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Supreme Grand Master,

SOVEREIGN GREAT PRIORY OF KNIGHTS TEMPLARS OF CANADA.

HISTORY
OF
THE KNIGHTS TEMPLARS
OF CANADA.

*FROM THE FOUNDATION OF THE ORDER IN A.D. 1800
TO THE PRESENT TIME.*

WITH

An Historical Retrospect of Templarism,

CULLED FROM THE WRITINGS OF THE HISTORIANS
OF THE ORDER.

WITH A FAC-SIMILE OF THE EARLIEST CANADIAN TEMPLAR WARRANT;
COPIES OF ORIGINAL MSS. OF THE EARLY DAYS OF THE ORDER IN
CANADA, A RESUME IN DETAIL OF THE PRINCIPAL ACTS OF THE
PROVINCIAL GRAND CONCLAVES OF CANADA, 1855-67, THE
GREAT PRIORY OF THE DOMINION, 1868-75; THE
NATIONAL GREAT PRIORY OF CANADA, 1876-83;
AND THE HISTORY OF THE SOVEREIGN GREAT
PRIORY OF CANADA, 1884-89; FROM
OFFICIAL RECORDS IN THE ARCHIVES.

BY

J. ROSS ROBERTSON,

*Past Grand Vice-Chancellor, Past Provincial Prior, Member of the Grand Council,
and Chairman of the Committee on the Condition of the Order of the
Temple in the Sovereign Great Priory of Canada.*

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TO

Daniel Spry,

GRAND CHANCELLOR OF THE SOVEREIGN GREAT PRIORY OF CANADA,

A FRATER WHO HAS ENDEARED HIMSELF TO ME THROUGH
LONG YEARS OF PERSONAL FRIENDSHIP;

WHOSE MANY EXCELLENT QUALITIES OF HEART AND HEAD

HAVE RAISED HIM TO A HIGH PLACE IN THE ESTEEM
OF ALL CRAFTSMEN;

THIS WORK IS FRATERNALLY AND SINCERELY

DEDICATED BY

THE FRIEND OF A LIFE-TIME,

THE AUTHOR.

Toronto, 1890.



TO THE READER.

THIS work would surely commend itself to the Canadian Fratres without even a line of preface. Yet I am tempted to write a few words introductory—not for the purpose of justifying my mission—but rather to express my thanks to the Fratres who have generously aided me in this compilation. It was with some diffidence that I formed a resolve to undertake a work that abounds with difficulties. The early history of Templarism in Canada was, and some of it may still be, hidden in the records of the old Craft lodges, which, in those primitive days, had a fatherly welcome for all organizations that claimed to be within the Craft fold. Many of the facts which I have linked together were gleaned by research in other fields of Masonic endeavour. My mission, however, has been a pleasant one. With such Fratres as M. E. Sir Knight Col. J. B. MacLeod Moore, the Supreme Grand Master of the Order, R. E. Sir Knight Dr. James A. Henderson, Q.C., of Kingston, the Deputy Grand Master of the Order in Canada, and R. E. Sir Knight Daniel Spry, the Grand Chancellor of Canada, my quiver of Templar knowledge has been filled and refilled, and as the arrows have been shot into cold type, these distinguished Fratres, blessed above ordinary men with zeal and good-nature, have readily answered my appeals for more facts and additional records. Their kindness can never be requited by thanks.

To Col. Moore I am indebted for historical memoranda ; Dr. Henderson I have to thank for early MSS., from 1800 until 1830, and I am debtor for many of the official records to Frater Spry. I have made the most of the MSS., and for the revisal of the proofs of the entire work my thanks are due to Frater Spry and my fellow-worker in newspaper life, R. E. Frater George J. Bennett of Toronto. The work speaks for itself. The records are as complete as fallible man can make them. As for the literary ability displayed in welding the facts together, that is for the reader to decide. At least one end has been accomplished. The history of the Order in Canada has not been lost to the Fratres. The work may not be perfect, and yet, to make it acceptable and complete, the archives of every Preceptory from the Atlantic to the Pacific have been searched, and their records read and carefully examined. Templarism may not have seen its sunburst in this Dominion, but the work of the past speaks well for those who give hours of ease to the upbuilding of an edifice that in other lands is towering from high to higher.

THE AUTHOR.





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KNIGHTS TEMPLARS.

CHAPTER I.

ORIGIN OF THE TEMPLARS—THE CONQUEST OF JERUSALEM AND THE FIRST CRUSADE—THE ORDERS OF KNIGHTHOOD—THE HOSPITALLERS AND TEMPLARS THEIR ORGANIZATION IN EUROPEAN COUNTRIES AND IN AMERICA.

BY way of introduction to the history of the Templar Order in Canada, it is fitting that reference should be made to Orders of Knighthood in history generally. The glory and value of the Templar Order will be enhanced by such reference, in that it will show a logical connection with ancient religious and military Knighthood. Within the limits of a work of this kind the reference can be only of a most general character, but yet, it is hoped, of sufficient value to justify the statement.

Rome had been the proud empress of the world for many centuries, and even so late as the seventh century was giving promise of continued dominion, when the sudden appearance of Mohammed and his devastating tribes directly undermined her greatness and hastened her fall. To this oriental religious enthusiast is to be ascribed—indirectly, at least—the origin of military Orders of Knighthood. The conquest of Jerusalem, upon the walls of which the cross of Christ had been planted nearly three centuries, brought dismay to nearly all Christendom, and directly led to the First Crusade for its recovery.

The Greek and Latin Christians had annually made pilgrimages to the Holy City to obtain remission of their sins at the Holy Sepulchre. After the disunion of the Greek and Latin churches, these pilgrims suffered great hardships amid the conflicts of Mohammed's followers for supremacy. In 1048 some

Italian merchants obtained permission to build asylums or "hospitals" near the Holy Sepulchre, for the protection and maintenance of Latin pilgrims who were sick or destitute. One hospital, for men, was dedicated to St. John the Almoner, and another, for women, to St. Mary Magdalene. The poor and sick were cared for by a company of associates called the Hospitallers of Jerusalem. After serving the beneficent purpose of its institution for sixteen years, the Hospital of St. John was despoiled when Jerusalem was taken by the Turks.

This devastation of the Holy City led directly to the subsequent Crusades, and during their continuance, when the city was retaken by the Saracens, the Hospitallers called themselves Knights Hospitallers, because they defended their hospital against the Saracens. The Hospitallers then became a religious institution, instead of a secular organization, and adopted a uniform habit of a plain black robe with a white, eight-pointed linen cross on the left breast, and at this point are the foundation and influence and power of the Orders of Knighthood. When Raymond du Puis became Chief he combined the military with the religious. He organized the Hospitallers into three classes, the first being composed of men of noble ancestry and of military renown, the second of priests, and the third of serving men. From this time every Knight was a monk-soldier—obligating himself to obedience, poverty and chastity, and swearing to defend the Christian banner with the sword.

The enthusiasm for military glory was so great that the Knightly Order rapidly extended itself, and soon outgrew its Latin composition.

Co-ordinate to some extent, and cotemporaneous with the Hospitallers, was the Order of the Temple or Knights Templars. This Order was instituted in 1119 by Hugh de Payens and Geoffrey de St. Aldemar, who had connected with them seven other French Knights. The design of the Order was to protect pilgrims on their way to Jerusalem. But it rapidly exceeded this mission, and soon became the most brilliant body of the crusading army, and was the noble body-guard of the King of Jerusalem. He gave the corps a residence on the site of the Temple of Solomon, on which stood a Christian church, built in the 7th century. From this church or temple, dedicated to them, they took the name Order of the Temple, or Templars. The Templars were thus organized in imitation of the Hospitallers, with the difference that the martial spirit of Christianity took the place of its eleemosynary spirit, although both were combined. In turn, then, the

Hospitallers copied the Templars, and became a military body through the Crusades. These two Orders were the support of the crusading army, and each became extensive, influential and wealthy.

The history of Knighthood in the world is now carried along these two streams of Hospitallers and Templars. The streams flow side by side, sometimes intermingle, but yet the divergence is sufficiently marked to be traced historically. The Order of Knights Hospitallers of St. John was established in 1118, and Raymond du Puis was the first Grand Master. For one hundred years they maintained their distinctively military character by fighting the enemies of the Christian faith. They finally captured the city of Rhodes, and resided there until the beginning of the 16th century, whence they were called Knights of Rhodes. During the residence of the Order at Rhodes important changes took place in its organization. These changes arose from the fact that, no more Knights being needed for crusades, they turned their attention to the enrichment of their establishments and the extension of their numbers. The Turks finally conquered Rhodes, and the Knights left the island in 1522. In 1530 they were given the island of Malta by the Emperor of Germany, and occupied it 268 years. From this time forward they were called Knights of Malta. In 1798 their Grand Master surrendered their island to the French, and from that date the decline of the Order was rapid, and this date ends its real history.

In its palmy days it had 21 Grand Pories in Europe, and 596 Commanderies. It was then divided into eight langues, but now only the langues of Italy and Germany remain. The Order may be said to be virtually disintegrated, although the functions of Grand Master are exercised by an officer who resides at Rome. The magnificence and chivalric splendour of the Order have passed away, and there is nothing in any body of the present day organically connected with the heroic Knights of Malta of the days of Moslem rule in the Holy City.

The ancient feuds and rivalries of the Hospitallers and Templars render any supposed subsequent union of the two a historical anomaly not to be entertained. This historical and illogical absurdity is maintained wherever the degree of a Knight of Malta in Masonry is conferred in a United States Commandery of Knights Templars. In the United States this degree is conferred as an "Appendant Order." It was revoked in 1856, but restored in 1862, and is now fully established as a distinct degree of Chivalric Masonry. In the British Empire the Orders of the Temple and Malta are "united," but con-

ferred as separate ceremonies, closely following the practices of the old Orders. The rivalry between the Templars and the Order of St. John had long ceased before the latter Order became Knights of Malta.

The ancient Order of Hospitallers was never a secret Order, while that of the Templars had a secret formulary of initiation, and what decayed remnant of the Knights of Malta now exists emphatically disclaims any connection whatever with Masonry. These two facts in connection with the historic reason already given, show that the Knights of Malta as an institution is not Masonic, and has no historic or legitimate relation to the Knights Hospitallers of St. John of Jerusalem.

Taking up the history of the Knights Templars, we find that Hugh de Payens secured from the authorities of the Latin church a code of regulations that gave permanence to the Order. Then they were called "Poor Fellow Soldiers of Christ," and were celebrated for their ascetic habits and purity of life as well, subsequently, as for their military prowess. The distinctive dress was a white mantle with a red cross on the breast, the mantle signifying purity, and the cross, which was not eight-pointed, like that of the Hospitallers, meant martyrdom.

At first the organization was of a very simple character. In the 12th century it was divided into three classes of knights, chaplains and serving brethren, with two minor grades. It was required of a Knight that he be lawfully born, of noble ancestry, a free man, a member of no other Order, and of sound mind and body. The chaplain took the three vows of poverty, chastity and obedience, and executed the religious duties of the Order, and the serving-men were the soldiers and artizans. The Grand Master, elected for life, originally resided at Jerusalem, but finally at Cyprus. The next in order was the Seneschal, and then a number of minor officers followed.

As the Order increased in numbers and wealth, it gradually extended its establishment into every part of Europe, except Denmark, Sweden and Norway, the most impoverished kingdoms. It was then divided into provinces, each of which was governed by a Grand Preceptor or Grand Prior. These officers, with other distinguished knights, constituted the general chapter or great legislative body of the Order.

The initiation of a Knight was a solemn, secret ceremony. Although the Order received its sanction and original code of regulations from the Latin church, not even the Pope's legate could be admitted to the meetings of the general chapter. No authentic accurate knowledge of the secrets of the Templar

organization can be obtained, although it is possible that some of their features have descended to us.

The history of the Templars is so closely interwoven with that of the Crusades that a transcript of one is that of the other. They inhabited the Holy Land from 1119 to 1300, and about the time the Hospitallers were driven out and obtained possession of Rhodes, the Templars were expelled, and went to Cyprus. After a brief stay there they retired to their different Preceptories in Europe. When Philip IV. became King of France, and had his celebrated contest with Pope Boniface, the Templars sided with the latter, thus incurring the hatred of the king. Their enormous wealth and extensive possessions excited his avarice, and he made an infamous conspiracy with Pope Clement V. to annihilate the Order and confiscate its property. James de Molay, the Grand Master, was imprisoned, and on the 13th of October, 1307, every Knight in France was arrested on the pretended charge of idolatry. De Molay and the three principal dignitaries were publicly burnt, and the Order was suppressed throughout Europe by the King of France and the Pope of Rome. Its vast possessions were appropriated by the sovereigns of the various countries and given to the Order of the Knights of Malta. After an existence of 294 years thus perished a chivalric Order that, despite its disreputable contests with its rival, St. John, has covered the pages of Palestine's history with imperishable glory. The cruel martyrdom and rank injustice attending its dissolution glorify it in proportion as posterity condemns the infamy of the King and Pope that laid impious hands upon the noble Knights of the Temple.

Having thus very generally sketched the rise and fall of the two principal Knightly Orders of the world's history, from which the modern Templars logically proceed, a glance at the history of the latter is necessary. The logical descent of modern Templarism from these two Orders may be asserted, because the spirit of chivalry is as active in these more civilized times as it was when learning was confined only to the noble and priestly classes. But the organic, vital and direct succession of modern Knights Templars from these Orders may safely be denied. And the position that Knight Templarism, whether of 1889 or of 1310, is Masonic in character, may also be successfully assailed. That of 1889 is imitative but not historical, and it lacks the proof to make it authentic as derivative from the ancient Templarism. It is sufficient to state here that the reason for the existence of the latter passed away with the passage of the middle ages, while modern Templarism

is totally different in design and practice. Ancient Templarism was the protégé and the loyal support of the Papacy, and the assertion that modern Templarism is the foster-child of the Papal power is a travesty upon the relation of Romanism and Protestantism, and a flat contradiction of historic truth.

The Templars of France claim direct descent from the original Order by means of a charter given Larmenius by Molay, but the genuineness of this charter has not yet been shown. The Swedish Templar Masons claim their descent from a nephew of Molay, who was a member of the Templar Order in Portugal. But he really came from a new Order not having any relation whatever with the Templars, but which had secured the possessions of the latter in Portugal after the disestablishment. There is a tradition—and only a tradition—that Peter Aumont, a supposed successor of Molay, fled to Scotland after the dissolution of the Order, and there established Templarism as a Masonic Order. The Templars of Germany are also descendants of Aumont.

Templarism in England claims, through the Baldwin Encampment, an establishment as far back as at the close of the 12th century. The grounds for this claim are more valid than those urged in favour of a direct descent from Molay, and it is from this Encampment that Templarism in Sweden, Scotland, Ireland, Canada and the United States is derived. It repudiates origin from any individual, but owes its rise to the action of independent Knights who fled for security and perpetuity into the body of Masonry.

The first encampments of Knights Templars in the United States were established in New York State prior to 1797. A Grand Encampment was formed in 1802, and a General Grand Encampment in 1816. The latter now meets triennially. The Templars there number about 100,000 members, but the organization resembles that of a volunteer corps, the members being uniformed and subject to strict military discipline.

The Canadian Templarism dates from 1782, when an encampment existed in Halifax, Nova Scotia. This organization worked under the warrant of Craft Lodge No. 211. E.R.

In 1800 a Templar warrant was issued under the authority of Craft Lodge No. 6 at Kingston, Ont. This body is really the parent of the Templar organizations of the Dominion.



CHAPTER II.

THE TEMPLAR SYSTEM OF THE BRITISH EMPIRE—EXTRACTS FROM AN ARTICLE PUBLISHED BY COL. MACLEOD MOORE, G.C.T., GRAND MASTER OF THE TEMPLAR ORDER IN CANADA. INTENDED AS AN EXPLANATION OF THE ORIGIN AND HISTORY OF MODERN TEMPLARY.

THE venerable Grand Master of the Templar Order in Canada, Col. MacLeod Moore, some time ago replied, in an able article, to the oft-submitted question, "If Templary is not Masonry, what is it?" the body of which, as showing the origin and reason for the perpetuation of Modern Templary, gathered from the researches of a devoted Templar student, is here given, and to the reader will prove interesting and instructive. The Grand Master says :

"It is only within the last thirty years that any attempt has been made to clear up the contradictory opinions existing, and myths, which surround Modern Templary respecting its true object, meaning and origin, with its assumed connection, as an integral portion of Free and Accepted Masonry. Previously every idle tale and legend relating to 'Freemasonry' were firmly believed, no trouble being taken to investigate the truth or falsehood of the assertions, and various theories have been from time to time advanced in attempting to prove that it is a component part of the Masonic system ; but all have failed to convince, before historic facts and modern criticism, however carefully perversion of truth may be arranged. The inception of a correct and true understanding of the modern 'Templar Order' must be looked for from the commencement of the Grand Mastership of H.R.H. the Prince of Wales, and formation of a Convent General of the Order in A.D. 1873, when a most searching investigation was instituted as to its alleged derivation and connection with 'Free and Accepted Masonry,' as well as direct descent from the old orders of Christian chivalry. By a committee of the best informed members of the Order in England and Ireland, it was then ascertained and declared that 'Modern Templary' was in no way a part of or derived from speculative Masonry, but merely allied to it to preserve the intimate connection supposed to have existed between the old Christian builders of the cloisters and the 'religious and military orders of the middle ages, and thus represent and continue them as a Christian society, following the doctrine and usages of chivalry, by preserving their traditions and trinitarian Christian belief in the symbolic teaching of the sacred mysteries.'

"It has been distinctly shown that Masonic Templary first appeared in the Craft Lodges, under the Grand Mastership of the Duke of Athol, towards the end of the last century, known as the 'Athol Masons,' or the 'Ancients.'

“At this period an idea prevailed that the old Military Templars were in some way intimately associated with Masonry, but the builders from the cloisters and the chivalric orders were quite separate and distinct Christian bodies, with whom the Masonic Templars who attempt to imitate the Knights of old have nothing in common save the name.

“The Templar degrees were introduced into the North American Provinces a few years before the Declaration of Independence from British rule, and were afterwards reconstructed there, to form a part of the new rite of American Freemasonry, which follows the universal creed of the last century Masonic revival, rejecting its Christian origin and characteristics, adopting in the Templar degrees the democratic principles of equality, etc., at that time existing in Europe, totally changing the object and meaning of the Order to make and call it a Masonic degree. There is no affinity between ‘Free and Accepted Masons’ and the orders of Christian chivalry, excepting in the imagination of Masonic enthusiasts, many of whom, in this sceptical age, under the cover of science or criticism, eagerly seize upon any new theory to use it, if possible, against Christianity, and insist that in the course of evolution the old Templars’ doctrines were merged into speculative Masonry. At the same time they profess not to doubt the substantial correctness of its origin and principles, yet will not admit the advisableness of perpetuating the exclusive trinitarian Christian character, considering that Knight Templary and Freemasonry must eventually yield to the laws of evolutionary progress, believing that man’s conception of the Deity corresponds with his knowledge of nature, and with advanced intellectual studies. Of Revelation they profess to know but little, and that only one thing is clear, viz. : ‘No set of men in one generation can form laws, make constitutions, promulgate dogmas, etc., for those of all coming ages.’ Such is the language of the free-thinking and advanced opinions of the present day, with reference to Templary, as opposed to those who desire to promulgate and perpetuate in the true Templar system the doctrines of the Catholic faith to the honor and glory of God.

“The direct descent or perpetuation of the old military Templar principles and usages to the present time may be partly accounted for, after the suppression of the Ancient Order in the fourteenth century, from many of the members retiring into secular life and being dispersed over Europe, whilst others joined the ‘Religious and Military Order of St. John of Jerusalem,’ which in Scotland became known as the combined orders of the Temple and St. John, when the individuality of the Templars was forgotten, but that of St. John continued—called ‘Knights of Malta.’

“On the dissolution of this Sovereign Body, and evacuation by them of the Island of Malta in 1798, the different languages of the Order were formed into independent branches in the chief cities of Europe. That of England was revived about 60 years ago, from the dormant sixth *langue*, authorized by a legal and just representation of the whole of the existing branches, and now holds its chancery in the old Gate-house of St. John, at Clerkenwell, London, all that remains of the ancient Priory of that name, and strictly carries out the original charitable Hospitaller duties of aid to the sick and wounded.

“Within the last year the Order of St. John in England has been reconstructed under Royal Charter of incorporation, with Her Majesty the Queen as the Sovereign head and patron; and under said charter H. R. H. the Prince of Wales has become Grand Prior. It is totally distinct, and ignores any connection with ‘Free and Accepted Masonry.’

Individual members of the Order in the last century, joining the Masonic fraternity, may have tended in some measure to the formation of the Masonic imitation degrees of Knight Templars and Knight of Malta, and also to the perpetuation of the traditional belief of a connection having existed between the Templars of the Crusaders and the early Ecclesiastical builders—who were said to be conversant with, and practised the occult sciences of the East, in the retirement of their cloisters.

“Such, then, appears to be the true and correct history of Modern Templary from the most careful research and reliable authorities, who reject this mistaken belief, false theory, and fables of its being, either directly or indirectly, a portion of the system of ‘Free and Accepted Masonry.’

“The Orders of Knighthood are quite distinct from Masonry, and there is no such thing as Masonic Knighthood, and any such claim is a childish fable. The honors of Knighthood can only be conferred by the Sovereign, or the representative of the Sovereign; but our system does not pretend to be a Knightly Order; it only promulgates the reading and teachings of the Ancient Knightly fraternity.

“The ceremonies of the United Orders of the Temple and Malta in the Empire are intended to inculcate the cardinal doctrines of the Catholic faith, with a firm belief in the holy and undivided Trinity, the chief and indissoluble character of the Templar Order, without which, in spite of all sophistry and special pleadings, no true Templary can exist. To speak of Templary as an Order of ‘Free and Accepted Masonry’ is simply ridiculous.

“The Order of the Temple existed for centuries apart from Masonry, without any known connection further than that the Knights of old employed the ancient Craft as workmen, and our modern Craft Grand Lodges consider the Templar degrees as glaring innovations on ‘Symbolic’ Masonry. Although the United Orders cannot claim a direct descent from the old Religious Military fraternities of the Middle Ages, their teaching and practices distinctly prove their chivalric origin, and are a revival of the principles and usages of the old Religious and Military Orders, which they correctly represent.

“Modern Templary, then, is only recognized as *quasi* Masonic, nothing more, from being allied to it as one of the additional degrees for about a century past, and it never obtained official recognition in England, save as an adopted degree by the York ‘Grand Lodge of All England,’ which became extinct about 1790, when York Masonry died out, and never united with the regular Grand Lodge of England.

“Close investigation has clearly proved that the alleged origins of Masonic Templary in the different countries where it exists are mere fictions. The fabrications of the last century, principally derived from the idle legends of the obsolete ‘Rite of Strict Observance,’ which built up a mass of childish fables, used to support the theories of the high grade Masonic system, that the test of history totally rejects.

“The assumption that Freemasonry is the offspring of the old Military Templars is equally untenable.”



CHAPTER III.

THE TEMPLAR ORDER—ITS INTRODUCTION INTO BRITISH NORTH AMERICA—A DISCUSSION AS TO THE PRIORY OF THE KNIGHTS OF ST. JOHN AT QUEBEC—THE FIRST WARRANT FOR A TEMPLAR ENCAMPMENT IN CANADA.

IT is only within the past few years that any effort has been made to trace the history of the Templar Order, from the date of the introduction of the system into Canada. Masonic writers have, as a general rule, been inclined to content themselves with the statement that Canadian Templarism could only be traced with certainty to the second decade of the nineteenth century, and when doubts were expressed as to the reliability of this assertion, the querist was met by a request to furnish some proof, however slight, that the information given was not strictly and in every sense true. Critics were therefore silenced, and no one seemed courageous enough to delve into the records hidden in the chests of Masonic Lodges, and so the origin of Templarism was, without objection, allotted to the second decade of the nineteenth century. In 1885 the writer, while on a voyage of discovery in connection with his History of the Craft Lodges of Ontario, came across, in the collection of MSS. of the Rev. Dr. Scadding, a sheet of ordinary writing paper, dated 31st October, 1800, and inscribed thereon a Templar warrant for Canada, under the sanction of Lodge No. 6, Kingston, which is evidence that the Templar brethren there exercised the authority of a governing body. Shortly after the production of this document—a copy of which is given in *fac simile* in this work—a further discovery was made by Bro. W. F. Bunting, of St. John, New Brunswick, in effect that a Knights Templars encampment existed at Halifax, Nova Scotia, in 1782, held under the Craft warrant of Lodge No. 211, on the registry of the Grand Lodge of York Masons of England, now numbered 2 on the Registry of the Grand Lodge of Nova Scotia. While all this was so happily turning up in connection with the history of Templarism, a still more interesting announcement was made through

the columns of the Quebec *Morning Chronicle* on 12th December, 1885, which gave Templarism an antiquity in Canada that can hardly be claimed for even the oldest of the Craft organizations. In 1885 an English officer, Col. R. E. Carr, visited Quebec, and, after his return to England, wrote a letter from Morton Barracks, Worcester, England, on 25th November, 1885, to Major Dennis Murray, Clerk of the Peace, of Quebec, referring to conversations he had had with that gentleman during his visit to Canada, which is better, perhaps, given in his own words. The letter addressed to Major Murray was referred by that gentleman to Mr. J. M. Le Moine, F.R.S.C., the well-known Canadian historian. Col. Carr's letter reads as follows :—

"MORTON BARRACKS,
"Worcester, England,
"November 25th, 1885.

"Dear Major Murray,—On my return to England from the Canadian Northwest, I referred to the point in the antiquities of Quebec, regarding which I could not quite trust my memory when enjoying the benefit of your company in seeing the town, viz., the existence under the French *regime* of a Priory of the Knights of St. John, and of which we could find no trace.

"Knowing your interest in the history of the religious orders of the city, I send you an extract from a fine Italian three vol. quarto work in my possession, which proves that the Order of Malta had extensive endowments in the Province. There is no doubt that two of the early Governors-General, whose names are probably familiar to you, were members of the Order. This may account for their establishing a branch in New France. If you should ever find a record of the fate of the house or property, I should be very glad to hear of it.

* * * * *

"Very truly yours,
" (Signed) R. E. CARR,
"Colonel.

"Major Murray, Quebec, Canada."

Subjoined is the extract relating to Quebec previously alluded to :—

"Extract from the *American Gazetteer*, translated from English and published in Italian, at Leghorn, 1763 :—

"The city is well built, and full of superb edifices, such as churches and palaces ; but there are especially the palace of the Bishop, the Tribunals of Justice, the House of Knights of Jerusalem, which is a superb building of square stones, and which is said to have cost £40,000 sterling ; with convents of friars, monks, chapels, etc., which it would occupy too much time to describe. But the most notable edifice of all is the Palace (of St. Louis), where the Governor resides, in which was the Grand Council of Carolina, when Quebec was in the hands of the French, and where were kept all the Royal archives."

Mr. Le Moine, in his letter to the *Chronicle*, which included that of Col. Carr, says :—

"Before dealing with the enquiry set forth by Col. Carr—'the existence of a Priory of the Knights of St. John of Jerusalem'—it may not be amiss to identify some of the old buildings alluded to in the *Italian-American Gazetteer* of 1763.

"The Bishop's Palace (subsequently public offices and vaults), erected by Bishop St. Vallier, the second Bishop of Quebec, about 1692, stood on the south side of the area, on which a wing was added in 1859-60 to the adjoining Parliament Building. Our first House of Parliament, erected in 1834, was destroyed by fire in 1854; rebuilt, and again destroyed by fire. The Bishop's Palace had been ceded to the Imperial Government by one of his successors, Bishop Panet, in 1830, for the perpetual ground rent of £1,000 sterling, still attached to the ground lot.

"The 'Tribunal of Justice' may mean the Senechassee building, which terminated at the East of St. Louis Street. The dwelling of James Dunbar, Q.C., covers at present a portion of the ground. Possibly the Intendant's Palace, in the rear of Boswell's Brewery, may have been considered as one of the 'Tribunals of Justice.' Though no vestige now remains, it is not hard to locate the site of the 'Convent of Friars.' The old Monastery of Franciscan Friars, on Garden Street, is clearly alluded to, a vast quadrangular building; with fruit gardens; it fell a prey to fire on the 26th of September, 1796; on a portion of its grounds the Anglican Cathedral was built in 1804. One is at a loss to locate 'the House of the Knights of St. John of Jerusalem,' a superb building of square stones, and which is said to have cost £40,000 sterling. If it was not the *Chateau Saint Louis*, the first structure of which was of wood, could it be any portion of the *Fort Saint Louis*, built facing the *Chateau Saint Louis*, and on the ground now partly comprised by the Ring, or *Place d'Armes*? It was demolished shortly after the conquest.

"Could the old gilt stone in the wall, with its Maltese Cross and its date, '1647,' have formed any portion of the house of the Knights? The figures '1647' unquestionably bring us back, as the Rev. Abbé clearly showed, to the administration of Governor de Montmagny, a Knight of Malta," etc.

The letter of Mr. Le Moine drew forth from "E. T. D. C." (E. T. D. Chambers), a correspondent of the *Chronicle*, the following on December 17, 1885. He writes stating:—

"I have read with no little interest the queries of Mr. J. M. Le Moine, published in the *Chronicle* of Saturday last, concerning the existence at Quebec, under French régime, of a Priory of Knights of St. John of Jerusalem; and have anxiously looked for replies thereto from students of early Canadian history.

"In my own limited researches, I have been unable to find a trace of such a body within the period designated by Mr. Le Moine and Colonel Carr, though in view of the number of eminent Knights of St. John of Jerusalem, Rhodes and Malta resident at Quebec in the first half of the seventeenth century, the absence of a Priory of the Order in this city would have been not only a very remarkable fact, but one at variance with the general principles and practices of the Order. Charles Hualt de Montmagny, Champlain's successor at Quebec, was not only a Knight of Malta himself, but De Lisle, his lieutenant, belonged to the same chivalrous Order. So also did the illustrious Noel Brulart de Sillery, who, after becoming a priest, placed an ample fund in the hands of the Jesuits for the formation of a settlement of Christian Indians, at the spot which

still bears his name. The name of another distinguished Knight of Malta is intimately connected with early Canadian history. When her North American possessions were restored to France by the treaty of 1632, Sieur Isaac de Razilly, Commander of the Order of St. John of Jerusalem, was commissioned by his Sovereign, at the instance of Richelieu, to proceed to Port Royal and receive its submission to King Louis. Commander de Razilly was a noted officer in the French navy, and one of the most foremost members of the company of the Hundred Associates. A concession was made him on the 29th of May, 1632, of the river and Bay St. Croix. The esteem in which Sieur de Razilly was held by distinguished members of his own Order, is shown by the letters addressed him from Malta on the 20th of February, 1636, by the Grand Master of the Knights of St. John of Jerusalem, and which those interested may read for themselves at page 114, Vol. 1, of the '*Documents Historiques relatifs a la Nouvelle France*,' recently published (1883) by the Provincial Government, under the personal supervision of Hon. Jean Blanchet, Provincial Secretary."

We learn from the History of the Knights of Malta, by Abbé de Berlot, Vol. V., page 141, that in 1652 the Order of Malta purchased the Island of St. Christopher, now one of the British West India islands, for which they were obliged to Chevalier de Poincy, who commanded in that island. Some trouble having arisen, the Grand Master sent Brother Charles Hualt de Montmagny, then Receiver of the Priory of France, to America, as Procureur-General of the Order.

"While everything points to the probability of the existence at Quebec in 1647, of a Priory of Knights of St. John, it is difficult, if not impossible, to find any other trace of 'a house of Knights of St. John' than that quoted by Colonel Carr as an Italian translation from the *American Gazetteer*. Not one of the many descriptions still preserved, of Quebec's public buildings in the 17th century, contains the slightest mention of such a house. It is scarcely probable that a chapter house at Quebec for the Knights of St. John was furnished by the Government of France, and it is therefore more reasonable to suppose that the Quebec Priory of 1647 assembled for their chapter meetings, in an apartment fitted up for their reception either in the *Chateau*, or in the *Fort St. Louis*. That neither the members of the Order in New France nor its head in Europe, could afford the necessary sum for the erection of a house in Quebec, is evident from the letter to de Razilly, already referred to, and from which it appears that on account of the costly fortifications then being made at Malta, the Grand Master, though fully appreciating the foreign labors of his correspondent, was regretfully compelled to express his inability to send him any financial aid.

"How then are we to account for the allusion to a chapter-house in the extract translated from the *American Gazetteer*? The old gilt stone with the Maltese cross, and the date 1647, now in the wall facing Mr. Dunbar's residence, if visible at that time, might readily have conveyed the impression to the writer of the *Gazetteer*, that the building of which it formed a part was a house of the Knights of St. John and Malta. But we have it on the authority of the late James Thompson, that this stone

was dug up on the 17th of September, 1784, by the miners at the Chateau, who were engaged in levelling the yard during the erection of the Chateau Haldimand. It would thus appear that this was the foundation stone of the Chateau St. Louis, erected by Montmagny in 1647 to replace or enlarge the original fortress built by Champlain in 1620. It would not be remarkable, however, if a casual observer like the *Gazetteer* writer, should have taken for granted that the building partially occupied by the Priory at Quebec was the actual property of the Sir Knights.

"It may not generally be known that since the decline of the Order as a military body, and the issue of the ecclesiastical edicts launched against the Sir Knights, their teachings, profession and ceremonial have continued and been handed down, practically unimpaired, to their descendants.

"E. T. D. C." then refers to the establishment of a Preceptory of Knights Templars and Priory of the Knights of Jerusalem, Palestine, Rhodes and Malta, in Quebec, nearly half a century ago. He states that:

"The majority of the Knights were French Canadians and many of them leading merchants of St. Roch's. Some of the latter survive to this day, but all left the Order when Freemasonry, which is, and for long has been, a necessary stepping stone to its mysteries, was denounced by the Catholic Church. The withdrawal of the seat of Government to Ottawa caused the removal of the warrant to Ottawa and a final disruption of the Priory of Quebec, which had been dedicated to 'William de la More, the Martyr.' On the 1st of May, 1880, a new Preceptory and Priory, under its old title, obtained a charter from the National Great Priory of Canada," and closes by stating, "I know that these latter details are not specially called for by Mr. Le Moine's letter, but I cannot believe that they will prove altogether devoid of interest to those who may have wondered what extent of connection exists between the Knights of St. John and Malta of to-day and their predecessors of 1647,—'whose bones are dust, whose swords are rust, whose souls are with the saints, we trust.'"

On the 26th of Jan., 1886, Mr. Le Moine again wrote to the *Chronicle*, a lengthy but interesting communication, referring to the correspondence of the 12th Dec., enclosing Colonel Carr's letter and also alluding to the valuable information furnished by "E. T. D. C." in the same paper on the 17th Dec., 1885.

Mr. Le Moine in his second letter says:

"In a communication to the *Morning Chronicle*, bearing date 12th December last, I drew attention to an extract from an *American Gazetteer*, published at Leghorn, in 1763, furnished by a distinguished British officer, Colonel R. E. Carr, now stationed with his regiment at Worcester, England, as set forth in a letter recently addressed by him, asking for information, to our fellow-townsmen, Dennis Murray, Esq.

"The *American Gazetteer*, of 1763, purported to describe among other notable edifices of Quebec, at that date, the 'House of Knights of Jerusalem, a superb building of square stones, said to have cost £40,000 sterling.' The origin, existence, and whereabouts of such a costly struc-

ture, at this period, rather astonished, nay, much perplexed, the numerous delvers in the arena of our 'old curiosity shop.' Here, indeed, was a nut to crack, for our indefatigable Montieths, our Champollions, our Oldbucks of every degree.

"A formal invitation through the press was addressed, calling on the Craft to prepare for the scientific tournament and illumine with their choicest lore this *arcanum magnum*. One of the first to respond was an industrious student of Canadian History, Dr. N. E. Dionne, author also of an elaborate disquisition on Champlain's last resting-place: another unsolved mystery for inquiring students. The doctor contributed two columns in a city journal, dwelling on the important part played in the early days of the ancient capital, by several Knights of Malta, and stating that he could find no satisfactory evidence of a Priory of Knights of St. John, etc., having existed at Quebec.

"A correspondent, signing E. T. D. C., in the *Morning Chronicle* of the 17th of December last, contributed his valued quota of information on several points, alleging that notwithstanding the names of several eminent Knights of Jerusalem, Rhodes and Malta, such as Governor de Montmagny, his Lieutenant De Lisle, the Commander Noel Brulart de Sillery, Razilly in Acadia, all inscribed on the roll of early Canadian worthies, there was nothing to show that a regular Priory or Chapter House had been founded at Quebec in 1647, that it was more reasonable to suppose that the Knights assembled for their Chapter meetings 'in an apartment fitted up for their reception, either in the Chateau or in the Fort St. Louis,' that on account of the costly fortifications then being made in Malta, the Grand Master, though fully appreciating the labours 'of some of the foreign members, was unable to send any financial aid.'

"The perplexing 'old gilt stone,' with the Maltese cross and the date, '1647,' in the Chateau wall facing Mr. J. Dunbar's residence, naturally came in for its share of notice. On rather slender historical grounds it is indicated by the correspondent as the foundation stone of the Chateau St. Louis, erected in 1647 by De Montmagny to replace or enlarge Champlain's original fortress. E. T. D. C. then adds interesting data, especially for the knights of the square, compass and circle, touching Masonic matters, such as the handing down, practically, as he says, unimpaired to their descendants of the 'teachings, profession and ceremonial of the Sir Knights.'

"The 'Priory' controversy has brought more than one Richmond into the field.

A most industrious and able young writer, hailing from the ambitious town of Levis, Mr. Joseph Edmund Roy, advantageously known by his historical sketch of the "First Inhabitant of Levis" has written about twenty columns in the *Quotidien* to solve the question propounded by Colonel Carr.

That the Knights of St. John in the palmy days of the Order did fix upon the colony of Quebec as a likely spot on which to plant their standard, more than one writer is agreed. They were powerful and wealthy, and that they should seek out so fair and promising a land was but characteristic of their am-

bition. In Capt. John Knox's Journal of the Siege of Quebec, the following entry, under date of 1st October, 1759, descriptive of the chief edifices of the city, he makes mention of the still unfinished but imposing house of the Knights Hospitallers :

"Their principal buildings were the Cathedral, of which only the walls remain; the bishop's palace, the colleges of the Jesuits and Recollets, the convent of the Ursulines and Hotel De Dieu, with their churches, a seminary for the education of youth, almost beat to pieces, with a neat chapel adjoining; a stately and unfinished house for the Knights Hospitallers, the Intendant's magnificent palace in the suburbs of St. Roque, and the church of Madame la Victoire, in the low town, of which the walls only are standing. In the corner houses of the street are niches in the wall, with statues as large as life of St. Joseph, St. Ursula, St. Augustine, St. Denis, and many others, with the like figures in the front of their churches and other religious houses, which have an agreeable effect to the eyes of passengers. The castle, or citadel, and residence of the late Governor-General, fronting the Recollet's college and church, and situated on the grand parade, which is a spacious place surrounded with fair buildings, is curiously erected on the top of a precipice, south of the Episcopal house, and overlooks the low town. The palace, called Fort St. Louis, was the rendezvous of the Grand Council of the colony. There is, besides, another citadel on the summit of the eminence of Cape Diamond."

The first of the Knights to reach Quebec was Champlain, who came in 1603. He returned to France and was sent to Canada a second time in 1608. It is claimed by some writers that Champlain was not a Knight of Malta at this time, as his name does not appear on a list of persons present at a Chapter of the Order held on 11th May, 1631, nor was he represented by a proxy. According to historians he was followed by Charles de Bourbon, Comte de Soissons, who became Viceroy of New France, as it was then named. De Chattes, Governor of Dieppe, being one of those financially interested in the colony, interested himself in the movement, and he it was who prevailed upon Champlain to take the initiatory step. The Knights were not long in making their influence felt. De Montmagny especially proved an active factor in public affairs, and in conjunction with other Knights, notably de Sillery, de Razilly, all members of the Company of the Hundred Partners, advanced the colony with rapid strides. Montmagny, who was Governor of Quebec from 1636 to 1648, was recalled to France in the latter year, and was subsequently sent by the Grand Master of the Knights of Malta to St. Christopher, in the West Indies, to enquire into the conduct of the Chevalier de Poincy, who, as Governor of the islands, had built a castle there, which he had fortified like a citadel, and so managed affairs that complaints were made to the Grand Master, who

made enquiries, when de Poincy offered to surrender it to Jacques Rouxel de Graucy, the Grand Master of the Order, conditionally that the latter would pay his debts. The king, however, did not take long to dispossess him, and the Grand Master appointed the Chevalier de Sales to assist de Poincy with his Council. De Poincy died on the island shortly afterwards. During his time the island were held by the Order. The investment proving the reverse of profitable, they were resold to a French company, who finally passed them into the hands of England. The Order in Canada, however, progressed, and the Knights during Montmagny's *régime* acquired strength and influence. As Governor of Quebec from 1636 to 1648, he was untiring in his efforts to advance their interests and elevate himself at the same time. The massive Chateau St. Louis, rebuilt by him and converted into a fortress, was for many years a monument to his desire for greatness. His conduct, together with the fact that the increasing possessions and influence of the Knights was creating comment and jealousy, occasioned his withdrawal by the king. Nor was suspicion created by Montmagny's conduct alone. The wealth, an acquisition of his subordinates, gave rise to no little speculation as to where the aims and objects of the Knights would carry them. De Sillery, we are told, received a stipend of 4,000 livres as commander of the *Fratres*, and further, that he founded at the place called after his name a chapel, fort and convent, together with dwellings for the converted natives. Montmagny's eagerness for personal aggrandizement was especially distasteful to the king, hence the recall of the governor, the discouragement of the Knights under the displeasure of the sovereign, and the decline of the Order as a settlement in Quebec.

In 1784 James Thompson, overseer of the works in Quebec, found in the yard in the Chateau de St. Louis a stone in which was cut a gilt Maltese cross, with the date 1647. Conceiving it to be part of the original Chateau, he replaced it in the wall, where it is still. Surmises have been multifarious with regard to this stone, some writers being of the opinion that it was the foundation stone of the old castle. This theory is scouted by others, however, who think that the arms of France, rather than the Cross of Malta, would be chosen as the mark to distinguish the foundation stone. To support this idea the foundation stone in Champlain's house, which bore the royal arms, is cited. The date on the stone with the gilt cross, it is, moreover, argued, is also evidence against the former theory, of the Chateau having been enlarged in 1636. It is admitted, however, that it bears the symbol of the Knights who once occupied the build-

ing, and that it was a part of it there is little doubt. Knox's reference to a "house" of the Knights Hospitallers is used as an argument that an actual Priory of the Order did not exist but their wealth and possessions, as well as their number during Montmagny's time, would indicate that there did exist a Priory, and an influential one at that.

Mr. J. M. Le Moine says:—"I am in possession of a short note from the learned Abbè Bois, F. R. S. C, which corroborates the position taken by the Levis antiquarian," from which I quote the following:

"The Knights of St. John, of Jerusalem, established at Quebec, Bras-fer, Montmagny, Sillery, etc., had erected a bureau in the yard of Castle St. Louis; it had cost 40,000 livres (not pounds) of French money. The gable contained a large stone, set in the wall, on which was engraved the arms of the Order. This stone having dropped to the ground when the edifice was destroyed by fire in July, 1759 (pending the siege), remained amongst the ruins until 1784, when the military force detailed to level the lot found it and placed it in the wall of the Chateau yard. The shield was carried to England, and after knocking about in the public stores, it was placed at ———. I have the whole of the particulars among my papers, but am too ill to look them up. (Signed) L. E. BOIS."

The Order of the Temple, which is admittedly distinct from the Order of Malta, was evidently in a state of vitality in Canada in the early part of the present century, for we have a tabulated list of the Preceptories that formed a Great Priory of Canada under what was apparently the Grand Preceptory or or Encampment of North America. An extract is given in another part of this work from a French Templar work, published in Paris, France, in 1813, now in the possession of the Deputy Grand Master, Dr. J. A. Henderson, Q.C., of Kingston, Ont. No trace, however, of a Priory under French jurisdiction can be found, so that the one referred to evidently existed on paper only.

The result of careful reading seems to afford conviction that the organization of the Knights of Malta did exist in some form in Quebec in the earlier part of the seventeenth century, and there seems to be no reasonable doubt that their authority was derived from a parent organization on the Continent of Europe.

A persistent and continued search has failed to give any further than the meagre details furnished in connection with Canadian Knight Templarism in the old city of Quebec. Every known source of supply has been exhausted, and the archives of the Craft have been carefully examined, so that

FIRST WARRANT FOR A TEMPLAR ENCAMPMENT. 19

any information concerning the dawn of Templarism might be brought to light.

Knight Templarism comes to the fore again in Quebec on 28th July, 1855, when, by a warrant from the Grand Conclave of England, under the recommendation of the Provincial Grand Conclave of Canada, the Encampment of William de la More, the Martyr, was constituted, under the Eminent Frater T. D. Harington. At a later date this Encampment is reported as having made no returns, and the Provincial Grand Chancellor requested instructions as to action in the case. In 1871 Col. Moore, as Provincial Grand Commander, in his annual address, stated that the warrant of William de la More was in the hands of the Deputy Grand Commander Frater Harington, and as the seat of the Canadian Government was removed, and all the members of the Preceptory were civil servants, he had decided not to leave the warrant in Quebec, but to transfer it to Ottawa.





CHAPTER IV.

TEMPLARY IN THE PROVINCE OF NOVA SCOTIA—AN ENCAMPMENT IN 1782. THE ORDER UNDER THE CHAPTER GENERAL OF SCOTLAND—PROVINCIAL CONCLAVE OF NOVA SCOTIA AND NEW BRUNSWICK.

THE Province of Nova Scotia has perhaps the earliest record of a regular constituted Templar Encampment. The first records, so far as known of the Templar degrees in that Province, are dated September 20th, 1782, thirteen years prior to the earliest records known on this continent, which are those of St. Andrew's R. A. Chapter, Boston, Mass. Frater Stephen R. Sircom, of Halifax, and an esteemed member of the Nova Scotia Preceptory, has kindly furnished the writer with copies of the ancient records of that and subsequent meetings down to 1784, when they appear to have lapsed. The following are the extracts :

HALIFAX, 20th SEPTEMBER, 1782.

"At a Chapter of Royal Arch Masons held under Warrant No. 211 on the Ancient Grand Registry of England at the 'Golden Ball.'

"Present :—

"The Rt. Worshipful BR. KIRKHAM, H.P. ; R. W. BR. JOHN WOODIN, 1st K. ; R. W. BR. EPHM. WHISTON, 2nd K. ; R. W. BR. JOHN CODY, S. ; R. W. BR. JOHN WILLIS.

"Applications having been made by Brothers John George Pyke, John Clark, and Joseph Peters, Past Masters of Regular Lodges of Free and Accepted Ancient York Masons, for further Light and Knowledge in the secret and hidden Mysteries of Free Masonry : and they on strict trial and due examination being found worthy, were by us installed and Instituted into the Sublime Secrets of Royal Arch Masonry. After which

"An Assembly or Encampment of Sir Knight Templars being formed, the said Brothers J. G. Pyke, John Clark, and Joseph Peters, were Instituted and Dubbed Knights of the Most Noble and Right Worshipful Order of Sir Knight Templars.

"And the Lodge was closed in Peace and Harmony."

There are similar records of ten other meetings, in each case held "under the Sanction of Warrant No. 211," the R. A. Chapter degrees being conferred on applicants, "Past Masters

of Regular Lodges," and the recipients being "dubbed Knights" in the "Assembly or Encampment" which was opened subsequently on the same evening.

On the 9th Oct., 1782, it is recorded that "Bros. Joseph Osborne, Timothy W. Hierlihy and John Hardy," were so elevated. On the 12th Nov. following, "Bros. Jonathan Snelling and Daniel Wood" received the degrees of Knighthood, and on the 18th of the next month "Bros. Col. S. Hierlihy and John O'Brien" were similarly honored. On this occasion the officers were "elected to serve for the ensuing year, viz. : The Right W. Bro. Pyke, H. P., T. C. Genl. ; the Right W. Bro. Cody, 1st K. and 1st G. W. ; the Right W. Bro. Whiston, 2nd K. and 2nd G. W., etc." "The installation of Officers (for want of time) was deferred to a future opportunity."

The next meeting was on the 12th March, 1783, when the officers chosen in the previous December were installed, and "Bros. Phelon and Kelley were raised to the dignity of Templars.

A Chapter and Encampment "on Emergency" was called for a week later, and met "at the Golden Ball" on the 20th March. Here, it is stated, that "Dues paid for 12th March and 2nd Wednesday in June, amounting to £3.10, of which £3 was given into the hands of Bro. O'Brien to pay Lawlor & Wyer, and the remaining 10s. into the hands of Bro. Kirkham, the Treasurer."

The assessment plan was not unknown to our old-time brethren, for it is recorded that at this meeting it was "Resolved that all back accounts be made out and given to Bro. Peters ; which are to be inspected by the said Bro. Peters, Bro. Snelling and Bro. Wood, who are appointed a Committee for that purpose, and to make a dividend of the sum to be paid by each Brother, which shall be refunded as soon as the box can afford it."

The next meeting was on the 11th June, when, we are told, that "an application from Bro. Wm. Kennedy, of the Union (Lodge), was balloted for and rejected." It is also stated that on this occasion "a motion was made for a Procession of Royal Arch and Knight Templars on St. John's Day, which was unanimously rejected for good and sufficient reasons." It was likewise "Resolved that all Brother Sir Knight Templars distinguish themselves on St. John's Day next, by a piece of Black Ribband round the left arm, and that Bro. R. H. Pyke provide the Ribband for that purpose on the morning of that day."

Three months later, viz., on the 10th September, 1783, the Chapter and Encampment convened again, eight members being present, each of whom paid in 5s. as dues. Bro. Cody asked for an Emergency meeting in order that a complaint preferred by him against Bro. Phelon be heard, which was granted, and on the 17th Sept., the same brethren met to consider Bro. Cody's charge of "great abuse" and Bro. Phelon's defence.

"The two Brothers were desired to withdraw. The Lodge and Encampment then took the case between them into their most serious consideration, and considering every circumstance between them in the most favourable light which it was possible to do, declared it as their opinion that both the said Brothers Cody and Phelon (altho' the case was somewhat intricate,) had been greatly to blame, and thereupon ordered that the said Brothers should this night make up the differences between, by taking each other by the hand as Brothers and pay the expense of the meeting. And the said Brothers Cody and Phelon being called in, and having the sense of the Body declared to them, did acquiesce therein, and gave

assurance to each other as well as to the Body, that they would have no more remembrance of this difference, and henceforth live as brethren."

The two last recorded meetings, viz., that of 10th December, 1783, and 9th March, 1784, do not appear to have had any Templar business to transact.

The above, together with "a bill of items," furnished the same Encampment in the year 1782, and found by Bro. W. F. Bunting, of St. John, N. B., while making an examination of old documents in Grand Secretary's office in Halifax in 1886, are the only records of this early Encampment which was attached to St. John's Lodge No. 211, chartered June 30th, 1780, and now No. 2 on the Nova Scotia register.

Although in no way bearing upon our history, the following extract from a letter written by H.R.H. Prince Edward while stationed with his command in Quebec, addressed to Thomas Dunckerley, Esq., Grand Master of the Knight Templars, of which Order H.R.H. was Grand Patron, and reproduced from an old London magazine, will possess perhaps some interest for the reader :

"Quebec, November 23, 1793.

"Dear Sir,—Accept our thanks for your communication of the proceedings of the Grand Chapter * * * I shall think myself particularly fortunate when circumstances will permit my meeting the Knights in Grand Chapter in London ; of this I request you will assure them the first time that you assemble. * * *

"Your most devoted and obedient servant,

"EDWARD,

"Thomas Dunckerley, Esq.,

"Colonel of the Royal Fusiliers.

"Hampton Court Palace."

That an Encampment of Templars under the Chapter General of Scotland did exist at a very early period is proved by the fact that "Nova Scotia" Preceptory No. 58, E. R., whose warrant from the Convent General of England is dated 11th October, 1858, was formed by "members of St. John's Encampment, Reg. Scotland. Halifax, N. S., 1840-1850." The Fratres given as charter members are :—

Alexander Keith, March 1841.	Fred Traunwiesser, Feb 1850.
James Foreman, " 1841.	John M. Taylor, March 1841.
Henry C. D. Twining, March 1841.	William Johns, Dec. 1840.
John D. Nash, April 1850.	Robert D. Clarke, Jan. 1841.
John Richardson, April 1843.	George Anderson, March 1841.
Rev. J. T. Twining, D. D. March 1841.	

In consequence of the political changes and reorganization of the British Provinces of North America into the Dominion of Canada, the Supreme Grand Master of the Grand Conclave in England and Wales changed the Provincial Conclave in Canada into that of a Grand Priory of the Dominion, and the title of Provincial Grand Commander into

Grand Prior, by patent dated 1st May, 1868, with authority over the whole Dominion, reserving that of New Brunswick and Nova Scotia as a separate Provincial Conclave.

