this work, with such forms as are necessary, that all may know exactly what advantages are to be derived from becoming incorporated, and how to secure them.

At the urgent request of many members a brief history of the Order in Canada has been introduced. The limits to which it has of necessity been confined has prevented anything like elaboration or profuseness. The only regret felt by the writer in connection with this subject is that more space could not be devoted to it, as he feels well satisfied that many instructive as well as highly interesting lessons might be envolved from the early history of Good Templarism in Canada, if it was collected and published in a concise and consecutive form, which will until this is done remain a sealed mystery to nine-tenths of the present membership.

Several blank forms are in this edition added to those given in the first; and a carefully prepared index to the Digest appears at the end, which will facilitate search for any particular clause that the inquirer may desire to find.

The decisions in this work are from four sources:— the R. W. Grand Lodge, the several R. W. Grand Templars, the Grand Temple of Canada and its G. W. Chief Templars. The first is indicated by the affix R. W. G. L. followed by the number of the session, the second by the name of the R. W. G. T., the third by G. T. C. and the fourth by the name of the G. W. C. T.

THOMAS LAWLESS.

Hamilton, March, 1872.

AUTHORITY FOR THIS DIGEST.

At the Toronto Session, 1866, it was

Resolved—"That a Committee be appointed to revise, and if necessary remodel our Code of Laws and prepare a Digest thereof, and report to the next Session of the Grand Temple."

At the Napanee Session, 1867, the Committee appointed in terms of the above resolution reported as follows:—

"That the work assigned them has received due consideration during the year, and we have now the pleasure of submitting for your approval a Digest of the Laws of our Order in force in this jurisdiction.

"This Digest has been prepared with great care and exactness by Bro. Thomas Lawless, and embraces the authorized decisions of this Grand Temple, and of the R. W. Grand Lodge and R. W. Grand Templar, arranged under the several heads to which the subject matter therein contained refers.

"Your Committee recommend that this Grand Temple do procure 500 copies from Bro. Lawless, who with this guarantee of sale will undertake the publication thereof."—*Report adopted.*

At Belleville Session 1871, the G. W. Secretary reported as follows:—

"Almost every week inquiries are being made for a Digest of the laws, decisions, and rules of our Order in Canada. The excellent edition prepared by Bro. Tho. Lawless, some years ago, has been entirely disposed of. * * * I would suggest that arrangements be made with him to furnish another edition, containing all the more recent changes and decisions, and some facts if possible, in regard to the planting and success of the Order, in Canada, and a well prepared index to the subjects."

The Committee to whom the consideration of the subject was referred reported as follows:—

"We are informed that the edition of the Canada Digest has been exhausted, and deem it advisable to

recommend that a new edition, containing all recent decisions and amendments up to the present time, be issued as soon as convenient, under the direction of the Executive, and that a supply be kept constantly in stock by the G. W. Secretary. It would be well to embrace in this Digest a short epitome of the history of our Order in Canada, and a well prepared index of the contents."—*Report adopted.*

NOTE.

Great care has been taken to secure harmony throughout the whole work. There are notwithstanding a few points which appear to conflict with actual or accepted law. Where such occur they are pointed out; but two or three of them seem to call for remark.

1. On page 17, section 8 says, "a vote resulting in the rejection of a candidate can only be reconsidered on a motion made by those voting rejection." This is pointed out as faulty on the ground that "the vote being a secret one no member should be required to say how he voted," and the decision is reluctantly reprinted from the first edition from the fact that none other having the force of *law* could be found to contradict it. It is true Chase gives an *opinion*, agreeing entirely with that of the author, that "it is competent for any person to move and second the motion" for reconsideration, but that opinion is not expressed in the form of a decision which shall be binding. It is recommended that where reconsideration may be called for

the *opinion* be accepted as the rule of action until such time as it is clothed with the authority of law and takes the place of the other.

2. On page 26, section 22 is open to an interpretation against conferring Degrees at special meetings. We see no good reason why Degrees should not be conferred at any properly called special meeting; and judging from the tenor of decisions on kindred subjects given at the same time, we incline to the opinion that G. W. C. T. McLean's decision was only intended to prevent the conferring of Degrees at any other than *regularly constituted* meeting. We think the term "regular" in this decision should be accepted as meaning properly called meeting, whether ordinary or special.

3. On page 43, section 12 provides that a member "on violating his obligation is *not* virtually suspended," etc., which conflicts with section 10, article ix. Sub. Temple constitution, page 94. The decision on page 43 should be accepted as the rule of action, (1) because it is superior law, being the decision of a R. W. G. T. approved by the R. W. G. L., and (2) because it is contrary to the fundamental principles of justice and of common law to inflict a penalty upon any person before it has been determined that he has incurred it. It is the sacred right of every man, in every free country, who is charged with any crime, to be considered innocent until he is proven guilty, and no punishment is inflicted until his guilt has been established before a competent tribunal; and any departure from this wholesome principle would be a very grave error.

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PART I.

DIGEST.

DECLARATION OF PRINCIPLES.

TOTAL ABSTINENCE from all intoxicating liquors as a beverage.

No LICENSE in any form, or under any circumstances, for the sale of intoxicating liquors as a beverage.

THE ABSOLUTE PROHIBITION of the manufacture, importation and sale of intoxicating liquors for such purposes,—prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.

THE CREATION of a healthy public opinion upon the subject, by the dissemination of truth in all the modes known to an enlightened philanthropy.

THE ELECTION of good, honest men to administer the laws.

PERSISTENCE in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty until our success is complete and universal.—R. W. G. L. 5 s.

WHEREAS, This Right Worthy Grand Lodge has repeatedly affirmed in its platform of principles, its unalterable devotion to the objects of prohibition; therefore,

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RESOLVED, That in the opinion of this Right Worthy Grand Lodge, the education of the people is all that is required to carry this principle triumphantly, and for this purpose the surest and most ready means is for the temperance men to act politically, and carry this subject immediately before the ballot-box.—Ib. 11 s.

RESOLVED, That we earnestly recommend the temperance voters, everywhere, to form temperance political leagues in their respective Provinces, Counties and Municipalities, the object of which shall be the support of candidates of present party organizations, where such candidates are out-and-out prohibitionists, men who will enforce the laws against the liquor traffic; and where there are not candidates offered of that description, that such temperance leagues shall nominate and vote for independent candidates upon a temperance platform.—Ib 13 s.

RESOLVED, That while we are not a political party, and leave every man free to vote with his party and for such men and principles as he may prefer, we do protest against men being nominated for office who are not known, beyond question, to be competent and reliable moral men, who will not disgrace the country by habits of personal intemperance, or debauch the public conscience and corrupt public morals by favoring measures unfriendly to the temperance reform, or defeat our cause by refusing to support and enforce such laws as are calculated to protect society against the evils of the liquor traffic.

RESOLVED, That if political parties will persist in putting forward men who are unworthy of our confidence, they must take the responsibility of any divisions or defeats that may result from our refusing to support them.

RESOLVED, That we regard it as contrary to the spirit of the obligation, for any member of our Order to vote for any man for any public office who is known to be opposed to total abstinence and legal prohibition, or in any way favor a license law, or to refuse to remonstrate and vote against any man or measure calculated

to encourage license instead of prohibition.—R. W. G. L. 14 s.

WHEREAS Many opposers of our Order persistently urge that our Order is designed for partisan purposes, and not so much for the suppression of the liquor traffic and the amelioration of the condition of our race, therefore,

RESOLVED, The I. O. of G. T. is no partizan or political institution, is not designed to place political demagogues into position, but its object and aim is the suppression of the murderous liquor traffic, the repeal of the infamous license system, the restoring to liberty the thousands who are in the chains of the destroyer, and, standing upon this broad and common platform, knowing no political, sectional, or religious differences, we pledge ourselves to carry out the objects of our Order, and not to cease our operations until our victory shall have been final and complete.—R. W. G. L. 17 s.

RESOLVED, That, in the opinion of this Grand Temple, the most effective means of carrying out the principle of prohibition within the jurisdiction of this Grand Temple, will be to cancel all existing Statutes permitting the manufacture and sale of intoxicating liquors in the Provinces of Ontario and Quebec, but if the manufacture or sale thereof must be permitted in any way, that the consent of the electors of the municipality whereIn intoxicating liquors are sought to be sold, be obtained in the same manner as Municipal elections are now carried out, and the decision of such electors shall be final for four years.—G. T. C. 1871.

AUTHORITY OF DECISIONS.

1. The laws and decisions of this R. W. Grand Lodge, are *supreme*, and therefore binding upon every member of the Order.—R. W. G. L., 11 s.

2. No Grand Temple or Executive Officer thereof, can make a decision which conflicts in any degree with the decisions of this Body.—Ib.

3. The decision of a Grand Worthy Chief Templar stands as the law of his Grand Temple, unless an appeal be taken, then the decision of the Grand Temple is the rule of action.—Ib., 1 s.

4. The fact that no appeal is taken from the *illegal* decision of a Grand Worthy Chief Templar does not render such decision *right* or binding upon the Grand or Subordinate Temples.—Ib., 11 s.

5. The official decisions, rendered by a G. W. C. Templar should all be reported to his Grand Temple and they are binding within the jurisdiction of his Grand Temple, unless reversed by the Grand Temple, or they conflict with the constitution, with previous decisions given or approved by the Grand Temple, or with decisions rendered by the R. W. G. Templar or the R. W. G. Lodge.—R. W. G. T. Hastings, 14 s.

6. A G. W. C. Templar can make decisions on questions of law and usage that will be authoritative within his jurisdiction without such decisions coming to him in the way of appeal, but it should always be done with great caution.—Ib.

7. The decisions of the R. W. Grand Lodge are binding on this Grand Temple.—G. W. C. T. McWhinnie.

8. The decisions of a D. G. W. C. T., are law, in the absence of the G. W. C. T. Questions should first be submitted to the former, and if his decisions are not satisfactory, then to the latter.—R. W. G. T. Chase.

9. In Canada, decisions must first be obtained from the Temple Deputy.

10. The decisions of the G. W. C. T., as reported in the minutes of the Grand Temple sessions, are binding upon Subordinate Temples.—G. W. C. T. Fergusson.

PLEDGE.

1. No member shall make, buy, sell, use or give to others as a beverage, any spirituous or malt liquors, wine or cider, and shall discountenance the manufacture and sale thereof, in all proper ways.—Art. II. Con. Sub. Temples.

2. The Initiatory Obligation in our Order is perpetual, but Subordinate Temples have no control over parties *withdrawn from the Order*,—R. W. G. L., 3 s. and 4 s.

3. Our Pledge is for life.—*Ib.*, 11 s.

4. A Temple has no right to require its members to take any pledge other than that laid down in our Ritual.—G. T. C.

5. The Pledge of our Order covers nothing that is not intoxicating ; and *root beer* that is not intoxicating and that will not become so, by keeping,* is not one of the articles we are pledged to abstain from. I would, however, be *very careful* about encouraging the use of anything of the kind, as it might be made the occasion of stumbling on the part of some, who would not be careful to discriminate between what was and what was not intoxicating.—R. W. G. T. Hastings, 12 s.

MEMBERSHIP.

(See *Sub-Temple Constitution, Art. III.*)

1. The Constitution provides the terms of eligibility to membership, and no Temple has the right to enlarge or prescribe these terms.—G. T. C.

2. The adoption of honorary membership, by G. or Sub-Temples, is a violation of the usages of the Order, as well as its spirit and object.—R. W. G. T. Chase, 7 s, and G. T. C.

3. Our Order knows no distinction on account of color. It seeks to save all who are the victims of intemperance, and is willing that all may labor to remove intemperance from the land.—R. W. G. T. Hastings 12 s, and G. W. C. T. Fergusson.

4. A clerk in a store where wines and liquors are sold as a beverage, and where it is a part of his duty to handle them, cannot be a worthy member of our Order ; and most certainly the owner, or part owner of a store where wines and liquors are thus sold, cannot be

* The fact must be established that it is *not intoxicating and will not become so, by keeping*, before it can be used.

more worthy.—R. W. G. T. Hastings, 12 s. They cannot be members.—G. W. C. T. s. Fergusson and McLean.

5. An individual employed as a porter in an establishment where liquor is sold, and who has to convey to and from said establishment liquors of various kinds, cannot be received as a member of our Order.—G. W. C. T. Fergusson.

6. No person shall, at the same time, hold membership in more than one Grand or Subordinate Temple, nor shall any Temple initiate a person who has been elected a member of a sister Temple, or confer Degrees on members of other Temples, without the consent of such Temples, given under Seal.—R. W. G. L. By-Laws Art. 9 ; also, G. T. C. Sub-T. Con. Art. 3, Sec. 3.

7. Suppose a member belonging to Temple A, is initiated as a member in Temple B, which Temple was not cognizant that he was, at the time of such initiation, a member of the Order—having intimated himself that he was not—but it afterwards appears that he is, and two quarters in arrears in Temple A, although he stated that he had ordered his name erased from the books of such Temple.

Decided: That the initiation of such a person into Temple B was null and void, as no person can be a member of two Temples, in our Order at the same time, and that Temple A can take such action to punish the offender, as is deemed best, he being liable to the same punishment as for any violation of his obligation.—R. W. G. T. Chase, 7 s.

8. *Question:* Has Temple No. 50 any right to initiate persons who were five years ago initiated into Temple No. 1, and have not attended Temple No. 1, except the first year, since that time, nor paid any dues, or considered themselves members of the Order, but were suspended according to constitution? Now, which Temple do such persons belong to, No. 1, or No. 50?

Answer: They are under the jurisdiction of No. 1, and No. 50 has no right to initiate them until they procure clearance cards from No. 1.—*Ib.*, 7 s.

9. *Question:* A member of a Temple in arrears in

one Temple, makes application to another for admission, and is accepted. Which Temple is he constitutionally connected with?

Answer : He is a member of the Temple to which he owes money.—G. W. C. T. Orchnyatekha.

10. *Question* : Suppose Temple No. 1 expels a member, and fails to give notice to No. 50, as required, and that person is proposed and initiated in Temple No 50 within *three months*, is he a member of the Order?

Answer : Yes ; but is liable to be dealt with at once, and subject to the same penalty as for violation of his obligation. Temples having received members under such circumstances, should at once deal with them.—R. W. G. T. Chase, 7 s.

11. When Crescent Temple No. 2, Mass., was instituted three brothers asked cards of clearance from No. 1, they being petitioners for Charter No. 2. No. 1 had no cards, and the W. S. gave no certificates, as cards were daily expected from the R. W. G. S. The Deputy waived the informality and instituted No. 2 with their names ; subsequently some trouble arose, and one of these brothers withdrew. He had received his card from No. 1, but had neglected to deposit it in No. 2 ; he had signed the Constitution in No. 2, and acted as P. W. C. T. for the first term ; but afterwards claimed to be yet a member of No. 1. No. 2 Temple claimed also the right to erase his name from the Charter :—decided that

“ The members having joined No. 2, thus, cannot afterwards claim to belong to No. 1, even though they had not deposited their cards ; and No. 2, Temple cannot erase their names from the Charter.”—Ib.

12. Deaf and dumb persons may be admitted into our Order, provided they can read and write, through which means they must receive the obligation and consent to compliance with our constitution, laws and usages. When such persons present themselves at the outer gate it will be the duty of the W. O. G. to report them, through the W. I. G., to the W. C. T., by whose instructions they will be admitted to the Temple room.

—G. W. C. T. Van Norman.

13. If a Deputy organizes a new Temple in a place where a Temple already exists, and has not persons enough present to fill the offices, he has no right to appoint and instal into office in said Temple members of an another Temple, knowing them to be such.—G. W. C. T. Oronhyatekha.

14 A horse-racer or cock-fighter cannot be a consistent member of our Order and continue in such business.—G. W. C. T. Van Norman.

PROPOSITION AND ELECTION OF MEMBERS.

(Sec Art. III, Sec. 2, Sub. Temple Constitution.)

1. A candidate may be proposed, committee of investigation appointed, the committee report, report be received, and the candidate elected and initiated, the same evening a proposition is handed in, upon a dispensation of the G. W. C. T., or his Deputy.—R. W. G. T. Chase.

2. Such dispensation to be granted only at the request of the Temple. [Sub-T. Con. Art. III, Sec. 2.]

3. Any number of candidates may be balloted for at one ballot, provided always that at the request of any one member the candidates shall be balloted for separately.—G. T. C.

4. Ballots resulting in the election of candidates may be re-considered,—R. W. G. T. Bristol.

5. Ballots, on applications for membership, are subject to re-consideration, whether resulting in election or rejection, provided that it is done prior to adjournment, or any official notice thereof passing out of the Temple.—R. W. G. T. Chase.

6. A ballot resulting in the rejection of a candidate cannot be re-considered at a subsequent meeting, or after the Temple has regularly closed.—Ib.

7. A ballot resulting in the rejection of a candidate, and a motion being made to re-consider; the motion to re-consider may be postponed to any future period.—Ib.

8. A vote resulting in the rejection of a candidate can only be re-considered, on a motion made by those voting rejection, and must be made on the same meeting of the Temple.—G. W. C. T. Van Norman.

[No. 8 is faulty in requiring those who move for a re-consideration to have voted rejection. The vote being a secret one, no member should be required to say how he voted. The law stands, however, until repealed.]

9. A proposition for membership shall not be withdrawn, after it has been referred to a committee for investigation, without the consent of a majority of the members present.—G. T. C.

10. The character of a candidate for membership may be discussed in the Temple at any time after the report of the committee of investigation, and previous to the ballot being taken; but after the ballot it is improper to call on a member for the reasons of his vote.—G. T. C.

11. The name to be balloted for should always be read openly to the Temple.—G. T. C.

12. Any action of a Temple in reference to an individual proposed for membership therein, without his or her consent, is null and void; but any person having been proposed, after giving such consent, cannot, previous to election or rejection, be proposed in any other Temple.—G. T. C.

13. Expelled members, and those having withdrawn, can only re-unite with the Order, by ballot and initiation, the same as new members; and all honors previously acquired are lost.—R. W. G. T. Chase, 6s.

14. A Grand Worthy Chief Templar has no right to grant a dispensation for the initiation of a rejected candidate, when such rejection is clearly from malice, and the rest of the membership of the Lodge unite in requesting such dispensation.—R. W. G. T. Orne, 15 s.

15. A Grand Temple has the constitutional right to provide by law that a proposition for membership shall be accompanied with a fee, equal in amount to the initiation fee, before a ballot can be taken on such proposition.—R. W. G. T. Orne, 16s.

16. The Temple should ballot for a candidate upon which a committee has reported unfavorably.—G. W. C. T. McWhinnie.

INITIATION.

1. The form of obligation can only be administered as printed in the Ritual. The previous lectures or charges fully explain the nature of that obligation, and no person should take it hastily or ignorantly.—G. W. C. T. Van Norman.

2. A candidate refusing to answer the question "*Do you believe in the existence of Almighty God?*", or answering the same in the negative, must retire from the ante-room, and cannot become a member of our Order.—R. W. G. T. Chase.

3. In the second interrogatory by the P. W. C. T. to candidates for initiation, the word '*forever*' is to be stricken out, and the words '*during life*' substituted, and any Temple is authorized to amend the Ritual accordingly.—R. W. G. L., 11 s.

4. No form laid down in the Ritual as a portion of the initiatory ceremony can be omitted where such form conflicts with the religious or conscientious convictions of the candidates. Our forms are not intended to conflict with any religious or reasonable conscientious convictions, and our only safety as an Order, lies in their careful preservation. If a candidate may object to a certain form from conscientious convictions, a whole Temple may do the same, and by a deliberate vote, omit it altogether. Convictions may be also hostile to other forms, and each may be omitted, one by one, by different candidates and Temples, until all the forms prescribed by the Ritual are entirely disregarded.—R. W. G. T. Chase, 7 s.

5. A Subordinate Temple cannot shorten the initiation ceremony by leaving out any portion thereof, or by dispensing with any part of said ceremony.—G. W. C. T. Relyea.

6. A Subordinate Temple cannot at one meeting obligate a candidate, and at the following meeting com-

plete the initiation ceremony.—G. W. C. T. Oronhyatekha.

7. A candidate who has been elected at a regular meeting, may be initiated at a special meeting.—R. W. G. T. Chase.

VISITORS.

1. No member can be allowed to visit a Temple out of the Province or Country where he resides, unless he presents a certificate or card under the signature of the officers and seal of the Temple of which he is a member, and signed on the margin in his own proper hand writing, and prove himself in the T. P. W., and in the Degree in which the Temple is open. *Provided*, nevertheless, a member may always visit if introduced by a Grand Representative or other elective Grand Officer, or vouched for by a member of the Temple he proposes to visit.—R. W. G. L. By-Laws, Art. 11.

2. Art. 11 of the R. W. G. L. By-Laws shall not be construed as applying to members in possession of the current password, and who can work their way in correctly.—R. W. G. L., 11 s.

3 Any member of a Subordinate Temple, while in possession of the current quarterly Password, may visit any Subordinate Temple without being in possession of a traveling card and T. P. W.—*Ib.*, 6 s.

4. On visiting a Temple, a member gives, at the outer gate, the same signal and P. W. as in his own Temple ; but at the inner gate he gives, in addition to the signal and explanation, his name, and the name and number of his Temple. This the W.I.G. announces to the W. V. T., who, if there is no doubt in the case, directs him to be admitted. The W. S. may make a note of such visiting member. This is all the introduction necessary.—R. W. G. T. Bristol.

5. No strange member can visit in any Temple without he is in possession of the Password for the current term, unless he presents a regular traveling card, and proves himself in the T. P. W. On the pre-

sentation of the card, the W.C.T. shall appoint a committee of three to examine the visitor ; one member of the committee must be the W. C. T. himself, and the other two members of the committee must be of the third Degree. The committee shall first examine the visitor privately in the T. P. W., and the visitor must commence. -If the committee is satisfied with the result of the examination, they will introduce the visitor into the Temple without further ceremony.—Sub-Temple Con. Art. X, Sec 4.

6. Visitors shall not be entitled to speak or participate in the special business deliberations of the Temple, or vote on any question, unless by permission.—G. W. C. T. Van Norman.

7. Visitors may propose persons for membership, assist in the ceremonies of introduction and initiation, and take part in the exercises and discussions under the head of the "Good of the Order."—G. T. C.

8. The privileges of any or all visitors may be withdrawn or suspended for the time, or permanently, by a two-third vote of the Temple.—G. T. C.

9. Visitors may be invited to fill vacant offices, *pro tem*.—G. W. C. T. Van Norman.

PASSWORDS.

1. It is improper to communicate the P. W. and explanation to initiates in a loud voice. None but the W. C. T. should then communicate it.—R. W. G. L., 1 s.

2. No Provincial Deputy, or any other Deputy, *as such*, has the right to give the P. W. to a member, even though he knows such member to be entitled to it, and in his opinion, the good of a member or the Order requires it should be given. This prerogative belongs to the W. C. T. or acting W. C. T. alone. Of course, if the Deputy is acting W. C. T., he has the right.—R. W. G. T. Chase, 9 s.

3. It is proper for the W. C. T. of one Temple to communicate the password to a member of another Temple on the written request of the Temple to which

said member belongs.—R. W. G. L., 4 s., and G. T. C.

4. The password should be withheld from a member against whom a charge has been preferred.—G. W. C. T. Fergusson.

5. As a general rule, a W. C. T. has no right to withhold the password from a member who is clear on the books, although I can conceive of a case where he would be justified in doing so, but such cases would be very rare in our Order.—R. W. G. T. Hastings, 12 s.

6. A Deputy using the Q. P. W. which he has officially received from the G. W. S. for the purpose of working his way into a Temple, while at the same time he has not paid his quarterly dues to his Temple, thereby forfeits his commission, and is liable to a charge for violation of obligation.—G. W. C. T. Fergusson.

7. A member takes a card from Temple B., paying his dues in advance for one year or more; but in the course of a few weeks, deposits said card in Temple C, it is asked, must he pay his dues in Temple C at the commencement of the following quarter, before he is entitled to the password. Decided: That as Temple C has no authority to demand from Temple B payment of the member's dues, and as he has subscribed to the laws of Temple C, he is amenable thereto, and must pay his dues therein, the same as any other member, before he is entitled to the password.—R. W. G. L. 8 s., and G. T. C.

8. In the examination by the Marshal, at the opening of a Subordinate Temple, both the password and explanation should be given.—R. W. G. T. Chase, 9 s.

9. A retiring password, changed every meeting, is in use in every Temple in our Order, and cannot be omitted. A person who goes out on a retiring password cannot enter on the same.—R. W. G. T. Chase, 6 s.

10. The W. C. T. should give the *initiatory* word in an audible voice, and it should be divided thus: The challenging or testing party giving *-*-* and the tested party *-*. He may divide it with the W. M. when initiating candidates, and this would certainly be in

good taste, but such is no part of our unwritten work.—R. W. G. T. Chase, 9 s.

11. The Degree passwords are given by the Degree Templar, when instructing candidates, in an audible voice, and also when lettered; at all other times in a whisper.—Ib.

12. Only members having traveling cards are entitled to the T. P. W.—R. W. G. L. By-laws, Art. 20.

13. A member who *wilfully receives* a password from an unlawful source, or from a lawful source in an unlawful manner, is equally guilty with him who gives it thus.—R. W. G. T. Chase.

14. No member shall be permitted to sit in the Temple unless in possession of the password, and clothed in appropriate regalia; and no member shall be entitled to receive the password unless clear of any charge on the books at the commencement of the current quarter.—Sub-T. Con., Art. XIII, and R. W. G. T. Hastings, 14 s.

15. The password must, in all cases, be given to the initiate.—G. W. C. T. Van Norman.

16. To be clear on the books at the commencement of the current quarter, a member must pay all demands against him one quarter in advance.—R. W. G. T. Chase. [The observance of this rule is necessary to entitle a member to the password under 14.]

17. The Grand Temple of Canada and other Grand Temples, have decided that *vouching* for members is not known in our Order, and that W. C. T's. should never allow it. Such decisions are legal and binding, within the jurisdiction of the Grand Temple so making them, as Grand Temples can control and regulate visiting between Temples and members of their own jurisdiction.—Ib. 6 s.

18. The initiatory word, while instructing candidates is pronounced in full, in an audible voice to conform to the text of the ritual. It is then divided.—R. W. G. T. Orne, 15 s.

19. No one has a right to sit in a Temple, officer or member, who is not in possession the password for

the current quarter, and no one has a right to this password whose dues are not paid to the close of the quarter in which the particular password is used.—R. W. G. T. Hastings, 14 s.

ADJOURNMENT.

1. It is in order, immediately after the reading of the minutes. The order of business is a mere form, prescribed for convenience in expediting business; and it is not an arbitrary order to be followed without exception.—R. W. G. T. Chase, 9 s.

2. It must close with the closing ceremonies, and a Temple *cannot adjourn*, under any circumstances, without the closing ceremonies.—Ibid.

3. After a motion to adjourn has been put and carried, it is not in order to make a motion to reconsider the motion to adjourn.—G. T. C.

4. A W. C. T. cannot close a Temple before the regular closing hour has arrived, without a motion to adjourn.—G. W. C. T. Oronhyatekha.

DEGREES.

1. If a degree member ceases to be a member of the Order in Subordinate Temple, he thereby ceases to be a member of the Degree Temple, and can re-gain the Degrees only as though he had never been a member.—R. W. G. L., 12 s., and G. T. C.

2. If a member is rejected in a Degree Temple, his application can come up again at the next regular Degree meeting, and so on *ad infinitum*. This, however, can be done only where Grand Temples, have not fixed in Constitution or decisions, the time which must elapse before a renewal of the application. Pennsylvania Constitution says that three months must elapse; and Kansas, by decision, one month; Wisconsin, two months.—Ib., 9 s.,

3. Charter members are not entitled to Degrees without paying the usual fees.—G. W. C. T. McLean.

4. The Grand Temple Degree cannot be conferred on any but full Degree members.—R. W. G. T. Chase, 6 s.,

[In Canada, only on such full Degree members as have passed the Chairs of W. C. T. and W. V. T.]

