

LP
F5012
1858
B862

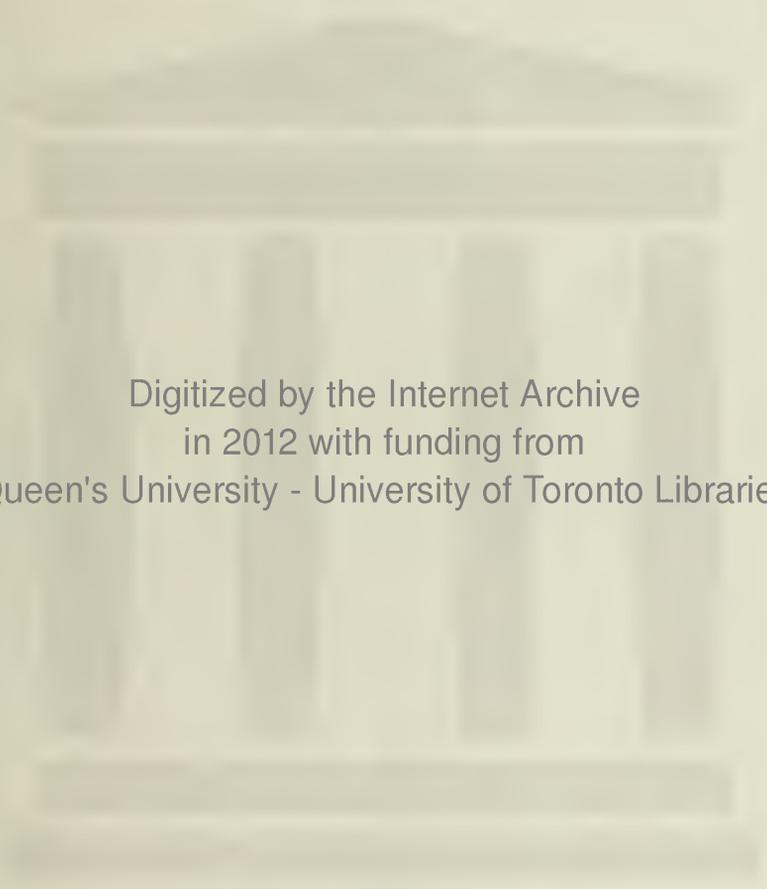


3 9004 03469814 9

The EDITH *and* LORNE PIERCE
COLLECTION *of* CANADIANA



Queen's University at Kingston



Digitized by the Internet Archive
in 2012 with funding from
Queen's University - University of Toronto Libraries

British American Order of Good Templars.

THE

DOCUMENTS, REASONS AND PROCEEDINGS

CONNECTED WITH THE

FORMATION OF SAID ORDER :

CONTAINING THE

CORRESPONDENCE

OF THE

REV. JAS. SCOTT AND DR. VANNORMAN ;

THE FIRST

OFFICIAL CIRCULAR OF THE G.W.C.T.

OF THE ORDER; THE

Repudiation of the Rituals of the Independent Order,

BY THE R. G. W. C. T. OF THAT ORDER,

AND A

RECORD OF TRANSACTIONS TO THE PRESENT TIME.

REPRINTED FROM THE "EVANGELICAL WITNESS."



LONDON, C. W. :

PUBLISHED BY JAMES GILLEAN, DUNDAS-STREET.

SOLD ALSO BY MR. GERRIE, DRUGGIST, WHITBY.

PRICE 5 CENTS, OR \$3 PER 100.

1 PF 5017
1855
B 562

1208391

ADVERTISEMENT

It is deemed advisable to reprint the following documents, &c., in a form better adapted for preservation than the columns of a newspaper. In compliance with a general desire expressed by many friends of the Temperance cause, the documents are reprinted in the present form.

London, C. W., Dec. 1858.

DOCUMENTS, &c.

Case of the Rev. James Scott, *versus* The Grand Lodge of I. O. of G. T.

DEAR SIR AND BROTHER,—As you have always advocated the cause of Temperance and Moral Reform in your valuable periodical, at the earnest solicitations of numerous friends of Temperance in this section of the country, I take the liberty of addressing the Good Templars and friends of Temperance throughout Western Canada. I feel compelled, in justice to myself and many others, to adopt this course, and give publicity to matters of vital importance to the Temperance cause, in consequence of the refusal of the Grand Lodge of Good Templars, at the session just terminated in London, to investigate the matters regarding Forest City Lodge. At the semi-annual session of the Grand Lodge held at Brantford in May 1857, I was appointed Provincial Deputy of said Grand Lodge, with power to organize Lodges of Good Templars anywhere throughout the province of Canada. From the time of my appointment up to January 1858, I organized four Lodges in the same manner, and according to the same rule that I organized Forest City Lodge. But to come to particulars. In December, 1857, some difficulties originated in the Morrill Lodge in the City of London. In consequence of said difficulties, about twenty-five persons left that Lodge. These parties signed a requisition, in connection with about forty others, and sent said requisition to Hamilton, requesting a charter to organize a new Lodge in the City of London. A letter was written regarding the matter by parties in London, and the Grand

Worthy Chief, Dr. Vannorman, and the Secretary, Mr. Ferguson, of Hamilton, came to London to settle the matter. Failing to do so, they instructed the applicants to get twelve persons, not members of the order, to apply for a charter, and have a new Lodge organized, according to the Constitution of Grand Lodge. Seventeen names, not members of the Order, were obtained, and sent to Hamilton, accompanied by the charter fee, with a note requesting that Brother J. D. Carpenter, the Deputy of London, would organize said Lodge. The Grand Worthy Chief Templar, Dr. Vannorman, sent the books and charter, etc., to Bro. Carpenter, giving him and Bro. Morrill full power to organize said Lodge. Mr. Carpenter, being a party to the difficulties in the aforesaid Morrill Lodge, refused to organize another Lodge in London, under the circumstances, and consequently returned the requisition and charter fee to the parties aforesaid. The said parties had purchased their Regalia, rented a Lodge Room, and incurred considerable expense on the promise of the Grand Worthy Chief Templar, and, in accordance with our constitution, that twelve persons of good standing in the community are entitled to a charter, a new requisition was then got up, and presented to me, as Provincial Deputy, with powers aforesaid. I went to London and organized said Lodge, being assisted by a member of Morrill Lodge, in the same manner that I had organized many others, believing, at the same time, that it was in accordance with the expressed wish of Dr. Vannorman, Grand Worthy Chief Templar, he having sent the books, Charter, etc., to London, to have the Lodge organized.