This Preceptory and the Union de Molay at St. John, N. B., formed the Provincial Conclave of Nova Scotia and New Brunswick, and both worked under its authority till the year 1870, when they came under the jurisdiction of the Grand Priory of Canada. The Hon. Alexander Keith, of Halifax, held a warrant from the Grand Conclave of England as Provincial Grand Commander for Nova Scotia and New Brunswick, and during his lifetime it was not considered advisable to merge those Provinces into that of Great Priory. The death, in 1873, of that distinguished Frater at last removed the difficulty, and Col. Moore, the Great Prior, wrote to England claiming those territories. The Council of the Great Priory of England at once decided that from the date of Provincial Prior Keith's death, the territory over which he presided came under the jurisdiction, and should be amalgamated with the Great Priory of Canada.

A meeting of the Provincial Grand Conclave was summoned to take place at Halifax on the 30th June, 1873, to discuss and take action on the proposed severance with England and affiliation with the Great Priory of Canada. A proposal to form a Great Priory for the Dominion was also debated, and agreed to. The Preceptories at Halifax and St. John were duly represented. The Preceptory of Union de Molay held a special meeting at St. John to consider the question, and cordially approved of the establishment of such a Great Priory, and resolved to ratify and confirm whatever might be done to the end in view by the Provincial Grand Conclave of Nova Scotia and New Brunswick. Similar action was taken at the meeting of the Provincial Grand Conclave, and both of the Maritime Province Preceptories on the English registry were added to the roll of Canada.

In August, 1873, a Grand Conclave for the formation of a Grand Priory for the Dominion was called to meet at Kingston, Ont., and all the Preceptories in the Dominion were notified and requested to send delegates. No action was, however, taken till 1876-77, at the annual assembly at Montreal, when the National Great Priory was formed by consent of the Supreme authorities in England.

On 1st December, 1885, a warrant was granted Fratres L. B. Archibald, T. Cooke, and others, then members of the Nova Scotia Preceptory, Halifax, by the Great Priory of Canada, to "Malta" Preceptory, Truro, Nova Scotia, thus making two Preceptories in that Province under the allegiance to the Great Priory.





CHAPTER V.

TEMPLARY IN THE PROVINCE OF NEW BRUNSWICK—AN ENCAMPMENT IN 1840 UNDER SCOTISH AUTHORITY—RIVAL ORGANIZATIONS AND A TERRITORIAL DIFFICULTY—ACTION OF THE GREAT PRIORY OF CANADA.

THE next date in the progress of Knights Templarism in the eastern provinces is 1840, when "Hibernian Encampment, No. 318 of Knights Templars," was constituted on the 5th of April, 1840, at St. Andrew's, Charlotte County, New Brunswick, being the first body of Knights Templars organized in that Province. The warrant was granted by the "Supreme Grand Encampment of Ireland, Knights Templars and Knights of Malta," to the following petitioners:—Fratres James Kyle, John McCoubry, John Commac, James Tufts, James Clark, James Brown, Alexander Cochran, John Kerr, James McFarlane, and William Gray. The regular assemblies were held on the second Monday in March, June, September, and December. The Encampment held its last meeting and went out of existence in May of 1860, when its Lodge, Chapter and Encampment warrants were returned to Ireland. Its records are scant, and but little can be gathered of its operations, in consequence of the death and dispersion of nearly all its members. In 1888, out of all the officers of this Encampment, Frater A. W. Smith, of St. Andrew's, N.B., was the only one alive.

Knight Templarism in New Brunswick was for many years in a comparatively dormant condition, when a few of the adherents of the Order, who held fealty to the Grand Priory and Chapter General of Scotland, bethought themselves of the formation of an Encampment acting under the authority of that body, and accordingly an application was made in constituted form early in 1855, for a dispensation to organize, the outcome being the "Encampment of Saint John Knights Templars and Knights of Malta, No. 48," on the roll of the Grand Priory of Scotland.

The first meeting of this body was held at the city of St. John on the 15th day of May, 1856, under the authority of a

dispensation from the Grand Priory and Chapter General of Scotland, dated at Edinburgh, April 22nd, 1856. It continued to work under this dispensation up to February 11th, 1857, when it was constituted under a regular warrant in the Masonic Hall, St. John, its officers installed, and the full machinery of the Encampment set in working order. Its numerical and financial condition has steadily increased, until now it has on its roll nearly two hundred members, and possesses ample funds for any ordinary emergency.

By the calamitous fire in St. John of June 20th, 1877, it lost the warrant, seals, jewels, clothing, banners, and all other paraphernalia, likewise the entire contents of the armory, consisting of the regalia and equipments of the members. All the property of the Encampment was destroyed, except the records. "The value of St. John Encampment's loss was \$2,300, that of Union de Molay was \$2,000."—*Stewart's "Story of the Great Fire in St. John, N.B."*

The Encampment of Saint John has always been, and is now, one of the most prosperous, efficiently equipped, and spirited Templar bodies in the Dominion of Canada.

The spirit of emulation seemed to imbue Templars in other parts of New Brunswick, for in 1872 another application was made for a dispensation for a warrant from Scotland. This time the petitioners hailed from St. Stephen, Charlotte County, New Brunswick, and all of them were members of St. John Encampment, from which they practically swarmed.

This organization is known as "The Priory of the Temple" in St. Stephen, Charlotte County, New Brunswick. As before stated it was formed out of the membership of the Encampment of Saint John, and is located at St. Stephen, Charlotte County, New Brunswick.

This warrant, dated at Edinburgh, April 9th, 1872, was granted by the "Chapter General of the Religious and Military Order of the Temple and Hospital in Scotland," under the signatures of John White Melville, of Bennoch, and Strathkinnes, Grand Master, and Wm. H. Ramsay, Grand Registrar, to Fratres David Brown, Prior; Wm. Vaughan, Sub-Prior; David Main, Mareschal; Benj. M. Flint, Hospitaller; John H. Rose, Chancellor; John V. Ellis, Treasurer; Wm. Waterbury, Secretary; Geo. F. Keans, Chaplain; John Cleland, Baucant; and Arthur W. Hutchinson, Bearer of the Vexillum Belli.

The regular assemblies are appointed for the second Monday in each month, and the degrees or orders authorized to be conferred are, firstly, "to instal Knights Templars, and create Es-

quires of the Order, and to confer the degrees of the Knights of St. John of Jerusalem, or Knights of Malta, with the preceding step of the Mediterranean Pass, or Knight of St. Paul ;" secondly, "Knight of the Red Cross of Constantine;" and thirdly, "of the Priestly Order of the Temple."

In 1867 the Provincial Grand Commander for the Province of Canada received a petition from some members of the "Scottish" Encampment at St. John, New Brunswick, to establish another Encampment there under the Grand Conclave of England and Wales.

The petitioners in St. John had, it is said, previously applied to Provincial Grand Commander Keith for a dispensation for their new Preceptory, but the Provincial Grand Commander of Nova Scotia and New Brunswick, by some misconception as to his authority over the latter province, declined to issue a warrant for an Encampment then applied for by members of the existing Scottish body in St. John. Then the petitioners applied to the Provincial Grand Prior of Canada, and by his authority a warrant dated 1st May, 1869, was issued, constituting the Union de Molay Preceptory, 104 E.R., to meet at St. John. The following Fratres were the petitioners:—Christopher Beasant, of the All Soul's Encampment; Robt. Marshall, Thomas A. D. Forster, James Domville, David S. Stewart, W. J. Logan, Wm. W. Elmslie, Christian A. Robertson, Thos. A. Peters, Jno. Frost, John B. Hammond, Robert W. Cruikshank, George H. Whiting, Aaron Armstrong, and George Wilson, of St. John's Encampment on the Register of the Chapter General of Scotland.

The warrant of Union de Molay is dated 1st May, 1869, but the Encampment was under a dispensation from the 2nd of October, 1868. It appears that Colonel Moore, as Grand Prior of Canada, issued the provisional warrant or dispensation for the Encampment to work under the Provincial Grand Conclave, which had its authority from the Grand Conclave of England. This act was deemed an infringement of territorial jurisdiction by the members of the Templar body in St. John, who owed fealty to their own Preceptory, which was governed by the Chapter-General of Scotland. The Provincial Grand Commander, Hon. Alex. Keith, called the attention of the English authorities to this infringement, and asked the intervention of the Grand Master of England and Wales in the matter. The Grand Chancellor of England pointed out to the Grand Prior of Canada that the jurisdiction of Provincial Grand Commander Keith extended over Nova Scotia, New Brunswick, Newfoundland, and Prince Edward

Island. The result was that in December of 1868 the Grand Master of England declined to confirm the warrant granted by the Grand Prior of Canada to Union de Molay, and thus suspended the Encampment pending enquiry. In January of 1869 E. C. Hon. Robert Marshall, in a communication to the Grand Vice-Chancellor, T. B. Harris, at Hamilton, positively denied that any communication whatever had been held with Provincial Grand Commander Keith, until after the dispensation had been granted by the Grand Prior of Canada. On the suggestion of the Grand Prior of Canada a communication was sent to Provincial Grand Commander Keith, placing the Encampment under his immediate control and direction, and he replied in a most cordial and frank manner, and wished Union de Molay Encampment every prosperity. The controversy terminated by the Grand Conclave of England asserting her claim to New Brunswick, and directing the Grand Commander of Nova Scotia to issue a new warrant to the Union de Molay, and on the Chapter General of Scotland no longer insisting on a claim to New Brunswick, her Encampment there (the St. John) was allowed to continue under the Chapter General of Scotland.

This warrant was confirmed by a warrant from the Grand Conclave of England. Subsequently Union de Molay came in under the banner of the Grand Priory of Canada.

The Preceptory meets on the first Thursday of every month, and Frater Robert Marshall was appointed the first Eminent Commander, and Fratres Forster and Domville, Captains commanding columns of said Encampment, "until another Eminent Commander shall be regularly elected and installed in ancient form and invested with the dignities and powers of office." The warrant is signed by J. W. Huyshe, D. G. M., and P. Macph. Colquhoun, Grand Chancellor of England.

The Union de Molay Preceptory has a large list of Fratres, embracing many citizens in leading positions.

The only two organizations of Knights Templars, within New Brunswick, not in fealty to Canada, are the Preceptories at St. John and at St. Stephen. In 1883 the Great Prior of Canada had considerable correspondence regarding the St. John Encampment and the Priory at St. Stephen, which held warrants under the Chapter General of Scotland. The tenor of this correspondence was to invite the Scottish bodies to join the roll of the Great Priory of Canada. Up to the year 1884 every effort was made to induce a withdrawal of the Preceptories at St. John and St. Stephen from the Chapter General of Scotland. At the Annual Assembly of the Great Priory at Toronto in

1884, the attention of the Fratres was directed to the effect that an American Encampment, St. Omer, of Massachusetts, contemplated a visit to St. John, N. B., and the Grand Council of Great Priory hearing this, expressed a hope that the American Fratres would not lend themselves to any movement that would tend to disturb the harmony and cordial friendship, which had so long existed between the General Grand Encampment of the United States and the Great Priory of Canada. Direct application was made by the Grand Chancellor of Canada, to General Roome, the Acting Grand Master of the United States to withhold permission to St. Omer Commandery to visit Canadian territory; but he did not see his way clear to interfere in connection with the dispute of Canada with the Chapter General of Scotland. Accordingly, no action was taken by the United States Templar authorities, and the St. Omer Commandery did visit the Scottish Preceptories in New Brunswick, and were thus guilty of an act that at the time and since was very much criticised. Resolutions were passed by the Great Priory of Canada, asking the General Grand Encampment of the United States to issue circulars to the Fratres within their jurisdiction, setting forth the fact that the "Sovereign Great Priory of Canada" now enjoyed absolute jurisdiction over the Templars of the Dominion, and the Knights Templars of the United States were requested to take such measures as would promote the interests of its sister authority on this continent. The Grand Chancellor of the Great Priory was also directed to issue warrants to either or both the Encampments of Knights Templars, working in New Brunswick under the Chapter General of Scotland, and should this offer not be accepted, and the warrants surrendered within six months, an edict should be issued declaring non-intercourse with all Templar bodies in Canada holding any warrant from any authority but the Sovereign Great Priory of Canada. Replies not having been received from the Scottish Encampments at St. John and St. Stephen, these bodies were declared irregular and clandestine, and an edict of non-intercourse was issued, and all Templar bodies in the world were duly notified. After this date matters remained in abeyance, until the year 1888, when the Great Priory of Canada desiring to have a better feeling existing between the Knights Templars in New Brunswick, on the register of the Chapter General of Scotland, and those of its own obedience withdrew the edict of non-intercourse.

We have to a certain extent anticipated Templar history in other parts of Canada by alluding to the Templar bodies of Nova Scotia and New Brunswick, and have only done so that

the work may be concurrent with the progress of the Order in other parts of the Dominion, and that the history of the Order of the Temple in each province may be kept distinct in its early days.



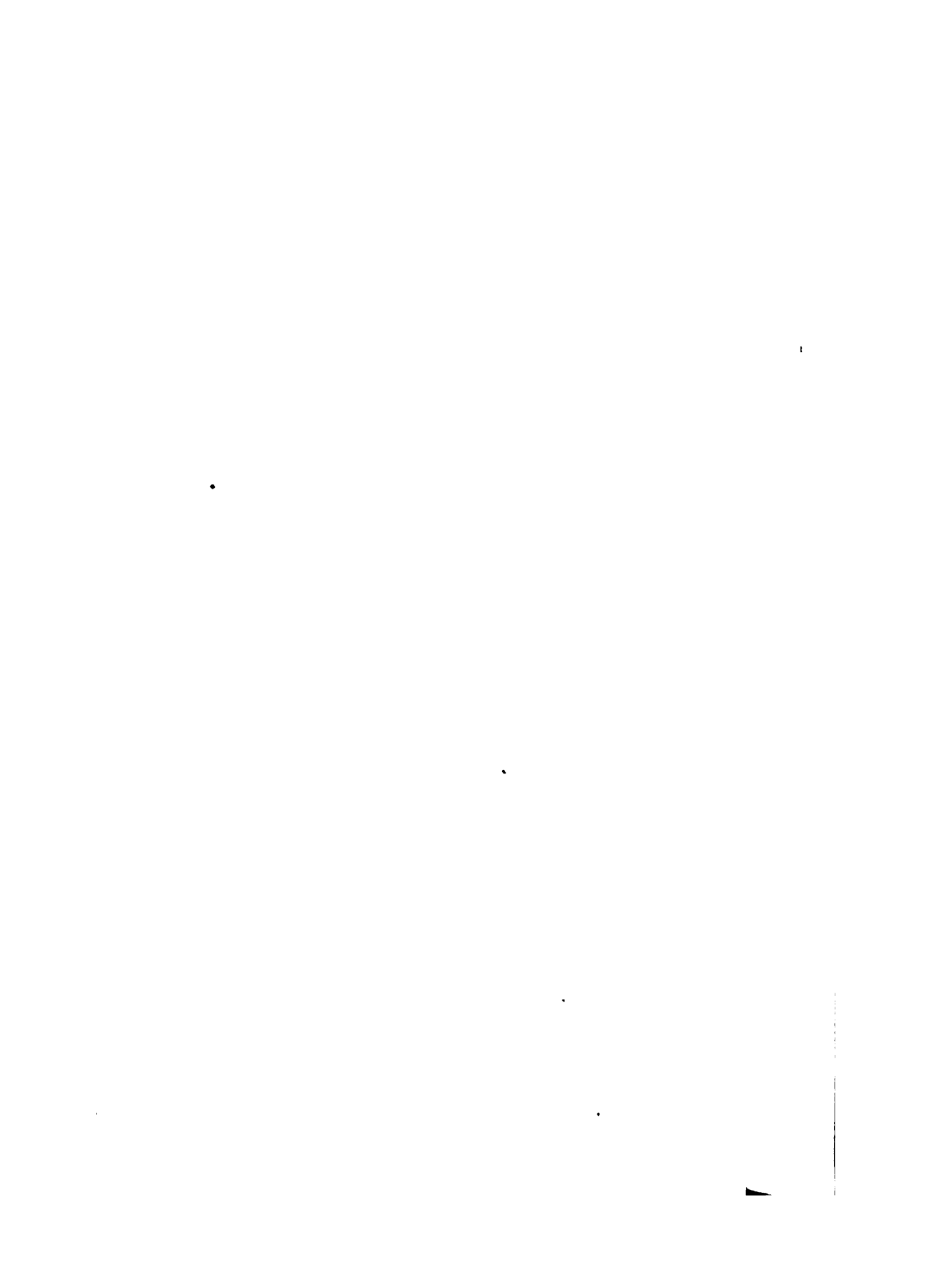


CHAPTER VI.

THE KNIGHTS TEMPLARS OF WESTERN CANADA IN 1800, 1823, 1824—
OLD WARRANTS AT KINGSTON—INTERESTING REMINISCENCES OF EARLY
TEMPLARS—FAC-SIMILE OF A VENERABLE AND HONOREE DOCUMENT.

THE MSS. of Dr. Scadding have furnished us some slight threads with which we may weave a brief history of the doings of the Knights Templars of nearly a century ago, when they made the city of Kingston, Canada, their home and habitation. The records are as usual incomplete, minute books seem to have disappeared with the four winds, and what was left, fire destroyed about thirty years ago. The warrant constituting the first Encampment is unique in style. No elaborate parchment roll, nor gilded writing in varied colours, authorized the valiant few who believed in the well-known sign of victory. Plain foolscap paper, with writing that bore evidence that the schoolmaster was on a vacation, served all necessary purposes. No seal with the ribbon of the Order graced the document; indeed, had it not been that the trend of the writer's mind was on something Masonic, this valued addition to Templar archives might yet be hidden in the rolls of MSS. The *fac-simile* given,—for it is well worth reproduction—tells its own story. Were the Fratres whose names are inscribed thereon able to revisit former scenes how they would pride themselves as being the pioneers of an Order that has, like a giant oak sturdy in strength, become implanted in a soil that gives nurture and life to Templarism in Canada. This Kingston Encampment was attached to St. John's, 311, E. R., Craft warrant, now No. 3, C. R., at Kingston, for in the days of long ago, the Craft lodges of England, Ireland and Scotland, by an unknown power in them vested, issued warrants for the conferring of not only Craft and Capitular, but Templar degrees.

This old Templar Encampment warrant for Canada, was discovered by the author, in the valuable collection of records and reminiscences of the early history of Canada, in the possession



A Fac-Simile of the Knights Templars' Warrant issued at Kingston, in A.D. 1800.

John Dantley General some
Francis Wycott Capt: General
William Madryffint Captain.
The Granhampton Second Captain

John Wyllie Recorder pro tem

of the Rev. Dr. Scadding, of Toronto,—(Coll. Vol. 1, p. 54), dated 31st of October, 1800. From this it would appear that it was issued at Kingston (although no place is mentioned). The signature of the Recorder, John McGill, is well authenticated, as a resident who lived and died in Toronto, then "York," at an advanced age.

The circumstance of the Encampment being authorized to meet under sanction of Lodge No. 6, Kingston, which had its warrant from R. W. Bro. Jarvis, is additional proof that at that early date, Templar and other alleged Masonic bodies were all attached to and held under authority of Craft warrants.

The heading of the warrant is conclusive that modern Templary was always considered a trinitarian Christian society. The title also shows its English origin, as in 1791 we find the Templar rite in English, styled "Grand Elected Knights Templars Kadosh of the Royal Exalted Religious and Military Orders of Herodum," etc.

From the same source the St. John of Jerusalem Knights Templars Encampment attached to the old Craft Lodge of St. John at Kingston,—now revived in the "Hugh de Payens" Premier Preceptory,—was also derived; although the allusion to its obedience to the Supreme Grand Conclave at Malta, shows how little historical accuracy or research at that time existed, there being no such body then in Malta; but it was taken for granted, and copied without investigation, from the statement of inaccurate observers. The city of Kingston, Ontario, has been accorded the honour of being the headquarters of the revival of the Templar Order in Canada, and to the "Hugh de Payens," that of the *Premier Preceptory* of the Dominion, but recent discoveries in Quebec and the Maritime Provinces render this claim a doubtful one.

Of the records of the ancient Canadian Encampment very few exist. The only papers discovered are 1st, the MS. warrant issued to Christopher Danby, a prominent mason and official under the *régime* of William Jarvis, the Provincial Grand Master in Upper Canada under the jurisdiction of the Athol Grand Lodge, of which the Duke of Athol was Grand Master, in contradistinction to the Grand Lodge of England.

(COPY.)

[Original in Dr. Scadding's Collection : Vol. I., p. 54.]

In the Name of the Undivided Trinity : Father, Son, and Holy Ghost.
 Masonry, 5800. } We the Grand Master, etc., etc., etc., etc., of the
 } Royal and Exalted Religious and Military Order, H. R.
 } D. M., Grand Elected Masonic Knights Templars, K. D.
 O. S. K., of St. John of Jerusalem, Palestine, Rhodes, etc., and under
 sanction of Lodge No. 6, held in Kingston, in Upper Canada, etc.

We, in an Encampment of Knights Templars, have unanimously counselled and agreed to appoint our well-beloved Sir Knight, Companion Christopher Danby, as Captain-General; and our well beloved Sir Knight, Companion Joseph Cheneque, First Captain, and our well-beloved Sir Knight, Companion — Burk, Second Captain, etc., and in virtue of this warrant you are to hold Encampments and exalt Royal Arch Masons to the Degree of Knight Templar: Provided they be found worthy to go through the amazing trials attending the same.

Given under our hands and seal, this 31st of October, in the year of our Lord 1800. (Signed.)

Frederick Hirschfeldt, Grand Master.

John Darley, Generalissimo.

Francis Wycott, Capt. General.

William Mackay, First Captain.

Thos. Sparham, Junior, Second Captain.

John McGill, Recorder pro-tem.

2nd. A list of the members of the Encampment. dated 2nd November, 1800.

The following is a verbatim copy of the roll:—

“In the name of the Undivided Trinity.

“A list of the Encampment held at Kingston every quarter of a year: Kingston, 2nd Nov'r, 1800.

“Frederick Hirschfeldt, Master, Kingston.

“John Darley, Generalissimo, “

“V. Guest, Capt. General, “

“William Mackay, 1st Capt., “

“Thomas Sparham, 2nd Capt., “

“Sir Thomas Richardson, Baycanty.

“Sir James Beyman, Kingston.

“*Sir John McGill, Queen's Rangers.

“†Sir Alexander Macnabb, Queen's Rangers. Had a regimental Lodge.

“Sir Edward Gachan, Mariner, Kingston.

“Sir John Size, Mariner.

“Sir M. B. Hay, R.C.V., removed to Montreal, Oct'ber 31st, 1800.

“Sir Joseph Senegin, R.C.V., removed to Fort George, 30th Sept.

“WILLIAM MACKAY,

“Recorder General.”

Of the members two at least are well remembered names, those of John McGill and Alexander Macnabb. The Frateres belonged to the Queen's Rangers regiment. This regiment was known as the 1st American, or Queen's Rangers, and was commanded by Col. Sir John Greaves Simcoe. The regiment was sent from England in 1790. William Jarvis was a cornet in this regiment, and he was at the same time secretary and registrar of the records for the Province of Upper Canada. Queen's Rangers Lodge met first at Newark, now at Niagara, and in 1794 in York. In 1800 the regiment was disbanded and the warrant returned to England. John McGill after-

*Adjutant Queen's Rangers, 1797, and Commissary of Stores, U. C.

†Ensign Queen's Rangers, 1800.

wards occupied very prominent and important positions in the Province of Upper Canada, and his career is worth noting. In the *Upper Canada Gazette* or *American Oracle* of May 30, 1793, we have ten guineas reward offered for the recovery of a government grindstone. The advertisement reads as follows:—

“ Ten guineas reward is offered to any person that will make discovery and prosecute to conviction the thief or thieves that have stolen a grindstone from the King’s Wharf at Navy Hall, between the 30th of April and the 6th instant. JOHN MCGILL, Com. of Stores, etc., for the Province of Upper Canada. Queenstown, 16th May, 1793.”

In 1801 we find Frater McGill among a list of those who subscribed to the opening up of Yonge street, “ Hon. J. McGill, £16.”

In an old account of John Bennett, Government Printer, and dated 24th June, 1805, we find the account duly audited in council by Peter Russell, as Presiding Councillor and Examiner.

(Signed) JOHN MCGILL,
Inspector Genl. P. P. Accts.

A true copy.

JOHN MCGILL,
Inspector Genl. P. P. Accts.

As late as 1833 in Walton’s City of Toronto directory, we find that in giving Lot street, afterwards called Queen street, the compiler says, referring to the fact that Queen street ended at Church: “ Here this street is intercepted by the grounds of Capt. McGill, S. P. Jarvis and Hon. W. Allan.” The Jarvis named was a descendant of the old Provincial Grand Master. The park lot where now stands the Metropolitan Church, Toronto, was originally the property of John McGill, and the cosy cottage that for nearly three-quarters of a century stood there, amid the tall forest trees, was built by him. The square was known as McGill Square, and the house was occupied for years by Mr. Jas. McCutcheon, a brother of the inheritor of the bulk of Mr. McGill’s property, who in accordance with his uncle’s will, and by authority of an Act of Parliament, assumed the name of McGill, and became subsequently well known throughout Canada as the Hon. Peter McGill. Another prominent name on the roll was that of Alexander Macnabb, an ensign in the Queen’s Rangers, and his name appears as a patentee from the Crown in the early plans of the town of York. He had received promotion, and was Captain Macnabb. He afterwards joined an English regiment, and fought and fell at Waterloo, the only instance, as is supposed, of a Canadian,

who was also a Craftsman and a Templar, slain on that occasion. In 1868 his nephew, the Rev. Dr. Macnabb, of Bowmanville, Ontario, was presented by the Duke of Cambridge in person with the Waterloo medal for the family of Captain Macnabb. It is worthy of remark that Captain Macnabb was the first patentee of the plot of ground on the S.E. corner of Bay and Wellington streets, whereon stood the house in which the *Upper Canada Gazette* was published at the time York was taken by the Americans. The house was afterwards occupied by Andrew Mercer, and as he had no legitimate heirs, it was escheated by the Crown, and the proceeds, over one hundred thousand dollars, were devoted to the erection of the Mercer Reformatory, Toronto.

The 3rd and only remaining record of the Encampment of 1800 is the MS. of the following invocation used at the meetings :

“ A Prayer used at the making of Knights Templars.

“ Almighty God, who did'st send thy faithful soldier, St. John of Jerusalem, to prepare the way of our Blessed Lord and Saviour, Jesus Christ, Grant that we by his imitations may vanquish the enemies of Body and Soul, and be crowned with Eternal Glory.

“ Amen.”

“ For by the Birth, Life, Death, and Resurrection of our Blessed Lord and Saviour, are we taught how to live and die as Christians. And it is my Province to close our Encampment by previously declaring that by His Glorious Ascension He has gone before us to open the Doors of the Grand Celestial Conclave, for he hath said, ‘ In my Father's House there are many Mansions, but I go before you to prepare the way, to open the Gates of Paradise, that where I am my servants may be also.’

“ Amen.”

Dr. J. A. Henderson, Q. C., of Kingston, Deputy Grand Master of the Sovereign Great Priory of Canada, has given me the perusal of a work issued in Paris, France, in 1817, entitled the “ *Manual Des Chevaliers, De L'Ordre du Temple, A Paris.*”

“ Chez les FF. J. B. Poulet et Ch. A. Poulet et Ch. A. Poulet, pere et fils, Grands Adeptes de l'Aigle noir de St. Jean, Imprimeurs de la Milice du Temple, quai des Augustins, No 9.”

On page 190 of this French Templar work we find ample evidence that as early at least as 1813, the Order of the Temple did exist in some form in Canada, under the Grand Preceptory of North America, a subordinate body thereto being the Grand Priory of Canada. On page 240 a list of the Canadian Preceptories is given. The opening paragraph is the general heading on page 190 for all the Preceptories and Pories given in

the list and covering both hemispheres, while the list of those in North America is taken from page 214 of the same work :—

TABLEAU GENERAL

Des Charges beneficales de l'Orde du Temple, d'apres la carte geographique dressee en execution du Decret Magistral du II Tab. 695. 11 Mars, 1813.

GRANDE PRECEPTORIE DE NORD-AMERIQUE.
GRANDE-PRIEURE DU CANADA.

Malbays.—Quebec, metr; Montreal, Lorete, Champlain, Chicoutime.
Labrador.—Smith, Low, Duks, Timagaming, Nemisco, Mistasin.
Christaux.—Savane, Namcousaki, Agapesque, Monsipi.
Tracy.—Midupicoton, Abitibis, Temis, Caming, Nepiciri, Amicois.
Huron.—Mapitoualin, Michillimakina, Outaouac, Sakis.
Ontario.—Niagara, Keute, Tegaro, Frontenac.
Terre-Neuve(ile de).—Bona Vista Chouard, Ray, Plaisance.

The following is the translation of the French list and the location of each district. The writer has not been able to find modern equivalents for all the geographical names, as the spelling of the names in many cases is incorrect. For instance : Smith and Low are very indefinite. There is a Smith near Peterboro' and a Low in the neighbourhood of Ottawa ; but these can hardly be the places meant. Mistassini is behind Quebec, almost due north, in about 52° N. In the extreme west no doubt an old Hudson Bay and Labrador map would contain the location of territory. Abitibi is the supposed eastern boundary of Hudson Bay territory :—

TRANSLATION :

Malbays.—Murray Bay, on the Lower St. Lawrence.
Quebec.—metr., *ie.* metropole, capital.
Montreal.—Montreal.
Lorete.—Lorette, near Quebec.
Champlain.—Champlain, near the Lake.
Chicoutime.—Chicoutimi, head of the Saguenay.
Labrador.—Labrador.
Smith.
Low.—There is a place called Low in the Ottawa District.
Duke.—Probably Duquet fief.
Timagaming.—Lake Temiscaming, Ottawa district.
Nemisco.—Near Mistassini on Rupert River. Nemico Lake (Hudson's Bay).
Mistasin.—Mistassini Lake, North-east of Quebec.
Christaux.—Christinaux Territory and Lake, Hudson Bay Co., North Shore of Lake Superior and west as far as Red River.
Savane.—Savanne. }
Namcousaki. } Rat Portage District.
Agapesque. }
Monsipi. }

Tracy.—Lake Superior.
 Midupicoton.—Michipicooten, near Lake Superior.
 Abitibi.—Abitibi, Labrador. North of the head waters of the Ottawa
 in the James' Bay district—not Labrador.
 Temis Caming.—Temiscamingue, on the Upper Ottawa.
 Nepiciri.—Nipissing, Lake.
 Amicois.
 Huron.—Huron Lake or Indians.
 Mapitoualin.—Manitoulin, on Lake Huron.
 Michillimakina.—Mackinac, on Lake Huron.
 Outaouac.—Ottawa, or Ottawa Indians.
 Sakis.—Sakis, on Lake Huron (name of a tribe of Indians.)
 Ontario.—Ontario.
 Niagara.—Niagara.
 Kuente.—Bay of Quinte.
 Tegaró.
 Frontenac.—Kingston, Ontario.
 Terre-Neuve (ile de).—Newfoundland.
 Bona-Vista.—Bona-Vista, Newfoundland.
 Chouard.—Newfoundland.
 Ray.—Cape Ray, Newfoundland.
 Plaisance.—Placentia, Newfoundland.

The organization above referred to is believed by many to be purely a Roman Catholic religious Order, and in no way connected with Masonic Templarism. A doubt existing, and the little being suggestive, it is given as interesting memoranda.

The next Encampment of Templars appears to have been warranted at Kingston, on 10th day of March, 1823. In November of 1883, through the efforts of R. E. Frater, Dr. J. A. Henderson, Q.C., of Kingston, the Deputy Grand Master, a MS. of a warrant of dispensation granted by Ziba M. Phillips in March, A. D. 1823, was discovered in Kingston, and which for a long time was considered the warrant that succeeded that of the Encampment of 1800. The following is a copy of the dispensation of 1823, which preceded the warrant of 1824.

"In the name of the Most Holy and Undivided Trinity, Father, Son, and Holy Ghost, etc., etc., etc.

"To all to whom these presents shall come. Greeting.

"Know ye, that I Ziba M. Phillips, General Grand Master of the Most Holy Order of Knights Templars and Knights of Malta of Upper Canada, do give and grant this my dispensation to my trusty and well-beloved brethren, Sirs John Butterworth, Thos. Ferguson, and William Chestnut, and a constitutional number of Sir Knights to open and hold a Grand Encampment of Knights Templars and Knights of Malta in the Town of Kingston, and therein to make Sir Knights according to the ancient custom and usage of the Craft in all nations and ages round the globe.

"Given under my hand and seal at Kingston this 10th day of March, 1823.

"ZIBA M. PHILLIPS,

"G. G. M. K. T., K. M."

Then we have the by-laws and regulations for the government of No. 1, or as it was known, St. John's Encampment of Kingston. The discovery of the MS. warrant and by-laws sheds further light on the proceedings of the early Canadian Templars' by-laws and regulations for the government of "No. 1, or St. John's Encampment and Council of Sir Knights Templars and Knights of Malta assembled in the Town of Kingston in the Province of Upper Canada."

The MS. reads:—

"A dispensation having been received by a certain number of Sir Knights Templars and Knights of Malta for the formation of a regular Encampment and Council in the Province of Upper Canada, when the Sir Knights were duly installed by Sir Hugh Boland, Grand Master of the Encampment, when it was

"Resolved, that this Encampment and Council shall hereafter be known by the style and title of No. 1, or St. John's in the Town of Kingston.

"We, the following Sir Knights, do severally bind ourselves to the following By-laws, by affixing our respective signatures to the same.

"No. 1. We, the Sir Knights Templars and Knights of Malta, do agree to hold in the Town of Kingston, a regular Encampment and Council at the house of Sir George Millward, known by the sign of the old King's Head, or such other place as the majority may think proper to appoint on the second Monday of the following months in each year, that is to say January, April, July and October, to meet each evening at seven o'clock in the months of April and July, and at six o'clock in October and January.

"No. 2. That the first Encampment shall commence and be held on the second Monday in April, 1823.

"No. 3. That the house of meeting shall be, as heretofore mentioned, when every member shall appear clean shaved, and in clean apparel, and duly sober.

"No. 4. That every member of this Encampment and Council shall pay on every regular night the sum of two shillings and six pence.

"No. 5. That the sum of one shilling and six pence shall be expended in refreshment, and one shilling to the good of the box.

"No. 6. Every member to have three days' notice previous to meeting.

"Nos. 7 and 8. Every candidate shall produce a certificate from the Royal Arch Chapter, to which he formerly belonged, or to be well vouched for by some member of the Encampment.

"No. 9. Every candidate applying for the order of the Knights Templars shall pay on receiving it the sum of £2 H. C'y for the good of the chest, and one shilling to the Tyler, and make up the deficiency of the night, if any, after the members have paid their regular dues, but in case of any emergency, the expense of the refreshment to be borne for those who call for it, with the exception when called for by the Grand Master.

"No. 10. Every Knight Templar joining the Encampment to pay on the night of joining the sum of ten shillings independent of the regular dues.

"No. 11. All visitors to pay the sum of two shillings and six pence.

"No. 12. Every Knight Templar receiving the order of Knight of Malta, if made in this Encampment, shall pay the sum of five shillings, and if made in another Encampment the sum of ten shillings.

" No. 13. The Tyler to be allowed for Tying, delivering summonses, etc., for each and every night the sum of five shillings.

" No. 14. The installation of officers to take place on the second Monday in April in each year.

" No. 15. The appointment of officers to take place on the second Monday in January in each year, when a committee shall be appointed to settle the amounts previous to the installation of officers.

" No. 16. Any officer not attending on regular night, or on being duly warned, shall be fined the sum of two shillings and six pence, unless prevented by sickness, or sending a proper excuse to the Encampment.

" No. 17. Members not attending one hour after the hour appointed for assembling, shall not be allowed to enter the Encampment for that night while engaged in their duty.

"10th March, 1823."

The dispensation of March, 1823, was followed by the warrant from the Grand Superintendent of Royal Arch Masonry, Companion Ziba M. Phillips, sanctioned by the Provincial Grand Royal Arch Chapter of Upper Canada. In this warrant he styles himself as "Grand Master of the Conclave of Knights Templars, Knights of Malta and of the Holy Order of the Priesthood, sanctioned by the Grand Royal Arch Chapter of Upper Canada." Prior to that period all degrees of a supposed Masonic origin appear to have been legalized when held under a Craft lodge or Royal Arch Chapter. The degrees of Knight Templar and Knight of Malta, being looked upon as a continuation of the Royal Arch, were more immediately under the control of that body. The warrant was dated 12th of February, 1824, and was issued for the purpose of establishing the first Encampment of Knights Templars in Canada, named the "St. John of Jerusalem, and attached to the Craft lodge of St. John's" at Kingston. From portions of a minute book still in existence it seems the Encampment was organized by the Knights Templars resident in Kingston. The minutes which have been preserved extend only over a few years, but it was worked until A.D. 1830, as Frater Boyden asserts, and the members evidently were not of very high literary attainments. The following is a copy of the original warrant of 1824 sent to the Grand Conclave of Knights Templars in England in 1854, and exchanged for the Hugh de Payens warrant.

The following is an exact copy of the original MS:—

" *In the name of the Holy and Undivided Trinity, etc., Ziba M. Phillips, G. M.*

" To all and every our Right worthy and loving Brethren, Sir Knights Templars and Knights of Malta :

" I, Ziba M. Phillips, Esquire, Grand Master for the Province of Upper Canada, etc., etc.: *Send Greeting,—*

“ Know ye, that by virtue of the authority and confidence reposed in me, as Grand Master of the Conclave of Knights Templars, Knights of Malta and of the Holy Order of the Priesthood, sanctioned by the Grand Royal Arch Chapter of Upper Canada, etc., etc.

“ In testimony of the great esteem and confidence reposed in our Right Trusty and Well-Beloved Brethren, Sirs John Butterworth, William Chestnut, Thomas Ferguson, Robert Johnstone, Thomas Smith, George Millward, Joseph Dalay, Benjamin Olcott, Robert Walker, William Donaldson, James Meagher, Samuel Boyden, and George Oliver, of the Town of Kingston, I do form them, my said worthy and well-beloved brethren, Sir Knights, into a regular Grand Encampment, or Grand Conclave, therein, when duly congregated, to exalt worthy Royal Arch Masons to the Sublime and Most Holy Degrees of Knights Templar, of Malta, and the Red Cross, according to the customs and usages of Knights of those Degrees in all ages and nations round the globe. And I do hereby give to the above named Brethren Sir Knights full power and authority to nominate their successors, and invest them with their badges and empower them with their privileges whenever they shall think proper, according to the ancient custom, they the said Knights and their successors paying due respect to the Supreme and General Grand Conclave at Malta, and to us, by whom these presents are granted.

“ In testimony whereof I herewith set my hand and affix the Seals of the Cross, at Kingston, this twelfth day of February, in the year of our Lord, 1824, and of Light 5824.

“ (Signed)

“ ZIBA M. PHILLIPS, G. M.

“ Signed in presence of Philip F. Hall, K. T., K. M., Grand Recorder P. T.”

All the petitioners resided in Kingston and were British subjects. Of the Encampment of 1824 a few papers have been preserved. The following is the report of a committee appointed to examine into the financial affairs of the Fratres :—

“ KINGSTON, 17th April, 1824.

“ The Committee appointed by the Encampment of Sir Knights Templars on the 12th instant, assembled at the house of Sir George Millward, according to that appointment, and proceeded to investigate and arrange the accounts of the Encampment.

“ Present,—

“ Sir George Oliver, Chairman.

“ Robt. Johnston, Sir Jos. Dalay,

“ Wm. Donaldson, “ R. Walker,

“ P. F. Hall, (members.)

“ George Millward, Recorder.

“ The Committee upon due examination of the Treasurer's accounts, vouchers and receipts, as also the bills due by the Encampment, find that there are outstanding debts due by the Encampment amounting to seven pounds, four shillings and eleven pence, and that the Treasurer had in his hands six pounds, one shilling and one penny half-penny, which was paid over to Sir George Millward towards the liquidation of the same, leaving the balance against the Encampment of one pound, three shillings, and nine pence half-penny, for which the committee give their bond to Sir George Millward.

KNIGHTS TEMPLARS.

" The Committee beg to lay before the Sir Knights Templars in Encampment assembled a statement of the accounts now open and unliquidated, both Debtor and Creditor, to this date, that is to say :

" Dr. Encampment No. 1, Sir Knights Templars.

	L	S	D
April 17th, 1824. To bond to Sir Geo. Millward.....	1	3	9½
Sir Jas. Meagher.....		10	
To amount of subscriptions advertised.....	10	10	
	£12	10	9½
CONTRA CR.			
	L	S	D
July 14th, 1823. By Sir T. Sparham's dues not paid		3	9
October 13th, by H. M. Gough, Cottier.....		7	6
January 12th, 1824, by T. Smith, Cottier, 2s 6d e. w		5	
By balance due from Sir William Fraser.....		10	
By amount due to balance for refreshment from W. Evans, W. Fraser and E. Barney, 11s 8d.....	1	15	
April 12th, by dues. Chestnut, Johnson, Smith, Olcott, Millward, Cottier, Sparham, Evans, Barney	1	2	6
By balance due from J. Moore.....		15	6
" amount due to balance for refreshment, J. Moore and P. Nolan, 13s, e w.....	1	6	
By amount of J. Meagher's subscription not paid....		15	
	£7	0	3
Balance Dr.....	5	10	6½
	£12	10	9½

" Unanimously confirmed, 12th July, 1824.

" P. F. HALL, Recorder, P. T."

" The Committee having thus brought the accounts of the Encampment to a close, beg to suggest to the Grand Master and Sir Knights present the necessity of impressing upon the minds of those in default in their payments of fees or dues to the Encampment, to make early arrangement towards the discharge of the same.

" GEO. OLIVER, Chairmon.

" ROBT. JOHNSTON.

" JOSEPH DALAY.

" WM. DONALDSON.

" ROBERT WALKER.

" P. F. HALL."

In a warrant of dispensation issued by Simon McGillivray, Provincial Grand Master for Upper Canada, the names of Robert Johnston, Philip Ferguson Hall and also William Chestnut appear along with James Robinson Wright, James Hassey, James Cunningham, Chester Hatch, John Maguire, who were members of Leinster Lodge No. 283, on the roll of the Grand Lodge of Ireland. These brethren in 1825 applied to Bro. McGillivray to exchange their Irish warrant for one under the United Grand Lodge of England, and pending the arrival of the new warrant, Bro. McGillivray granted a dis

pensation on 31st Jan., 1826, to Leinster Lodge to meet at Kingston. The brethren retained their name although their warrant was exchanged.

The next document is a letter from P. F. Hall, the recorder *pro tem.*, who writes to the Grand Encampment at Montreal, evidently in search of information. There is no authentic information about this organization, except the MSS. in the writer's possession. Frater Hall is evidently desirous of knowing whether a man can receive the degree of Knight Templar without having received those of the Craft and Royal Arch. The Past Grand Master of the Knights Templars, George Owen Radford, answers the letter in the absence of the Grand Recorder. He reminds Frater Hall that his letter was not official, and should have had the seal of the Encampment attached. The following is a copy of his letter :

" MONTREAL, the 24th of January, 1827.

" Sir.—Your letter, dated at Kingston in Upper Canada the 17th instant, was delivered to me yesterday morning, which I laid before the Most Eminent Master of the Grand Assembly of Sir Knights Templars and Knights of Malta, in the City of Montreal, in His Majesty's Province of Lower Canada, who was pleased to observe that special communications of the description of your letter are invariably formed and concluded in an Encampment, and under the seal of it, accompanied by a list of the Sir Knights together with an account of the Lodges or the Grand Lodge of which they are contributing members.

" We presume, and take it for granted, that you know that no Mason can become a lawful Knight Templar without having served faithfully in all the previous degrees, both in the Craft and in Royal Arch Masonry. No man can lawfully be admitted a Templar below the sublime degree of a Royal Arch Mason.

" We cannot see that the doubts of a Blue Mason can weigh a feather respecting the concerns of Knights Templars and Knights of Malta, of which they cannot, or they ought not, to know anything.

" We feel pleased to read in your letter that your sole wish is to conform to the ancient and honourable laws of the Magnanimous Order, and impressed with that feeling (and supposing we are writing to Knights Templars and Knights of Malta,) we most sincerely wish you health, wealth and prosperity in all your lawful pursuits, more particular in those respecting the Magnanimous Order.

" I request permission, sir, to subscribe myself, in the absence of the Recorder, your very humble obedient servant,

" GWYN OWEN RADFORD,

"P. G. M. K. T. & K. M.

" Addressed to Mr. P. F. Hall, Kingston, Upper Canada."

Another document in the MSS. is a record of the minutes of a meeting of the Encampment, held in Kingston on 29th May, 1827. The minutes are not prefaced with any introductory writing, as is usual in the proceedings of Preceptories of today. It will be observed that the assembly was called an En-

campment and the presiding officer Grand Commander. In Canada, in later years, the word "Preceptory" is used, and the presiding officer, "Eminent Preceptor."

The Encampments of 1800 and of 1823 were formed wholly by Canadians—Americans were often visitors. The working may have been taken from the United States as it was easier of access than the old country.

The minutes are given as in the MSS.:-

" KINGSTON, May 29th, A. M., 5827.

" Sir Wm. Chestnut, G. C.

" Sir Thos. Smith, Generalissimo.

" Sir Thos. Ferguson, Captain General.

" Sir Samuel Boyden, Grand Sword Bearer.

" Sir Joseph Dalay, Grand Standard Bearer.

" Sir Wm. Fraser, Grand Marshal.

" Sir James Meagher, Sen. Warden.

" Sir Eliakim Barney, J. W.

" Sir John Weller, Jr., Secretary, *pro tem.*

" Sir Robert Walker, Treasurer.

" Sir Wm. Donaldson.

" Visiting Sir Knight, Sir John Edgar.

" Sir Henry Bolte, Sentinel.

" The Encampment assembled for despatch of business, agreeable to special summonses, by order of the Grand Commander, when the above Sir Knights were present, and appointed as there stated; also the following :-

" Ordered unanimously that this Encampment do stand firm. The petition of James McDermot was read and balloted for accordingly, and was received unanimously. The petition of Capt. Polly was read, and received a clear ballot. The petition of J. R. Wright was read, and he was rejected.

" Sir Wm Polly has been knighted and dubbed, for which he returned thanks.

DUES.

	L	S	D	
Ferguson,	-	2	6	
Sir Wm. Chestnut, -	-	2	6	
Samuel Borden,	-	2	6	
Joseph Dalay,	-	2	6	
Wm. Fraser,	-	-	-	
Jas. Magher,	-	2	6	Reduce 5
Eliakim Barney,	-	2	6	
John Weller, Jr.,	-	2	6	
Robt. Walker,	-	2	6	
Wm. Donaldson,	-	2	4	
Sir Wm. Edgar,	-	-	-	
		1	2	4
For reduction, 5d	-	-	5	
		1	1	11

The MS. states that it was "ordered unanimously that this encampment stand firm." What is meant by an Encampment standing "firm" is a mystery to the Templars of to-day. In the "dues" list "Samuel Borden" is certainly "Samuel Boyden," "Magher" is "Meagher."

The next document amongst those preserved is the record of a meeting held to investigate the charges made against certain Fratres or "Knights" who were at Watertown, N.Y., on St. John's Day, but who were evidently excluded from meeting in Encampment with the American Knights.

The MS. thus gives the proceedings:—

"KINGSTON, 3rd July, 1827.

"A meeting of the Sir Knights Templars in the Town of Kingston, being called together for the purpose of taking into consideration what steps shall be taken in consequence of a letter having been sent by A. J. Ferns, directed to H. Steel, Esq., the M.E.H.P. of Sackett's Harbor Chapter, or to the W.M. of the lodge, when Sir Thos. Smith was called to the chair, Sir George Millward, Secretary.

"The chairman having explained the purport of the meeting to the Sir Knights present, the following resolutions were agreed upon:—

"Resolution 1st. That the Sir Knights who are mentioned in the said letter, sent to H. Steel, Esq., M.E.H.P., etc., as excluded and lying under censure of the Grand Lodge, send in a petition to No. 5, praying for an explanation of the letter, and why they are excluded and under censure, and all those who are members of No. 5, and Knights Templars, and were at Watertown on St. John's Day to support them as far as regards the letter to the uttermost in their power as Knights Templars.

"Resolution 2nd. That Sir Robert Walker petition the High Priest of the Frontenac Chapter to call an emergency of the said Chapter to investigate into the character of the said Robert Walker, and likewise to know what he is under charge of the said Chapter for, as stated in the said letter sent to H. Steel, Esq., M.E.H.P., of Sackett's Harbor Chapter, etc.

"The above regulations have been read and unanimously agreed to.

"We, the subscribers of the same, do agree to come forward to vindicate the character of the Knights Templars, as far as regards the letter sent by the said A. J. Ferns to H. Steel, Esq., of Sackett's Harbor.

Chairman,	
Thos. Smith,	Joseph Dalay,
Samuel Boyden,	Thos. Ferguson,
John Willis, Jr.,	Henry Bolte,
Wm. Chestnut,	
Wm. Donaldson,	George Millward,
Robert Walker,	
James Meagher.	

"The chairman then warned the members present to attend on Saturday evening next, at 8 o'clock, for the purpose of taking other matters into consideration.

The record of 29th August, 1827, is uninteresting, but is given. It reads:—

"29th August, 1827.

	L	S	D
M.G.C., George Millward, - . - . -	-	-	2 6
G.G., Thos. Ferguson, - . - . -	-	-	2 6
Gen'lmo, Thos. Smith, - . - . -	-	-	2 6
Senior W., S. Boyden, P.T., - . - . -	-	-	2 6
Junior W., Thos. Sparham, - . - . -	-	-	2 6
Standard Bearer, J. Dalay, - . - . -	-	-	2 6
Grand Sword Bearer, W. Polly, - . - . -	-	-	2 6
G. Secretary, J. Weller, - . - . -	-	-	2 6
G. Treasurer, R. Walker, - . - . -	-	-	2 6

£1 2 9

G. S. Ely, Visiting Knight.

"This Encampment for despatch of business, being regular communication, agreeable to the orders and regulations of the last communication. Moved by Sir J. Dalay, seconded by the G. Secretary, that Bro. J. R. is proposed, passed, and unanimously elected.

"Moved and seconded by T. Ferguson and by J. Dalay, that there be a standing committee appointed. Thos. Smith, S. Boyden, J. Willis be a standing committee for one year.

"Dues collected. Encampment closed.

JOHN WELLER, Secretary.

"Received from the hands of the secretary of the Encampment the sum of £1 2s 9d.

"ROBT. WALKER, Treasurer.

"5s less—unpaid, 17s 9d.

The books of the Encampment were kept in a condensed form. The following MS. will explain:—

"List of members owing dues, &c., to St. John's Encampment, No. 1, Kingston, U.C., 11th December, 1827:—

NAMES.	1825.			1827			May 29th			Aug. 29th			Dec. 3rd 1827			TOTAL		
	L	S	D	L	S	D	L	S	D	L	S	D	L	S	D	L	S	D
Sirs John Butterworth.				2	6		2	6		2	6					7	6	
" Wm. Chestnut....				2	6				2	6						5		
" Thos. Ferguson....				2	6							struck off.				2	6	
" Thos. Smith.....							2	6								2	6	
" Henry McGough..				2	6		2	6		2	6					7	6	
" Ben'jn Olcott....				2	6		2	6		2	6					7	6	
" Geo. Millward....							2	6								2	6	
" Wm. Donaldson..								2		2	6	paid				2	8	
" Jas. Meagher.....										2	6					2	6	
" Sam'l Boyden....				2	6											2	6	
" Geo. Oliver.....				2	6		2	6		2	6					7	6	
" Thos. Sparham....	12	6		2	6		2	6								17	6	
" Robt. Sellars.....				2	6		2	6				paid				12	6	
" *P. F. Hale.....		2	6				2	6		2	6					7	6	
" *Wm. Evans.....	1	4	2	2	6		2	6		2	6					1	11	8
" *Wm. Fraser.....	16	8		1								struck off				17	8	
" *Eliakim Barney..	19	2		2	6							struck off				1	4	2
" *Bernard Bolton..				2	6		2	6		2	6	struck off				7	6	
" John Willis.....				15												15		
" *Peter Nolan....	15	6		2	6		2	6				paid				1	0	6
																£ 8	19	2

"N.B.—Sir Thomas Sparham to be credited 3d. See August, 1827."

The dues of St. John's Encampment were collected quarterly. Some of the Fraters were apparently ancestors of a few Templars of to-day, who neglected to pay dues promptly. The first column in the MS. is devoted to the "Knights" in arrears up to 29th September, 1825, over two years after the return was made up. The "total," according to the MS., amounts to £8 19s. 2d., although a proper addition makes it £10 11s. 8d. The discrepancy is partly accounted for in Sparham's dues, so that if 12s. 6d. is deducted it brings the total to £9 19s. 2d. exactly £1 over the total given in the MS.

The last record in MS., of St. John's is the meeting held on the 4th February, 1828. The Grand Master, who was previously a farmer, came to town "agreeable to a promise" and quite a number of the Knights were present. Only one sheet of the minutes has been preserved. We notice that "Sir Alexander Melville" holds the office of "Warner," probably "Warder, Inner Guard or Sentinel," or as we would designate to-day, "Captain of the Guard."

The MS. of this meeting reads :

" KINGSTON, 4th February, 1828.

" St. John's Encampment.

" EMERGENCY.

The Encampment having been called together in consequence of our Grand Master, Z. M. Phillips being in town, agreeable to promise, the Encampment opens in due form.

" Present,

" Sirs Z. M. Phillips, G. G. Master.

" Thomas Smith, Grand C.