5. The G. W. C. T. of a Grand Temple may instruct Representatives who have received the second and third Degrees, in the private work of the first, without obligating them to keep the secrets of the same; as when a person takes the third Degree he obligates himself to keep the private work of all the others.—R. W. G. T. Chase, 7 s.,

6. A member who has received the second and third Degrees regularly under the new Ritual, (the R. W. G. L. having authorized its use), is entitled to all the honors, rights and privileges, of a full Degree member.—Ib., 7 s.,

[The "new Ritual" referred to in the above decision is that of 1858. It has since been superseded by the Ritual of 1864, which is now the only authorized Ritual of the Order, and the decision will apply to it.]

7. A dispensation is required when more than one Degree is to be taken the same evening, except at the institution of a new Temple.—R. W. G. T. Hastings, 10 s.,

8. Business, other than pertaining to Degrees, cannot be entertained in Degree meeting.—R. W. G. L. 9 s.

9. If a full Degree member, having violated his pledge, is re-instated in the Subordinate Temple, it is necessary that such a member be re-instated in the Degree Temple; and at any time before expulsion re-instatement is consistent.—Ib., 3 s.,

10. In case of re-instatement after violation, re-obligation is necessary.—Ib., 3 s.,

11. It is not necessary to open a Temple in the first Degree to enable it to work in the second or third, but if a Temple is opened in any Degree it must be closed in that before opening in another.—G. W. C. F. Clarke.

12. In case of a County or City Degree Temple being

formed the County or City Deputy will not of necessity be Degree Templar. The Degree Templar must be elected by the members of the Degree Temple.—G. W. C. T. Clarke.

13. A Temple is not fully organized until it has been put in possession of the Degree work and the Degrees been conferred on at least one of its members.—G. W. C. Jordan.

14. When a charge is preferred against a Degree member the Investigating Committee should consist of members who have attained an equal Degree ; but as this is from favor, rather than a right belonging to the accused, in case there is not a sufficient number of *peers* to constitute the Committee, other members can act. But upon the adoption of the report of the Committee, or the trial in the Temple, as it is sometimes called, and affixing the penalty, all members can vote.—R. W. G. L. 9s.

15. Any third Degree member is entitled to visit the R. W. G. L. as a visitor.—G. W. C. T. Clarke.

16. Any member of the Order in good standing can take the Degrees, upon being duly elected and paying the proper fee, unless prohibited by the constitution of the Subordinate Temple.—R. W. G. T. Hastings, 10s.

17. If the Temple call a Degree meeting and the Deputy and Degree Templar are absent, an acting or Past W. C. T. cannot confer the Degrees.—*Ib.*

18. The several Grand Temples have the power and authority to legislate in what manner and by whom the Degrees shall be conferred.—R. W. G. L. 12s.

19. The raps of the gavel for the controlling the movements of members, are the same in the second and third Degrees as in the first.—R. W. G. L. 13s.

20. Deputies instituting Temples have the right to confer the Degrees upon Charter members by dispensation.—R. W. G. L. 1s.

21. No officer Grand or Subordinate has the power to grant a dispensation to confer the Degrees on any party under the age prescribed by the constitution.—G. W. C. T. Ferguson.

22. The Temple Deputy cannot confer the Degrees at any time except at a regular Degree meeting.—G. W. C. T. McLean.

23. The Temple, (not the Deputy) should appoint special Degree meetings.—G. W. C. T. McLean.

REGALIA.

1. No Grand or Subordinate Temple under the jurisdiction of this R. W. G. L. shall adopt or use, or suffer to be adopted or used in their jurisdiction, any other charges, lectures, degrees, ceremonies, forms of installation or regalia, than those prescribed by this R. W. G. L.—R. W. G. L. By-Law, Art. 17.

2. The regalia of this Order shall be as follows :
FORM.—The regalia of this Order shall be collars about twenty-two inches in length, *maximum*, and about sixteen inches, *minimum*, narrow at the neck, and wide at the bottom, with the outer corner rounded off.

COLORS.—The *first* or *initiatory* Degree shall be *white*.

The *second* or Degree of *Fidelity* shall be *blue*.

The *third* or Degree of *Charity* shall be *purple*.

Officers of Sub. Temples, *scarlet* with *lace* or *fringe*.

Officers of Degree Temples, *purple*.

Deputies, *purple*.

The *Grand Temple Degree* shall be *scarlet*.

Officers and *members* of the R. W. G. Lodge, *scarlet*, with a small *purple* collar, or band attached.

ROSETTES.—The Rosette of this Order shall be *white* ground, *blue* and *scarlet* centre, with *yellow* star or button.

EMBLEMS.—*Official Emblems*, in all branches of the Order, shall be a *gilt wreath*, enclosing *silver letters*, on blue or purple ground, designating the official title of the wearer, worn on the left breast.

Representatives may wear the number of their Temple, or the abbreviated name of the State from which they are sent, on the right breast. It shall be discretionary to use the emblems or not.

TRIMMINGS.—*Initiatory*, or *first Degree* regalia, requires no other than the rosette, but if other trim-

mings are desired, they should be *white* or *silver*. For *second degree*, or blue regalia, *silver*, and for *third degree*, or purple, *gilt*, and for *officers* of *Sub. Temples*, either *gilt* or *silver*. For *officers* of *Degree Temples*, and for all *Deputies*, *G. Temple*, and *R. W. G. Lodge* regalia, *gilt* trimming shall be used. The quality and amount of trimming shall be left to the taste or option of the *Temples* or members. But *Deputies*, *G. Temple* and *R. W. G. Lodge* regalia, shall be fully trimmed with *lace*, *stars* or embroidery, *emblems*, *fringes* and *tassels*. All members shall be entitled to wear, in any meeting of the Order, the regalia of the highest Degree, or position, to which they have attained.—R. W. G. L. 13 s.

3. The rosette of our Order is the same upon all regalia, whether *Initiate*, *Degree*, *Grand Temple*, or *R. W. G. Lodge*; hence *Initiate* members are entitled to wear the same rosette as the highest officer in our Order.—R. W. G. T. Chase, 7 s.

4. The appropriate Regalia of a *D. G. W. C. T.* is a *third Degree Regalia*.—R. W. G. L., 9 s.

5. Where a *Temple* has surrendered or forfeited its *Charter*, the *Grand Temple* has no right to the regalia of such *Temple*, purchased by them independent of the *Grand Temple*; and any demand from a *Grand Temple* officer upon a *Subordinate Temple* having so surrendered or forfeited its *Charter*, is without authority.—R. W. G. T. Chase, 5 s.

6. It is not proper for the *P. W. C. T.* to recognize the salutation of a member when entering, who is without regalia, nor should he ever recognize more than one member at a time.—R. W. G. T. Hastings, 12 s.

7. It is not constitutional to use any other than the authorized regalia as described in *Chase's* and the *Canada Digest*.—G. W. C. T. Oronhyatekha.

FINANCES.

(*G. T. Con.*, Art. VIII; *Sub. T. Con.*, Art. IV and XII, *By-Laws* 17 and 18.)

1. The initiation fee, quarterly dues, assessment or fines of any member may be remitted by a two-third

vote of the members present at any meeting of the Temple after one week's notice, has been given.—G. T. C.

2. The quarterly dues must be collected with the initiation fee when a candidate is initiated, and the password in all cases given to the initiate.—G. W. C. T. Van Norman, and Hay.

3. Members of Subordinate Temples who have not paid their quarterly dues cannot be allowed to sit in their Temples.—G. W. C. T. Williams.

4. There is no G. T. tax for initiation or conferring of Degrees to Charter members that join at the time of the institution of the Temple.—R. W. G. L. 8s.

5. As Subordinate Temples in their By-Laws fix the Degree fees, they may at any time increase or decrease the fees, by a change of the By-Laws, in the manner pointed out for altering the By-Laws, provided they do not exceed the maximum or are not less than the minimum fixed in the Constitution.—R. W. G. L.

6. A Grand Temple has not the right to levy a *per capita* tax on the Sub. Temples for the purpose of paying the dues to the R. W. G. L. unless their Constitution expressly provides for such a tax.—R. W. G. T. Hastings, 10s.

7. Any assessments from Mass Temperance Conventions or Associations are not binding upon Subordinate Temples of Good Templars, even though such Temples may have members belonging to such conventions, or may even have elected delegates to attend and participate in them; but Temples may vote to appropriate money for such a purpose, not being prohibited in their own constitution or by-laws; not in answer to any assessment made by such authority, but as a gift of such money for the purposes of such Association.—R. W. G. L., 6s.

8. Charter members should in all cases pay Degree fees.—R. W. G. T. Hastings, 12s.

9. Quarterly dues are always payable in advance at the commencement of the quarter.—Ib. 14s.

10. All moneys that are due the Temple, from what-

ever source, should be paid to the W. F. Secretary.—
R. W. G. T. Orne, 15s.

11. A candidate, on being initiated into our Order, is only required to pay dues for the unexpired balance of the term in which the initiation takes place.—G. W. C. T. Oronhyatekha.

12. A member takes a card from Temple B, paying his dues in advance for one year or more ; but in the course of a few weeks, deposits said card in Temple C, it is asked, must he pay his dues in Temple C, at the commencement of the following quarter, before he is entitled to the password. Decided : That as Temple C, has no authority to demand from Temple B, payment of the member's dues, and he has subscribed to the laws of Temple C, he is amenable thereto, and must pay his dues therein, the same as any other member, before he is entitled to the password.—R. W. G. L. 8s. and G. W. C. T. Fergusson.

13. It is not constitutional for Subordinate Temples to admit Ministers of the Gospel free of initiation fees. The initiation fees and dues must be paid, but may afterwards be remitted by vote of the Temples.—G. W. C. T. Clarke.

14. It is not necessary on the organization of a new Temple that dues be collected for the quarter of organization.—G. W. C. T. Oronhyatekha.

15. It is constitutional for an acting W. C. T. to sign an order on the Treasurer after it is voted by the Temple.—G. W. C. T. Oronhyatekha.

16. A Subordinate Temple cannot appropriate its funds for any other purpose than the legitimate expenses of the Order, and the advancement of the cause of temperance.—R. W. G. L., 11 s.

17. To be clear of the books at the commencement of the current quarter, a member must pay all demands against him one quarter in advance.—R. W. G. T. Chase.

18. W. C. T. and W. F. S. cannot be members of the Finance Committee.—G. W. C. T. McWhinnie.

CARDS—CLEARANCE AND TRAVELING.

[*Sub. Temple Constitution, Art X.*]

1. A member joining a Temple by card carries with him, and is entitled to all his unforfeited honors. The rank of such member should be stated in the card.—G. W. C. T. Fergusson.

2. If a Subordinate Temple surrenders or forfeit its charter, or is suspended, the Grand Temple shall grant a clearance card to each member of said Temple making application, as per Sec. 6 of Art X, G. T. constitution. Such cards shall be of the same value as any ordinary clearance card, but in no case shall such cards be granted for a longer time than three months.—[See form, Certificate for members of Temples forfeiting charter.]—G. T. C.

3. A member holding an expired clearance card can only be re-admitted by re-election and initiation.—G. T. C.

4. There is no such thing in our Order as a *Withdrawal Card*. Any one who desires to do so can withdraw from the Order by paying all dues, there being no charge against him for violation of his obligation, on his giving the notice required by the rules of the Temple of which he is a member, but a person thus withdrawing is not entitled to a card of any kind.

Clearance Cards, are for persons who wish to remove their connection from one Temple to another, and are good for one year, providing dues are paid for that period, and any time during the year the person holding such a card, having been true to his pledge as a Good Templar, can unite with the Temple he may have left, or with any other, on regular ballot, without initiation, retaining all the honors he had at the time he took the card.—R. W. G. T. Hastings, 13 s.,

5. Instead of the synonymous names "withdrawal" and "clearance" cards, hereafter the name shall be "clearance," and persons holding them are not entitled to seats in any Temple, but are amenable to the Temple

granting the same, for any violation of the pledge or secrecy.—R. W. G. L. 3 s.,

6. A card given to member wishing to visit other Temples is called a *traveling card*, and does not release them from their obligation and duties to the Temple granting the same, and such cards are available only for the time for which dues have been advanced, as appears upon the face of the card.—Ib.

7. A Temple is compelled to grant a clearance card to a member asking for the same if there are no charges pending, and no objections existing which would subject the applicant to future charges.—R.W.G.T. Chase.

8. The validity of the clearance card and traveling card shall be limited to one year from its date.—R. W. G. L., 7 s.,

9. A clearance card shall not be granted until the fee is paid. Nevertheless, the card may be voted, conditioned that it be issued by the W. S. when the fee is paid.—G. T. C.

10. A card cannot be received by any Temple, even by the one that granted it without a ballot.—R W. G. T. Bristol.

11. If a member is granted a clearance card, and that card is not received, he is not entitled to a seat in the Temple subsequently, even while in possession of the quarterly pass.—R W. G. T. Chase.

12. Traveling or clearance cards, with the name of any P. R. W. G. S., that Grand or Subordinate Temples may have on hand, are good, and may be used until such supply on hand is exhausted.—R W.G.T. Chase, 6s.

13. In the event of the surrender of a charter of a Temple, the G. W. S. is bound to furnish to all who were members in good standing at the time of the surrender, who apply and furnish the proper evidence of their right to receive it, a certificate substantially in the form found in the Digest. [See form—Certificate for members of Temples forfeiting Charters.]—R W. G. T. Hastings, 14 s.

14. A member desiring to sever his connection with a particular Temple, or to transfer his membership from one Temple to another, should make either per-

sonal or written application to the Temple with which he is connected for a card of clearance, and it will be the duty of the Temple to grant it, provided the person applying is clear of the books, and is not under charge or liable to charge.—R. W. G. T. Chase, and R. W. G. T. Hastings.

15. A Temple has no right to refuse a card of clearance to any applicant, unless a charge is, or is about to be preferred.—R. W. G. T. Chase.

16. The passage of a vote to grant an application for a card of clearance, even though the card be not instantly handed him, severs the connection of the member with the Temple, and he has no right after that to vote or to remain in the Temple-room. The card itself is only for the convenience of the person applying, to show that he is a member of the Order, and to commend him to other Temples.—R. W. G. T. Chase.

17. Clearance cards should be filled up, so as to show the rank to which the member has attained.—G. W. C. T. Hay.

WITHDRAWALS.

1. The W. F. S. cannot erase a member's name on being privately requested to do so. The case must come before the Temple, and the erasure be ordered from the chair.—G. W. C. T. Hay.

2. A person resigning his connection with the Order has no right to the privileges of the Temple during the balance of the quarter for which he may have paid his dues.—G. W. C. T. Van Norman.

3. Any member in good standing can at any time resign his membership, and such membership ceases when he gives such notice.—R. W. G. T. Chase, 7 s.

4. Members can resign their membership in our Order at any time, when clear of charges on the books; and the effect of such resignation cannot be restricted to the end of the quarter, but is immediate. Ib. 7 s.

5. Members withdrawing from the Order, are not entitled to cards or any further privilege in the Order, but are held to the obligation of secrecy.—R. W. G. L. 3 s.

6. "W. C. T., Brothers and Sisters; I denounce all connection with the I. O. G. T." is a valid withdrawal from the Order, on the presumption that the word "denounce" was used in place of one of a different meaning.—R. W. G. T. Hastings, 10 s.

7. *Question.* Can a member withdraw on the first of February without being required to pay the dues for the quarter terminating with the month of April?

Answer. He can, if the notice of withdrawal is given before the new officers are installed, and the Temple is in possession of the new password.—*Ib.*, 12 s.

8. No charge can be preferred against a member for a violation of his obligation, committed after notice of withdrawal has been given, in accordance with the provisions of the constitution, as such notice terminates his connection with the Temple as far as any violation that may afterwards be committed; and as a member in good standing can at any time resign his membership, when clear of charges on the books, such membership ceases when he gives such notice.—R. W. G. T. Chase, 7 s.

9. A member withdrawing from the Order forfeits all honors, and becomes in relation thereto, as though he had never joined.—G. W. C. T. Van Norman.

VIOLATIONS AND OFFENSES.

(See *G. T. Con.*, Art. V; and *Sub. T. Con.*, Art. IX.)

1. A member of a Temple knowing another member or Temple to have violated the obligations of the Order, should, from a sense of duty as well as a privilege, lay such information before the Temple to which such member belongs; or, in the case of a Temple, before the County Deputy, whose duty it will be to inquire into the circumstances and act thereon, so as to sustain the dignity and purity of the Order.

2. Any member who has good reason to believe that a member has violated the pledge, proved false to any of the obligations of the Order, or been guilty of conduct unbecoming a member of the Order, shall prefer

a charge in writing, stating the nature of the offense, the time, place and circumstances, as near as may be, of its commission.

3. A charge of violating the obligations of the Subordinate Temple, should be preferred in and tried and decided by the Temple of which the accused is a member.—R. W. G. T. Hastings, 12s.

4. The manufacture, sale and use of cider or wine, fermented or unfermented, or any kind of spirituous or malt liquors, or any kind of intoxicating drinks, as a beverage, whether enumerated in the pledge or not, is a violation thereof, and the simple fact of the manufacture, sale or use of such drinks by a member shall be *prima facie* evidence against such member on a trial for violation of the pledge so as to devolve on the accused the necessity of proving that they were not manufactured, sold or used as a beverage.—G. W. C. T's. Ferguson, McWhinnie, et al.

5. Any member who makes, buys or sells any of the liquors prohibited by the pledge, to be used as a beverage, for the accommodation of a customer or friend, although he may not design to make any profit thereon; or any member acting as salesman of such liquors as a beverage; or any member buying or selling such liquors as a beverage, either directly or indirectly, (except as an agent or officer of the law acting officially,) violates his pledge.

6. An officer of a steamboat, who occasionally makes purchases of liquors for consumption as a beverage, with other articles of merchandise, as an accommodation to patrons of the boat, but without pay or commission for himself, cannot become a member of the I. O. of G. T., or remain such and continue this practice, such purchases not being compulsory, nor any part of the legitimate duty of an officer navigating a steamboat.—R. W. G. C. Black, 13s.

7. Drinking the juice of the grape, or apple, also currant, blackberry or elderberry wine, in any state, as a beverage, is a violation of our pledge.—R. W. G. T. Chase.

The use of cider *as a beverage*, in any form, is a

violation of the pledge. Ignorance of the law is never any excuse for the violation of law.—G. W. C. T. Oronhyatekha.

8. The use of lager beer, as a beverage, is a violation of our pledge.—R. W. G. L. 5s.

9. A member violates the obligation of the Order by visiting saloons and other groggeries, and buying cigars or (so-called) temperance drinks from a liquor seller.—G. W. C. T. Abel.

10. The use of ginger wine as a beverage is a violation of the pledge.—G. W. C. T. Fergusson.

The use of brandy, &c, in the culinary arts is a violation of our pledge.—R. W. G. L. 5s, and G. W. C. T. Abel.

11. The use of profane or obscene language by a Good Templar is a violation of the obligation.—G. T. C., and R. W. G. T. Chase, 6s,

12. It is a violation of the Good Templars' obligation to rent a building, or buildings, to be used in selling, or dealing in liquors.—R. W. G. T. Chase, 9s, and G. W. C. T. Fergusson.

13. It is a violation of our obligation for the proprietor of a manufactory to make bottles, or barrels, *knowing* that the same will be *immediately* employed in the liquor traffic.—R. W. G. L. 9s.

14. A carpenter, or other artisan, (a member of our Order,) does not violate his obligation by merely laboring for hire in re-fitting or repairing an establishment used as a place for the sale of intoxicating drinks.—R. W. G. T. Chase, 9s.

15. The selling of grain, *knowing* that it is to be used for the purpose of distillation, is a violation of the obligation of our Order.—R. W. G. L. 10 s.

16. A Temple violates the constitution by "excusing a member" who has violated the pledge, and omitting to inflict some penalty, is liable to a charge.—G. W. C. T. Fergusson.

17. A member of our Order who is in the habit of playing at billiards, or engaging in other games of chance, where anything is at stake, is liable to expulsion.—G. W. C. T. Fergusson.

18. A W. C. T. violates his obligation by putting a motion to the Temple over which he presides which will infringe upon our constitution. He ought to refuse to put such a motion to the Temple.—G. W. C. T. McLean.

19. A Good Templar becoming surety for an applicant for a tavern license violates his obligation.—G. W. C. T. Fergusson.

20. Any officer of our Order whose duty it is to pay over money to the Treasurer or other parties, and who fails or neglects to do so, violates his obligation.—G. W. C. T. Fergusson.

21. A Temple or member thereof, believing that a sister Temple is pursuing a course detrimental to the security and well-being of the Order, should visit such Temple, and if permitted, to speak kindly on such matters, but if not permitted, or if such Temple refuses to take action, then such Temple or member should lay the proper information before the Deputy that order may be preserved.—G. W. C. T. Van Norman.

22. It is not a violation of the Good Templars' pledge to manufacture currant wine, for use as a medicine, or at the eucharist.

The quantity that may be manufactured for these purposes, by one family, it is impossible to limit. If a Temple, from the large quantity thus made, think it is used as a beverage, a Committee of Investigation might be appointed, upon a charge preferred, stating such facts, but it would require some stronger evidence either positive or circumstantial, to convict.

One might be well satisfied in his own mind from the quantity manufactured, and the fact that none was sold, that it was used as a beverage, but he would not be justified in drawing a legal conclusion of guilt therefrom.—R. W. G. T. Chase, 7 s.

23. To purchase or manufacture cider for the purpose of making the substance known as "apple butter," is not a violation of our obligation.—G. T. C.

24. A physician's certificate or prescription shall not necessarily relieve a member from a charge for viola-

tion of the pledge, as the internal use of the liquors prohibited by the pledge is in no way provided for by our laws.—G. W. C. T. Fergusson.

25. A member of our Order signing a requisition praying that a license be granted to sell any of the liquors prohibited by our laws, or advertising the sale of such liquors in a paper under his control, violates his pledge.—G. W. C. T. Fergusson ; also R. W. G. L.

26. If a member violates the pledge, and requests his name erased from the Constitution before a charge can be preferred, the Temple is not justified in granting such request.

27. It is a violation of the Good Templars' obligation to use the Good Templars' signs, passwords or tests, in any organization or place not sanctioned by the Right Worthy Grand Lodge.—R. W. G. L , 13 s.

28. A member of the Grand Temple is liable to a charge therein for being guilty of misconduct or grossly immoral behavior ; and the mode of procedure is as laid down by the constitution, laws and usages of the Order. [See Grand Temple Con. Art. V.]—G. W. C. T. Oronhyatekha.

29. But the Executive of the Grand Temple is not competent to receive and try a charge during recess ; nor can any action of theirs deprive a member of membership in the Grand Lodge.—G.W.C.T. Oronhyatekha.

30. The practice of playing billiards in a saloon where liquors are sold is a violation of the obligation, and Temples can require those found guilty of this offense to be re-obligated, and may inflict any other penalty deemed appropriate.—R. W. G. T. Hastings at G. T. C.

31. No charge can be preferred against a member for violation of his obligation, committed after notice of withdrawal has been given.—R.W. G. T. Chase, 7 c.

32. The mere preference of a charge against the Lodge of which a Grand Officer is a member does not suspend such Grand Officer, nor prevent him from filling and performing his duties as such Grand Officer.—G. W. G. T. Chase., 8 s.

33. The G. W. S. cannot avoid submitting to the

Grand Temple or Executive Committee a charge which has been placed in his hands, and a copy of which has been served upon the accused.—G. T. C.

34. It is a gross violation of our obligation to show the contents of our Rituals and Degree Books to outsiders, but not to show the outsides of the books merely.—R. W. G. T. Hastings, 14 s.

35. A member violates his pledge or obligation by drawing intoxicating liquors over a public road, if he knows them to be such.—G. W. C. T. Oronhyatekha.

36. The medicinal use of alcohol, when prescribed by a regular physician, may be a violation of the pledge. The *bona fide* intentions of the parties must be inquired into, and if the alcohol is used like strychnine or arsenic, as a medicine, then it is not a violation; but if a prescription is obtained and used merely as a cloak to use alcohol as a beverage, then it is a most contemptible and rascally violation of the pledge, and of every principle of honor.—G. W. C. T. Oronhyatekha.

37. The captain or proprietor of a steamboat who knowingly conveys intoxicating liquors from place to place, in ordinary traffic, violates his obligation. G. W. C. T. Oronhyatekha.

38. We recognize no such ceremony as when the question is asked, "Has any member violated his obligation?" for those who have not done so to rise to their feet, and assume the Good Templar's attitude, and its practice is not allowed.—R. W. G. L., 17 s, and G. W. C. T. Williams.—But it is quite proper for one having broken the pledge to respond and confess. It is not binding on them to do so.—G. W. C. T. Oronhyatekha.

39. A Deputy using the Q. P. W. which he has officially received from the G. W. S. for the purpose of working his way into a Temple, while at the same time he has not paid his quarterly dues to his Temple, thereby forfeits his commission, and is liable to a charge for violation of obligation.—G. W. C. T. Ferguson.

40. A member who *wilfully* receives a password from

an unlawful source, or from a lawful source in an unlawful manner, is equally guilty with him who gives it thus.—R. W. G. T. Chase.

41. *Question.* "Benton Farley is a minor and a member of Sardinia Temple. His father commanded him to bring a pitcher of cider from the cellar for him (the father) and a neighbor to drink. He did as the father bade him; did he violate his obligation?"

Answer. We cannot make a general rule for the government of such cases. In the case presented, the offense charged was a violation of the letter of the obligation, and should be made a matter of investigation by the Temple; but the discipline enforced (if any should be deemed advisable) should be regulated by the circumstance attending the alleged violation.—R. W. G. T. Orne, 17 s.

42. A Brother does not violate his obligation by pressing the juice out of his apples and selling it, before or after fermentation, for vinegar or culinary purposes. Our pledge binds him not to sell it "as a beverage."—G. W. C. T. Clarke.

43. Any member of our Order who sells or gives away intoxicating liquors, either for his father or employer, violates his pledge.—G. W. C. T. Van Norman.

44. Any member of our Order who either votes against the Temperance Act of 1864, or who deliberately uses his influence against the passing of the Bill, in any locality, violates his obligation as a Good Templar.—G. W. C. T. McLean.

45. Any member of our Order who uses his influence or votes against the "Dunkin Act," or any other Temperance Act, is guilty of a gross violation of his obligation.—G. W. C. T. Oronhyatekha.

46. It is not consistent with the obligations of Good Templars to play cards in hotels, railway cars, steamboats, or other public places.—G. W. C. T. McLean.

47. A chemist and druggist may use alcohol for preparing the tinctures and other mixtures used in his business without violating his obligation, but he cannot sell brandy or any other spirituous liquors as such.—G. W. C. T. McLean.

TRIALS.

(See *Sub-Temple Constitution, Art. IX.*)

1. When a charge has been preferred, the W. C. T. shall appoint a committee of three members, who shall, as soon as practicable, summons the accused and witnesses, *pro* and *con*, and investigate the matter.—G. T. C.
2. In the investigation of any charges against a member, the committee may receive evidence from any person whether a member or not, but it shall be competent, at all times, for such committee to decide upon the value of such evidence, and give it due weight.—G. W. C. T. Van Norman.
3. A member charged with an offense has a right to be tried by *all* the members of the committee. True it is that in ordinary matters referred to committees, a majority of such committee can act; but there seems to be wide reasons for a departure from the general rule here, and require *all* the members of an investigating committee to constitute a quorum for the trial of the accused. It may be the absent member of the committee is the one in whose ability, impartiality and influence the accused has most confidence; and he has a right to presume, in case a majority finds the charge sustained, that the presence of the absent one would have so influenced the majority, as to change the result in his favor. We cannot be too careful of our safeguards around the accused, and one of the most important of these is, that *all* the committee should be present to hear and determine charges for violation of obligation—R. W. G. T. Chase, 7 s.
4. A charge for violating the obligations of the Subordinate Temple should be preferred in and tried and decided by the Temple of which the accused is a member.—R. W. G. T. Hastings, 12 s.
5. A committee of investigation can receive the testimony of an accused brother, or sister, when on trial for violation of the pledge, or obligation of a Good Templar. As a matter of course, the committee must

judge of the value of the testimony, especially should it conflict with the testimony of other witnesses.—Ib.