But the matter being placed in the hands of

parties opposed to organizing said Lodge, they were refused organization. A few days after organizing said Forest City Lodge, I received a letter from Dr. Vannorman, stating, but giving no reason for his decision, that the Lodge organized by me in London, with a person of the name of Young as Worthy Chief, would not be recognized as a Lodge of Good Templars under the jurisdiction of the Grand Lodge of Canada, and concluding the letter by asking me a number of questions, to which he demanded an immediate answer. I immediately wrote an answer, dated January 21st, 1858, giving a clear statement regarding the whole affair, as far as I was concerned, or knew anything about it; giving the reasons why I organized the Lodge, together with the reasons why said Lodge should be recognized under the Grand Lodge of Canada. I posted the letter to Dr. Vannorman, keeping a copy of the same. To this letter, I received an answer dated January 29th, 1858, which contained an account of the whole matter, as far as he (Dr. Vannorman) was concerned, together with other statements, for which I was altogether unprepared, regarding the character of persons in connection with Forest City Lodge. He (Dr. Vannorman,) stating, in said letter, "I know well the party elected as Worthy Chief, upon whom you conferred our beautiful and sublime degrees: a rampant, savage Deist, a man full of contention and trouble," concluding said letter by stating that I had either to resign my commission as Provincial Deputy, or disband the aforesaid Forest City Lodge, and obtain their books, Charter, etc. from them, and this after exacting the most solemn pledges from said parties in connection with the order of Good Templars.

I was altogether unacquainted with Mr. Young of London, previous to organizing Forest City Lodge; but, from what I could learn of Mr. Young's character, I was led to conclude that the statements contained in Mr. Vannorman's letter were without foundation in truth. I went to Mr. Young, and told him the reason why Forest City Lodge was not recognized, stating, at the same time, that I did not feel myself at liberty to let him see any letter that I had received from Dr. Vannorman; but that I considered it my duty to furnish him with the statement regarding his character contained in said letter, so that he (Mr. Young,) might have the opportunity of clearing himself of said charge, and thereby justify me in the course I had taken in regard to Forest City Lodge. Mr. Young was indignant at these charges, and proceeded at once to procure certificates of character, to rebut them, of which the following

are copies: "I hereby certify that I have known Mr. Wm. Young for the last two years; during that period I have had frequent opportunities of conversing with him. I believe him to be fully persuaded of the truth of the Holy Scriptures, a firm believer in the divinity of our Lord and Saviour Jesus Christ, the efficacy of his atoning sacrifice, and the personality of the Holy Spirit, and the absolute necessity of the operation of grace to produce any good work in the heart of the sinner. Mr. Young's character stands high. He is a teacher in St. Paul's Sunday school, and most efficient in his labors. Given under my hand, this 10th day of February, 1858. HENRY HUGH O'NEILL, Curate of St. Paul's Church, London. N. B. I write in the absence of the Bishop of Huron. The Bishop of Huron knows Mr. Young for many years, and will certify all these particulars. H. H. O'N." The following is from one of the leading merchants in Western Canada. "London, Canada West, 11th February, 1858. This is to certify that William Young was in my employment for about eight years. During that time he always conducted himself with the greatest propriety, was honest and straightforward. I have had dealings with him since he commenced business in this city, and must say that all transactions that my firm has had with him have been honorable and satisfactory. During the time that he was in my employment, I never heard him say anything contrary to the Scriptures, and his full belief in the same. JOHN BIRREL." Immediately on receipt of the above certificates, I accompanied Mr. Young to Hamilton, to try and have the matter settled. We sought and had a conference with Dr. Vannorman, together with Mr. Ferguson the Grand Secretary. Dr. Vannorman confessed that he had received his information regarding Mr. Young's character from three leading men in connection with Morrill Lodge in the City of London, acknowledged himself very sorry for what had happened, wanted to get the letter containing said charges from me that he might destroy it; to which I would not consent until the matter was finally settled. My commission as Provincial Deputy was renewed, bearing date Feb. 12, 1858. I was furnished with three sets of books, Charters, etc., to organize new Lodges, and he concluded by pledging himself to use his influence to have the Forest City Lodge recognized in connection with the Grand Lodge of Canada. Calling a meeting of the Executive Committee for the aforesaid purpose, the following week, on Feb. 17th, 1858, notifying myself and Mr. Carpenter of London to attend. I attended the aforesaid meeting of the Executive Committee in Hamilton