" Wm. Chestnut, Capt.-General.

" Samuel Boyden, Grand Prelate.

" James Meagher, Senior Warden.

" Joseph Dalay, Junior Warden.

" Robert Walker, Treasurer.

" George Millward, Recorder.

" Wm. Eliakim, Marshal.

" W. Polly, Sword Bearer.

" Thos Sparham, Standard Bearer.

" Alex. Melville, Warner.

" Henry Bolte, Sentinel.

" The petition of Samuel Clows having been read, and put to vote, it proved a clear vote."

The next date that connects us with the Order in Canada is when a warrant was issued by Ziba M. Phillips, at Brockville, in 1843, to Victoria Encampment, Smith's Falls. When Bro. Phillips was re-organizing the Craft at Kingston in 1842, he intended to extend the work to the Templar Order. The flower of Templarism which had budded forth in 1800 had never bloomed into a full blown flower, and therefore Bro. Phillips felt that he could promote Templarism while working in the Craft and

Capitular field. On the 3rd of December, 1842, Bro. J. B. Howard wrote to Bro. Johnston Neilson, in which he refers to the Encampment, stating:—"I allude to the circumstances mentioned in your letter of your bringing home with you the warrant for a Knights Encampment." This letter shows that up to December, 1842, no Encampment had been formed.

Bro. Phillips, writing from Brockville on the 6th February, 1843, to Bro. Alex. Matheson, the M. E. H. Priest of "Victoria," Smith's Falls, says:—"I hope at your next meeting there will be a sufficient number of Sir Knights to open the Encampment. I know of several who will be candidates for the honor of being dubbed when you once get into operation."

In the MS. we have a petition from Comp. Young for Templar degrees, dated 6th Feb., 1844, addressed to "the Most Eminent, the Grand Commandant, and the Companions Sir Knights Templars and of Malta, of the Royal Victoria Knights Encampment at Smith's Falls."

On the same date we have a petition from Comp. Ebenezer Bell, and on the 7th Feb. a promissory note from Comp. Hiram Soper for £2 cy, payable at three months, for Templar degrees. This MS. shows that the fee charged for the degree was "£2 cy." On the 7th Feb., 1844, we have the petition of James B. Howard and a letter from Bro. Ziba M. Phillips addressed to Bro. Alexander Matheson, in which he says:—"I met with one Bro. Dr. Russell, and he paid me three shillings on account. He wished to get the loan of the skull for a month or so and will return it to you before our next meeting. You will much oblige me by letting him have it for a short time." The MS. concludes with the roll of the Encampment.

"Encampment opened.—Present:—Z. M. Phillips, Grand Master; Alex. Matheson, Johnson Neilson, James Watkins, James Edgar, Richard Frayne, Robert Gaston, John Wilton, George Little, Wm. Ferguson, Robt. Hiddlestone, Rev. Mr. Tremayne, Samuel Goudie, John McMullen. Candidates Humphrey Young, Ebenezer Bell, James B. Howard, and Hiram Soper received the Orders of K. Templar and Malta."

Victoria Encampment was probably not in existence in 1845. The next warrant we have is one issued in 1850 to an encampment attached to Craft Lodge 159, Hawkesbury, Canada West, an Irish Craft warrant erected on 14th March, 1844.

There is no record of Templar work at Hawkesbury. This Craft Lodge was removed from L'Original, to Vankleek Hill, and Bro. Robert Hamilton one of the charter members, states that while the Lodge was at Hawkesbury or L'Original, no Templar work was done, and no work of that character had been done for over twenty years. This shows that the Templar warrant was dormant prior to 1867. In April of 1888 the members of No. 159 petitioned the Grand Lodge of Canada, asking an exchange of their warrant from Ireland for a warrant under the Grand Lodge of Canada. The Grand Master of Canada, in 1888, stated that he had directed the issue of a warrant similar in form to those given to other lodges that were affiliated with Grand Lodge. This suggestion was adopted, and the action removed the only remaining foreign lodge in the jurisdiction of the Grand Lodge of Canada. Of the members the following are left, viz.: Samuel Curran, of Hawkesbury West; Hiram Johnson and Silas Grant, of Vankleek Hill; Angus Urquhart, Trenton, Ont.; William Robinson, who lives with his daughter at Winchester, or with his son, Hiram Robinson, of Ottawa; and Robert Hamilton, of L'Original, who has possession of the Black or Templar warrant, a copy of which is given.

The warrant of No. 159 is unique, and, as a memento of the last of the Irish lodges, is herewith given.

(COPY OF WARRANT.)

Supreme Grand Encampment
of
High Knights Templars of Ireland,
By

No. 159

The Supreme Grand Commander, Augustus
Frederick, Duke of Leinster.

(Signed)
Leinster.

The Supreme Deputy Grand Commander,
George Hoyte, Esq.

The Supreme Grand Captain General,
Thos. Wright, Esq., M.D.

The Supreme Grand Marshal,
Charles T. Webber, Esq.

Whereas our right trusty and well-beloved Brothers and Knights Companions, Andrew McCready, William Robinson, Hugh Lough, Patrick McKee, Alexander McIlwain, William Hamilton, senior, and Robert Hamilton, have sought us to constitute and establish an Encampment of High Knights Templars and Masonic Knights of Malta, together with a Council of the preceding degrees of Knights of the Sword, Knights of the East, and Knights of the East and West, commonly called Red Cross Masons, to be held in Hawkesbury, in Canada West, by them and their successors lawfully admitted, and to be attached to Lodge and Chapter No. 159. We, duly considering the premises, do by these presents authorize and constitute the above named Knights Companions, and their successors, to be the officers of an Encampment of High Knights Templars and Masonic Knights of Malta, and of the aforesaid preceding degrees of Knights of the Sword, Knights of the East, and Knights of the East and West, commonly called Red Cross Masons, to be holden at Hawkesbury, in Canada West, and to be attached to Lodge and Chapter No. 159, aforesaid, with full power to perform all acts befitting such assemblies, provided the same shall be in strict conformity to the rules and regulations now existing, or hereafter to be made, by this Supreme Grand Encampment, reserving to us and our successors the right of deciding all difficulties that may arise, and of annulling or cancelling these presents if we shall deem it necessary so to do.

Dated this 27th day of March, 1850.

(Signed)

J. FOWLER.

Grand Secretary and Recorder.



CHAPTER VII.

THE MODERN SYSTEM OF TEMPLARISM IN CANADA—THE SEARCH FOR AN OLD WARRANT—ITS RESURRECTION AND ESTABLISHMENT UNDER A NEW NAME—THE PARENT ENCAMPMENTS OF THE PROVINCIAL CONCLAVE.

THE year 1854 may be said to date the advent of Templarism, in the present form, in British America, and the venerable Col. Wm. J.B. MacLeod Moore can fairly claim the credit of giving life and activity to the Order, for until his arrival those interested in Templarism did not possess either the courage or ambition to congregate as Knights and carry out the glorious principles of an organization that may be said to have existed with our forefathers across the sea, from time immemorial. The gallant Colonel arrived in Canada in 1852. He was an ardent and enthusiastic Mason, and had received his Templar degrees under the Grand Conclave of Ireland. Of the English body he was a Past Second Grand Captain and Past Eminent Commander of the Melita Encampment in the Island of Malta, the first organization of Masonic Knights Templars ever held on that island, and of which he was the founder. On his arrival here he sought communion with his brethren of the Craft, and was informed that the Masonic Order of the Temple under the Grand Conclave had not been established in Canada, but that some years before an Encampment, long dormant, had existed, and had been attached to St. John's Craft Lodge, Kingston, and Ancient Frontenac Royal Arch Chapter of the same place, and that two of the original members, Fratres Samuel Boyden and Robert Sellars, still reside there.

On further inquiry the warrant was found which had been issued by the late Ziba M. Phillips, as Grand Master of Knights Templars and superintendent of Royal Arch Masonry for Canada West. This warrant was forwarded, accompanied by a petition, signed by the two surviving members and other Templars, residents of Kingston, two of whom were officers of the garrison,

to the Grand Conclave of England and Wales, praying that it might be exchanged for one to be called the "Hugh de Payens."

A new warrant was issued by the Supreme Grand Master, Colonel Kemeys Kemeys Tynte on the 10th of March, 1854, appointing Frater (then Captain) MacLeod Moore to be the first Commander, also creating him, by "patent" of date the 7th July following, "Provincial Grand Commander for the Province of Canada," and some time afterwards permission was granted to ante-date the "Hugh de Payens" warrant to that of the old one of "St. John of Jerusalem." In the same year a warrant was received, dated 8th September, to open at Toronto the "Geoffrey de St. Aldemar" Encampment, of which Frater Samuel B. Harman was first Eminent Commander, and on the 28th July, 1855, the "William de la More, the Martyr" Encampment at Quebec was constituted under Frater T. D. Harington as Eminent Commander.

From these three Encampments the Provincial Grand Conclave was established at Kingston, Canada West, on the 7th October, 1855—the parent of the "Sovereign Great Priory of the Dominion."

The first candidate installed in the Premier Encampment of Canada—the "Hugh de Payens"—was R. E. Frater James A. Henderson, Q.C., D.C.L., of Kingston, now Deputy Grand Master of the Great Priory, as also R. E. Frater, S. B. Harman, of Toronto, Past Great Sub Prior and Chancellor, with the late esteemed Frater Thomas D. Harington. Subsequently Sir Allan Napier McNab, a former distinguished Provincial Grand Master and Canadian statesman, together with the present Prime Minister, the Right Honourable Sir John A. Macdonald, G.C.B., and Sir Alexander Campbell were received into this Encampment amongst its earliest members.

The Provincial Grand Conclave remained as such until the 11th May, 1868, when the Supreme Grand Master of the Order in England, Col. Wm. Stuart, changed the title to that of "Grand Priory," and the Grand Commander to "Grand Prior."

In this year, after the re-organization and change of nomenclature of the Order in England, with the formation of a "Convent General," comprising a union of the Templar bodies of England with Ireland, Scotland refusing to join, and having as Supreme Grand Master His Royal Highness the Prince of Wales, and Her Most Gracious Majesty the Queen as Grand Patron, the Grand Priory of Canada, holding under the National Great Priory of England, petitioned on the 27th August, 1875, to be admitted into Convent General on the same footing as the other National Great Priorities. Authority was granted by

patent under the sign manual of H. R. H. the Prince of Wales, dated 28th day of July, 1876, by which, under the name of the National Great Priory of Canada the Canadian Templars were admitted into the federation of Templar nationalities which composed "Convent-General," each nationality being virtually independent, and the Grand Prior of Canada was appointed "Great Prior" of the Canadian Templar Nationality; he was also previously selected as one of the original recipients of the new decoration of the "Grand Cross," instituted by His Royal Highness on the formation of Convent General.

Owing to the general dissatisfaction that arose chiefly through the many changes made in the ritual and the titles of the officers and the change of the name "Encampment" to "Preceptory," the union of the National Great Priories did not work satisfactorily, and Convent General fell into desuetude. The National Great Priory of Canada naturally became dissatisfied, and an agitation arose in favor of independence, which was heartily endorsed by Great Priory at the Annual Assemblies. Great Priory, through the Great Prior, petitioned His Royal Highness, the Supreme Grand Master, to be absolved from its allegiance to himself and Convent-General, and His Royal Highness graciously assented. At the annual meeting of Great Priory, held in Toronto, Ontario, on the 7th July, 1884, it was declared and proclaimed a Supreme and Independent Body, under the title of "The Sovereign Great Priory of Canada," having jurisdiction over the whole Dominion and Frater Col. W. J. B. MacLeod Moore, 33°, the Great Prior was elected "Supreme Grand Master," *ad perpetuitatem vitam*.

The Templar System of Canada, under the Sovereign Great Priory of the Dominion known as the United Orders of the "Temple and Malta," and derived from the parent body of England, proclaims the orthodox Christian character it has always maintained, requiring from its candidates a declaration that they are Christians, believing in the doctrine of the Holy and Undivided Trinity, and will submit to and obey the usages, customs and statutes of the Order.

These United Chivalric Orders, or Templar Degrees, in their later Masonic revival, were introduced and attached to Freemasonry in England towards the end of the last century, to represent the Military and Religious Orders of the Crusades, the object being to preserve the original Christian basis of Freemasonry, and promulgate (as separate degrees) its ancient tenets of the Christian faith, which at the revival and revision of the Craft, circa 1717, had been eradicated and a universal creed adopted. The Ancient Templars, and the Guilds of

Builders, or Architects,—Stone Masons,—having a common origin from the cloisters in the 11th century, their sacred and secret doctrines were alike. After the Reformation, on the suppression of the Monastic Religious houses, and dispersion of the Combined Orders of the "Temple and St. John." in Scotland, their doctrinal ritual was carefully preserved—known only to a few. From this source was founded the English Templar System, having no direct or indirect connection with modern Free and Accepted Masonry, and only recognized as an allied body of the Craft, completing what is now known as "the English Rite" of Masonry. Applicants for admission to these Templar degrees must be Royal Arch Masons, but in no other sense can they be considered as Masonic. The history of the Ancient Templars and Knights of Malta is well known, and it is evident that their principles and usages could never have had anything to do with the Masonry of to-day, but in the modern revival of Templary, different countries took different views and conferred the degrees without any relation between them.

The history of Templarism from 1854 runs connectedly down to the present time, and its operations under the Provincial Grand Conclave of Canada under the Supreme Conclave of England and Wales were continued throughout until 1868, when the Provincial Body in Ontario and Quebec gave place to and became absorbed in the National Great Priory of Canada, and subsequently in 1884 the Sovereign Great Priory of the Dominion.



CHAP. VIII.

THE PROVINCIAL GRAND CONCLAVE FOR CANADA—ITS ORGANIZATION AND FIRST ASSEMBLY IN KINGSTON—INVESTITURE OF THE FIRST OFFICERS—THE HUGH DE PAYENS ENCAMPMENT—WARRANT ANTE DATED TO 1824.

IT was a red-letter day for the Templars of Upper Canada when, on the 9th of October, 1855, they raised the Arch of Steel, in the Hall of Hugh de Payens Encampment, Kingston, and welcomed the Provincial Grand Commander, as he entered the Encampment to open and constitute the first Provincial Conclave. The patent or appointment from England was dated 7th July, 1854, and came in due and proper form, from the Most Eminent Supreme Grand Master, Colonel Charles Kemeys Kemeys Tynte, of the Royal, Exalted and Religious and Military Order of Masonic Knights Templars in England and Wales. The Provincial Grand Conclave met in the Hall of Hugh de Payens Encampment in the city of Kingston, and comprised the three existing Masonic Knight Templar Encampments in Canada, viz: 1st, Hugh de Payens, of Kingston, warrant dated 10th March, 1854. 2nd, the Geoffrey de St. Aldemar, of Toronto; date of warrant, 8th November, 1854. 3rd, William de la More, the Martyr of Quebec; date of warrant, 28th of July, 1855.

There were present at this meeting V. E. Frater Col. W. J. B. MacLeod Moore, of Ottawa, Provincial Grand Commander; Frates James A. Henderson, Em. Commander Hugh de Payens Encampment, Kingston; Thos. Douglas Harington, Em. Commander William de la More, the Martyr, Quebec, and the following members of the Hugh de Payens Encampment, Kingston: James Fitzgibbon, of Ottawa; James Hill Rowan, of Kingston; John Charles Franck, of Belleville; John Kerr, of Kingston; William Hamilton Ponton, of Belleville; Robert Sellars, of Kingston; Alfred Argyle Campbell, of Belleville; Samuel Staples Finden, of Belleville; Samuel Deadman Fowler, of Kingston; A. H. Gibson, of Kingston.

The warrant of appointment of the Provincial Grand Commander read as follows :

‡ Frater C. K. K. TYNTE, S. G. M. ENGLAND AND WALES,

To all and every our Eminent Commanders and our Knights of the Royal, Exalted, Religious and Military Order of Masonic Knights Templars :

HEALTH, PEACE, GOOD WILL.

WE, COLONEL CHARLES KEMEYS KEMEYS TYNTE, F. S. A., &c., Most Eminent Supreme Grand Master of the said Royal, Exalted, Religious and Military Order in England and Wales, *do hereby appoint* our Brother and Knight, Captain Wm. James Bury MacLeod Moore, to be our representative, with the rank of *Provincial Grand Commander* of the said Order in the *Province of Canada*, and to be responsible to us, or our successors, for the proper discharge of his duties, in the strict observance of the Rites and ceremonies established by our predecessors, as well as the Statutes and Ordinances enacted for the good government of the Order. For which purpose we enjoin each and every Knight of our Exalted Order within the above named Province cheerfully to obey the commands of the *Provincial Grand Commander*,

WHOM GOD PRESERVE.

In Witness whereof we have hereunto affixed our signature and Grand Seal of the Order, this 7th day of July, A. L. 5858, A. D. 1854, A. O. 736.

The V. E. Frater, W. J. B. MacLeod Moore, then declared the Provincial Grand Conclave opened and appointed the following Fratres the first officers of the Provincial Grand Conclave, and invested them with the jewels of office, those not present being invested by proxy.

- Very Fminent Frater JAMES A. HENDERSON, Hugh de Payens Encampment. Deputy Provincial Grand Commander.
- Frater Col. ALEX. GORDON, Hugh de Payens Encampment. Provincial Grand Prior.
- Frater REV. F. J. LUNDY, D. C. L., Geoffrey de St. Aldemar Encampment. Provincial Grand Prelate.
- E. Fratres S. B. HARMAN, Geoffrey de St. Aldemar Encampment, and T. D. HARRINGTON, William de la More, the Martyr, Encampment. Provincial Grand Captains Commanding Columns.
- Frater S. D. FOWLER, Hugh de Payens Encampment. Provincial Grand Registrar.
- Frater S. S. FINDEN, Hugh de Payens Encampment. Provincial Grand Treasurer.
- Frater JAS. FITZGIBBON, Hugh de Payens Encampment. Provincial Grand Chamberlain.
- Frater THOS. G. RIDOUT, Geoffrey de St. Aldemar Encampment. Provincial Grand Hospitaller.
- Frater FRANCIS RICHARDSON, Geoffrey de St. Aldemar Encampment. Provincial Grand Expert.
- Frater ELLERY WANZER PALMER, Hugh de Payens Encampment, and Frater GEORGE DUGGAN, Geoffrey de St. Aldemar Encampment. Provincial Grand Standard Bearers.

- Frater JOHN GEORGE HOWARD, Geoffrey de St. Aldemar Encampment.
Provincial Grand Almoner
- Frater WILSON GEORGE STORM, Geoffrey de St. Aldemar Encampment.
Provincial Grand Director of Ceremonies.
- Frater FRED. W. CUMBERLAND, Geoffrey de St. Aldemar Encampment.
Provincial Grand Aide de Camp.
- Frater JOHN KERR, Hugh de Payens Encampment. Provincial Grand
Captain of Lines.
- Frater ALFRED ARGYLE CAMPBELL, Hugh de Payens Encampment.
Provincial Grand Sword Bearer.
- Frater WILLIAM MURRAY JAMIESON, Geoffrey de St. Aldemar Encampment,
and JAMES HILL ROWAN, Hugh de Payens Encampment.
Provincial Grand Heralds.
- Frater A. H. GIBSON, Hugh de Payens Encampment. Provincial Grand
Equerry.

The Provincial Grand Commander also informed the Grand Conclave that in conformity with a resolution of the Supreme Grand Conclave of England and Wales, of 10th *Maylast*, the Hugh de Payens Encampment of Kingston having surrendered to the Supreme Grand Conclave its original Warrant of Constitution, issued by authority of the Grand Superintendent of Royal Arch Masonry in Upper Canada, and called "St. John" Encampment of Kingston, will in consequence take rank in the Supreme Grand Conclave from 12th February, 1824, that being the date of the surrendered Warrant.

At this time no discovery of the Warrant of 1823 had been made.

The V. E. the Deputy Provincial Grand Commander, the two Provincial Grand Captains, the Provincial Grand Registrar and Provincial Grand Treasurer, were appointed a Committee to prepare a Code of Rules and Regulations for the guidance of the Provincial Grand Conclave, and to submit the same at the next meeting.

It was also resolved that in the existing state of the finances it would be inexpedient to send to England for a set of Jewels for the Officers of the Provincial Grand Conclave; but, that as "Hugh de Payens" Encampment had offered to place their jewels at the disposal of Grand Conclave, the offer be accepted, the Conclave agreeing to purchase for the cost price thereof, such of the officers' jewels of the Encampment as are applicable for a Provincial Grand Conclave, with the understanding that the "Hugh de Payens" Encampment have the use of the jewels for its meetings until others are provided.

All business being concluded, the Provincial Grand Conclave closed its first meeting in due form, and adjourned.



CHAPTER IX.

EFFECT OF THE REVIVAL OF TEMPLARISM IN CANADA—THE PROVINCIAL GRAND CONCLAVE—ITS SECOND ANNUAL ASSEMBLY—THREE ENCAMPMENTS UNDER THE JURISDICTION OF THE GRAND COMMANDER.

THE keynote for the revival of Templarism had been given with effect in the proceedings of the first meeting of the Provincial Conclave, and not only did the Canadian Frateres feel elated with the outlook, but their Companions in the American Union also showed that kindly, knightly and fraternal feeling, indicative of good-will to their cousins north of the great lakes.

The Second Annual Convocation of the Provincial Conclave met at Kingston on the 22nd December, 1856, in the Hall of the "Hugh de Payens" Encampment. There were present V. Em. Frater, James A. Henderson, Deputy Provincial Grand Commander on the Throne, Em. Frater S. S. Finden as 1st Captain, Frateres J. H. Rowan as 2nd Captain, S. D. Fowler Grand Registrar, Robert Sellars as Grand Treasurer, E. W. Palmer as Expert, John Kerr as Captain of Lines, S. Boyden as Standard Bearer, and A. H. Gibson, Equerry.

The Minutes of the last Provincial Grand Conclave held at Kingston on the 9th October, 1855, were read and confirmed, and the Committee appointed at the last meeting reported a draft of Rules and Regulations for the guidance of the Provincial Grand Conclave and the Encampments under its jurisdiction, and the Deputy Provincial Grand Commander having stated that the draft had been approved by the V. E. Provincial Grand Commander, it was resolved that these Rules and Regulations form the Rules and Regulations for the guidance of the Provincial Grand Conclave.

The first foreign body to extend the hand of welcome to the Canadian Conclave was the United States, and an important and interesting communication was read to the following effect,

from the Hon. William B. Hubbard, the General Grand Master of the Order in the United States, as follows :

OFFICE OF THE GRAND MASTER
Of the General Grand Encampment of the United States.

COLUMBUS, OHIO, December 1st, 1855.

To all true and courteous Sir Knights within our jurisdiction :—GREETING :

Whereas, it has been duly certified unto me, that under and in pursuance of the authority of the Royal, Exalted, Religious and Military Order of Masonic Knights Templars in England and Wales, (whose statutes have been carefully examined by me) Sir Knight Captain William James Bury MacLeod Moore, is the Very Eminent Provincial Grand Commander of the Order in Canada : and that the regular and lawful Encampments within his Province are

THE HUGH DE PAYFNS.....CITY OF KINGSTON.
THE GEOFFREY DE ST. ALDEMAR.....“ “ TORONTO.
THE WILLIAM DE LA MORE THE “ MARTYR”.....“ “ QUEBEC.

Therefore, the officers and members of said Encampments, with such others as may hereafter be instituted and created under the high authority aforesaid, are, and of right ought to be, in fraternal union and Knightly relation with all the officers and Sir Knights, within and subject to the jurisdiction of our General Grand Encampment. But it is enjoined upon all of our Subordinate and Worthy Sir Knights, to hold no fellowship or communion with any pretenders to our Order coming from the said Province, and not hailing from the Encampments aforesaid, or as residents of Canada, not being in fealty to the Supreme Grand Conclave of England and Wales.

And that the intercourse between the two High Powers, and their Subordinates, may continue to be most fraternal and Knightly, the Commanders of such of our Subordinates as adjoin a foreign and lawful jurisdiction, are requested to strictly conform to the requisitions of the 1st clause of the 10th section of the 2nd article, and the 5th section of the 3rd article of our General Grand Constitution.

And, whereas, it has been represented unto me, that there is an illegal, self-constituted and misguided body of men in and about the City of Philadelphia, State of Pennsylvania, who style themselves Knights Templars, and professing to have the right, without Warrant or Dispensation from our General Grand Body, to confer the Orders upon others :

Now, BE IT KNOWN, That all such, and those whom they may have thus clandestinely created, are in rebellion to lawful and constituted authority, and are not in fellowship with our Subordinate, the Grand Encampment of Pennsylvania, of which our worthy and illustrious Sir Knight W. W. Wilson, is Grand Master.

It is therefore especially enjoined upon all of our Subordinates, their officers and members, to be exact and rigid in their discipline relating to their intercourse with wayfaring Knights and from without their respective jurisdictions, and especially as to those hailing from Pennsylvania, that no one pretending to have been created a Knight in that State may be countenanced or acknowledged, unless created under and by the authority of the aforesaid Grand Encampment of that State, or of our Subordinate, working under our Dispensation at Waynesburgh ; and to the end also that none of the imposters or rebellious of other jurisdictions, if any there

be, shall have intercourse or communion with any of our true and courteous Sir Knights throughout our entire jurisdiction.

At our next Grand Lodge Convocation, to be held in the City of Hartford, Connecticut, on the second Tuesday of September, next, it is requested that all of the officers and representatives of Subordinate Encampments and visitors then present, will wear the jewel and badge to which their rank in the Order entitles them, and that all will be clothed as becomes Knights of our illustrious Order. But, and until further ordered by the General Grand Encampment, the citizen black hat will be recognized and approved in the place of the military chapeau, or helmet.

Our Worthy Sir Knight, our General Grand Recorder, will make out and certify, under the official seal, a suitable number of copies of the foregoing to each of our Subordinates, and also to the M. E. Provincial Grand Commander of the Province of Canada, and to the M. E. and Supreme Grand Master of Masonic Knights Templars in England and Wales.

W. B. HUBBARD,

General Grand Master of the General Grand Encampment of the United States.

There were also read the following circulars of the Provincial Grand Commander for Canada, in connection with the adoption of a uniform for the Encampments in Canada :

OFFICE OF THE PROVINCIAL GRAND COMMANDER,
PROVINCIAL GRAND CONCLAVE OF KNIGHTS TEMPLARS
OF CANADA.

13th December, 1855.

To all Eminent Commanders and Fratres of the Order of Masonic Knights Templars under the Provincial Grand Conclave of Canada :

GREETING.

Whereas, I find that it is the general wish of the Masonic Order of Knights Templars in Canada, under my jurisdiction, to adopt, in addition to the costume authorized by the Grand Conclave of England and Wales, a Cap, Surcoat, Boots and Spurs, and to which I have given my sanction,

It therefore becomes absolutely necessary that a uniform system be adopted in all the Encampments in Canada. I therefore decide that the Surcoat be made of the same material as the Cloak, reaching to within two inches of the knee, with the Red Cross of the Templar on the centre of the breast, same size as on the Cloak. The Cap to be of Red Velvet, four inches high, with a coif of same material, six inches deep, lined with white, and a round button on crown of Cap. Boots of black leather, turned over at the tops (Temp. Car. 2nd). Spurs gilt (brass), with cross plate rowels, and side fastenings buckled on boot, with black leather straps over the insteps. The boots to be drawn over black dress trousers, around the neck a falling white linen collar frill or white neck-tie.

W. J. B. MACLEOD MOORE,
Provincial Grand Commander for Canada.

The recognition of the Canadian Conclave was also dealt with in the following circular to the Fratres :

KNIGHTS TEMPLARS.

OFFICE OF THE PROVINCIAL GRAND CONCLAVE
of Masonic Knights Templars of Canada.

TEMPLARS HALL, Kingston, 3rd April, 1856.

CIRCULAR.

The Most Eminent the General Grand Master of the General Grand Encampment of the United States, the Honorable Frater W. B. Hubbard, having by general order of 1st December, 1856, officially recognized the jurisdiction and authority of the Provincial Grand Conclave of Canada, and by said order discountenanced all spurious and clandestine formation of pretending Knights in his own jurisdiction, or Knights Templars from Canada who are not recognized by the Provincial Grand Conclave, thus opening the way to a mutual reception of the Fratres of either jurisdiction; it becomes necessary to point out to the Fratres under the jurisdiction of the Provincial Grand Commander of Canada the peculiar organization of Masonic Knights Templars in the United States.

A candidate there requires to be possessed of the Order known as "Knight of the Red Cross," or as it is sometimes called "Knight of the Sword," and to obtain this Order he must have received the preceding degrees of the E. A., F. C., M. M., Mark, Past and M. Ex. Master, and of the Royal Arch. But though the English Royal Arch does not require any degree between it and the Master Mason, Companions cannot be received into a Royal Arch Chapter in the United States without being in possession of those degrees; which the General Grand Chapter has provided for by authorizing all his subordinate Chapters to recognize all Royal Arch Masons from foreign parts by *healing* them, and giving them the three intercalary degrees, or such of them as they may be in possession of.

And as by the Statutes of the Supreme Grand Conclave of Masonic Knights Templars of England and Wales, a Royal Arch Mason is an eligible candidate for the Order of the Temple without any intermediate degrees; but an English Knight Templar cannot be received into the United States Encampments unless possessed of the Orders required by their organization.

Therefore, to bring about a proper affiliation between the Knights Templars within the jurisdiction of the United States, and that of Canada, the Most Eminent the General Grand Master of the General Grand Encampment of the United States, has, under date January 9th, 1856, Columbus, Ohio, intimated to the Very Eminent the Provincial Grand Commander for Canada, that he will grant authority to the Encampments of the United States, to confer on Fratres under the English jurisdiction, the Order of Knights of the Red Cross, always provided the Frater has complied with the laws of the United States General Grand Chapter of Royal Arch Masons, by taking the degrees between the Master Mason and the Royal Arch.

It, therefore, becomes necessary, and it is enjoined on all Fratres under the jurisdiction of the Provincial Grand Conclave, that if they wish to visit the Encampments of the United States, they must conform to the rules and statutes of that Supreme Body; and they are hereby authorized to apply to any of the United States Subordinate Encampments and receive the Order of the "Knight of the Red Cross," and appendant Order or explanatory adjunct to Knight Templar of "Knight of Malta," which latter Order is merged (in the United States) in that of the Temple.

But this authority is to be in no way considered as *enjoining* any Frater under this Provincial Grand Conclave to take degrees which are not considered legitimate or necessary under the Constitution of the "Grand Chapter of Royal Arch Masons of England," or the "Supreme Grand Conclave of Knights Templars of England and Wales," but merely to enable the Fratres to visit Encampments under a different organization.

It is further enjoined that all Knights Templars from regular Encampments in the United States who may wish to visit Encampments under this jurisdiction (on conforming to such tests and rules as may be required) are to be freely admitted and received with that courtesy due to Fratres of our illustrious Order.

By order of the Very Eminent the Provincial Grand Commander for Canada.

SAMUEL DEADMAN FOWLER,
Provincial Grand Registrar.

The printed proceedings of the Triennial session of the General Grand Encampment for the United States of America, held in September, 1885, at Hartford, Connecticut, were laid before the Conclave, and the following extract from the address of the General Grand Master was ordered to be incorporated in the minutes :—

"It is well known to all of our intelligent Commanders and Sir Knights, that, within our jurisdiction, a number of degrees and one Order in Chivalry, are required to be passed by the applicant as a pre-requisite to receiving the Order of Knight Templar, and that these are not required by the Supreme Grand Conclave of England and Wales. In other words, the 'Intercalary Degrees,' so called, between the Royal Arch and Master Mason, and the Order of the Red Cross, are required by ours, and not by the Supreme power. First, fully assured that their work in conferring the superior of all other Orders, the Knight Templar, was in all essentials the same as ours; knowing that the Templars of England and Wales, with their subordinates, were as legitimately and illustriously descended from the original, pure, renowned and magnanimous Hugh de Payens, St. Aldemar, and their seven associates, as we are ourselves, I was anxious for the good of the Order, to bring these Supreme powers, and all of their members, into a more intimate fraternal and knightly relation to each other, and have indulged the hope, that by a prudent and dignified course, and by more or less of concession upon the part of each of the high powers, all obstacles to a complete affiliation, around a common triangle for work, as well as worship, might be removed. With these views, if worthy of your attention, it would seem to be inexpedient, if otherwise lawful, to widen the differences by again adding to the intercalary degrees, already too numerous (and formerly unknown to our Order), as essential to the obtainment of the Order of Knight Templar."

It was also resolved, That the Provincial Grand Conclave of Canada views with much pleasure the initiatory step taken by the General Grand Encampment of the United States, at its

meeting at Hartford, towards the compilation of a history of the Order of the Knights Templars since the martyrdom of Jacques de Molay; and that this Provincial Grand Conclave do therefore lend its aid towards furnishing such data and facts connected with the Templar history as may be within its reach, and for that purpose the Provincial Grand Chancellor do place himself in communication with the General Grand Recorder of the United States.

The Provincial Grand Chancellor was ordered to inform the Provincial Grand Commander that no returns had been received from "William de la More, the Martyr" Encampment at Quebec, with a request that instructions be issued respecting the same.

The following resolution was passed: "That, whereas the Provincial Grand Treasurer has reported to this Conclave that all the Provincial Grand Officers here paid the usual fee of honour, as directed by the Very Eminent the Provincial Grand Commander, with the exception of Frater F. J. Lundy, who received the appointment of Provincial Grand Prelate on the same terms as the other Provincial Grand Officers. Be it, therefore, resolved that as Frater Lundy by the non-payment of his fee of honour has not complied with the terms on which he received his appointment, he be not accorded in the Provincial Grand Conclave any rank or position whatever, by reason of his having been appointed Provincial Grand Prelate."

The Fratres then proceeded to ballot for Provincial Grand Treasurer and Equerry, when Frater E. W. Palmer was elected Provincial Grand Treasurer, and Frater A. H. Gibson was re-elected Provincial Grand Equerry.

The Deputy Provincial Grand Commander read the list of officers appointed by the Provincial Grand Commander for the ensuing year, who, with the Treasurer and Equerry, were invested and inducted in due form.

It was resolved that the proceedings of this Provincial Grand Conclave, together with the Rules and Regulations, be printed in a convenient form, and the Seal designed by the Provincial Grand Commander for the Provincial Grand Conclave be engraved, and that Fratres Kerr, Rowan and Fowler be a committee for that purpose.

After which the Provincial Grand Conclave adjourned.



CHAPTER X.

CONSECRATION OF THE HALL OF THE GEOFFREY DE ST. ALDEMAR IN TORONTO—AN ADDRESS FROM THE PROVINCIAL GRAND COMMANDER—A SPECIAL CONVOCATION AND A LARGE MUSTER OF FRATRES.

THE Templar cohorts of the west were out in full strength on that bright day in the springtime of 1856, when the magnificent ceremonial of consecration of the new hall of Geoffrey de St. Aldemar, Toronto, was to take place. All those noted in Templar work had been invited, and a goodly number came. The new home of the Fratres was resplendent in glory, and reminded one present of the accounts we find in records of the meeting places of the Knights of the olden time. On the 20th April, 1857, a special Convocation of the Provincial Grand Conclave was held in the hall of the Geoffrey de St. Aldemar Encampment at Toronto. There were present the V.E. the Prov. Grand Commander, Fr. W. J. B. MacLeod Moore on the Throne; V.E. Fr. T. D. Harington, Prov. Grand Sub-Prior, acting as Prelate; V.E. Fr. S. S. Finden, 1st Captain; V.E. Fr. F. Richardson, 2nd Captain; Fratres Jas. Fitzgibbon, Chamberlain; Thompson Wilson, Hospitaller; J. G. Howard and J. H. Rowan, Standard Bearers; W. G. Storm, Almoner; F. W. Cumberland, Aide-de-camp; W. H. Ponton, 1st Herald; W. R. Harris, 2nd Herald; J. Foreman, acting as Equerry.

A large muster of the Knights of the Geoffrey de St. Aldemar Encampment, represented and headed by Frater Thos. G. Ridout, the Provincial Grand Master of the United Grand Lodge of England, in Canada, were present. At nine o'clock, p.m., the V.E. the Prov. Grand Commander, having been conducted to the Throne under the arch of steel, the Provincial Grand Conclave was opened in form. The patent of the V.E. the Provincial Grand Commander was then read. The V. E. the Provincial Grand Commander announced that this was a

special meeting of the Provincial Grand Conclave, for the purpose of consecrating the splendid hall of the Geoffrey de St. Aldemar Encampment, in which they were assembled. The Patent and Warrant of the Geoffrey de St. Aldemar Encampment were then read.

The imposing and solemn ceremony of the consecration of the Encampment, with its banners or standards, was then proceeded with in *ancient form*—Corn, Wine and Oil being carried by the Provincial Grand Aide-de-Camp, and the Prelate pronouncing the Invocation, while the Provincial Grand Commander sprinkled and scattered the sacred emblems of Plenty, Joy and Gladness,—at the conclusion of which the Herald proclaimed, and the Very Eminent the Provincial Grand Commander declared, the Encampment *duly consecrated*.

The Provincial Grand Commander then read an address on the connection of the Christian and Military Order with Ancient Freemasonry, after which the Provincial Grand Conclave was closed in *ancient form*.

The next Annual Convocation of the Provincial Grand Conclave was held at Toronto on the 17th of July, 1857, and in the Hall of the Geoffrey de St. Aldemar Encampment, the V. E., the Prov. Grand Commander presiding. Prov. Grand Prior, S. B. Harman, acted as Grand Chancellor and Registrar, and Prov. Grand Sub-Prior, T. D. Harrington, as Prelate. The other officers present were Em. Fratres, F. Richardson, 1st Prov. Grand Captain, and T. Gibbs Ridout, jr., Prov. Grand Treasurer; W. M. Jamieson, Chamberlain; W. Wylie, Prov. Grand Expert; J. Nickenson, 1st Grand Standard Bearer; Geo. Duggan, 2nd Grand Standard Bearer; W. G. Storm, Prov. Grand Almoner; F. W. Cumberland, Prov. Grand Dir. of Cer.; W. Hay, Prov. Grand Captain of Lines; and James Foreman, Prov. Grand Equerry. At half-past eight o'clock, p.m., the Provincial Grand Commander having been conducted to the Throne under the arch of steel the Provincial Grand Conclave was opened in form. The proceedings of the Provincial Grand Conclave assemblies of 22nd Dec., 1856, and 20th April, 1857, together with the Statutes and Rules of the Provincial Grand Conclave, were read and confirmed.

The Provincial Grand Commander announced that this being the first regular annual meeting, or assembly, of the Provincial Grand Conclave since the adoption of the Provincial Statutes, and the day on which, in compliance therewith, the election of Officers should take place, he was pleased to confirm the election of Officers as made on the 22nd December, 1856, as the Officers of the year, commencing this day.

The Provincial Grand Commander read extracts from the printed proceedings of the Grand Conclave of England and Wales, calling special attention to the appointments of Frater Henderson, as Grand Sub-Prior, and Frater Harman, as Grand Chamberlain; and the entry on the roll of the William de la More the Martyr Encampment, of Quebec, under Frater T. D. Harington, Eminent Commander, warrant dated 28th July, 1855, and of the Cœur de Lion Encampment, at London, Canada West, under Frater Thompson Wilson, Eminent Commander, date of warrant 27th May, 1857; and also of the special minute given in red ink in the said printed proceedings, with regard to the admission of visiting Fratres.

The Provincial Grand Commander read a circular received from the Grand Recorder of the General Grand Encampment of the United States, bearing date the 27th June, 1857, and announcing a general Union of all Encampments in the United States, and particularly referring to those of the State of Pennsylvania, under the one head of the Grand Encampment of the United States of America.

The Provincial Grand Commander proceeded to name the Provincial Grand Committee as follows:

Eminent Fratres, S.B. Harman, Provincial Grand Prior; T.D. Harington, Sub-Prior; F. Richardson, 2nd Captain; T. G. Ridout, Prelate, and T. Wilson, Hospitaller.

The Provincial Grand Conclave then closed.



CHAPTER XI.

THIRD ANNUAL CONVOCATION—A SUCCESSFUL PERIOD—A VISIT FROM THE MASONIC POET LAUREATE—INTERESTING ADDRESS OF THE PROVINCIAL GRAND COMMANDER—MERITS AND OBJECTS OF THE "RED CROSS" DEGREE ANALYSED.

THREE years of comparative success tended to strengthen the hold of Templarism on the Frates of the Dominion. The progress had not been marked, and yet there were signs in the horizon of Templary which gave the assurance of the seeds being sown with good effect, and that in due time the harvest would be plentiful. Toronto, the Queen City, was again the place of meeting for the Provincial Conclave, and on the 16th of July, 1858, the third annual Convocation was called together in the hall of Geoffrey de St. Aldemar Preceptory, Prov. Grand Prior, S. B. Harman presiding in the absence of the Provincial Grand Commander through ill health. The other chairs were filled as follows: Em. Fratres, T. D. Harington Grand Prior; T. G. Ridout, Gr. Prelate; Wm. Jamieson, 1st Gr. Captain; S. D. Fowler, Gr. Chancellor and Registrar; G. F. LaSerre, Gr. Treas and Almoner; Thompson Wilson, Hospitaller; Joseph Jackes, Expert; F. W. Cumberland, Dir. of Cer.; W. H. Pardey, Capt. of Lines; and James Foreman, Equerry.

A number of visitors were present at this Assembly, amongst them being V. E. Commanders, Philip C. Tucker, of Mount Calvary Encampment, Middleburgh, Vt., Rob Morris, the poet laureate of the Craft, who—as this volume goes to press—has gone to that "tent whose curtain never outward swings," Eucaupment No. 10, Hickman, Ky.; and J. L. Grant, of Utica Encampment, New York; also Fratres William Mercer Wilson, Grand Master of the Grand Lodge of Canada, and P. D. Brown, of the Cœur de Lion Encampment, London, C. W., R. A. Harrison—afterwards Chief Justice Harrison, G. Whitehead and W. R. Harris, of the Geoffrey de St. Aldemar

Encampment, Toronto, and W. B. Simpson of the Hugh de Payens Encampment, Kingston. Five Canadian Knights were this year nominated Officers of the Grand Conclave of England and Wales, viz: Frater James A. Henderson, as representative in the Grand Encampment of the United States; Frater Samuel B. Harman, Grand Sub-Prior; Frater Thomas Douglas Harington, Grand Chamberlain; Frater Francis Richardson, 2nd Grand Standard Bearer; and Frater Colonel Alex. Gordon, of the Royal Engineers, Provincial Grand Commander for Berkshire, in England. Since the last Annual Encampment another Encampment was added to the jurisdiction, that of the "Richard Cœur de Lion," of London, Canada West, and its Eminent Commander, Frater Captain Thompson Wilson, the Provincial Grand Hospitaller, duly installed. The warrant for this Encampment was dated 29th May of this year, the Charter Members being: Fratres Thompson Wilson, James Daniell, P. J. Dunn, Andrew McCormick, Andrew Walsh, Jno. Stuart, and W. J. Gray.

The Provincial Grand Commander, in his Annual Address read at this Convocation, said:—

"The Grand Chancellor, Frater Masson, informs me that the Order of the Temple is extending and flourishing in all parts of Her Majesty's dominions, and there are now in *India* and *Australia*, Provincial Grand Commanders. It is also most gratifying to announce, that the bond of union has been closely drawn between the Templars of the United States and our own Supreme Grand Body, with every prospect of a lasting feeling of good will and kindly regard which ought always to exist and ever keep our companions of the United States in harmony with the Parent Stock, alike in kindred and in common language. To insure this desirable object, representatives have been appointed by the Supreme Grand Bodies, viz: John Masson, Esq., of London, the Grand Chancellor of Grand Conclave of England and Wales, for the Grand Encampment of the United States, and James A. Henderson, Esq., of Kingston, Past Grand Sub-Prior, for the Grand Conclave of England and Wales.

"From my enquiries into the history of the Order and its present position, I find that there still exist Orders of the Temple and of St. John of Jerusalem, or Knights of Malta, not connected with the Masonic Body, whose forms and *watch-words* are in *many* instances different. Our venerable and esteemed Grand Master belonged to one of these, but since the revival of the Grand Conclave of England and Wales, as a military and religious Order of Masonic Knights Templars, he has scrupulously confined his authority to the Masonic portion of the Order which rules under his authority and command.

"In Scotland the enthusiasm so much shown a few years back appears to have in some measure abated. This is to be regretted, as in no other country is it so well understood or its ceremonies and costume in conformity with ancient usage so closely adhered to. With every share of justice they lay claim to being *now* the only direct and legitimate branch of the Order in existence, since its dispersion after the martyrdom of Jacques De Molay, on the 18th March, 1313. Documents in the possession of the

Grand Body, and antiquarian researches into the History of the Order, justly entitle them to this distinction. The repealing the clause in the Statutes which, previous to 1844, compelled every Chivalric Templar of Scotland to be a Royal Arch Mason, created some dissension, but after being a short time in force it was revised, and now every candidate must have taken that degree in Masonry. This wise decision will, no doubt, rouse the zeal of the Masonic Body connected with the Order. In the United States, under the able government of their Most Eminent and Supreme Grand Master, Frater William Hubbard, Templar Masonry has taken a high stand. His address to the Grand Commandery of Ohio, will be read with interest by the Order generally. The Statutes which have been lately revised and published in the proceedings of the Grand Encampment of New York at its last Annual Convocation, together with a sketch of the origin of Ancient Chivalry, are well worthy a perusal. With reference to the Order of the 'Red Cross,' known in Scotland and Ireland as 'Knights of the Sword,' or 'Babylonish pass,' and of 'The East' and 'East and West,' it does not appear to me to be any way requisite to take this degree in Masonry for obtaining admission to the Order of the Temple, although insisted upon in the United States; it has no connection whatever with Knight Templar, a purely Christian rite, and is indeed only an adjunct to the Royal Arch, and not recognized in England as a degree of Masonry. It would therefore be advisable and add greatly to our more cordial fraternization if an exception was made in the case of Templars from a foreign jurisdiction who had not taken the degree, by not insisting upon it as a pre-requisite for admission to United States Encampments. There certainly appears an inconsistency in obliging an English Templar to require the aid of a degree unknown to him to obtain admission to his own Order. The Grand Master of the United States admits that it is a modern innovation."

The Provincial Grand Commander concluded his address by expressing the wish "that *each* Encampment should furnish its quota of Grand Officers, and that the *Eminent Commanders* should take *in turn* the higher offices in the Grand Conclave."

The regular election of Treasurer and Equerry was then proceeded with, after which they, with the officers selected by the V. Em. the Prov. Grand Commander, were invested and inducted.

Before adjournment V. E. Commanders Fratres P. C. Tucker and Rob Morris addressed the Grand Conclave on the prosperity of the Order in the United States, which had been harmoniously consolidated under one supreme head; and congratulated the Fratres of this jurisdiction on the happy union which had taken place in the working of the Masonic Craft in Canada, and looked forward hopefully when the various Orders throughout all America would be still closer linked in the fraternal bond. Special allusion was made to the appointment by the Grand Conclave of England and Wales of the V. E. Frater Jas. A. Henderson as representative of that Conclave in the United States, as an evident desire on the part of the Grand Conclave of England to draw closer those ties which

should unite every Knight Templar throughout the world. Reference was also made to the additional fraternal feeling then existing in the United States by reason of the union of the craft in New York, and the relinquishment by the Grand Lodge of Pennsylvania of the jurisdiction hitherto claimed by it over the Order of Knights Templars in the United States.

In April, 1859, the initial movement was begun for the establishment of an Encampment at Hamilton, under the jurisdiction of the Grand Conclave of England and Wales, and the Fratres there forwarded with their petition a warrant numbered 231, from the Supreme Grand Encampment of High Knights Templar of Ireland, bearing date 25th October 1855, which they desired to have exchanged. The new warrant dated 15th June, 1859, was applied for by the following Fratres: Thos. B. Harris, Robt. J. Hamilton, M. F. Shaler, H. D. Munroe, W. M. Wilson, and Dougal McInnes.

Extracts from Letter of the Very Eminent the Provincial Grand Commander, Captain Moore, to Frater John Masson, Grand Chancellor Masonic Knights Templars, London—accompanying Petition from Fratres (as named below) in Hamilton, Canada West.

OTTAWA, Canada West, 28th April, 1859.

A Petition from the undermentioned Knights Templars was received by the Provincial Grand Commander, dated City of Hamilton, Canada West, 18th April, 1859, requesting to have Warrant 231 from Supreme Grand Encampment of High Knights Templars, Ireland, exchanged for one under the Grand Conclave of England and Wales, to be called the "Godfrey de Bouillon," to meet first Friday in every month in the City of Hamilton, Canada West.

Frater WM. MERCER WILSON, to be First Eminent Commander.
THOS. BIRD HARRIS, to be First Captain.
DOUGAL McINNES, to be Second Captain.

Names of petitioners, with respective Encampments as follows :

THOS. BIRD HARRIS, Encampment "Genesee," Lockport, New York.
ROBERT HAMILTON, Encampment "Genesee," Lockport, New York.
M. FRANCIS SHALER, Encampment "Lake Erie," Buffalo, New York.
HUBBARD DAVIS, Encampment "Monroe," Rochester, New York.
WM C. STEPHENS, Encampment "Faith and Fidelity," London, Eng.
G. W. WHITEHEAD, Encampment "Geoffrey de St. Aldemar," Toronto.

DOUGALL McINNES, Encampment "Cœur de Lion," London, C. W.
 WM. M. WILSON, Encampment "Cœur de Lion," London, C. W.

Approved and recommended by the Very Eminent the
 Provincial Grand Commander for Canada.



(Signed,) Frater WM. J. B. MACLEOD MOORE.

OTTAWA, 27th April, 1859.

The following is a copy of the Warrant issued in lieu of the
 Irish Warrant :

To all to whom it may concern and more particularly to the Knights and
 Knights Companions of the Royal, Exalted, Religious and Military
 Order of

MASONIC KNIGHTS TEMPLARS.

Health, Peace, Good Will.

WHEREAS, we, Colonel Charles Kemeys Kemeys Tynte, Most Eminent
 and Supreme Grand Master of the said Order in England and Wales, have
 received a Petition from Sir Knight Thomas B. Harris, Robert J. Hamil-
 ton, M. F. Shaler, H. D. Munroe, William Mercer Wilson, Dougal Mc-
 Innes and others, surrendering a Warrant dated the 18th day of October,
 1855, from the Supreme Grand Encampment of High Knights Templars of
 Ireland, empowering them to hold an Encampment at Hamilton, Canada
 West, requesting us to grant a Warrant or Patent of Constitution, em-
 powering them to hold an Encampment of Masonic Knights Templars at
 Hamilton, Canada West aforesaid, under the Supreme Grand Cordon of
 England and Wales.

NOW KNOW YE THAT, we having taken the said Petition into our con-
 sideration, do hereby Grant and Confirm to the said Thomas B. Harris,
 Robert J. Hamilton, M. F. Shaler, H. D. Munroe, Dougal McInnes,
 William Mercer Wilson—and the other petitioning Knights and their suc-
 cessors, full power and authority to assemble at the said City of Hamilton,
 Canada West, on the first Friday in every month in every year and at
 such other place and times as they and their successors with the consent
 of us and our successors for the time being shall appoint, and there and
 then to hold an Encampment of Masonic Knights Templars, under the
 name, style or title of Godfrey de Bouillon, with such rank and pre-emi-
 nence in the Order as if these Presents bore date the 18th day of October,
 1855, and Instal Knights Companions of the Order, and use and enjoy all
 such other powers, privileges, prerogatives and immunities, as do of an-
 cient usage and right belong to regular established Encampments holding
 Warrants under the Grand Conclave of Masonic Knights Templars in Eng-
 land and Wales. Subject, nevertheless, to the ancient Statutes and Ordi-
 nances of our predecessors and to such Statutes and Ordinances as have
 been or may hereafter be enacted by us or our successors in our Grand
 and Royal Conclave for the good government of the said Order. And we
 do hereby appoint and confirm Sir Knight William Mercer Wilson, the
 Eminent Commander, and Sir Knights Thos. B. Harris and Dougal Mc-

Innes respectively, the first and second Captains commanding columns of the said Encampment until another Eminent Commander shall be regularly elected and installed in ancient form and invested with the dignities and powers of office.

Given at Halswell in the County of Somerset, under our hand and the Great Seal of this Order, this Fifteenth day of June, A. L. 5862, A. D. 1859, A. O. 741. Witness to the Signature of the Most Eminent and Supreme Grand Master,

Fr. WILLIAM STUART, Deputy Grand Master.
Fr. JOHN MASSON, Grand Chancellor.

Annexed to this Warrant was a special permit from the Provincial Grand Commander permitting the Preceptory to confer the Red Cross Degree.

To the E. C. of the Godfrey de Bouillon Encampment of Knights Templars, &c., Sir Knight Frater McCRACKEN, of Hamilton, Canada West.

By the authority vested in me as Provincial Grand Commander and Grand Prior of the Orders of the M. Knights Templars, and Knights of Malta, &c., I hereby authorize you of the Godfrey de Bouillon Encampment held in the City of Hamilton, to confer the Degree of "Knight of the Sword and East and West," known in the Encampment of the United States as "Knights of the Red Cross," on all members of your Encampment who may wish to receive it.

W. J. B. MACL. MOORE,
" Provincial Grand Commander, and P. G.
Prior of the Order of the Temple and
Malta for Canada.

Given under my hand this 27th day of October, 1855, of the City of Ottawa, C. W.