6. In a trial for violation of the pledge, or any other offense, it is the duty of the committee to notify the accused of the time and place of meeting for the trial; and notice by mail after a reasonable time is legal and sufficient notice.—G. T. C.

7. While a Temple has a perfect right to investigate a charge preferred against any of its members, still it has no right to investigate a charge against a Grand Officer as such.—G. T. C.

8. If a member, in possession of clearance card from the Grand Temple, shall be guilty of an offense, a charge shall be made to the Grand Worthy Chief Templar or his Deputy, who shall transfer the same to a Temple in the vicinity of the accused for trial in the usual form; and in case of conviction the Grand Temple shall be notified of the action.—G. T. C.

9. A member cannot legally be tried in committee of the whole.—R. W. G. T. Orne, 16 s.

10. A committee of investigation can be discharged by the Temple and a new one appointed, before a report has been made.—R. W. G. T. Chase.

11. When a charge has been preferred and the accuser declines to prosecute the committee must report the charge not sustained.—G. W. C. T. McWhinnie.

PENALTIES.

(See *Sub. Temple Con., Art. IX.*)

1. If a member acknowledge a violation of the pledge, the W. C. T. shall declare forfeited all honors previously earned by such member, and at once call for a ballot on the question of inflicting one of the penalties prescribed by the constitution; and the penalty decided on by a majority of the votes cast, shall at once be imposed; and the party having violated the pledge, shall not be permitted to sit in the Temple while the penalty is being discussed, or the vote being taken --G. W. C. T. Fergusson.

2. A Temple shall not inflict any penalty for violation of the pledge, except that laid down in the constitution and laws of our Order.—G. W. C. T. Fergusson.

3. An acknowledgement, personally or in writing, by a member, of a violation of the pledge, is in accordance with the spirit of our constitution, and the Temple may without delay, award the penalty prescribed by law.—G. W. C. T. Fergusson.

4. A member losing his connection with the Order by suspension, expulsion, or voluntary resignation, cannot claim any honors when he again connects himself with the Order; and any member acknowledging or convicted of a violation of the pledge shall forfeit all honors previously earned.—G. T. C.

5. A W. C. T. refusing to abide by the decision of his Temple, until reversed by a higher power, forfeits his seat and honors.—G. W. C. T. Van Norman.

6. A presiding officer who wilfully destroys papers or other property of the Temple or Order, forfeits his office and honors.—G. W. C. T. Hay.

7. Any member convicted of a crime by any judicial tribunal may be suspended or expelled by a vote of the Temple without any formal charge, notice or trial.—G. T. C.

8. When a charge is preferred against any member of a Subordinate Temple, being also a member of the Degree Temple, and the charge is sustained, and the member is expelled from the Subordinate Temple, the action taken also expels said member from the Degree Temple.—G. T. C.

9. A Temple forfeits its charter by striking out of the pledge the word "cider."—G. W. C. T. Fergusson.

10. A Temple passing a resolution prohibiting the proposal and initiation of females, and adhering thereto, forfeits its charter.—G. W. C. T. Fergusson.

11. Any Grand officer absenting himself from his office, thus leaving it vacant, shall forfeit said office, unless good and sufficient reasons are assigned for such absence.—G. T. C.

12. No member can be suspended except by action of the Temple; hence, on violating his obligation, he is not virtually suspended, and is entitled to his seat in the Temple until proven guilty and suspended by the Temple.—R. W. G. T. Chase, 7 s.

13. If a member of a Grand Temple violates his pledge, and is obligated in the Subordinate Temple, without being suspended or expelled, he does not lose his standing in the Grand Temple; and if an officer in the Grand Temple, he will not forfeit his office.—Ib., 6s. [Art. 5. Sec 1, Grand Temple constitution conflicts with his clause, but this, being superior law, is binding.]

14. Some penalty must always be imposed. The Temple cannot reinstate on motion without fixing a penalty.—R. W. G. L., 9 s.

15. It is necessary for a member to renew his obligation after he has violated his pledge. He must also re-sign the Constitution.—R. W. G. L. 3 s, and G. W. C. T. Van Norman.

16. A Subordinate Temple having the following By-Law: "Members who shall practice any *vicious* or *immoral* habit, which shall injure themselves or their families, and disgrace this Order, *shall be expelled*;" a charge for violation of such By-law must specify the character or nature of the vicious or immoral habit complained of, as a charge of "immortality," generally, cannot be sustained under such a By-law, such irregularity would not be waived by the member charged appearing and offering evidence in defense, if he did so under protest, giving notice and filing his objections or exceptions thereto.—R. W. G. T. Chase, 7 s.

17. If the Committee of Investigation report guilty, and the Temple fails to vote *expulsion* by a two-thirds vote, it cannot afterwards vote *suspension*.—R. W. G. T. Chase, 7 s.

18. The Temple could not, at the following meeting, upon the decision of the W. C. T., that the preceding vote of *suspension* was unconstitutional, by a ballot of two-thirds vote, have the party charged expelled. The

Temple, by refusing to vote *expulsion* in the first instance, exhausted its power over the subject matter, and any further action could only be attained by a reconsideration of the first vote, *at the same meeting*.—R. W. G. T. Chase, 7 s.

19. In such case, however, the W. C. T. under his general power, to watch over, counsel, and reprove wayward members, might administer a reprimand in open Temple.—R. W. G. T. Chase, 7 s.

[Decisions 16, 17, 18, 19, are based upon the By-law making the penalty *expulsion*, and only affect actions taken under it.]

20. It is in contravention of the terms and spirit of the obligation taken by all who become members of this Order, for a Subordinate Temple to excuse a member for violation of that obligation under any circumstances; and that in all cases some order or degree of punishment should be administered.—R. W. G. L., 9 s.

21. A member suspended from his Temple, having appealed to the Grand Temple, is still to be treated as a suspended member until the action of the Subordinate Temple is reversed by the Grand Temple.—R. W. G. T. Chase.

22. The vote to expel, suspend, fine, or reprimand must be by ballot.—Ib.

23. When a member has been suspended for three months for a violation of the pledge, the motion to reconsider such action must be made *at the same meeting*, though if not desirable to act upon it, the action upon the motion to reconsider might be postponed to any future time, within the period of his suspension.—Ib.

24. In case of contempt in open Temple, the vote to inflict the penalty should be by ballot, the same as if found guilty upon a charge preferred and investigated by a committee.—Ib.

25. A Subordinate Temple having the following Article in its Constitution, viz: "When any Committee report the charge sustained, the offending person shall be fined, reprimanded, suspended, or expelled, as the majority of the Temple, at a regular meeting, may

determine," would have a right to inflict both fine and suspension, or both fine and reprimand, as a penalty for the violation of obligation.

The whole spirit of our laws and usages is to inflict such penalties as shall restore the offender, and work a wholesome restraint against future violation; and if a Temple deems the ends of justice, and the object of our system of punishment better attained by the infliction of both a short suspension and small fine, than either alone, it may do so.—R. W. G. L., 9 s.

26. If a member is expelled from a Subordinate Temple, and appeals from said action to the Grand Temple, such member is not entitled to the privileges of the Order, while such appeal awaits the action of the Grand Temple.—R. W. G. T. Chase, 5 s.

27. *Question.* If an officer or past officer of a Grand Temple should be expelled for any act whatever, and remove to another jurisdiction, and at once become a member of a Temple in said jurisdiction, would his reception be legal, and if so, could he take a seat in the R. W. G. Lodge, without first becoming a member of the Grand Temple in that jurisdiction?

Decided—If the Temple receiving him was ignorant that he was an expelled member, his reception would be legal so far as to make him a member of the Order, but he would be liable to be dealt with at once, and subject to the same penalty as for any violation of his obligation; but as by his expulsion he forfeited all honors previously acquired, he could not take a seat in the R. W. Grand Lodge without first becoming a member of the Grand Temple, of said jurisdiction.—*Ib.*, 8 s.

28. A member of the Order, suspended from a Temple in any State, District, Territory, Province, or Country, shall not be admitted to membership in a Temple in another State, District, Territory, Province, or Country without the previously obtained consent of the Temple from which he is suspended.—R. W. G. L. Con., Art. XVI., Sec. 3.

29. In case of suspension for *any cause*, membership cannot be resumed in another Temple, and honor retained.—R. W. G. T. Hastings, 12 s.

30. When a number of parties are to be expelled from a Temple for non-payment of dues, they must be balloted for separately, and with ball ballots, and not as a whole.—G. W. C. T. Fergusson.

31. Subordinate Temples shall not hold dancing parties in connection with their meetings, or under the auspices of our Order, and any Temple disregarding this law shall be fined or suspended, or shall forfeit its charter at the discretion of the Grand Temple —G. T. C.

32. Dancing is an amusement in relation to the propriety of which there is a wide difference of opinion, even among church members. While our Order does not attempt to interfere with the amusement of its members, it is not proper for *Temples, as such*, to engage in anything of this kind while there is such a difference of opinion among its members as to its propriety.—R. W. G. T. Hastings, 14 s.

33. Any violation by a Temple of either Grand or Subordinate constitution, or a refusal to pay the assessments regularly made upon it, works a forfeiture of Charter.—R. W. G. T. Chase, 7 s.

34. Holding regular meetings of the Temple on Sunday evenings is improper, and such action works a forfeiture of Charter.—*Ib.*, 6 s.

35. Any member hereafter publishing and selling any cards, odes, or private works of this Order, shall be guilty of a misdemeanor, and be liable to expulsion; and any Temple purchasing such work may be punished by forfeiture of Charter.—*Ib.*, 2 s.

36. In case a fine is inflicted for violation of obligation or pledge, the amount of fine should be fixed by the Temple.—G. W. C. T. Oronhyatekha.

37. Any wilful infraction of the constitution, upon a material point, is such a violation as to work a forfeiture of Charter. For example, most of our Sub constitutions require suspensions or expulsions to be by *ballot* vote, at a *regular* meeting; hence expulsion by a *viva voce* vote, however unanimous, or at a *special* meeting, would be such a violation of the constitution as to work a forfeiture of Charter. Again: our consti-

tutions generally require, "that applications for Degrees shall be accompanied by the amount required therefor." Now if a Temple should only require the fee to be paid before the Degree was conferred, it would not be such a material violation as to work a forfeiture of Charter.—R. W. G. T. Chase. 7s.

38. It has been decided (G. T. Wisconsin) that in case of contempt it is not necessary to vote by ballot to expel a member; that the adoption of the report by the usual vote expelled the member. This is erroneous; the vote to inflict the penalty should be by ballot the same as if found guilty upon a charge preferred and investigated by a committee.—R. W. G. T. Chase.

39. If a full Degree member, having violated his pledge, is reinstated in the Subordinate Temple, it is necessary that such member be reinstated in the Degree Temple; and at any time before expulsion reinstatement is consistent.—R. W. G. L. 3s.

40. A Temple forfeits its charter by persistently *refusing* to affix a penalty.

41. The vote for the infliction of the penalty of reprimand should be taken in the ordinary way [by ballot; see 22].—G. W. C. T. Oronhyatekha.

42. The penalty of reprimand should be inflicted before re-obligation.—G. W. C. T. Oronhyatekha.

APPEALS.

[See G. T. Constitution, Art. VII.]

1. A member feeling aggrieved at the action of a Temple, and appealing therefrom, does not thereby suspend the act of the Temple or Deputy, for the highest decision which has been obtained is binding, until reversed by a higher authority.—G. W. C. T. Hay.

2. Any member feeling aggrieved at the decision of a Temple and wishing to appeal, must give notice of such appeal at the time when the decision appealed against is given.—G. T. C.

3. A member of a Subordinate Temple, under the jurisdiction of a Grand Temple cannot appeal direct

to the R. W. G. Templar or R. W. G. Lodge without the consent of the Grand Temple or the G. W. C. T. thereof.—R. W. G. T. Chase, 8s.

4. Subordinate Temples and members under the jurisdiction of Grand Temples have the right to appeal from the action of Grand Temples without the consent of such Grand Temples, the Constitution of the R. W. G. Lodge only cutting off an appeal from Subordinates or members *direct* to the R. W. G. L.—4s.

5. It is ordered that in all cases of appeal from Grand Temples to the R. W. G. Templar or the R. W. G. Lodge, the following rules must be observed, to entitle such appeals to consideration :

First. The appellant must give notice of his intention to appeal to the Grand Temple in open session, if in attendance on such session or if not in attendance, give such notice in writing to the G. W. Secretary of such Grand Temple within thirty days from the time such decision was rendered.

Second. The appellant shall serve a copy of his ground of appeal and argument to sustain it, if he use any, in writing, upon the G. W. Secretary of such Grand Temple, within thirty days from the time such decision was rendered, of which such G. W. Secretary shall forthwith serve a certified copy upon the G. W. C. T. of such Grand Temple, and upon the party or parties interested in such appeal as appellees.

Third. The G. W. C. T. or appellees, shall, within fifteen days from the time of such service, file with the G. W. Secretary, his or their answer to appellant, and reasons to sustain such decision, or such appeal shall be decided *ex parte*.

Fourth. The G. W. Secretary shall, within thirty days from the time such notice and argument are served upon him by appellant, send to the R. W. G. Templar, a certified copy of all matters connected with such appeal, including the original question, decision by the Grand Temple, notice, argument, and answer.

Fifth. In all cases where notice is required under these rules, evidence of the same having been duly

sent by mail, shall be held sufficient.--R. W. G. T. Chase, 8s.

6. When a decision has been rendered by the G. W. C. T. and a brother of a Subordinate Temple gives notice of an appeal from such decision to the Grand Temple, such notice of appeal does not suspend the decision of the G. W. C. T. until the decision of the Grand Temple can be obtained.—Ib. 7s.

7. *Question.* "Does an appeal stay all proceedings until settled? Thus, an officer in a Temple, Grand or Subordinate, is charged with violation, and thereby suspended, but the charge is not sustained in the Temple, hence he resumes his duty; does an appeal from that decision continue his suspension until settled by a higher power?"

Answer. This question originates from an entire misapprehension of the effect of a charge for the violation of obligation upon the standing of a member in the Temple. The declaratory part of the interrogatory contains the error, namely, "that a member charged with violation is thereby suspended." The mere preference of a charge against a member does not thereby suspend him, but such a member is entitled to a seat in the Temple, and to all his rights and privileges until suspended by a vote of the Temple, upon a finding of guilty by the Committee of Investigation. If the charge be not sustained, and an appeal be taken from such decision to the Grand Temple, as he has never been suspended, of course he retains his seat in the Temple, and is entitled to all his rights and privileges until such appeal is decided; and if the charge had been sustained and he suspended by a vote of the Temple, and an appeal taken, he would have remained a suspended member, until the disposition of such appeal.—Ib. 6 s.

8. A member suspended from his Temple, having appealed to the Grand Temple, is still to be treated as a suspended member until the action of the Subordinate Temple is reversed by the Grand Temple.—Ibid.

9. A County Deputy cannot appeal to the R. W. G.

L. from the decision of a G. W. C. T., but must do so through the Grand Temple, unless the written consent of the G. W. C. T. be obtained thereto.—Ibid, 8 s.

10. With the consent of a Grand Temple, an appeal may be had by any Subordinate Temple to the R. W. Grand Lodge, such consent, however, not being necessary where an expelled Temple, after having surrendered up to its Grand Temple all its effects, appeals from the decision thereof. But in all cases the decision of the Grand Temples shall be final and conclusive, until reversed by the R. W. Grand Lodge on a direct appeal thereto.—R. W. G. L. Constitution, Art. 1, Sec. 4.

11. All matters coming before the R. W. Grand Lodge in the shape of memorials and appeals, must be presented through the R. W. G. Secretary, so that he may be prepared to give all information which may be in his possession relative to such papers.—R. W. G. L., 6 s.

12. The Grand Temple must either sustain or reverse the action of the Subordinate Temple, dismiss the appeal, which virtually sustains the action of the Subordinate Temple or send the case back for a new trial; and a reversal remits the fine, if one was imposed, or reinstates, if suspended or expelled. But the Grand Temple, or G. W. C. T., has no power to increase or reduce a penalty, where the proceedings were regular, and the charge is sustained by the evidence; though such *recommendations* may be made to the Subordinate Temple, as may be deemed best for the interests of the Order.—R. W. G. T. Chase, 7 s.

13. If a G. W. C. Templar, on appeal from the action of a Subordinate Temple, restores a brother to membership, the action of the G. W. C. T., stands until reversed by competent authority.—R. W. G. T. Hastings, 14 s.

14. An appeal can not be taken from the action of a G. W. C. Templar to the R. W. Grand Templar or R. W. G. Lodge without the consent of the Grand Temple with which the G. W. C. Templar is connected.—Ib.

15. If a member is expelled from a Subordinate Temple, and appeals from said action to the Grand Temple, such member is not entitled to the privileges of the Order, while such appeal awaits the action of the Grand Temple.—R. W. G. T. Chase, 5 s.

16. On the hearing of an appeal before the Committee of a Grand Temple, or the R. W. G. Lodge, the parties in interest have the right to be heard; and if the appellee is absent and has been properly notified, if notice was necessary, the appellant may be heard and the case decided *ex parte*—R. W. G. T. Chase.

17. The G. W. C. T. of G. T. of District of Columbia, decided that an appeal could not be taken to the G. T. on a question of law, which was overruled by R. W. G. T. Hastings, whose decision was approved by the R. W. G. L., 14 s.

CHARTERS.

(See G. T. Con., Art. IX, and Sub. T. Con., Art. XIV.)

1. The name of a regularly admitted member shall in no case be erased from the Charter.—G. T. C.

2. It is proper for a Temple to erase the name of an applicant for Charter, who has never presented himself for initiation.—R. W. G. T. Chase.

3. No Subordinate Temple can surrender its Charter, or be dissolved, so long as the number of members in good standing, required to institute a new Temple, *object thereto*, and to give all an opportunity to make such objections, at least one week's notice should be given of the time when such resolution is to be acted upon. In most Grand Temples, this number is ten.—Ib, 7 s.

[In Canada the number is nine, and four week's notice must be given before such resolution can be disposed of.]

4. Any wilful infraction of the constitution, upon a material point, is such a violation as to work a forfeiture of Charter. For example, most of our Sub. consti-

tutions require suspensions or expulsions to be by *ballot* vote, at a *regular* meeting; hence, expulsion by a *viva voce* vote, however unanimous, or at a *special* meeting, would be such a violation of the constitution as to work a forfeiture of Charter. Again: our constitutions generally require, "that applications for Degrees shall be accompanied by the amount required therefor." Now if a Temple should only require the fee to be paid before the Degree was conferred, it would not be such a material violation as to work a forfeiture of Charter.—Ib. 7 s.

5. In case of surrender or forfeiture of Charter of a Subordinate Temple, the Grand Temple has no right to demand the books of the W. S., W. F. S., and W. T.—R. W. G. L., 8 s.

6. There is no law of our Order that would interfere with the granting of Charters for Temples composed of persons of African descent, and my own opinion is, that it would be expedient to encourage them in every way in our power to protect themselves from the evils of intemperance, and to aid us in our efforts to drive intemperance from the land. I have a most earnest desire that in meeting questions of this kind, the Order of Good Templars may always take the high ground of *Christian Principle*, and trust in God that all will be well in the end.—R. W. G. T. Hastings, 12 s.

7. All members present on the night of the organization of a Temple, should be considered charter members, whether their names appear on the charter or not.—Ib.

8. In case of the surrender or forfeiture of the charter of a Subordinate Temple, the Grand Temple has no control over its property, other than the rituals and cards containing the private works of the Order.—Ib., 14 s.

9. Persons who are members of Temples cannot sign an application for charter of a new Temple, and be initiated as charter members of the new Temple, even though they have not attended and say they will not attend, the meetings of the old Temple. They must dissolve all connection with one Temple, either by

card of clearance or resignation, before they can join another.—R. W. G. T. Orne, 15 s.

10. In the event of the surrender of a charter of a Temple, the G. W. S. is bound to furnish to all who were members in good standing at the time of the surrender, who apply and furnish the proper evidence of their right to receive it, a certificate substantially in the form found in the Digest. [See Form—Certificate for members of Temples forfeiting Charters.]—R. W. G. T. Hastings, 14 s.

11. The taking away of the Charter of a Temple is a thing that never should be done, except in cases where the facts are such as to show beyond all question that the good of the Order requires it, and then it should only be done by the authority of the G. W. C. T. or in those cases where others are associated with him in the exercise of those high powers by the body in whom the power is vested, and upon due notice of the proposition to take away such charter having been given to the Temple, the charter of which is proposed to be taken away, by the G. W. C. T. or his Deputy, at least two weeks before final action thereon.—R. W. G. L. 12s.

12. In the event the offending Temple is not unanimous in the action which forfeits its Charter, great care should be taken to protect the non-offending members. When a charter is taken away from a Temple, the members who sustain the action for which the charter is forfeited occupy the position of expelled members, and should be so treated. Those who oppose such action and are loyal to the Order should be furnished with certificates as provided in the Digest (see form—certificate for members of Temples forfeiting charter) or in case this is impracticable, the officers should furnish the necessary certificates to procure the proper card from the G. W. S.—R. W. G. L. 12s.

13. It would be competent for the proper authorities to institute a new Temple in the same locality, immediately on the receipt of the proper application fee, etc., but no member of the old Temple who sustained

the action that caused the forfeiture of the charter, can be received as a charter member, or received into the Temple as an initiate any sooner than any other expelled member.—R. W. G. L. 12s.

SUBORDINATE TEMPLES.

(See *Sub. Temple Constitution, Articles IX and X.*)

1. The name, number or location of a Temple shall be designated, and may be changed by the G. Temple.—G. T. C.

2. A Temple cannot change its name or location without permission from the Grand Temple.—G. W. C. T. Van Norman.

3. *All* sessions of Subordinate Temples shall open and close with prayer.—R. W. G. L. By-Law, Art. 17.

4. *All* the business of Subordinate Temples must be done in the Initiatory Degree.—*Ib.*, 9s.

5. Subordinate Temples have no right to pass resolutions of censure upon a Grand Temple officer, though they may petition for the removal of such, and state their reasons for it, confining them to the facts. For instance, a Temple petitioning the G. W. C. T. to remove a Deputy, may state that he neglects to install their officers; but they would have no right to give as a reason, he had violated his pledge. If such were the fact, a charge should be preferred in a constitutional way, and the Grand Temple officer properly tried.—R. W. G. T. Chase, 7s.

6. When a new Grand Temple has been organized, Subordinate Temples under its jurisdiction cannot longer retain their connection with the R. W. G. L. but must come under the Grand Temple.—*Ib.*, 7s.

7. A motion to adjourn, in a Subordinate Temple, is in order immediately after the reading of the minutes, or before the order of exercises laid down in the Ritual has been called up and passed; and if such motion prevails, the Temple must close with the closing ceremonies.—*Ib.*, 9s.

8. In forming Temples of colored persons, *proceed in all cases as though they were white.* I do not understand that our Order takes into account the color of a person's skin any more than it does the color of his hair or eyes.—R. W. G. T. Hastings, 12s.

9. Subordinate Temples cannot constitutionally pass a By-Law to the effect that they meet only every alternate week.—G. W. C. T. Williams.

10. It is not allowable for Temples meeting weekly to initiate only once a fortnight, requiring candidates to wait a week.—G. W. C. T. Williams.

11. A G. W. C. T. has no right to demand the chair of a Subordinate Temple, when the Temple is in good standing, and working properly.—R. W. G. T. Hastings, 12s.

12. A Grand Temple cannot compel a subordinate to hold its meetings on any other evening of the week than that which it chooses.—R. W. G. T. Orne, 16s.

13. A Temple is not fully organized until it has been put in possession of the Degree work and the Degrees been conferred on at least one of its members.—G. W. C. Jordan.

14. A Temple organized *previous* to the last Annual Session, and which has been reduced in membership since that time, will not lose any portion of its representation at a Special Session?"

15. It is not proper for a Temple to hold its regular meetings on Sunday evenings, and such action works a forfeiture of charter.—R. W. G. T. Chase, 6s.

DEGREE TEMPLES.

1. There is no real or affected difference between a Degree meeting and a meeting of a Degree Temple. The former is a meeting of Degree members merely for the purpose of conferring Degrees; the latter a meeting of Degree members, who constitute a Degree Temple, governed by a Constitution and By-Laws enacted either by the Grand Temple or Subordinate Temple, and having a regular fixed time for meeting.—R. W. G. T. Chase, 7s.

2. There is no necessary proceedings for instituting a Degree Temple, unless Grand Temples ordain certain rules and forms to be observed, as they have a right to do, as well as to make constitutions, etc., for the government of Degree Temples.—Ib.

3. The officers of a Degree Temple or Degree meeting are separate and distinct from the officers of the Subordinate Temple, and neither the W. C. T. or P. W. C. T. *ex-officio*, have any authority as such officers in a Degree Temple.—Ib.

4. Degree Temples have no power to try and punish for violation of Degree obligations, or misconduct in Degree meetings. All punishments for, and proceedings connected with offenses, are in the Subordinate Temple.—Ib. 9s.

5. When a charge is preferred against a Degree member the Investigating Committee should consist of members who have attained an equal Degree; but as this is from favor, rather than a right belonging to the accused, in case there is not a sufficient number of *peers* to constitute the Committee, other members can act. But upon the adoption of the report of the Committee, or the trial in the Temple as it is sometimes called, and affixing the penalty, all members can vote.—R. W. G. L. 9s

6. Business, other than pertaining to Degrees, cannot be entertained in Degree meetings.—R. W. G. L. 9s.

7. If a Degree member ceases to be a member of the Order in Subordinate Temple, he thereby ceases to be a member of the Degree Temple, and can regain the Degrees only as though he had never been a member.—R. W. G. L. 12s., and G. T. C.

8. If a member is rejected in a Degree Temple, his application can come up again at the next regular Degree meeting, and so on *ad infinitum*. This, however, can be done only where Grand Temples have not fixed in constitution or decisions, the time which must elapse before a renewal of the application. Pennsylvania constitution says that three months must elapse;

and Kansas, by decision, one month ; Wisconsin, two months.—R. W. G. L. 9s.

9. If a full Degree member, having violated his pledge, is a re-instated in the Subordinate Temple, it is necessary that such member be re-instated in the Degree Temple : and at any time before expulsion re-instatement is consistent.—Ib., 3s.

10. In case of re-instatement after violation, re-obligation is necessary.—Ib., 3s.

11. It is not necessary to open a Temple in the first Degree to enable it work in the second or third ; but if opened in any Degree it must be closed in that before being opened in another.—G. W. C. T. Clarke.

12. In case of a County or City Degree Temple being formed, the County or City Deputy will not of necessity be Degree Templar. The Degree Templar must be elected by the members of the Degree Temple.—G. W. C. T. Clarke.

13. The chartering of Degree Temples in a jurisdiction where there is a Grand Temple is a matter wholly within the control of the Grand Temple.—R. W. G. T. Hastings, 12s.

GRAND TEMPLE.

(See Grand Temple Constitution.)