on the evening of Feb. 17th, 1858, at the house of Dr. Vanorman, Grand Worthy Chief Templar. The Executive Committee were all present. Mr. J. Russel, of Cobourg, Mr. Ferguson, Dr. Vannorman and Mrs. Kerr, of Hamilton, with Mr. Morrill, of London, Mr. Carpenter and myself to give evidence in regard to the Forest City Lodge. After we had given our evidence in regard to the matter, we were dismissed, and the Committee resumed their deliberations. During the time of their sitting, Dr. Vannorman came to me in another room, where I was conversing with some four or five other persons, and enquired if I had the letters which he wrote to me, containing the charges against Mr. Young of London. I told him I had said letters in my possession at the time. He (Dr. Vannorman,) requested to see them, that he might place them before the Committee. I told him I would furnish the letters on condition that he would pledge himself to return them, in case the Executive Committee refused to recognize Forest City Lodge. Dr. Vannorman pledged himself to return said letters in presence of the persons in the room at the time. About half an hour after he received the letters, the Committee arrived at their decisions, refusing to recognize Forest City Lodge, and censuring me for organizing it, without giving any constitutional reason why they arrived at such a decision. I immediately demanded the aforesaid letters, but to my astonishment the letters were refused. I felt justly indignant, threatened to publish the whole affair, and take the proper steps to secure said letters by civil action. But having taken a true copy of these letters before proceeding to Hamilton, after mature deliberation, I concluded to let the matter drop until the semi-annual session of the Grand Lodge, to be held in Napanee on the 28th of April 1858. After the decision given by the Executive Committee in Hamilton, I received a letter from Dr. Vannorman, bearing date March 2nd. 1858, in which he states, "I most deeply regret my connection, in any way, with the circumstances which have transpired within the last few weeks." In regard to my action, he makes the following statement in said letter, "In reference to the action taken by you in London, I believed your motives true and good. Before the meeting of the Executive Committee, I spoke for you and defended you, as also during its session, because I believed and still believe your statements, viz., that in organizing another Lodge in London, you believed you would be conserving the interests of our well-founded and noble institution." The above statements are made in opposition to a

circular issued by the Executive Committee, dated Feb. 17th, 1858, which circular stated that the resolutions were unanimously carried. In a letter to Mr. Young, dated Feb. 23rd, 1858, Dr. Vannorman makes the following statements: "I have been antagonistic to a portion of the Executive Committee—a majority." Dr. Vannorman concludes the aforesaid letter of March the 2nd in the following words, "I have always felt and acted on the principle that it was Godlike to forgive an injury. I sincerely ask and trust your forgiveness in anything that I have, in your judgment, erred. As Christian brothers, I ask for reconciliation."

I confess I have never been able to reconcile the above statements contained in said letters with the course pursued by Dr. Vannorman, regarding myself and the Forest City Lodge. He writes to me and asks my forgiveness. He writes to Mr. Young, in a letter dated Feb. 23rd, 1858, and states that I betrayed him. He writes to me, approving my action and motives in opposition to the Executive. He comes to the session at Napanee, and uses all his influence against myself and the aforesaid Forest City Lodge. These things speak for themselves. After the decision of the Executive Committee was made known in this section of the country, great dissatisfaction was manifested by the Lodges of Good Templars, and resolution after resolution was passed by different Lodges, approving the action taken by me, and requesting that the Forest City Lodge be recognized. Four Lodges in the vicinity of London sent resolutions to the Napanee session: Delaware Valley, No. 217; Pioneer, No. 126; Lambeth, No. 214; and Proof Line, No. 161, while representatives were sent for the express purpose of having said Lodge recognized, and no resolution was sent from any Lodge against said Forest City Lodge. A petition was also forwarded by the members of said Forest City Lodge, signed by more than eighty persons occupying respectable positions in the City of London. Yet after all this expression of public opinion, the Grand Lodge in session at Napanee refused to recognize said Lodge, some twelve or thirteen voting in the minority, and not as the Grand Lodge's report was made to read, "unanimously with one exception." As the yeas and nays were not taken, I could not get all the names, but the following are some of them, enough to contradict the report. C. H. Dorland and George McWain, of Ontario County, Mr. Barclay, of Pioneer Lodge, No. 126, and myself, etc. Other matters were passed at Napanee session, and expunged from the

printed report, or changed to suit certain parties in power. A report was rendered by the Finance Committee, condemning the Executive Committee for changing the price of books and Charter from eight to nine dollars, contrary to constitution. The said report of Finance Committee was adopted, after considerable discussion, by a large majority, but was afterwards expunged from the report of Grand Lodge. Another motion was brought up to vote one hundred dollars out of our Grand Lodge funds, to the National Lodge in the United States, to pay a debt owing to a man by the name of Moscs, in Auburn, State of New York. The said debt being contracted by the National Lodge, in consequence of the several Grand Lodges in the United States not paying their regular yearly dues. The Grand Lodge of Canada having paid all demands in full, it was contended (I am sorry to say by a minority,) that we had no right to vote away our funds to pay the debts of Good Templars in the United States of America. It will be seen by the report of the last National Lodge held in Hamilton, in May, 1858, that the Grand Lodges of the United States are in debt to the National Lodge the sum of \$935, 68c., while the Grand Lodge of Canada is not in debt one cent to said National Lodge, and yet we are required to pay their debts. The sooner such matters are made known to the Good Templars of Canada the better. If we are bound to pay the debts of Good Templars in the United States, from California to Michigan, it is high time that we should know it, and act accordingly. The motion to vote the said one hundred dollars was carried by a majority. The minority were dissatisfied, and demanded the ayes and nays. The ayes and nays were taken, but never appeared in our printed journal. I have taken some trouble to refer to this matter, because I believe it to be of vast importance to the temperance cause in Canada. The sooner we get rid of this National Humbug the better. The National Lodge, so called, met at Hamilton in May, 1858; representatives were present from Arkansas to Michigan, representing almost every State in the Union, their expenses alone amounting to \$946, 3c., of which the Grand Lodge of Canada has to pay by far the largest share. And the question may be asked, What for? Pay them to make laws for us in Canada, that we could far better make ourselves and save the expense. Pay them to make and send us books and rituals, from which they expunge the name of the Son and Holy Ghost, as the Grand Worthy Secretary said in our session at London, to snit the Unitarians of the United States of America.

But to return to Forest City Lodge. We concluded to wait till the Grand Lodge met in London, where the difficulties originated, that the matter might be thoroughly investigated by those who knew most about it. In the meantime the Forest City Lodge continued to increase in numbers and respectability, amounting to one hundred and twenty members in good standing.