I will request the Provincial Grand Chancellor to furnish you with a fair copy sealed and with the Grand Commander's Seal—this will answer your purpose for the present.

† W. J. B. MACLEOD MOORE.





CHAPTER XII.

THE FOURTH AND FIFTH ANNUAL ASSEMBLIES OF THE PROVINCIAL CONCLAVE—BIRTH OF THE "GODFREY DE BOUILLON" OF HAMILTON—THE "MALTA" DEGREE AUTHORIZED—DISCUSSION ON THE 'RED CROSS'.



THE proceedings of the Fourth Annual Assembly of the Provincial Conclave were enlivened with the welcome news that another Encampment had been added to the roll.

The Provincial Grand Commander announced at the Assembly of the Provincial Conclave, which was held at Kingston, on the 15th July following, that a warrant had been received from the most Eminent and Supreme Grand Master, constituting the "Godfrey de Bouillon" Encampment at Hamilton, which had been applied for by him on the 28th April preceding,—this Encampment to take rank from the date of the surrendered Irish Warrant, Oct. 25th, 1855. The petitioning Knights, Fratres Wm. Mercer Wilson and T. B. Harris being present, were installed in the rank of Eminent Commander and Past Eminent Commander, respectively, of the said Encampment.

At this Provincial Conclave the proceedings of the Grand Conclave of England, held on the 11th May, 1859, were read, from which it appears that the following Canadian Fratres held office in the Grand Conclave:

V. E. FRATER W. J. B. MACLEOD MOORE, Provincial Grand Commander.

V. E. FRATER JAS. A. HENDERSON, Past Dep. Sub Prior and Representative of Grand Conclave to the Most Eminent Grand Master and Grand Encampment of the United States.

E. FRATER THOS. D. HARRINGTON, Grand Sub Prior.

E. FRATER THOS. G. RIDOUT, Grand Chamberlain.

FRATER THOMPSON WILSON, 1st Grand Standard Bearer.

FRATER J. H. ROWAN, 2nd Grand Standard Bearer.

The following resolution was unanimously adopted, that V. E. Frater Philip C. Tucker, of Mount Calvary Encampment, Middleburgh, Vermont, U.S., and the V. E. Frater Robert Mor-

ris, Encampment No. 10, Hickman, Kentucky, U.S., be and are hereby elected Honorary Members of this Provincial Grand Conclave, with the rank accorded by the Provincial Grand Commander of Provincial Grand Sub Prior.

The V.E. the Provincial Grand Commander, invested the office-bearers for the next term.

During the year the following circular was issued to the Encampments in the Province in relation to the Order of Knights of Malta :

OFFICE OF THE PROVINCIAL GRAND COMMANDER
Of Masonic Knights Templars of Canada.

OTTAWA, Canada West, 5th April, 1859,
and of month "Tiar," A.O., 741.

" The Eminent Commanders of Encampments under this jurisdiction are hereby notified that they are authorized to confer in their Encampments, on all regular Knights Templars, as an honorary degree, that of Masonic Knights of Malta. Until of late years the combined Orders of the Temple and St. John of Jerusalem or Malta, were conferred in the English, and are still in the Scottish, Irish and United States Encampments.

" This Degree commemorates the union of a branch of the Ancient Military Order of St. John, joining with the Templar Knights as Masons, during the latter part of the sixteenth century, and preserves and transmits the knowledge of their origin from the chivalric head of this Order of Knighthood, which obtained possession of the Island of Malta in 1530, and were known as Knights of Malta. They still exist in England as an incorporated body, unconnected with the Masonic branch.

" The proper form of réception can be obtained by Eminent Commanders and Past Eminent Commanders of the Order of the Temple (who have already received the degree) on application to this office, or that of the Provincial Grand Chancellor, Frater Samuel Deadman Fowler, Kingston, Canada West.

" It is to be understood that in conferring this degree it is not to be mixed with the Templar ritual, our present venerated and esteemed Supreme Grand Master Frater C. Kemeys Kemeys Tynte, on his election, having only assumed authority over the Order of the Temple as a distinct body.

" Eminent Commanders will be pleased to make their own By-laws and Regulations for the government of this degree of Knights of Malta, always being guided by that of the Templar Order.

" This Circular to be read in open Encampment.

" W. J. B. MACLEOD MOORE,

" Provincial Grand Commander of Masonic
Knights Templars of Canada, under the
Supreme Grand Conclave of England and
Wales, and Grand Commander Masonic
Knights of Malta."



The year 1860 appears to have gone by without the regular Annual Convocation, but on the 20th February, 1861,

A postponed General Assembly of the Provincial Grand Conclave was held at the Masonic Hall, Belleville, attended by the following Fratres :

E. Fr. Samuel D. Fowler, as Provincial Grand Commander ; Fratres Rev. Jas. A. Preston, as Prelate ; Wm. B. Simpson, as 1st Captain ; A. A. Campbell, as 2nd Captain ; Thos. Bird Harris, as Chancellor ; W. H. Ponton, Expert ;

With the representatives and members of the following Encampments : Hugh de Payens, Kingston ; Richard Cœur de Lion, London ; Godfrey de Bouillon, Hamilton.

The recommendation of the V. E. Provincial Grand Commander to consider the propriety of introducing the Order or Degree of Knights of the Sword, or Red Cross of Babylon, to assimilate with the Degree required in the United States as a pre-requisite to the Templar Order, was then discussed, when, on motion, it was referred to the Deputy Grand Commander to report on at the next meeting.

A resolution of condolence and regret in connection with the decease of the Supreme Grand Master, Most Eminent Frater Colonel Charles Kemeys Kemeys Tynte, was submitted and adopted. It reads as follows :

“ That the Provincial Grand Conclave acknowledges the great loss the Order of Masonic Knights Templar has sustained by the decease of the late Supreme Grand Master, the Most Eminent Frater Colonel Charles Kemeys Kemeys Tynte, who has borne sway and presided over the Chivalric Order since the death of His Royal Highness the Duke of Sussex and whilst ruled with dignity ; has prospered and increased under his fostering care, and that the Provincial Grand Conclave do wear mourning for the space of three months.”

There was also read a circular of condolence issued by the Most Eminent Sir Knight B. B. French, Grand Master of Knights Templars, United States, and dated 1st June, 1860, on the occasion of the death of the late V. E. Frater John Masson, Grand Chancellor of the Order in England.

The Appointed and Elected Officers were duly installed and proclaimed.

A petition for a new Encampment, to be held at Belleville, signed by the following Fratres, viz. :

John Charles Franck, Alfred Argyle Campbell, William Hamilton Ponton, Rev. James A. Preston, Samuel Deadman Fowler, William Benjamin Simpson, George Frederick LaSerre, James Alexander Henderson, having been trans-

mitted by the Provincial Grand Commander to the Most Eminent and Supreme Grand Master, he was pleased to grant a Warrant dated 7th June, A.L. 5865, A.D. 1861, A.O. 743, empowering the petitioning Fratres to open the "King Baldwin" Encampment in the town of Belleville; that Frater J. C. Franck should be the First Eminent Commander, A. A. Campbell the 1st First Captain, and W. H. Ponton the 1st Second Captain, and that the meetings of the said Encampment should be held on the last Mondays of January, April, July and October.

In consequence of which Frater S. D. Fowler, Deputy Grand Commander, assisted by the petitioning Fratres, and also Fratres Boyes, Parker, Bartlett and Kirkpatrick, of the Hugh de Payens Encampment, opened and consecrated the "King Baldwin" Encampment, and installed the Eminent Commander J. C. Franck, and the other officers, on Monday, the 26th Aug., A. D. 1861.





CHAPTER XIII.

THE SIXTH ANNUAL ASSEMBLY OF THE PROVINCIAL CONCLAVE—DEATH OF A TEMPLAR PIONEER—FEES OF HONOUR—ALTERATIONS TO THE STATUTES—THE GRAND COMMANDER'S ADDRESS—INTERESTING AND IMPORTANT FEATURES.



THE Town Hall of St. Catharines witnessed the next annual assembly of the Provincial Conclave, which was held on the 10th and 11th days of July, 1862, and was remarkable chiefly for the several important features brought forward in the address of the Provincial Grand Commander, the salient points in which are herewith given. There were present at this Convocation the V. Em. Frater W. J. B. MacLeod Moore, Provincial Grand Commander, V. E. Frater T. D. Harington, E. Fratres G. F. La-Serre, J. C. Franck, A. DeGrassi, Francis Richardson, Thos. B. Harris and other Fratres, members of the various Encampments under the jurisdiction. The Provincial Grand Commander, in the opening paragraphs of his address, referred feelingly to the death of Em. Frater Thos. Gibbs Ridout, "a Mason good and true, a high and honorable Brother, whose moral worth and kindness of heart will long be remembered by the Craft in Canada."

The Grand Commander's address proceeded as follows :

" On motion made by me through the Vice Grand Chancellor, and brought before the Committee for General Purposes, in London, on the 7th February last, authority was given by Grand Conclave, to all Provincial Grand Conclaves, to regulate without limitation their own fees of honor, and it was likewise conceded that Provincial Grand Commanders in the Colonies should have the power of granting dispensations for new Warrants. It will therefore be necessary for you to name the amount of fees, and to make such alterations in the Rules of this Provincial Grand Conclave as regards the sums payable by Encampments and Sir Knights, as also for Dispensations and Warrants, it appearing to me that the charges now made are, in some cases, too extravagant.

" It is also desirable to take into consideration whether it would not be advisable for this Provincial Grand Conclave to hold their Annual Con-

vocation when Grand Lodge or Grand Chapter meets and at the same place.

“ With respect to the costume adopted by us, I would submit for your decision that in the case of newly installed Fratres and joining Knights from other jurisdictions, it should not be imperative on them to procure the additional costume, but simply the one provided for by the Statutes of the Grand Conclave of the Order.

“ In reply to my request for authority to confer the Order of Knights of Malta, the Grand Chancellor informed me that the Order of Knights of Malta, called also *Rhodes* and of *Palestine*, or Knights of St. John of Jerusalem, has always been under the supreme authority of Grand Conclave, and worked according to the ritual furnished me by the late Very Eminent Frater † Henry Emly, the former Grand Chancellor. All Eminent Commanders in this jurisdiction will, therefore, consider themselves as authorized to confer this Order under their Templar Warrant.

“ I may here point out that the custom in other jurisdictions of addressing members of the Order with the prefix of *Sir* to the *Christian* name, as Sir William, Sir John, Sir Henry, &c., &c., is more like an assumption of courtly Knighthood than that of simply styling them ‘*Sir Knight*,’ followed by the *Surname*, as adopted by us, but *Frater* and *Fratres* appear to be the most correct term, and should be always used when the *Equerries* are addressed.

“ With reference to the preliminary Degree of Knight of the Sword and East, or Babylonish Pass, known in the United States as ‘*Red Cross*,’ and of which their Grand Encampments insist that every Companion should be in possession before he can obtain admission to a Knights Templar Encampment, I pointed out to Committee of Grand Conclave sitting in February last, the necessity of obtaining an authority to confer it under our Templar Warrants. The Grand Vice-Chancellor communicated to me that the Committee resolved, that in consequence of the Statutes of the Order being silent as regards this Degree, (though conferred by some old Encampments in England,) I was to use my own discretion in the matter. I have, therefore, carefully examined the Ritual of the ‘*Red Cross*’ used in the United States, as also that of the ‘*Knights of the Sword*,’ East, and East and West, as given under the Templar Warrants of Ireland, and the Royal Arch Chapters of Scotland,—being, in fact, the same Degree as that of the ‘*fifteenth*’ of the ‘*Ancient and Accepted Scottish Rite*,’ and ‘*sixth*’ of the French; and consider the Ritual used in Scotland and Ireland the one best adapted for us, it appearing to be the original Degree from which that of the ‘*Red Cross*’ of the United States is taken; in the latter there seem to be a few inconsistencies, and it has been altered from the original (although not in essentials) to suit their own peculiar mode of working.

“ In Scotland and Ireland it is not insisted upon as a pass to the Templar, Royal Arch Masons being alone eligible; why it should have been in any way mixed up with the Order of the Temple is difficult to explain, as the Degree is only a combination of the Royal Arch commemorating the dangers encountered by the Jews in building the second Temple, and being of Jewish and Persian origin, has no connection whatever with the Christian Order of Knight Templar. The only Order known in Palestine during the time of the Crusades by the name of ‘*Red Cross Knights*,’ was that of the ‘*Templar*;’ therefore to call the Degree of Knights of the Sword, East, and East and West, *Red Cross Knights*, is evidently incorrect. I do not consider that it is at all requisite, but as our neighboring Grand Encampments insist upon its being the prelimin-

ary step and pass to their Templar Order, it will be proper to confer it, or, at least, as much as may be found necessary to ensure the admission without difficulty of Canadian Templars into their Encampments. I may mention that the Knights Templars were *never* a Masonic Society, and had *no connection* with it until after the dispersion of the Order, and not even then until secret societies were prohibited, when at the revival of the Order they sought shelter in the Masonic Fraternity as of a higher grade in Freemasonry. With the exception of the three Degrees of Ancient Craft Masonry, including the Mark Master or Master of Fellow Craft's Lodge, and probably the Past or Chair Master, I believe that all other Degrees are of modern origin, grafted on the original stock during the last century."

At the second day's session of the Conclave a number of proposed alterations in the Statutes were discussed and adopted, among which were the following:—

"That the Provincial Grand Conclave shall be held annually at the same place as the Supreme Grand Royal Arch Chapter of Canada, etc.

"That the following alterations be made in the fees of honour:—

Very Em. Prov. Grand Commander.....	\$5.00 (five dollars.)
Provincial Grand Prior.....	3.00 (three ")
Sub-Prior.....	2.00 (two ")
Prelate.....	0.00 No fee.
Provincial Grand 1st Captain.....	2.00 (two ")
" " 2nd Captain.....	2.00 (two ")
All others, each.....	1.50 (one-and-half dollars.)

And *on promotion*:

Provincial Grand 2nd Captain, and above that rank, two dollars; under that rank, no fee.

It was also resolved to add to this clause of the Statutes that "Eminent Commanders of Encampments will furnish the Provincial Grand Chancellor, one month before the annual convocation of Provincial Grand Conclave, for the selection of the V. E. the Provincial Grand Commander, the names of such Sir Knights, members of their Encampments, as may wish to hold office in Provincial Grand Conclave."

The Statutes were also amended, in that

"The fee to Provincial Grand Conclave, for every dispensation to form a new Encampment by the Provincial Grand Commander, shall be \$4 (four dollars.) Upon the approval of the Provincial Grand Commander, and on his recommendation that a Warrant or Patent of confirmation be granted by the Most Eminent and Supreme Grand Master, a further sum of \$2 (two dollars) shall be payable to the funds of the Provin-

cial Grand Conclave. This is in addition to the fee of five (5) guineas required by the Statutes of the Order."

Prior to adjournment the Degrees (or points) of Knight of the Sword, East, and East and West, were conferred by the V. E. the Grand Commander on such of the Fratres present as had not previously received them.





CHAPTER XIV.

THE SIXTH, SEVENTH AND EIGHTH ANNUAL ASSEMBLIES—CERTIFICATES OF APPOINTMENT—THE EXPENSES OF GRAND CONCLAVE—RECOGNITION OF TEMPLAR JEWELS BY THE GRAND ROYAL ARCH CHAPTER.

IN accordance with the resolution passed at the previous Annual Assembly at St. Catharines, the sixth Annual Provincial Grand Conclave met in 1863 at Toronto, on the 12th August, the same time and place as the meeting of the Grand R. A. Chapter of Canada, but the attendance does not appear to have been augmented on that account. Those who are recorded as being present were V. E. Frater W. J. B. MacLeod Moore, Prov. Grand Commander; V. E. Frater T. D. Harington; Em. Frs. Thompson Wilson, and T. B. Harris; Fratres C. D. Macdonnell, James Seymour, William Reid, James Foreman, and Fratres from the several Encampments from Kingston, Toronto, Quebec, London, and Hamilton.

But little business of moment was accomplished at this assembly. The Prov. Grand Commander made the announcement that the business of the Order in Canada would, in the event of his absence or illness, be conducted by his Deputy V. E. Frater T. D. Harington, who in such case would assume all the rights and prerogatives. A Patent to this effect was subsequently issued by the Prov. Grand Commander and read at the next annual Assembly which was held at Quebec. It was decided that forms of Certificate of Appointment, under seal, should be prepared and delivered by the Provincial Grand Chancellor to each officer on payment of "the small fee of honor" of one dollar. Returns from the several subordinate Encampments were ordered to be called for, but dues payable by them to the Provincial Grand Conclave were not to be exacted, being declared to be abolished, the future expenses of the Provincial Grand Conclave to be defrayed by the fees of honor, and if these were not sufficient, each Encampment to be equally assessed for the amount required. The Fratres were

informed that the Grand Royal Arch Chapter of Canada has formally recognized as *honorary* jewels to be worn thereat, those of the Orders of Knight Templar and of Malta.

The appointed and elected Officers were installed and proclaimed.

Later in the year a petition to form a new Encampment at Montreal was received from the undermentioned Fratres and recommended by V. E. Fr. T. D. Harington, Deputy Prov. Grand Commander, to be called the "Richard Cœur de Lion" Encampment, to meet on the fourth Thursday of each month, nominating Frater A. A. Stevenson to be first Eminent Commander, Frater Robert Alex. Smith to be First Captain, and Frater Arthur Robert Sowdon Second Captain.

PETITIONERS.

R. A. Smith,	"Godfrey de Bouillon,"	Hamilton.
G. R. Brewster,	"	"
A. A. Stevenson,	"	"
Geo. EnEarl,	"	"
A. R. Sowdon,	"Sinclair" Commandery,	Port Huron, Mich.
I. H. Stearns,	"Trinity,"	No. 1. Manchester, N. H.
W. L. Mackenzie,	"Godfrey de Bouillon,"	Hamilton.

Dated 30th Nov., 1863.

In compliance with this petition the V. E. the Provincial Grand Commander, W. J. B. MacLeod Moore, granted, at Toronto, a Dispensation to open this Encampment on the 3rd December, 1863, until a regular Warrant or Patent was granted (or otherwise) by the Supreme Grand Conclave of England, &c.

Among those present at the Seventh Annual Assembly of the Provincial Grand Conclave, which was held on the 10th day of August, 1864, in the Masonic Hall, City of Quebec, were Fratres Thos. D. Harington, Deputy Provincial Grand Commander, as Provincial Grand Commander; Thos. B. Harris, as Provincial 1st Captain; Jas. Seymour, as Provincial Grand 2nd Captain; C. D. Macdonnell, Grand Chancellor, as Registrar; Geo. Smith, as Grand Almoner; Patrick Loughran, as Grand Captain of Lines; Phillip St Hill, as Grand Expert; Joseph V. R. Roy, as Grand 1st Herald; L. E. Dufour, as Grand 2nd Herald; Wm. Wilkinson, as Grand Equerry; and Fratres from Kingston, Toronto, Hamilton and Quebec.

Beyond the customary election and installation of officers, nothing seems to have transpired at the session worthy of record.

When the Provincial Grand Conclave met in their Eighth

Annual Assembly the next year, viz: on the 9th of August, 1865, in the Masonic Hall at Prescott, the Grand Commander witnessed a representation that testified forcibly to the growing popularity of the Order in Canada, and the increasing interest taken in it by its members. There were present:—V. E. Frater Wm. J. B. MacLeod Moore, Provincial Grand Commander; V. E. Frater T. D. Harington, Thos. B. Harris, John C. Franck, Rev. Jas. A. Preston, Thompson Wilson, Samuel D. Fowler, Chas. D. Macdonnell, William B. Simpson, Alex. S. Kirkpatrick, L. H. Henderson, Thos. McCracken, James Seymour, A. DeGrassi, George EnEarl, John W. Murton, Isaac H. Stearns, Wm. M. Jamieson, Joseph J. Curran, Benjamin Evans.

The "Hugh de Payens" Encampment, Kingston; the "William de la More the Martyr," Quebec; the "Geoffrey de St. Aldemar," Toronto; the "Godfrey de Bouillon," Hamilton; the "Richard Cœur de Lion," London; the "King Baldwin," Belleville; the "Richard Cœur de Lion," Montreal, all of the Encampments under the jurisdiction of the Provincial Grand Conclave being represented.

The Provincial Grand Commander announced that he had conferred on Em. Sir Knight Alfred Creigh, LL.D., Grand Recorder of the Grand Commandery of Knights Templars of the State of Pennsylvania, the rank of Past Provincial Deputy Grand Prior of this Provincial Grand Conclave, and a letter acknowledging the receipt of the Patent and expressing thanks therefor, was read from Dr. Creigh.

The Statutes requiring that the rank of Commander should be held by a Frater holding the office of Provincial Grand Chancellor, or Vice-Chancellor, the Grand Conclave was informed that a Patent had been issued, which ante-dated the rank of Commander, held by Frater Charles Davis Macdonnell, to the 16th July, 1854.

The scale of honor fees and the regulations governing the issue of certificates to Grand Officers, present and past, were readjusted by resolution.

Frater L. H. Henderson was installed Eminent Commander of "King Baldwin" Encampment of Belleville, and a committee was appointed to enquire what amount, if any, was due the "Hugh de Payens'" Encampment, of Kingston, for jewels loaned to the Provincial Grand Conclave. The officers were then installed in office.



CHAPTER XV.

THE NINTH AND TENTH ANNUAL ASSEMBLIES OF THE PROVINCIAL CONCLAVE—A VISITOR FROM ENGLAND—ANOTHER NEW ENCAMPMENT—THE OUTLOOK FOR THE ORDER IN THE EARLY DAYS OF THE DOMINION.

THERE was no falling off apparently in the healthy symptoms which exhibited themselves the preceding year at Prescott, when on the 15th of August, 1866, the ninth annual Provincial Conclave again met in the Town of St. Catharines. There were present at this Assembly, V. E. Frater Colonel W. J. B. MacLeod Moore, the Provincial Grand Commander; Fratres—Thos. B. Harris, Wm. Benj. Simpson, Henry Robertson, Thompson Wilson, Chas. D. Macdonnell, L. H. Henderson, James Seymour, W. M. Jamieson, A. G. Smyth, H. W. Day, Joseph J. Curran, Edwin Goodman, David Curtis, William Reid, and Fratres from most of the Encampments in the jurisdiction. There was also present on this occasion as a visitor, Eminent Sir Knight E. H. Royds, Vice-Chancellor, St. Amand Encampment, Worcester, England.

The Statutes of the Provincial Grand Conclave were referred for examination and revision to the following Committee :—Fratres W. J. B. MacLeod Moore, T. D. Harington, T. B. Harris, Wilson Thompson and C. D. Macdonnell.

The following Resolution appears in the records of this Assembly, and is probably the first instance of the kind coming before the Canadian Fratres :—“ That whereas a stranger representing himself a Sir Knight, in distressed circumstances has applied to this Provincial Grand Conclave for relief, that the amount of alms collected at this Provincial Grand Assembly be presented to him.”

The Grand Commander announced that he had conferred the ranks of Past Provincial Deputy Grand Commander, and Past Provincial Deputy Grand Prior, on Fratres Thompson Wilson and William Mercer Wilson.

A petition was read for a new Encampment in the Town of St. Catharines, Canada West, to be called the "Plantagenet," and to meet on the second Monday in the months of January, April, July and October, and nominating Frater James Seymour to be the first Eminent Commander, Frater Edwin Goodman to be First Captain, and Frater Theophilus Mack to be Second Captain. To the petition were appended the signatures of the following Fratres:—James Seymour, Edwin Goodman, Isaac Pemberton Willson, William McGhie, Jas. McKay, John Walter Murton, Thos. Bird Harris, all of "Godfrey de Bouillon" Encampment, and Theophilus Mack of "Lake Erie" Encampment, New York.

In compliance with the foregoing petition, the Prov. Grand Commander authorized a *Dispensation* to be issued to hold the Encampment until a Warrant of confirmation was received from England.

Frater James Seymour, the Eminent Commander named in the Petition, being present, expressed a desire to be installed, and the Provincial Grand Commander was pleased to accede to his request.

In this year a new Encampment and Priory at Stanstead, in the Eastern Townships, was established. The petitioners desired the name "Plantagenet," but as the Preceptory at St. Catharines was so-called, the name "Sussex" was adopted. Frater Colby, of Stanstead, was the first Eminent Preceptor.

On the 14th August, 1867, the new capital of the new Dominion saw the tenth yearly gathering of the Provincial Grand Conclave, which now numbered under its jurisdiction seven Encampments in actual operation, viz.—"Hugh de Payens" of Kingston, "Godfrey de Bouillon" of Hamilton, "Richard Cœur de Lion," of London; "Richard Cœur de Lion," of Montreal; "Plantagenet," of St. Catharines, and "Plantagenet," of Stanstead. The latter, which at this time existed under Dispensation, changed its name subsequently when it received its Warrant, and has ever since been known as "Sussex." All the petitioning Fratres of this Encampment, whose first Commander was Frater Colby, were installed in United States Commanderies. In addition to the V. E. Fratres Col. W. J. B. MacLeod Moore, Prov. Grand Commander, and T. D. Harington, his deputy, the following Fratres answered their names at this Conclave:—

Thos. B. Harris, James H. Rowan, W. S. May, A. A. Stevenson, James Seymour, A. S. Kirkpatrick, C. D. Macdonnell, L. H. Henderson, John W. Murton, Wm. M. Jamieson, Edward Curtis,

Philip Hill, William Reid, I. H. Stearns, Henry Robertson, A. G. Smyth, Geo. EnEarl, etc.

The Provincial Grand Commander, in his address, referred in felicitous terms to the confederation of the Canadian Provinces and the meeting of the Provincial Grand Conclave in the capital city of the Dominion for the first time since its formation, twelve years previously. He submitted that the change in the political complexion of the country would necessitate an application to the Supreme Body to appoint a Colonial Deputy Grand Master with power to appoint Provincial Grand Conclaves under him for the different Provinces of the Dominion.

Two of the Canadian Encampments, which had become inactive, he refers to as follows :—

The Warrant of the "William de la More the Martyr" Encampment, of Quebec, is in the hands of the Deputy Grand Commander Frater Harrington, who, for reasons satisfactorily explained to me, did not consider it expedient to leave the warrant in Quebec, or again open the Encampment there; and now I leave it optional with him to transfer the warrant to Ottawa, opening it again under his immediate rule in the Capital of the New Dominion. I regret to say that the once flourishing Encampment, the "Geoffrey de St. Aldemar," of Toronto, is obsolete, having unfortunately lost by fire the greater part of its documents and property. I wish here to remark that the last Eminent Commander of this Encampment has not complied with the terms on which he received the Warrant at his Installation, not having returned it to me when the Encampment ceased to exist, which it is necessary should be done without further delay.

In the matter of Ritual, the Grand Commander said :—

"It is to be sincerely hoped that ere long the whole Templar Order will, as of old, be united and bound together by the same ritual, the same landmarks and Christian principles. The ceremonies adopted in the United States Commanderies have for a number of years exhibited so many departures from the original Ritual, as extant in Europe, that their only safety is in returning to that fountain head where those ceremonies have so long continued uncorrupted and undefiled. To this desirable end, Frater Alfred Creigh, LL. D., Grand Recorder and Historiographer of the Grand Encampment, of Pennsylvania, and an honorary Past Deputy Grand Commander of the Provincial Grand Conclave, has been with his pen ably advocating the adoption of the English Ritual in all the Encampments of the United States, clearly pointing out in his History of the Order, lately published, that the Ritual in use with them is *not* the original *one brought* from England, and that the innovation, in fact, total change of the ceremony of reception, was made by Frater Thomas Smith Webb, styled the 'Father of American Freemasonry,' and other innovators, at the commencement of the present century. He agrees with me that the degree known as the 'Red Cross' in the United States, and so much insisted upon as the preliminary one to the Templar, is another innovation of Webb's, taken from the fifteenth

degree of the 'Ancient and Accepted Rite,' and has *no connection whatever* with the Christian Orders of Knighthood. As such it is unknown and ignored in the Encampments of England, although its peculiar ceremonies are permitted in Canada, to prevent any difficulty in visiting the Encampments of the United States.

"The revival of the Order of St. John of Jerusalem, known as 'Knights of Malta,' is now *fully established*. This Order is governed by its own rules and rites, being quite distinct from that of the Temple." He urged that steps be at once taken to attach a Priory of Malta to all our Templar Encampments."

The Grand Commander announced that the Grand Master in England, appreciating the zeal and regularity which prevailed amongst the Order in Canada, had authorized him to return the names of such Canadian Freres as he might select for the highest ranks in Grand Conclave—*brevet, or past rank*, only could be conferred, as the holding of office involved the attendance of the recipient at Grand Conclave in London.

He also announced that he had received a petition from members of the Scottish Order of the Temple in New Brunswick, to grant them a Dispensation to open an Encampment and Priory at St. John, but, says the Grand Commander:—"It appears in Grand Conclave Proceedings that there is a Provincial Grand Commander for Nova Scotia and New Brunswick, &c., &c., although I am led to believe he does not hold active jurisdiction."

Acting on the suggestion contained in the Grand Commander's address, the Grand Conclave adopted the following resolution:—"That the V. E. Provincial Grand Commander, the Deputy Grand Commander and the Provincial Grand Prior, be requested to correspond with the Supreme Grand Conclave of England and Wales, and to express to that Supreme Body the desire of the Sir Knights of these Provinces that a Supreme Grand Conclave should be formed for the Dominion of Canada, with the V. E. the Provincial Grand Commander as the first Grand Master; and that the Committee above named be also requested to ascertain on what basis the object of this resolution can be most speedily and satisfactorily attained."

The Grand Commander announced in Grand Conclave that he had conferred on Eminent Sir Knight Thomas Bird Harris, Provincial Grand Prior, the *brevet rank* of a Past Deputy Provincial Grand Commander and Past Deputy Provincial Grand Prior.

The usual election of Treasurer and Equerry having been announced, they, with the other officers selected by the Grand Commander, were installed.

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B. Harris.....	C Magill.....
Ridout.....	Thomas Ridout..
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yes	i. Smith.....	Wm. Reed.
ullen	raham	T. Holywell.



CHAPTER XVI.

THE FIRST MEETING OF THE GRAND PRIORY OF THE DOMINION OF CANADA
—A NEW ERA IN CANADIAN TEMPLARISM—GROWING IMPORTANCE OF
THE BODY—NOTABLE ASSEMBLY IN MONTREAL—THE GRAND PRIOR'S
WARRANT.

THE progress of the Templar Order received an impetus at this period of its existence. Eighteen hundred and sixty-eight is a year indelibly marked in the Templar mind as being not only the year of grace, but of promise for the formation of the Grand Priory of Canada, which led to new life in all branches of Templar work. When we look back to the twenty years that have glided by so quickly, we can hardly realize the fact that the progress made has placed Canada in its Sovereign Priory as the peer of all Templar bodies in the world.

There dawned at this time upon Templarism in Canada a new and important era, when as a result of the resolution passed at the previous, and what proved to be final, meeting as such, of the Provincial Grand Conclave, the following portentous document was received in June, 1868.

COPY OF "GRAND PRIOR'S" PATENT.

READ IN PROVINCIAL GRAND CONCLAVE.

WILLIAM STUART,
Grand Master.

To all and every our Eminent Commanders, and other Eminent Knights and Companions of the Royal, Exalted, Religious, and Military Order of Grand Elected Knights Templar Hospitallers of St. John of Jerusalem, Palestine, Rhodes, and Malta.

HEALTH.

PEACE.

GOODWILL.

WE, Sir Knight William Stuart, Most Eminent and Supreme Grand Master of the Most Exalted, Religious, and Military Order in England and Wales, and of the Colonial Dependencies of the British Crown, do hereby appoint Sir Knight † Colonel WM. JAMES BURY MACLEOD

MOORE, Grand Prior of the Dominion of Canada, to be responsible to us and our successors for the proper discharge of his duties, in strict observance of the Rites and Ceremonies established by our Predecessors, as well as the Statutes, Laws and Ordinances enacted for the good Government of the Order, for which purpose we enjoin each and every Knight of our Exalted Order, within the above Dominion, cheerfully to obey the Commands of their Grand Prior,

WHOM GOD PRESERVE.

In witness whereof, we have affixed our Signature and Grand Seal of the Order, this first day of May, A. L. 5872, A. D. 1868, A. O. 750.

[SEAL.]

JOHN HUYSHE,
Deputy Grand Master.

JOSEPH LAVENDER,
Grand Registrar.

The Grand Priory of the Dominion of Canada of the United Orders of the Temple and Hospital of St. John of Jerusalem, Palestine, Rhodes, Malta, &c., &c., under the Supreme Grand Conclave of England and Wales, convened for the first time at the Templar's Hall, Great St. James Street, in Montreal, on Wednesday, the 12th August, 1868, with V. E. Frater Col. W. J. B. MacLeod Moore, Grand Prior, on the Throne, V. E. Frater Thomas D. Harington, Deputy Grand Prior, and the following representatives from Encampments :

"HUGH DE PAYENS," KINGSTON.

E. Frater Howard E. Swales, Em. Commander ; E. Frater C. D. Macdonnell, Past Em. Commander ; E. Frater W. B. Simpson, Past Em. Commander ; E. Frater R. Gaskin, E. Frater R. Town.

"WILLIAM DE LA MORE THE MARTYR," OTTAWA.

V. E. Frater T. Douglas Harington, Em. Commander.

"GODFREY DE BOUILLON," HAMILTON.

V. E. Frater Thomas B. Harris, Past Em. Commander ; E. Frater Henry Robertson, Past Em. Commander ; E. Frater C. D. Macdonnell, E. Frater Geo. EnEarl, E. Frater C. A. Birge.

"RICHARD CŒUR DE LION," LONDON.

E. Frater Thompson Wilson, Past Em. Commander.

"KING BALDWIN," BELLEVILLE.

F rater L. H. Henderson, Past Em. Commander.

"RICHARD CŒUR DE LION," MONTREAL.

Fratres A. A. Stevenson, Em. Commander, I. H. Stearns, Arthur Sowdon, Alex. Murray, Thos. Milton, Angelo M. F. Gianelli, William Muir, F. Montague Sowdon.

"PLANTAGENET," ST. CATHARINES.

E. Fratres James Seymour, Past Em. Commander, Alex. Servos.

"SUSSEX," STANSTEAD.

E. Frater W. B. Colby, Em. Commander.

The Grand Prior, in his address, said:—

"The year past, I feel assured, will be regarded as an important one in our history, consequent on the political changes which have taken place in Canada. Since our last annual Assembly I have been in frequent correspondence with the Grand Chancellor, Sir Patrick MacC. De Colquhoun, and the recipient of most gratifying and interesting communications relative to the administration of the Order in the Dominion. The Most Eminent the Supreme Grand Master, who has at all times, by a uniform courtesy, shown himself most willing and anxious to meet our views and wishes by every concession in his power, has been pleased to confer upon me, as your chief officer, the style and dignity of 'Grand Prior' of the Combined Orders of the Temple and Hospital for the Dominion of Canada, made doubly more gratifying by presenting me, from himself, with the insignia of this high office. Canada will now become a *Grand Priory*, with the power of Self-Government, enacting Rules and Laws for the guidance of their own affairs, with which the Grand Conclave does not interfere, or the Grand Master himself, when not contrary to the common Law and Statutes of the Order.

"The Supreme Grand Master and Grand Conclave have decided that this Grand Priory be permitted to retain, for local purposes, half the fees and so much of the Benevolent Fund as is collected within its jurisdiction, which should be reserved for persons of recognized indigent position. The Grand Chancellor assures me that every effort will be made to carry out the administration of the Order to the general satisfaction of the Fratres. He has himself taken the matter into his own hands, and introduced a system of general responsibility which must ultimately prove perfectly successful. It therefore becomes our duty to assist, by all means in our power, the Grand Chancellor in carrying out his views, and show every consideration to an honorary officer, who can have no other object at heart but the good of the Order.

"At the meeting of the Grand Conclave in May last, at London, the Committee, in their address to the Grand Master, referred to the Craft in Canada having separated from the parent stock and formed themselves into an independent body, and alluded to a leaning by our Order in the same direction, but congratulated us on remaining true to the old allegiance. I perfectly agree with the Committee that any separation would diminish the dignity of the Order in Canada, and be in no way beneficial.

"I have recommended to the Grand Master, Frater Alfred Creigh, LL.D., Grand Recorder of the Grand Encampment of Pennsylvania, (the

oldest Encampment in the United States), being appointed our representative in the General Grand Encampment of the United States, and the Grand Master of the Grand Encampment of Pennsylvania has forwarded me credentials to represent his Grand Encampment in our Grand Priory.

" I have lately received an application from Fratres of the Order at St. John, N. B., to establish a subordinate Priory or Encampment there, but as I find a Scottish Preceptory in existence, and also an English Provincial Grand Master for Nova Scotia and New Brunswick, the Hon. Alex. Keith, of Halifax, it will be necessary for me to inquire further into the matter of the application before taking action.

" It is with regret that I have to inform you the 'King Baldwin' Encampment of Belleville, has been struck off the roll, and the 'Geoffrey de St. Aldemar,' of Toronto, held in abeyance, both having for some time ceased to assemble or furnish returns to Grand Conclave. The Furniture, Warrant and Records of the former were totally destroyed by fire, that of the latter partially so—fortunately the Records and Warrant being preserved, and exertions are now making for *its revival*.

" I have great pleasure in announcing that, at my recommendation, the following Fratres have been honored by the Grand Master with Past Rank in Grand Conclave, viz. : Frater John C. Franck, Provincial Grand Prior, to be a Past Grand Prior, and Frater Thomas Bird Harris, Past Provincial Deputy Commander and Provincial Grand Chancellor, to be a Past Grand Sub-Prior; Frater Thomas McCracken, Provincial Grand 1st Captain, to be a Past Grand Sub-Prior, Frater Charles Davis Macdonnell, Provincial Grand Prior and Past Grand Chancellor, to be a Past Grand Sub-Prior, Frater Samuel Deadman Fowler, Past Provincial Deputy Commander, to be a Past Grand Sub-Prior; Fratres James Hill Rowan and William B. Simpson to be Past Grand Captains.

" I last year stated that it was probable the Ancient and Accepted Rite 33° would be introduced into Canada by me. Since then I have been in communication with the Secretary of the Grand Council, 33°, for England and Wales, who claim jurisdiction over *all* the Dependencies of the British Crown, and having been honored by being elected an active member of the Supreme Grand Council, and appointed their representative for the Dominion, I have already acted upon my authority and formed a Grand Consistory 32nd° at Hamilton, and a 'Rose Croix' Chapter, as also a Chapter of 'Rose Croix' at London, Ont., and shortly purpose issuing a warrant for one in this city. The Degree of the 'Rose Croix,' or 18th and 'Kadosh,' or 30th, of Ancient and Accepted Rite, existed in England from a very *early* period, and before the establishment of the Ancient and Accepted Rite for that country. All Templar Encampments prior to 1851 were qualified to give these degrees. The object in both is the same; the Templar confining itself *more* to facts, while the 'Rose Croix' displays more of the allegory, hence the latter has afforded a better opportunity of interweaving the *symbols of Craft Masonry* with the emblems of the *Christian faith*. Old Masons in England are of opinion that *these degrees should never* have been separated, both having an early *Christian* character. The symbolic teaching of the 'Rose Croix' is consistent with the Christian faith. That of the 'Kadosh' is connected with the history of the persecution and suppression of the Templars, and is considered the true *Masonic* degree of the *Temple*. I may add to these remarks that a Mason travelling on the Continent of Europe, unless in possession of the 'Rose Croix,' is held of but little account."

In January of this year a petition was sent in from Montreal for a dispensation for an Encampment, to be known as the MacLeod Moore, to meet on the third Tuesday of each month. The petitioners were: John Boyes, Colin Mackenzie, G. E. Lecky, C. E. Coker-King, Geo. Arkle, Wm. Muir and Jno. K. Brown, with Jno. C. Franck for Eminent Commander, and Colin Mackenzie and John K. Brown as Captains commanding columns.

This Preceptory never came into existence for reasons unknown.

THE SEAL OF GRAND PRIORY.

The following accurate description of the Seal of Grand Priory will be examined with interest:—

The new Seal approved by the Grand Council, consequent on the formation of the Grand Priory for the Dominion of Canada, A. D. 1868, of the United Orders of the Temple and Hospital of St. John of Jerusalem, Palestine, Rhodes and Malta, is a Shield couché from the Helmet of a Knight, bearing quarterly, 1st and 4th, "The Red Cross of the Templar;" 2nd, "Sable a Maltese Cross Argent;" 3rd, "The Arms of the Order of St. John," viz., "Gules a Plain Cross Argent," and on an Escutcheon of Pretence, the Family Arms of the Grand Prior, Col. W. J. B. MacLeod Moore, "Argent" on a fesse "Sable" three Mulletts pierced "Or" between as many Moor Cocks "*Proper.*"

Behind the Shield.—A Red Cross Patée (arms projecting), with a Sword and Abacus in Saltire.

On a Scroll above the Helmet.—The initials V. D. S. A.—"*Vent Dieu Saint Amour.*"

Beneath the Shield.—"*Pro Deo et Patria,*" with the year of the Order, 750.

Round the whole the legend—

Œigiff. Magn. Œrd. Œampfi et Œenet.
Ioannis Hierosol. in Canadaram.



CHAPTER XVII.

THE SECOND ANNUAL ASSEMBLY OF THE GRAND PRIORY OF THE DOMINION
—STEADY ADVANCE OF THE ORDER—ADDITIONS TO THE ROLL—
COLLINGWOOD AND ORILLIA REPRESENTED—THE JEWELS OF "HUGH
DE PAYENS."



THE incentive to give increased vitality to the cause of Templarism increased as Grand Priory, in its practically independent form, grew in years.

The Second Annual Assembly of the Grand Priory of the Dominion was held at the Masonic Hall, Kingston, on Wednesday, the 11th day of August, 1869, V.E. Frater Samuel D. Fowler, Past Provincial Deputy Commander and Prior, presiding.

The following representatives from Encampments were present, the last, it will be observed, being an addition to the roll.

"HUGH DE PAYENS," KINGSTON.

Fratres Howard E. Swales, Em. Commander; John Kerr, 1st Captain; Samuel D. Fowler, Past Em. Commander; A. S. Kirkpatrick, E. H. Parker, R. Town, R. B. Phillips, John McCouley, John Breden, jun., Thomas Graham.

"WILLIAM DE LA MORE THE MARTYR" ENCAMPMENT, OTTAWA.
Frater Michael J. May.

"GEOFFREY DE ST. ALDEMAR" ENCAMPMENT, TORONTO.
Fratres James K. Kerr, 2nd Captain; S. B. Fairbanks.

"GODFREY DE BOUILLON" ENCAMPMENT, HAMILTON.
V.E. Fratres Thomas Bird Harris, Em. Commander; Thos. McCracken, John W. Murton, J. Conway Brown, J. K. Kerr.

"RICHARD COEUR DE LION" ENCAMPMENT, LONDON.
E. Fratres Thompson Wilson, Em. Commander; Thos. F. McMullen, Past 2nd Captain.

"KING BALDWIN ENCAMPMENT," BELLEVILLE.

E. Frater L. H. Henderson, Em. Commander.

"RICHARD COEUR DE LION" ENCAMPMENT, MONTREAL.

E. Frater A. A. Stevenson, Em. Commander; Thos. Milton.

"PLANTAGENET" ENCAMPMENT, ST. CATHARINES.

E. Frater James Seymour, Past Em. Commander; Alex. Servos.

"SUSSEX" ENCAMPMENT, STANSTEAD.

Frater J. H. Graham, 1st Captain.

"HURONTARIO" ENCAMPMENT, COLLINGWOOD.

E. Frater Henry Robertson, Em. Commander; and Frater Robt. Ramsay.

The matter of the indebtedness to "Hugh de Payens" Encampment, on account of jewels used by the Provincial Grand Conclave, and which a committee was appointed to investigate in 1865, was decided at this Assembly by a resolution authorizing the payment of forty-four dollars in full of all claims. The Grand Chancellor was also authorized to have the proceedings of the Conclave from its organization printed, the amount of copies to be left to his own discretion.

In this year the "Hurontario" Encampment, Collingwood, was instituted, and its warrant, dated 10th April, 1869, issued. The location of the Encampment has since been changed to Guelph, and its name altered to "Victoria." The original petitioners for the charter were Henry Robertson, Michael Chas. Cameron, M. Henry Spencer, T. B. Harris, Wm. Reid, Wm. Edgar, Alfred Barker and Robt. Ramsay.

Mt. Calvary Encampment at Orillia petitioned on November 17th, 1869, for a warrant. The petitioners were Robt. Ramsay, M. H. Spencer, J. K. Kerr, who were nominated as first officers, and Jno. F. Lash, Jno. Ardagh, C. D. Macdonnell and H. E. Swales. This Encampment is now located at Barrie.

Agreeably to the decision arrived at at an earlier stage of the proceedings, the Eminent Commander of "Hugh-de-Payens" Encampment before adjournment, handed over to the custody of the Grand Priory the collars and jewels hitherto in his keeping.



CHAPTER XVIII.

THE THIRD ANNUAL ASSEMBLY OF GREAT PRIORY—A LARGE ATTENDANCE OF FRATRES—A DISTINGUISHED VISITOR FROM MICHIGAN—AN EXHAUSTIVE ADDRESS FROM THE GREAT PRIOR REPLETE WITH INFORMATION.

THE Ancient City, as Quebec is familiarly known, greeted the Fratres, when, on Wednesday, the 10th day of August, 1870, the Dominion Grand Priory met for the third time. There were twelve active Encampments under its banner, eleven of which were represented at that Assembly, viz. :—"Hugh-de-Payens," Kingston; "Geoffrey-de St. Aldemar," Toronto; "William-de-la-More the Martyr," Ottawa; "Godfrey de Bouillon," Hamilton; "King Baldwin," Belleville; "Plantagenet," St. Catharines; "Richard Cœur-de-Lion," Montreal; "Sussex," Stanstead; "Huronario," Collingwood, "Mount Calvary," Orillia; and "Moore," Peterboro', the two latter being new Encampments, for which warrants had been issued since the previous Annual Assembly. The V. E. the Grand Prior, who was prevented by severe illness, from being present at the last gathering in Kingston, presided; and among those who were present and took part in the deliberations were Fratres T. Douglas Harington, Deputy Grand Prior and Commander; James Seymour, Provincial Grand Sub-Prior; A. A. Stevenson, Henry Robertson, Thomas B. Harris, Thomas White, Jr, C. D. Macdonnell, J. H. Graham, George EnEarl, F. M. Sowdon, James K. Kerr, A. S. Kirkpatrick, D. McLellan, William Reid, H. W. Day, Thomas Milton, H. E. Swales, E. R. Carpenter, F. J. Menet, A. J. Nuthall, L. H. Henderson, R. Ramsay, &c.

There was also present as a visitor, E. Frater D. Burnham Tracy, Past Deputy Grand Commander, Michigan.

The Grand Prior's address, was, as usual, exhaustive and replete with interest and information. After congratulating the Grand Priory on the increasing prosperity and advancement of the Order, he said :—

"Since I last had the pleasure of addressing you, a misunderstanding as to jurisdiction took place, which led to a rather lengthy and vexatious correspondence between the Grand Chancellor of the Grand Conclave and myself, in consequence of my having granted a Provisional Warrant to open an Encampment at St. John, New Brunswick. The authorities in England, acting under a protest from the Chapter General of the Temple in Scotland, on a plea that I had intruded on their territory, there being a Scottish Encampment established at St. John, and also that I had encroached on the jurisdiction of the Provincial Grand Commander for Nova Scotia, the Hon. Alex. Keith. Now, it appears, that when application was made to Grand Commander Keith, by *Fratres* desirous of opening an Encampment in St. John, under the Grand Conclave of England, he declined doing so, not considering New Brunswick under his control, and it was not until after due consideration and being strongly urged by the petitioners, that I consented to issue a dispensation. This controversy terminated so far satisfactorily, that the Chapter General of Scotland did not further assert their claim to St. John, New Brunswick, and the Grand Conclave of England authorized Provincial Grand Commander Keith to issue another Provisional Warrant to open the "Union de Molay," which has since been confirmed, and this Encampment is now in a highly flourishing and prosperous condition, mainly through the exertions of their first Eminent Commander *Frater* Robert Marshall.

"I regret exceedingly that any misunderstanding of this kind should have occurred, as it was far from my wish or intention to interfere with the jurisdiction of Grand Commander Keith; indeed it was so stipulated when my *patent* as Grand Prior of the Dominion was made out, but as the mistake did *not* arise with me, Grand Commander Keith, being *unaware* how far his authority extended; neither is it clear to me that the authorities in England were much better informed, the summary annulling of my Provisional Warrant, was, to say the least of it, an extreme measure, my authority as Grand Prior extending over the whole Dominion, the Chapter General of Scotland having *no* right to claim *exclusive* jurisdiction over any part of it.

"I am gratified in announcing that the 'Geoffrey de St. Aldemar' Encampment, of Toronto, so long dormant, has been again revived under the most favorable auspices, by its former talented Commander, *Frater* S. B. Harman, and promises to hold its old place, second to none in the Dominion."

The Grand Prior made special reference to an evil that it is feared has not, even with the lapse of years and the reiteration of good counsel, entirely died out. He said:—

"I would beg to draw the attention of the Order generally to what I fear is a great obstacle to its future prosperity and utility, namely:—'The want of sufficient care and circumspection in the selection of Candidates.' Commanders are in general too anxious to increase their numbers, and too hasty in admitting applicants before fully examining into their character and qualifications. Our Order must stand or fall by the character of its members; founded as it is on the Christian religion, it ought to exert a corresponding influence. Bear in mind that a candidate once ad-

mitted is entitled to all our privileges, and should he prove an unworthy member, unfitted for communion with us, we have ourselves only to blame. I do not intend, or do I mean, to advocate the restrictions considered so necessary in England, as regards *social* position, but I do say that *great care* is necessary, that all should prove themselves by *education, moral worth*, belief in the Christian faith, and *acknowledged respectability* in their several *avocations* of civil life, fit and proper candidates to be admitted to the sacred Order of the Temple."

It gives me pleasure to state that we continue on the most cordial terms of intimacy with our Brother Templars of the United States. Eminent Sir Knight Alfred Creigh, LL.D., Grand Recorder of the Grand Encampment of Pennsylvania, has lately received his credentials from the Supreme Grand Conclave of England, as our representative. I have also been honored in like manner by the Grand Encampment of Pennsylvania, and presented with an honorary diploma of membership and medal issued by St. John's Commandery, No. 4, of Philadelphia.

Since our last Annual Assembly I have been likewise favored with a letter from Eminent Sir Knight Thomas W. Chandler, Grand Commander for the State of Georgia, expressing a desire for an interchange of Representatives, and with that view he had nominated Eminent Sir Knight William Tracy Gould, Past Grand Commander, as our Representative in the Grand Commandery of the State of Georgia, an appointment I most cordially approve, and at once directed the Grand Chancellor to prepare and forward the requisite Commission to him. I also nominated Very Eminent Frater, Thomas B. Harris, Past Grand Sub-Prior of E. and W., as their Representative in this Grand Priory.

AMERICAN VISITORS.

During the last month, the "Springfield" Commandery of Massachusetts, including members of the Brattleboro' and Worcester Commandery, accompanied by their band, paid a visit to Montreal, in full regalia, and elicited the admiration of all parties by their chivalric bearing and truly courteous behavior. The few members of our Order residing in Montreal did all in their power to afford them a welcome, and endeavored to make their visit an agreeable one. I am, myself, averse to public display by bodies of the Order, and it is not the custom with us in England to take part in processions, considering that the influence exercised by our great Order should be felt, not seen; but at all times and in all places we are only too happy to greet and recognize as of one common family, all who are entitled to wear the symbol of our faith, under the banner of the Temple.

I have been lately applied to for permission to confer in Encampments the Babylonish Pass, or, as it is called in the United States, "Red Cross." I would wish it clearly understood that this Degree is in no way connected with the Ancient Order of the Temple, nor is it recognized by the Grand Conclave of England, being merely a continuation of the Royal Arch, referring to the rebuilding of the Temple by Zerubbabel; and there is no reason why it should be made an appendant Degree, but as our brothers of the Temple in the United States lay great stress on its being conferred as a pre-requisite to the Templar Degree, there can be no objection to Commanders of Encampments communicating it.

The Grand Conclave of England, to whom I referred the matter some years ago, decided I should use my own discretion as to its introduction into Canadian Encampments, and a former Grand Master of the General Grand Encampments of the United States, the late Eminent Sir Knight

William Hubbard, in correspondence with me, recommended strongly its adoption by us, and the issuing of the necessary authority by me to private Encampments. I have therefore on special occasions when applied to, granted Dispensations to form Councils of the Degree in connection with the Templar Warrants. It may not be out of place here to mention, that this Red Cross has no affinity whatever to the Order of the Red Cross of Rome and Constantine lately revived in England, which is purely Christian. Its revival gave rise of late to much controversy, as to its authenticity and connection with Freemasonry, but this has been fully and satisfactorily proved, and the Order is now flourishing under the rule of the Grand Sovereign, the Right Honorable Lord Kenlis, who has been pleased to authorize its introduction into Canada, and appoint me as his representative, "Chief Intendant or Inspector General" of the Dominion. The Scottish Templar Encampments have always exercised the power of giving the Novitiate Cross of Constantine. In England it appears to have been incorporated with Freemasonry, being conferred on Master Masons about the middle of the last century, and there is no question that it has equal claims with the Masonic Templars and Knights of Malta, to be classed among the Orders of Chivalry, recognized by the articles of Union of the Grand Lodge of England in 1813, all of these orders in their Christian teaching, blending naturally and harmoniously together. It is well known that the old Orders of Knighthood, during the last century, were much prized in the higher degrees of Freemasonry, which induced not only the formation of many Masonic degrees quite unknown, excepting to Masons, but also the attributing Masonic secrets and ceremonies to Military Orders, of which those who originated them never dreamt. Amongst these, in the "Red Cross of Rome and Constantine" the true, but totally unmasonic order, being a State Order of the Byzantium Empire.