1. All sessions of Grand Temple shall open and close with prayer.—R. W. G. L. By-Law, Art. 17.

2. The Constitution of the Grand Temple must at once, upon its adoption, be forwarded to the R. W. G. L. for its approval, and unless it receive such approval, (or if, during the recess of the R. W. G. L., the approval of the R. W. G. T.,) such Constitution is not law.—R. W. G. T. Chase, 6 s.,

3. Grand Temples may change the terms of office in Subordinate Temples under their jurisdiction from three to six months, or any period, which in their wisdom they may deem best ; but they cannot, either by making a month earlier or a month later, or in any

manner, change the regular quarterly terms of our Order. It is true there is nothing in the letter of our constitution against such a change; but constitutions of the Grand and Subordinate Temples must not conflict either with the *lex scripta* or *lex non scripta* of our Order. The quarterly or term password and explanation is a part of our unwritten work, and it is the same, and used simultaneously throughout the wide extent of our Order. Now, if one Grand Temple can have her terms commence a month earlier, other Grand Temples can have theirs commence a month or two months later, and in a short time no two Grand Temples will have the same terms, and, as a necessary consequence, there would be no such a thing as a quarterly term password in use in the Order. Thus it being impossible for Grand Temples to make any change in the regular quarterly terms of our Order, in my opinion it is extremely impolitic, and would result in very great inconvenience, to increase the terms of office from three to six months, or to any longer period. The terms of office and the terms of the Temple should be uniform to preserve order and beauty in our working —Ib., 6 s.,

4. Any Grand Temple failing, for two years, to make returns as prescribed by the constitution of the R. W. G. L., shall be deemed and declared an extinct Grand Temple.—R. W. G. L., 8 s.,

5. Grand Temples are enjoined to purchase no supplies except from the R. W. G. L., through its R. W. G. Secretary, and that Subordinate Temples be required to obtain from the respective G. W. Secretaries of their Grand Temples such supplies as they may need from time to time. The word "supplies" shall be construed to mean Charters, Ritual, Degree Books, Odes now in use, officers Cards, Clearance and Visiting Cards. The R. W. G. S. is required to report at each annual session of the R. W. G. L. those Grand Temples who refuse to comply with these requirements.—R. W. G. L., 8 s.,

6. A Grand Temple has the right to exercise its full

powers as a Grand Temple immediately upon the completion of its organization, and before its constitution and by-laws have been submitted to the R. W. Grand Lodge for approval.—R. W. G. T. Hastings, 12 s.

7 The Grand Worthy Counsellor, or any other officer legally presiding at a Session of a Grand Temple, while thus presiding is invested with all the powers that belong to the G. W. C. T. as *presiding officer*, but no further, provided the G. W. C. T. is accessible, so that he can perform in person the duties of his position. Any question that comes up in the regular order of business, the presiding officer, whoever he may be, can decide, and if not appealed from, his decision is as binding as though given by the G. W. C. T. in person.

—1b.

8. It is not consistent with the obligation of officers or members of Grand Temple to play cards in hotels, railway cars, steamboats or other public places.—G. W. C. T. McLean.

9. A member of a Grand Temple in one jurisdiction retaining his connection with the Order, has the right to visit the Grand Temple of the jurisdiction to which he removes, provided he can work his way in, or can prove himself qualified to remain, by having in his possession the proper passwords, etc., if in the room before the Temple opens; but he has no rights as a member unless representing a Temple within the jurisdiction of the Grand Temple.—R. W. G. T. Hastings, 14 s.

10. The fact that a Grand Temple officer changes his membership from one Subordinate Temple to another, within the same jurisdiction, does not affect his position as such Grand Temple officer; nor would it be affected should his Subordinate Temple surrender its charter or have its charter taken away, provided he took the proper steps to connect himself immediately with some other Temple.—R. W. G. T. Hastings, 14 s.

11. But he cannot remove beyond the jurisdiction of his Grand Temple, and retain his office.—R. W. G. L., 14 s.

12. The Grand Worthy Chief Templar should issue the call for a Special Session; but he should be *authorized* to do so by the Executive Committee, and that body should also fix the time and place for holding the session.—R. W. G. T. Orne, 17 s.

13. Ordinarily, the Grand Temple officers have no authority to call the Grand Temple together, at its annual session, at a place different from the one fixed by the Grand Temple itself, although I can conceive of circumstances where they would be justified in doing so. They must be judges of the facts in the case, but the change should not be made unless the circumstances are such as to make the necessity clear and apparent to all.—R. W. G. T. Hastings, 12 s.

OFFICERS.

(See *Sub. Temple Constitution, Articles VI and VII.*)

1. Grand Temples have full power to prescribe the age when, and terms upon which, members shall hold office.—R. W. G. T. Chase, 9 s.

2. The officers of Grand and Subordinate Temples may all be required to be elected, and constitutions requiring this will be approved.—*Ib.*, 6 s.

3. Where the constitution of Subordinate Temples provides that "no member shall be eligible to the office of W. C. T. or W. V. T., unless he shall have first taken the Degrees," a member who has applied and paid for the Degrees, but has not taken them, may be elected W. C. T. or W. V. T., such election to be void if he does not take them before the time of installation. And when so void the D. G. W. C. T. should order a new election.—*Ib.* 7 s. He may apply and pay for them after election, provided he has them conferred before the time for installation.—R. W. G. T. Hastings, 14 s.

4. A W. C. T. cannot appoint an elective officer to serve during the term.—R. W. G. T. Chase.

5. A member having served the constitutionally required term in a subordinate office in one Temple, and

having transferred his membership to another, is eligible to the office of W. C. T., without any previous service in a subordinate capacity, upon his producing satisfactory evidence to the Temple of such service.—R. W. G. T. Chase.

6. If a Temple has no member constitutionally qualified or willing to accept the office of W. C. T., it shall be taken charge of by the Temple Deputy, or County Deputy, who shall preside over the same until the disability is removed.—G. T. C.

7. No officer, Grand or Subordinate, has the power to grant a dispensation to confer the Degrees on any party under the age prescribed by the constitution.—G. W. C. T. Fergusson.

8. No officer, Grand or Subordinate, has the power to grant a dispensation to act in opposition to the spirit and letter of the constitution and laws of the Order.—G. W. C. T. Van Norman.

9. In the election of officers, either in Grand or Subordinate Temple, in case it appears that some fraud has been practiced, or mistake occurred, a new election shall at once be held, and *in all cases the old officers will retain their seats until their successors are legally installed.*—G. T. C.

10. A Temple Deputy can hold any elective office except that of Worthy Chief Templar.—G. W. C. T. McLean.

11. A person re-elected to an office should always be re-installed.—R. W. G. T. Hastings, 10 s.

12. A Temple Deputy cannot hold the office of W. C. T.—Ib. Except in cases of a newly organized Temple, where both offices may be filled by one person for the first term.—G. W. C. T. McLean.

13. No officer can be declared elected who has not received a majority of the legal votes cast.—G. T. C.

14. If officers elected to positions requiring the Degrees decline to receive them, they cannot be installed, and the W. C. T. should declare the election void.—P. R. W. G. T. Bristol.

15. Officers, in the discharge of their duties, are not

required to make the usual salutation on retiring. The object of salutation on retiring, is to avoid confusion, and that members may be assured it is in order for them to retire, and certainly there is no necessity or propriety in making the salutation to an inferior officer, which is equivalent to asking if in order to retire, when *ordered to go out* on duty by the *presiding* officer. But as such officers enter on the same footing as private members, the salutation should be given on entering.—R. W. G. T. Chase.

16. A Past Worthy Chief Templar is a recognized officer of the Subordinate Temple and is liable to be fined the same as other officers.—R. W. G. T. Orne, 15 s.

17. A brother who has once served in the office of W. C. T., though he may not previously have served in a subordinate office, is eligible for election to the office of W. C. T., or any other office.—G. W. C. T. Relyea.

18. A County Deputy or any other member may refuse to be installed into an office, and in such a case the Temple should at once proceed to elect and install another.—G. W. C. T. Oronhyatekha.

19. It is constitutional and eminently proper for a lady to fill the office of W. C. T.—G. W. C. T. Oronhyatekha.

20. All the members who wish to nominate officers should have the opportunity, and a reasonable time should be afforded for doing so, before nominations are declared closed.—G. W. C. T. Clarke.

21. A Grand Worthy Chief Templar, at the close of his official term, can be elected to any other office, unless re-elected G. W. C. Templar. The *elective* Grand Officers become the *Executive Committee* for the ensuing year, in accordance with a provision of the Grand Temple constitution, and this decision will permit a Grand Temple to retain the services of an *experienced member*, in a most important position, when perhaps he could not be induced to again accept the responsible and exacting duties of Chief Executive Officer.—R. W. G. T. Orne, 17s.

22.—The Brother who acted as Past Grand Worthy Chief Templar by *appointment* during the first term of the Grand Temple is not to be recognized as the *senior* Past Grand Worthy Chief Templar. The Senior Past Grand Worthy Chief Templar is the member who served as Grand Worthy Chief Templar the first official term.—R. W. G. T. Orne, 17s.

23. A member absent at nomination cannot be elected; but if consent to the nomination is obtained, and if no constitutional objection is offered, such an election would be legal.—G. W. C. T. McWhinnie.

24. When a Grand Officer visits a Subordinate Temple in his official capacity, he is required to announce himself at the inner door, that he may be officially received by such Temple, and failing to do so he is not entitled to any official recognition as a *right* other than that which courtesy requires should be extended to any visiting member.—R. W. G. T. Chase.

25. A P. W. C. T. appointed during the first quarter's existence of a Temple, is not entitled to the honors, as no member can, in the proper meaning of the term, be a *Past Worthy* who has not been a *Worthy Chief*.—G. T. C.

26. Any Grand Officer absenting himself from his office shall forfeit said office, unless good and sufficient reasons be assigned for such absence.—G. T. C.

27. At the Ottawa session, 1869, G. W. C. T. Oronhyatekha, in the election of officers, refused to open the second ballot for a certain office after it had been declared closed. Appeal was taken to the Grand Temple and the decision of the chair reversed. The R. W. G. Templar (Orne) being present, was asked for an opinion, which he gave, indorsing the decision of the chair.

28. *Question*.—If a member violates the pledge, and admits in open Temple that he has done so, should he afterwards be elected W. C. T. without passing through the necessary offices? Would the T. D. do right in refusing to install him as W. C. T., there being no mention of the same in the minutes of the Temple?

Answer.—It would be very wrong and altogether illegal for a T. D. to install a member into the office of W. C. T. under the circumstances mentioned. I cannot conceive how it would be possible that there should be no mention made in the minutes of a member confessing a violation of the pledge in open Temple. When a Temple hears such a confession, and neglects or refuses to act upon it, such Temple makes itself liable to a charge.—G. W. C. T. Oronhyatekha.

W. C. TEMPLARS.

[See *Sub. Temple Constitution, Art VI.*]

1. In the absence of the W. C. T. and W. V. T. the senior P. W. C. T. shall preside, which seniority shall be governed by the date of service.

2. A W. C. T. cannot order any portion of the proceedings of the Temple *expunged*, and the penalty for such an offense would be the same as for any violation of his obligation.—R. W. G. T. Chase, 7 s., and G. W. C. T. Fergusson.

3. If a W. C. T. refuses to obey the instructions or decisions of the proper Deputy for his Temple, when acting officially, he can be charged with contempt and insubordination to a Grand Temple officer, and tried by the Grand Temple. The punishment of such Grand Temple, however, could go no farther than deposition from his office, and membership in such Grand Temple, if a member. The Subordinate Temple could then proceed and try him for a violation of his obligation, and punish as in other cases.—R. W. G. T. Chase, 7 s.

[It must be understood, of course, that the decisions of the Deputy are legal, else they do not come under the above decision.]

4. A W. C. T. *may* occupy the chair while under a charge, as a member loses none of his rights and privileges until proven guilty, but he ought not to. He should retire and allow the W. V. T., or some P. W. C. T. to occupy the Chair until a final disposition of the case.—R. W. G. T. Chase.

5. A W. C. T. may be elected to the Chair for two or more consecutive terms, and may thus be re-elected without passing the Chair of P. W. C. T.—R. W. G. L.

8 s.

6. A W. C. T. should hold office until his successor is installed.—G. W. C. T. McLean.

7. A W. C. T. cannot hold office as T. D. or C. D., except in the case of a newly organized Temple, where he may act as T. D. for the first quarter.—G. W. C. T. McLean.

8. A W. C. T. has the right to vote at the election of officers the same as any other member.—G. W. C. T. Fergusson.

9. A W. C. T. has no right to discuss any question more or less before putting it to the vote.—G. T. C.

10. No vote of want of confidence in a W. C. T. can compel him to resign the office.—G. W. C. T. McWhinnie.

11. A Temple cannot oblige the W. C. T. to take the sense of the Temple by vote on any motion when unconstitutional.—G. W. C. T. McLean.

12. A Worthy Chief Templar at the close of his official term cannot be elected to any other office, if not re-elected W. C. Templar, as the law clearly demands that he shall perform the duties appertaining to the office of Past Worthy Chief Templar for that term.—R. W. G. T. Orne, 17s.

13. It is necessary for a W. C. T. to have filled a full term to entitle him to retain his honors and become a P. W. C. T., or the balance of a term when the W. C. T. has resigned, and his successor is elected and installed for the remainder of the term. Also, any W. C. T. resigning his seat cannot retain honors and become a P. W. C. T.—G. T. C.

14. A P. W. C. T. called to the chair in the absence of a W. C. T. has all the powers and privileges of a W. C. T.—G. T. C.

15. A special commission can be sent to a W. C. T. of a Temple to organize a new Temple.—G. W. C. T. —McLean.

DEPUTIES.

(*Sec. G. T. Constitution Art. IV.*)

1. A Subordinate Temple cannot try a D. R. W. G. T., or a D. G. W. C. T. for "breach of official duty." A Temple can appeal from the decision of a Deputy, to the R. W. G. T., or G. W. C. T., as the case may be; or they can ask for his removal, setting forth the grounds upon which it is asked. For a violation of his pledge, or of any of his obligations as a Good Templar, the Temple of which he is member alone can try him. For his official acts as Deputy, he is amenable solely to the one from whom he gets his commission, or to the R. W. G. Lodge or Grand Temple with which his principal is connected.—R. W. G. T. Hasting, 13 s.,

2. A Temple Deputy's commission gives the same power in the Temple as the G. W. C. T. possesses, and the Deputy is the head of the Order, in his absence. All decisions of such Deputy are law, until reversed on appeal, and such Temple is bound to submit to such decisions, or appeal.—R. W. G. T. Chase, 7 s.

3. Deputies instituting Temples have the right to confer the Degrees upon charter members by dispensation.—R. W. G. L., 1 s.,

4. A Temple Deputy has the right to install the officers of his own Temple, whether the County Deputy is present or not. It is the duty of the County Deputy to install only when the Temple, Deputy is absent, or by consent or request of the latter officer when present. Any expression, either in the constitution of Subordinate Temples or in the printed forms of Deputy's commissions that may conflict with this decision are null and void in law and cannot be sustained.—G. W. C. T. McLean; R. W. G. L. 11 s.

[This decision is more properly that of the Grand Temple of Canada, having originally emanated from G. W. C. T. McLean, and by him submitted to the R. W. G. L. and Grand Temple, both of which adopted it thereby rendering it the universal law of the Order.]

5. Deputies commissioned by the R. W. G. Templar may be allowed the sum of three dollars for each Temple organized by them, and one-half the per centage due from such Temples for one year.—R. W. G. L., 8 s.

6. No Temple Deputy has jurisdiction in any Temple but his own.—G. W. C. T. McLean.

7. The commission of a P. D. G. W. C. T. does not give him power to install the officers of a Temple already in existence, nevertheless he may do so in the absence of the County Deputy, District Deputy, or Temple, when so requested by the Temple.—G. T. C.

8. A Deputy has no power to deputize or authorize a P. W. C. T. or any other member to install officers.—G. W. C. T. Van Norman.

9. No member can be Temple Deputy and County Deputy at the same time.—G. W. C. T. McLean—G. W. C. Oronhyatekha.

10. The commission of a P. D. G. W. C. T. gives him power to confer Degrees at a Degree Temple, or regularly called Degree meeting, in the absence of the Degree Templar.—G. T. C.

11. *Questions.* 1. Is a Grand Worthy Counsellor or Chaplain, competent, by virtue of such office, to organize Temples as well as to install officers and confer Degree?

2. Can a Grand Worthy Counsellor be commissioned as a County Deputy under the jurisdiction of the Grand Temple of which he is an officer?

Answer. A Grand Temple has the power to settle both of the above questions by a constitutional provision, by by-law, or by resolution, but in the event no special action has been taken upon the subject by the Grand Temple, the whole matter of organizing Temples installing officers and conferring Degrees is under the control of the G. W. C. T., and he can commission as his deputies whoever in his judgment he sees proper, subject only to such restrictions as the Grand Temple may have made. While none of these powers are conferred upon any other officer of the Grand Temple,

by virtue of his office, the G. W. C. T. can commission the G. W. Counsellor, Chaplain, Secretary, or any other officer as his Deputy for a District or for a Temple.—R. W. G. T. Hastings, 12 s.

12. A G. W. C. T., as a matter of course, outranks all his Deputies, and can, if he is so disposed, perform in person any duties that he has authorized others by general commission to perform for him.—R. W. G. T. Hastings, 12s.

13. When a charge is preferred against a Provincial or County Deputy, the G. W. C. T. can exercise his own discretion whether he suspends the Deputy's commission as soon as the charge is preferred, or waits until he is found guilty.—R. W. G. T. Orne, 15s.

14. The decision of a Deputy is binding until appealed from and reversed [by higher authority]. The decision of a G. W. C. T. is binding until appealed from and reversed [by higher authority].—R. W. G. T. Hastings, 12s.

15. In case a Provincial, County or Temple Deputy violates his pledge, it is the duty of the Temple to which he belongs, to try him for the offense, and then to notify the officer from whom he received his commission of the action of the Temple in the premises. Should he be suspended or expelled, the action of the Temple virtually annuls his commission, and the G. W. C. T. or R. W. G. T. who issued it, has simply to strike his name from his list of Deputies.—R. W. G. T. Hastings, 12s.

16. A G. W. C. T. or Deputy, has the right to enter a Subordinate Temple and demand the chair, when said Temple is working unconstitutionally.—G. W. C. T. Van Norman.

17. A Temple Deputy can hold any office in the Temple but that of W. C. T.—G. W. C. T. McLean.

18. No brother can be elected to the office of Temple Deputy, who has not passed the chair of W. C. T.—G. W. C. T. Relyea.

REPRESENTATIVES.

(See *G. T. Constitution, Art. II.*)

1. Every Representative present (at the Grand Temple session) shall vote on all questions before the Grand Temple, unless he, personally, or his Temple, is interested in the result, or he has been excused or is otherwise incapacitated. - G. Temple Rule of Order 25.

2. The expenses of Grand Representatives to the R. W. G. L shall be paid by the Grand Temple which they represent. The bills for such expenses shall be audited by the R. W. G. L., and the amount thus audited shall be credited to the Grand Temple represented on the annual tax due from such Grand Temple to the R. W. G. L. ; *provided* that no Grand Temple shall be credited, in any one year, an amount larger than the annual tax due the R. W. G. L. for such year.—R. W. G. L., 8s.

3. A Subordinate Temple has no power to revoke the credentials of a Representative to the Grand Temple before the expiration of the year for which he was elected, if he continues a member in good standing.—R. W. G. T. Chase, 7 s.

4. When a Grand Temple is entitled to one or more votes in the R. W. Grand Lodge, the delegate present shall cast the full vote.—R. W. G. L. 15s and 16s.

5. A Representative may represent five Subordinate Temples in the Grand Temple, provided the combined votes of the five Temples represented does not exceed six ; nevertheless, any Representative not representing more than two Temples may cast as many votes as the membership of said Temples entitles them to.—G.T.C.

8. If for any cause, the post of Representative becomes vacant, and the constitution of the Grand Temple provides no way in which to fill the vacancy, the G. W. C. T., G. W. C., and G. W. S may fill such vacancy, and proof of that fact shall entitle the Representative so appointed to a seat in the R. W. Grand Lodge.—R. W. G. L. 12s.

9. In case a regularly chosen representative to the R. W. G. Lodge, was a member of a Temple forfeiting its Charter, if he was one of the offending members, he would be out of the Order in the condition of an expelled member, with all honors forfeited. If, on the other hand, he opposed the improper action of the Temple, and sustained the principles of the Order, and took the earliest opportunity to unite with some other Temple, he would retain all his honors, including the right to act as a Representative to the R. W. G. Lodge, he having the certificate from the G. W. Secretary, provided by the law of the Order.--R. W. G. L., 12s.

MISCELLANEOUS.

1. No one except a member of a Grand Temple can be admitted to membership in the R. W. Grand Lodge.
—R. W. G. T. Chase. 8 s.

2. In a certain subordinate Temple a motion was made "That a committee be appointed to make arrangements to get up a dance or something of that kind, to celebrate the anniversary of the institution of our Temple," which motion the W. C. T. declared out of order. An appeal was taken to the Temple, and the W. C. T. sustained. Decided, that the chair should have entertained the motion, and the Temple was in error in sustaining him.--Ib. 7 s.

3. The R. W. G. Lodge cannot, by a motion, set aside a clause of the Constitution, nor a By-Law.--R. W. G. L., 5 s.

4. An Ancient Good Templar, is one whose Temple has failed, and left him without membership, or a clearance card. His privileges are, upon showing the facts, he is admitted without re-initiation, the same as a card member.--Ib. 4 s.

5. *Question.* Two third Degree members, whose Temple became extinct five years ago, in the absence of the members, and said Temple letting their charter go by *default*, neither disturbing cards, or reporting to their Grand Temple, being able to prove themselves in

the Degrees, and vouched for as in the above circumstances, and desiring to connect themselves with the Order again, were, upon the night of organization, requested to assist in the organizing ceremonies signed the constitution, paid their full initiation fees, and assisted in the Grand Offices. Does the facts of their *officiating* instead of passing through the ceremonies, as initiates, prevent their being members? Are they not essentially members of the Temple where they officiated, and have complied with all the requirements and conditions as initiates?

Answer What was the status of the two individuals spoken of at the time of the organization of the Temple? If on the giving up of the Charter of the Temple of which they were formerly members they had procured cards, these cards would have been valid but one year; and hence, at the close of the year, had they not in the meantime, used the cards to connect themselves with some other Temple, they would have been out of the Order. The fact that they did not get cards on the breaking up of the Temple, cannot place them in any more favorable position at the end of five years, than they would have been in had they obtained them.

Taking this view of the matter, and guided by the law and the decisions of the Order, I answer the first question by saying that the fact of their not being initiated does prevent their being members without some further action being had: and hence it follows in reply to the second question, that the fact of their having officiated without initiation does not make them members of the Temple. I would recommend that the brothers in question, everything having been done in good faith, be simply required to take the obligation.—R. W. G. T. Hastings, 12 s.

6. Our constitution requires a strict observance of the system of arrangement laid down in the Ritual.—G. W. C. T. McLean.

7. The mourning badge of the Order, shall be black crape, worn on the left arm. The official badges and emblems may be draped in mourning.—G. T. C.

8. Business must be transacted under its proper order, but the Temple may at any time, by motion, suspend the order of business and take up any particular order.—G. W. C. T. Hay.

9. The Ritual of our Order cannot be used in the opening of public temperance meetings, nor is the public installation of officers sanctioned by our law or usage.—G. T. C.

10. A chemist and druggist may use alcohol in preparing the tinctures and other mixtures used in his business without violating his obligation, but he cannot sell brandy or any other spirituous liquors as such.—G. W. C. T. McLean.

11. The R. W. G. Templar, while presiding, should be addressed simply as Worthy Templar.—R. W. G. L., 1 s.

12. The name of a person constitutionally rejected, suspended or expelled, shall not be published in any other manner than the usual notice to Temples.

13. It is not proper for a member to exercise the voting privilege, while standing outside, and voting through the open window. We have forms for entering and retiring while a Temple is in session, which must be observed in all cases, and no member can enter or retire without compliance with these forms. If the member leaves in form he voluntarily resigns his rights in the Temple room while absent, and if outside *without* compliance with the forms, he is not in order to exercise the privileges of the Temple while in session.—R. W. G. T. Orne, 15 s.

14. Any third degree member is entitled to visit the R. W. G. L. as a visitor.—G. W. C. T. Clarke.

15. If one illegal vote changed the result of an election, or even rendered the question doubtful as to the result, it would invalidate the election; but in the event the majority for one of the candidates was so large that the illegal vote could not possibly affect the result, the election would be valid.—R. W. G. L. 14 s.

16. It is no part of the work of this Order to accompany the signs with language explaining such signs.—R. W. G. T. Hastings.

17. We hereby declare our unequivocal disapprobation of any and all such methods of raising money, as the "Premium Temperance Concert," a scheme based upon the immoral principle of gambling; and would caution the public against being deceived by any such immoral pretexts. As our Order is founded upon the highest morality and vital christianity, it is our duty to discountenance all that would lead to vice, crime or immorality.—R. W. G. L. 14 s.

18. Under any prohibitory liquor law requiring some person to be licensed to sell liquors for medicinal, sacramental and chemical purposes, a Good Templar may consistently act as such legal agent.—G. W. C. T. Abel.

19. A P. W. C. T. appointed during the first quarter's existence of a Temple is not entitled to the honors, as no member can, in the proper meaning of the term, be a P. W. C. T. who has not been a W. C. T.—G. W. C. T. Van Norman.

ADDENDA.

[The following decision, given since the forms containing the department it properly belongs to, went to press, is important.]

Question: What ought to be done with a member who refuses to appear before a Committee of Investigation to give evidence in a case where a charge has been preferred?

Answer: The Committee should report him guilty of contempt, and the Temple should expel him on the expiration of the customary two weeks, unless in the meantime he consents to appear and give evidence.—G. W. C. T. Oronhyatekha.

PART II.

CONSTITUTION.

GRAND TEMPLE.

ARTICLE I.—Sec. 1.—This body shall be known as the Grand Temple of the Independent Order of Good Templars of Canada, and shall be composed of its Officers and Past Officers, Representatives and Past Representatives, who are contributing members of the several Temples subordinate to this Grand Temple, and who have been admitted as required by this Constitution.

Sec. 2.—This Grand Temple has jurisdiction over all Temples now existing, or which may hereafter receive and work under Charters granted by this Grand Temple. It is the supreme tribunal of the Order, in its jurisdiction, and without its sanction no Temple can exist. It possesses the sole right and power, in the manner hereinafter provided, of granting or suspending Charters, receiving appeals, and redressing grievances arising in Temples; originating and regulating the means of its own support; deciding all questions arising out

NOTE.—To avoid ambiguity the masculine form of the pronoun only is used, but it is to be construed as referring to either sex, according to circumstances.

of this or Subordinate Constitutions, By-Laws, and Rules of Order; and the doing of all other acts necessary to promote the interests of the Order, provided, the same are not a violation of the laws of the land, or constitution of the Right Worthy Grand Lodge of North America.

ARTICLE II.—Sec. 1.—The Grand Temple shall hold a regular annual session, commencing on the second Tuesday in November, at 10 o'clock, a. m., and shall continue to meet at the same or an earlier hour, from day to day, consecutively (Sundays excepted), until the close of the session.

Sec. 2.—The Chartered location of this Grand Temple shall be the City of Hamilton, County of Wentworth, Ont., but the Grand Temple shall, on the afternoon of the second day of each annual session, immediately after the approval of the minutes, determined by ballot the place of its next annual session; and a majority of the votes shall be necessary for a choice. In case there should be no choice on the first ballot, the Temple shall proceed immediately to vote again, and the choice shall in such case be confined to the two places having the largest number of votes on the first ballot.

Sec. 3.—The business of the Grand Temple shall be transacted by the Officers and Representatives thereof, who are elected in the manner hereinafter provided; nevertheless all members who are contributing members of Temples subordinate to this Grand Temple, may be admitted as visitors to this Grand Temple and be present at its sessions, but none except Representatives shall be permitted to vote on any subject at the session.

Sec. 4.—To entitle a P. W. C. T. or W. C. T., P. W. V. T. or W. V. T. to be admitted to, and become a member of the Grand Temple, he must produce a certificate under the seal of his Temple, signed by the W. C. T. and W. S. thereof, and dated not more than four weeks prior to the session of Grand Temple to which he presents himself, as evidence that he has served a regular term as W. C. T. or W. V. T., or the balance of the term in which the vacancy occurred on account of re-

signation or removal by death or otherwise, of a former incumbent (or if a W. C. T. or W. V. T.) that he is a contributing member of a Temple subordinate to this Grand Temple at the time of meeting of said Session of Grand Temple, and has taken the third Degree.