On Wednesday, the 6th of October, the Grand Lodge met in London. On the first day of the Session, Dr. Vannorman, the Grand Worthy Chief Templar, decided that I had forfeited my seat as Grand Worthy Chaplain of the Order in Canada. For what crime? Let it be published from Quebec to Hndson's Bay, from Michigan to California! I, J. M. Vannorman, Grand Worthy Chief Templar of the Independent Order of Good Templars of Canada, decide, that brother James Scott has forfeited his seat as Grand Worthy Chaplain of this Lodge, in consequence of his attending the largest meeting for temperance purposes that ever was held in this City of London, said meeting being called by Forest City Lodge. To prove what I say, the following extract from the *London Free Press*, of Sept. 22nd, is sufficient; "The City Hall, on Monday evening last, was the scene of the largest meeting, collected for the purpose of the advancement of temperance ever held in this City." The aforesaid decision was given and sustained, not only contrary to all right and justice, but in direct contradiction to the constitution of Grand Lodge. Art. v. Sec. 2: "Any Grand Officer may be removed from his office, by the Grand Lodge, for misconduct or neglect of duty, but he shall be entitled to a fair trial."

The next day a charge was preferred by Mr. Menhennick, of Putnamville, for visiting the Forest City Lodge, after the Napanee session. No copy of this charge was ever served on me according to rule. The charge was referred to a committee, composed of Revs. Wilkinson, of Lobo; Wadsworth, of Hamilton, and Mr. Niles, of Nilestown. No evidence being produced before the committee, they retained their charge, with my own statement regarding the matter attached to it. After some discussion, the matter was referred back to the committee, with instructions from the Chair to bring in some penalty.— Mr. Niles declined acting on the committee; and Mr. Maybee, of Komoka, was appointed in his place. Mr. Menhennick still failing to produce proof, I was called upon by the committee, and admitted that I had visited Forest City Lodge one evening after the Napanee Session, simply to inform said Lodge of the decisions of the Grand Lodge; but denied giving them any password or

sign, or recognizing said Lodge in any way as a Lodge of Good Templars. The committee then brought in their report, deciding that the penalty already imposed, in my removal from the office of Grand Worthy Chaplain, was sufficient, without any further penalty. The report was placed before the Grand Lodge, and various motions were introduced. At last the Grand Lodge went into committee of the whole. Dr. Billington, of Delaware, moved for the correspondence; Rev. Mr. Wilkinson, of Lobo, moved that I be fined three cents; Dr. Vannorman moved that I be suspended for one year, which vote was carried by a majority. The two-thirds vote was called for, according to Constitution, but would not be granted. The ayes and nays were called for, according to Art. 7, sec. 3, "The votes on any question shall be taken by ayes and nays, whenever required by five representatives." The ayes and nays were also refused.

Dr. Vannorman stated, during the discussion when it was moved to have the whole matter thoroughly investigated, that if I, or any other person, thought to have the matters regarding Forest City Lodge investigated while he was in that chair, we were mistaken, as he would not allow the matter to come up; hence the necessity of this lengthy communication.

A few words more, and then I have done. A new Ritual has been printed, under the sanction of the National Lodge, from which the name of the Son and the Holy Ghost have been excluded. The said rituals have been adopted by a majority of the Grand Lodge of Canada. The Revs. A. Tolmie, of Woodstock; W. Wilkinson, of Lobo; Taylor, of Ingersoll, with a number of others, opposed said rituals; but our Grand Worthy Secretary and others were in for printing said books, so the Grand Lodge adopted them. I feel it my duty to warn the public against them.

And now, sir, I have done. I have been removed from the position of Grand Worthy Chaplain; — for what? "Tell it not in Gath?" For discharging my duty as a minister of the Gospel, and as a temperance man, in delivering a speech in the City Hall of London, at a public Temperance Meeting, — for doing what I will do again, whenever opportunity offers, as long as God spares my unworthy life.

I have been suspended from the Grand Lodge for one year, — for what? For doing what any person would have done under the same circumstances, — for simply making known the decisions of the Grand Lodge to the parties whom I had been the innocent cause of involving in trouble.

The whole order in this section of country has

been insulted, simply because an arbitrary proceeding would not be tamely submitted to, and because Christian fidelity has compelled me and others to complain of the subserviency of the Grand Lodge of Canada to a foreign jurisdiction and a Saviour ignoring Ritual.

Yours faithfully,

JAS. SCOTT.

To the Editor of the Evangelical Witness.

HAMILTON, Oct 30, 1858.

MY DEAR SIR, — Many, and probably you with the rest, expect me to reply to the statements made in a letter from the Rev. James Scott, and published in your issue of the 18th ult. Such, however, in my opinion is neither my privilege nor my duty, and beyond these I do not intend to pass, without permission from the Executive Committee of the Grand Lodge. However, that the case may not, as it were, go entirely by default, I shall offer a few facts, elicited alone by your gratuitous editorial.

The Rev. Jas. Scott, as a member of the Order, is in the hands of the Executive Committee and Grand Lodge, to the laws and decision of which he has solemnly obligated himself to submit; and as, in times past, I feel certain they will deal with him as kindly and leniently as the safety and interests of our loved order will warrant. My letters and business transactions with Bro. Scott, with the exception of the last one written him, were official, and so far as I understood my duty, for the good of the cause of Temperance. He was my appointed deputy or officer, and all these matters should have been kept sacred by him, and used only for the good of the Order. My every act in reference to him, after a full and careful consideration, has been sustained, in the first place, unanimously by the Executive Committee, and secondly by the Grand Lodge, after a free and lengthy discussion. The facts you can read from the accompanying copy of Minutes of Napanee Session of Grand Lodge, which I mail to your address with this letter.