THE APRON OBJECTED TO.

The question of wearing the apron or surcoat in Encampments was lately referred to me. The present regulation in England leaves it optional, but in my opinion the apron, the clothing of "care and toil," should be entirely laid aside; the white surcoat, which was anciently worn over the armour of the Knights, is the most appropriate. Its color represents a pure life, and the red cross patee the emblem of our faith and Order. It may not be uninteresting to know the old heraldic explanation of this cross, which derives its name patee from the Latin word *patulus*, implying spread or open, and has its extreme ending broad; it has also allusion to the opening wings of a bird who covers her young, and thus protects them from injury; it also represents the opening virtues of the Christian soldier who has shielded the weak and innocent from oppression and wrong. It has been argued that the adoption of the apron points to our dependence on "Freemasonry," but, as an organization, the Templar Order is entirely independent of Masonry, although we can only claim, by adoption, to represent the ancient Order of Knighthood, and whatever enthusiastic writers may assert, it never could have any connection with Speculative Masonry, a comparatively modern institution. Our Constitutions only require that candidates be Royal Arch Masons (in England the climax of the craft degrees), such association with the Masonic Fraternity insuring, as far as possible, well-known and eligible members, and the best and surest means of testing the character of men and their moral fitness to become members of the Exalted and Christian Order of the Temple.

I beg now to draw your attention to a subject which requires to be carefully weighed and considered before any hasty or rash action is determined on. I allude to the strong feeling which I am given to understand is

entertained by many of the Canadian Templars of forming an independent body and separating from the parent stock. I am aware that the annulling of my Dispensation to the "Union de Molay" Encampment gave rise to considerable dissatisfaction, as tending to lower the authority of your chief officer, but I look upon this affair as a misunderstanding throughout. That the requirements of Canadian Templars, and indeed others of the higher Masonic Orders, is not fully understood in England, I feel certain.

To insure, therefore, their success in the Dominion, it is necessary that modifications be made in the Statutes and Rules, as regards Canada, both in respect to fees and qualifications for admission of candidates. The late announcement by the Grand Vice-Chancellor, of increasing the fees henceforth payable by Encampments to the funds of the Grand Conclave, is regarded as an unnecessary tax adopted without consulting the wishes or interests of Canadian Templars, a body now firmly established and daily increasing in numbers and importance, whose rapid growth has not been sufficiently considered by the parent Order. Before any decisive step is taken, let me beg of you to ponder well the consequences, and the advisability of drawing up a statement to be laid before the Grand Master and Grand Conclave of England, of such requirements as it may be considered necessary to insure the future prosperity of the Canadian branch of the Order. If this course is pursued in a proper and respectful manner, as becomes a subordinate body addressing their supreme governing power, I feel satisfied that every concession consistent with the dignity of the Supreme Grand Conclave will be granted.

Individually, I most distinctly disapprove of any attempt at separation, and cannot in any way lend myself to the movement; in my opinion the very prestige of the Order in Canada would be lost. The Grand Conclave of England has lately entered into a convention with the ruling powers of the Templars in Scotland and Ireland, and are now engaged in drawing up such rules and regulations, and carefully revising the Ritual, as will insure uniformity-conformity as much as modern changes will admit to ancient usage and custom. With such views, etc., taking into account that the early Templars, who were derived from almost all the nations of Europe, had but one Grand Master, one governing head, and although, excepting by adoption, we claim no such antiquity, yet by analogy we should endeavor to follow the ancient statute.

Our vows of allegiance to the Grand Conclave, our feelings of loyalty to the British Crown—and where is it more strongly developed than in Canada—and honored as our Order now is, by numbering amongst its members in England the Heir to the Throne, His Royal Highness the Prince of Wales, surely ought to cement more closely our adherence to the Supreme Grand Conclave of England. I cannot see what end is to be gained by separation, excepting to those ambitious of empty titles and the glittering paraphernalia of office. If no higher ground is taken than that of expediency, surely it would be unwise to sever a connection which, while it continues, reflects the highest honor on all its members, and entitles us to the fullest participation in the benefits of the exertions now making in England to place the Order on its proudest and most perfect basis. I am well informed that amongst many of our Fratres of the United States, uniformity of ritual and regulations, as contemplated in England, is under consideration; when, therefore, we see our neighboring Fratres looking to the mother country in the matter, why should we seek but an imaginary gain by forming an independent body in Canada, which would only hold a very second-class position in the eyes of the Templar

world. I shall therefore request that a committee be formed of Commanders and Past-Commanders to take into consideration and to deliberate upon such questions and proposals as may be thought expedient for the future well-being and interest of the Canadian Order. I myself will propose, "That the Templars in the Dominion be empowered to elect one of their number, duly qualified, every three years, to hold office as the governing head of the Canadian branch." Thus, by my retirement, allowing all Canadian Templars to participate in and aspire to the highest office, knowing that there are many amongst you equally zealous and competent to fill the high position I have had the honor to hold for so many years, and my object will be gained of promoting in every way the advancement and interests of the Order in Canada. It is with feelings of pride that I look back to having been the first to introduce, in a constitutional manner, this Christian Order into Canada some sixteen years ago. I say, advisedly, "first introduced," for although forty years ago, an Encampment held for some little time a languid existence in the city of Kingston, attached to the St. John's Lodge and Ancient Frontenac Royal Arch Chapter, it was not placed under any of the governing Templar bodies, being formed by the self-constituted authority of the Superintendent of Royal Arch Masonry for Canada West.

In the far-famed Island of Malta I was also the first to introduce Templar Masonry, having, in 1849, when stationed there with my regiment, established the "Melita" Encampment, and in the following year obtained a warrant of confirmation from the Supreme Grand Conclave of England. This Encampment has enrolled amongst its members many of our military and naval Freres, one of whom I may mention as a distinguished Brother of the "Ancient and Accepted Rite," Captain N. G. Philips, Grand Treasurer-General of the Supreme Grand Council 330 for England.

In the year 1852 I personally received at Grand Conclave, from the late venerated Grand Master, Colonel Kemys K. Tynte, the office of Second Grand Captain, and am now, with the exception of the Deputy Grand Master, who is also a Provincial Grand Commander, the Senior Grand Commander under the authority of the Supreme Grand Conclave of England and Wales, and dependencies of the British dominions.





CHAPTER XIX.

ANOTHER GAP IN THE RANKS—DEATH OF AN ACTIVE FRATER—THE TWO
"RICHARDS"—GRAND PRIORY MEETS IN HAMILTON—THE FOURTH
ANNUAL ASSEMBLY—ADDRESS OF THE GRAND PRIOR.

IN THE year 1871, Grand Priory was bereft of one of its most active and zealous workers, whose death left a gap in the ranks of Masonry and Templarism which for a long time was sadly apparent, and whose name will ever find an honored place in the records of the Craft in Canada. Samuel Deadman Fowler was one of that pioneer band whose labor of love made the way easy for the Mason of later days.

As a Templar he was equally assiduous. His counsel was as freely tendered as it was valuable, and in passing to his rest, there was left none to assume his mantle.

It cannot be said that the Order during the period intervening between the meetings of Grand Priory progressed to any satisfactory extent; neither is it recorded that there was a perceptible falling off in membership. One Encampment, "Richard Cœur de Lion," of London, suffered from internal dissension, which culminated in the suspension of the Warrant, but its namesake in the East, which had been dormant for a season, was aroused from its lethargy in or about the same time, and "Richard Cœur de Lion" of Montreal again took its place among the active Encampments. An addition to the roll, too, was that of "Harington" Encampment, of Trenton, which was inaugurated auspiciously in April, under the command of Eminent Frater Dr. H. W. Day.

The city of Hamilton was selected as the meeting-place for the fourth annual Assembly of the Grand Priory, and on the afternoon of the 10th August, 1871, the Grand Prior, Colonel MacLeod Moore, called the Fratres to order in the Masonic Temple in that city. There were present, Fratres T. Douglas Harington, C. D. Macdonnell, J. K. Kerr, Robert Ramsay, Rev. V. Clementi, Henry Robertson, Augustus T. Houel, Thomas B.

Harris, Chas. Magill, A. J. Nuthall, H. W. Day, William Reid, E. M. Copeland, George En-Earl, Eber C. Flint, Hugh A. McKay, Thos. Milton, Peter J. Brown, David McLellan, David Curtis, C. Schomberg Elliott, C. W. Smith, George Groves, W. W. Summers, J. W. Murton, John Kennedy, Edson Kemp, Jas. Seymour, J. O'Donnell, T. H. Tebbs, N. G. Bigelow, H. W. Delaney.

In the opening passages of his annual address, the Grand Prior, as was, and is, his custom, paid his meed of respect to those Knights who, in obedience to the dread summons, had laid down their arms for ever. He said :

One old, familiar face we miss, never again to appear amongst us, and have to mourn the loss of a truly Christian Knight, a worthy, upright and zealous brother of our Order, who has been lately summoned to appear before the Great Tribunal, where, we trust, he is now reaping the reward promised to those who, while on earth, faithfully performed their duties as soldiers of the cross. Eminent Sir Knight Samuel Deadman Fowler has passed to his rest. The valuable service he rendered to the Order and the Craft generally in Canada, I have a melancholy pleasure in bearing testimony to. Our late eminent Frater was one of the first candidates that I installed in Canada on the establishment of the Order and formation of the Hugh de Payens' Encampment, at Kingston, in 1854, and on the organization of this Provincial Grand Conclave, I selected him as the first Provincial Grand Chancellor and Registrar ; these offices he filled for several years, materially aiding and assisting me, and to his zeal and efficiency I attribute much of the success which has been attained in placing the Order on its present firm and constitutional basis in the Dominion. He also held the rank of a Deputy Grand Commander, and that of a Past Grand Officer of the Grand Conclave in England and Wales. With sincere regret I record the loss sustained by this Grand Priory and the Order in Canada, of so illustrious a Frater.

The Dominion Grand Chancellor will be pleased to direct that the officers of Grand Priory wear the usual mourning for three months, for their late lamented Past Deputy Grand Commander, and a memorial record be added to their proceedings, with such other tribute to the memory as Grand Priory may deem proper to adopt.

At our last annual Assembly I directed a committee to be formed for the purpose of ascertaining what were the actual requirements of the Order in Canada, that proper measures might be adopted to meet either the grievances complained of by some members, or point out such changes as would add to the prosperity of the Canadian branch of the Temple.

I have not as yet been furnished with this report, and cannot therefore enter into any further explanation of my views expressed last year, or determine what course I shall pursue, until I know what the Fratres of this jurisdiction have to bring forward.

My own feelings continue loyal to the supreme governing authority in England ; and be assured the Order of the Temple under English rule, both in its government and ritualism, is far superior to any fancied advantages the love of change might lead those who have not thoroughly investigated the matter, to expect. The inconsistencies that appear in other systems should be a warning to avoid invading the purity of our own.

The unfortunate differences which have sprung up in Canada by a sep-

aration of the Craft Lodges of the Province of Quebec from the Grand Lodge of Canada is much to be deplored, and I regret to say has given rise to feelings quite foreign to the principles of Freemasonry.

In this matter, as far as relates to the Order of the Temple, I have not permitted any interference whatever. I had no official communication on the subject, and even if such had been the case, I would not have felt myself justified in refusing admittance to any candidate Royal Arch Mason in good standing, no matter what jurisdiction he belonged to, or fail to recognize any Knight Templar because he preferred being a member of one Grand Lodge more than another. The Statutes of the Temple provide only that its ranks be filled by Freemasons who have attained the grade of the Royal Arch, which is in England the climax of the third degree; further than this, no other connection exists between the Masonic body and the Temple Order.

Our English Templar system is but a revival of the chivalric order attaching itself during the last century to the Masonic fraternity, with which it still continues to be allied.

It has been lately strongly advocated by a section of the Masonic press, that a system of rites be established, making it compulsory to obtain several degrees in rotation before receiving that of the Temple, and that the Degree called "Royal and Select Masters," lately introduced into Canada, be preliminary to the Temple. While I myself and many of my Grand Officers are members of these rites, and uphold their principles, for me to assent to such a proceeding would be a direct violation of the statutes of, and renunciation of my allegiance to, the Grand Conclave of England.

You are all aware that I obtained, some year ago, authority to communicate the Degree of the United States "Red Cross," or "Babylonish Pass," to Canadian Templars, for the purpose of preventing any difficulty in visiting the United States Encampments, where this Degree is a Pass to their Temple system, but is not compulsory with us, nor do I think it would be of any advantage to graft it on our purely Christian Order. This Degree is now in Canada, placed under control of, and given in, Councils of Royal and Select Masters.

The revival lately of several obsolete Degrees and Orders in England has, unfortunately, given rise to much controversy and unpleasant correspondence, and it is greatly to be regretted that the pure system of English Freemasonry should be disturbed by so many Grand Bodies springing up and wishing to imitate what are really incongruities in the American system.

With reference to the Order called the "Red Cross of Constantine," there appears to be some misunderstanding, probably from a similarity of names and titles with other Orders and Degrees. From my knowledge of most of them, I can state that the Constantine Order (founded on the legend of the vision of Constantine the Great) is purely Christian, and that the first grade, or "Novitiate Cross," is the same as that long established under the control of the Scottish Knight Templar Encampment; the second and third grades, namely, those of "Viceroy" and "Sovereign," are the installation ceremonies of the two principal officers, added at the revival and revision of the ritual in England. I can find nothing objectionable, or that it interferes in any way with other existing Orders and Degrees.

It is with much pain that I have to announce to Grand Priory that I was under the necessity of suspending the Warrant of the "Richard Cœur de Lion" Encampment, of London, Province of Ontario. For upwards of twelve months a party feeling had sprung up in the Encampment, quite

at variance with the teachings and principles of the Order; disputes and recriminations took place, relating principally to the election of an Eminent Commander. On carefully investigating the matter, I considered it my duty to suspend the Warrant and close the Encampment. The Past Eminent Commander at once complied with the demand to surrender the Warrant to the Dominion Grand Chancellor, stating that the Registrar of the Encampment, Frater Thomas F. McMullen, who was the Eminent Commander elect, and with whom and the other officers the disagreement originated, refused to deliver up the minute and cash books. I directed the Grand Chancellor to apply to him direct. This application, although sufficient time had been allowed, was not attended to, when I caused another to be made, pointing out the great impropriety of his conduct, and that it rendered him liable to the penalty of suspension. This Frater, persisting in his contumacious conduct, violating his vows to the Order and the duty he owed to his superiors, I have suspended from all the privileges of a Knight Templar, and reported the circumstance to the Supreme Grand Conclave of England. It has been a source of great regret to me to be called upon thus to exercise my authority, being the first case of direct insubordination to constituted authority which has come to my knowledge since the introduction of the Orders into Canada under English rule.

I must again draw the attention of Eminent Commanders to the necessity of greater care being observed in the admittance of candidates to our ranks; they are bound by their terms of office to attend to this point. Sufficient care has not at all times been observed, and there has been great laxity as regards the social position and requirements of persons admitted. There exists no desire or intention to make the Order an exclusive or conservative club, but neither is it right to admit as members those whose social position unfit them as associates in private life. The Order of the Temple is not strictly a Masonic society, and it never was intended that, for the sake of attaining coveted high-bounding Masonic rank, many otherwise worthy Masons should be taken out of their own spheres, and often to the prejudice of their private avocations, brought forward to fill offices in the Order of the Temple. The Grand Conclave in England has already animadverted on the admission of members who, by the returns received from Encampments, were shown not to be persons eligible for admission.

Page 37 of the Statutes clearly define that no one shall be installed a Knight Templar unless previously balloted for in open Encampment, and that his name, place of abode, profession, avocation, etc., etc., shall have been inserted in the summons for the meeting at which it is proposed to take the ballot. It is, therefore, the bounden duty of all members to attend such summons, and should an objectionable candidate be proposed, the remedy is in their own hands, and I am sure I have only to request that every possible care and precaution be taken in ascertaining the standing, position and eligibility of all candidates for installation.

The Supreme Grand Master, at my recommendation, has been pleased to grant patents to Eminent Sir Knights Robert Ramsay, the Rev. Vincent Clementi, and James Kirkpatrick Kerr, of this Grand Priory, to hold rank in the Grand Conclave of England as Past Grand Captains.

It is truly gratifying to record a continuance of the most fraternal intercourse with our American confreres. An exchange of representatives between the Grand Encampment of the State of Ohio and this Grand Priory has been effected this year. Right Eminent Sir Knight B. D. Babcock is to be our representative at the Grand Encampment of Ohio, and I have

nominated Eminent Sir Knight Robert Ramsay to be their representative at this Grand Priory.

The General Grand Encampment of the United States having announced its intention of holding its triennial assembly in September next, at Baltimore, I purpose nominating a committee to represent this Grand Priory, and offer to the Right Eminent the General Grand Master and assembled Knights Templars of the United States our fraternal and Knightly regards and good wishes for their continued prosperity, trusting that Unity, Peace and Brotherly Love may ever exist between us as members of the same great Christian Order.

A new Encampment and Priory has been added to our roll since last year, the Supreme Grand Master having on the 14th April, 1871, granted a Warrant to open the "Harington" Encampment, in the town of Trenton, Ontario, under Eminent Commander Dr. H. W. Day.

In Montreal, a revival of the "Richard Cœur de Lion" Encampment has taken place, having granted a Dispensation for the installation of the Eminent Commander elect, Sir Knight E. M. Copeland, who had not previously served his year of office in the required grades.

The Grand Chancellor's statement showed that in this year there had been received in fees and dues from the Encampments \$357.68, while the amounts forwarded to England, less some \$25 for necessary expenses, amounted to \$174.59. The balance on hand was \$369.07.

Eminent Frater Robert Ramsay presented his credentials at this Assembly, as representative of the Grand Commandery of the State of Ohio, and was duly acknowledged as such.

As a recognition of the services of Eminent Frater T. B. Harris as Grand Chancellor for three years, it was resolved to grant him \$100 from the funds of Grand Priory.

The rank of Past Provincial Deputy Grand Commander was conferred by the Grand Prior upon Eminent Frater James Seymour, a Past Provincial Grand Prior, and then Grand Master of the Grand Lodge of Canada.

Prior to the appointment of officers for the ensuing year, the Grand Prior nominated the following to represent the Grand Priory at the Triennial Assembly of the General Grand Commandery of the United States, at Baltimore, in the following September: Eminent Frères Chas. D. Macdonnell, Thos. B. Harris, Robert Ramsay, J. K. Kerr, Henry Robertson, James Seymour, and Rev. Vincent Clementi.

With the customary collection of alms, the session of 1871, which may be said to have been uneventful, was brought to a close.

IN OF CANADA.

PROVINCIAL GRAND CONCLAVE IN 1868.

1871.	1872.
W. J. B. MacL. Moore.....	W. J. B. MacL. Moore.
T. D. Harington.....	Samuel B. Harman.
Thos. Bird Harris.....	Thos. Bird Harris.
Samuel B. Harman.....	James K. Kerr.
A. A. Stevenson.....	A. A. Stevenson.
Robert Marshall.....	Robert Marshall.
John W. Murton.....	John W. Murton.
H. Robertson.....	E. M. Copeland.
Rev. V. Clementi.....	Rev. V. Clementi.
H. W. Day.....	L. H. Henderson.
E. M. Copeland.....	Dr. Kincaid.
Thos. Bird Harris.....	Thos. Bird Harris.
C. S. Elliott.....	Hugh A. Mackay.
C. Magill.....	John J. Mason.
L. H. Henderson.....	Thos. Bird Harris.
W. R. Harris.....	George H. Dartnell.
E. R. Carpenter.....	Augustus T. Houel.
Eber. C. Flint.....	N. G. Bigelow.
N. D. Wyman.....	David McLellan.
M. Crombie.....	James Moore Irwin.
D. Pitceathly.....	E. J. Sisson.
A. R. Boswell.....	A. G. Smyth.
I. H. Stearns.....	Donald Ross.
H. W. Delany.....	R. P. Stephens.
Jas. F. Dennistoun.....	George C. Longley.
W. W. Wait.....	W. C. Morrison.
C. Ostrander.....	John Satchell.
R. Taylor.....	Alfred Ellis.
John Kennedy.....	Yeoman Gibson.
John Dixon.....	Edward Ball.



CHAPTER XX.

STEADY ADVANCE OF THE ORDER—FOUR NEW ENCAMPMENTS ADDED—
TORONTO RECEIVES THE GRAND PRIORY—FIFTH ANNUAL ASSEMBLY—
THE GRAND PRIOR'S ADDRESS—TEMPLAR MATTERS AT HOME AND
ABROAD.

THE period between the Annual gathering in 1871 and that of 1872 witnessed so decided an increase of vitality in the Order that it brought hope and comfort to those who, through evil report and good report, had for years patiently toiled for its success. The addition of four new Encampments, and the consequent accession of strength in membership, was a happy augury. A second Encampment in the City of Toronto was regarded as a signal of prosperity, and the resurrection of the one at London, after twelve months' dormancy, emphasized the conviction that a brighter era had dawned for Templarism. The year otherwise was not marked by events calling for more than passing mention. The enforced retirement through ill health of that prince among Canadian Masons and Templars, Eminent Frater Thos. D. Harington, from the office of Deputy Grand Prior, was felt at the time to be an event of genuine misfortune.

The Annual Assembly, the fifth of the Dominion Grand Priory, convened in the city of Toronto on the 15th of August, 1872, with a gratifying attendance. The Grand Prior was unavoidably absent, as was also his Deputy, and Very Eminent Frater, Samuel B. Harman, Grand Commander for Ontario, assumed the throne. Among those present were Eminent Fratres Harwood E. Swales, J. W. Murton, Henry Robertson, W. B. Simpson, W. C. Morrison, E. M. Copeland, Thos. B. Harris, Hugh A. MacKay, David Curtis, L. H. Henderson, E. J. Sisson, A. G. Smyth, N. G. Bigelow, David McLellan, Marcellus Crombie, John Satchell, A. J. Houel, Silas Hoover, R. P. Stephens, Geo. H. Dartnell, Thos. Sargent, John Kennedy, Donald Ross, James Seymour, John L. Dixon, and visiting Frater D. B. Babcock, of Cleveland, O.

The Grand Prior's address, which was read to the Assembly by the Presiding Officer, Eminent Frater Harman, was a careful review of the condition of the Order at that time, and a valuable record of the events that had transpired in his own jurisdiction during the year that had passed. He said:

Here, as Brethren engaged in one common cause, and having at heart one object, we ought to strive by a mutual interchange of fraternal feelings, and harmonious action on all matters connected with the prosperity of our purely Christian Order, to make this and every annual Assembly an opportunity for the renewal of Unity, Friendship, and Harmony.

It is with pleasure I can state that the Order of the Temple and Hospital in England was never in a more prosperous condition than at present, and in every part of the wide extent of the jurisdiction of the Supreme Grand Conclave, it is yearly increasing in numbers and influence. Since the last meeting of the Grand Priory, four new Encampments have been added to our roll in Canada, with one under Dispensation, all in the Province of Ontario, the "Gondemar," at the village of Maitland, where I had the pleasure of installing a most enthusiastic and well informed Brother as Eminent Commander, Frater George C. Longley; at Whitby, the "St. John the Almoner," under Eminent Commander, Frater George Henry Frewen Dartnell; and the "Palestine," of Port Hope, of which Frater James M. Irwin is Eminent Commander. In Toronto, from the representations made to me that there was sufficient scope in so large and influential a city, I was induced to accede to a petition and recommend a warrant being granted for a second Encampment, the "Odo de St. Amand," having received the assurance of the Eminent Commander elect, Frater Nelson Gordon Bigelow, that the relations between them and the existing old Encampment, the "Geoffrey de St. Aldemar," would be of the most courteous and cordial character, and tend to the establishing of a lasting friendship. The Deputy Provincial Grand Commander, V. E., Frater S. B. Harman, in his accustomed able and impressive manner performed the beautiful ceremony of installation and consecration. All these Encampments will now receive their warrants from the Dominion Grand Chancellor.

In London, where I regretted last year having to report the arrest of the warrant of the "Richard Cœur de Lion" Encampment, I have granted a Dispensation to hold another Encampment, and the Eminent Commander, Frater Alfred George Smyth, has been duly installed by the Dep. Prov. Grand Commander, with every prospect of a successful and harmonious result. I am glad to announce that Frater Thomas McMullen, who was suspended by me for contumacious conduct, has delivered to the Grand Chancellor the Minute and Cash Books of the old Encampment, so very improperly retained by him; and having expressed his regret, and forwarded me a written apology requesting to be allowed to retire from the Order in good standing, I have withdrawn the suspension, with the understanding that he does not continue to be an active member of the Order, in Canada.

The announcement that H. R. H. the Prince of Wales had honoured the "Faith and Fidelity" Encampment of London, by being installed its Eminent Commander, will be hailed with sincere pleasure by the whole Templar body of England, and nowhere more enthusiastically than in this Dominion. The deep anxiety and regret caused by the late protracted and dangerous illness of His Royal Highness, and the subsequent rejoicings at his recovery, called forth from the hearts of all classes of Her

Majesty's subjects, feelings of the most intense loyalty to the throne, and devotion to himself; and may we thus ever, whether in prosperity or adversity, prove loyal to our vows and professions as Templars. With the Heralds then, who lately proclaimed His Royal Highness Eminent Commander of the "Faith and Fidelity Encampment," let us, too, heartily exclaim:—"Long life, honour, and prosperity, to His Royal Highness ALBERT EDWARD, PRINCE OF WALES, Eminent Commander of the Temple and Hospital," and may God prosper and bless our illustrious and Royal Brother.

The relations between ourselves and the sister Encampments of the United States, I am happy to say, continue to be of the most cordial and fraternal nature. The Encampment from Portland (Maine) paid a visit to Montreal in the month of June, and the Eminent Commander, with some twenty-four of his Knights, honoured me with a visit at the Camp at Laprairie. I only regret that my time was so occupied with the duties of the military camp as to prevent my visiting them in Montreal, and assisting to pay them, with the Montreal Encampment, that attention I should have felt it a pleasure to offer.

At our last meeting of Grand Priory I made some appointments of Representatives at State Grand Commanderies in the United States, my object being to promote a closer and more intimate feeling of friendship between the members of the sister jurisdictions and our own. It appears, however, that the General Grand Encampment of the United States, claiming absolute and exclusive power over Foreign relations, does not allow the same to be exercised by their State Grand Commanderies, and issued an edict to that effect, and restricting this interchange of representatives. Regretting that I should in any way trespass upon the privileges of the General Grand Encampment of the United States, I have directed the Grand Chancellor to notify the Fratres to whom rank in the Grand Priory was thus accorded, that we hope, if it does not interfere with their allegiance, that they will consider themselves still Honorary Members of this Grand Priory.

With regard to myself and the Grand Officers appointed Canadian Representatives of these State Commanderies, as a matter of course our functions and duties as such must cease.

The visits of Encampments from the United States to Canada has given rise to a wish on the part of several of our Fratres for a change of costume to admit of their taking part in processions and Masonic demonstrations. For my own part I cannot agree with the necessity of this change. The Order of the Temple, as now constituted, was never intended for the public gaze, or street display, and the modern innovations of a military uniform and drill so much thought of in the United States, do not convey to my mind the dignified position we ought to assume as successors, although by adoption, of our predecessors the Knights of old; and although I have no wish or intention to disparage the feelings which actuate the Order in the United States, it does not follow that we should approve of or adopt their views; and however consistent may be the military undress with the cocked hat adopted by them as a memento of the dress worn by the soldiers of the revolution, it certainly is not an appropriate one for us. I am always glad to entertain and recommend any proposition for the good of the Order, or that would gratify the members, but I fail to see any good in this contemplated change about which I am in receipt of several communications. Our costume, assimilating as it does to that worn of old, is emblematical of the Order, and at the installation of an aspirant the beautiful ceremony of initiation fully explains it, the white mantle

and overcoat are to represent a pure life, with a red cross as a symbol of martyrdom.

The argument used, that it is not a suitable one to assist at the laying of foundation stones, or other Masonic demonstrations, cannot be applicable to the Temple—such ceremonies being entirely within the province of the Craft degrees of Freemasonry, and never could have formed any part of the duties of the Templar. I am myself strongly opposed to all public displays, and deprecate them most strenuously. There is too great a desire to blazon forth all our doings, which neither can be understood nor appreciated by the public at large. The following quotation from a recent Masonic address at New Orleans, by Brother the Reverend W. V. Tudor, conveys all I could wish to say :—“Secrecy is a peculiar feature of Masonry ; and the meaning and power of Masonic secrecy lies in another word, and that is—*silence*, and may be read in these words. ‘When thou doest thine alms, let not thy left hand know what thy right doeth ;’ or this, ‘He shall not cry or lift up, nor cause his voice to be heard in the streets.’”

One argument adduced in favour of the proposed change is “that it is the only way in which the success of the Order in Canada can be secured.” It is a matter of much regret to me that the principles of the Order of the Temple, its history and antecedents, are so little understood as these sentiments would seem to imply. If the opportunity of exhibiting themselves in public with an attractive costume be really the principal inducement for persons wishing to join the Order, such accessions to our ranks would do us but little credit, and there are surely enough of other distinguished Societies, where they might readily obtain the opportunity of the public display they covet and without being hampered with the vows of the Templar.

I have already appointed a Committee to inquire into, and report upon, such matters as may be thought conducive to the prosperity of the Order in Canada, with a view to the removal of every possible cause of difference, and the strengthening the ties that bind us to our English allegiance, and although so entirely opposed to any alteration in the costume, will request that this desire for an out-door dress be also taken into consideration for submission to the Supreme Grand Conclave in England. To the same Committee I would also especially refer the consideration, whether, as we have now so many Encampments formed, it would not be expedient at once to establish one or more Provincial Grand Conclaves, the formation of which, would, I strongly feel, be the means of advancing the prosperity of the Order, which depends so much on unity of action, and a strict adherence to the principles by which we profess to be governed.

The Grand Prior then announced that he had conferred upon Eminent Frater Richard Woof, F.S.A., of Worcester, England, a Past Eminent Commander of “St. Amand” Encampment of that town, and a member of the Supreme Grand Conclave, the rank of a Past Deputy Provincial Grand Commander and Honorary Corresponding Member of this Grand Priory, in recognition of knightly services rendered to our Order, and of his acknowledged eminence as an *Historian*, *Antiquary*, and *Author*.

The Grand Prior then goes on to say :

It would appear an impression is entertained by some Encampments in the United States that there are other Degrees in Masonry considered as

a necessary pre-requisite to the Templar. As I have been instrumental in introducing several of those degrees and orders into Canada it may not be out of place to allude to them and state that no other degree is required for a novice of our Order than that of the Royal Arch as practised in England. The Order of the Red Cross of Constantine, although a Christian one, has no connection whatever with that of the Temple, and is held under quite a separate jurisdiction. The historical notice, in the Statutes of that Order, has unintentionally been the means of disseminating a very great error, which was contradicted by a declaration from the Grand Sovereign of that Order last year, namely, that this Masonic Red Cross was the actual representative of the ancient and still existing public Order of that name supported by a wild fiction that the Abbe Giustiniani, who was attached to the Venetian Embassy in London, and was himself a Grand Cross, had conferred the novitiate Cross on certain Freemasons. It is clearly shown that this is not the case, and it merely claims to be a revised branch of the Masonic brotherhood which formed part of the system of the Baron Hunde about 1750, and is the same Order as that over which the late Duke of Sussex presided from 1813 to 1845, for reception into which the degree of Master Mason is a necessary qualification.

The interesting address of the Grand Prior closed with a regretful reference to the illness of V. Em. Frater T. D. Harrington and his resignation of the office of Deputy Grand Prior, and nominating as his successor V. Em. Frater S. B. Harman, "one of the oldest of the Grand officers and members of the Order in the Dominion."

The Audit Committee's report of the Grand Chancellor's financial statement for the year exhibited a healthy increase in receipts, which not only covered the usual running expenses, but permitted the outlay for printing the proceedings of Grand Priory, and of the former Provincial Grand Conclave, which by resolution had been collated, and left a considerable balance in the treasury.

Very Eminent Frater Thomas Bird Harris presented his credentials as the Representative of the Grand Commandery of the State of Louisiana, which were courteously received and as courteously acknowledged.

The reading of a letter addressed to the Very Eminent the Grand Prior by the Most Eminent the Grand Master of the General Grand Encampment of the United States, preceded the closing exercises of this year's Assembly. It made reference to a resolution passed at the last triennial Session of that Grand Body, reserving exclusively to itself the power of making an interchange of representation with Foreign Bodies, but at the same time expressing a courteous desire for a mutual interchange of representatives between the Grand Priory for the Dominion of Canada and the General Grand Commandery of the United States, and tendering to the Grand Prior the appointment of being its Representative near the Grand Priory of Canada.



CHAPTER XXI.

SEVENTEENTH ENCAMPMENT ON THE ROLL —COLLAPSE OF A QUEBEC WARRANT—RETROSPECT OF THE GRAND PRIOR—A GLANCE AT THE DAYS GONE BY—THE "GORDON ORDER OF MERIT"—ESTABLISHMENT OF "CONVENT GENERAL."

THE return of the Grand Priory to the Limestone City, where, on the 14th of August, 1873, the annual Assembly gathered, seems to have carried with it a flood of recollection for the Venerable the Grand Prior, who a score of years previously had here planted the Templar standard and had since witnessed its folds embracing the chief places in this vast Dominion. Kingston therefore had for him naturally a warm place in his affections, and with pardonable pride he prefaces his address with a kindly reference to the days of long ago and the pioneers of the Order who assisted his early efforts.

Grand Priory records do not reveal any extraordinary growth in membership, yet the Treasury balance was doubled during the year. This in itself was an indication of permanent sustenance, and an evidence that there was no falling away.

At the beginning of the year there were seventeen Encampments on the roll, viz : "Hugh de Payens," Kingston; "Geoffrey de St. Aldemar," Toronto; "William de la More the Martyr," Ottawa; "Godfrey de Bouillon," Hamilton; "Richard Cœur de Lion," London; "King Baldwin," Belleville; "Richard Cœur de Lion," Montreal; "Sussex," Stanstead; "Plantagenet," St. Catharines; "Huronarion," Collingwood; "Mount Calvary," Orillia; "Moore," Peterboro; "Harington," Trenton; "St. John the Almoner," Whitby; "Gondemar," Maitland; "Odo de St. Amand," Toronto; and "Palestine," Port Hope.

At the close of the year there were but sixteen Encampments, the warrant of "William de la More" having been surrendered and returned to England. This Encampment appears to have enjoyed but a fitful existence from its infancy. Its

first home was in the City of Quebec, but from inability to imbibe nourishment it was transferred to the milder atmosphere of the Capital, where its sponsors ardently hoped for it a new lease of life and prolonged existence. Their desires were blasted. A spasmodic vitality was but the prelude to a condition of coma, and it was decided finally to relinquish further responsibility for its maintenance. Singular to relate, the city of Ottawa, although a Masonic centre of more than ordinary prominence, has not since possessed a Templar retreat. At this writing there are rumors that an application for a Preceptory will shortly be made. It is to be hoped that they are not without foundation.

The Grand Prior, after an interval of two years, congratulated himself on again meeting with the Fratres in annual Assembly, and his remarks revealed the satisfaction felt by him and reflecting on those who listened. Among those present were V. Em. Frater T. D. Harington, whose restoration to health was a source of gratification to all. There were also Em. Fratres Henry Robertson, E. M. Copeland, Rev. V. Clementi, L. H. Henderson, I. H. Stearns, Thos. B. Harris, Hugh A. MacKay, William Reid, Geo. H. Dartnell, Jas. Seymour, Geo. C. Longley, N. Gordon Bigelow, Jas. Greenfield, Geo. En-Earl, Alfred G. Smyth, Donald Ross, R. P. Stephens, John Dumbrille, John Satchell, Thos. Milton, Yeoman Gibson, Edward Ball, W. B. Simpson, J. A. Henderson, A. S. Kirkpatrick, C. D. Macdonnell, E. H. Parker, W. B. Phillip, J. V. Noel, H. L. Geddes, Jas. Canfield, Alex. Robertson, D. S. Jones, Jno. Easton.

The events of the year were dealt with exhaustively in the Grand Prior's address. He said:—

“Some twenty years ago, when on an official military visit to this city, I had the pleasure of forming the acquaintance of a Masonic brother well known to you all, the present Preceptor of the Premier Knights Templars Encampment in Canada, the ‘Hugh de Payens,’ of Kingston, who on learning that I was one of the Grand Officers of the ‘Grand Conclave of England’ suggested to me the idea of establishing the Order here on a constitutional basis. To Frater James Alexander Henderson, D.C.L., Q.C., &c., the first Templar installed by me in Canada, and now the Senior Past Provincial Deputy Grand Commander of the former Provincial Grand Conclave, all honor is due as your earliest pioneer. It is both a pleasing and a curious coincidence that here in the good City of Kingston, where the Order was first founded in Canada, we should again meet to mark a new era in our history, one which prognosticates a great and brilliant future. To me, while it is a gratifying reminiscence to look back at our early history, it is at the same time necessarily a painful one when I think how many of the old familiar forms who thus assisted me have passed from amongst us, never to return.”

Feeling allusion is made by the Grand Prior to the deaths of Fratres Major-Gen. Alex. Gordon, R.E., and Dr. Richard Dowse, both members of the Premier Encampment, "Hugh de Payens," and both enthusiastic and active Templars. The former was the founder of the "Gordon Order of Merit" for members of the "Hugh de Payens," to commemorate the revival of the Order upon an old Templar organization which was formerly attached to the St. John's Craft Lodge in Kingston; to this circumstance the motto "Resurgam" on the Gordon Cross alludes, and the antedating of the warrant to 12th February, 1824. The demise of Frater Capt. Thompson Wilson, of London, a Waterloo veteran, whose services as a Templar in Canada received deserved recognition, was also referred to at merited length.

Referring to the recent reorganization of the Order and establishment of Convent General, the Grand Prior quotes the following explanatory circular, which he had caused to be distributed to the Preceptories or Encampments under his dominion:

UNITED ORDERS OF THE TEMPLE AND HOSPITAL, FOR THE DOMINION OF CANADA.

OFFICE OF THE GRAND PRIOR, LAPRAIRIE, 25th April, 1873.

To the Eminent Preceptors of the several Preceptories under the Grand Priory of Canada:

EMINENT SIR KNIGHT, PRECEPTOR:—The Statutes of the Convent General, enacted under the Conventions formed between the Orders of the Temple in England, Scotland, and Ireland, and recently promulgated, having given rise to some misapprehension that material alterations had been made in the internal organization of the Order, I have considered it advisable briefly to point out the object of the changes now adopted, and to request you will, at as early a period as possible, make them known to the members of the Order under your immediate jurisdiction, at the same time recommending a careful perusal of these Statutes.

The advisability of uniting the Order of the Temple, in the British Empire, under one head, and assimilating the ritual and ordinances, has for some years past been under consideration, and a Committee was selected from the three National Grand Bodies to carry this into effect; in consequence of which a confederate body has been formed, named the "Convent General," for the purpose of regulating the whole affairs of the Order, of which His Royal Highness the Prince of Wales is Supreme Head and Grand Master.

Beyond a change in the nomenclature, taken after careful research from historical authority, no very material alterations have been made.

The changes are simply these:—

1. The existing Grand Masters in the Empire are to be termed Great Priors, and Grand Conclaves or Encampments, Great Priors; under and subordinate to one Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.

2. The term Great is adopted instead of Grand, the latter being a French word ; and Grand in English is not Grand in French. Great is the proper translation of "Magnus !" and "Magnus Supremus."

3. The Great Priories of each nationality, England, Scotland and Ireland, with their dependencies in the Colonies, retain their internal government and legislation, and appoint their Provincial Priors doing nothing inconsistent with the Supreme statutes of the Convent General.

4. The title Masonic is not continued ; the Order being purely Christian, none but Christians can be admitted ; consequently it cannot be considered strictly as a Masonic body—Masonry while inculcating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Masonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

5. The titles Eminent "Commander" and "Encampment" have been discontinued, and the original name, "Preceptor" and "Preceptory" substituted, as also the titles "Constable and Marshal" for "First and Second Captains." "Encampment" is a modern term adopted probably when, as our traditions inform us "at the suppression of the Ancient Military Order of the Temple, some of their number sought refuge and held conclaves in the Masonic Society, being independent small bodies without any governing head" ; "Prior" is the correct and original title for the head of a Langue or nationality and "Preceptor" for the subordinate bodies. The Preceptories were the ancient "Houses" of the Temple Order ; "Commander" and "Commanderies" was the title used by the Order of St. John, commonly known as Knights of Malta.

6. The title by which the Order is now known is that of "The United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta." The Order of the Temple originally had no connection with that of Malta or Order of St. John ; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with "The Temple and Hospital of St. John," when their lands were in common, at the time of the Reformation ; but our Order of "St. John of Jerusalem, Palestine, Rhodes, and Malta" has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order, the lineal successors of the Ancient Knights of St. John, the sixth or English Langue which is still in existence and presided over in London by His Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a Sovereign Body, was totally unconnected with Freemasonry.

7. Honorary past rank is abolished, substituting the chivalric dignities of "Grand Crosses" and "Commanders," limited in number and confined to Preceptors. These honours to be conferred by His Royal Highness the Grand Master, the Fountain of Grace and Dignity, and it is contemplated to create an order of merit, to be conferred in like manner, as a reward to Knights who have served the Order.

8. A Preceptor holds a degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Preceptory.

9. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them.

10. The number of officers entitled to precedence has been reduced to seven, but others may be appointed at discretion, who do not, however, enjoy any precedence.

11. Equerries, or serving brethren, are not to receive the accolade, or

use any but a brown habit, and shall not wear any insignia or jewel—they are to be addressed as “Frater” not Sir Knight. In the early days of the Order they were not entitled to the accolade, and with the Esquires, and men-at-arms, wore a dark habit to distinguish them from the Knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

12. The apron is altogether discontinued, and a few immaterial alterations in the insignia will be duly regulated and promulgated; they do not, however, affect the present, but only apply to future, members of the Order: the apron was of recent introduction, to accord with Masonic usage, but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a military order whose badge is the sword—a proposition to confine the wearing of the star to Preceptors was negatived, the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of Candidates has been increased; a declaration is now required to be signed by every Candidate that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the Statutes and Ordinances, present and future, of the Order.

Candidates' names and avocations, with full particulars of their eligibility, must be submitted to the Chief Provincial authority, or Grand Prior, for his approval, and if he shall not within seven clear days after receipt of notice signify his disapproval, the names shall be submitted to ballot, which ballot must be unanimous, and no Candidate can be installed for a less sum than five guineas, or twenty-five dollars.

Preceptors should bear in mind, and impress it upon the members of their Preceptories, that the admission into the Templar Order is based on a foundation quite different to that on which admission into the Craft degrees rest; and no one should be admitted but those who, from their education, social position and conduct, as Masons, are entitled to and obtain the respect of the outer world; but while the great object sought is to keep the Order pure, there is no intention to remove the ancient landmarks by which all Masons are bound together by common ties of brotherhood, extending from a Sovereign on his throne to the humblest of his subjects.

Although the requirements for admission insisted upon in the early days of the Chivalric Order are no longer necessary, it does not follow that every Mason seeking admission is to be received; for whether we look upon ourselves as the legitimate representatives of the ancient Order, or a revival during the last century in imitation of the Chivalry of the Temple, under the auspices of the Masonic fraternity, it has now attained, with the heir to the throne as its governing head, and under the special patronage of Her Most Gracious Majesty the Queen, a high and firm footing, as an Order to belong to which should be considered both an honor and a privilege.

Having thus drawn your attention to the late alterations adopted in the Order, I have to point out to you that as the statutes of the Convent General provide for the formation of Great or National Pories in any of the colonies or British possessions abroad, it has been considered expedient by the Committee appointed by me to enquire into the requirements of the Canadian branch of the Order, under the jurisdiction of the Great Priory of England, to recommend that a petition be sent to the Convent General,

praying that the Grand Priory of the Dominion be now formed into a National Great Priory on the same footing as the other Great Priories under the Convent General.

I am, Eminent Sir Knight,
In the bonds of the Order,
Faithfully yours,
W. J. B. MACLEOD MOORE, 33°, &c.,
Grand Prior Dominion of Canada,
G. C. T.

Commenting on the foregoing circular, the Grand Prior in his address, says:—

“ You are aware that for some time past a movement has been on foot to endeavor to restore the Order of the Temple, as far as the customs of the age will permit, and assimilate it as nearly as possible to its former position and character ; for this purpose a committee was formed from our three national Templar bodies in the empire, and the recent regulations issued by the “ Convent General,” a body emanating from and depending upon them, are the result of these deliberations. It is to be regretted that Scotland, agreeing to the convention, should, at the last moment, have failed to take part in the happy result of the negotiations ; from, it would appear, a morbid dread that her independence would be absorbed by England, under the name of union ; this certainly never could have been contemplated, the terms of the treaty giving Scotland equal power with England and Ireland. Unity would have created uniformity of laws and ritual, thus giving the Order greater dignity and standing ; it is, however, to be hoped, and earnestly desired, that Scotland will re-consider her decision and join the “ Convent General.” Careful investigation has shown that the Scottish Order cannot establish any other claim to the title of Templar which it does not derive from the same source as that of England and Ireland. The long established and well known enthusiastic loyalty of her knights does not admit for a moment the supposition that they intended to offer even the semblance of a slight to the jurisdiction of our Royal Grand Master, or throw any obstacle in the way of again restoring the cosmopolitan character of the Order, and amalgamating the different nationalities under one governing head.

It is acknowledged generally by members of the Order who have interested themselves in its history, that many irregularities, both in government and practice, have crept in. Connected as it is with the Masonic fraternity, much of Masonic-like matter has been introduced, which did not exist in the constitutions and rituals of the ancient Order, and to get rid of these, it was necessary to look back and revert as much as possible to the ancient statutes and constitution, and assimilate the old forms, ceremonies and nomenclature to our present system. Assuming, as we do, the title, and asserting a claim to be considered as the representatives of the old Order of the Temple, it is surely incumbent upon us to adopt and adhere in every respect as nearly as possible to the original regulations and customs. I myself always regarding it, not as a degree of Masonry properly speaking, but a revival of the Chivalric Order, preserved by its connection, for convenience and security sake, with Freemasonry, have long advocated the revision that has now taken place, and hope to see shortly much that is unsuitable struck out of the ritual, and a complete return to the ancient form of reception.

A great deal of unnecessary discussion, and in my opinion futile

arguments, have been advanced against the omission of the word "Masonic" from the Templar nomenclature, it being asserted that by so doing the Order has completely disconnected itself with Freemasonry, and is now an illegal secret society. To me it appears absurd to say that the mere dropping of the name "Masonic" makes us a different Order; for if this argument holds good, then the Templars of Scotland have for many years been illegal, having long abolished the prefix "Masonic." But there does not appear to be the slightest intention to repudiate the Masonic connection, or to separate from the ancient and noble institution of Freemasonry, on the contrary, the Masonic qualification has been increased, and in this sense we are still Masonic Knights Templars. The attempt was made some years ago in Scotland to sever the connection, which was a signal failure, and so unwise and impolitic a measure is not likely again to be brought forward.

Neither can I clearly see in what way the Order will now become amenable to the civil laws in England against secret societies other than Masonic, more than it has ever been. The constitutions of English Craft Masonry say that it consists of three degrees and no more, including the Royal Arch, so that we must have always been under the ban of the law, but if I am not much mistaken, "Encampments" were returned in the declaration required by law as a body of "Master Masons" practising a Christian Masonic rite.

Constituted as we are, we are not a secret society in the common acceptance of the word, but an honorable and loyal Christian Order whose principles are fully and publicly known, although the ceremonies of admission were not, nor are they now, published to the world at large.

Traditionally, our Order of the Temple represents the glorious old military and religious brotherhood of that name; the Masonic tradition being, that at the suppression of the Templars in the early part of the 14th century, some of their number sought and found refuge and held conclaves in the society of Freemasons, and that their meetings were represented in our present institution, although some writers repudiate this assertion and treat it as a mere fiction, on the dictum "That everything is more than doubtful that cannot be conclusively proved." I can hardly agree to this argument as regards the connection of Templarism and Freemasonry; for as any one can show to the contrary, the two bodies have been long and intimately connected, but from the lapse of time, destruction of records and the necessary secret nature of the fraternity, no documentary evidence can be produced as to when the Masonic body first assumed, if it was an assumption, the right of creating Knights Templars; consequently it is incumbent upon any one denying the legitimacy of our claim to bring proofs of it, and show conclusively that the attaching a Templar organization to the Masonic institution is of late date, and long subsequent to the outward suppression of the Templars by the Princes of Europe. The mere fact that Grand Bodies of Masonic Templars were only formed at the close of the last century, is no proof that the Templars had not been long previously connected with Freemasonry. My own conviction leans to the correctness of our tradition, as there does not appear any other way of accounting for the existence of small bodies of the Order being attached for so long a period to Masonic Lodges, except by believing that some of the knights and their followers sought at the time of their persecution the protection of the Masonic fraternity; and from this circumstance it may be assumed we derive our existence as representatives of the ancient Chivalry of the Temple.

Objections have been raised to the new titles of "Grand Crosses and Commanders," as an innovation upon the simplicity of the ancient Order,

there being no such titles formerly. They have, however, the precedent of belonging to the state Orders of Knighthood, and have been long used by the Scottish Templars, and were honorable distinctions amongst the Knights of Malta. These honors are to be limited and substituted for honorary past rank, and only conferred by H. R. Highness the Grand Master, as special marks of his approbation for services rendered to the Order.

At his installation he was pleased to add my name to that of the Royal personages and the few members of distinguished rank on whom he first conferred the title of Grand Cross. The honor I fully appreciate, not alone as such to myself, but as the highest compliment H. R. Highness could pay to the Templars of Canada through their Grand Prior.

The apron, in my opinion a most ridiculous badge for the representatives of a military body, is at last abolished. So far back as 1852, when I attended the Sup. G. Conclave in London, the subject was then discussed of substituting a sash around the waist, in imitation of the mystic ceinture or white linen girdle worn by the Knights of old, and if I mistake not the motion was actually carried, but by some unaccountable misunderstanding, was not acted upon. The only advocates for retaining the Masonic badge of the apron were those who merely looked upon the Order as a high degree of Masonry, neither knowing or at all caring for its origin or history, and who considered the putting off the apron and dropping the prefix Masonic as actually shutting them out from the pale of Masonry.

Substituting the titles of "Constable" and "Marshal" for the modern military rank of captains (first and second) and "Chaplain" for "Prelate" is only reverting to the old nomenclature of the Order. The Templars never had amongst their members devoted to the sacred offices any higher title than Chaplain, and those amongst them advanced to the rank of Bishop did not assume the title of Grand Prelate of the Order of the Temple.

As we are now under the name of the United Orders of the Temple and Malta, it becomes necessary for each Preceptory to hold a Priory of Malta. The introduction of the Malta Order into that of the Templar is comparatively very modern, irrespective of the legendary amalgamation, and many errors have been disseminated with respect to it by visionary and enthusiastic Masonic writers asserting as facts wild theories of their own relating to the supposed common origin of Freemasonry, and the old military orders of Knighthood. It has been stated that our Maltese ritual was brought from the Island of Malta; this I can positively say is not the case, for in 1849 I was the first to introduce the Templar Order there, and we did not work any degree of Malta. I have had for a long time in my possession, Malta rituals said to have been used by the Templar Encampments in the last century, but I could find no trace whatever in Malta that any such ritual had belonged to the old Knights, or that they knew about our Encampments. It is from the Scottish Masonic degree of Knights of Malta our present ritual has been principally compiled.

The historical lecture introduced in the Maltese ritual is interesting and instructive, showing the origin in Palestine of the great rival military sister Order to the Temple, the Knights Hospitallers of St. John of Jerusalem, their migration to the Island of Rhodes, and subsequent retirement to the Island of Malta. This Order gives the first idea of hospitals in England, where they were called "Stranger Houses," and afforded shelter to the weary traveller, as well as to the sick. The original noble and praiseworthy object of ministering to the wants of the destitute for which the Order was founded (although they afterwards became a mili-

tary and canonical Order like the Templars), is literally carried out at the present time in London, by the 6th or English Langue of the legitimate branch of the Order of St. John of Jerusalem. I may mention the name of one of its members, a "Knight of Justice," who is an honorary Grand officer of this Grand Priory, Sir Knight Richard Woof, of St. Amand Preceptory, in the Ancient city of Worcester, of which Preceptory I have lately been highly gratified by being elected an honorary member.

The Grand Prior then referred to the committee appointed by him at the meeting of Grand Priory in 1870, "To deliberate upon such questions and proposals as may tend to promote the interests of the Order in Canada, and that the result of these deliberations be embodied in a respectful Memorial, to be submitted to the Supreme Grand Conclave."

This Memorial reads as follows :—

To His Royal Highness the Prince of Wales, the most Eminent and Supreme Grand Master, and the Convent General of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta.