Sec. 5.—Every Temple shall be entitled to one vote, where the number of members returned in the preceding quarterly report shall be fifty or less, and one vote for each additional fifty members. Each Representative shall, whenever the votes are taken by Temples, be entitled to cast the number of votes to which the Temple he represents is entitled. All questions and votes before this Grand Temple, not otherwise provided for in the constitution to be determined by a majority of the votes of the Representatives present.

Sec. 6.—The voting shall be by Yeas and Nays unless otherwise provided for; and when so taken each Representative shall only be entitled to one vote, and shall be so recorded; but always at the request of five Representatives, the vote shall be by Temples, according to section 5 of this Article.

Sec. 7.—Every Subordinate Temple shall be entitled to one Representative for each vote. The election of Representatives shall be held at the first regular meeting in October in each year, to serve for one year thereafter. The balloting shall be with printed or written ballots, and a majority of all the votes cast shall be necessary to elect. Vacancies may be filled at any time in the same manner, to serve the residue of the term. Representatives elected under this section shall be styled Regular Representatives.

Sec. 8.—Each Temple shall have the right to elect for the same term Proxy Representatives, to sit only in the absence of the Regular Representatives.

Sec. 9.—Any P. W. C. T. or W. C. T., P. W. V. T. or W. V. T. in good standing in a Temple subordinate to this Grand Temple, who is a third Degree member, shall be eligible as Regular or Proxy Representative. A Representative may represent five Temples located

in the County in which he resides or is a member, provided the combined vote of the five Temples does not exceed six; Representatives representing not more than two Temples to cast the full vote to which the Temples are entitled; but no one can be elected (or allowed) as a Regular Representative except from the Temple in which he is a member.

Sec. 10.—The actual necessary expenses of Regular Representatives attending the sessions of the Grand Temple, shall be paid by the Temples electing them, unless a majority of the members present object thereto at the time of election. No Temple can be allowed representation in the Grand Temple unless its percentage has been paid.

Sec. 11.—Violation of the pledge, or loss of standing in a Subordinate Temple, shall work a forfeiture of membership in the Grand Temple.

Sec. 12.—The Grand Temple shall not be opened unless ten of the Subordinate Temples are represented.

ARTICLE III.—Sec. 1.—The Officers of the Grand Temple shall be:

1 G. W. Chief Templar.	6 G. W. Chaplain.
2 G. W. Counsellor.	7 G. W. Marshal.
3 G. W. Vice Templar.	8 G. W. D. Marshal.
4 G. W. Secretary.	9 G. W. I. Guard.
5 G. W. Treasurer.	10 G. W. O. Guard.

Sec. 2.—The election of Grand Officers shall take place on the afternoon of the second day, immediately after fixing the place for the succeeding session. Any member of the Grand Temple shall be eligible, and a majority of the votes cast shall be necessary to a choice. In case no candidate shall receive a majority in the first ballot, the Representatives shall proceed immediately to ballot again, and the balloting shall be confined to the two candidates having the greatest number of votes on the first ballot.

ARTICLE IV.—Sec. 1.—The G. W. C. T. shall preside at all the sessions of the Grand Temple, preserve order therein, and enforce a due observance of the constitution and by-laws of this Grand Temple. All questions

of order, and all decisions made by him, shall be subject to an appeal from his decision to the Grand Temple, and it shall be his duty to put the question on all such appeals; he may appoint all Grand Officers *pro tem.*, and all committees not otherwise provided for; he shall give the casting vote in all cases of a tie, except at the election of officers he shall order the T. to pay all sums of money voted by the Grand Temple; he may grant dispensations on application of a Temple to confer Degrees on a member without delay, he shall give such instructions from time to time, in the work of the Order, to the Deputies of the Temples, as may be necessary; he may summon any one of the Grand Officers and require from him information respecting his office; he shall, personally or by Deputy, visit each Temple under his jurisdiction, when required to do so; he shall, by and with the consent of the Executive committee, appoint a D. G. W. C. T. for each County where such is required, and appoint P. D. G. W. C. T. as he may deem expedient and circumstances require, and shall, at the opening of each session of the Grand Temple, give a full report in writing of his official transactions.

Sec. 2.—The Grand Worthy Counsellor shall assist the G. W. C. T. in presiding, and in his absence shall fill the chair for him, and in the event of a vacancy in the office of G. W. C., the Executive shall appoint a suitable person for the balance of the term.

Sec. 3.—The G. W. V. T. shall assist the G. W. C. T. in conducting the business of the Grand Temple; he shall have special charge of the door, and in the absence of the G. W. C. T. and G. W. C., he shall preside.

Sec. 4.—The G. W. S. shall make a just and true record of the proceedings of the Grand Temple at every session, and transmit, as soon as possible after the close of the session, to the Subordinate Temples, printed copies thereof; he shall keep the accounts between the Grand Temple and Subordinates; he shall receive all the moneys coming to the G. T., and pay the same over to the Treasurer without delay, taking

his receipt for the same, and on the 30th day of September in each year, shall have all accounts in the books fully balanced, and on the first day of the session shall present a balance sheet to the G. T. for the use of the members; he shall issue all necessary notices to the Subordinates and Representatives, and superintend such printing as the G. T. shall direct; he shall perform such other duties as are hereby provided for, or that may be ordered by the G. T.; he shall receive such a salary as may be fixed upon at each annual session of the G. Temple, which salary shall be paid quarterly; and shall, previous to his installation, give bonds to the two officers mentioned in sections 1 and 2 of this Article, officially, in such form and penalty and with such sureties as the Grand Temple shall approve for the faithful discharge of his duties; and at the close of his term shall make a full report of his acts to the G. Temple. The office of the G. W. S. shall not necessarily be at the chartered location.

Sec. 5.—The G. W. T. shall receive and take charge of the moneys of the Grand Temple; pay all orders drawn on him by the G. W. C. T., under the seal of the Grand Temple; keep his accounts in such a manner as will exhibit the sources and amount of receipts, and by whom paid, the purposes and amount of disbursements, and to whom paid; have his accounts closed up to the 30th day of September in each year, and submit them to the Finance Committee on the first day of the session, and make a full report to the G. T. at the close of his term of office. He shall, within two weeks after his installation, submit the names of two responsible persons as sureties, who, after the approval of the Executive, shall, with himself, enter into good and sufficient bonds to the officials mentioned in sections 1 and 2 of this article, after which he shall be recognized officially as the G. W. Treasurer of this Grand Temple.

Sec. 6.—The Grand Worthy Chaplain shall attend the sessions of the Grand Temple, and perform the duties of his office.

Sec. 7.—The Grand Worthy Marshal shall introduce

the Grand Officers at their installation ; new members at their initiation, assisted by the Grand Worthy Deputy Marshal, conduct the processions of the Grand Temple. He shall, at the opening of the session, see the officers' badges in their proper places, and at the close see that they are collected and put in possession of the G. W. Secretary.

Sec. 8.—The Grand Worthy Deputy Marshal shall assist the G. W. M. in the discharge of his duties.

Sec. 9.—The Grand Worthy Guards shall guard the doors, and see that none enter or retire but those duly authorized.

Sec. 10.—The County Deputies shall, in the absence of the G. W. C. T. and G. W. S. be the head of the Order in their respective localities, whose decisions shall be final, in all questions pertaining to the working and Rules of the Order, unless an appeal be made therefrom to the G. T. ; they may grant dispensations to Temples within their respective localities, as per constitution, forwarding the returns at once to the G. W. S., and in the absence of the Temple Deputy of the Subordinate Temple, shall perform his duties.

Sec. 11.—Each Subordinate Temple shall, on the second regular meeting in August, elect for one year, or until a successor shall be duly appointed a P. W. C. T. or W. C. T., P. W. V. T. or W. V. T. as Temple Deputy and Degree Templar, and shall immediately forward to the G. W. S. a certificate thereof, signed by the W. C. T. and W. S., with the seal of the Temple attached, and on receiving said certificate the G. W. S. shall send a commission to the said Temple Deputy and Degree Templar to serve during the term of his election.

Sec. 12.—It shall be the duty of the Temple Deputy to install the officers of his Temple ; to see that the quarterly returns are properly made out and percentage paid before he installs the officers or imparts the password, and shall at once forward the returns and percentage to the G. W. S. All communications for the Temple shall be addressed to the said Deputy. It shall be his duty to confer the Degrees in accord-

ance with the ritual and usages, and exercise a general supervision over the Degree Temple. He shall be the organ of the G. W. C. T. in his Temple, and decide all question of law that may be submitted to him by his Temple or the members thereof, subject, however, to an appeal to the County Deputy. He shall report forthwith all cases of violation on the part of his Temple of the constitution and by-laws of the Grand Temple, or of disobedience to its lawful commands. He shall submit to the G. W. C. T. a written quarterly report, embracing the decisions he has made, and such others matters as the Grand Temple may direct.

Sec. 13.—All Grand officers shall in addition to those specified in this constitution, perform such other duties as the Grand Temple may enjoin.

ARTICLE V.—Sec. 1.—Any officer of the Grand Temple, who shall have violated his obligation, shall be deprived of all official honors, and if reinstated, shall not be eligible to any Grand office sooner than two years thereafter. Futhermore, any Grand officer who shall violate the pledge shall be not eligible to a seat in the Grand Temple sooner than five years.

Sec. 2.—Any Grand officer may be removed from office by the Grand Temple for misconduct or neglect of duty, but shall be entitled to a fair trial, and two-thirds of the votes of the Representatives presents shall be necessary for a removal, and no officer shall officiate while under charge.

Sec. 3.—Any Representative may be expelled from his seat for misconduct, upon vote of two-thirds of the Representatives present, at any meeting after a copy of the resolution to expel shall have been served on him.

Sec. 4.—Vacancies in the Grand offices shall be filled by the Grand Temple, if in session, if not, then by the Executive Committee, and for the term of the former incumbent.

ARTICLE VI.—Sec. 1.—The first five Grand officers shall constitute the Executive Committee to act in the recess of the annual session of the Grand Temple, and perform such duties as may be assigned them;

have power to originate laws in all cases of emergency, where there is no constitution to apply; hear and decide upon all cases of appeal or charges against Temples or officers, occurring during the interim; call special sessions of the Grand Temple when important business requires, at such points as shall seem for the best interests of the Order; have charge of all property belonging to this G. T. not under the control of special officers, thus becoming the legal trustees of this Grand Temple, in and through whom this Grand Temple shall sue and be sued, plead and be impleaded in all Courts of law in this Province. All new decisions and important official documents emanating from this Committee must receive the sanction of the majority thereof before being issued. Of this Committee the G. W. C. T. shall be chairman, and shall direct the G. W. S. to call meetings thereof from time to time as the interest of the Order may require, and at each session of the Grand Temple shall give a full report of all the transactions of said Committee.

Sec. 2.—There shall be appointed at each annual session the following Standing Committees, which will regularly perform such duties relating to the subjects on which they are appointed, as the Grand Temple may direct: 1st. Finance; 2nd. Correspondence; 3rd. Appeals; 4th. Petitions and Credentials; 5th. The State of the Order; 6th. Printing. The above committees shall consist of five members each, except the Finance Committee, which shall consist of three members, appointed, as provided in Sec. 3, and the Printing Committee, which shall consist of three members, and of which the G. W. S. shall be chairman.

Sec. 3.—The Finance Committee shall consist of three members who shall be elected by ballot, at the annual sessions of this Grand Temple. It shall be the duty of this committee to audit the books of the G. W. C. T., G. W. S. and G. W. T., together with all bills, accounts and vouchers for the year, and at the annual session succeeding election to report fully thereon, as early as practicable after the opening of each annual

session ; to ascertain and report at the commencement of each annual session the amount required for the expenses of the Grand Temple for the ensuing year, and to suggest such measures of Finance as they may deem expedient.

ARTICLE VII.—Sec. 1.—In all cases where a member of a Temple has been fined, reprimanded, suspended, or expelled, or has been deprived of any right, honor, privilege, or benefit, by his Temple, he may appeal to the County Deputy, by filing with the Secretary of his Temple a notice of the appeal, with the grounds thereof: and thereupon the Temple shall, without delay, send, under seal, to the D. G. W. C. T. for the County such notice of appeal, together with certified copies of the minutes, charges, evidence, and other books and papers in the possession or under the control of the Temple, relating to the subject and matter of appeal ; and thereupon the D. G. W. C. T. shall hear and determine the appeal.

Sec. 2.—The County Deputy shall file his decision with the grounds thereof with the Temple, and deliver a copy to the opposite party. Either party feeling aggrieved by his decision, may take an appeal to the Grand Temple, if in session, or if not, then to the Executive Committee, which appeal shall be heard upon the same papers submitted to the D. G. W. C. T. It shall be the duty of the D. G. W. C. T. on notice from the appellant, to transmit all such papers to the G. W. S.

ARTICLE VIII.—Sec. 1.—The Revenue of this Grand Temple shall be raised for the necessary expenses thereof.

Sec. 2.—Such revenue shall be derived from Charter fees, the sale of books, odes, cards and blanks, constitutions, seals and assessments, hereinafter provided, and any Temple found purchasing such property from any other person than the Grand Worthy Secretary shall be liable to a charge.

Sec. 3.—The fee for Charter and necessary books to open a new Temple shall be nine dollars ; the money to accompany the application for Charter.

Sec. 4.—At each annual session the Finance Committee shall ascertain as nearly as possible, what amount of money will be necessary, in addition to what may be received for Charters &c., to meet the necessary expenses of the Grand Temple for the current year; and the amount so estimated shall be assessed upon the Subordinate Temples, fixing it at so much per member. Each Subordinate Temple shall, with the quarterly returns of November, February, May and August of each year, in proportion to the number of members then returned, pay to the Temple Deputy or Installing Officer, the quarterly assessment, and no Installing Officer shall communicate the password for the quarter until the quarterly returns and the percentage of the G. T. shall be in his hands and the installing officer shall immediately forward the same to the G. W. S.

ARTICLE IX.—Sec. 1.—On the written application of nine or more persons, of good standing in the community, praying for a charter to open a Temple, the Grand Temple or Executive Committee during the recess, may grant the same, if the majority consider it expedient; and such Temple shall receive its Charter and the necessary instructions from the G. W. C. T. or the D. G. W. C. T., or one especially deputed.

Sec. 2.—At the end of each quarter, every Subordinate Temple shall report to the Grand Temple the work thereof for such quarter, which shall include the number of those initiated, admitted by card, withdrawn by clearance card, reinstated, rejected and deceased, and the number of those suspended and expelled, together with the number of Degrees conferred, and the whole number in membership, amount due the Grand Temple, and the result of election of officers for the succeeding quarter, also the names of trustees or corporation.

Sec. .—All laws, regulations or rules for the government of Subordinate Temples, or the officers thereof, shall be incorporated into the constitution thereof; and no changes therein shall be made, except as hereinafter provided.

ARTICLE X. Sec. 1.—No Subordinate Temple shall be expelled, suspended or deprived of any of the rights and privileges except as provided in the constitution.

Sec. 2.—Whenever any Subordinate Temple shall violate the Constitution, By-Laws, Rules or Regulations of this Grand Temple, such Temple shall be liable to trial and punishment as herein provided.

Sec. 3.—Before any Temple can be put on trial, a charge shall be preferred in the Grand Temple or Executive Committee, (by the County Deputy, a Subordinate Temple, a member of the Grand Temple or Subordinate Temple in the same County) duly specifying the nature of the offense. A copy of the charge shall be served upon said Subordinate Temple by the G. W. S., and its answer, together with all papers connected therewith, shall be by the G. W. S. laid before the Grand Temple or Executive Committee to determine and settle the case.

Sec. 4.—Upon the suspension or expulsion of a Temple, or surrender or forfeiture of its Charter, the officers of the Temple shall surrender to the Grand Worthy Chief Templar, or his Deputy, all books, papers belonging to such Temple, and the same shall be held subject to the order of the Grand Temple.

Sec. 5.—Any Subordinate Temple failing to hold meetings for three months, or to make its returns as required by this Constitution, for nine months shall be deemed an extinct Temple, and its Charter shall be forfeited.

Sec. 6.—Members of a suspended or expelled Temple, or of a Temple where the Charter has been surrendered or forfeited, who were in good standing at the time of such suspension or dissolution, shall, upon the recommendation of the D. G. W. C. T. of the County in which the Temple was located, receive from the G. W. S. a certificate under the seal of the Grand Temple, to enable them to make application for admission to membership in another Temple, provided such members are not excluded by the provisions of this Constitution.

Sec. 7.—Upon the application of nine or more members of an extinct Temple to the Grand Temple, for the restoration of such Temple to fellowship, accompanied with satisfactory evidence that a fair opportunity has been given to all who were members in good standing at the time the same became extinct to unite in such application, may be restored to fellowship in said Temple, together with the Charter and books belonging to said Temple at the time of its extinction, unless such effects shall have been previously disposed of by the Grand Temple.

ARTICLE XI. Sec. 1.—The Grand Temple may enact, alter or amend such By-Laws as may be necessary to carry into effect the provisions of this Constitution, and of regulating the proceedings of officers and Committees, and providing for the safety and security of the funds and property; providing at least one day's notice in writing be given at the annual session of such By-Laws or amendment, and that the same does not in any way contravene this constitution.

Sec. 2.—The Grand Temple may in like manner make such rules of order as may be necessary for the regulation of its session, and for securing good order and the dispatch of business. Such rules of order may be suspended at any meeting by a two third vote, provided that such suspension shall not extend beyond the meeting which voted therefor.

ARTICLE XII. Sec. 1.—No part of this constitution shall be amended, altered, annulled, nor suspended, nor shall any addition be made thereto, except at an annual session, and in the manner hereinafter provided.

Sec. 2.—A proposition to amend this Constitution shall be recommended by a majority of the votes of the Representatives present, constituting a quorum of the Grand Temple. The amendment proposed shall be referred to a Committee of three, who shall report thereon at the present session, and the Grand Temple may consider the same; but no amendment shall be made to this Constitution except by a two-third vote, as provided in Sec. 5 of Art. 2 of this Constitution.

SUBORDINATE TEMPLES.

ARTICLE I.—This Temple shall be known as
 No. I. O. of G. T., holding a legal Charter granted by the Grand Temple of Canada, and shall consist of at least nine members; and cannot voluntarily surrender its charter, or dissolve, so long as nine members of good standing shall object thereto.

ARTICLE II.—No member shall make, buy, sell, use, or give to others as a beverage, any Spirituous or Malt Liquors, Wine or Cider, and shall discontinue the manufacture and sale thereof in all proper ways.

ARTICLE III.—Sec. 1.—Males and females may be admitted to this Temple, but none under fourteen years of age.

Sec. 2.—The name and residence of a candidate for membership must be printed, or written, and the proposition made by a member of the Temple, with two references, which must be entered on the records, and the subject referred to three members for investigation. Two of them shall be appointed by the W. C. T., and the third by the W. V. T., who shall report in writing at the next regular meeting (except when the interests of the Order may require, when the G. W. C. T., D. G. W. C. T., or T. D., may grant dispensation, at the request of the Temple, to initiate candidates on the same night on which they are proposed). Every candidate must be balloted for with ball ballots, and if not more than four black balls appear against him, he shall be declared elected; but if more than four black balls appear, or if all the votes cast be black, he shall be rejected, and so declared. No person so rejected shall be again proposed or initiated in any Temple of the Order under three months, unless by dispensation of the G. W. C. T. or his Deputy, at the request of the Temple voting rejection.

Sec. 3.—No suspended member of another Temple can be received into membership in this Temple except on being reinstated, and receiving a card of clearance from the Temple which suspended him, neither

can a member hold membership in two Temples at the same time.

ARTICLE IV.—The initiation fee of this Temple shall not be less than fifty cents for each male, and twenty-five cents for each female person initiated, payable in advance. Each Temple shall regulate its weekly dues so as to meet its expenditure—the dues to be paid quarterly in advance.

ARTICLE V.—Sec. 1.—A member who is eighteen years of age, and who has been in membership one month, shall be eligible for Degrees; but shall not be elected to more than one Degree at the same meeting, unless by dispensation from the G. W. C. T., or D. G. W. C. T., for the County, or Deputy of the Temple.

Sec. 2.—Application for Degrees shall be accompanied by the fee, and shall be made to the Financial Secretary, who, at the proper time, must apply for the same to the Degree Temple, and state that the member is entitled to the Degrees applied for, that he has applied for the same, and that the applicant is in good standing, and of proper age. Whenever the Temple is open in said Degree, a ballot shall be had, and if not more than four black balls appear, the Degree shall be granted.

Sec. 3.—All applications for Degrees must be balloted for in the Temple opened in the particular Degree applied for, and the proceedings of the Temple when balloting for Degrees or conferring the same, are to be recorded in a book kept for that purpose.

Sec. 4.—The Degrees shall be conferred by the G. W. C. T., the County Deputy, or the Deputy of the Temple; and the officer conferring the Degrees may call to his aid such qualified members of the Order as he may desire.

ARTICLE VI.—Sec. 1.—The elective officers of this Temple shall consist of W. C. T., W. V. T., W. S., W. T., W. F. S., W. M., W. I. G., and W. O. G.

Sec. 2.—The appointed officers shall consist of W. C., W. A. S., W. D. M., W. R. S., W. L. S.

Sec. 3.—All officers must be clear of any charge on the books.

Sec. 4.—No brother shall be eligible to the office of W. C. T., who is under twenty-one years of age, and no sister to the office of W. V. T., who is under eighteen years of age.

Sec. 5.—After the Temple has been instituted three full terms, no member shall be eligible to the office of W. C. T. unless he has served a regular term in some subordinate office, either elective or appointed.

Sec. 6.—The officers shall be nominated and elected at the last regular meeting of each term, and installed at the first regular meeting in the succeeding term. All elections for officers must be by paper ballots.

Sec. 7.—Vacancies in any elective office may be filled at any regular meeting.

Sec. 8.—Any officer neglecting to be present on the night appointed for installation, the office shall be declared vacant and a new election ordered, and any officer absenting himself from the Temple for three consecutive nights, his seat may be declared vacant by a vote of two-thirds of the members present, unless sufficient excuse for absence be given.

Sec. 9.—In case the seat of any officer becomes vacant, such vacancy shall be filled, and any member who shall be elected to, and installed in such office, shall be entitled to the full honors of the term. Any officer resigning his office, shall forfeit the honors pertaining to such office.

Sec 10.—If the Temple fails to elect or install its officers, or any of them, at the time named in section 6 of this article, such installation may take place at any subsequent meeting within three weeks thereafter ; and in case they do not present themselves within three weeks for intallation, then their seats shall be declared vacant, and a new election and installation shall take place. Any section of the constitution conflicting with this section is hereby repealed.

ARTICLE VII.—Sec. 1.—It shall be the duty of the W. C. T. to preside in the Temple, to enforce a due observance of the Constitution and By-Laws, and exact a compliance with the rules and usages of the Order ; to see that all officers perform their respective duties ;

appoint all committees and officers not otherwise provided for ; give the casting vote on all matters before the Temple, when a tie may occur (except at the election of officers) ; inspect and announce the result of all ballotings and other votes ; direct the W. S. to call special meetings, when applications shall be made in writing by five members of the Temple ; draw on the W. T. for all sums necessary to pay the appropriations made by the Temple. He shall, on the night he vacates the chair, see that the quarterly returns are prepared for the Grand Temple, and certified by him, with the seal of the Temple, and also see that whatever amount may be due to the Grand Temple is paid to the installing officer. He shall perform such other duties as a constituted majority of the Temple or his charge shall require.

Sec. 2.—It shall be the duty of the W. V. T. to render the W. C. T. such assistance as he may require, and in his absence shall perform his duty, and in her absence the senior P. W. V. T. present shall preside.

Sec. 3.—The W. S. shall keep a fair and impartial record of the proceedings of the Temple ; write communications ; fill up certificates ; call special meetings when ordered by the W. C. T. ; attest all moneys ordered to be paid at a regular meeting, and at none other ; he shall make out at the end of the term, for the Temple, a full report of proceedings during his term, and also the quarterly returns to the Grand Temple, and, with the W. C. T., certify to the same. He shall perform such other duties as may be required of him by the Temple or his charge, and deliver up to his successor within one week from the expiration of his term, all books, papers or other property in his possession, belonging to the office. He shall notify all Subordinate Temples, not more than five miles from its place of meeting, within one week after, of the name of every person suspended, rejected or expelled from this Temple.

Sec. 4.—The W. A. S. shall be an aid to the W. S. under whose direction he shall act, and render such

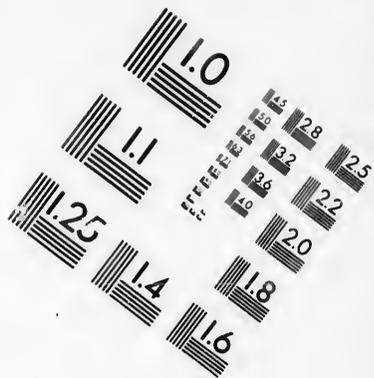
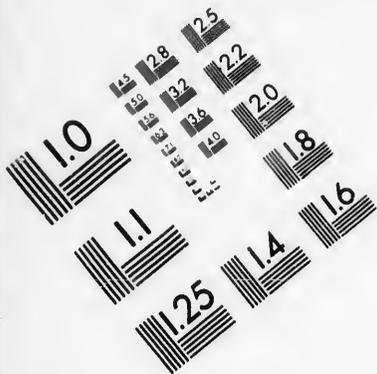
assistance in the performance of his duties as he or the Temple may require.

Sec. 5.—It shall be the duty of the W. F. S. to keep just and true accounts between the Temple and its members, credit the amounts paid, and pay the same over to the Treasurer immediately, taking a receipt for the same. At the end of his term he shall make out for the Temple a full report, and furnish the W. S. with the amount of receipts for initiation fees and dues during his term, with any other information connected with his office necessary to enable the W. S. to prepare correct returns for the Grand Temple. He shall deliver up to his successor all matters appertaining to his office in his possession. He shall perform such other duties as the Temple or his charge may require of him.

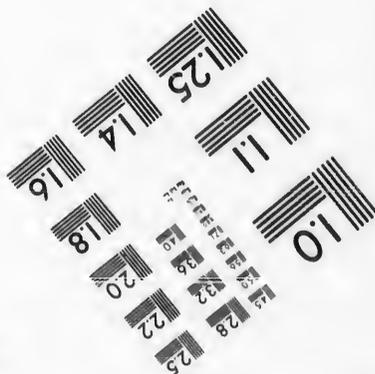
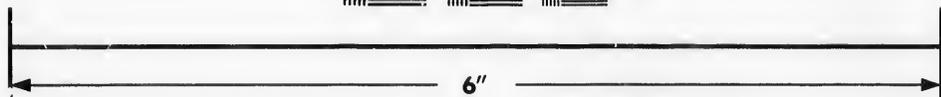
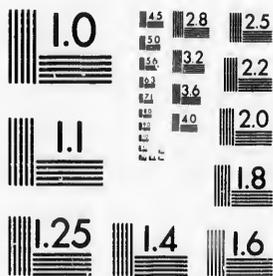
Sec. 6.—It shall be the duty of the Worthy Treasurer to give a bond of not less than one hundred dollars, with such security as may be approved by the Temple, to pay all orders drawn on him by the W. C. T. attested by the W. S. and none others. He shall receive all moneys of the Temple, and hold the same till the expiration of his term unless otherwise ordered by the Temple, shall keep a full and correct account of all moneys received and expended, and deliver up, when legally called upon, all books, moneys, and other property of the Temple, to his successor in office, or to whom the Temple may appoint. He shall make a full report at the end of his term, and perform such other duties as may be required of him by the Temple or his charge.

Sec. 7.—It shall be the duty of the W. M. to introduce for initiation persons who have previously been elected, also Grand officers and visitors. He shall examine those present at the opening of the Temple. He shall see that the officers' regalia are in their proper places at the opening of the Temple, and take charge of the same at the close. He shall have charge of such property of the Temple as may not otherwise be provided for.





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Sec. 8.—It shall be the duty of the W. D. M. to render such services as the W. M. or the Temple may require of him.

Sec. 9.—It shall be the duty of the W. I. G. to attend the door; to admit none but members of the Order and candidates for initiation.