That session of the Grand Lodge, like all others, was composed of representatives from all parts of Canada West. On my arrival there I discovered that the sympathies of all Napanee, that portion belonging to the Order, and most other members of the Grand Lodge were already enlisted in Bro. Scott's favor, as

he had preceded us some twelve hours. Hence the Executive Committee, until their report was read, and a full investigation entered into, was in a minority, but finally, when the vote came, its action was sustained with bare two exceptions, and one was Bro. Scott's own vote, which the G. W. S. did not count. Had Bro. Scott been sustained and my action censured and reversed, I should have cheerfully submitted, as all Good Templars are bound to do by their covenants. Without this, where is the value or utility of any organization or government?

Patience a little longer, and I have done with this subject forever, except in its legitimate place, the temple or Lodge Room, where I shall always be most happy to submit to a constituted majority of my brothers and sisters, as heretofore. Is it reasonable, is it probable that Bro. Scott is right and the Order of Good Templars wrong? And if Bro. Scott were right, and the Order wrong, what becomes of his solemn pledge, "to render a cheerful compliance to the laws and mandates of the Grand Lodge?"

Such was his pledge when received into the Grand Lodge, and such have been his covenants, from the Alpha to the Omega, in our Order. Our Order does not claim perfection, it claims only what any other human organization has a right to claim. It aims at a high standard of moral excellence, and as such, in my humble opinion, holds a rank second to none. A few words in reference to our "new ritual," and I have done. That one individual, either of the Committee on revision and publication, or of the R. W. G. Lodge, even for a moment entertained the thought of ignoring or repudiating in our new ritual, the persons of our Saviour or the Holy Ghost, I do not believe. That these names do not appear is simply a fact. It is also a fact that they do not occur in the greatest prayer of all prayers, the Lord's prayer, but I do not offer this in extenuation of above fact, as none is needed, for it is distinctly stated in the new ritual, that the Worthy Chaplain of sub Lodges may supplement the printed form of prayer, or offer an extempore one, at pleasure.

What taste so fastidious as to ask more? May God protect us from Judases and wolves in sheep's clothing. I impugn no man's motives, nor have I written with a spirit of censure, but of truth. The new ritual, in my opinion, is a great improvement on the one now in use. It needs only to be read, to sustain itself against ignorant opposition. It was adopted in the Grand Lodge by a vote of 127 to 13, a sufficient majority I should think, to

prevent any quibbling among Good Templars. Finally, may the rich blessings of the Father, Son, and Holy Ghost rest upon our noble Order is the prayer of

Yours in the battle for truth,

J. M. VANORMAN.

For the Evangelical Witness.

LONDON, Nov. 25, 1858.

REV. AND DEAR SIR,—I feel it to be my duty to make a few plain remarks in regard to a letter which appeared in your paper of the 15th inst., signed by Dr. Vannorman of Hamilton. Mr. Vannorman, according to his own statement, does not consider it either his privilege or his duty to reply to a letter written by me, (which appeared in your paper of the 18th of October last) without permission from the Executive Committee of Grand Lodge. Why, sir? I and many others expected some kind of a defence, but this statement will sound strange to many Good Templars in Canada. Does Dr. Vannorman mean to say that he cannot defend his own acts as a Christian and a man without permission from those in authority in the Grand Lodge? Are we to understand that he preferred the most grave charges against the character of Mr. Young, of London, (which charges were without foundation, and cannot be sustained by him or any other person) by the authority of the Executive Committee? Does he mean to say that he detained those letters contrary to his own word and honor as a man, and contrary to civil law, by the authority of said Committee? Does he mean to say that all those mis-statements and contradictions were made by the authority of that committee? Finally, does Dr. Vannorman mean to say that every thing stated in that letter (and yet uncontradicted by him or any other person) was for the good of the order? and that I was bound to keep such matters *sacred*, no matter how much at variance with truth and justice, and my pledge as a Good Templar? Although he declines to answer my letter, he makes the following statement: "That the case may not as it were go entirely by default, I shall offer a few facts, elicited alone by your gratuitous editorial." Had Dr. Vannorman confined himself to facts in the letter referred to, I might have been saved the trouble of writing on the present occasion. He refers you to the minutes of the Napanee session of Grand Lodge, and states that he was sustained with bare two exceptions, and one was my *own* vote. Why, sir, I am astonished that Dr. Vannorman should make

statements which he must know to be erroneous. Has he or any person contradicted my statements regarding the Napanco Session of Grand Lodge? Have I not given more than either one or two names of persons who attended that session, to prove that the minutes were printed wrong in more than one place? Statements are very good, but we want proof; and I am mistaken if the Good Templars of Canada will be satisfied without it. And I am further prepared to prove that the minutes of the session lately held in London were not printed in accordance with the transactions of that body. The facts are as follows: The Good Templars of Canada have had a one-sided report of all our proceedings for some length of time. Parties in power have broke the Constitution and laws time after time with impunity, and, when censured by the Grand Lodge, have printed what suited them, and kept back what was unsuitable. Was not Mr. Vannorman guilty of a breach of constitution, for expelling a member without trial, and did not the Grand Lodge, at the late Session held in London, clear him of the charge after being found guilty by the committee, because it was for the good of the order for him to break the constitution. For some length of time we have not known what law or constitution to follow, because we had to obey the *dictum* of those in power. Mr. Vannorman endeavors to place me in opposition to the whole order of Good Templars, as if I were the only person dissatisfied, while Lodge after Lodge in this and other sections of the Province (many of them I have never seen, nor do I know anything about them personally,) have passed resolution after resolution approving the action taken by me and others, and condemning the action of the Grand Lodge. The press of London, Divisions of the Sons of Temperance, men occupying high positions in society, and even parties belonging to the Good Templars in Hamilton, where Dr. Vannorman resides, have sustained our action.