The Memorial of the Templars of the several Preceptories of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta, in the Dominion of Canada, under the jurisdiction of the former Grand Conclave of England and Wales.

Sheweth :—

That on or about the year 1855, the Masonic Order in Canada, theretofore holding under the three parent jurisdictions of England, Scotland and Ireland, in view of the dignity and position which Canada had then assumed and bade fair to attain, sought by consolidation into a separate and self-governing organization, to secure a Masonic status commensurate therewith ; and it may be at once conceded that by thus bringing the Craft into permanent local union, the advancement of the best interests of Masonry were subserved ; and with the rapid, material and political progress of Canada, her Grand Lodge has kept pace, the impetus given, by opening up an extended field for Masonic operation, having enlisted the energies of many of the most gifted and talented brethren to give to Canadian Masonry a foremost and recognized position.

Nor could Royal Arch Masonry, the immediate pre-requisite of the Templar Order, be less honorably regarded, and the organization of the Grand Chapter of Canada, which followed closely that of the Grand Lodge, has been attended with no less happy and conspicuous results of rapid progress and national recognition. And it may be briefly added that the Order of the A. & A. Rite, recognized by treaty with the Templar Body, and other leading Masonic organizations, have been awarded the full privileges of self-government in Canada.

These remarks seem appropriately introductory to the present Memorial which the Templar Order in Canada desire to present to the Convent General, on its auspicious inauguration.

While Masonry was introduced into Canada at the earliest date of her settlement, and had attained proportions that in 1855 warranted the erection of the Grand Lodge of Canada, it was only in 1854 that, to the energy of that distinguished Mason and Templar, Colonel W. J. B. MacLeod Moore, Canada was indebted for the introduction of the Chivalric and Christian Order of the Temple : and to his judicious caution against its too rapid dissemination on the one hand, and a careful selection of opportunities on the other for promoting the true principles of the Order,

your memorialists attribute the erection of Canada into a Grand Priory with partial self-government in 1868, as an evidence of recognition, as well of the success that had crowned the efforts of the worthy Sir Knight, then created Grand Prior, as of the vast and commanding field of his operations, erected about the same time into the "Dominion of Canada."

The national position that the Dominion has now attained, not unnaturally leads her Templars to desire that their prerogatives of self-government should not be less defined than those pertaining to her other Masonic organizations, and her contiguity to the great neighboring Republic especially incites the desire that Canadian Templarism should be now invested with a local status which will allow of mutual recognition and independent action.

The recent happy confederation of the national Templar bodies of the empire as Great Priors, under one grand governing power, the Convent General, graced by a patronage so august as that of Her Most Gracious Majesty, and a presidency so illustrious as that of heir to the throne, has, it need hardly be said, been watched with the highest interest by the Templars of the Dominion; and the provision in the statutes for erecting further Great Priors in the British possessions, possessing the same internal powers of self-government reserved to each imperial nationality, furnished the opportune moment for the admission of British North America into this national Templar confederation; and as Canada, as a virtually self-governing Dominion or nationality, clings with the purest loyalty to its integration into the empire, so do her Templars loyally desire to derive from and hold under the Convent General, that local status as a Great Priory, which will cause the Order to be alike advanced in the Dominion and recognized by other nationalities.

The Templars of the Dominion of Canada, therefore, under the warmest impulse of Knightly courtesy and unswerving loyalty, present this their memorial, with the fullest confidence that after careful consideration their erection into a Great Priory may be conceded as a step calculated to subserve the best interests of the Christian and Chivalric Orders of the Temple and Hospital in this vast Dominion, and to perpetuate the ties of allegiance of a body which must, in the course of events, become one of the most powerful and influential under the Convent General.

(Signed), SAMUEL B. HARMAN, 18°

(Grand Z. of the Grand Chapter of Canada, and Past Dist. Deputy Grand Master of the Grand Lodge of Canada, &c., &c., &c.), Deputy Grand Prior.

Toronto, Ontario, Dominion of Canada, April 25th, 1873.

T. DOUGLAS HARRINGTON, 33°

(Past Grand Master of the Grand Lodge, and Past Grand Z. of the Grand Chapter of Canada, Sov. Gr. Insp. Gen. and Rep. of S. G. O. of England and Wales, A. & A. Rite, &c., &c.), Past Deputy Grand Prior.

J. KIRKPATRICK KERR, 32°

(Past District Deputy Grand Master of the Grand Lodge, and Past Grand J. of the Grand Chapter of Canada, and Past Grand J. and Rep. of Grand Chapter of Scotland, &c., &c.), Provincial Grand Commander for Ontario.

THOMAS BIRD HARRIS, 33°

(Grand Secretary Grand Lodge of Canada, Grand S. E. of the Grand Chapter of Canada, &c., &c., Past Dep. Pro. Gr. Commander and Grand Chancellor of Grand Priory).

Committee on the Status of the Templar Order.

The above Memorial, handed to me for transmission to the Convent General, is hereby certified under my hand as Grand Prior and the Seal of the Grand Priory of the Dominion.

{ SEAL }

W. J. B. MACLEOD MOORE, 33°,
Grand Prior, Dominion of Canada

THOMAS B. HARRIS, 33°,
Grand Chancellor.

The Committee forwarded this memorial through the Grand Prior, who duly enclosed it without comment or alteration to the Arch Chancellor in England, and received an official reply as follows:—

15 Portugal Street, Lincoln's Inn, London, 18th June, 1873.

VERY EMINENT SIR:—I am directed by the Arch Chancellor to acknowledge the receipt through yourself of a memorial to His Royal Highness the Prince of Wales, the Most Eminent and Supreme Grand Master, and the Convent General of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta, of the Templars of the several Preceptories in the Dominion of Canada, under the jurisdiction of the former Grand Conclave of England and Wales, signed by a Committee on the Status of the Templar Order, requesting that the Preceptories in Canada may be erected into a National Great Priory under the Convent General, and I have in reply to assure you that the claims put forward will be taken into favorable consideration at the next meeting of the Convent.

I remain,

Very Eminent Sir,
Yours very fraternally,

WM. TINKLER,
Vice Arch-Chancellor.

Very Eminent Sir Knight,
COLONEL W. J. BURY MACLEOD MOORE,
Grand Prior, &c., &c.,
Dominion of Canada.

In his address, the Grand Prior referred to the foregoing correspondence thus:—

The re-organization of the Order at once pointed out the way to gratify the long expressed wish of the majority of Canadian Templars for self-government without severing the connection with the parent body, which I could not have assented to. The time appears to have arrived when we ought to have had our own affairs more immediately under our own control. We understand our wants and wishes much better than can be done at a distance, and on many matters it is necessary to legislate differently. Edicts and regulations, which are neither approved of nor necessary here, are viewed in the mother land by a very different light, with her old associations, her aristocracy, and her great social distinctions.

The Dominion of Canada forming a portion of the Great British Empire should be called a dependency; it is just as much an integral part of the Queen's sovereignty as England, Scotland and Ireland, and should possess the same privileges. Canada is no longer a colony in the common sense of the word, and her influence is on the daily increase.

With the Templars in the neighboring enlightened and great Republic, the fraternal feeling existing between us continues to increase, and a

convention is now under treaty with them and England similar to that effected by the latter with Scotland and Ireland. His Majesty the Grand Master, to mark his approbation of these amicable and harmonious relations, has paid a graceful compliment to the General Grand Encampment, by creating their Grand Master Sir Knight John Quincy Adams Fellow of a Grand Cross of the Order of England.

The Templars in Sweden, of whom His Majesty the King is Grand Master, show the same anxiety to reciprocate fraternal relations. The Order there, which is based similarly to our own on the Masonic system, is recognized by the state and court. The Emperor of Germany and other continental royal personages are members, and have joined heartily in doing honor to the jurisdiction of His Majesty the Prince of Wales.

The first step having been so auspiciously taken to purify our Order, it is hoped will lead to carrying out a scheme which, by amalgamating other jurisdictions, would form a most powerful and useful body, bringing under one head different nationalities, as in the ancient times, without interfering with their individual political allegiance.

I am happy to announce that the Order in the Dominion continues prosperous and satisfactory. I visited in Toronto lately the "Geoffrey de St. Aldemar" and "Odo de St. Amand" Preceptories, and was gratified to find so many members in attendance, who received me with characteristic kindness and hospitality. I also, in company with the Grand Sub-Prior, V. E. Frater Samuel B. Harman, visited the new Preceptory of "St. John the Almoner," Whitby, Ontario, and in justice to the Preceptor, Frater Geo. F. H. Dartnell, wish to express my great satisfaction at the manner in which the Preceptory is fitted up, and the correct way all the duties of the officers were performed.

From the village of Petrolia I received an application from several Royal Arch Masons residing there, citizens of the United States, requesting a dispensation to be allowed to join the Order in one of the United States Commanderies. I did not feel justified in granting this permission, in consequence of one of our Preceptories being at an easy distance from Petrolia, the "Richard Cœur de Lion," of London. I, therefore, informed them that as all members of the Order installed in Canada were eligible to join Commanderies in the United States, and *vice versa*, it would be better for them to apply to the Preceptory at London, where no difficulty would be thrown in the way of their admission.

The question as to whether the term "Knights Templar" or "Knight Templars" is most correct, having been asked me, I can only refer all interested to the long and able discussion on this point in the proceedings of several of the United States Commanderies. Our usage is "Knights Templar;" but I have been surprised to see in numerous instances the plural of the Latin word "Frater" spelt "Fraters," instead of "Fratres." If I remember right, in my schoolboy days this would have been counted a "maximus."

Since our last annual assembly the "William de la More the Martyr" Encampment has been struck off the roll. This body having ceased to meet for some time, V. E. Sir Knight T. D. Harington returned to my custody the warrant, which I subsequently surrendered to the former Grand Conclave of England.

In concluding his able address, the Grand Prior briefly referred to the recognition of Canada's authority to communicate the Red Cross degree by the Grand Encampment of the United States, and appended the following extracts from the

proceedings of that body at its Triennial Conclave in Baltimore, Md., in September, 1871 :—

EXTRACTS FROM PROCEEDINGS OF THE GRAND ENCAMPMENT OF KNIGHTS TEMPLARS "UNITED STATES OF AMERICA,"—BALTIMORE, MARYLAND—SEPTEMBER 19TH TO 23RD, 1871.

Report of Special Committee on Foreign Affairs—Red Cross Knights of Canada.

Resolved :—"That desirous of drawing closer the bonds of amity and friendship with our *Canadian Fratres* and facilitating the exercise of Knightly visitation by them in Commanderies within the United States, we affirm the decision of the Grand Master (page 102), and recognize the Knights of the illustrious Order of the Red Cross made in Canada under such authority as may be duly recognized there.

On Motion, the Report, with resolutions, was adopted.

RULES AND EDICTS, AMENDMENTS TO THE CONSTITUTION OF THE GRAND ENCAMPMENT—UNITED STATES OF AMERICA, A. D. 1871—29 [11] RED CROSS KNIGHTS OF CANADA.

Resolved.—That the Grand Encampment affirms the decision of the Grand Master (page 82-102), and recognizes Knights of the illustrious Order of the *Red Cross made in Canada under such authority as may be duly recognized there*.

The general acceptance of the proposition to create a Great Priory for Canada is very clearly set forth in the following correspondence and documents read by the Grand Chancellor before the close of the Assembly :—

THE UNION DE MOLAY PRECEPTORY AND PRIORY, NO. 104 E. R.
MASONIC HALL, PRINCESS STREET,
ST. JOHN, N. B., July 28th, 1873.

Copy of Resolutions unanimously adopted by Preceptory, at Special Conclave, held June 20th, A. D. 1873, as follows :

Whereas.—"It has come to the knowledge of the Union DeMolay Preceptory and Priory, No. 104, E. R., that the Provincial Grand Conclave of Nova Scotia and New Brunswick, will hold a Special Convocation of said Grand Conclave, at Halifax, on Monday evening, the 30th June, 1873, at eight o'clock, for the purpose of taking into consideration the subject of a memorial issued by the Very Eminent Sir Knight W. J. B. MacLeod Moore, of Canada, Grand Prior, and addressed to His Royal Highness the Prince of Wales, the Most Eminent and Supreme Grand Master, and the Convent General of the Empire, praying for the erection of a Great Priory for Canada.

Therefore Resolved.—"That this Preceptory and Priory cordially approves of the establishment of such 'Great Priory,' in so far as it is competent for it to do so, and will ratify and confirm whatever may be done to the end in view, by said Provincial Grand Conclave of Nova Scotia and New Brunswick, in the Premises ; and

Further Resolved.—"That a Copy of this resolution be sent under seal to the said Grand Conclave."

Witness my hand and Seal of Preceptory and Priory.

{ SEAL }

A. D. GOODWIN,
Registrar.

THE UNION DEMOLAY PRECEPTORY AND PRIORY, NO. 104, E. R.

MASONIC HALL, PRINCESS STREET.

ST. JOHN, N. B., July 24th, 1873.

Whereas,—"The members of the Union DeMolay Preceptory and Priory, No. 104, E. R., have learned that the Memorial of the Templars of Preceptories of Dominion of Canada, under the jurisdiction of the Grand Conclave of England and Wales, bearing date Toronto, Ontario, 25th April, 1873, addressed to His Royal Highness the Prince of Wales, the Most Eminent and Supreme Grand Master, and the Convent General of the United Religious, and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta, had been duly received in England, and that the reply to the Very Eminent Prior of Canada is as satisfactory as it could possibly be; and

Whereas—"The Fratres of this Preceptory feel that the erection of a Great Priory for Canada, under the Convent General of the Empire, in accordance with the terms arranged by the Parent Grand Bodies is a step calculated to subserve the best interests of the Christian and Chivalric Orders of the Temple and Hospital in this Dominion; therefore it is unanimously

Resolved,—"That the Eminent Preceptor David Ransom Munro, 33°. be and is hereby appointed a Delegate to attend the Annual Assembly of the Grand Priory of the Dominion, to be held at the City of Kingston, in the month of August next ensuing, or any other meeting of said Fratres held for the purpose of considering this important matter; and

Further Resolved,—"That the said Eminent Preceptor is hereby authorized and given plenary power to act on behalf of this Preceptory and Priory, in the establishment of a Great Priory for Canada as aforesaid, and for which purpose this shall be his sufficient authority.

{ SEAL }

A. D. GOODWIN,
Registrar.

The thanks of Grand Priory having been tendered to the Committee which framed the memorial to Convent General, the following resolution was adopted:

That a duplicate copy of the memorial to the Convent General, and of the letter of acknowledgment of the same from the Arch-Vice Chancellor, be transmitted to the Great Priory of England and Wales, with an expression both of a courteous desire, and confident reliance, that the same may receive the advocacy and recommendation of our Mother Great Priory, of England, and of the Great Prior of England the V. H. and Eminent Frater the Earl of Limerick to ensure its adoption, as a movement fraught with the most important results in the advancement of the great Order of the Temple in the Dominion of Canada.

Thus was the movement towards the final independence and stability of Templarism in Canada advanced with slow, but certain progress.



CHAPTER XXII.

CANADA'S NATIONALITY STILL IN ABEYANCE—CONVENT GENERAL MAKES HASTE SLOWLY—A NEW PRECEPTORY AT DUNVILLE—JURISDICTION OF THE GRAND PRIORY—ANNUAL ASSEMBLY IN OTTAWA—DEATH OF THOMAS BIRD HARRIS.

EVENTS of more or less import to the Templar Order in Canada and elsewhere marked the period between the dispersing of the Assembly of Grand Priory at Kingston, in 1873, and the occurrence of the annual gathering fourteen months later in the city of Ottawa. The cold hand of death had again laid its terrible impress on the hopes and aspirations of the knightly body throughout the Empire. England mourned for its ex-Supreme Grand Master William Stuart; Ireland, for the venerable Duke of Leinster, and Canada, for one of its best beloved brethren, Thomas Bird Harris. All three were Masons and Templars in the truest and holiest sense that the terms imply. Their life's work was for their brothers' weal, to them the distressed appeal not in vain, the widow and the orphan had cause to bless and remember their kindly intercession, and to their example and loving zeal, the Order to-day may look back with grateful, loving eyes. These are the men who live after they are dead, whose memories time cannot wither, and whose life's records are ever present to admonish or commend as we stray from or adhere to the path which was made easier for us by their early self-sacrificing toil.

In this year the labors of the Committee of Foreign Correspondence first made its appearance as an addendum to the printed proceedings of the Grand Priory, and which for many subsequent years proved, under the able superintendence and pen of Frater Geo. H. F. Dartnell, a most interesting and instructive feature of the annual publication.

By the partition of the province of Ontario into three divisions, the Grand Master this year rendered the inspection of the private Preceptories a more accessible duty for the super-

intending officers, and a matter of mutual benefit. The change also furnished another proof of the growing strength and influence of the Order in Canada, which was notably apparent, notwithstanding a temporary laxity or apathy reported from some of the Templar centres, and referred to by the Grand Prior in his address.

An addition to the roll was made this year in the establishment of "St. Bernard de Clairveaux," Preceptory at Dunville, Ont., under a temporary warrant, and the "Sussex" Preceptory at Stanstead which had fallen into a comatose condition was removed to Dunham, Que., where it gave promise of renewal of vitality.

The formation of Canada into a National Great Priory, the consummation so devoutly wished by the Fratres in the Dominion, notwithstanding that a year and a half had elapsed since the forwarding of the memorial to Convent General, still hung fire. The characteristic slowness with which great men and great bodies move in England was provokingly exhibited in this instance. The Grand Prior, referring to this matter, loyally makes allowance for the multifarious duties of H.R.H. the Grand Master, and expressed the hope that with the powerful advocacy of the Earl of Limerick, Great Prior of England, an early fruition of their hopes might be confidently expected. A step towards this was made in the announcement of the decision of the parent body, giving the Grand Prior jurisdiction over the whole of British North America, thus annulling the hitherto existing authority of the Provincial Grand Conclave of Nova Scotia and New Brunswick and bringing under the sceptre of the Grand Prior two additional Preceptories, viz., the "Nova Scotia" of Halifax, N.S., and the "Union de Molay," of St. John, N.B.

Thus when the Annual Assembly was called to order on the fifteenth day of October, in the Masonic Hall, Ottawa, there were nineteen Preceptories on the roll, fourteen of which were represented. The attendance was large, and included the V.H. and Eminent Frater, W. J. B. MacLeod Moore, G.C.T., Grand Prior; V.E. Fratres T. D. Harington, Jas. Seymour, C. D. Macdonnell, G. H. F. Dartnell, H. A. McKay, J. W. Marton, J. J. Mason, Jas. Summers, Jas. Moffatt, John Dumbrille, L. H. Henderson, G. C. Longley, E. M. Copeland, W. C. Morrison, D. McLellan, J. G. A. LeBlane, Henry Robertson, J. B. Nixon, F. J. Menet, W. Docter, W. Reid, R. Kincaid, Jno. Satchell, W. H. Hutton, R. P. Stephens, Jas. O'Connor, D. Spry, F. Biscoe, W. R. White, T. C. MacNabb, H. le Cappelain, C. W. Woodford, Jno. McLean, J. O'Donnell, D. R. Munro, H. G. Summers, Jas. O'Connor, etc.

Two distinguished visitors from the neighbouring Republic were present, viz., V. E. Fratres Hon. Albert Pike, 33^o, of Washington, D. C., and D. B. Tracy, 33^o, Detroit, Mich. The former, whose fame as a Masonic student and author has given him a universal reputation, was, before the Assembly closed, honored by being elected an honorary member of Grand Priory, with the rank and precedence of a Provincial Grand Prior.

The Grand Prior's address was prefaced with a timely reference to the great loss sustained by Grand Priory and the Craft in Canada in the death of Frater Thomas Bird Harris. The eminent services of the deceased to Templary and Masonry are set forth by him as follows :

You are too well acquainted with the very sad and melancholy circumstances which caused the postponement of the annual assembly of Grand Priory ; the illness and subsequent death of our lamented Grand Chancellor V. E. Sir Knight Thomas Bird Harris, which took place at his residence, at Hamilton, from typhoid fever, on the 18th of August last. The memory of our honored dead is ever dear to us, but none among them has passed away more deeply regretted than our late friend and eminent frater. Widely known and esteemed, he held the highest and most responsible offices in the Masonic Orders of Canada ; his loss is deeply deplored as one of the foremost of our representative Masons ; faithful to every duty imposed upon him, his conciliatory and unassuming manner, and extensive knowledge on all Masonic subjects, caused his opinion to be courted and respected. In his immediate connection as our Grand Chancellor with myself I ever found him zealous, ready, and able to assist, with a matured tact and judgment, in promoting the best interests of the Order, and in reconciling conflicting opinions ; in a word, his heart was in his work, and he neither spared time nor labor in whatever he undertook ; indeed, it is much to be feared that his self-imposed burden was beyond his strength, and that the anxieties consequent on his close and unremitting application to the duties of his various offices, insensibly undermined his health, and led to his lamented removal, at a comparatively early age, and in the full vigour of his great usefulness. Our late Frater was born in Bristol, England, on the 22nd July, 1819, and in his thirtieth year removed to Canada and settled at Hamilton as his subsequent residence. The various offices he so long and honorably held in the Masonic body are matters of history in the Canadian Craft, and will be recorded by many a sorrowing hand. Suffice it here to say, that he was installed a Knight Templar and Knight of Malta in the Genessee Encampment at Lockport, State of New York, in April, 1854, and in 1855 obtained a warrant from the S. Conclave of Ireland to open an Encampment, to be attached, according to the regulations pertaining to that jurisdiction, to Barton Lodge, Hamilton, at that time No. 231 I. R., of which he had been W. M. This warrant was subsequently exchanged for one under the S. Grand Conclave of England and Wales, under which he opened, as Eminent Preceptor, the Preceptory so well known as the Godfrey de Bouillon, of Hamilton ; and although occasional elections of other preceptors have been made from time to time, the fratres seemed ever glad to resort to his lead and presidency, as evidenced by his reinstatement in that office on eight different occasions. In the Provincial Grand Conclave, which preceded the erection of Canada into a Grand Priory, he held the offices of Provincial

Grand Chamberlain, Prov. Grand Prior, Dep. Prov. Grand Commander, and Prov. Grand Chancellor, and under the Grand Priory those of Grand Chancellor and Provincial or District Prior of the Western Division or District of Ontario. He was also appointed by patent in 1868 to the rank of a Past Grand Sub Prior of the Sup. Grand Conclave of England and Wales. By his death a foremost place is vacant in our ranks, a true friend and brother has passed for ever from amongst us, but whose name will be remembered and respected by every Canadian Templar, as well as by every Mason, of whatsoever degree, throughout the length and breadth of this vast Dominion. Rest in peace! our Brother and Companion! and enjoy the reward of the faithful Soldier of the Cross!

It was with much regret I had to direct our late Grand Chancellor to announce to you the death of our Most Eminent and Supreme Ex-Grand Master, William Stuart, Esq., of Aldenham Abbey, on the 7th July last, in the 76th year of his age, and to require that all members attending this Grand Priory should appear in appropriate mourning, and also to continue to wear it in private Preceptories for the next three months, as a tribute of respect to departed worth, and I feel convinced I only anticipated your wishes, by at once writing in your name letters of condolence to his widow and eldest son, Col. William Stuart, a Provincial Prior of England. Our Ex-Grand Master was of a distinguished lineage, being the eldest son of the Hon. and Most Rev. William Stuart, D.D., Archbishop of Armagh and Primate of Ireland, his grandfather being the illustrious statesman and minister of George III., John, Earl of Bute, who married the daughter of the celebrated and accomplished Lady Mary Wortley Montague, daughter of the Duke of Kingston. A distinguished compliment was conferred on the Grand Priory of Canada, in my person as your Grand Prior, in his presenting me, as a special mark of favor, with the insignia of office as an accompaniment to my patent as Grand Prior.

In our own immediate circle a most estimable Brother, Sir Knight James V. Noel, of the Hugh de Payens Preceptory at Kingston, who was with us at the last meeting of the Grand Priory, has passed to his final rest, respected and regretted by all.

And now, even at the time of writing, the electric wires flash the melancholy tidings of yet another and still more illustrious brother taken from the ranks of Masonry. The venerated and venerable The Grand Master Mason and Great Prior of the Templars of Ireland, His Grace the Duke of Leinster, paid the debt of nature on the 9th October, at the advanced age of 83 years. For upwards of half-a-century our gifted, noble, and illustrious brother ruled the whole Masonic body in Ireland with dignity and paternal care, commanding our respect and esteem by his life-long devotion to the best interests of the Order, lately crowned, in so striking a manner, by his resignation, as Grand Master of the Irish Templars, in favor of H. R. H. The Prince of Wales, and to serve under him as Great Prior. In recording this slight notice of respect to his memory, it does not rest with me to dilate upon his noble and excellent qualities, or the great and numerous acts of benevolence and good will he has shown to members of the Craft, acts which gained for him such love, veneration, and respect, as but few in his high position have ever attained. It is with gratified pride I look back upon him as having been my immediate Templar chief and fellow-countryman. My family were from his own county and their estates near his own seat of "Carton," and I was installed into the Order of the Temple under his jurisdiction in October 1844, in the "Boyle" Co. Roscommon Encampment attached

to lodge 242 I.R., now one of the most influential and flourishing of the Preceptories on the roll of the National Great Priory of Ireland, and of which I am still a member.

I had hoped at this, our Annual Assembly, to have congratulated you on the formation of a National Great Priory for the Dominion, so long and anxiously looked for, and regret not being able to do so; but in reality there has been no delay in carrying out this desirable object, beyond what the Statutes render necessary, as approbation can only be given at the regular meetings of the "Convent General" which has not yet taken place for this year; the time of H. R. H. The Grand Master has been, and necessarily must always be, so much taken up that he has not had an opportunity of assembling this Grand Council of the Order; but I am assured by His Lordship the Earl of Limerick, Great Prior of England, that he will personally support the claims of the Canadian Templars, and I therefore look upon our National Priory as an established fact. The delay of a month or two cannot make much difference; and it appears to me if matters could be decided and carried on hastily in England, important decisions might be arrived at, of which the distant branches of the Order might be quite ignorant until the matters were settled. Any expressions of regret on my part at being unable to announce the establishment of our National Priory is, like your own, constrained by loyalty to H. R. H. The Grand Master, while we wait his leisure.

One point, I am happy to say, has been decided, viz.: the extent of jurisdiction of this Grand Priory. By the terms of my patent as Grand Prior, the whole of British North America is included, but as the late Hon. Alex. Keith of Halifax held a warrant from the former Grand Conclave of England as Provincial Grand Commander for Nova Scotia and New Brunswick, it was not considered desirable during his lifetime to merge those Provinces into that of the Grand Priory. The death of this distinguished Brother and Knight on the 17th December last removed the difficulty, and I at once wrote to the authorities in England, claiming those territories, and in reply from the Grand Vice Chancellor and Acting Registrar, was informed that the Council of the Great Priory had at once decided that from the date of Provincial Prior Keith's death the territory over which he had presided came under my jurisdiction. By this two additional Preceptories have been added to our Roll, and I trust that on the formation of our National Priory, the Scottish Preceptories at St. John, N.B., and the Irish one at L'Original, Ont., will be induced to join us—it being most desirable that there should be no conflicting jurisdiction in the Dominion.

I have found it necessary to divide the Province of Ontario into three districts to enable the Provincial Priors to superintend the Preceptories more easily,—the Eastern Division, comprising Kingston and all Preceptories east of the River Trent; the Central Division comprising Toronto and all Preceptories west of the River Trent; the Western Division comprising Hamilton and all Preceptories west of the Credit River.

The Grand Prior then dealt with the duties of Provincial Priors and the importance which their faithful carrying out has upon the bearing and prosperity of the Preceptories. Regret was expressed at the absence of returns from a number of the Preceptories, and Inspecting Officers were urged to remedy this condition of affairs.

I lately granted a preliminary warrant to open a Preceptory at the village of Dunville, Ontario, under the name of the "St. Bernard de Clairveaux," in the district of the late Grand Chancellor, who constituted the Preceptory and installed as Eminent Preceptor Sir Kt. W. H. Braund, with every prospect of its being a flourishing addition to the Order.

On the 23rd of January last I granted a dispensation to remove the Sussex Preceptory and Priory of Stanstead to the village of Dunham, Province of Quebec, when I consecrated the Preceptory and installed as Eminent Preceptor Sir Kt. Edson Kemp.

Referring to a code of By-laws adopted by the latter Preceptory, a compilation highly eulogised by him, the Grand Prior said :—

From some instances that have come under my notice, the statutes of the Order do not appear to have been fully complied with, and in one Preceptory a most irregular and improper proceeding took place, viz., after the ballot had been twice passed and the candidate rejected it was directed by the Preceptor to be passed a third time, thus leaving an impression that it had been previously arranged by every means to insure the election against the express desire of some of the members. By such proceedings the Order becomes discredited, and from want of a judicious and proper selection of its members sinks in value and opinion, as it frequently happens that it is bestowed without any kind of reasonable motive or due consideration, but solely to content idle curiosity or for sake of good fellowship. The popular view taken would seem to be, that, as Freemasonry is a public institution, we have no right to refuse any one who comes with fair credentials. This is a great fallacy. The Order of the Temple, necessarily circumscribed in numbers, is a select brotherhood, and we have no right to admit into it those whom we would not willingly introduce into our own families.

My correspondence during the past year with various portions of the Order in England, Ireland, and the United States, has been most satisfactory, and testifies to the interest taken everywhere in the advancement of our Christian Orders. While all do not hold the same views, and many consider that the adoption of exclusive principles on social grounds, and the requiring from candidates a profession of Trinitarianism, are antagonistic to its connection with Freemasonry, it must be borne in mind that these Orders are strictly Christian, and based upon the leading doctrines of the Christian religion; it surely ought to be the pride of all its members to raise, not lower, the social standard, and to maintain the Order within its proper sphere, not by endeavoring to give it the literal character of the "Religious and Military Order," as in the olden time, but by confining ourselves to the place it has now assumed, which the changes of society have rendered necessary, and, by practising one of its fundamental principles, charity towards each other, prove to the world the sincerity of our ties of brotherhood.

Anticipating the formation of a National Great Priory, the Grand Prior proposed appointing a Committee to draw up a code of statutes for future guidance, and to report upon such matters as might be conducive to the prosperity of the Order in Canada. Referring to this matter he said :—

One subject has been frequently brought to my notice which had better be decided on, viz., the advisability of introducing an out-door costume, to be worn on special occasions, although I am personally opposed to all public displays as detracting from the dignity of the Order, and can only repeat what I have said on former occasions—that it is for the best interests of the Order to avoid publicity as much as possible. The Committee must be guided in the selection of an appropriate and uniform style of dress by the necessity of modifying the exhibition of the peculiar distinguishing badges of the Orders. Public demonstrations of this kind are seldom if ever indulged in by the Order in the British Dominions, as they are very apt to draw down the ridicule of the common-sense, practical outsider. As bearing upon this subject I quote the following extract from the interesting and instructive Report on foreign correspondence of the Grand Commandery of Maine, U. S., by V. E. Sir Kt. Josiah Drummond:—"To the Order in general we repeat our caution against the existing tendency to submit the *show* of Templarism for its *substance*. In yielding to the demand for outward demonstrations we attract to us those who care only for *display*, and repel those who practise our *principles*."

Turning to the interesting subject of the recent reorganization of the Order which had not only become law, but of which law the Dominion Templars were so shortly to be the administrators on their own behalf in Canada, the Grand Prior followed up the remarks in his last annual Address, by again reverting to some of the objections raised to such reconstruction, and the objects sought by the Commissioners, in the Union of the Great Priories of England and Ireland.

Amongst those objections is that of the name "United Religious and Military Orders." Now the Orders were originally composed of "Military Monks," partaking both of the character of "Soldiers and Priests," and they had also in the Templar Order, a class *exclusively clerical* who devoted themselves to the civil and religious affairs of the Order, and took no part in warfare. History informs us that the Orders of the Temple and St. John were, during the Crusades, antagonistic to each other, and frequently engaged in open warfare; but after the suppression of the Templars, their Order, although prescribed by the Pope, still enjoyed possessions in Scotland, and retained, conjointly with that of the Hospitallers of St. John of Jerusalem, lands in common, and it was not until the era of the Reformation that the whole possessions of the combined Templars and Hospitallers were declared forfeited to the Crown, on the grounds that the services, required on oath by the Preceptor, were to defend and maintain the *Roman Catholic* faith. From this union, that existed before the Reformation, the name United Orders has been adopted. It requires no great stretch of faith to believe that on their dispersion, many of the members, who we know had joined the reformed religion, may have sought a connection with the Masonic Society, to preserve the memory of their chivalry from oblivion, as we find that after this period the Order of Knights Templars and of Malta were always given together in Encampments connected with Freemasonry; hence the mistake and confusion of name in styling them, as was formerly the practice, "Knights Templars of St. John of Jerusalem," whereas the two Orders are quite distinct.

Some of the best Masonic authorities of the present day repudiate the

claim of the Order to be considered the legitimate descendants of the Templars of the Crusades, asserting our Order was first introduced from the continent of Europe in the middle of the last century, when it is well known the old military Orders of knighthood were much prized in the so-called higher degrees of Freemasonry, and which led to the formation of Masonic degrees of knighthood, the names and historical legends being identical with these old Orders. In this I cannot entirely agree, as I think there appears sufficient evidence to show that the Templar Order was never entirely suppressed, and that its legitimacy has been preserved and handed down to the present time by its connection with other Orders of knighthood and the Masonic society; for so far as can be collected from Masonic history and tradition, and tradition must not be entirely set aside, an intimate connection had long existed between the Chivalric Templars and Freemasonry represented by the travelling guilds or societies who worked in stone and wood, and who, under the direction of the ecclesiastical class, the chaplains or clerks of the Templars, constructed the magnificent architectural and engineering works that still exist in Asia and Europe, the admiration of all who behold them.

It is a mistake to suppose that the dropping of the word "Masonic," can be held as in any way altering the connection between the Order and Freemasonry. It is not inserted in the title of the Orders in Ireland, Scotland, or the United States, and it may not be known that the name "Masonic Knight Templar," was first used at the revival in 1846, on the installation of Sir Knight Charles Kemys Kemys Tynte, as Grand Master and successor to H. R. H. the Duke of Sussex, when also the control of the "Rose Croix" and "Kadosh" degrees, formerly given in Templar Encampments was surrendered to the "Ancient and Accepted Rite," a short time previously introduced from the United States of America. At this revival of the Temple, new statutes, as well as changes in the ritual and costume took place; the former dress being black, the color of Malta, the white mantle, the true badge of the Templar, not having been hitherto worn.

With respect to the abolition of past rank, a most radical change for the better has taken place. Such rank, though purely honorary, gave the right to vote in perpetuity in Grand Conclave to any Knight who held the same, thus placing the actual Preceptors (Commanders) of private Preceptorias (Encampments), who might be supposed more directly to represent the opinions of the various Preceptorias, below all Past Grand Officers, and in a considerable minority in Grand Conclave.

With reference to the changes in the insignia and costume as laid down in the Convent General Statutes. The Templar Cross is now *charged*, as it is heraldically called, with the eight-pointed white Cross of Malta, that is, placed on the centre of the Templar Cross, to signify the union of the two Orders, and is called a cross "patent." I must confess, although versed in heraldry, I am at a loss to understand the meaning of this term; at first I thought it was a misprint for "potene" in allusion to the cross of Jerusalem, but from the illustrations it appears to be one of the forms of crosses of the old Teutonic Order, a modification of the cross *pattee*, but more elongated. The other devices on the jewels are badges of the ancient Templars; the Agnus Dei, or Holy Lamb, bearing the Red Cross banner; and the representation of two knights mounted on one horse, intending to denote the original poverty of the Order. The armorial bearing of the Temple barristers of the present day is a pegasus or winged

horse, absurdly, it is said, derived from the latter badge, the two knights being mistaken in later times for wings.

The staff or badge of office, hitherto borne by Preceptors, but now limited to Great Priors, National Sub-Priors, Seneschals, and Provincial Priors, is erroneously called an *abacus*, and this misnomer is unfortunately continued in the new statutes; the proper name is *baculus*, meaning a staff carried by a Bishop or Abbot as an ensign of dignity and authority, and is the proper Templar pastoral staff of office, on the top of which is an octagonal figure surmounted by a cross-pateé; the cross referring to the Christian character of the Order, and the octagon, in this and other cases where it is found, alluding, it is said, to the eight beatitudes.

A tunic or cassock, the regulations say, *may* be worn with a cross gules (red) on the breast: the term cassock seems to me the more correct one, the tunic being in fact the surcoat of old which we know was used to protect the wearer of armour from the effect of the sun, and the armour itself from dust and rain. The cassock was no doubt part of the habit worn in times of peace and in council; the cross interpreted literally, would mean a plain (Greek) cross, although drawings have been sent out from London in which a long Passion Cross is depicted on a white tunic, the same as worn by Scottish Templars. I should recommend that a black cassock be worn with the plain Red Cross, the change of the outer mantle for meetings of the Preceptory or Priory seems to be quite sufficient, and it should be left optional to have the under habit black or white, so many garments and so much changing being very inconvenient. The peculiar form of the well-known Cross of Malta has been always looked upon as a mystery; it is formed evidently in the shape of fishes' tails joined in a small centre. Now, as the Greek word for fish ΙΧΘΥΣ contained the initials of the name and titles of Christ, the figure of a fish was one of the early Christian symbols, and this form of cross may have been adopted as an allegorical allusion to the Saviour. The eight points of the Cross are also said to refer to the eight beatitudes. (Note.)

My long connection with the Orders of "The Temple" and of "St. John," and the attention I have given to their history and organization, induces me thus far to supplement my explanations given last year of the object and intention of the late alterations, in reply to the objections of many old members who will not admit that any change from the established usages they have been accustomed to can be of advantage.

In concluding these remarks, a question naturally arises. To what purpose and practical use can these Orders be now applied? The answer to which is, that while the actual cause which called forth all the religious and military enthusiasm of their founders has long ceased to exist, there are still in the present day solemn duties to perform, by practising that charity and love to our fellow-creatures which consists principally in alleviating the sufferings of the destitute and oppressed.

Fratres!—We are shortly to be formed into an independent and influential national body. Let us then, at the commencement of our career, follow the example of the Protestant Branch of the Order of St. John in England, and devote a portion of our time and means to the hospitalier duties enjoined by the rules of the Order, "*Pro almitate hominum*," and,

NOTE.—Ιησοῦς Χριστός Θεοῦ Υἱός Σωτήρ. Jesus Christ, Son of God, Saviour of mankind. Fishes are also emblematic of Christ generally, in allusion to the call of the Apostles.—Matt. iv. 19. The pointed oval form of ecclesiastical seals was derived from the shape of the body of a fish, as a figure of Christ, and is called *vesica piscis*.

as far as lies are in our power, advance and promote the usefulness of the various Masonic institutions organized for the relief of the aged, the sick, and the destitute.

The Committee appointed to prepare a report upon the address characterized it as "but one of many such instructive messages delivered from time to time by the Grand Prior in the best interests of the Order. In themselves, they form a literature of Templar history and learning which would never otherwise come within the knowledge of many Fratres in Canada, and which will well repay their careful consideration and study."

The Committee joined with the Grand Prior in expressing regret at the delay exhibited by Convent General in acceding to the desire of the Canadian Fratres to be formed into a National body, and supported him "in deprecating the too frequent appearance in public of the members of our Order, and cannot agree with those who desire any modification or change in the costume of the Order, which would tend to encourage, or facilitate, such display."

A member of the Committee had prepared the following paragraphs for insertion in the report, but was unavoidably absent when it was drafted. The suggestions contained in them are practical, if not unique, and may at some future time be acted upon :

"Your Committee entirely concur with the Grand Prior in his view that it is time that this chivalric Order openly declared its determination to give its influence and means '*pro utilitate hominum*,' to which end it might be suggested that a ward in some hospital, to be called the 'Templar Ward' might be founded, in which succor and attendance might be given to *incurables*, without respect to nationality or creed. This class of sufferers might be selected for the reason that their cases being hopeless, it is to be feared that in many instances interest in them declines, and they are allowed to close a wretched existence without those alleviations that constant care and watchfulness alone can give.

"Or, the funds of the Order might be devoted to education, specially *military education*, as being more consonant with the ancient principles of the Order. As in this day, the duty of protecting pious pilgrims is of course obsolete, the duty might, with perfect consistency, be substituted of educating a certain number of youths, relatives of our poorer members, and while giving them the benefit of a sound scientific education, at the same time be preparing them as defenders of the country in time of war, thus carrying out the old chivalric principle; and this might now be readily effected by paying the fees of a certain number of students at the Military College of the Dominion, about to be established, in all cases giving a preference to the relatives of Templars.

"Or, as our Order is the combined Orders of Templars and Hospitaliers both of these objects might possibly be carried out, and thus a move be made towards the application of the funds of the Order to the glory of God and benefit of mankind.

"Your Committee are aware that time may not admit of Grand Priory at the present session taking up the consideration of these suggestions, for as such only they offer them, as growing out of the address on which they are called to report, but if they serve to promote an interest in such views, and lead to their early consideration, with a view to their modification or adoption, your Committee will feel that they have selected for attention one of the most practical and valuable points in the Grand Prior's address."

To emphasize the wish and desires of the Fratres of the Dominion that the prayer of their Memorial to Convent General, be accorded the consideration it deserved, the following resolution was submitted and unanimously adopted :

"Whereas a loyal and respectful Memorial was addressed to the 'Convent General of England and Wales,' by the Canadian members of the 'United Order of the Temple and St. John of Jerusalem,' praying that there be established a 'Great Priory of the Dominion of Canada,' under the august presidency of His Royal Highness the Prince of Wales, as the Most Eminent and Supreme Grand Master, and the Very High and Eminent Sir Knight Colonel W. J. B. MacLeod Moore, as Great Prior thereof, which step was taken after mature consideration, as well because it was felt that the Orders generally would be materially benefited thereby, as also and especially because the Dominion of Canada can no longer be looked upon in the light of a 'dependency' of the British Empire, but is really a 'Nationality,' just as England, Scotland, and Ireland, respectively, take rank as such; and further, the said Dominion already possessing its independent Grand Lodge, Grand Chapter, and Supreme Council, 33° Ancient and Accepted Rite; as a necessary sequence the influential body of Canadian Templars ought to govern themselves likewise; and whereas more than eighteen months have been allowed to lapse without decision being had on the said Memorial: Be it therefore resolved, That the Very High and Eminent Grand Prior of the Dominion of Canada do address the Most Eminent and Supreme Grand Master, H. R. H. the Prince of Wales direct, respectfully asking His Royal Highness to take the matter into his own hands and graciously assent to the prayer of the said Memorial, and that the Very High and Eminent Sir Knight, the Right Honorable the Earl of Limerick, Great Prior of England and Wales, be requested to present the Grand Prior's authorized communication as aforesaid, and a copy of this resolution and of the said Memorial, at the earliest opportunity, at the same time conveying to the Most Eminent and Supreme Grand Master the assurance of our warm and unchangeable affection for him, and our anxious desire ever to hail His Royal Highness as our own immediate *Head and Chief*.

By resolution of Grand Priory the sum of fifty dollars of the funds was ordered to be paid annually during her lifetime to the widow of the late Grand Chancellor, Very Eminent Frater Thomas Bird Harris, after which, with the usual ceremonies, the Seventh Annual Assembly of the Dominion Grand Priory was closed.



CHAPTER XXIII.

BUDDING DISCONTENT—ENGLAND'S INDIFFERENCE BEARS FRUIT—A CHAMPION AT CONVENT GENERAL—CONDITION OF THE PRECEPTORIES—THE EIGHTH ANNUAL ASSEMBLY—TEMPLARISM, ANCIENT AND MODERN.

THE time for the holding of the Eighth Annual Assembly of the Dominion Grand Priory arrived, without the long-expected change in the status of the Order in Canada having received the countenance and sanction of either Convent General or H. R. H. the Supreme Grand Master. That a pardonable feeling of irritation at this apparent and undeserved slight existed, will readily be believed, and few at the present day would blame the Fratres who, from the depths of their indignation, gave vent to hints and suggestions of secession. Indeed the germ of dissatisfaction was assuming such proportions, that had it not been for the excellent tact of the Grand Prior, assisted by the cooler and more patient of those about him, an open rupture would have exhibited itself. The Grand Prior, as will be seen by his remarks later on, not only excused and palliated the ebullition of discontent, but he in a measure commended it, and did not spare his criticism when dealing with the source and cause of the annoyance. The harmonious relationship existing between the Templars of Canada and our Fratres across the line, who enjoyed complete freedom in the government of their State Grand Encampments, contributed not a little to nourish the newly-born desire to start out as an independent body, confident in its own strength for a prosperous future. Aware of that strength, yet conscious withal of the measure of justice which shielded the display of incipient rebellion, the Grand Prior condemned the cause and approved the effect. Calmly and dispassionately he reviewed the situation, and taking Grand Priory into his confidence, succeeded for the time being in allaying the turbulence. He, however, while deploring the apparently studied indiffer-

ence of the English authorities, set his face resolutely against any agitation in favour of separation, and advanced such cogent reasons to support his contentions, that he lulled to calm the tempest that threatened more than once to disturb the serenity of the Order. It was a fitful rest, however. The seed sown by England's negligence to the claims of her Canadian *Fratres* at this time was planted in kindly soil, and a continued assumption of indifference helped it to fruition in later years. For the sovereign independence enjoyed by Canadian Templars at the present, England's lofty disregard of righteous demands at that time may with reasonable justice be advanced as prime factor.

The Order in Canada, notwithstanding, continued to thrive, while from England came reports of dissension and discontent. The *Fratres* there were at issue on the question of changes in the Constitution, and many and frequent were the complaints and heartburnings over matters that should have been adjusted by a delicate but undivided attention on the part of those in authority. Ireland appears to have expressed a cheerful willingness to labour with England, while Scotland declined all invitations to co-operate, and maintained a steady desire to keep within its own domain and work after its own fashion. Thus it happened that Convent General was never the success its promoters hoped for. The Great Prior of England, the Earl of Limerick, was one of those who perseveringly championed Canada's claims, and remained its unswerving friend. He realized that the elevation of Canada to the status of a National Great Priory would strengthen Convent General, but his efforts appear to have been handicapped by events over which he had no control. Our own Grand Prior pays a graceful tribute to the courteous attention of this nobleman in all matters of correspondence relating to Canada, and to him indeed may be attributed the recognition which finally was accorded to the memorial from the Dominion *Fratres*.

Two only of the Canadian Preceptories were this year reported as not being heard from, one of which, the "Harrington" of Trenton, being characterized as 'virtually extinct,' inasmuch as it had never made returns since the warrant was granted. The "Sussex" Preceptory, which had its birth at Stanstead, and was subsequently removed to Dunham, did not improve by change of location, and was again shifted, this time to Montreal, where the Grand Prior hoped it would secure a new lease of life.

During the year the silent scythe cut down three faithful Knights, all of whom had attained to rank in both Templar

and Masonic bodies, Judge William Mercer Wilson, Rev. Canon Septimus Ramsay, and Arthur M. Sowden.

Severe illness occasioned the regrettable absence of the Grand Prior from the annual assembly of Grand Priory, held in the Masonic Temple, St. Catharines, on the 12th August, 1875, the throne being assumed by V. Em. Frater Samuel B. Harman, Grand Sub Prior. There were present V. E. Fratres James A. Henderson, C. D. Macdonnell, E. M. Copeland, Rev. V. Clementi, Hugh A. MacKay, J. J. Mason, David McLellan, A. G. Smyth, L. H. Henderson, W. N. Braund, E. Goodman, William Young, E. H. Goff, W. C. Morrison, E. R. Carpenter, G. Watson, D. Spry, Jas. Norris, R. P. Stephens, T. C. Macnabb, W. Carey, R. J. Hovenden, G. S. Birrell, W. Chatfield, J. O'Donnell, R. Ratcliffe, I. H. Stearns, C. W. Woodford, Jas. Seymour, I. P. Willson, Jas. Bridges, G. H. Hewson, Henry Robertson, R. Kincaid, Daniel Betts, Wm. Kerr, G. Watson, J. O'Connor, J. B. Nixon, W. H. Weller, J. B. Neff, C. E. Black, and visiting Frater, A. P. Friese-man, Bloomsbury, Pa.

The Grand Prior's address read to the assembled Fratres was as follows :

The high confidence and respect of which I have been the proud recipient at the hands of the Templar Body in Canada from the period of my introduction of the Order twenty years ago, and during my presidency ever since, would, I feel at this juncture, be ill repaid did I hesitate to reciprocate that confidence and respect by entering into a calm and dispassionate view of our position, and any further action it may be advisable to take in view of certain difficulties and anomalies that undoubtedly surround us, and especially as relating to our status as a Grand body in relation to the other Templar organizations on this continent. These were most fairly set forth in our Memorial to the Convent General of England and Ireland, in 1873. I purpose, therefore, at this meeting to lay before you unreservedly my own impressions, confidently trusting that from a wise and temperate course on your parts may result conclusions calculated to promote the advancement and stability of the "Militia" of the Temple in Canada. I cannot but be sensible that you have every reason to complain of the manner you have been treated by the neglect of the Chancellerie in England in bringing forward a plain matter-of-fact Memorial, the granting of which we plainly shewed was in the best interests of the Order, and was clearly provided for by the Statutes of Convent General ; and that such complaint should be followed by impatience, and a desire that definite and conclusive action should at once be taken on the matter in England.

The resolution adopted at our last Grand Priory asking H. R. H. the Grand Master to assent to the prayer of the Memorial, I duly forwarded to His Lordship the Great Prior of England to be laid before His Royal Highness. In addition to an official acknowledgment, I had the pleasure of receiving communications from the Great Prior, Lord Limerick, written with his characteristic courtesy and friendly expressions of interest in all that relates to this Grand Priory, naming that he had written to the Grand Arch-Chancellor agreeing with what was sought for by us ; and he explains

with regard to the delay which had taken place, that the protracted absence of the Grand Master on the continent of Europe prevented his signature being obtained to the message relating to the petition ; while the lamented death of the Duke of Leinster, the Great Prior of Ireland, immediately before the last Convent General met in Dublin, had caused considerable difficulties to arise in the way of the transaction of any important business, but he assures me that at the next Convent General, to be held this year in London, he would see that there was no further delay, and that he had no doubt that a satisfactory result would be arrived at. Under these circumstances I am sure that you will agree with me that no further steps can be taken until a reply is received from the Convent General. I may add that I have myself written to the Vice-Chancellor in London, requesting he would send us the earliest information of action being taken, availing himself, if necessary, of the Atlantic cable ; and I have just received through this channel intimation of the meeting of Convent General being definitely fixed for the 29th of October.

I am aware that total separation from the Order in England has been mooted by members of this Grand Priory, caused, no doubt, by irritation at the apparent contemptuous negligence in attending to our reasonable request, but I have always contended, and still maintain, that our proper position is to continue firm in our allegiance to the Supreme Head of the Order in England. It is not only the most natural, but where else could we find so honorable a banner to serve under as that of the heir to the throne, who rules us with the sanction and approval of H. M. Gracious Majesty the Queen ? Separation would place the Templars of Canada in a very secondary position, as a mere adjunct to the Masonic body, attached to, and tolerated on sufferance only ; whereas we are now an integral part of an Order, great *per se*, desiring a continuance of our connection with the parent stock. At the same time I fully concur in the steps taken by the Grand Priory, and contend that we are entitled to hold the position of a National or Great Priory, co-equal with those of the Nationalities of the empire, and under the direct rule of our Royal Grand Master. We feel that it is not consistent with the dignity of this vast Dominion or the high position the Order now holds in Canada, and the confidence and self-reliance of its members in their own ability to sustain its prestige, to be recognized merely as a subordinate body of the Great Priory of England ; and I am fully prepared to assist in attaining this end by using every lawful means in our power, while discountenancing any hasty movement that would tend to rend asunder ties that we have always been taught to consider sacred, nor can I consistently take part in any action for independence unless sanctioned by constitutional authority of the parent body who may themselves desire this separation.

I regret to find that amongst some of the Preceptories in England much discontent and dissatisfaction prevails at the recent changes in the Constitution : objections being made principally to the omission of the word *Masonic* in the title of the Order, the abolition of Past Rank, and change in the officers' titles ; and memorials have been forwarded from some of the Provincial Pories to the Great Priory expressive of their disapprobation, and complaining that the changes had been adopted without time being allowed for a full discussion by the members of the Order at large. It appears to me that, in great part, such complaints in England as to the working of the new Statutes are founded on erroneous ideas and want of proper information. The mere non-insertion of the word *Masonic* in the title of the Order is in no way an alteration of the Constitution, and there has been no severance of the Masonic connection but the reverse, as the

recent rule extends the Masonic qualification, and no change was made in the old law. It is useful to remember that the word *Masonic* has not been dropped, it has simply not been inserted in the new title of the Order, which was necessary, because the official titles in England, Scotland, and Ireland, all differed; in the same way, no new names of officers have been created, the commissioners appointed to revise the Statutes having only made a choice, out of titles already used in England, Scotland, and Ireland, of those which seemed most in consonance with the spirit of the Order, taking what seemed best from all, and dearing not to favor any one of the Nationalities. Unfortunately, the union of the Grand Body of Scotland has been delayed; but the Committee had no reason to suppose this would be the case, and took what was good from the Scottish branch of the Order, as well as from the others. As regards past rank, the number of officers, who, in the course of years, carried such rank, rendered the Order simply ridiculous, and which might be likened to an army of officers and no soldiers; the expressed wish in this case has not, however, been ignored, and the proceedings of the Great Priory in May last, recently received, notify that a partial restoration of past rank has been recommended by the Council, and the subject remains open for further discussion. My own opinion is, that some other way of rewarding National and Provincial officers for their services during the terms of office might be devised.