Sec. 10.—The W. O. G. shall attend the outside door, and keep off intruders.

Sec. 11.—The Deputy of the Temple shall, in the absence of the G. W. C. T. install the officers, provided always that the quarterly returns are made out and the percentage paid previous to their installation. But in the absence of the T. D., the C. D. or P. D. G. W. C. T., the senior P. W. C. T. or the W. C. T., may, on a two-third vote of the Temple, install officers, grant dispensations, or perform any of the duties of the Temple Deputy.

Sec. 12.—At the last regular meeting in October in each year the Temple shall elect three Trustees, whose duties it shall be to transact all legal business of the Temple, and in and through whom it may sue and be sued, plead and be impleaded, in all courts of law, if incorporated, in terms of the Act of Incorporation for the Grand and Subordinate Temples of the Independent Order of Good Templars of Canada.

ARTICLE VIII.—Sec. 1.—The regular quarterly terms of this Temple shall commence on the first of November, February, May and August, and any Temple refusing or neglecting to make the returns to the Grand Temple for nine months shall forfeit the Charter.

Sec. 2.—Nine member shall constitute a quorum for the transaction of business.

ARTICLE IX.—Sec. 1.—Any officer of this Temple who shall violate the pledge, shall be deprived of all official honors previously attained to, and shall not be eligible to office sooner than one year thereafter.

Sec. 2.—Any member who shall violate the pledge or obligation, the constitution or by-laws, shall be fined, reprimanded, suspended, or expelled, as a

majority of the Temple may determine. In no case shall suspension be for a less term than two weeks.

Sec. 3.—Any member accused of any offense against this Order, shall be entitled to and receive a fair trial. No member of the Temple shall be placed on a trial for any offense, except the charge be duly made out in writing and signed by a member of the Temple, and the party accused shall be put in possession of a copy of the charge and specifications, and have full and reasonable notice of the time and place of meeting, at least two days previous to the trial, except when the member is present and demands an immediate trial, when the Temple may go into a committee of the whole and try the case, a majority consenting thereto.*

Sec. 4.—When the accused does not demand an immediate trial, the charges and specifications shall be referred to a committee of three in good standing who shall summon the accused and the accuser before the committee, who, (when possible to do so), shall be allowed counsel, if they wish, provided such counsel be a member in good standing in the Order; said committee shall report at the next regular meeting of the Temple, accompanying said report with some recommendation (as to the mode of punishment), which report, if adopted, shall be final as to the guilt or innocence of the accused; but at the request of either party, and by a two-third vote, the Temple may, in committee of the whole, hear and determine the case on the evidence produced before the committee.

Sec. 5.—All testimony received by a committee, when investigating a charge against a brother, shall be produced in writing and read to the Temple if required.

Sec. 6.—If the accused fail to appear, when duly summoned, the committee shall report him guilty of contempt, which report shall be final, and the W. C. T. may, in two weeks thereafter declare the member expelled unless it shall appear that the accused was unavoidably absent, in which case he shall be entitled to a re-hearing.

* A member cannot be tried in committee of the whole. See Digest page 41, sec. 9,

Sec. 7.—All votes for reinstatement or expulsion shall be by ball ballot.

Sec. 8.—When any committee report the charge sustained, the offending person shall be fined, reprimanded, suspended, or expelled, as a majority of the Temple, at a regular meeting, may determine.

Sec. 9.—If the accused be not satisfied with the decision of the Temple, appeal may be taken to the D. G. W. C. T., of the County, to whom the minutes of the trial shall be delivered, and his decision shall be final, unless appealed to the Grand Temple or Executive Committee.

Sec. 10.—A member under charge, and while such charge is pending, is under a state of suspension, and cannot vote or speak on any question before the Temple unless by permission of the presiding officer. *

Sec. 11.—Any member who shall wilfully or maliciously bring a charge against a member, and fail to prove the same, shall be fined, reprimanded, suspended or expelled, as the majority of the Temple may determine.

Sec. 12.—Any member having been expelled, shall not be again proposed for membership under three months from the date of expulsion, unless by dispensation from the G. W. C. T., or his deputy, at the request of the Temple voting expulsion.

Sec. 13.—Any member three months in arrears, and if within three months thereafter such arrears are not cancelled, may be expelled by a two-third vote of the members at any regular meeting.

Sec. 14.—Any member who shall be guilty of any objectionable or disorderly conduct, or disrespectful language in the Temple, may be fined, reprimanded, suspended, or expelled as a majority may direct.

Sec. 15.—Any member withdrawing from the Order by ordering his name to be erased from the books, forfeits all honors previously attained.

ARTICLE X.—Sec. 1.—A Card of Clearance can only be granted and used when a member wishes to leave

* Conflicts with Digest, page 43, sec., 12,

one Temple and join another, which card shall be available for the length of time a member pays his dues. A traveling card shall only be granted and used when a member is about to go on a journey.

Sec. 2.—Application for either traveling or clearance cards must be made in open Temple, at a regular meeting thereof; and the same shall be granted, providing there is no charge pending against the member, and he is clear on the Worthy Financial Secretary's books.

Sec. 3.—A member receiving a traveling or clearance card must pay all dues up to the time for which the card is drawn, which amount, with the price of card, must accompany the application, and the card shall be considered granted the moment so declared by the presiding officer.

Sec. 4.—No strange member can visit in any Temple without he is in possession of the password for the current quarter, unless he presents a regular traveling card and proves himself in the T. P. W. On the presentation of the card, the W. C. T., shall appoint a committee of three to examine the visitor; one member of the committee must be the W. C. T. himself, and the other two members of the committee must be of the third Degree. The committee shall first examine the visitor in the traveling password, and the visitor must commence. If the committee be satisfied with the result of the examination, they will introduce the visitor into the Temple without further ceremony.

Sec. 5.—Members holding unexpired traveling or clearance cards continue to be members of the Order, and are amenable to the laws of the respective Temples in the same manner as other members, allowed to visit Temples, but not allowed to speak or vote without permission.

Sec. 6.—Every traveling or clearance card must bear the signature of the R. W. G. S., and the G. W. S. of the Grand Temple of Canada or a *fac simile* thereof. It must be signed by the W. C. T., and attested by the W. S., under the seal of the Temple granting it. The

name of the holder must also be written on the margin in his own hand-writing.

Sec. 7.—A person holding a traveling card that has expired by limitation, can make application to his own Temple for membership as if the time had not expired; but a person cannot be admitted as a visitor to the Temple on an expired traveling card.

Sec. 8.—A member receiving a card of clearance, and wishing to deposit said card, shall be subject to ballot, (requiring a majority to reject,) and shall be introduced by the Marshal, and sign the Constitution and By-Laws.

ARTICLE XI.—Sec. 1—Any Subordinate Temple shall be at liberty to adopt such By-Laws and Regulations as it may deem advisable; provided, however, that no By-Law, Regulation or Order of Business shall conflict with this Constitution, or the Constitution of the Grand Temple.

Sec. 2.—Each Subordinate Temple shall send a copy of its By-Laws to the G. W. Secretary for examination and correction by the Grand Temple, and a copy thereof must be deposited with the G. W. S.

ARTICLE XII.—Each Subordinate Temple shall pay to the Grand Temple such assessments as may be made at the annual session of the Grand Temple.

ARTICLE XIII.—No member shall be permitted to sit in the Temple, unless in possession of the password, and clothed in appropriate Regalia; and no member shall be entitled to receive the P. W., unless clear of any charge on the books at the commencement of the current quarter.

ARTICLE XIV.—A proposition to surrender the Charter of the Temple shall lie on the table at least four weeks, and all the members in good standing shall be duly notified, and the Charter shall not be surrendered as long as nine members will sustain the Temple.

ARTICLE XV.—This Constitution shall only be amended at an annual session of the Grand Temple by a vote of two-thirds of the members present, upon a call for the yeas and nays.

PART III.

MANUAL OF PRACTICE.

THE ORDER OF BUSINESS.

The following is the order of business for Subordinate Temples, adopted by the Grand Temple of Canada, at its annual session in November 1864.

1. Opening the Temple
2. Calling the roll of Officers.
3. Reading the minutes of previous meeting.
4. Reports on candidates.
5. Balloting for candidates.
6. Initiation of candidates.

[Ten minutes intermission for congratulation of initiates should be taken here.]

7. Calling list of absentees of last meeting.
 8. Reception of communications.
 9. Proposals for membership.
 10. Are any of the members sick ?
 11. Has any member violated the pledge or obligation ?
 12. Reports of committees.
 13. Are there any in waiting to be reinstated ?
 14. Are there any bills or accounts ?
 15. Applications for Degrees.
- [Reports of officers, election, installation.]

16. Consideration of unfinished business.
17. New business.
18. Has any member anything to offer for the good of the Order?
19. Has any member anything to submit for the consideration of the Temple at its next meeting?
20. Closing the Temple.

PRACTICE.

1. *Opening the Temple.*—Under this head I shall remark upon the proper manner of entering, and retiring from, the Temple. The matter of opening the Temple punctually at the hour named in the by-laws is one to which considerable importance is attached. Where the law in this particular is not strictly observed a habit of carelessness as to punctual attendance is induced, and this habit leads to others equally bad. Besides, where punctuality is not observed in opening the Temple, the meetings have very frequently to be prolonged to late hours, an objectionable custom, and one which is often made use of as an argument against us by people whom we would like to bring within our fold, but who will not come for this single reason. Let it, therefore, be made a rule by every member of a Temple to be prompt and punctual in attendance at the meetings so that business may be commenced at the proper time, and not be delayed for want of a quorum or disturbed by members who come late, entering while it is in progress.

To avoid subsequent interruption during any of the ceremonials of the Temple, the first thing the W. C. T. should do, after calling to order for the purpose of opening, is to make *pro tem*, appointments to fill vacant offices, if there should be any (if none, so much the better); the opening ceremony may then proceed in form prescribed in the ritual. Let no portion of this ceremony, least of all the musical, be omitted. It mars the harmony of all subsequent work. Immediately that the Temple has been opened members who have

entered the ante-room during the ceremony may be admitted to the Temple before business proceeds. The W. C. T. should instruct the W. M. to desire their attendance. Just here it may be well to remark that at any time during the continuance of the meeting members may be admitted to or from the ante-room, but they cannot be admitted to or from the Temple while any ceremony is being performed, the minutes read, or a vote taken.

In connexion with the entering or retiring from the Temple it is necessary to observe but few rules. The first of these is: let it be done as quietly as possible. The second: let every word, signal, salutation and ceremony be carefully and accurately given. The signals, words, etc., used in entering Temples are, perhaps, our best tests of membership, and should a stranger fail in any of them he ought to be thoroughly examined before being allowed to sit in the Temple. It is the duty of members to give every word and sign correctly, and it is the prerogative of the officers to see that they are so given; and they should never be recognized by either officer or member unless correct in every particular. Members entering present themselves at the outer gate, make the prescribed signal, and give the current password, and they are admitted to the ante-room. Here they are to clothe themselves in the regalia, (not after they enter the Temple, as is frequently done,) present themselves at the inner gate, make the signal and give the explanation, (if visiting a strange Temple, give in addition the name and number of the Temple to which they belong,) and they will be admitted to the Temple, to the centre of which they advance and salute as they were directed at the initiation, after which they are to be seated. Only one member can be admitted at a time. Members retiring from the Temple while it is in session salute as directed, and retire on a retiring password obtained from the W. D. M. Officers retiring in the discharge of their official duty do not salute or use a retiring password; but when entering again they must do so in the same manner as private members.

2. *Calling roll of officers.*—This duty requires no explanation. It is performed by the W. F. S. and answered by the M. W., while the W. S. records the result.

3. *Reading the minutes of previous meetings.*—The object of doing this is to guard against error in the record of proceedings. The minutes of a Temple should be an exact record of what takes place at the meetings, whether legal or illegal. After being read if no errors are noted they are to be declared confirmed; if errors are found they are to be corrected before confirmation. The effect of confirming the minutes of a meeting is not to render valid any proceeding had at that meeting, but to say that the transactions are correctly recorded. The proceedings having been correctly recorded, the minutes must be confirmed; and if any illegal transactions appear, steps must be taken at the proper time and place to rescind them.

4. *Reports on candidates;* 5. *Balloting for candidates.*—The committee to whom has been assigned the duty of investigating the character of a candidate for membership should discharge that duty in a careful manner, and have the report in the hands of the W. S. at the opening of the meeting at which it is to be presented. It is of common occurrence for the committee to sign the report without knowing who the candidate is. This is wrong. Care should be taken to ascertain who the candidate is and what his character and standing in society. Reproach is too often brought upon the Order by bringing unworthy persons in without proper inquiry. Let committees do their duty; but if they will not, then, let the members do theirs at the ballot box.

In balloting the method by which least confusion is occasioned is to be preferred. Some Temples have the ballot box placed in the centre of the room, or at some other point, and all the members have to leave their seats to ballot, thus occasioning noise and confusion. In many Temples the judicious custom prevails by which the W. M. is required to pass around the Temple with the ballot box, presenting it in turn to every member entitled to vote. By this means all

confusion is avoided, and the work is done quite as expeditiously as by the other plan.

6. *Initiation of candidates.*—In no Temple of the Order, be it Subordinate, Degree or Grand, is there any more important ceremony to be performed than that in which the candidate assumes the obligation which unites him with our Order; and it should be the aim of every officer and every member to render that ceremony as impressive as possible. There are obligations and ceremonies in connection with the higher ranks of the Order which are peculiarly sublime and awe-inspiring—which are excelled by none and equaled by few other ceremonies of a like character; yet before all these in importance comes that one where the candidate, brought fresh from the vanities and skepticisms of the outer world—possibly from the bar-room, with all the drunkard's degradation and weakness clinging to him—is required to take the solemn vow by which he renounces forever the temptations of the bowl. It has been truly said that first impressions are generally lasting; how important, then, that, where those impressions are fraught with so much of good or evil to the person upon whom they are made as in the case of the initiate in the Good Templars' Temple, they should be carefully made and properly implanted in the mind. The character of the impression made depends mainly upon two things: (1) the faithfulness and the harmony with which the officers perform their respective parts, and (2) the decorum maintained by the members during the ceremony. There is a beauty about the initiation ceremony, when properly performed which cannot fail to make a most beneficial impression upon the candidate; there is an absurdity about it, when it is performed in a hurried or careless manner, which creates a feeling of disgust in the mind that can never be eradicated. It ought not, then, to be interrupted by any circumstance whatever, least of all by an imperfect knowledge of duty by the officers; it should never be hurried; no portion of it should ever be omitted.

When the Temple is about to perform the institution ceremony care should be taken to see that all things are in readiness before it commences, so that no interruption may occur during its progress. The P. W. C. T. and W. M. S. are then dispatched to the ante-room to perform their duties, after which the W. M. and W. D. M. retire to introduce the candidates. The W. M. should observe in doing so,

1st. That the signal he makes at the inner door on entering with candidates is different from the ordinary one.

2nd. That after he has been admitted, and while the ode is being sung, he should conduct the candidates slowly around the hall, coming, as the singing ceases, to the chair of the W. C. T., to whom they are to be introduced.

3rd. That at the close of the W. C. T's. charge the candidates are to be conducted to the chair of the W. V. T., and when the singing ceases, introduced to that officer for obligation.

4th. That at the conclusion of the obligation and prayer, the W. M. and candidates remain at W. V. T's. chair, facing that officer, while the admonitory sentences are being read by the officers, after which

5th. That while the members are singing the candidates are to be conducted slowly around the hall, halting in the centre of it before the altar and facing the W. C. T., as the music ends, when the Scripture sentences will be read.

6th. That then the candidates are to be presented successively to the W. Ch., W. V. T. and P. W. C. T. for instruction; to the W. F. S. to sign the roll; and to the W. C. T. for the closing ceremonies.

Ten minutes intermission for congratulation.—We do not recollect ever hearing any reason assigned for the introduction of the congratulatory intermission at this point, but presume it was intended for the purpose of establishing a feeling of fraternity and friendship between the members and the initiates. If this view be correct there are, we think, few Good Templars who

can fail to recognize its importance. This intermission being; as we suppose, designed for the purpose, should be devoted to welcoming new made members to our Temple, *Brotherhood, HOME*. They have become a part of our fraternal *Circle*; they have united themselves with our great *Fraternity*; they are henceforth to be with us and of us—how important, then, that we should embrace the opportunity to establish and cherish those feelings of mutual regard and affection which ought ever to find a place in the hearts, and animate the actions, of all true Good Templars. It is too often the case that the new made member is conducted to a seat as soon as the initiation ceremony is ended, and left there, "solitary and alone," while the older members enjoy "sweet intercourse" with each other, bestowing no further attention upon the initiate than, perhaps, an inquisitive glance "over the shoulder," accompanied sometimes with the query—"Who is he?"—in an ill-suppressed whisper. *This should not be—the new made member should never be thus neglected!* He has just come in from the world which may have been cold and unsympathizing to him, or the reverse, as his circumstances in life produced effects upon his associates; but if he finds that the social atmosphere of our Temples is not more pure, more congenial, more ennobling than that which he so recently left, the chances are that he will go forth from us with a feeling of disappointment, and perhaps of wounded pride, which will prevent him from ever returning. The formalities and conventionalities of the world, except in so far as they may be necessary for good order and discipline, should never be admitted within the sacred portals of our Temples—*never!* The Temple is our *Home*, and the members thereof brothers and sisters of the same great family. Every person who enters our sacred retreat becomes one of our number, a brother or a sister, who should be made to feel the moment he or she enters the Temple room that a haven of safety has been reached.

7. *Calling list of absentees.*—Under this head the officers absent from the last meeting are required to

present their excuses, to be dealt with as the law directs.

8. *Reception of communications.*—At this stage, the W. Secretary is required to read all communications for the Temple, which he may have received since its last meeting. They may be acted upon at the time, or deferred, as the circumstances of the case require.

9. *Proposals for membership.*—Members having candidates to propose, should do so under this head, having the proposals ready written out, so that no delay may occur. Each proposition should be accompanied by two references, and be referred to a committee of three, two appointed by the W. C. T. and the third by the W. V. T. Great care should be exercised by both proposers and referees, that they recommend none but worthy persons for membership.

10. *Are any of the members sick?*—This is a query that should never be omitted. The great brotherhood of our Order demands that our sick and afflicted should receive our warmest sympathy and our most zealous attention. Let no afflicted one ever feel that he must bear his burden alone, that there are none among us who will not endeavor to assuage his sufferings and render such offices of kindness as are due from one member of a family to another. The best members of the Temple should be appointed on the Sick Committee, and whenever a case of sickness is reported to them they should be prompt in rendering such services as the nature of the case seems to require, without waiting to be directed by the Temple to do so; and if watchers are necessary, notify the members as they stand on the roll, of the nights they are to be in attendance. No excuse, save sickness or absence, should ever be accepted, for neglect of this duty.

11. *Violations.*—See chapter of Digest on this subject.

12. *Reports of Committees.*—All committees of the Temple, standing or special, report under this head. They should present their reports in writing, as concisely as the nature of the case admits; and (unless

other action is called for, which is seldom the case) the chairman of the committee should promptly move the adoption of the report presented by him. Properly speaking, until he has done so no action can be taken. Verbal reports (except of progress) should never be tolerated.

13. *Reinstatements*.—See chapter of Digest on Penalties.

14. *Bills or accounts*.—All bills which have been contracted by the Temple should be presented under this head. Prudence as well as usage dictates that they be referred to the finance committee, upon whose recommendation they are to be paid or otherwise as is found necessary.

15. *Applications for Degrees*.—See chapter of Digest on Degrees.

Applications for Degrees should be made in open Temple (Subordinate) to the W. F. S., accompanied by the necessary fee. The W. F. S. will thereupon furnish the applicant a certificate of qualification to receive the Degrees, to be presented to the Degree Temple.

Reports of officers, elections, installations.—This is a special order which is seldom required more than once in each term. On the first night in every term the retiring officers, before vacating their seats and delivering up their several books and papers to their successors, should, when this order of business is called, present the reports required by the constitution and laws of the Order. These reports, or such of them as require auditing, should be prepared in time to be examined and compared with the books and vouchers, and reported upon at the same time, by the retiring finance committee. It is the custom in many Temples for the finance committee of an in-coming quarter to examine the books and reports of the officers of the previous one. This is wrong: law and good usage alike require that the finance committee should perform the duties properly belonging to it only for, and within, the term in which it was appointed. There is

quite time enough after the last meeting in a term for the officers to prepare their reports and submit them along with their books to the finance committee so that they may be reported upon before the new officers are installed. Where this course is pursued the new officers commence their term unembarassed by unbalanced books and accounts, and the work proceeds much more smoothly and satisfactorily.

The election of officers, except where vacancies are to be filled, takes place on the last regular meeting in every term. When the Temple is about to proceed to an election the W. C. T. will appoint two members as scrutineers whose duty it is to count the ballots cast for the officers to be elected. In many Temples, when visiting members are present at the time, it is considered an act of courtesy to invite two of them to perform the duties of scrutineers; and while there can be no objections to the custom, under ordinary circumstances, there appears to us to be features in it to commend it for general adoption. All officers are to be elected by paper ballots. Where only one candidate is nominated for any office it is the duty of the W. M., by direction of the W. C. T., to deposit the ballot of the Temple for that candidate with the scrutineers who will report the result to the W. C. T., and that officer will declare the election; where more than one candidate has been nominated the W. M. will distribute the ballots to the members and collect them again as soon as they have been written, depositing them with the scrutineers to be counted and the result reported to the W. C. T. Should no election result at the first ballot, *i. e.*, should no candidate have a majority of the votes cast, the lowest candidate shall be dropped and another ballot taken; or should it appear that more ballots were cast than there were members in the Temple entitled to vote, then the ballot is to be destroyed, and a new one taken. By a candidate having the majority of the votes cast is meant not merely having a greater number than *any* other candidate; but having more than *all* the other candidates combined. Thus, if there were three candidates running for an office, and there were 59

votes in the Temple at the time : if A received 26 votes, B 23 votes, and C 10 votes, though A received more votes than either B or C, yet as he did not receive more than both of them, he is not elected, and a second ballot must be taken, the candidate having the lowest number of votes (C) being dropped ; but if it was found that at the first ballot A had 30 votes, B 20, and C 9, then A having more votes than B and C combined, a clear majority of *all* the votes given, must be declared elected. The officers are to be elected in the order in which they appear in—Art. VI, sec. 1, Subordinate Temple Constitution, the election for each officer in rotation being completed before proceeding to receive nominations for any other (unless it is found necessary to postpone the election for any particular office to a future meeting). Any member may nominate a candidate ; and a seconder to a nomination is not required. The ballot papers should be destroyed immediately after being counted.

The installation of officers takes place at the first regular meeting in the term, except in cases where it is to fill a vacancy, when it may take place at any regular meeting. The Temple Deputy is the proper officer to install the officers of a Temple, but he may invite the Deputy of the County or any Provincial Deputy to perform the ceremony. The installing officer is not to install the officers of a Temple until the returns to the Grand Temple have been made out, and, with the amount of tax due, placed in his hands ; nor until all the officers elect have paid their dues up to the end of the term for which they are to be installed, and those required to give bonds have done so to the satisfaction of the Temple. The Deputy may call to his assistance such qualified members of the Order as are required by the ritual to represent the officers of the Grand Temple, and take charge of the several offices during the ceremony.

16. *Unfinished business.*—Business which may not have been completed at the last meeting, or which may have been laid over from any former meeting, is now in order.

17. *New business.*—Business not embraced under any of the foregoing or following heads, which is coming before the Temple for the first time, or as entirely new matter, may now be brought forward. Any business brought up under this head may be postponed, or be transferred to any other order of business to which it may appear more appropriately to belong. Usually the general business of the Temple is transacted under this head. If a member has any new matter to bring forward which does not appear appropriate to the other orders he should have it ready when this order is called, so that it may be considered at once and the business not delayed.

18. *Has any member anything to offer for the good of the Order?*—Though the last but one, this is far from being the least in importance in the order of business, as upon its judicious appropriation depends to a great extent the general efficiency of the Temple, the harmony and good feeling among its members, and the attractiveness of and interest in its meetings. Up to this stage the members have been applying themselves to the routine business connected with the internal economy of the Temple, none of it exceedingly interesting and much of it bound up by rules so inelastic or inflexible as to render it dull and even monotonous. Then, however, we see a new phase of Temple life; rigid rules necessary in business matters, no longer required, are so far as consistent with good order and decorum, laid aside, and the membership invited to seek relaxation and enjoyment in social intercourse and intellectual repasts. In some Temples, where the social features of our Order are estimated at their true value, (and after all it is upon social influences we must in a great measure depend for the means of reclaiming men from the ranks of drunkards and the haunts of debauchery, and of retaining them in the purer atmosphere of sobriety and virtue,) this order of business is considered the most important of the evening, as it generally is the most enjoyable; and in such Temples the business is usually hurried through

as fast as circumstances will admit in order that as much time as possible may be devoted to THE GOOD OF THE ORDER.

It is not possible, within the space to which these remarks are limited, to enumerate the various methods which may be adopted to make this portion of the Temple meetings interesting and profitable—their name is legion, speeches, singing, readings, recitations, essays, are among the most prominent features introduced in this order of business; but they form but a small portion of what may be, and very often is, done to render the meetings pleasant and attractive. Some Temples have papers, edited by one or more of their members, to which the others contribute. This plan is a remarkably good one; and, when properly carried out, has never failed, we believe, to produce the most healthy results. Other Temples try other schemes: in fact nearly every Temple has some feature peculiar to itself, suited either to the circumstances in which it is situated or the class of members belonging to it. One of the best means of securing a good and regular supply of entertainment for this department of the Temple work, is by the appointment of a committee, whose duty it shall be to canvass the members of the Temple for contributions in the way of speeches, readings, or whatever else they may feel inclined to give, and present a programme of the same to the W. C. T. as soon as the order of business is called. In the hands of an energetic and judicious committee this plan may be made to produce very beneficial results. We have seen it tried and can bear testimony to its efficacy in promoting improved attendance of the members, increased interest in the business, a greater zeal in the work, more harmony and good feeling between the members both in and out of the Temple, and general permanence in the membership. Every member should be invited to contribute towards the entertainment, according to his ability. The true secret of success in this part of our Temple work consists in making all the members happy—so happy

that they will be sure to come to every meeting that circumstances will permit; and to make them happy it is necessary that they should be made interested in all that is done—and how can they better be made so than by giving each his share of the work to do? Let every member then be asked, urged if need be, to throw in his mite; then each one will feel that he has an interest in what is going on, and all will be benefited by attendance at the meetings of the Temple and less likely to discontinue it or allow it to become irregular:

19. *Has any member anything to submit for the consideration of the Temple at its next meeting.*—The language of this interrogatory sufficiently indicates its use.

20. *Closing the Temple.*—The by-laws of the Temple should indicate the hour at which the Temple must under ordinary circumstances adjourn; and when that hour arrives the meeting should be closed. If urgent business requires that the meeting be prolonged, an extension of time must be moved before the hour of adjournment arrives—it cannot be moved after. It is bad policy, however, to prolong the meetings to a late hour—they are apt to become wearisome to the members, and have the reverse of a favorable influence on the community in which the Temple is located. If the order of business can be finished, and the Temple closed before the hour appointed, so much the better; but where that is practicable the Temple cannot close until a motion to do so has been made and adopted. At the regular hour for closing no motion for doing so is necessary, and the W. C. T. will at once proceed to close the Temple, unless it has been previously decided to prolong the meeting.

21. *Motions, and how to deal with them.*—1. Motions brought before the Temple (except motions to adopt reports, to postpone, to close debate, to take the previous question, to divide, to lay on the table, to adjourn,) should be reduced to writing before being moved, and the presiding officer may refuse to entertain a motion not submitted in writing. 2. Every

motion must be seconded before it can be considered. 3. Before any motion regularly moved and seconded can be debated and voted upon it must be read from the chair, after which the presiding officer will ask, "Is the Temple ready for the question?" when, if any member desires to speak on the subject he may do so, rising in his place for the purpose and respectfully addressing himself to the chair. Should no person desire to speak the presiding officer shall rise to take the vote; and after he has risen it shall not be in order for any member to speak or move an amendment.