Mr. Vannorman refers to my pledge to render a cheerful compliance to the laws and mandates of the Grand Lodge. I would just state for the information of those who may not understand these matters that my pledge, and that of every Good Templar, is governed by the following question, proposed to every person previous to initiation in the Order, "Will you be obedient to all the laws and rules of order connected with this institution, they being consistent with your duties to religion, your family, and your country?" The quotation given in Mr. Vannorman's letter is not

found in any of our books, and I have never heard it used by any one but Mr. Vannorman himself in the Grand Lodge. If other men will tolerate falsehood and misrepresentation, and say it is for the good of the Order, I am not bound to do so; if others will print and circulate books that ignore the principles of our common Christianity, God forbid that I should do so.

Mr. Vannorman tries to defend those rituals. And now, sir, I will state the facts, and then I am prepared to leave the matter to the Good Templars of Canada to judge for themselves. The National Lodge of Good Templars met in Hamilton, in May, 1858. Said Lodge appointed a Committee to get up those Rituals; the Committee applied to the Rev. W. Ormiston, of Hamilton, to get up the prayers; Mr. Ormiston made the prayers, and concluded them by ascribing praise to Father, Son, and Holy Ghost. The prayers were placed before the Committee aforesaid; but, tell it not in Gath, publish it not in Askelon, that Committee expunged the names of *Son* and *Holy Ghost* from the prayers, as it was distinctly stated in London by the Grand Worthy Secretary, Mr. Ferguson, to suit the Unitarians of the United States of America. Now the prayers have been made to suit the Unitarians by the expunging the two last persons of the blessed Trinity. Can any person deny it, and give proof of such denial? Such are the books to be imposed on thirteen or fourteen thousand Good Templars in Canada, giving Trinitarians the privilege of using Unitarian prayers, or substituting others at pleasure. I cannot close with more appropriate remarks than those made use of by the Rev. A. Tolmie, at our session in London, while those Rituals were under discussion, "I love Temperance, but I love Christianity better;" and as long as God spares my life, I will never stand associated with any organization that ignores our common Christianity.

In conclusion, I remain,

Yours, &c.,

JAS. SCOTT.

Temperance Convention Meeting.

According to announcement a Temperance Convention was held on Thursday, the 4th inst., at 3 o'clock p.m., in the temperance Hall, in this city, for discussing the propriety of forming a Grand Lodge of Good Templars in Canada, independent of the United States of America. Delegates from the following

places were present:—Proof Line, Pioneer, Lambeth, Barron, Lake View, Delaware Valley, Napanee, and Forest City. The Rev. Wm. Allington opened the meeting with prayer.

On motion, Mr. James Gillean was called to the chair, and Mr. Morrison was appointed Secretary. After a long discussion, during which it was clearly shown that the formation of another Grand Lodge of Good Templars in Canada would prove advantageous to the United States Grand Lodge, and to the cause of temperance in this section of the country,

It was moved by Mr. Wm Jarman, seconded by Mr. Fraser, and

Resolved, "That this Convention proceed forthwith to the formation of a Grand Lodge of Good Templars in Canada, independent of the United States of America."

Moved by H. E. Buttery, seconded by R. Morrison, and

Resolved, "That there be a Committee appointed for the purpose of drafting a Ritual, to be submitted at the next meeting."

Moved by Mr. R. Ferguson seconded by Mr. I. Fraser, and

Resolved—"That we appoint a committee for the purpose of drafting a constitution and by-laws."

Moved by the Rev. J. Scott, seconded by Mr. Joseph J. Spettiguc, and

Resolved—"That the Order be called the British American Order of Good Templars."

Moved by the Rev. J. H. Robinson, seconded by Mr. Robert Morrison, and

Resolved—"That a meeting of all persons connected with the British American Order of Good Templars, and all persons favourable to it, be held in the Forest City lodge room on Thursday, the 18th inst., at 10 o'clock, a.m.

The Rev. J. H. Robinson then closed the meeting with prayer.

ROBERT MORRISON,
Secretary.

London, Nov. 5th, 1858.

We understand the committee referred to has met, and agreed upon a Constitution, By-laws and Ritual for the new temperance organization. On Thursday next the order will be regularly constituted, by the adoption of Rituals, &c., the appointment of officers, and the enrolment of members.—
Ed. E. W.

Formation of a Grand Lodge of Good Templars for British America.

The adjourned meeting of the British American Lodge of Good Templars was held yesterday, at the Forest City Lodge rooms, at ten a. m., for the purpose of adopting a new ritual, constitution, by-laws and degrees, and to elect officers for the new grand lodge.

This action will have the effect of severing the union which has hitherto existed between the States and Canada, in connection with this order, owing to the stringent measures lately carried out by the Grand Lodge, at its session in this city, and the exclusion of the two last persons of the Holy Trinity from the prayers of the new ritual adopted by the National Lodge of the United States, and under its jurisdiction, approved of by the majority of the Grand Lodge of Canada.

Delegates from Fidelity, Proof Line, Invincible, Byron, Lambeth and Keystone lodges attended. Dr. Hopkins, of Carlisle, presided.

The chairman made a few appropriate observations, thanking them for the honor conferred on him, and said he would do all in his power to aid them in their labors.

The Rev. J. H. Robinson read the report, noting necessary alterations to be made in the ritual, which was adopted. A letter was received from Hamilton, which was read, encouraging the formation of a Grand Lodge, and assuring the friends in this city of their hearty co-operation and assistance.

It was moved and seconded that the meeting adjourn to half-past one o'clock, which was carried.

The meeting resumed business at two o'clock, p. m. A number of delegates and members entered the meeting, who had not the privilege of being present in the morning. The Constitution was now taken up, and each clause discussed separately. A conversation ensued on the subject of drinking cider, ginger wine, &c., when the following resolution was put to the meeting and carried unanimously, viz.:

"No member shall make, buy, sell, or use as a beverage, any spirituous or malt liquors, wine, cider, or any other intoxicating drink."