Among other objections raised against the present titles a prominent one is, "That the Order under the present designation tacitly assumes an identity with the Templars of old, which deprives it of its legitimate claim to be treated as an integral portion of the entire system of Freemasonry." Should this claim to represent the Ancient Order be set aside, the Craft, at the same time, ignoring it as a degree of Masonry, what does it represent? It seems almost a sufficient and conclusive answer to such objection in England to refer to the last clause of the Articles of Union of the Grand Lodges of England in 1813, which provides for meetings of the degrees of Chivalry according to the constitutions of the said Orders, clearly implying that the Templar degree was then considered one of the Orders of Knighthood, albeit in connection with Freemasonry. As this objection goes to the very foundation of the present organization of the Temple, it is of the greatest importance that you should have the fullest information, and I will, therefore, briefly trespass upon your time and patience by giving you a short sketch of the Order, which I trust will not be uninteresting, with my own impressions, gathered from my very varied readings and researches on the subject.

The Order commonly known as "Knights Templars," in connection with the Masonic Society, represents, and has always been admitted to represent, the Ancient Order of Knighthood of that name which had its rise in the Crusades, and was instituted in 1118; violently, but only outwardly suppressed by Philip Le Bal, King of France, and Pope Clement the 5th, by Bull of abolition dated 3rd April, 1312, the Order was not entirely abolished; its formal dissolution by the Pope and the confiscation of its property could not and did not destroy all the brave and noble spirits who had been so long associated together; uniting themselves to other existing Orders of Knighthood they perpetuated their own, and thus preserving the memory, as well of their greatness as of their misfortunes, continued their assemblies without attracting attention. The accusations by which the suppression of the Order was sought to be achieved by the Papal power, united with nearly all the monarchs of Christendom, was but a cloak to conceal the actual motives which

influenced their persecutors, and the pretences under cover of which they were arraigned were utterly false and without foundation. When the Holy Land was lost and abandoned, after the capture of Acre in May, 1291, the Templars, returning to their numerous wealthy Preceptories spread over Europe, seemed to have given up all further thoughts of fighting for the Holy Sepulchre. The Order was no longer of use as a military body, and it was felt that their day was past. Between them and King Philip of France a bitter and undying hatred had been engendered by numerous acts of arrogance and insubordination against his authority. Their enormous wealth and great military power inflamed his avarice and roused his jealousy, as leading them to aspire to a jurisdiction independent of kings, considering themselves superior to monarchs and other potentates. On the other hand, they arrogated to themselves a higher degree of knowledge in all things, and taught in their secret conclaves, where none but the most trusted members were admitted, that the Papal power was a false and dangerous assumption of authority over the minds and consciences of men, and that very many of the dogmas of Rome were gross and childish superstitions; they also cultivated and assumed more liberal views of faith and religion than those current at the time, being well acquainted with the ancient mysteries, the learning, legends, and traditions of the people they had come in contact with in the East—hence the Order of the Temple was felt by both King and Pope to be highly dangerous to the perpetuation of their despotism over the souls as well as the bodies of mankind, and was followed by the most ruthless attempts to utterly destroy it.

Attempts have been made at different times to revive the Chivalric Order of the Temple and restore it to its former recognized position amongst the Orders of Knighthood, but without any satisfactory result, and various theories have been brought forward to account for the connection that exists between it and Freemasonry. The origin of this connection has always been, and I believe will continue, one of those enigmas which will never be satisfactorily cleared up, for there is no real connection between the Order and Freemasonry as regards aim, object, and ceremonial, still the Order as now known requires that Freemasons, and Freemasons only, can be admitted to its Chivalry, but it is an error to class it amongst the purely Masonic degrees, a classification for which there is no warrant. Its Christian and Trinitarian character is sufficient proof of this. It merely claims to have traditionally preserved the dogmas and rites of the Templars from oblivion, perpetuating in a symbolic form the idea on which the original Order was founded. Amongst the many theories set forth as proofs of that legendary claim, some writers confidently assert that the Order in its present form was preserved and handed down through what are called the *Hautes Grades*, a system of rites and degrees principally derived from the ancient mysteries and secret societies of the middle ages, to which attention was first directed on the continent of Europe at the beginning of the last century. Many of them had long previously existed, although, from their secret nature and the absence of written records of their proceedings, they were but little known. The Templar ritualistic ceremonies were most probably introduced into the speculative system of this high grade Masonry by some of the continental members of the Chivalric Order of the Temple, now obsolete, which it is said had been revived and continued from the time of the martyrdom of De Molay, and that the Order thus preserved was afterwards grafted on the English York Rite of Free Masonry. There appears to be some foundation for this theory, as the English modern

Templars conferred for many years, in the body of their Encampments, the degrees known as the "Rose Croix," now the 18th degree of the A. & A. S. Rite, and the "Kadosh," the 30th degree of the same Rite; and it was only a few years since, that these grades were surrendered by the greater number of the Encampments in England to the A. & A. S. Rite, on its establishment there, while they are still retained by a few of the most ancient of the bodies of English Templars. The Order called "Knight Templar Priest," or "Holy Wisdom," was also a grade conferred in the Encampments, claiming to have been instituted in what was called the Year of Revival, 1686, and was the religious ceremony constituting Chaplains of the Order. The "Rose Croix" taught the Templar his faith—the greatest and most important truths of Christianity—that by Christ and by His name only can he be saved. The "Kadosh" was instituted to keep in perpetual remembrance the constancy, courage, and sufferings of the Templar Knights, and the martyrdom of their Grand Master Jaques De Molay, at Paris, on 11th March, 1313. The reception of the Templars was always in secret, none but members of the Order being present; and their formulas were hidden from the vulgar eye. We have, therefore, reason for supposing that many of the features of the esoteric communications at receptions have been preserved, and handed down to us in the ritual of installation, by its association with Freemasonry as a secret society.

The Order of Malta, originally known as the Knight Hospitallers of St. John of Jerusalem, was a distinct Society from that of the Templars. This grade keeps in remembrance this once famous Order and its amalgamation of a portion of the Templars, and the union that took place in Scotland between these two Orders. The old Order of St. John and Malta never had a secret system of initiation, or any connection whatever, legendary or otherwise, with Freemasonry until the degree called Knight of Malta appeared during the last century, connected with the Templars of the York Rite, but quite distinct in its organization from the military and political Order of Malta then occupying that island, and has so continued to the present time. The combined Orders are now known as the United, Religious and Military Orders of Knights Templars and Knights Hospitallers of St. John of Jerusalem, Palestine, Rhodes, and Malta. The assumption of the name "Palestine" is only to be accounted for as the Templars and Knights of St. John resided there for several years. "Rhodes" and "Malta" from the Hospitallers of St. John, not the Templars, having held possession of those islands—that of "Rhodes" for 200 years after they were forced out of the Holy Land; and, when driven from that island by "Soliman the Magnificent," the Emperor Charles V. of Spain in 1530 gave them Malta, where they remained until it was surrendered to the French in 1796, and the political power of the Order abolished.

The installation of H. R. Highness as Grand Master of the Templar Order, and the careful revision of the Statutes, in accordance with ancient usages, has materially tended to restore it to its proper position. Few can deny, excepting those determined to find fault, that a thorough revision was required. If the Order is to be considered (and what else is it?) as representing the Templars of the Crusades, it was surely necessary to follow out the original organization as nearly as the usages of the present age would admit. My own conviction remains unshaken as to the legitimacy of considering ourselves as representing the ancient Order of the Temple; and in this I am certainly not singular, for at the installation of H. R. Highness as Grand Master, the Arch-Chancellor of the

Order, Judge Townsend, LL.D., of Dublin, in his beautiful address, speaks of the Prince having been admitted a Templar under the auspices of a Sovereign who claimed to be a lineal successor of the ancient Grand Masters of the Order, alluding to Sweden. There, it is asserted, one of the original members of the "Order of Christ," in Portugal, the name assumed in that kingdom by the Templars after their dispersion, had received authority to disseminate the Order, and had introduced it into Sweden, where it was subsequently incorporated with Freemasonry (*).

In concluding this subject, I cannot help commenting strongly upon what I consider a most uncalled for remark, made by some of the objectors to the new Statutes: "That there is neither foundation nor historical legends to support the numerous changes;" and, "That the newly created honours of 'Grand Crosses' and 'Commander,' being only attainable at the pleasure of the Grand Master, will only be an excuse for exclusiveness and favoritism." I am afraid that the old adage holds good here: "That we are apt to despise in others what we do not possess ourselves." This was scarcely the return to be expected for the praiseworthy efforts of the framers of the new Statutes to raise the status and dignity of the Order. H. R. Highness, being next to the Crowned Head, is the fountain of honour, and, did he wish to follow the example of the Swedish branch, could cause "the decoration" to become civil—recognized by the State. Hailing, as we do, from that grandly romantic period of English history, the time of the Crusades, the Order cannot be questioned as to its objects and history. I will only add here, and that most impressively, that while thus endeavouring to give you some insight into its history and present position, it must not be supposed there is a desire on my part, or that of any true Templar, to ignore the obligations the Order owes to Freemasonry, which has so long fostered it, or weaken a full allegiance to that most honourable and time-honoured institution.

It becomes my painful duty to announce to you, that during the short period that has elapsed since our last annual meeting, the hand of the fell destroyer has again weighed heavily upon us. I respectfully refer to three of our brethren who are now at rest, and have passed from our sight forever. The Grand Master of Canada, Judge William Mercer Wilson, ended his earthly pilgrimage at Simcoe, Ont., on the 16th January of this year: and will be long mourned and remembered by the whole Masonic body in Canada; few have been more esteemed and looked up to as a ruler of the Craft, or deserved the high reputation he enjoyed as an upright judge, a loyal subject, and a true Mason. He was born in Scotland, in 1813, and settled in Canada in 1832. He held the rank of Colonel in the Militia, and did good service, during the rebellion, in command of a troop of Cavalry. In February, 1862, he was installed a brother Templar in the Richard Cœur de Lion Preceptory of London, Ont., and was subsequently elected E. Commander of the Godfrey de Bouillon Preceptory, Hamilton; was appointed to the rank of Grand Marschal in the former Grand Conclave of England, and held the office of District Provincial Grand Prior of Western Ontario, at the time of his death, a very few weeks before which he wrote to me expressing his anxious wish to fill

(*) When the Templar Order was dissolved, Pope John XXIII. gave permission in 1319 to re-establish it in Portugal. This Order was secularized in 1789, divided into Grand Crosses, Commanders, and Knights, and the Grand Mastership vested in the King of Portugal. The Cross of the Order is a red cross patee, elongated in the lower limb, charged with a plain white cross, both crosses fimbriated gold. This may have originated our united Order cross, namely, the Templar Cross charged with that of Malta.

satisfactorily his office of Provincial Prior, and advance the prosperity of the Order in Canada.

The Rev. Canon Septimus Ramsay, M.A., of Newmarket, Ont., a scholar of high and varied attainments, a divine of powerful eloquence, and a deeply read Mason, who was admitted into the Order in the Mount Calvary Encampment, Orillia, Ont., and held the past rank of District Provincial Commander of the former Grand Conclave; and Sir Knight Arthur M. Sowden, a member of the Richard Cœur de Lion, of Montreal, Preceptory, and a Past Grand Officer of Grand Conclave, have also died within the last few months, both English by birth, who had made Canada their home. Sir Knight Sowden was a promising and most talented Civil Engineer, and held the office of City Engineer of the City of Ottawa: on his death the municipal authorities of that city passed resolutions, paying a handsome and well deserved compliment to his talents and indefatigable attention to the duties of his office—

“ That we shall die, we know; 'tis but the time,
And drawing days out, that men stand upon.”

At the meeting of the last Great Priory of England, a very important addition to the Statutes was made, “ That no candidate be received who is a non-resident of the jurisdiction of a Preceptory to which he seeks admission, unless he sign a declaration whether or not he has been rejected from any other Preceptory whatever, and present a commendatory certificate from the Chief Officer of the jurisdiction in which he had resided.” Attention was also directed to Section four of the Great Priory Statutes, and ruled by the Great Prior, that all members of Preceptories in arrears were disqualified from voting in Grand Priory.

I am happy to say that the Acting Grand Chancellor of Grand Priory reports that all the Preceptories of the Dominion are in good standing and arrears paid up, with the exception of “ Mount Calvary,” of Orillia, and “ Harington,” of Trenton. The former, I am led to understand, is making every exertion to be again placed on the active roll, the latter is virtually extinct, inasmuch as it has never made returns since the warrant was granted; but in this case, also, advice has been just received of a meeting being held with a view to reorganization; both these Preceptories must, however, remain under suspension, until full returns and payments are made. The “Sussex” Preceptory of Dunham, Que., I have removed to Montreal, in consequence of its being found impossible to assemble a quorum to open the Preceptory for the last twelve months, owing to the retired situation of the village, and its distance from the residences of the members. It was understood at the time I consecrated this Preceptory, that if unsuccessful, I should remove it to Montreal, where the present and past Preceptors as well as the Registrar reside, and where there are some six Royal Arch Chapters, and more than twenty Craft Lodges.

In conclusion, I again say how entirely I agree with this Grand Priory in the feeling of disappointment and regret at the delay, however unavoidable, which has taken place in obtaining the decision of the Convent General to our Memorial; and the more so as I am anxious to propose certain changes which, I trust, will be acceptable, as soon as we are in a position to regulate our own affairs and make our own Statutes.

The Grand Prior concluded his most instructive and entertaining address by deservedly eulogising the acting Grand Chancellor, V. E. Frater S. B. Harman, “ who so promptly

volunteered his valuable services on the death of our late Grand Chancellor, to act until a successor was appointed; and this at a time when he was suffering under great family affliction, and was fully occupied by his important and responsible public duties as Treasurer of the City of Toronto."

A petition signed by twelve Fratres praying for the establishment of a Preceptory at Chatham, Ont., and to be called "Kent" Preceptory, was favourably received, and the Grand Prior requested to issue his dispensation therefor.

The report of the Committee appointed to consider the address of the Grand Prior embraced the following Clause, which, it will be observed, indicated the feeling which actuated the Fratres on a question of vital importance to the welfare of the Order.

Your committee most entirely reciprocate the opinion entertained by the Grand Prior with respect to the neglect of the Chancellerie in England to take immediate and prompt action regarding the Memorial forwarded by the Grand Priory of Canada to the Convent General of the Order, and the subsequent Resolution adopted unanimously at the last Assembly of this Grand Priory, conveying our express wishes to H.R.H. the Grand Master. While feeling surprise that the meeting of Convent General has been so long delayed, they are glad to notice that its assembling has been definitely fixed for the 29th day of October, and that the Grand Prior has received assurances from the Earl of Limerick, Great Prior of England, that the matter will then be considered, and have his support, and they venture to express a hope that on an early day, subsequent to such meeting—should no reply be, in the meantime, receive from England—the Grand Prior will summon an emergent Assembly for the purpose of taking such action in the premises as may be deemed most conducive to the honour and the welfare of the Grand Priory of Canada suggesting that the Annual Meeting of the Board of General Purposes Grand Lodge to be held in Cobourg next February, be selected as the occasion of such Emergent Assembly.

This was accentuated by the following resolution which at a later period of the Session was submitted and unanimously adopted:—That with a view of enabling the several Preceptories in Canada to give an intelligent expression of opinion on the valuable address of the V. H. & E., the Grand Prior and the Report of Grand Council thereon, copies be at once forwarded to each Preceptory for consideration therein that their qualified representatives may be instructed to state their views, at the proposed Special Assembly of Grand Priory, to be held after the approaching session of Convent General.

E. Frater, G. H. F. Dartnell, Chairman of the Committee for Foreign Correspondence, in closing an excellent and exhaustive report said:—We again allude with pardonable pride to the respect with which our Grand Prior's addresses are received

GRAND PRIORY OF THE DOMINION OF CANADA.

SUCCESSION OF GRAND OFFICERS FROM 1873 TO 1875.

Titles and Classification of Officers under Convent General and Great Priory of England.

RANK.	1873.	1874.	1875.
<i>Great Officers.</i>			
Grand Prior, Dominion.....	W. J. B. MacLeod Moore.....	W. J. B. MacLeod Moore.....	W. J. B. MacLeod Moore.
Grand Sub-Prior.....	Samuel B. Harman.....	Samuel B. Harman.....	Samuel B. Harman.
Grand Chancellor.....	Thomas Bird Harris.....	Samuel B. Harman (acting).....	L. H. Henderson.
Grand Prelate.....	*Rev. V. Clementi, M.A.....	Rev. V. Clementi, M.A.....	Rev. V. Clementi, M.A.
Grand Constable.....	W. B. Simpson.....	George H. Dartnell.....	John W. Murton.
Grand Marshal.....	Geo. H. Dartnell.....	E. M. Copeland.....	F. J. Menet.

*There were also appointed this year two Grand Chaplains—The Rev. James C. Smith, and the Rev. George H. Bridgeman.

and largely quoted, and we trust, ere we resume the pen, should we be called on to compile another report, the status of Canada as an independent National Great Priory, co-equal with those of the Nationalities of the Empire, will have been secured, and increased opportunity thereby afforded for cultivating friendly relations with the Templar Body at its many "Head Quarters."



CHAPTER XXIV.

THE NATIONAL GREAT PRIORY OF CANADA.—PROCEEDINGS IN CONVENT GENERAL.—PATENTS CREATING THE GREAT PRIORY AND APPOINTING THE GREAT PRIOR.—COL. MOORE'S ADDRESS TO THE FEATRES.—REMARKS ON TEMPLAR HISTORY.

THE sun of Templarism shone out brightly for Canada at last. A new summer came to shed its generous warmth over the Order in the Dominion, and with it new energy and life.

When Grand Priory met in annual Assembly in the city of Montreal, on the 10th day of August, 1876, it met for the ninth and last time.

The edict had gone forth. Canada's right to be included among the Templar nationalities had been acknowledged, and henceforth the domestic affairs pertaining to the Order would not be regulated at a distance of three thousand miles.

Need it be stated then that among the goodly array of Knights that gathered in the Royal Albert Hall on this occasion there was aught but satisfaction. It was reflected in every face present. The relief experienced at receipt of the welcome tidings from England, though keen was not demonstrative. Convent General had acceded to Canada's reasonable request at the sacrifice of years of waiting. It was tardy justice at best, and when it did come, the rejoicing that would otherwise have marked the event, had been tempered down to a quiet display of contentment that England had finally been brought to reason.

The meeting of Convent General was held on the 29th October, in the preceding year, at which the Earl of Limerick, Great Prior of England, presided in the absence of H.R.H., the Supreme Grand Master. An extract from the proceedings informs us that the Memorial from Canada was read by the Arch-Registrar Sir P. Colquhoun.

The Great Prior of England, in moving that the Canadian Memorial be taken into consideration, said he would state what was asked, and what

was the present position of the Templars in Canada. The governing body there was now called a Grand Priory, but it was in fact a Provincial Priory under the Great Priory of England, but with this exception, that it was allowed to retain some of the funds for local purposes. The Canadian Templars felt that they and their officers occupied an inferior position in their intercourse with the Templar Order in the United States. They therefore decided that the Priory of Canada should be created a Great Priory, with powers of self-government. Before Convent General considered the question it would be advisable to refer to the Clause of the Convent General Statutes relating to Great Priories. It was as follows :—

“The Grand Master shall appoint Great Priors to represent him in England and Ireland, or, with the consent of the Convent General, in any of the Colonies or British Possessions abroad.”

It was clear that the appointment of a Great Prior took with it the constitution of a Great Priory. It would naturally flow from him. That was the statute bearing on the question, and there was, he thought, no doubt of the power of the Grand Master, with the consent of Convent General, to create Great Priories. Politically, Canada, as all knew, had been created a Dominion, with a Local Parliament, subject only to the Imperial Legislature. Masonically, it had independent Grand Craft Lodges, and he believed that the same state of things existed with regard to the Royal Arch. As regarded numerical strength, Canada possessed seventeen Preceptories, which were in a fairly flourishing condition. It was for Convent General to consider whether the position of Canada was such as to induce it to grant the members there the local self-government which was asked, entirely subject to Convent General and the Grand Master, but not to the English Great Priory. The Memorialists expressed the most loyal sentiments, and had no desire to separate themselves from the authority of the Grand Master. As Great Prior of England, he had anxiously considered the prayer of the Memorial, and he was of opinion that both the local circumstances and the numbers of the members of the Order in Canada rendered it desirable that it should be granted. He therefore moved—

“That the Convent General, as provided in Convent General Statutes, page 17, lines 26 to 30, assents to the prayer of the Memorial, and respectfully recommends the same to His Royal Highness the Grand Master.”

Sir Knight Major S. H. Clerke, Sub-Prior of England, seconded the motion.

Sir Knight Dr. Ringland wished to assent to every word that had been said as to the expediency of granting the prayer of the Memorial ; at the same time he asked whether the assent of the English Great Priory should not first be obtained.

Sir Knight Colonel A. Ridgway thought it was advisable that the general policy of conciliation should be made evident to the Canadians. He was of opinion that the question was not one in which the Great Priory of England was concerned. It appeared certain that the Statutes of the Convent General had been wisely framed for an event such as was now before it. No difficulty should be thrown in the way. The Memorial was couched in terms that must recommend itself.

The Great Prior of England said he had carefully considered the question, and was of opinion that, as the right to create Great Priors arises out of the Convent General Statutes, it was not necessary to refer the question to the English Great Priory. Convent General could do so, however,

if it thought proper. The right to decide on the Memorial existed in Convent General alone.

Sir Knight S. Lloyd Foster, K.C.T., agreed generally with the remarks that had been made. He, however, wished to know whether Canada could be acknowledged as a "nation" as contemplated by the Convent General Statutes, and referred to the clause, page 8, lines 1 and 2.

The Great Prior of England said that the word "nation" was there used in a special sense.

Sir Knight Major A. C. Cruickshank asked, if the ruling were correct as related to the Great Priory of England, what would be the result if the Great Priory of Ireland desired to be consulted?

The Great Prior of England said his ruling was, that the Convent General was supreme.

The motion was then put and carried *nem. con.*

It will be seen from the foregoing extract that whatever may have been the sentiment regarding Canada's claim among the members of Convent General there was no mistake about the steadfast determination of the Earl of Limerick to continue Canada's friend. His voice and influence were wholly directed to secure the acquiescence of the meeting to the prayer of the Memorial, and that the Canadian Fratres should thereafter entertain for that nobleman a feeling of grateful affection is little to be wondered at.

Extract from the Proceedings of the Great Priory of England and Wales, held 10th December, 1875. The Very Eminent Major S. H. Clerke, Great Sub-Prior, in the absence of the Earl of Limerick, Great Prior, presiding:—

The Chancellor read the

REPORT OF THE COUNCIL

containing *inter alia* the following paragraph:—

"The Convent General, holden on the 29th October last, passed the following Resolution respecting the formation of a National Great Priory for the Dominion of Canada, viz. :—

"That the Convent General, as provided in Convent General Statutes, page 17, lines 26 to 30, assents to the prayer of the Memorial, and respectfully recommends the same to the consideration of His Royal Highness the Grand Master."

"On the motion of Sir Knight S. Lloyd Foster, Provincial Prior, Staffordshire and Warwickshire, seconded by Sir Knight R. Costa, Past First Grand Captain, the Report of the Council was received and adopted."

OFFICE OF THE VICE-ARCH-CHANCELLOR,
22 Chancery Lane, London,
1st July, 1876.

I hereby certify that a Resolution, a copy whereof is hereunder written, was duly proposed, seconded, and carried *nem. con.*, at the meeting of the Convent General, holden in London, on Friday, 29th October, 1875, on the consideration of the Canadian Memorial.

WILLIAM TINKLER,
Vice-Arch-Chancellor.

COPY OF RESOLUTION ABOVE REFERRED TO.

“ That the Convent General, as provided in Convent General Statutes, page 17, lines 26 to 30, assents to the prayer of the Memorial, and respectfully recommends the same to the consideration of His Royal Highness the Grand Master.”

CERTIFICATE BY THE ARCH-CHANCELLOR.

I hereby certify that in pursuance of the above written Resolution, I caused two Patents to be prepared in the Arch Chancery of the Temple, one to create Canada into a Great Priory, and the other appointing Colonel William James Bury MacLeod Moore, G.C.T., to be the first Great Prior of the Great Priory of Canada; which Patents respectfully await the pleasure of His Royal Highness the Grand Master of the Order to affix his sign-manual thereto; which being done the said Patents are to be forwarded to the Very Eminent the Great Prior of Canada, or his Chancellor of the Great Priory aforesaid.

(Signed) J. F. TOWNSEND, LL.D,
Arch-Chancellor of the Temple. { REAL }

30 Upper FitzWilliam Street,
Dublin, 3rd July, 1876.

PATENT
CREATING CANADA A NATIONAL GREAT PRIORY.

(Original in Latin.)

MILITIA TEMPLI.

ALBERT EDWARD,

IN THE NAME OF THE MOST HOLY AND UNDIVIDED TRINITY.

Know all ye who shall see or hear these presents:

That we, ALBERT EDWARD, Prince of Wales, High Steward of Scotland; Duke of Saxony, Rothsay, and Cornwall; Earl of Dublin, Carrick, and Chester; Baron of Renfrew, and Lord of the Isles; Of the Privy Council of Our Lady the Queen; Field Marshal in the Army; Grand Master of the Freemasons; a Bencher of the Society of the Middle Temple; Knight of the Orders of the Garter, the Thistle, St. Patrick, the Bath, the Star of India, the Golden Fleece, and the Elephant; Doctor of Laws, &c., &c., &c.; By the Grace of God and the suffrages of our Brethren and Fellow Soldiers of Christ and of the Temple of Solomon of Jerusalem, Most Eminent and Supreme Grand Master, Have of our own special grace, and with the assent of Convent General, constituted the Dominion of Canada a Great Priory, saving, nevertheless, all rights, privileges, honour, and immunities, now or hereafter appertaining to Us and Our Successors, and saving the rights of Convent General in the said Great Priory, so that as to all other rights not reserved by these presents the said Great Priory of Canada shall be on an equality with the Great Priory of England and Wales.

In testimony whereof we have commanded these Letters to be made Patent, and confirmed with the Seal of our Order.

Dated at Our Palace of Marlborough, on the day of Saint Nazarius and Saint Celsus, in the Year of Our Saviour Jesus Christ the one thousand eight hundred and seventy-sixth, and of our Order the seven hundred and fifty-eighth.

Witnesses,— J. F. TOWNSEND,
Arch-Chancellor.

{ SEAL }

PATRICK MAC. C. DECOLQUHOUN,
Arch-Registrar.

PATENT

APPOINTING COLONEL WILLIAM JAMES BURY MACLEOD MOORE, G.C.T.,
GREAT PRIOR OF THE NATIONAL GREAT PRIORY.

(*Original in Latin.*)

MILITIA TEMPLI.

ALBERT EDWARD,

IN THE NAME OF THE MOST HOLY AND UNDIVIDED TRINITY.

Know all who shall see and hear these presents :

That we, ALBERT EDWARD, Prince of Wales, High Steward of Scotland ; Duke of Saxony, Rothsay, and Cornwall ; Earl of Dublin, Carrick, and Chester ; Baron of Renfrew, and Lord of the Isles ; Of the Privy Council of Our Lady the Queen ; Field Marshal in the Army ; Grand Master of the Freemasons ; a Bencher of the Society of the Middle Temple ; Knight of the Orders of the Garter, the Thistle, St. Patrick, the Bath, the Star of India, the Golden Fleece, and the Elephant ; Doctor of Laws, &c., &c., &c. ; By the Grace of God and the suffrages of our Brethren and Fellow Soldiers of Christ and of the Temple of Solomon of Jerusalem, Most Eminent and Supreme Grand Master, Have of our own special grace constituted and appointed by these presents our illustrious and well-beloved Brother and Fellow Soldier, Colonel William James Bury MacLeod Moore, Great Prior of Canada, to have and to hold to him the Degree and dignity of Great Prior of the Great Priory of Canada, with full authority and jurisdiction within the Dominion of Canada aforesaid, according to the tenure and form of the Statutes and customs of our said Order, reserving and excepting, nevertheless, all things necessary to be reserved and excepted, to Us and Our Successors.

In testimony whereof we have commanded these Letters to be made Patent, and confirmed with the Seal of our Order.

Dated at Our Palace of Marlborough, on the day of Saint Nazarius and Saint Celsus, in the Year of Our Saviour Jesus Christ the one thousand eight hundred and seventy-sixth, and of Our Order the seven hundred and fifty-eighth.

Witnesses,— J. F. TOWNSEND,
Arch-Chancellor.

{ SEAL }

PATRICK MAC. C. DECOLQUHOUN,
Arch-Registrar.

Armed with these documentary authorities the Canadian Fratres met to dissolve Grand Priory, and inaugurate the National Great Priory of Canada. It was a grave and important era in the history of Templarism, and each and all were sensible of the fact. In one sense the delay had been beneficial. The Grand Prior and his efficient officers, mindful of the coming change, had employed the interval to advantage. Every preparation for the new régime had been made and revised. The entire absence of confusion was but an augury of the regularity and decorum that henceforth characterized the new order of things. The garb of greatness was taken on with as much ease as the mantle of complete dependence was doffed. An atmosphere fresh and pure was being breathed, and when the functions of the inaugural assembly were completed, the Fratres realized that they were nearer their true position, and went to work under their National title with National inspirations and National confidence.

The Venerable Grand Prior, Col. MacLeod Moore, ascended the throne that morning proud of the Order which he had resuscitated and which he had seen grow to such noble proportions. Around him were gathered his faithful co-workers—many since called away to their reward, but whose names will live while the records of Canadian Templary exist. Among the most prominent were: V. Em. Fratres, S. B. Harman, Grand Sub Prior; Jas. A. Henderson, Q.C., Jas. K. Kerr, Q.C., James Seymour, and W. B. Simpson, Provincial Priors; Rev. V. Clementi, Grand Prelate; L. H. Henderson, Grand Chancellor; C. D. MacDonnell, Grand Constable; Fred. J. Menet, Grand Marshal; Henry Robertson, A. S. Kirkpatrick, R. P. Stephens, Daniel Spry, Edson Kemp, Jas. Greenfield, David McLellan, A. G. Smyth, Jas. Moffat, Jas. B. Nixon, Thos. Sargent, Yeoman Gibson, W. Docter, E. H. Goff, J. O'Connor, W. Carey, R. J. Hovenden, Geo. Watson, H. A. Baxter, J. O'Donnell, W. D. Gordon, Donald Ross, Benj. Baker, Wm. Kerr, C. A. Sorley, W. Lovejoy, M.D., Jas. Martin, etc.

Congratulations on the altered condition of affairs opened the address of the Grand Prior who said :

It is with more pleasure than I can well express that I now meet you, and have the privilege assigned to me of congratulating you on the attainment of our wishes, in the establishment of a National and Independent Great Priory of Knights Templars for the Dominion of Canada. Circumstances which were quite unforeseen, and which it is not now necessary to refer to, prevented our memorial being fully brought to the notice of H. R. Highness the Grand Master until last year, when I received a communication from the Arch-Chancellor, the Hon. Judge J. F. Townsend, LL.D., of Dublin, saying that he had received the commands of

the Prince of Wales, addressed to him as his Arch-Chancellor, to inform the Canadian memorialists that H. R. H. had directed their petition to be dealt with at the next Convent General according to the statutes, under his advice as the Arch-Chancellor of the Order. The Convent General did not meet until the 29th of last October, when, in the absence of H. R. H. in India, the Earl of Limerick, Great Prior of England, presided, who with his wonted feelings of good will and interest towards the Canadian branch of the Order, not only brought forward the memorial, but moved and warmly supported the motion of a resolution, seconded by the Sub-Prior, Major Shadwell H. Clerke, that the prayer of the petition be adopted, by admitting Canada into the union of the Templar Body of England and Ireland as the National Great Priory of the Dominion of Canada. To this the Convent General acceded in the most cordial manner, as intimated to me a few days after the meeting, by the courtesy of the Great Prior, Lord Limerick. A certified copy of this resolution, signed by the Arch-Chancellor and Vice-Chancellor, has also been lately forwarded to me, which together with the Patents under the Sign Manual of H. R. H. the Grand Master, authorizing the formation of this Great Priory, and naming me as the first Great Prior, will now be preserved in the Archives of the Canadian Order, as a lasting memento of our complete independence as a Sovereign Body, sprung from the good old English stock.

Sir Knights! Much as I prize the high honor that has fallen to my lot—and be assured I do feel it as such—of becoming the Supreme Head, under Royal authority, of this National Grand Body, I feel prouder and more gratified, after having introduced, and for so many years conducted the affairs of the Order in Canada, in maintaining your good opinion; and the more than cordial manner which you have always been pleased to receive me, and the steady support and co-operation you have so long afforded me, has now been in the most gratifying and constitutional manner more than crowned by success, in the establishment of our independent National Great Priory without severing our connection with the Parent Body. I trust you will give me credit for the sincerity of my motives when I say it was not in the least degree the love of authority or a desire to enforce "the one man power," that induced me so persistently to maintain my own opinion as to the advisability of continuing a dependency of the Great Priory of England, until the time arrived when we could separate with honor and dignity to ourselves. Looking to the future of the Order, when I shall no longer be at the head of affairs, I never allowed expediency to stand in the way, but determined, if possible, to ensure the Order being placed upon a firm basis and its future status firmly secured.

It may not be quite clear to some of our fratres why we should still wish to continue under the "Convent General;" but I need scarcely point out to you, that as a National British Society, no more honorable position could be held than that of being united with the other national branches of the Order over whom H. R. H. the Heir Apparent to the Throne is the governing power, and which Her Most Gracious Majesty the Queen has been pleased especially to patronize. This I look upon alone as a great distinction and privilege, the countenance of Her Majesty being a guarantee of the purity, thorough conservative doctrines, and Christian principles, of our Order.

The avowed object of this Templar Union was to incorporate the branches in England, Ireland, and Scotland under one Royal Head, by the reciprocation of rites, privileges, and disabilities; as correctly speaking, there should not be any separate bodies in the society, which is or should be,

one and indissoluble ; although want of knowledge of the correct principles of the Order in some cases, and political exigencies in others, have divided it into several branches, holding themselves entirely independent of each other. The desire is now to unite the scattered elements of this ancient Chivalry into one harmonious whole, as was originally the rule of the Order.

The formation of a "Convent General" and "Great Pories" is nearly analogous to the system pursued in the United States, their State Commanderies being similar to the National Great Pories of the British Empire. These Commanderies yield submission to the triennial Parliament of the Order, the Grand Encampment of the United States, which is very similar in constitution and authority to our "Convent General."

Our joining this Templar Union does not at all interfere with our independence as a Canadian Body, or our privilege to regulate our own affairs, and at the same time carries out the principle so necessary to inculcate unity in the Order.

It is to be regretted that the Scottish branch of the Order did not join the Union, and much to be deplored that this was mainly caused by a misconception of their Commissioner appointed to effect the same, who, little understanding the subject upon which he was appointed to legislate, allowed his prejudices to ignore from the very commencement of the negotiation the benefits to be derived from the proposed union, and by a disregard for existing treaties of alliance with the English branch, appeared even disrespectful to H. R. H. the Grand Master ; thus debarring the very few Encampments or Pories existing under Scottish jurisdiction from participating in a Union so much in their favor and to their advantage.

With respect to the United States' branch of the Order, the advances made by England towards an alliance have been so far unsatisfactory, inasmuch as the peculiar system adopted by them does not assimilate with ours. The originators of that system chose to found it altogether upon Craft Masonry, and the two are so connected in the United States that it would appear that they cannot be separated by any one who has received these orders there ; and being thus incorporated with Freemasonry, they can hardly amalgamate with a Templar system that is not equally so. They have made the Order of the Temple emphatically a degree of Masonic Knighthood by adopting the obsolete, and in our opinion, mistaken, theory that the Chivalric Order of the Temple was based on the Craft degrees as now practised, there being in fact nothing whatever in the history of the early Order to warrant us in believing that up to the time of its outward suppression there was any particular alliance between it and Freemasonry. Of course individual Knights may have been, and probably were, Freemasons, and naturally, when assailed and opposed by their implacable enemies, took refuge within the pale of the Craft, but previous to this time the Order of the Temple, as an Order, was not allied to Freemasonry at all. But the principal stumbling block was, their insisting that their degrees of "Knights of the Red Cross, (derived from the 16th of the A. & A. S. Rite and generally known in Great Britain and Ireland as the Red Cross of Babylon, or Babylonish Pass), should be adopted as a pre-requisite to entering the Order of the Temple. This degree is quite out of place, as having any reference to the Templars, being of Jewish and Persian origin, founded on a legend of the apocryphal Book of Esdra, its history being also given in the antiquities of Josephus, but the authenticity of which is denied by modern ecclesiastical writers. In its dramatic form it is made very attractive, and inculcates principles of the highest moral

tendency, and therefore much importance is attached to it in the American Templar system ; but its proper historical place precedes the Royal Arch, to which it is properly a prelude, the legend describing the steps taken to obtain permission for re-building the Temple. Besides it is quite impossible to expect that the English branch of the Order should so completely change their system in connection with Freemasonry as to adopt degrees discarded at the Union of the Grand Lodges of England in 1813. The Craft degrees, including the Royal Arch, were then alone recognized as pure and ancient Freemasonry. The possession of the Royal Arch degree in modern times has been, and is now, considered quite sufficient to preserve the link between the Templar Order and Freemasonry ; but it is a very great mistake to suppose that having the Royal Arch degree entitles the possessor to be admitted into the Templar ranks, or that the Order of the Temple is a continuation, or climax, of the degrees of the Craft and Royal Arch Masonry.

Exception was also taken to the Order of Malta as being opposed to the true Order of the Temple ; but in this they seem to have lost sight of the fact that when the Order of the Temple was first introduced into the United States from Great Britain and Ireland, it was as the combined Orders of the Knights of the Temple and Malta. Now, we are to consider that it is our traditional belief that our present Order of the Temple is perpetuated from the ancient Statutes, and was partially in England and Ireland and completely in Scotland merged into that of the Hospitallers of St. John (afterwards known as Knights of Malta), on the suppression of the Templars ; that such was the case in Scotland cannot be disputed, and this amalgamation of the two bodies continued until the time of the Reformation, and it is affirmed by the Scottish Templar Order to a much later period. The use of the Knightly title and the question of the legitimacy of the combined Orders were fully believed in by the Stuart party as late as 1745, when its principal members being in the service of Prince Charles Edward (commonly called the Young Chevalier), the Order was prescribed, and we only hear of this branch afterwards in connection with Freemasonry, with which it still continues, its ritual assimilating with that in use by the Templar body ; the two naturally and harmoniously blending together, although the one now adopted is considerably more elaborate than the simple ceremony used in former years. In Canada there is no difficulty in continuing the same cordial and friendly relations that have always existed between us and our fratres of the United States ; our Masonic system admitting the recognition of the degrees required by the United States Templars, although the pre-requisite of our Templar candidate is the same as that observed in England. Neither can I see any difficulty in members of a Knights Templars foreign jurisdiction visiting the United States Commanderies, by merely requiring of them a profession of secrecy as to the degrees they are unacquainted with, but required by the United States Templars in their ceremonies.

It was suggested to me now that we have taken a new departure as a National Supreme Body, that a résumé of the different phases the Temple Order has undergone in England would not be uninteresting, as giving a short and concise sketch of the English Langue from its first appearance publicly as attached to the Masonic Society to the present time, as also the alleged claim the Order has to be considered the legitimate successor of the Red Cross Warriors of Palestine. Dr. Albert Mackay, in his admirable Encyclopædia of Masonry, to which I must refer you, arranges the pedigree of the modern Templars under six different heads, but the legends adduced are, I think, for the most part unreliable, and

the legality of each branch far from satisfactory, unless we except the existing State Order of "Christ in Portugal," which is, no doubt, the genuine Order of the Temple. This Order is under Papal surveillance (as is also that of Malta in Italy), confined to Roman Catholics of noble birth, the king being Grand Master, and not acknowledging fraternity with any other branch. The "Ordre du Temple" of France, now obsolete, also asserted claims in favor of its legality, which, however, were not unimpeachable. The branch derived from Scotland has strong historical claims to go upon, which, however, "Murray Lyons," in his very exhaustive work on Scottish Masonry, denies, and the validity of the tradition that the present Templars are descended from the old Order of the Crusades. At the same time it is an admitted fact that in Scotland the Templars were never suppressed; they were associated with the Hospitalers, and it is natural to suppose that they preserved their distinctive rites and ceremonies intact by regular descent from one to another. When the Hospitalers were secularized at the time of the Reformation, then, of course, those of both the Orders that preferred the reformed faith left their religious houses and were merged into the general population. It is also perfectly natural to suppose that these secularized soldier monks being or becoming Freemasons may have, with the view of preserving their ancient Orders, incorporated their peculiar rites into their Masonic lodges, and there is nothing at all illogical in supposing and asserting that true branches of both the Temple and the Hospital may still be in existence, and that isolated lodges may have received their Templar and Hospitaler rites directly from the secularized or Protestant Knights of the combined Orders, which, so far as they were religious institutions, were abolished at the reformation.

Prior to the revival in 1717, and the reconstruction of Masonry in its present symbolic form, very little is known of the proceedings of Masonic bodies, from the fact that very few written documents were permitted to be recorded, and of these few, owing to the jealousy or over-caution of their rulers, many were burnt in London in 1721; but there is no doubt a system of speculative Masonry, distinct from that of the Craft operative or building societies, existed, derived from the secrets of occult philosophy, or the Rosicrucian Order of the middle ages, from which some of the high grades had their origin, and in which the rites and dogmas of the Templars were preserved. It is recorded that the speculative and operative bodies met together in the general assemblies of Masons in York and London, and that in the seventeenth century members of the Rosy Cross, Protestant Knights Templars and Knights of St. John, joined in these assemblies; but it was not until about 1750 that we first hear of the Templar degrees in the south of England being publicly attached to Craft Lodges of the "York Rite" of Freemasonry, from whence they spread to other parts of the kingdom. Why so little is known of the personation of the Templars by the Freemasons, after its suppression as a Chivalric Body, may have been from the fact that as the knowledge of their existence was of necessity restricted to the secret societies, so it was impossible that any but Masons could join it, and they, preserving the strictest secrecy and mystery respecting everything connected with the fraternity, quietly and secretly perpetuated the Templar doctrines amongst themselves, probably keeping the knowledge of its existence secret even from Masons, except such as were admitted to the "inner veil" and selected to join it. This may account for the Order as we have it, being preserved by the fraternity, without any documentary proofs of its history being left behind. It was only when Freemasonry took a high and strong

position in England that the fact of the continued existence of the Templars became generally known.

In 1791 we find the Templar Rite styled "Grand Elect Knights Templar Kadosh, of St. John of Jerusalem, Palestine, Rhodes, and Malta," thus combining the modern and more ancient titles. This confusion of names is a curious anomaly. We know the Templars derived their name from a residence on the site of the Temple; they never were Knights of St. John. In 1848, after the A. & A. S. Rite of 33° had been established in England, the Templar Body resigned control over the "Rose Croix" and "Kadosh," which had been incorporated into the A. & A. Rite as the 18th and 30th degrees. It was, therefore, necessary to suppress the old ceremonies and confine themselves to the Templar alone, and to change the name into the degree of "Masonic Knights Templar." This title was not used in England before 1851, although the term Masonic appears in the warrants of Admiral Dunkerley between 1791 and 1796, but was never adopted, being in fact an absurd prefix. These changes, which, it is said, were made to please the Chiefs of the newly-imported Ancient and Accepted Scottish Rite of 33°, gave great dissatisfaction to the Templar Order. Until 1853, the Order of the Temple and Malta remained combined in the Encampments of the old system, but a revision of the Statutes of the then Grand Conclave was made, and the Order of Malta excluded altogether. Several Encampments, however, continued to perpetuate the degree, though not in the same form, as this would have been a defiance of the Grand Conclave.

In 1863, the Grand Conclave again formally revived the Maltese Order, with a considerable ritual, but as a separate degree, instead of combined with the Templars as it had been before 1853; and in 1873 another revision took place, when new statutes, carefully drawn up, were adopted, consolidating the two bodies under the name of the "United Religious and Military Order of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta." The union cannot but prove beneficial in the end; its tendency and object being to raise the Order in social status, and to approximate it to that of the ancient Knights, discarding all modern innovations that lead to errors known to be historically untrue.

But I consider it a great mistake to have separated the "Rose Croix" from the Templar, looking upon it as I do, as purely a Templar degree, entirely out of place elsewhere. My own opinion has always been, that the Rose Croix was anciently the integral part of the Templar initiation, perhaps the part most openly practised, as not containing anything offensive to the Papal doctrines, and that part of their teaching that repudiated the Papal usurpation of power may have been kept for the "inner circle" in the secret conclaves of the leaders of the Order.

It appears to me that the origin and progress of the Templary in Ireland has never been fully looked into. If Ireland gave the Templar Order to America, as the similarity of their rituals would lead us to suppose, it would be worth while making a strict investigation as to when and where Ireland obtained it. Valuable information might be procured in the old country lodges which had Chapters and Encampments attached to them. I learn that the earliest record of Templary in the United States is in Pennsylvania, where its degrees were conferred under Blue Lodge warrants about 1790 to 1795. These degrees were conferred in two lodges, one at Harrisburg and one at Carlisle. In 1797 they formed the first Grand Encampment in the United States; almost all of the members, it is said, were from Ireland, those especially of the Carlisle lodge. What is wanted is a reliable statement of the earliest date at which the Templar Order was

first practised in the various countries in which it now exists. Tradition is what we have principally to rely upon as to our identity with the early Order, and it is not impossible but that tradition is right, for it is unreasonable to suppose, looking to the men who in modern times have been associated with the Order, that they wilfully countenanced an imposition. Nor can it be credited that the plain, honest, upright, but in many cases, illiterate men, who handed down Craft Masonry, committed the folly, and worse than folly, of inventing certain rites and ceremonies which, though beautiful in themselves, are entirely unmasonic in their tendencies, and then with an audacity that could have no parallel, call themselves Knights of the Temple. The idea is altogether beyond belief. Neither can I understand how Freemasonry and the Order of the Temple could ever become amalgamated. The former is of its very essence cosmopolitan; the latter sprung from an origin which was of its essence chivalric and knightly. The trowel of the one levelled distinctions and spread the cement of a universal fraternity. The sword and spurs of the other could only be won by noble birth and heroic deeds in defence of the Christian faith. Alas! that I should say it! What do half the men who are Templars know or care for the early history of the Order? They merely regard it as a Masonic degree they can be advanced to, which will enable them to wear another Star or Cross, but the true meaning of which they are satisfied should be as unintelligible to them as Hebrew.

The question naturally arises, "What is the modern Order of the Temple, and the object of the institution?" In general terms we can confidently state that it is exclusively devoted to the Christian religion, based upon the birth, life, death, and resurrection of Christ, without sectarianism, and designed to elevate man to that position morally and socially, which God intends man should aspire to and reach. It is actuated by the purest principles of Christian philanthropy, perfectly unconnected with politics, and although forming no part of mere symbolic Masonry, is an adaptation of all the tolerant principles of Craft Masonry to a system of Christian application, taking for its model the moral attributes of the illustrious religious and military Order of the middle ages, and although laying claim to a Knightly succession, yet without a vestige remaining of its original mighty power and influence, now represented by our peaceful but powerful Society, which teaches and exercises the fullest and most tolerant charity towards all men, and from the principles of the religion in whose interest it has been perpetuated it requires us to set our faces against vice and intemperance, to uphold the right, defend the weak and oppressed, and succor the destitute. Let it then be no idle boast to say, we belong to an Order, the members of which in the olden time, the great, the good, the noble and the brave of Christendom, were only too proud to call themselves "Poor fellow-soldiers of Jesus Christ," and to the extent of our ability, and the opportunities afforded us, delight to pay homage and follow the precepts of the Great Captain, whose sworn soldiers we are, and that too by our own voluntary act. Of this there is no doubt, the vows are upon us, and whether we try to live in accordance with those vows or not, we can in no wise alter our position to that Great Captain unto whom soon or later, as it pleaseth Him, we shall have to render an account. To you then, Preceptors of the Order, teachers and rulers, I most emphatically say, it becomes your bounden duty to observe the strictest caution as to whom you admit into your Preceptories. When men are banded together for any purpose, noble or otherwise, there will be those who will seek admission for purely selfish purposes. Do not allow the expediency of increasing your funds or of swelling the ranks of

your Preceptories to actuate your motives in admitting those who from mere curiosity or good fellowship seek to join us ; and, as is too often the case, by their conduct give cause to our enemies to revile and repudiate our illustrious Order ; an Order which has ever raised the jealousy and hatred of that intolerant Church which does not admit the exercise of private judgment or the right of free thought, and would still keep the human mind in the darkness of error and superstition. The Romish Church has been ever jealous of the Masonic Society, and all others connected with it, dreading the dangerous opposition to her unlawful assumption of authority which the great secret organization condemns and bans.

The animosity that suddenly sprung up in the early part of the last century on the part of the Papal authorities towards Freemasonry may have been occasioned by their having only then discovered that their old antagonist, the Templar Order, was perpetuated within the secret recesses of the Masonic Order, and that then for the first time the thunders of the Romish Church were directed at the peaceable and inoffensive Craft ; this would give good reasons for believing that the Papal power had at least become satisfied that the Templar Order, preserved among the Freemasons, was a legitimate continuation of the old anti-Papal Order that had been supposed to have been thoroughly crushed out centuries before. There is nothing in the teaching of Masonry pure and simple to warrant the intense hatred towards it that has for the last hundred years been displayed by the Holy See. We must therefore look for some occult reason for this hatred, and what better reason could be found than that the Masonic Order had shielded and preserved the Order of the Temple. In 1776, the Jesuits, having discovered that the Templar Order was continuing its operations under the designation of the *Kadosh*, warned the Governments of Roman Catholic countries against the latter Order, and caused it to be prescribed as dangerous and antagonistic to the doctrines of the Church of Rome.

The Grand Prior then congratulated the Committee appointed to draft a code of Statutes for the future government of this Grand Body. He said :

The Statutes seem to me to have provided for every possible contingency, and are replete as to diction and usefulness, embodying all the requirements necessary for our Canadian legislation. They will now be submitted for your approval and adoption. I may here remark, that I look upon the annual meeting of the "Convent General" as a mistake, and that they might well follow the example of the triennial meetings of the Grand Encampment of the United States, and avoid by too frequent meetings the possibility of complications arising out of legislation in which the different Great Pories may have no voice, and which can only be met by some agenda of what is proposed to be taken up, being sent round before hand, and in ample time for its mature consideration.

On the subject of costume the Committee did not consider it necessary to report, or to submit any changes in the beautiful, unimpaired symbolical integrity of that already established, but which is not intended to be worn in public as an out-door costume. The white mantle is emblematic of the purity thereby intended to be denoted, as the wearing of the sword is but symbolic "of the sword of the Spirit, which is the word of God," and the cross, of the faith and hope to which we cling. I believe it is for the best interests of the Order to avoid all public displays as much as possi-

ble, and undue publication of proceedings, such practices being at variance with the true meaning and principle of the Order. I have always objected to its being made or considered a *quasi* military body, which has of late appeared to command so much attention, as gratifying a newly-acquired taste for military display and show, and the curiosity of the outside world. I must not be here for a moment misunderstood as in the remotest degree attempting to cast reflections on the admirable system of organization followed by our enthusiastic and zealous fratres of the United States, or on their becoming and tasteful uniform, so appropriate to our day and generation; but that simply I consider it would be out of character for us to adopt it, endeavoring as we are, to approximate to the old Order which we represent. Has it never occurred to our fratres who are so anxious to assume a new and dramatic appearance, what an extraordinary phase the Order has assumed by the introduction of a system of drill, in imitation of a military body? Have they forgotten that the ancient Templars themselves were all men of rank and position, and not the equivalent of a volunteer militia battalion. No doubt in the early days of the Order they fought in a body as fighting knights, without regard to details of military organization; but when the Order became numerous and powerful, and when military formations, tactics, and drill prevailed, there can be no doubt that the Templars retained a powerful body of men-at-arms, and themselves occupied all superior positions. We have an actual evidence of this in the contemporary Order of Malta; wherein in the modern period the Knights not only maintained paid land forces, but a navy also. The sight of an army in which all the privates are Knights is indeed something to be looked upon with curiosity.

And now, Fratres of the Great Priory of Canada, allow me again to congratulate you on the declaration of your independence, and the position you hold as a Sovereign Body. The Order is in your own hands to make it worthy of the high position it undoubtedly holds; and by a strict adherence to its precepts, you cannot fail to place it amongst the most valued institutions in connection with the time-honored Masonic fraternity. Let it not be said there is any doubt as to what useful purposes the Temple Order has in view, or what it is incumbent, in conformity with our professions, that we should do. We, who call ourselves "Soldiers of the Cross," surely have a higher aim and far different mission than that of vain shows and public display. Our professions call upon us unmistakably to do something that will redound to the glory of God and to the assistance and happiness of our fellow men. In short, every Preceptory should be a place where the poor, the needy, the sick and oppressed can look for relief, sympathy, and assistance. Let our Preceptories spend but little in decorations and entertainments, in order that there may be funds to spare for those purposes, then the object of the founders of these great Christian Orders will be accomplished, and our Order be doing something worthy of remembrance. Without such aims we are nothing; our Christianity is but dust and ashes; our boasted chivalry as rust.