When a question is before the Temple, the only motion in order shall be, 1st, to adjourn; 2nd, the previous question; 3rd, to lay on the table; 4th, to postpone indefinitely; 5th, to postpone to a definite period; 6th, to refer; 7th, to divide, if the sense will admit of it; 8th, to amend, to take precedence as herein arranged.

The following motions shall be put to the Temple without debate, viz:—1st, a motion to adjourn, when to adjourn simply; 2nd, a motion to lay on the table; 3rd, a motion for the previous question; 4th, a motion to close debate; 5th, a motion to reconsider; 6th, a motion to read a paper; 7th, a motion to take up particular items of business; 8th, a question of order when not appealed from the decision of the W. C. T.; 9th, to divide.

When a motion contains several distinct propositions, it is in order to move a division of the question, which being decided in the affirmative the Temple shall proceed to consider each proposition separately and in the order in which they occur in the motion.

At any time before the presiding officer has risen to put a motion to the Temple it is in order to move an amendment. When desirable to do this, the amendment should be effected in one or more of three ways; 1, by inserting or adding certain words; 2, by striking out certain words; 3, by striking out certain words, and inserting or adding others. It may also be moved to amend the amendment, under the same conditions.

To move an amendment to an amendment to the amendment proposed to an original motion, is not in order; but after either amendment has been voted down, it is in order to move another amendment. When the vote is to be taken on any question to which one or more amendments have been proposed, the question shall first be taken on the last amendment, then on the first amendment, and last of all on the original motion. If the vote on an amendment to the amendment prevails, then the vote shall be taken on the amendment as thereby amended, and if that prevails also then on the original motion as amended by the amendment, or the amended amendment; but the rejection of all amendments proposed does not necessarily imply the adoption of the original motion, and it is quite in order to vote down the original motions, after having similarly dealt with amendments offered.

When it is desired to end the discussion on any question the proper manner of doing so is to move *that the debate do now close*, and this being agreed to the presiding officer will immediately proceed to take the vote; and no further discussion can be allowed, unless after an amendment has been voted down another one shall be offered.

When a member moves that *the previous question be now taken*, and that motion prevails, the effect is to preclude all further debate, cut off all amendments of whatever kind, and take the question immediately on the original or main motion. When this motion has been moved all debate shall immediately cease and the question be taken in this form: "*Shall the main question be now put?*"

If it is desired to get rid of any motion or proposition without coming to a vote, that object may be effected by moving that it be *indefinitely postponed*. If such a motion prevails then the matter to which it refers is dismissed from all further consideration, and cannot again be brought forward in the form in which it was then before the meeting.

When time to consider any proposition is desired it should be gained by moving to *postpone its considera-*

tion to a specified time. When temporary delay only is desired it is secured by moving that the matter *lie on the table*, the effect of which, if agreed to, is simply to hold the matter in abeyance until the Temple is prepared to proceed with it.

Motions to fill blanks are to be treated as original motions. When any blank is to be filled by the names of persons, a vote shall be taken on the names in the order of their nomination; but when a blank is to be filled by any sum of money or time proposed, the question shall be first put on the largest sum and the most remote time.

22. *Debate*.—A member who has spoken to the main motion the number of times allowed by the rules of order, may, if he desires, speak the same number of times to each proposed amendment; but in doing so he should confine his remarks strictly to the amendment he professes to be speaking to, referring only to the other amendment or the main motion in so far as doing so may be necessary or pertinent to the discussion of the amendment under consideration. A member may, however, be allowed to explain an actual misunderstanding.

Every member speaking to a question, must address himself to the presiding officer, and not to any other person. In the same manner, all questions for information or explanations must be made to the presiding officer; and answers thereto will be addressed to him also.

When a member is called to order during debate, he shall take his seat until the point is determined.

When two or more members rise to speak at the same time, the presiding officer shall decide which is entitled to the floor.

23. *Adjournment*.—A motion to adjourn shall always be in order, except, 1st, when a member is in possession of the floor; 2nd, while the yeas and nays are being called; 3rd, when the members are voting; 4th, when it has been decided that the previous question shall be taken.

PART IV.

ACT OF INCORPORATION.

27-28 *Victoria*, Cap. 140. Assented to 30th June, 1864.

The frequent demand for information concerning our Act of Incorporation, induces us to print it in full, so that it may be in the hands of all. Every Temple should be incorporated, as unless it is it can hold no property, nor transact any legal business in its own name. The proceedings necessary to become incorporated are simple. They are fully set forth in section 5 of the Act, and the two forms necessary will be found among others at the end of this work. The first of these is the certificate of the passing of the resolution in the Temple authorizing incorporation; the second the Grand Temple certificate of standing. The following is the Act:—

An Act to incorporate The Grand Temple and Subordinate Temples of the Independent Order of Good Templars of Canada.

Whereas certain persons have associated themselves in this Province under the names of "The Grand Temple, and Subordinate Temples, of the Independent Order of Good Templars of Canada," and have repre-

sented, by petition, that in addition to the moral object which the association has in view, they are associated for the purpose of establishing a fund for the mutual assistance and benefit of the members thereof, and of their families, in case of sickness, disability or death; and whereas, for the purpose of managing the necessary affairs of the said association, it is desirable that they should be incorporated: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. John McWhinnie, John William Fergusson, M D., Simeon Morrill, Hiram A. Crain, Peter W. Day, Stephen Wright, M. D., William Best, Jacob H. Burkholder, Judson W. Buck, Mungo Nasmith, Abner E. Van Norman, John R. Urquhart, Charles Taylor, Hugh Matheson, and James F. Wright, members of the Grand Temple of the Independent Order of Good Templars of Canada, and their successors, and such and so many other persons and parties as have become or shall become members thereof, shall be and are hereby constituted a body politic and corporate, by the name of "The Grand Temple of the Independent Order of Good Templars of Canada," for the objects mentioned in the preamble.

2. It shall be lawful for the said corporation to acquire and hold such land and immoveable estate as may be necessary for the actual use and occupation of the said corporation; provided that the real estate to be held by the said Grand Temple shall at no time exceed in value the sum of thirty thousand dollars; and it shall be lawful for the said corporation to sell, lease or otherwise dispose of the said property and estate as they may see fit.

3. It shall be lawful for the said corporation to appoint such members thereof as they may think proper, in such manner as they may by their by-laws provide, for the purpose of managing the funds and property of the said corporation, and to revoke such

appointments and substitute others in their places as they may think expedient, and to demand and accept such security as they may from time to time think proper, from such parties, or from any other officers appointed by the said corporation, for the performance of their respective duties, and to make, ordain and put in execution all such by-laws and rules as they may think necessary for the purposes aforesaid, not inconsistent with the laws of the Province.

4 Each Subordinate Temple of the order of the Independent Order of Good Templars now instituted, or that may hereafter become instituted within the Province of Canada, may, in the manner hereinafter specified, be and become a body politic and corporate, by the name, number and place of location by which it is or may be designated in the said Order; and each Subordinate Temple, upon so becoming incorporated, shall have all the powers and privileges conferred upon the Grand Temple of the Independent Order of Good Templars by the first section of this Act, for the sole purpose of managing their real and personal estate; provided the real estate to be held by such Subordinate Temple shall in no case exceed the value of fifteen thousand dollars, and shall be held for their own use and occupation only.

5. Each Subordinate Temple which may be desirous of becoming incorporated, shall and may, by a vote of two-thirds of its members present at any regular meeting (of the intention to propose which vote, two weeks' notice at least shall be given in regular meeting of such Subordinate Temple by some member thereof, in writing), decide to become so incorporated; and upon a copy of the vote of such decision, specifying the name, number and place of location of such Temple, and the names of not less than ten of the members of such Subordinate Temple, under the seal of the said Subordinate Temple, and signatures of its recording secretary and presiding officer, together with a certificate of the Grand Temple, under its corporate seal and the signatures of its presiding officer and secretary,

that such Subordinate Temple is in full standing in the Order, being filed in the office of the registrar of the county in which such Temple is situated, the members of such Subordinate Temple, whose names may be included in such vote as aforesaid, and their associates and successors, members of such Subordinate Temple, shall be and become from the time of filing such certificate as aforesaid with such registrar, a body politic and corporate as aforesaid, by the style or name, number and place of location of such Subordinate Temple.

6. It shall be lawful for the treasurer of each Subordinate Temple so incorporated, and he is hereby empowered from time to time, by and with the consent of such Subordinate Temple, to be testified in such manner as may be directed by their by-laws, to lay out and invest all such sum and sums of money as shall from time to time be collected and not required for the immediate exigencies of such Subordinate Temple, on mortgage or in public or other stock or funds, or in such other manner as such Subordinate Temple may deem best, and from time to time with the like consent to alter, sell and transfer such securities or funds respectively, and otherwise to reinvest or dispose of the same, and the certificate, bill of sale, deed or other instrument of transfer, sale or discharge of such estate or funds, or security, shall be made under the seal of such Subordinate Temple and signed by the treasurer and presiding officer of such Subordinate Temple, and all such investments shall be made and securities taken, and sales and transfers made, in the corporate name and capacity of such Subordinate Temple.

7. It shall be lawful for such Subordinate Temple, when so incorporated, to receive from the treasurer thereof, from time to time, in their corporate name, sufficient security by bond with one or more surety or sureties or otherwise, as such Subordinate Temple may deem expedient, for the faithful performance of his duty as such, and that he will well and truly account

for, and pay and invest, from time to time, all such sums of money, funds or other property as may come to his hands or under his control, belonging to such Subordinate Temple as directed by such Subordinate Temple.

8. No member of any Subordinate Temple so incorporated shall have any power to assign or transfer to any person or persons whomsoever, any interest which he may have to or in the funds or property of such Subordinate Temple, but the same shall at all times be and remain under the control of such Subordinate Temple, and no property or stock of any kind, belonging to such incorporated Subordinate Temple shall be subject to the payment of the private debts of any of its members, nor be liable to be taken in execution by any judgment-creditor against any individual members of such Subordinate Temple.

9. The property of each of the Subordinate Temples, when incorporated, shall alone be held responsible for the debts and engagements of the Subordinate Temple owning such property.

10. Upon the dissolution of any Subordinate Temple so incorporated, the property held by it at the time of its dissolution, after the payment of the debts and engagements of such Subordinate Temple, shall be disposed of, sold or conveyed, in such manner as the members present at any regular meeting when such dissolution shall have been determined upon by a two-third vote, may direct; and in case no disposition of the funds and property of such Subordinate Temple shall be made, then all such funds and property as such Subordinate Temple may be possessed of at the time of such dissolution shall be *ipso facto* vested in the Grand Temple aforesaid, to be by such Grand Temple applied, first to the debts or liabilities of such dissolved Subordinate Temple, and the balance (if any) in such manner as the said Grand Temple may deem best for the general interest of the Order in Canada.

11. If, at any time hereafter, any one or more of the

Subordinate Temples shall become so far involved as to be unable to meet its engagements, then, and in such case, it shall and may be lawful for the said Grand Temple to enter into and upon and take possession of the property, both real and personal, of which the said Subordinate Temple so becoming bankrupt shall be possessed, and the same and all debts owing to the said Subordinate Temple, and all liens and securities therefor, and all the rights of action of the said corporation for any goods or estate, real or personal, shall thenceforth and thereafter be and become vested in the members, trustees or officers appointed for the purpose of managing the real and personal estates and effects of the said Grand Temple, their successors and assigns, and upon so entering and taking possession of the said estates and effects of the Subordinate Temple, the said Grand Temple, so far as the said property shall extend, shall be liable for and subject to all debts and liabilities contracted by such Subordinate Temple in its corporate capacity, and shall and may thenceforth substitute the names or name of such trustees or trustee or officers as aforesaid for the time being, and of their successors, in all actions then pending, and in their own names or name bring and prosecute all such actions or action, suits or suit, as the said Subordinate Temple might otherwise have done, and may give such releases and such discharges as might have been given by the said Subordinate Temple, and may sell and convey all such property, both real and personal, as the said Subordinate Temple was possessed of or was entitled to at the time of such bankruptcy, and may give all such deeds as may be necessary for the proper conveyance of the same.

12. Nothing in this Act contained shall authorize the said Grand Temple to hold real estate exceeding the aforesaid value of thirty thousand dollars for a longer period, than may be reasonably necessary to allow of selling the same.

13. All Subordinate Temples that may become incorporated under the provisions of this Act, and the

members thereof, shall from thenceforward be and become subject and amenable to the by-laws, rules and regulations of the Grand Temple of the Independent Order of Good Templars of Canada, and shall have and exercise all their powers and privileges under this Act subject to the said by-laws, rules and regulations, and not otherwise.

14. When any member is expelled or suspended by any Subordinate Temple, or by the Grand Temple, or in case any member retires from such Subordinate Temple, the said member shall cease to have any interest or claim whatever upon the funds or property of such Subordinate Temple.

15. In case the Grand Temple declares the Charter of a Subordinate Temple forfeited, pursuant to the by-laws, rules and regulations of the said Grand Temple, such Subordinate Temple shall stand dissolved.

16. The said Grand Temple hereby incorporated shall present to the Governor and both Houses of the Provincial Parliament, within the first fifteen days of each Session of the said Parliament, a return shewing the amount of the real or other property held by the said Grand Temple and by each of the Subordinate Temples incorporated under the provisions of this Act, together with lists of the names of the managers, officers and members of the said Grand Temple and Subordinate Temples respectively.

17. This Act shall be deemed a Public Act.

PART V.

HISTORY.

INDEPENDENT ORDER OF GOOD TEMPLARS.

The organization now known as the Independent Order of Good Templars originated in the central part of the State of New York, in the year 1851. A temperance society calling itself by the general name of "Good Templars" sprang into existence sometime during this year, in Oneida County. Fourteen Lodges of this body were organized, the last one at Syracuse early in 1852. The society up to this time had no central organization or Grand Lodge, but a convention was held early in July for the purpose of forming one. At this convention the delegates from Lodge No. 14 disagreed with the man who had hitherto acted as head of the organization, and the convention siding with him, they, feeling themselves aggrieved, withdrew. At the next meeting of their Lodge (No. 14) they made their report, and their action was approved. One of the delegates then proposed to the Lodge that they should secede from the main body and establish themselves as an "Independent Order of Good Templars." The proposition was accepted; the Lodge declared its independence, and changed its number from 14 to 1.

It had originally been named "Excelsior," and that name it retained after it discarded its first number. The motto of the Order, "Friendship, Love and Charity," was at the same time changed to what it has been ever since, "Faith, Hope and Charity." The leading spirit in this revolution, if such we may term it, Levrett E. Coon, succeeded in enlisting some earnest friends of temperance in the new movement, by one whom Eureka Lodge No. 2 was organized at Fayetteville, on the 17th July, 1852, and by another Forest City Lodge No. 3, at Ithaca on the 24th of the same month. On the 17th of August, 1852, delegations from the three Lodges above named met in Syracuse to form a central organization or Grand Lodge. The new organization assumed the title of "Grand Lodge of I. O. of G. T.," and had for its first officers.

Nathaniel Curtis,.....	G. W. C. T.
James H. Eaton,.....	G. W. V. T.
Charles Hildebrant,.....	G. W. S.
William J. Stoddard,.....	G. W. T.
Daniel Rider,.....	G. W. Ch.
E. P. Clarke,.....	G. W. M.
E. A. Bogue,	G. W. G.

It is a disputed point which Lodge first admitted females to membership, No. 1 and No. 3 each claiming the honor; but certain it is that between the time No. 1 proclaimed its independence in the early part of July, 1852, and the formation of the Grand Lodge on the 17th of the following month, they had been admitted to both of these Lodges; and in connection with this matter there is one fact which stands out clearly defined: that woman was, on the day of her first admission to the Lodges of the Independent Order of Good Templars, accorded equal rights and privileges with man; and it is within the bounds of strict truthfulness to say that the trust then confided to her care has not been abused.

Up to the 10th of November, 1852, no definite form of regalia had been adopted by the Good Templars, and Lodges consulted their own inclination about the mat-

ter of using such badges, as well as about the style, if they did use any. At this date, however, a definite form of regalia was decided upon by the Grand Lodge—the same, we believe, as that in use at the present time. To this time the operations of the Order had been confined to two or three counties in the State of New York. But they were not to be thus circumscribed much longer. The year 1853 witnessed a surprising extension of boundaries. On the 15th of March the banner was unfurled in Ohio, at Williamsport, Stark County. In April, at Athens, Bradford County, the Order made its first effort in the Keystone State, Keystone Lodge being the result. Far-off Iowa was the next State to offer an abiding place to the institution, the first Lodge being organized in Iowa city, Johnson County, during the month of July. Then Canada wheeled into line, on the 23rd of October, when Harmony Lodge, No. 1, (or, as it was then known, No. 230,) was organized, followed closely afterwards by Elgin, No. 2, (then No. 231).

Here we quit the general history of the Order, and confine our remarks to its career in Canada; and at the same time we drop the term Lodge and use that of Temple, the name adopted in Canada for the several organizations composing the Order. After its introduction to this country it lost no time in winning its way to the affections of the Canadian people, with whom it soon became a favorite. It was not long taking root, the soil seemed congenial and it soon spread, with such rapidity that on the 21st of November, 1854, thirty-two delegates, representing twenty-seven out of the fifty-four Temples organized up to that time, met in the city of Hamilton for the purpose of forming a Grand Temple for Canada. The organization was fully completed at this meeting, and steps taken to secure the permanence of the Order in Canada and a vigorous prosecution of the temperance work. The first officers of the Grand Temple of Canada were Dr. W. I. A. Case, G. W. C. T., Hamilton. Jennie Nisbet, G. W. Coun., Paris. Dr. Rosebrugh, G. W. V. T., Hamilton. J. W.

Stone, G. W. Sec., Port Colborne. James L. Green, G. W. T., Waterford. Rev. W. McClure, G. W. Ch., Hamilton. E. V. Wilson, G. W. Marshal, Toronto. Anna Knill, G. W. D. Marshal, Paris. Helen Ferris, G. W. I. Guard, Hamilton. Edmund Yeigh, G. W. O. Guard, Burford.

In those days finances did not display themselves in quite such imposing arrays of figures as they do now. The first finance committee which did duty, estimating the number of members at 1,500, as a basis of taxation, recommended that an assessment of three cents a member per quarter, for the next six months, be collected, which would produce \$90. They estimated that twenty new Temples would be instituted in the same period, which, at \$3 each, would produce \$60 and further, they estimated that an additional \$30 would be derived from the increased membership which they felt it safe to calculate upon, 500—making in all a revenue of \$180 for the six months. The expenditure in the same period was set down at the following figures: Secretary's salary, \$50; printing, \$30; regalia, \$30; books and stationery, \$10; organization expenses, \$43 50; charter and books, \$3; making a total of 166 50; which would leave a balance of \$13 50 in the treasury, with which to commence the second half year—a modest balance surely, but better than nothing.

Harmony Temple No. 1, the pioneer of the Order in Canada, was organized on the 23rd day of October, 1853, in the village of Merrickville, followed soon afterwards by Elgin No. 2, at Easton's Corners. It must be a source of pride to these Temples, as it certainly is to the Grand Temple, that they the first organized in the jurisdiction, still keep watch and ward in the citadels of the Order. We doubt if there be any other Grand Temple of the same age which can boast that the original No. 1, of its jurisdiction is in working order. These Temples have weathered the tempests of nearly twenty years, and been witnesses of and participators in the prosperity which has fallen

to the lot of the institution in that time. Combined with an earnest determination to do good service in the glorious cause in which they had enlisted, seems to have been the charm which generally associates itself with the history of the *first* of any body that subsequently acquires greatness; the same charm, perhaps you will call it pride, which keeps many a charter member from forsaking his Temple and principles when difficulties arise and dangers threaten to overwhelm the institution of which he was one of the *first* members. No doubt the circumstance of being the *first* Temples in Canada has done much to sustain them in all these long years in the trials and difficulties through which they must have passed. Be this as it may, they exist; and their watch-fires, though at times burning but dimly, have never been extinguished, nor their banners been allowed to trail in the dust. They stand to-day as monuments of devotion to, and integrity in, the performance of duty; examples of steadfastness, to be emulated but not excelled by the most enthusiastic friends of the cause.

Pleasing as this thought may be it is saddened by the recollection that of the fifty-four Temples organized up to the 21st of November, 1854, and reported in operation then, all but four have surrendered their colors: Nos. 1, 2, 9, and 40. One by one have these gallant bands seen their companions in arms forsake the standard, or weary of the struggle and withdraw from it, until even they have at times felt discouraged and been disposed to purchase ease and peace at the expense of principle. But from some cause or other, just at the critical moment, they appear to have done as the famed Nelson did on a memorable occasion, put the glass to the blind eye so as not to see the signal of retreat, and won the victories their weaker companions despaired of winning. To one of these Temples, No. 9, belongs the first G. W. C. T. of Canada, Bro. W. I. A. Case, M. D., who still cherishes a lively affection for the Order and its principles, and delights to tell of the early struggles and victories of Good

Templarism in this country on many a well fought battle field. He did service at a time when earnest hearts and willing hands were required to bear aloft our battle flag and plant the infant institution firmly; and few save those who worked with him know at what sacrifice of time and of money he did the work which has since brought forth such an abundance of fruit—a sacrifice *we know has not been properly appreciated* by the Grand Temple.

The organization of a Grand Temple seemed to give the Order fresh impetus. New Temples sprang rapidly into existence; we have sometimes been inclined to think, too rapidly to have much vitality or permanence. And indeed this was the case with many of them, for after the first flush of novelty had passed off they began to languish and even to die. Fortunately for the good name of the institution this state of affairs did not continue long, and the year 1857 found it once more on the highway to success. At the May session of this year we find on the roll the names of 171 Temples; but the whole of that number were not in working order. Indeed it has been the case ever since, that the roll has had many more Temples on it than were actually working. The membership at this time was 6,183.

The years 1858-9 witnessed some very exciting times in our Order in Canada; and, doubtless, they will be remembered by some of the older members for years to come. It was during the first of these years that the troubles arose which culminated in the separation from our organization of that body which has since divided itself into the British American Order of Good Templars and the Order of British Templars. Whether there were any real grounds or not for these unfortunate differences is needless to discuss now: the chief actors in them have nearly all passed from the ranks of both parties, and the Good Templars of to-day know nothing of the disturbing causes of 1858 and care less; they are recognizing in the great social and moral work in which they are engaged higher claims upon

their energies than can be created by strife about forms and methods of internal operation, and they are now seen working harmoniously side by side in the common cause of humanity—the only difference between them, that of name; the only strife, an honest emulation to see which will accomplish the greatest good. So may it always continue to be.

In 1858 an effort was made to obtain an Act of Incorporation for the Order in Canada, but for some reason or other it had to be abandoned.

Prolific of good, as well as of evil, this year gave birth to an effort in the direction of gathering into our fold the young of the country and training them in the principles and practice of total abstinence. For this purpose Bands of Hope were formed. The movement prospered for a season, and did much good; but after a variable career extending to 1870 it surrendered its place in the affections of the Grand Temple to the Cold Water Templars.

At this period in the history, of our Order (1858), it was flourishing. In the seventeen months between May 1857, and October 1858, its membership advanced from 6,183 to 13,877. But its troubles were not then at an end; it had yet to encounter difficulties and reverses of serious character, the effect of which on its membership will be apparent on consulting the table given at page 129 of the number of members reported at each annual meeting from 1854 to 1871.

Financial difficulties began to loom up in the year 1859, reaching their culminant at the close of 1861, at which time the Grand Temple was upwards of \$800 in debt. Judicious management freed it of this incubus by the close of the year 1863. Thenceforward it prospered.

In 1860 an effort, which was partially successful, was made to extend the Order to Lower Canada, but not much progress was made there until some three years later. It is now one of the most flourishing sections of this jurisdiction, and may soon organize a Grand Temple of its own.

In 1862 the Lecture Fund system, by which so much has been done to build up the Order, was first established. A move was made this year to abolish the useless semi-annual sessions, but not until 1864 was the last of them seen.

In 1863 the Order was planted in Prince Edward Island, where a Grand Temple was formed early in 1864. That Grand Temple almost immediately afterwards secured an Act of Incorporation, and has since wielded a powerful influence in the colony. A little later our standard was unfurled in Nova Scotia, where also a Grand Temple was soon formed to take a foremost place in the temperance ranks in that Province.

The year 1864 should, perhaps, be called the red-letter year in our history, for in it we succeeded after a hard struggle in obtaining an Act of Incorporation, thereby securing a legal standing in the country, a circumstance which has since been the means of saving us money.

The Annual Session of the Grand Temple in 1864 was about as largely attended as any ever held, as it was the longest. It commenced on Tuesday morning and lasted until Saturday morning, the evening sessions on two occasions continuing through the whole night, as those who were there and took part in the business will well remember. The Committee on the State of the Order, in reviewing the work of the year, reported that it had been "marked by unprecedented progress." The system of paid auditors was inaugurated at this session.

In 1865, a decision was given by the G. W. C. T., and confirmed by the Grand Temple, that members of the Order voting or using their influence against the "Dunkin's Bill," violated their obligations. At this session the Grand Temple made an appropriation for the purchase of tracts, which was subsequently expended. A similar grant was made in 1867, but none since.

In 1866, the Grand Temple adopted the system of District Degree Temples, and framed a constitution

for their guidance. The action was, however, rescinded in 1867, since which time the working of Degree Temples has been comparatively neglected.

In 1867, the Grand Temple took steps to secure the co-operation of kindred organizations in petitioning the Assembly of Ontario against a measure looking to an enlargement of the privileges to be enjoyed by liquor sellers, being brought forward by the then powerful and notorious "Licensed Victuallers' Association." The result of this action was that the numerous and largely signed petitions of the temperance people made such an impression on the House, that the Victuallers had to withdraw their measure. An advantage was then gained, which, had it been properly followed up, would have secured us a much stronger hold upon public sentiment than we possess. Steps were also taken this year to secure a more general co-operation on the part of the clergy of the Province, not without beneficial results.

From 1864 down to 1868 fortune smiled on the Order; new fields of labor were opened up, and old ones improved. Numerically and financially we prospered. But in that year an unfortunate circumstance emptied our treasury, and for a time crippled our energies. Judicious management and economy for a couple of years have, however, rescued us from peril, and started us once more on the highway to success; and to-day the Independent Order of Good Templars in Canada, with a membership bordering on 25,000, stand in a better position to wage war against the curse of intemperance than at any previous period, with still brighter prospects before it.

STATEMENT SHOWING THE MEMBERSHIP REPORTED AT EACH ANNUAL SESSION

1854	.....	1,500	1860	.....	19,989
1855	.....	4,663	1861	.....	15,679
1856	.....	5,900	1862	.....	14,952
1857	.....	6,187	1863	.....	12,046
1858	.....	13,877	1864	.....	13,344
1859	.....	18,672	1865	.....	14,700

1866	.....	17,364	|	1869	.....	22,182
1867	.....	20,674	|	1870	.....	20,000
1868	.....	21,182	|	1871	.....	22,120

The space at his command has of necessity compelled the compiler of the foregoing to be brief, and forced him to omit mention of many interesting if not important facts in connection with the history and progress of the Order in Canada which have come under his notice in examining records and consulting members intimately associated with the early struggles of the institution. Some of the facts given have not been obtained without difficulty; and the experience gained in getting hold of them has taught the writer that the great mass of our membership know but little, if anything at all, of the early history of the institution to which they belong, and that that history, unless speedily rescued from the gloom and doubt which appears now to surround it, will sink into oblivion. This should not be; for the credit of the Order it ought to be prevented. The data obtained in late investigations, together with information to which it points the way will, the writer confidently believes, enable him to acquire such facts as will combine to form a complete, concise, and consecutive history of the Order from the date of its introduction to Canada to the present time; and he purposes devoting himself to the work of collecting and arranging them at as early a date as professional engagements will permit, so that every member may be enabled to trace the rise and progress of the institution.