REGALIA.

The regalia to be worn by the officers and members of the Order was next spoken of, several of those present anxious to have badges, others op-

posed to it *in toto*; finally, it was moved, seconded and carried, that the regalia now used in the subordinate Lodges be continued.

ELECTION OF OFFICERS.

The chairman rose and said that the first thing to be carried out was the appointment of the highest officer in the Order, viz., the Grand Worthy Chief. The matter required their greatest attention, as on it depends in a large measure the well-being of the Order for the time to come. The chairman said there was a gentleman present whom, above all others, he would like to see placed in the chair, but would leave it to another to name him.

Bro. Wm. Jarman then proposed, seconded by Bro. Jas. Frazer, that the Rev. J. H. Robinson, of this city, be the first Grand Worthy Master, of the British American Grand Lodge. Carried unanimously.

Rev. J. H. Robinson, in a short but pithy speech, returned thanks for the high honor conferred upon him.

Sister Hopkins was elected Grand Worthy Counsellor.

Bro. Dr. Hopkins, Grand Worthy Vice Templar.

Bro. Rev. Jas. Scott, Grand Worthy Secretary.

Bro. Jas. Gillean, Grand Worthy Treasurer.

Bro. Jas. Frazer, Grand Worthy Chaplain.

Bro. J. C. Wells, Grand Worthy Marshall.

Sister Preston, Grand Worthy Deputy Marshall.

Sister Burrowes, Grand Worthy Inside Guard.

Bro. J. B. Elson, Grand Worthy Outside Guard.

The British American Grand Lodge then adjourned until half-past seven o'clock, when it met for the installation of officers, and other business. The proceedings were conducted with the greatest harmony and good will, and every matter brought up for consideration was quietly discussed. We wish the Order God-speed. We might state that the rest of the business was of a private nature, and therefore cannot be published—*Prototype, Nov. 19th.*

CIRCULAR OF THE G. W. C. T

OF THE

British American Order of Good Templars,

TO THE OFFICERS AND MEMBERS OF THE ORDER.

LONDON, C. W., Dec. 1st, 1858.

It is deemed advisable by the Executive Committee of this Order that I should issue this, my first official circular, to the officers and members of the Order.

You are all aware that the action of the Grand Lodge I. O. G. T., recently held in this City, together with the previous action of the officers of the said Grand Lodge, in the case of the Rev. J. Scott and the Forest City Lodge, have created considerable irritation among the friends of Temperance generally, and many worthy members of the aforesaid Order especially.

The limits of this circular do not permit me to enter largely into the merits of the case, as

between the complainants and the Grand Lodge, and this is the less necessary, as the public press has presented the particulars to you and to all others who felt an interest in the question. Brother Scott has also stated his case through the same medium, and the friends of temperance, and Good Templars especially, are able to form their own judgment on the case.

It must suffice, then, to state that the proceedings taken by the Grand Lodge led to the calling of a public meeting in the City of London, of all the friends of the Temperance cause who chose to attend, to consider what course it was advisable to adopt under the circumstances. The impression made upon

the meeting by the statements then presented, as well as by the previous action of the Grand Lodge, and this after listening to all that could be said by the advocates of the Grand Lodge then present, was, that the Grand Lodge of the Independent Order of Good Templars had used its powers—if indeed it had not far exceeded them—for the purposes of injustice and oppression, and that they had thereby injured individuals, as well as the Temperance cause generally; and it was resolved that the members of the Independent Order present, together with any others approving of the movement, would form a new Order of Good Templars, on a basis which, while equally efficient in promoting the cause of Temperance, would be divested of the objectionable features of the old Order, and render such proceedings as had recently been enacted by the Grand Lodge difficult, if not impossible, for the future.

In accordance with this resolution, a Committee was appointed to draft a Constitution, Ritual, and all other forms essential to the new Order, and the meeting adjourned for two weeks, to give the Committee time to mature their labors, and bring in a report to a second meeting, to be held on the 18th of November. On the day appointed this second meeting was held, pursuant to public notice; the Committee brought in their report, and after deliberate consideration, the report of the Committee, with some amendments, was adopted.

The elements in the Independent Order which were deemed objectionable, inimical to its satisfactory working in this country, and in which amendment was required, were the following :

I. That it was an institution under a foreign jurisdiction. This is avowed in all its books and laws, and has been recognized in all its acts of administration to the present moment. A foreign jurisdiction, however mildly and wisely exercised, is liable continually to jar with the feelings and habits of British subjects; and besides this, it supposes a centralized authority, and that authority a foreign one, which at all times it must be difficult and expensive to reach, and almost impossible to influence or control. It is in the nature of such a "jurisdiction" to act unsuitably to the feelings and genius of a foreign people, from the fact that it is not sufficiently informed and impressed as to existing events, and interests of those it governs. On this and other grounds, the new organization repudiates any "jurisdiction" of the Right Worthy Grand Lodge. It owes that Lodge what it will ever be willing to concede and exercise—fraternity, but it rejects its domination, and it inscribes

upon its banners, a name, which is dear to every British subject in these colonies—THE "BRITISH AMERICAN" Order of Good Templars.

II. That the power and authority of the Grand Worthy Chief is excessive, and liable to degenerate into favoritism on the one hand, and despotism on the other. He can appoint deputies all over the country to carry out his plans. He can appoint five out of the ten officers of the Grand Lodge, as well as his deputy in every County. By this power of appointment, and by suitable management, he can secure in the sessions of the Grand Lodge so large a number of votes in favor of his own views or interests, that it would be difficult for the freely chosen representatives of the lodges of the Order to muster in some places a sufficient strength to withstand him. He may be a good and disinterested man, but he is but a man, and such a power as he is invested with would endanger the integrity, and test the disinterestedness and impartiality of any man to an extent that he must be almost more than human if his administration does not become partial and even despotic.