PART VI.

FORMS.

DEDICATION OF HALLS.

[At the hour appointed the officers and members shall assemble clothed in the regalia of the Order; the officers occupying the stations of their respective offices. The person acting as Worthy Chief Templar shall occupy the Chair, but the services of dedication may be under the direction of the Grand Worthy Chief Templar or Deputy, who may occupy the seat of the Past Worthy Chief Templar for the occasion. The altar shall be placed in the centre of the hall, with an open Bible resting upon it, and a small table shall stand near the altar, on the side towards the station of the Worthy Vice Templar, containing a pitcher of water and goblets.]

[The meeting will be called to order by the presiding officer, and the exercises commenced by singing the following ode:]

OPENING ODE.

(*Air.*—"Benny Doon.")

In Thy great name, O God of Love,
We gladly gather here to-night;
Send down Thy blessing from above,
To aid us as we act aright.

O may this Temple ever be
 Sacred to Temperance—holy cause;
 And may we here in harmony
 For aye sustain our cherished laws.

May each refuse to speak a word
 That e'er shall give another pain;
 Here no dissensions shall be heard,
 But Faith, Hope, Charity shall reign.

Here let us pledge ourselves anew,
 Never to touch the cup of death;
 Let what will come we will be true,
 And faithful to our latest breath.

[During the singing of the ode, the officers and members will gather around the altar in the following order, viz.:—

The Grand Worthy Chief Templar, Worthy Chief Templar, Worthy Vice Templar and Worthy Chaplain will approach from their chairs and take positions on each of the four sides of the altar; the remaining officers will form a circle outside of them, and the members will form one or more circles outside, joining hands.]

G. W. C. T.—BROTHERS AND SISTERS,—We have assembled on this occasion to sacredly dedicate this place to the cause of Total Abstinence. The ceremonies which we are called upon to perform are sanctioned as sacred customs among the time-honored usages of the past. The sanctuaries of Religion, of Patriotism and of Learning, have ever been dedicated with solemn and impressive rites to the purposes of their erection; and we, associated to promote one of the noblest enterprises of humanity, and united by mystic ties in fraternal bonds, claim that our sanctuaries should be consecrated to the noble objects of our mission, with songs of vocal melody and the prayers and blessings of the good and true.

BROTHERS AND SISTERS,—Here within these walls we raise our sacred altar and consecrate it to the glorious purposes of our noble Institution; here may FAITH inspire in the eternal principles of truth and justice; here may HOPE sanctify the holiest aspirations of the soul; here may CHARITY teach her noblest lessons of love; and here may the sublime principles of our Order find a home in the hearts of all, and inspire those fraternal feelings that shall render our mission forever glorious.

W. V. T.—(*Filling a goblet with water.*) Best and purest of all earthly beverages; God's best gift to man; proclaiming His power and majesty in the thunders of the mighty cataract; His gentle love in the melodious murmur of the mountain stream, and His glory in the radiant beauty of the over-arching rainbow; thy glorious manifestations throughout the wide domain of Nature teach us the holiest lessons of duty to ourselves, to our race, and to our Creator.—(*Presents the goblet to the G. W. C. T.*)

G. W. C. T.—(*Holding the goblet in his hand.*) Here, then, in the name of the INDEPENDENT ORDER OF GOOD TEMPLARS, with this beautiful symbol of spotless purity, do I now dedicate this place to the sacred purposes of our Institution; (*sprinkles upon the floor,*) and may the angels of FAITH, HOPE AND CHARITY here plead the story of their mission until our gleaming banners shall proclaim to a ransomed world the noble triumphs of our cause.

W. C. T.—The Chaplain will invoke the Divine blessing upon the services of the occasion.

PRAYER.

W. Ch.—Creator of the Universe and all its glories: we approach Thee on this occasion with joyful hearts and songs of praise, to beseech thy continued blessing on this crusade against the withering and blasting curse of intemperance. Grant, O Lord, that this Order may become a mighty instrument in Thy hands for the

accomplishment of this great enterprise. May these ceremonies, and the exalted truths which they teach, leave a lasting impression on the minds of all; and may the recollection of this scene be sanctified in their memories, as the hour when a noble Temple was consecrated as a sacred shelter for the altars of FAITH, HOPE AND CHARITY. May the lessons which they shall teach in this sanctuary kindle the fires of a lofty inspiration and zeal, that shall raise up the proudest monuments of glory to the principles of this Institution. Grant this, our petition, O Lord, and Thine shall be the praise and glory forever.—AMEN.

W. C. T.—We will now unite in singing the Dedication

ODE.

(*Air.*—"Auld Lang Syne.")

With joy, O Lord, we dedicate
Our Temple, now to Thee,
And crave Thy blessing when we meet
In Faith, Hope, Charity.

Here may the star of Temperance beam
A light along our way,
And all our hearts united seem
In Faith, Hope, Charity.

From bondage of King Alcohol
May all our band be free,
And every heart beat, in this Hall,
For Faith, Hope, Charity.

May peace her white wings fold above.
The band that oft may be
Here gathered in the bond of love—
Of Faith, Hope, Charity.

[The Dedication service having been ended, an Oration may be delivered, or such other exercises engaged in as may have been previously decided upon.]

BURIAL SERVICE.

[On the death of a member the W. C. T. shall cause the members to be notified to assemble for the purpose of attending the funeral. At the hour appointed the members will meet at the Hall and march in procession to the residence of the deceased thence to the place of interment. The procession shall form in the following order :]

W. Marshal and Deputy
with wands.

First Degree Members in couples.

Second " " "

Third " " "

W. I. G. and W. O. G.

W. F. S. and W. T.

W. S. and W. A. S.

Supporters of W. C. T.

W. C. T. and W. V. T.

P. W. C. T. and W. Chap.

Bearers,

HEARSE,

Bearers.

[The procession thus formed shall precede the coffin to the graveyard, when the procession shall open out, and allow the coffin to pass up the centre, and closing after it, arrive at the grave in reverse order.]

[After the performance of such religious ceremonies as may be desired by the friends of the deceased, the Burial Service of the Order will commence by singing the following funeral ode.]

FUNERAL ODE

(Air.—"Pleyel's Hymn.")

BROTHER, by thine open tomb,
Thinking of thy lonely home,
Tears must fall that thou no more
Enterest at the Temple door.

He who came our souls to save,
 Robb'd of victory the grave ;
 He whose praise the ransom'd sing,
 Hath from death removed the sting.

Death, God's loving call shall be—
 When in Faith, Hope, Charity,
 Waits the trusting soul to go,
 Where life's river e'er shall flow.

BROTHER, by thine open tomb,
 Thinking of thy future home,
 Christ subdued our spirit's grief,
 Jesus brings us sweet relief.

[During the singing the members will form around the grave in the following order:—W. C. T. at the head of the grave, the W. Ch. at the foot of the grave, with the other officers in equal numbers on both sides of the grave, and the members will form a circle outside, joining hands.]

W. Ch.—“Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down.”

W. C. T.—“If a man die shall he live again?”

W. Ch.—The Saviour of the world hath proclaimed of himself, “I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die”

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither can die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. For he is not a God of the dead, but of the living, for all live unto Him.”

He said also to his beloved disciples, “Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.”

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W. C. T.—BROTHERS AND SISTERS—We have gathered here on this solemn and mournful occasion to offer our last respect to the memory of our departed *brother*. *His* form is before us now, still and motionless in the cold embrace of death, and the open grave proclaims the triumph of the dread messenger over mortality.

The home that sheltered, the fireside altars that *he* loved, will echo to *his* voice no more; the dearest of *his* kindred have gazed for the last time upon those well-known features, and the burning tears and bitter wail of the stricken mourner proclaim the story of *his* worth where love sanctified *his* daily life and labors. Tears are sacred here, for Jesus wept at the grave of Lazarus, and, sympathizing with them in their hour of agonizing sorrow, we will mourn, for *he* was our *brother*.

The throbbing heart that beat responsive to the claims of humanity, the pure affections that inspired *his* energies with noble impulses, and the earnest tones that pleaded so fervently for the triumph of our mission, all are hushed and silent forever. No more shall we gaze on the genial smile that banished clouds of care; no more clasp *his* hand of welcome; no more respond to *his* fraternal signal, and no more behold *him* in the happy circle that surrounds the consecrated altars reared in the name of Faith, Hope, and Charity. *He* is dead, and we are here to consign this cold and lifeless form of clay to its kindred dust. But, my friends, here in the midst of our sorrow, with our hearts heavy with grief, we have a blessed consolation; a consolation for the stricken mourner; a consolation for you and me that claimed *him* as a *brother*. We know that *his* spirit lives, and by the memory of the virtues that graced *his* life, the noble resolutions that inspired *his* actions, the exalted principles that *he* daily practiced, and *his* fidelity to the solemn vows *he* has taken, and above all *his* trust in a mighty Saviour, we know that *he* will rise to that lofty Temple in the skies, "not made with hands, eternal in the heavens."

BROTHERS AND SISTERS,—Let this spot become hallowed in our memories; sacred in our thoughts; to

FORMS.

we may often turn our wandering steps, away
the strife of the busy world, and in communion
the pure and bright examples which the remem-
brance of the honored dead invokes, renew our solemn
vows and obligations.

PRAYER.

W. Ch.—Almighty God, King and Ruler of the
universe, we bow before Thee on this solemn occasion,
crave Thy blessings in this hour of affliction. May
Thy glorious promises reach the sorrowing hearts of
our dear mourners, and teach the lessons of peace and
solation that proclaim the Christian's hope and
agnation

less this band of brothers *and sisters* who have
assembled here to pay a last tribute of respect to the
memory of one they loved.

Here, surrounding his lifeless form, may they re-
ve to look to Thee for counsel amid all the vicis-
situdes of life, and for that strength which shall
sustain them in the good cause that has invoked the
eternal bonds of their union O Father of Heaven,
bestow the hope that this may become a consecrated
ground where affection may plant her fairest, sweetest
flowers. May the endearing ties that bound us to our
dear ones often leads us here, and in communion with
our dear ones, may the purest lessons of *his* life, may the fragrance of the
many blossoms ascend to Thy throne mingled with
our hopes and prayers.

Teach us thus, O Lord, and Thine shall be the
power and glory forever.—AMEN.

[While the grave is being closed, the members may
participate in singing the following ode:]

ODE.

(Air,—“Mount Vernon.”)

Farewell all brother! We shall miss thee
When our Templar band shall meet;
Thy sigh in vain to greet thee
We hold communion sweet.

Farewell *brother*, tears are falling,
 That thou from our paths must go ;
 But our God in love is calling —
 Would we bid thee stay? oh, no!

Brother, with a hymn of parting,
 We to earth commit thy dust ;
 And, while tears and sighs are starting,
 Think of thee with holy trust.

Jesus, one by one, will call us
 Up to God's own Temple fair ;—
 Oh, whatever ills befall us
 May we meet thee, *brother*, there.

[At the conclusion the procession will re-form in the same order as at first, and return to the Hall.]

[Or if preferred, the following burial service may be substituted for the preceding. Follow the same directions as in the other until the close of the religious service by friends of the deceased at the grave. Then the W. C. T. commences.]

W. C. T.—We are assembled on this mournful occasion to render the last offices which the living may minister to the dead.

The scene before us admonishes us of that great truth too little heeded, ' Man is born to die.' The coffin, the grave, the sepulchre, speak to us in language that cannot be misunderstood, however unheeded it may be, of man's latter end. Childhood and youth in its harmlessness and comparative innocency, maturity with its wonted vigor and pride of strength, are not more exempt than decrepit and tottering age from the fixed law of being which declares that " Dust thou art, and unto dust thou shalt return."

This solemn truth is inscribed in the great volume of Nature upon its every page. The beautiful and the sublime, which the handiwork of the Creator displays on every side, fearfully associate with the unerring certainty of the end of all things, amid the vividness of the moral which they are ever suggesting to the contemplative mind.

Day after day we are called upon to follow our fellow-creatures to that bourne from whence no traveler returns. From the house of mourning we go forth again to mingle in the crowded world, heedless perhaps, of the precarious tenor of life, and the certainty of that end to which all flesh is rapidly tending. He who gives the vigor of body, without warning paralyzes the stout heart, strikes down the athletic form. The living of the day become the dead of the morrow. Men appear upon and disappear from the stage of life, as wave meets wave and parts upon the troubled waters.

In the midst of life we are in death. He whose lips now echo these tones of solemn warning, in turn will be chilled in the cold and cheerless house of the dead, and in the providence of God none may escape. Let us then so far improve this solemn lesson as to be prepared for that change that leads to life eternal. To the bereaved ones who have, by this dispensation been bereft of a *husband, father and friend*, the language of our Saviour conveys hope and consolation in the hour of mourning. He shall live again. To the Order of Good Templars here assembled, be firm in the practice of the principles of our Order, that our memory may be cherished beyond the grave.

[At the close of the address, the W. Chaplain will offer the following prayer.]

PRAYER.

GREAT SOVEREIGN of the Universe! In the dispensation of Thine unerring providence, we are called to visit this resting place of the dead. We are about to deposit, to remain till the morning of the resurrection, all that is mortal of our beloved and lamented *brother* and associate. We invoke Thy special blessing upon surviving relations and friends. Impress, we pray Thee, upon the members of the Order, the necessity of "laboring while it is day," and in lives of usefulness and piety, await the summons which will call us from earth. And, finally, we ask Thee to prosper and bless our beloved Order throughout the world, and the glory shall be Thine forever.—Amen.

FORM FOR RECEIVING VISITORS IN THE GRAND TEMPLE.

[If an officer of the R. W. Grand Lodge, or the G. W. C. T. of another Grand Temple, should visit the Grand Temple, the G. W. I. G. shall make the announcement, when the G. W. C. T. will direct the G. W. M. to retire and introduce the visitor. Business being suspended during the introduction the G. W. M. brings the visitor to the centre of the room, and introduces *him* to the G. W. C. T., stating *his* name, position, and where from. The G. W. C. T. will welcome the visitor in a few appropriate words, when the G. W. M. will escort *him* to a seat.]

[When the R. W. Grand Templar visits the Grand Temple the following form should be observed.]

G. W. I. G.—G. W. C. T., I have the pleasure to announce the R. W. Grand Templar of North America in waiting.

G. W. C. T.—The P. G. W. C. T. will introduce our R. W. Grand Templar.

[The P. G. W. C. T. retires, takes the arm of the R. W. Grand Templar, and makes five distinct raps, when the door is immediately thrown open.]

[All members give the salutation of the Degree in which the Grand Temple is working, slowly, as the P. G. W. C. T. with the R. W. Grand Templar approach the G. W. C. T.]

P. G. W. C. T.—G. W. C. T., it give me great pleasure to introduce to you, and through you to this Grand Temple, Brother, the R. W. Grand Templar of North America.

G. W. C. T.—R. W. Grand Templar, this is indeed an occasion of unusual interest. To have with us the executive head of our noble Order, is a favor and a blessing we rarely have an opportunity of appreciating. With due gratitude for this kind visit on you part, we will endeavor to make the most of your counsel and experience, and to profit by your presence. I now most cordially invite you to preside over this Grand Temple during your stay with us.

[The G. W. C. T will then take a seat at the right of the R. W. Grand Templar, the G. W. Coun still occupying his place at the left. Should the R. W. Grand Templar retire at any time while the Grand Temple is in session the G. W. C. T. will call up the Grand Temple until he has left the hall, the P. G. W. C. T. accompanying him to the outer room.]

FORM FOR RECEIVING VISITORS IN SUBORDINATE TEMPLES.

[When any Provincial Deputy or an officer of the Grand Temple—except the G. W. C. T. —is visiting a Temple, the W. C. T. should direct the W. M to introduce the visitor. The W. M. gives his arm to the visitor, and makes three loud raps at the inner door.]

* * *

[The W. M. and visitor proceed to the centre of the Temple, where they salute the W. C. T. with the salutation of the Degree in which the Temple is working.]

W. M.—W. C. T., it is with pleasure I introduce to you Brother of....., [here state the visitor's office and rank.]

W. C. T.—Brother, we are glad to have you with us this evening. Feeling grateful for this pleasure, we invite you to a seat with us.

[The W. M. then conducts the visitor to the seat of the L. H. S.]

*

[If the visitor be the G. W. C. T. of another jurisdiction, or an officer of the R. W. G. L., he should be introduced by the P. W. C. T. in the above form, and conducted to the seat of the R. H. S. If the G. W. C. T. or R. W. Grand Templar, visits a Temple in his own jurisdiction, he should be introduced by the P. W. C. T. with four loud raps at the inner door, which is thrown wide open.]

* * *

[Sing ode of welcome. As they approach the W. C. T. the W. C. T. salutes his superior]

P. W. C. T.—W. C. T., it is with no common degree of pleasure I present to you, and through you to this Temple, our Chief and head of our Order, Brother . . . , the G. W. C. T. of this jurisdiction [or R. W. Grand Templar of North America, as the case may be.]

W. C. T.—Welcome, yes welcome to this Temple.

W. V. T. - Welcome, we shall feel stronger for your presence here.

W. Ch.—Welcome ; the blessing of God rest upon you and your visit here.

[The P. W. C. T. leads him to the W. C. T., when they shake hands.]

W. C. T. - With heartfelt joy we give you the highest seat in our Temple.

*

[The W. C. T. then takes the seat of the R. H. S., as he should always do when he vacates his seat for another.]

[Delegations from sister Temple may be introduced by the W. M., in the same form as Provincial Deputies or officers of the Grand Temple, except giving them seats where most convenient in the room. If there is a W. C. T. in the delegation, the acting W. C. T. can, if he desires, invite him to preside. It is always a mark of respect to extend such an invitation to a visiting W. C. T. or P. W. C. T.]

FORM OF RECEIVING CARD MEMBERS.

[A member admitted by card should be introduced by the W. M., passing the W. I. G. and P. W. C. T. with the ordinary ceremonies, and take position in front of the W. C. T.]

W. M.—W. C. T., I have the pleasure of introducing to you *Brother*, who having sought admission to this Temple upon *his* clearance card, has been regularly elected, and now desires to be admitted to all the privileges of membership.

* * *

W. C. T.—With pleasure we welcome you to become a member of our Temple. You have already enjoyed the satisfaction of connection with this organization, and given your influence in the great temperance reform. We trust your membership with us may be as pleasant and profitable as it was with the sister Temple from which you have brought your card, now deposited with us; and now as you take your seat to participate with us in our deliberations, we extend to you our fraternal greetings.

*

[The W. M. will then accompany the member to the desk of the W. F. S. to sign the constitution, after which to some vacant seat, when the Temple resumes business in regular order.]

CERTIFICATE FOR MEMBERS OF TEMPLES FORFEITING CHARTERS.

INDEPENDENT ORDER OF GOOD TEMPLARS.

Grand Temple of Canada, to whom it may concern:

Whereas, Temple, No., located in, under the jurisdiction of this Grand Temple hath [*surrendered*, or as the case may be] its charter; of which Temple, whose signature appears in the margin in *his* own handwriting, was a member in good standing at the time of dissolution, as appears from the recommendation of the D. G. W. C. T. for the county in which said Temple was located.

Know ye, that in accordance with the provisions of the constitution of said Grand Temple, and the usages of our Order, we have granted the said. . . . this certificate, and recommend *him* to the due regards of all members of this Order.

Witness the hand of our Grand Worthy Secretary, and seal of our Grand Temple, this
(Seal) day of , 18
. G. W. S.

CERTIFICATE FROM SUBORDINATE TEMPLE TO SECURE INCORPORATION.

Be it remembered, that at a regular meeting of Temple, No , of the Independent Order of Good Templars of Canada, held at in the County of in the Province of on the day of one thousand eight hundred and , at which the undersigned members were present, the following resolution, of which two weeks' notice had been given, was regularly voted upon and was adopted, that is to say,

" *Resolved*,—That this Temple become incorporated under the Act 27-28 Victoria cap. 140, intituled "An Act to Incorporate the Grand Temple and Subordinate Temples of the Independent Order of Good Templars of Canada;" and that the Officers thereof be and they are hereby instructed to file with the County Registrar a copy of this resolution together with the necessary certificate from the Grand Temple."

[Signatures of members present.]

We hereby certify that the above is a correct copy of a resolution passed at the regular meeting of the said Temple, No , held on the day and date above mentioned

Witness our hands, and the seal of our Temple,
(Seal) this day of , 18
. W. C. T.
. W. S.

CERTIFICATE FROM GRAND TEMPLE TO ACCOMPANY FOREGOING.

GRAND TEMPLE INDEPENDENT ORDER OF GOOD TEMPLARS
CANADA.

This may certify that.....Temple, No...., located in the Township of, County of, is in good and regular standing in the Order of Good Templars, under the jurisdiction of the Grand Temple of Canada, and is recognized and acknowledged by the name and number above mentioned. In witness whereof we have caused this to be signed by our G. W. C. T. or Presiding Officer and Secretary, and our corporate seal to be attached at the city of Hamilton this.....day of....., 18....

.....President.
(Seal)Secretary.

APPLICATION FOR CHARTER.

To the Grand Worthy Chief Templar, I. O. G. T. :

The undersigned inhabitants of..... believing the Independent Order of Good Templars well calculated to extend the blessings of Total Abstinence, and promote the general welfare of mankind, respectfully petition the Grand Temple of the I. O. of G. T. of Canada, to grant them a Charter to open a Temple, to be called..... Temple, No .. to be located in..... and under your jurisdiction. We pledge ourselves individually and collectively, to be governed by the rules and usages of the Grand Temple.

Enclosed is the Charter fee, \$9
Names of applicants | Names of applicants.

[Applications to open new Temples should be signed by nine persons or more, in good standing in the community, and sent free of postage to the Grand Worthy Secretary.]

CERTIFICATE FOR DEGREES.

..... Temple No. I. O. G. T.
This certifies that..... has been
months a member of this Temple, and is entitled to
receive the Degrees.

..... W. S.
[Date.]

CHARGE FOR VIOLATION.

To..... Temple No... of the I. O. G. T.:

I hereby charge *Brother*..... a
member of this Temple, with having violated Article
2 of our constitution, (or *his* obligation), and pray that
a Committee of Investigation may be appointed.

Yours in F. H. & C.

.....
[Date.] *A member of Temple No.*

NOTIFICATION TO ACCUSED.

To..... a member of.....
Temple No., I. O. of G. T. of Canada:

You are hereby required to appear before the under-
signed Committee, at on the
..... day of..... 18., at...
o'clock.... M., and make answer to the Charge an-
nexed to this summons, herewith served on you; and
in case you shall make default, you will be reported
to the Temple as guilty of contempt, and will incur
expulsion therefrom unless a satisfactory excuse is
rendered.

Yours in F. H. & C.

..... } *Committee.*
..... }
..... }

Dated the, ..., day of, 18..

NOTIFICATION TO ACCUSER,

..... Temple No....., I. O. G. T.
To

You are hereby notified that the committee appointed to investigate the charge preferred by you against will meet in..... at o'clock, ... M., on..... the day of 18....., at which time and place you are required to appear and produce evidence to sustain the said charge; and herein fail not,

Yours in F., H. & C.,

..... } Committee
..... } or
..... } Chairman

Dated this..... day of....., 18.....

[Notice of time and place of trial should be served upon the accused and accuser, if personally, at least two days previous to trial, or, if by mail, at least ten days previous. All members of the committee must be present at the trial]

COMMITTEE'S REPORT.

..... Temple No....., I. O. G. T., Canada.
To the W. C. T., Officers and Members:

The Committee appointed to investigate the charge against..... preferred by have attended to that duty, and beg to report the following resolutions for adoption:

Resolved, That we find..... guilty (or not guilty, as the case may be) of.....

Resolved, That be expelled (or otherwise, as the committee may wish to report).

Submitted in F., H. & C.

..... } Committee
..... }
..... }

[Date:

[The proceedings of all committees on trial must be reduced to writing, and if called for, read in open Temple.]

FINAL NOTIFICATION TO ACCUSED.

..... Temple No....., I. O. G. T.,
To.....:

You are hereby notified that the committee appointed to investigate the charge against you, have reported to the Temple as follows:

(Here give the resolutions.)

This report (here state action of Temple on report) and you are (if required to appear for reinstatement, or otherwise, state fact).

Yours in F. H. & C.

(Seal.) W. S.
Dated this..... day of..... 18..

APPEAL.

To the W. C. T., Officers and Members of.....
Temple No..... I. O. G. T. Canada.

I hereby appeal from the decision of.....
.....in regard (state action appealed from) to the
.....

(Signed)
(Date.)

[See rules of appeal under head of "Appeal."]

REPRESENTATIVE'S CERTIFICATE.

To the Grand Temple of the I. O. G. T.

This is to certify that P. W. C. T., (W. C. T., P. W. V. T., as the case may be) who has taken the Third,

Degree, has been elected a..... Representative to represent..... Temple, No..... in the Grand Temple of Canada.

In virtue whereof, we have caused this to be signed by our Worthy Chief Templar and Worthy Secretary, and the Seal of the Temple to be attached, this..... day of..... 18..

(Seal.)

..... W. C. T.
..... W. S.

VISITOR'S CERTIFICATE.

To the Grand Temple I. O. G. T.:

This certifies that P. W. C. T. (or, as the case may be)..... has attained the rank hereby indicated, and is at present time in good standing of this Temple.

In witness whereof, we have caused this to be signed by our Worthy Chief Templar and Worthy Secretary, and the Seal of the Temple to be attached, this..... day of..... 18..

(Seal.)

..... W. C. T.
..... W. S.

TEMPLE DEPUTY'S CERTIFICATE.

To the Grand Worthy Chief Templar, I. O. G. T.

This certifies that P. W. C. T. (or as the case may be)..... has this..... day of..... 18..... been duly elected Temple Deputy of..... Temple, No..... He has taken the Third Degree, and we beg leave to recommend him as a fit and proper person to fill said office.

In witness whereof, we have caused this to be signed by our W. C. T., and W. S. and the Seal of our Temple to be attached.

..... W. C. T
..... W. S.

TREASURER'S BOND.

Know all Men by these Presents, That we,..... are held and firmly bound unto..... W. C. T. of Temple, No....., and to his successors, for the benefit of the Temple aforesaid, in the sum of.... Dollars, to be paid to the said W. C. Templar, or to his successors in Office, or to his or their executors, administrators or assigns; For which payment, well and truly to be made, we bind ourselves and our heirs, executors, administrators, jointly and severally, firmly by these presents.

Sealed with our seals, and dated the.... day of.... A. D., 18 .

The condition of this obligation is such that if the above bounden..... who has been elected Treasurer of..... Temple, No..... of Good Templars, in the Province of....., ..heirs executors or administrators, shall and do not well and truly pay all orders drawn on . by the W. C. Templar, attested by the Worth Secretary, and none others; and receive all moneys the Temple, and hold the same until the expiration term, unless otherwise ordered by the Temple, an keep a full and correct account of all moneys receive and expended, and deliver up, when legally calle upon, all moneys, books, papers and other property o the Temple, to.... successors in office, or to whom th Temple may specially appoint, and perform such othe duties as may be required of . by the Temple or .. charge, without fraud or delay, then the foregoing obligation to be void; otherwise to remain in full force and return.

Sealed and delivered in }
the presence of }

On reading the above Bond in open Temple, it was resolved, on motion, that the Temple do approve of the within named..... obligor, as surety in the within Bond.

(Seal.) I certify that the foregoing Resolution was passed at a regular meeting, held at the Temple Room of..... Temple No.... on the day of 18 .

In witness whereof, I have hereunto affixed the Seal of the Temple, this day of..... A. D., 18 . and subscribed my name hereto.

..... W. S.

PROPOSITION FOR MEMBERSHIP.

*W. C. T., Officers and Members..... Temple, No....
I. O. of G. T.*

I recommend a resident of..... as worthy to become a member of this Temple. Has been made acquainted with our usages, and is in all respects qualified for membership in our Order.

Committee report }
..... } Committee
..... }
..... } Dated..... 18 .

ORDER ON TREASURER.

\$..... Temple No..... I. O. of G. T..... 187 .
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