This power of the G. W. C. T., in the new Order, has been abridged, and brought within such limits as will be safe for himself and for the cause of which he is for the time being the head.

III. The names of the Son and Holy Ghost have been expunged from the prayers of the new Ritual of the Independent Order, very much to the grievance of a large number of the members of the Order. This expurgation is charged mainly, if not solely, upon the Grand Lodge of Canada, or their Executive—the Right Worthy Grand Lodge having had no hand in it. Whether this is so or not, the fact is certain that the names of the Son and Holy Ghost have disappeared from the Ritual, and the justification of this omission, bearing the signature of the Grand Worthy Sec. W. A. Ferguson, in the published minutes of the proceedings of the Grand Lodge, I. O. G. T., is, that "no omission has been made," for, quoting the old Ritual, he says, "Our Temple, erected and consecrated to the glory of God, and benefit of our race, knows no lines or latitude, bounded by no geographical distinctions, and bows to no THEOLOGICAL DOGMA." In this respect, therefore, the BRITISH AMERICAN ORDER OF GOOD TEMPLARS differs essentially from the Independent Order. It recognises "geographical" limits, and designates itself by a geographical distinction, wide enough for its ambition; and demanding all the energies which all the Temperance organizations within its bounds are able

or ever will be able, to employ; and the British American Order, further, "bows" to a "dogma." It knows well that if ever temperance principles triumph, it must be mainly through the agency of CHRISTIAN men, and it honors, and ever will honor, in its Rituals and supplications, the name of that Saviour whose followers all Christians are, and that Holy Spirit, by whose operations on the heart we are made Christians. Unsectarian, it will nevertheless be a Christian organization, and it willingly surrenders to the Independent Order the honor, if honor it be, and all the advantages which this honor may yield, of "bowing to no Theological Dogma," and of banishing the name of the Son and Holy Ghost from its Ritual.

IV. The formation of County Degree Lodges, by which a more efficient supervision of our operations in each County will be secured, a greater freedom of local action given, the central executive less burdened, and interest and responsibility in the extension and management of the Order more generally diffused.

V. Greater economy in working the Order. Freed from the "jurisdiction" of a power outside of our country and order—which taxes its adherents to a serious amount for the sustentation of interests and movements not always identical with the prosperity of the Order, and at the same time gives them no substantial advantages in return—the British American Order will have opportunity to appropriate its resources for the legitimate purposes for which the Order exists, leaving the Good Templars in other countries to provide for their own operations, as well as to manage them according to their best judgment. It is believed that a Right Worthy Grand Lodge is not essential to the existence and working of our Order; that it is a cumbersome, expensive, and useless agency—which may be safely dispensed with; and that all the

supervision and administrative ability which the interests of the Order demand may be secured at much less cost, and with far more directness and convenience by an arrangement which contemplates only Grand and Subordinate Lodges, as is the case in the British American Order. In view of the more economical working of the Order by these and other arrangements, the initiation fee has been reduced to twenty-five cents for females, and the cost of organizing new Lodges is also lessened.

The foregoing are some of the principal reasons for establishing this new temperance organization. There are other minor reasons which the limits of this circular will not allow me to state, but which will be discerned when the Constitution and Rituals of the new Order come into operation.

The Constitution is now through the press; the Seal is in preparation, and the Charter, Ritual, &c., will be produced with all possible dispatch.

In conclusion, I have to request of all the members of our Order, that the irritation occasioned by the circumstances which have led to the formation of this Order, may disappear from our feelings, and that we go to work promoting the cause of temperance by the organization of new lodges all over the country. If the old Order chooses to regard us with friendly feelings let those feelings be reciprocated; but, if otherwise, let us not waste our time and energies in recrimination and retaliation. Let us mind our own work, and put forth the energies which the occasion calls for, and a future of prosperity and usefulness will be ours.

J. H. ROBINSON,

G. W. C. T., British American Order of Good Templars.

P. S.—My address is London P. O., C. W.; and the address of the G. W. S. is, Rev. J. Scott, Birr P. O., C. W.

A D E N D A .

LONDON, Dec. 18th, 1858.

I give the following document as I find it in the "Good Templar," vol. 3, No. 12, October, 1858. It will be seen what is the position of the Independent Order in regard to their ritual. This Ritual is enjoined upon the Order as the "only Ritual to be issued from the Grand Worthy Secretary's office," (see minutes of proceedings of the Grand Lodge just issued,) and yet the Ritual is repudiated by the head of the Order. The confusion, antagonism, and want of unity of purpose, prevalent in the Order cannot be more strikingly manifest than in these official documents. From such administrative blunders and antagonisms, we rejoice that we are now free, and we leave the Independent Order to digest as it best can the humiliating position into which the ambition, recklessness, and incompetency of its highest authorities have plunged it. The following is the fiat of the Right Grand Worthy C. T. Chase, respecting the ritual.

GRAND BEND, PA., Sept: 25th 1858.

To the Grand Lodges of North America.—In accordance with a resolution passed by this Lodge at its Session at Hamilton, in May last, the Committee appointed by that National Lodge to draft and publish a new Ritual for our Order, have submitted to me the proof of their work, and having duly examined the same, I have this day notified the chairman of said Committee that I am constrained to withhold my approval from the same, for reasons that I cannot enumerate in this notice. Under the resolution heretofore referred to, the Ritual is not valid, and cannot be published or distributed without the approval of myself and the G. W. Cousellor.

In F. H. & C.,

S. B. CHASE, R. W. G. T.

I have only to add that J: Menhennick, the person that preferred the charge against me in the Lodge for visiting Forest City Lodge, has come to me in London and begged my pardon for acting as he did; stating that he would never have preferred said charge, or acted as he did had he known of the conduct of parties in Hamilton as stated in my letter.

JAMES SCOTT.