V. E. Frater J. K. Kerr, Provincial Prior for Central Ontario, on behalf of the Grand Council, submitted the following Report on the Address of the Great Prior:—

It is with feelings of unmixed pleasure that this Great Priory, now first assembled as a national and independent organization, is enabled most heartily to reciprocate the kind congratulations of The V. H. and E. The

Great Prior, conveyed in his scholarly and masterly address to the Sir Knights here assembled on this eventful occasion.

The members of this great Priory embrace this opportunity of recording, and expressing their high appreciation of, the eminent services to the Templar Order of the Great Prior, whose devotion to Templarism has introduced, encouraged, and finally established throughout our Dominion, this chivalric Order to which we all esteem it a privilege and an honor to belong. Under his fostering care the beautiful and impressive system of the Templar Order has been developed; the officers and members have been instructed; our foreign and domestic relations have been happily formed and improved, until the importance of his work has been now recognized in the establishment of this National Great Priory for the Dominion, with the cordial co-operation of the parent Great Priory of England, and strengthened by the hearty good will of the Sir Knights of the Great Priory of Ireland. We unite, then, with our beloved Great Prior, to rejoice over this happy consummation of his life-long efforts to establish Templarism upon an honorable and permanent footing throughout our whole Dominion.

We further unite most heartily in congratulating him upon the exalted position to which he has been elevated by the favour of His Royal Highness the Grand Master of our Order as the first V. H. and E. Great Prior of Canada; and we further join in one common hope that he may long be spared to grace the high office which he now holds, and that the blessing of the Most High may ever attend him.

The Great Priory cannot allow this opportunity to pass of acknowledging the able and instructive address this day presented by the Great Prior, which, like his many former communications, is replete with useful and instructive information respecting the history and aim of the Templar Order, giving evidence of that research into, and mastery of, all questions relating to the institution and early records of Templarism, as well as the principles governing it in all ages, which have made for our Great Prior a world-wide reputation as an authority in these matters.

The members of the Great Priory are pleased to know that in entering upon the consideration of the proposed Statutes for the government of this Grand Body, they may do so with the assurance that what has been prepared with so much care by the Committee has earned the approval of the Great Prior.

Finally,—The Sir Knights now assembled most heartily and reverently join in one earnest prayer, “God bless our good Great Prior.”

As a preliminary to the important business of the day, viz.: The Inauguration of the National Great Priory of Canada, and the Installation of the Great Prior, the Very Eminent The Grand Sub-Prior, in order to lay before Grand Prior, and place on record the action taken on the Memorial of Grand Priory, praying for the institution of an independent National Great Priory in and for the Dominion of Canada, read the Extract from the minutes of “Convent General,” of 29th October, 1875, the Extract from the minutes of “The Grand Priory of England and Wales” of 10th December, 1875, and the Certified copy of Resolution of “Convent General,” received from the Arch Chancellor.

The Grand Sub-Prior further read a telegram received from V. E. Frater W. Tinkler, Vice-Arch-Chancellor of Convent General, communicating the signing of the following instruments by H. R. H. The Prince of Wales, Grand Master, &c., and their transmission :—

Patent erecting Canada into a Great Priory.

Patent appointing The V. H. and E. Frater Colonel W. J. B. MacLeod Moore, G.C.T., now Grand Prior, to be the First Great Prior of the Great Priory.

Commission and Mandate to V. E. Frater Thomas Douglas Harington, Past Grand Sub-Prior, Samuel Bickerton Harman, Grand Sub-Prior, and James Alexander Henderson, Q.C., D.C.L., Provincial Prior, to instal the Great Prior.

The Grand Sub-Prior informed the assembly that enquiry had been made at the Post Office to the latest moment, but these instruments had unfortunately not arrived, whereupon the following resolution was submitted and adopted :—That, acting on the certified copy of the Resolution of Convent General, and the telegram just read, the instruments named in the latter be treated as present, and be printed with the proceedings when received ; and that the solemnities of installing the Great Prior and inaugurating the Great Priory be proceeded with.

The following is a copy of the Commission above referred to, and which, with the other documents, arrived in due course.

COMMISSION AND MANDATE.

TO INSTAL THE GREAT PRIOR OF THE NATIONAL GREAT PRIORY OF CANADA.

ALBERT EDWARD,

GRAND MASTER :

Whereas We have, with the advice and consent of the Convent General, by Patent dated the 28th day of July, 1876, created the Dominion of Canada, heretofore under the jurisdiction of the Great Prior and Great Priory of England and Wales, a National Great Priory, subject to Us and Our Successors in Office, and to the Statutes, Laws, and Ordinances, for the time being, of the Convent General.

And Whereas, We have, by Patent of even date herewith, appointed Colonel William James Bury MacLeod Moore, G.C.T., heretofore Grand Prior of the Province of Canada, First Great Prior of the National Great Priory of Canada so constituted by Patent as aforesaid.

Now We, by virtue of the power and authority in Us vested as Grand Master of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta, in England and Wales, and Ireland, do hereby nominate and appoint Thomas Douglas Harington, of the City of Ottawa, in the Dominion of Canada, Past Grand

Sub-Prior ; Samuel Bickerton Harman, of the City of Toronto, in the Dominion of Canada, Grand Sub-Prior ; and James Alexander Henderson, Q.C., D.C.L., of the City of Kingston, Provincial Prior, and Representative from the Great Priory of England and Wales, to the Most Eminent Grand Master and Grand Encampment of the United States, jointly or severally, or any two of them, to instal the said Colonel William James Bury MacLeod Moore, G.C.T., into his said office of Great Prior of the National Great Priory of Canada, and to administer the oaths of office, and to do all such other acts, matters, and things as may be necessary or expedient in the premises ; he or they making due Report to the Chancery of our Order of what he or they shall so do under this Our Mandate ; and for the doing of all things necessary in this behalf, these Presents shall be sufficient warrant and authority.

Given at Marlborough House, this 28th day of July, A.D. 1876.

(Signed)

J. F. TOWNSEND, LL.D.,
Arch-Chancellor.

The Grand Prior having requested the Grand Sub-Prior to assume the Throne as Installing Officer in conjunction with the Provincial Prior for Eastern Ontario, then retired under the Arch of Steel.

The Assembly being called to Order, the Grand Prior re-entered attended by the Provincial Prior of Quebec, and being received with all honour under the Arch of Steel, the Ceremony of Installation, according to the formula used on the occasion of the Installation of the Great Priors of England and Wales and of Ireland, and being *mutatis mutandis* the same used on the Installation of H. R. H., the Grand Master, was most impressively performed by V. E. Fratres S. B. Harman and Jas. A. Henderson.

Whereupon proclamation was made by the Grand Heralds of the due installation in ancient and prescribed form of

The Very High and Eminent Frater,
COLONEL W. J. B. MACLEOD MOORE, G.C.T.,
as the First Great Prior of the
NATIONAL GREAT PRIORY OF CANADA.

The Fratres present paid their homage and saluted the Great Prior with the honours of the Order.

V. E. Frater J. K. KERR, Provincial Prior of Centre Ontario, and also holding the very high office of Grand Master of the Grand Lodge of Canada, in token of the kindly Masonic feeling towards the distinguished Great Prior, further called on and led the Fratres present in giving the grand honours of Masonry.

The Great Prior, in well chosen words, conveyed his acknowledgments to the Fratres for their knightly courtesy, and

again warmly and heartily congratulated them on the happy proceedings of a day which he should ever regard as a red-letter day in his long and eventful career.

The Great Prior then requested the Officers of the former Grand Priory, appointed in 1875 (or appointed *pro. tem.* at the opening), to continue to fill the chairs, until the Constitution and Statutes of the Great Priory providing for the choice of their Successors were adopted.

The V. E. The Grand Sub-Prior, on behalf of the Grand Council, brought up the Constitution and Statutes as prepared by that Body, which having been considered, clause by clause, with certain amendments, were adopted, and the Grand Heralds made due and loyal Proclamation of the full inauguration of the National Great Priory of Canada.

The following Resolution was then submitted and unanimously adopted:—"That the National Great Priory of the Dominion of Canada have pleasure, as their first act on perfecting their organization, in recording the very high estimation in which they hold the graceful and dignified action of The Great Priory of England and Wales, and the high courtesy of the Great Prior and Great Sub-Prior of the same, in so heartily advocating the granting the prayer of their Memorial of 1873, to assume a status befitting the extent and dignity of the Dominion of Canada, and necessary for the advancement of the best interests in the Order in the same, and to express their hope that the most cordial relations may be ever maintained between the two Great Pories."

Prior to the Election of Officers, The V. H. and E. The Great Prior stated that as, according to the Statutes, he had the appointment of the first Great Officer, the Grand Sub-Prior, he thereto nominated and appointed V. E. Frater Samuel B. Harman. The Great Prior prefaced his nomination with a few well chosen remarks on the Grand Sub-Prior's long and indefatigable services in the cause of the Order, which were received with marked favour.

The Election of Officers was then proceeded with.

A resolution was adopted appointing "a Committee of the Grand Council to consider and conclude a settlement of all reckonings and accountings with the Convent General and the Great Priory of England and Wales."

It was further resolved "That one or more Sub-Committees of the Grand Council be appointed by the President of the Board, to arrange as to the order, precedence, and numbering of Preceptories, to prepare forms of Dispensations and Warrants for the same, and Certificates of Membership of Knights Temp-

lars and Knights of Malta, with Books of Registration, and such other books and forms as may be required in the organization of the Grand Chancery of the Order, and to aid the active officer of the same in the arduous duties necessarily appertaining to said organization."

With the formal installation of the elected officers the labors of this the first assembly of the National Great Priory of Canada were brought to a close.





CHAPTER XXV.

“CONVENT GENERAL” DIVIDED AGAINST ITSELF.—STORMY MEETING IN LONDON.—IRELAND’S DIGNIFIED CONDUCT.—SAD DEATH OF ENGLAND’S GREAT PRIOR.—CANADA AND HER POSITION IN THE FEDERATION.

WHILE Canada continued to bask in its own prosperous sun, the Fratres at the other side of the Atlantic were not enjoying anything like peaceful harmony. The same assumption of superiority on the part of the English Templars which contributed so much to the vexatious delays experienced by Canada when applying for her elevation to the dignity of a nationality, was playing sad havoc with the unity which the federated bodies so much needed, and which was so necessary to the healthy existence of Convent General. With characteristic autocracy, the English Fratres desired to carry everything according to their own views, and by force of numbers drown all attempts at justifiable opposition. Their lofty arrogance seemed boundless, and threatened seriously to work irreparable injury to the Order in the United Kingdom.

An extract from the proceedings of Convent General, held in Dublin, on the 27th October, 1876, and in London on the 8th December following, and introduced into the report of the Committee on Foreign Correspondence, will give some idea of the condition of affairs at the time.

The Arch-Chancellor of the Order, The Hon. Judge Townshend, LL. D., G. C. T., being the senior Great Officer present, opened the Convent General in due form, acting for and in the absence of His Royal Highness the Prince of Wales, Most Eminent and Supreme Grand Master.

After a long debate on the question of the powers of Convent General to alter the Statutes without due consent of the Great Pories, the Arch-Chancellor stated “that it was erroneous to suppose that the Treaty under consideration was a tripartite Treaty; there were only two parties to it, England and Ireland. The intention of the framers of the Convention and Statutes must be sought for in these documents themselves. Referring to the 3rd Article of the Convention of 1868, he was of opinion that to obtain the mutual agreement between the two contracting parties there in referred to for any change or modification of the Statutes, Laws,

Ordinances, Forms, Rituals, and other matters, the proposed alteration must go before the respective Great Priorities. There were possibly some trivial things which it would be idle to refer to the Great Priorities, but the changes contemplated by the motion before Convent General were of such a constitutional nature as to bring them, in his opinion, clearly within the provision of the 3rd Article of the Convention. He did not think it was open to Convent General to abrogate the fundamental principles upon which the union was based, until the respective bodies, parties to that union, had, in their respective corporate capacities, agreed to the changes contemplated. When that mutual agreement had thus been arrived at, the matters could be brought before Convent General."

A second meeting was held at the City Terminus Hotel, Cannon Street, London, on Friday, 8th December, 1876. The Right Honorable The Earl of Shrewsbury and Talbot, G. C. T., Great Prior of England and Wales, acting for His Royal Highness the Prince of Wales, Most Eminent and Supreme Grand Master, opened the Special Convent General in ample form.

The Arch-Chancellor, the Honorable Judge Townshend, LL.D., G. C. T., stated that the Special Convent General had been called by a Mandate of the Grand Master, made on the Memorial addressed to him; and received from the Great Prior of England and Wales.

A long and rather acrimonious debate arose as to whether the amendments to the Statutes could be then considered. The Great Prior was of opinion they could not, and sustained the Arch-Chancellor's decision.

During the debate Sir Knight C. Horsley observed that the point had been raised by the Arch-Treasurer whether the Prince of Wales, by his Mandate, had not directed that these motions should be considered. He apprehended that, as Grand Master, H. R. H. had the power to give such a command, and that it was delegated to the Great Prior then presiding. Was the Special Convent General to be a reality? Put in few words, the vital question at the root of all the objections was, whether or not Past Rank was to be restored.

Sir Knight the Reverend J. A. Galbraith remarked that when the Queen summoned Parliament it was not within the Royal Prerogative to determine the measures that should be discussed; neither was it, he believed, in the power of the Grand Master to direct what should be discussed at their meetings. The Order existed under a Constitution, and were the members to meet and be told they must do certain things?

The Earl of Limerick said he was sure the Grand Master had neither the wish nor the power to override the Statutes of the Order.

The Great Prior of England stated that the Mandate authorizing the assembling of that Special Convent General had been issued on a petition that had been read to the meeting. He had signed that petition as Great Prior Designate, and without giving any opinion thereon. The Grand Master was subject to the law as much as any other member of the Order. He thought H. R. H. had done right in issuing his Mandate calling that meeting, to enable the members to put their house in order.

Convent General finally decided to go on with the motions, and Sir Knight C. R. N. Beswicke-Royds then moved the first motion:—

That in the clause entitled "Title of the Order" the word "Masonic" be inserted between the words "United" and "Religious."

Sir Kt. Lieut.-Colonel T. Birchall seconded.

Sir Kt. Emra Holmes stated he should oppose the motion. At that hour he would content himself by remarking that up to the year 1851 the

word "Masonic" was not used in the title of the Order. He belonged to a Preceptory whose warrant was dated in 1810, and the word "Masonic" was not mentioned therein. The word was not used in the title of the Order in Ireland, Scotland, or America. He regarded it as an absurd prefix, and entirely unnecessary.

The Earl of Limerick said he should also oppose the insertion of the word "Masonic" as unnecessary. There was no question as to the Masonic qualification; that had been increased by making it necessary for a candidate to be a Master Mason of two years' standing; and the Royal Arch qualification was retained. The old title was wordy, and, in making a title for the United Orders, the word "Masonic" was not inserted therein, as it only existed in England, and was not to be found in Ireland or Scotland, or even America. It was unnecessary to insert the word now. To alter the plates, &c., for Warrants and Certificates, would cause considerable expense. There was no question involved in leaving out the word as a departure from Masonry.

The Arch-Registrar said he desired to support Lord Limerick's views. He was one of the Plenipotentiaries appointed to conclude the Treaties with Scotland and Ireland. Scotland declined to proceed if the word "Masonic" were inserted in the title, as it had no antiquity. Ireland said the same thing. In America the word was not used, and he considered it superfluous. The Ancient and Accepted Rite did not call itself the Masonic Ancient and Accepted Rite, although its members were Masons. The Grand Lodge of Mark Masters did not call itself Masonic Mark Masters, neither was the Royal Arch called the Masonic Royal Arch. To make a title that would be acceptable to Scotland and Ireland, they were asked to forego a trifling distinction which had really nothing to recommend it; and he was of opinion it would be an act of bad faith to say we will now take it back again. The desire to insert the word was a mere sentiment, and the alteration would cause considerable expense.

Sir Kt. the Rev. J. A. Galbraith was of opinion that titles were very important things. A compact had been entered into between England and Ireland, and what should he say on his return? That the parties that were absent had been injuriously treated. The third Article in the Convention of 1868 was that to which the Irish brethren appealed. He maintained that there were still two Jurisdictions whose consent it was necessary to obtain before the motion could be passed in Convent General. It had been stated in the meeting that it was not always to be guided by law, but to go by common sense. He considered that all law was founded on common sense, and he was of opinion that there was considerable danger in setting aside forms of law. Any constitution not worked according to law would soon be at an end.

The Great Prior of England said he thought the meeting should be adjourned; those present were wearied, and the members from Ireland had had no opportunity of stating their views.

Sir Kt. Lieut.-Colonel H. Somerville Burney observed that he was an old Knight Templar, and the statement made in the meeting that the word "Masonic" did not occur in a warrant dated in 1810 had completely changed his opinion, and he should vote against the word being inserted in the title of the Order.

The Arch-Treasurer remarked that in 1795, so far was the Order come to be considered Masonic, that in the Minerva Lodge, at Hull, a Knight Templar was made in that year, and a fee of 10s. 6d. charged. He hoped that circumstances would throw some light on the question as to the Order, as it then existed, being Masonic.

The Earl of Limerick said that the statement just made only proved that the Order had a Masonic qualification, a point which was not in dispute. The question before the meeting was, whether it was necessary to insert the word "Masonic" in the title of the Order. He should second the motion that that part of the Sir Kt. Royds' motion be adjourned.

The Great Prior of England put the motion for adjournment of the first part of the motion, and declared the majority to be against.

The motion was then put, when the numbers were—for, 52, against, 35. Sir Kt. C. R. N. Beswicke-Royds then moved the second part of the motion relating to the restoration of Past Rank, as follows:—

"That the Statutes headed 'Rank and Precedence' (pages 19 and 20, Statutes of the Convent General) be expunged in order that the Past Rank of the various officers and their right to bear the insignia thereof may be restored and recognized as formerly."

Sir Kt. Tudor Trevor was of opinion that it was a wise thing to abolish the old Past Rank. Under the late system many Knights obtained Provincial Rank who had not filled the office of Preceptor, and after their appointment many Knights were conspicuous at the meetings of the Great Priory by their absence, and by the indifference they exhibited in regard to the proper discharge of their duties. The abolition of Past Rank, as it now stood, enhanced, therefore, the position of elective officers.

The Great Prior of England then put that part of Sir Kt. Royds, motion, and declared that the majority were in favor.

Sir Kt. C. R. N. Beswicke-Royds then moved the third motion, as follows:—

"That whenever throughout the said Statutes the words 'Preceptory' or 'Preceptories' shall occur, such words be expunged, and the words 'Encampment' or 'Encampments' be inserted in lieu thereof, and in like manner, whenever the words 'Preceptor' or 'Preceptors' shall occur, the same be expunged, and the words 'Eminent Commander' or 'Eminent Commanders' (as the case may be) be inserted in lieu thereof, so that the changes in the designations of the meetings and offices of the Order may be abolished, and the previous titles restored."

The Earl of Limerick said that the word "Preceptory" had been inserted in an Act of Parliament relating to secret societies, and under that name the meetings were recognized; but it was an open question what would be the effect of changing a word in the nomenclature of the Order that had been inserted in an Act of Parliament. He was of opinion that it would be childish to revert to titles that had been changed five or six years ago after full deliberation. The object of the alterations then was to make the titles more in accordance with the spirit and traditions of the Order. The whole question had been referred to a Committee, of which he was a member, and it had reported unanimously in favor of those alterations. The word "Encampment" was hardly applicable to Knights meetings in a chamber. The word "Preceptory" was more fitting and more accurate. The same might be said of the words "Constable" and "Marshal." Those were ancient names, but the title of "Captain" was of comparatively modern date. Many of the titles that had been altered were not fifteen years old. It might be said that the changes were made hastily, but that was very different to saying that you would undo what had been done, and revert to a system less perfect. He believed that the change proposed would have a bad effect upon the outside Masonic world, who would know very little of the circumstances, but, seeing that wholesale changes were made, would think that the members of the Order did not know their own minds.

The motion was put to vote, when the numbers were—For, 44, against, 24.

Several notices of motion were then given for next Convent General, including one to declare the above resolutions to be null and void.

In closing the proceedings (of which the above is only a very condensed abstract) the Great Prior of England said he was very anxious, out of respect to their Grand Master, that the members should keep united. It would be a great pity if England and Ireland, once united, should now be separated, and he trusted that they would see if they could not get on cordially together. He had endeavored to do his duty under circumstances of great difficulty.

Before closing, the Sub-Prior of Ireland handed in the following protest :
“The Irish Knights having taken no part in the voting to-night, the Sub-Prior, on behalf of the Grand Priory of Ireland, protests against the proceedings of this meeting as illegal, and infringing the prerogative of the Grand Master.”

“GEO. HUBAND, G.C.T.,
“Sub-Prior of Ireland.”

The matters in question having been fully discussed and set out in the Protest and Address of the Great Prior of Canada, further comment is not needed, and the foregoing extracts are given to illustrate and explain those documents and the action of the Great Priory and Convent General thereon.

Thus it will be observed that the danger of disunion was more than mere suspicion. The protest of the Irish Fratres, dignified and brief as it was, lost nothing of its importance by being subsequently supported by a document from the head of the Order in Canada. The turbulent proceeding of the Special Meeting of Convent General was an unpleasant starting out for the new Great Prior of England, who had only been inaugurated the same day in succession to the Earl of Limerick. On the 11th of May following, the Great Priory was again convened, but the Great Prior had received another summons. At three o'clock in the afternoon the V. E. Sub-Prior ascended the Throne and declared the National Great Priory of England open.

The Great Sub-Prior then said that he had opened the National Great Priory for the purpose of making an announcement that he felt sure would be received by every member present with the greatest grief and the greatest sorrow. At six o'clock that morning the Great Prior, the Right Honorable the Earl of Shrewsbury and Talbot, had ceased to live. So sudden and unexpected was the event that he could scarcely realize it as a fact, and words were wanting him to give expression to the feelings with which he, and he was certain all those present, were influenced. During the short period the Great Prior had held the office he had already fulfilled the expectations entertained by the Order on his appointment. His genial spirit of conciliation and courtesy of manner well fitted him to occupy the high position of Great Prior. He (Major Clerke) could scarcely comprehend the occurrence ; it was barely twenty-four short hours ago that his Lordship sat with him for a considerable time, making arrangements for conducting the business of that day ; and it was his Lord-

ship's ardent hope that all the differences then existing would be amicably arranged. It was his most earnest desire to be instrumental in cementing the Order. Unhappily he had not lived to see his wishes fulfilled.

And so passed away a noble Knight, who, had he been spared, would have been a power for good.

Such was the condition of affairs in England when the Second Annual Assembly of Canada's National Great Priory was, in the City of London and on the 7th August, 1877, convened with a goodly attendance. Severe indisposition prevented the attendance of the Great Prior, Col. Moore. His views on the leading questions before the Order were however embodied in an Address read to the assembled Knights, and which as usual held their undivided attention. The Provincial Prior of Quebec, V. E. Frater W. B. Simpson, presided, and among those present were V. E. Fratres Jas. Seymour, Daniel Spry, Fred. J. Menet, Geo. H. Dartnell, H. A. Mackey, A. H. Gilmour, T. Sargant, D. McLellan, A. G. Smyth, J. J. Mason, William Carey, W. H. Weller, George Hopkins, L. H. Henderson, James B. Nixon, D. B. Burch, John Moore, C. A. Jones, George Watson, Donald Ross, R. J. Hovenden, James Moffatt, H. A. Baxter, H. Robertson, J. Ross Robertson, F. J. Hood, J. O'Connor, etc.

From the Great Prior's Address, read by the Grand Chancellor, the following is taken :—

How little could we have foreseen what the past year has brought forth, or the changes that have taken place in so short a period. Amongst them, a threatened disruption of the Union of our Order, and the lamented and sudden death of the Great Prior of England, who, only a few months back, on the resignation of the Earl of Limerick, was installed as Head of the English Nationality, with all the dignity befitting his high position as one of the Representatives of England's most ancient and purest chivalry.

The Right Honorable, the Earl of Shrewsbury and Talbot, our late illustrious, worthy, and excellent Brother, had endeared himself to the whole fraternity, taking an especial interest in all that concerned the Order of the Temple, which he was endeavouring to restore to a state of peace and harmony, when it pleased the Great Architect, the Supreme Ruler and Disposer of all things, to take him to that rest which knows no earthly waking.

I regret that my first official act, as Great Prior, should have been the necessity of issuing a circular to repudiate the advocacy of secession and the formation of another independent Templar Body in Canada. Had not the truth of such a movement been authenticated to me by an official of this Great Priory, I should not have thought it worthy of notice. There is, however, no difficulty, when desirable, in forming Provincial Priorities for any of the Provinces, which would place them exactly in the same position to this Great Priory, as it formerly stood to that of England, and as the Grand Commanderies of the United States do to their Great National Council, "The Grand Encampment."

With regard to the implied wish to adopt the system pursued across the line, I can only say that, delighted as we all are to cultivate the most intimate relations with our good Fratres of the United States, I think, with very few exceptions, we infinitely prefer our own English system. In this we are not singular, and I hope I may be pardoned for quoting an extract from a letter to me of 27th July, 1876, by one always looked upon as an authority on Masonic and Templar matters, whose fearful and untimely death we all so truly deplored,—our late respected and talented Frater, George Frank Gouly. He says,—“Your letter clears away some doubtful points in my mind, and I can frankly say that I am in full accord with your views, and trust that some day our American work may be corrected so as to conform more sensibly and harmoniously to the ancient Templar system.”

The following is the circular referred to by the Great Prior :

C I R C U L A R .

TO BE READ IN PRECEPTORIES.

To the Provincial Priors and the Presiding Preceptors of Preceptories of the Templar Order in Canada.

OFFICE OF THE GREAT PRIOR,

Laprairie, Province of Quebec,

December 4th, 1876.

V. D. + S. A.

EMINENT SIR KNIGHTS :—

I have to bring to your notice, and that of the members of Preceptories generally, that it has come to my knowledge, through an article which recently appeared in the press, that a movement has been set on foot by some misguided and disaffected members of the Order in Ontario, but which, I am happy to add, has received little encouragement, to establish an independent “Grand Commandery” (as it is called) of the Templar Order for the Province of Ontario, in direct opposition to the “National Great Priory” of Canada. It is stated that the National Great Priory was formed without the direct authority of a single subordinate Preceptory, and that it was the work of those ONLY who did not desire complete separation from England. This is, as is well known, not the case ; it was the work of the entire body, by representatives of the Preceptories present in “Grand Priory,” and it is therefore untrue that this was done without the direct authority of a single Preceptory. Objection is made to “paying fees to England, this latter point, forming it is said, the most important part of this one-sided question,” viz.:—establishing our nationality, as co-equal with England, Scotland, and Ireland, as also the Peer of all other Templar Jurisdictions ; Our Supreme Body already embracing the whole Dominion, and being as independent as every sincere well-wisher can desire. Our fees to England are only one shilling per annum for each member as our quota towards the maintenance of the “Convent General,” ruled by our Royal Grand Master ; a small sum when we compare it with the United States, where we find that their Subordinate Templar Commanderies cheerfully pay for the support of the “Grand Encampment,” which they look upon as the guardian of their rights, and the arbiter of their differences, an annual tax of more than Two Thou-

sand Dollars. We issue our own Warrants, Certificates, &c., and fund the amount of fees received as our own.

It is affirmed that "disaffection originated in our Canadian Templars."—Disaffection has not arisen amongst them, although it may possibly be as to a few, actuated by ambition or a petty jealousy, that the office of the "Great Prior" should be in the appointment of the Grand Master, H. R. H. The Prince of Wales, and that of the Sub-Prior delegated to the Great Prior, this latter being decided by the unanimous vote of the Canadian Templars themselves, who drew up their own Statutes.

Assertion has also been made "that Canadian Templars have been treated as so many vassals whose allegiance can be transferred from one chief to another, without their consent being asked;" that this statement is untruthful we have only to examine our printed Templar Statistical Proceedings, which speak for themselves and cannot be evaded.

At the Annual Assembly for this year, held in August last, at Montreal, which was well attended, not a dissenting voice was heard—Disaffection since then can therefore only have been caused by misapprehension, misunderstanding, or a deliberate misleading, and the last appears to be the prime motive. It has been advised by the promoters of this scheme "that as we are so much nearer the United States than England, it will be better to assimilate to the American rather than the English system." This argument may be applied as well to the Dominion itself, and we will then be swallowed up by the "Great Republic," an unpalatable dose to all who belong to, and prefer, the grand old British Empire. The American Templar system differs considerably from the English, the latter being based on the historical truths of the Order, the former on its legendary Masonic origin and connection, and as both bodies are at present constituted they do not harmonize.

Finally, I have no hesitation in saying, that after all we have gained from the parent body, and the position we have secured as a "Nationality" in union with England and Ireland, any attempt at disruption by forming an opposition "Grand Commandery" of the Order, or by whatever name it may be designated, for Ontario, or in any other part of the Dominion, will subject all members owing fealty to the "Grand Priory of Canada" who join in it, to the charge of a breach of faith to their Templar vows, disloyalty and dishonour—and it therefore becomes the duty of all true Templars of his obedience to discountenance and put down so suicidal a movement. I am, Eminent Sir Knights, in the Bonds of the Order.

Fraternally Yours,

WM. J. B. MACLEOD MOORE, G.C.T.
Great Prior,
Dominion of Canada.

PROCEEDINGS IN CONVENT GENERAL.

The subject which now particularly engages our attention is the action taken by Convent General in October and December last, which called forth my circular and the protest issued in your name on the 19th March.

The circular to which the Great Prior refers was a document sent out to the Officers of the Great Priory and the rulers of the various Preceptories, explanatory of the difficulties existing in Convent General. The protest to which he alludes was as follows:—

UNITED ORDERS OF THE TEMPLE AND HOSPITAL.
NATIONAL GREAT PRIORY OF CANADA.

Protest.

To His Royal Highness The Prince of Wales, K. G., &c., &c., The Most Eminent and Supreme Grand Master of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta.

MAY IT PLEASE YOUR ROYAL HIGHNESS :—

The National Great Priory of Canada, erected under Patent in compliance with the Memorial of the Templars of the Dominion of Canada, desirous with knightly homage and deep loyalty, to present their firm and unqualified Protest against the action of Convent General at its Special Meeting on the 8th of December last, in certain matters which must be deemed of vital importance in relation to the Constitution of the British Order of the Temple, and they found their Protest on the following grounds :—

1st. That in their Memorial, seeking to be erected into a National Great Priory, it was stated, with all fidelity, that the Confederation of the Templar Bodies of the Empire under one Governing Body, the "Convent General," had been watched with the highest interest by the Templars of the Dominion of Canada, who, accepting the then existing Constitution of "Convent General" as determining the title, nomenclature, and all other fundamental requirements of the Orders, sought for, and were accorded, a national enrolment in the Confederation.

2nd. That the then existing Constitution of the "Convent General," which they so accepted in joining the Confederation, was one framed with due and mature deliberation on historical and rational grounds, and was not accepted by the Templars of Canada without like consideration (and even the surrender, in some respects, of preconceived views and attachments), and they unhesitatingly pronounce any proposition to tamper with the same, without like full consideration and deliberation on the part of each and every of the Great Priories forming the Confederation, to be illegal and contrary to every rule affecting the legislation of Confederate Bodies.

3rd. That their Patent of erection into a National Great Priory not only binds them to uphold such existing Constitution of "Convent General," but gives them national rights co-equal with those of the other nationalities, and, foremost among them, the right of a voice in any change in the fundamental laws of the said existing Constitution.

4th. That acting on such existing Constitution they have framed, adopted, and promulgated their National Statutes, based on the rules and enactments, and adopting the title and nomenclature therein contained, and they are not prepared, nor are they legally required to accept, but, on the contrary, are bound entirely to repudiate, changes respecting which they have had no opportunity of expressing an opinion, and which are directly opposed to, and entirely subversive of, the said existing Constitution of "Convent General" under which they were enrolled in the Confederation.

5th. That whilst thus recording their Protest against such change, asserting their undoubted rights as a National Great Priory, and viewing

the proposed changes as illegal, unconstitutional, and in no wise binding on them, they further record their deliberate opinion that such tampering with the Constitution is calculated to shake confidence, create doubt, and be followed by consequences most disastrous to the advancement, the unity, and the best interests of the Order.

THE NATIONAL GREAT PRIORY OF CANADA therefore, with the very highest respect, place this, their Protest, in the hands of their ROYAL AND MOST EMINENT AND SUPREME GRAND MASTER.

THUS DONE in the name of the National Great Priory of Canada, at Laprairie in the Province of Quebec, Dominion of Canada, this 19th day of March, 1877.

W. J. B. MACLEOD MOORE, G.C.T.,
Great Prior of Canada.

The Great Prior went on to deal with this matter at length, and it will be observed that, loyal as he was to the parent body, he did not spare those Fratres who at that period were bringing the Order in England into disrepute. He said:—

It is with pain I record the state of confusion into which the Order has been thrown by the inconsiderate action of some of the English representatives at Convent General. This continued re-opening of questions which should be regarded as having been finally settled is not calculated to raise respect for the Order or for those who cannot rest content unless they have everything their own way.

What has taken place is the more to be regretted, as it shows that a certain section of the Order in England is leagued together to upset existing regulations that had, before adoption, been under careful revision for a period of four or five years; and that the parties composing it are embarked in a retrograde movement, with but little regard either to the history or the unity of the Order to which they belong.

England, or this dominant section for the time being of her Great Priory in Convent General, seems to ignore our rights to a voice in these matters, and without the slightest reference to us, passes resolutions in Convent General of which we disapprove. Undoubtedly the General Statutes contain a provision for altering them, but it never could have been contemplated that such alterations were to take place without the consent of the other nationalities. Canada joined the Union, satisfied with the existing laws and thus gave in her allegiance to the Convent General, and she cannot be expected to observe any infringement which, in this case, actually changes the Order to a totally different organization.

If Convent General assumes the right to make rules for us, it is high time we should assert our own rights, and, in my opinion, we neither can nor ought, as I know our Great Priory will be firm in refusing to submit to any such assumption. I say so with the deepest loyalty and most profound respect for our Grand Master, a feeling I know to be equally shared in by all the members of the Great Priory, and I will uphold his authority, and bear him true allegiance as long as he is pleased to rule over us, but I confess to the same feeling which actuated the saying of Junius—"That the subject who is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures."

The fact is, that the Great Priory of England has so long been the autocrat of the Templar Order, that it is difficult to persuade some of its members that it is now merely one of a Federated Union, and they seem to be indisposed to recognize either Ireland or Canada as an independent and co-equal member of the Federation ; while it is equally plain that neither Ireland nor Canada will consent to assert and maintain other than her fullest rights under the same.

It is from no captious feeling I object to again returning to the old nomenclature, but because I consider it neither appropriate nor historical, and I am also fully aware many dissent from the opinions I have long formed and expressed as to the history and practices of the Order. I will, therefore, once more endeavor to give fully my reasons for the views I entertain, and the objections I have to return to the traditions and distinctive appellations of Modern Templary, leaving it for you to consider how far they are correct or feasible.

Our Order has always claimed traditionally to represent the Knights Templars of the Crusades, preserved intact through its connection with Freemasonry, and while Masonic authors are never weary of asserting this claim, at the same time they seem to do all in their power to perpetuate historical errors, stating as facts improbable surmises, and using titles and recording customs quite foreign to the true and historical nomenclature and practices of the Order.

There is no foundation for believing it grew out of the so-called Masonic Knights of the Temple, supposed to have been established somewhere about the Babylonish Captivity, or that it was based on Craft Masonry at all. Such legends are now generally looked upon as myths of the past, and arose from the untenable grounds taken by enthusiastic votaries to enhance the value of the Chivalric Orders in the eyes of the Masonic world, by assigning to them a mysterious origin they had not the slightest title to, and which was never thought of by their founders.

That there was a connection between the Military Order of the Temple and Freemasonry there is now but little doubt entertained. It originated in the trading community of Masons, who with other secret associations sprang up and flourished in the East ; appearing in Europe during the dark ages. They established themselves in " Guilds," from which gradually emanated our present symbolic system. This connection with the Templars led in latter times to the preservation of the Order by the Masonic Society. But what that early connection was still remains a vexed question, and we can at best but theorize according to our own views.

History tells us that when the Templar Order was politically destroyed in the 14th century by Philip, King of France, and Pope Clement the 5th, the number of Templars in Christendom was about 15,000, and it is supposed by many that the remaining Knights incorporated themselves with the Masonic body.

This is not, however, warranted by facts ; but there is every reason to believe that the greater number, mingling in the world, never lost their identity as Templars ; and thus their bond of union continued, although mystical and unrecognized as that of any other legitimate society.

A great mistake is made in considering the Templars a Papal Order. The Order, like that of St. John the Baptist, also called St. John of Jerusalem, was essentially a military republic which was brought into existence by the will of its own original founders, and in no degree owed its inception or organization to the Head of the Latin Church.

At the commencement, this association or brotherhood consisted of nine Knights, whose desire to benefit their fellows prompted them voluntarily

to bind themselves together for the protection of the Pilgrims visiting the Holy Land, then so much exposed to ill-treatment and danger ; and not until some time after their establishment, were they sanctioned and acknowledged by the then Pope, but in no sense did they owe their origin to Papal authority. Therefore what legal or moral right had a Pope to destroy what a Pope had not created ?

This Papal assumption of undue and unjust authority was not binding upon Christendom, even though the whole Western Church at that time acknowledged the Papal rule, and so the Order of the Temple, not being lawfully destroyed still lawfully exists. Many are therefore too hasty in assuming, because the direct proofs are not readily forthcoming, that the Templars of the present day have no claim to the title.

From Sir Bernard Burke's Book of the Orders of Knighthood, in the article on the Papal States, we find that the Order of the Temple was not only never abolished in Portugal, but it seems to have merely been suspended for seven years in the Papal States. Pope Clement, it is well known, abolished it in 1312, but this measure was objected to by King Dionysius, of Portugal, who allowed the Order to exist in his dominions, with all its rights and possessions ; and Pope John 22nd, successor of Clement, compromised the matter by consenting, in 1319, to its existence in Portugal under a new name, "The Knights of Christ," reserving to himself and his successors the right of creating a similar Order also in the Papal States, of which right his successors avail themselves up to the present day, by conferring it as a distinction of merit on both native and foreign Roman Catholics. The change of name from the "Templars" to "Knights of Christ," was in reality no change, as the Templars had always been known as the "Poor Fellow Soldiers of Christ," or of the Temple. In both these countries the Order now exists in its entirety. Is it then proper to say that the Order was ever even outwardly abolished ? How can that be abolished, which always did, and still continues to, exist ?

The correct state of the Order of the Temple at the present time, is this :—In Portugal and the Papal States it exists, never having been abolished. In Scotland it was completely amalgamated with the Order of the Hospitallers of St. John, and when the latter Order was abolished at the Reformation, we are justified in believing from well-accredited traditions handed down to us, and the general belief of the country, that the Knights, being without doubt in some cases Freemasons, preserved both Orders within the Masonic Fraternity. In England and Ireland, the Temple and Hospital were partially but not completely amalgamated ; still very many of the Knights of the Temple, and a large portion of their estates, were absorbed into the Order of St. John, and at the Reformation, although we are without positive proof, used the Masonic Order, like their Fratres in Scotland, to preserve their ancient chivalry. Consequently, the Masonic body of Great Britain and Ireland is now the lawful custodian of the combined Order of the Temple and St. John.

We cannot separate the two Orders as regards the Masonic Fraternity. If we are lawfully in the possession of the one, we are of the other, because I contend, that although the two original Orders were at variance when at the height of their military glory, they became amalgamated after the political suppression of the Templars, and there is no reason for supposing that the Freemasons regularly and formally absorbed into themselves, either the Order of the Temple or that of St. John, until after the Reformation, at which time the combined Orders disappeared from public view, and remained hidden until it was considered proper in the last century, to permit them to emerge to the light of day.

In this view of the case, and I do not see what other can rationally be taken, the English, Scotch, Irish, and American Templars are just as lawfully Knights of the Temple and Hospital, as any other now existing. The Pope never created the Orders, and the Pope could not destroy them. This is proved by Pope Clement's successor actually conferring the Templar Order himself, and the Order of Malta was never under the ban of Rome. It is of no consequence as regards validity of title, whether the Order continued openly, as in Portugal and Rome, or secretly, as in England and Scotland; the sole fact to be considered is, did it still continue? and of that we have the amplest proof. And, as regards the legitimacy of what is commonly called "Masonic Templary," what are the facts? The Masonic Fraternity have for over a hundred years openly asserted that they possessed the right to enrol certain of their own members Knights of the Temple and of Malta, and can show their connection with symbolic Masonry at the revival, and that this right had been secretly used and asserted for a considerable time previously.

Now, even by prescription, this title is good, and before it can be successfully attacked, it is incumbent upon the parties attacking it, to prove that it is bad. This has been attempted, but never with success; and until it is, the Templar Order attached to the Masonic body must be held as being legitimate, and as such entitled to all the ancient privileges of the Order, amongst which not the least are, the correct denomination, nomenclature, and costume.

Addison's "Reliable History of the Knights Templars" (English edition, 1853), pages 19, 46, and 61, says:—"That the proper designation of the Officer presiding over the Order of the Temple for each Nation is that of Grand or Great Prior, and by natural consequence the body so presided over is Grand or Great Priory; and also showing the organization of the early Order in England to prove that the lowest organized body of Knights Templars is Preceptory, and as these Preceptorics in Scotland and Ireland were dependent on the Temple in London, hence the precedent for our 'Convent General.'"

The Order being spiritual, the candidates for admission were required to have already been knighted by a Secular Knight, when they were received into the Order in a Chapter assembled in the Chapel of the Order, for as members, they could not deign to accept honour from a layman. The only exception was in the case of an Ecclesiastic, a Bishop, who was permitted to join the Order without being a Secular Knight. There were no Bishops, that is, Prelates of the Order. The Order consisted only of three distinct classes, not degrees, Knights, Chaplains, and serving Brethren, including the men-at-arms; besides the numerous retinue attached to the Order. The number of Chaplains was small and admitted as a body, after the Order had arrived at maturity.

The term "Commandery" and the title "Commander" were never used by the Templars. Singularly enough, the Order of St. John of Jerusalem used both "Commander" and "Preceptor" indifferently for the same office, which can be seen by reference to old documents, A.D. 1500, or thereabouts. As they succeeded to the Templar possessions in England after the outward suppression of the Order, they probably adopted the old name of the religious houses, and used it in common with their own term of Commandery. All other Military Orders seem to have used the title "Commander," excepting the Templars, who were always called "Priors" or "Preceptors." Therefore, the title "Commander" has no Templar meaning in connection with a Preceptory.

The name "Encampment" is quite a modern and most inappropriate

innovation not known to the early Order—a military Monastic body dwelling in fixed places of abode, having their Receptions in their chapels, never in the field. The English lexicons say an “Encampment” is ground on which an army, a body of gypsies, or marching party pitches “tents” and therefore cannot, with any propriety, be applied to places of meeting in the rooms or halls of houses in a city or town.

There is no valid reason for the assertion that the promoters of the changes made in 1873, when the Order was re-organized, were actuated by any desire to sever its connection with the Masonic fraternity. This, I am satisfied, is not the case; and I wish most clearly to be understood that it was never contemplated by me to support such a measure, or to repudiate the connection with the Craft, for without the fostering care of the Masonic body our Chivalric Order would never have had its existence continued, and we could substantiate no claim to be considered as perpetuating the true Order of the Temple.

It is most unwarrantable and ridiculous to say that because the adoption of the correct titles and nomenclature is advocated that there is any desire for separation, or that by dropping the prefix Masonic it separates the two bodies and makes us an illegal society, or that the Order has lost one particle of the claims it ever had to be considered an ally of Freemasonry. In fact, the Masonic connection has been drawn closer, and the Craft is still the vital pre-requisite to admission into the United Orders of the Temple and Hospital. The whole object sought for was that of dispelling and clearing away palpable errors that had no historical foundation.

It was never disputed that our Templar body is now, to a certain extent, Masonic, its qualifications being entirely so, but to say that its origin was Masonic is altogether erroneous—it was Chivalric. By some it is contended that it has no such claim, being merely a modern Masonic invention. If this is the case, why make any allusion to the old Military Order at all? Still, if we be only *ad imitationem*, let us be so in reality, and use proper historical terms and practices, and not continue to promulgate false and erroneous ones that have not even antiquity to commend them. The original purposes for which the old religious military Orders were created no longer exist; they were gradually altered to suit the purposes of modern civilization. This will account for the numerous changes they have undergone, and the differences that are seen in the various countries where they still survive; in some a mere remnant, but still sufficient to preserve their memory from total oblivion.

Prior to the revival in England of Symbolic Masonry, during the early part of the last century, there are no records to show that the Order had any connection with the Craft, but some time after that period we hear of it as the “Petit Elu Herodem Kadosh” Templars, meaning “Elect or Chosen, and Consecrated or Holy Order of Templars” attached to Craft Lodges. No doubt this very peculiar designation was introduced from the continent of Europe, where the great political Order of the Temple had flourished, and never entirely lost its vitality.

The attempts made at different times to restore its former independence amongst the knightly Orders proved that it continued to exist in secret, and we know it became afterwards incorporated under the name of the “Kadosh,” with the “Hautes Grades,” a foreign system of Freemasonry, which, embracing many of the old military and secret societies of the Middle Ages, was much sought after, and looked upon as more select than the pure and simple “Craft” degrees.

The “Kadosh” rehearsed the martyrdom of “De Molay,” the last

Chivalric Grand Master, and the sufferings of the Order; the doctrines inculcated being that the persecutors of the Templars did not wholly extinguish the Order, which still continued to exist under the forms of Freemasonry; whilst the "Rose Croix" taught the truths of Christianity by symbolizing the Crucifixion and Ascension of our Lord—these two grades, the "Rose Croix" and the "Kadosh," being an admirable synopsis of the faith and sufferings of the great Order of the Temple, which on very probable grounds of popular belief, they represented, having just as much claim to be considered the legitimate descendants of the old Chivalric Knights as that of the "Ordre du Temple," of France, or any other branch; and I much question if they were not more characteristic of the true Templars than their authenticated successors, the "Knights of Christ," in Portugal, who became a mere honorary Papal Order, the crown alone having the right to nominate its members.

Writers of the last century and of a prior period consider the two titles of "Knights Templars" and "Knights of St. John" synonymous, probably from the absorption of the Templar Order, on its dissolution, into that of the latter; this may also account in some measure for the confusion of names by which it became known* and the too common practice of taking for granted and copying without investigation the statement of superficial observers. There is no clearer proof of this than what we have in the old Templar warrant at Kingston, Ont., of date 12th February, 1824, in which the Order is called "Knights Templars of Malta," and obedience directed to the "Supreme General Grand Conclave at Malta," whereas no such body existed there, and the Templar body was unknown in Malta until introduced by myself many years afterwards. The term Masonic was evidently added to distinguish it from other branches of the Order, non-Masonic, then existing.

Influential Masons established in England on the 4th of June, 1791, the first Grand Governing Body for the Templar system, and who, adopting a short ritual for that of St. John, commemorated and accounted for the union with their old enemies the Templars, but seeking no alliance with the Sovereign Order then in possession of the island of Malta. We learn by the records of the Jerusalem Conclave, Manchester, in 1786, that this grade was distinguished from the Temple by a red tunic with slashed sleeves, black cloak, and slouched Spanish hat, all bearing the white eight-pointed cross of Malta, in imitation of the red uniform and white cross worn by the military class of the Knights of Malta.

This Grand Body issued its own warrants to form Encampments, as they were called (a name not previously known by the Chivalric Orders), in connection with Craft Lodges and Royal Arch Chapters. Those Lodges that had already the Templar system had no date assigned them, being called "Immemorial Encampments," and until the "Rose Croix" and "Kadosh" were surrendered to the Ancient and Accepted Scottish Rite, these degrees were always given in Encampments and under the Templar warrants.

The United Orders as now practised in our English system are purely intended to represent the Christian doctrines, discarding all philosophical theories and dogmas introduced by Masonic enthusiasts, and it is probably better that it should be so, as we can now convey more clearly in our ceremonies the practice of the early chivalric founders. The "Rose

*This preposterous title was called "The Royal, Exalted, Religious, and Military Order of Harodem, Grand Elected Masonic Knights Templar Kadosh of St. John of Jerusalem, Palestine, Rhodes, and Malta."

Croix" and "Kadooh" are, however, in my opinion, quite unmeaning—detached from the Templar grade.

From what has been adduced I submit that we have a right to infer and are entitled to consider ourselves the descendants of the true Templar Order revived and perpetuated by its adoption into the good old peaceful Craft. The principles and teachings of the Order harmonize with that of Freemasonry, which so nearly approaches Christianity in theory and spirit, having the Supreme Being for the object of its worship; mankind, without distinction of class, for its subjects; and the universe for its temple, placing all men on the same footing of fraternity.

In my address, last year, I alluded to the Order in Ireland, where, I have since learned, it was introduced from Scotland, and the original warrant is still extant from the Royal Mother Kilwinning Lodge, signed in October, 1779, by the then Grand Master, the Earl of Eglinton, which has been always acknowledged and acted upon. This is a direct contradiction to the statement implying that the modern Templar system was first brought to Scotland in 1798, by some non-commissioned officers of an English militia regiment quartered in Edinburgh: evidently a mistake.

They very probably did revive the Order on its falling into abeyance, as a warrant was shortly after that obtained from the "Early Grand Encampment" in Dublin, the offspring of the mother Kilwinning Lodge. The former close intercourse between Scotland and France, and subsequently through the Stuart party, points to the direction from whence the Masonic adoption of the Chivalric Orders originated there. On the 19th June, 1811, the Duke of Kent, as patron of the Order in North Britain, granted them a charter creating them into a regular Conclave of Knights Templars and Knights of St. John of Jerusalem.

The report issued by the Ritual Commission will have made you conversant with the object in revising the one in use, which has been under consideration for several years. A copy of this Ritual has been in my possession, and I find it all that can be required for a body of intelligent men, being more in conformity with the nature of the traditions, true history of the Order, and arrangement of the different parts of a reception, than our present one; at the same time, it does not advocate any material change.

I consider it, with a few explanations and local alterations, to be admirably adapted for the Standard Ritual of this Great Priory, and strongly recommend its adoption. I purpose, at our present assembly, having it exemplified and explained, and arrangements can be made with regard to the issue of copies of it, as may be deemed advisable. By the terms of the treaty of alliance it has already become law on the signature of the Commissioners, and the Great Priory of Ireland is now using it, although England seems to hold back, and not consider the treaty binding.

It was shown by the evidence given during the persecutions in Paris, A. D. 1310, on the great enquiry into the Templar Order, that they had a secret reception. The ceremonies took place at night, in the chapel, and none but Knights were present. It consisted of repeated entreaties for admission, exhortations to reflect, warnings as to fatigues, dangers and privations, sending back to solitary reflection, summoning three times. This secret ceremonial was taken, most probably, from the Guilds, and added to their original simple rule as a test of doctrine.

I have had an opportunity of examining several rituals from time to time, and know that the old English Templar ceremony differs very much

from our present one, claiming a derivation from the ancient mysteries, as also a "Rosicrucian" origin. It was expressed in obscure language, evidently to disguise the design of the secret societies, entertained before the Reformation, to upset the Papal power.

Such forms of Ritual have been long very properly dismissed as unreliable and unnecessary legends. We now confine ourselves to the simple historical form of a reception, in which the duties of the Christian Faith are inculcated. Much depends on the manner the Celebrant conducts these beautiful ceremonies; for when they fall into the hands of those who do not appreciate them, they lose all their effect, and become a mere mechanical repetition of words that fail to impress the aspirant.

The terms "Marshal," "Very High," and "Eminent," are all ancient titles of the Chivalric Orders. "Sir," before the name, denotes the person to be a Knight, but the title in ancient times was quite distinct from Knighthood, and was a common one amongst the inferior ecclesiastics, being the regular translation for "Dominus." Shakespeare makes this plain, where, in "Twelfth Night," Viola says, "I am one that would rather with "Sir Priest" than "Sir Knight". Correctly speaking, "Sir" should never be used as a prefix to the surname itself; the Christian name should always be added.

We do not use the title before the Christian name without the addition "Knight" because it would appear too much like an assumption of Courtly Knighthood, which the Crown alone has the authority to confer; but we address our members officially as "Sir Knight," "Frater," or "Brother."

"Knight" derived from the Saxon—"an attendant," anciently the king's attendants or guards—is almost peculiar to England. Other nations apply it in connection with horses—"mounted soldiery." The French, "Chevalier;" Italian, "Cavaliere;" Spanish, "Cabellero;" German, "Ruyters," etc., etc. In Latin, "Eques," (from *equus*, a horse) is a knight—one mounted. "Miles" is a foot soldier. A Knight is always said to be "dubbed," not created, but it means the same thing, for "dub" in English, and "dubber" in French, are said to be derived from the Saxon "dubbun"—to gird. "Dub" also signifies a blow, which carries us back to the most ancient ceremony—the cuff on the neck or ear, and the "thwack" on the shoulder.

"Accplade" has the same meaning in the ancient ceremony of conferring Knighthood, by the King laying his arms about the Knight's neck and embracing him. This appears to have been exchanged for the more stately act of touching or striking with the royal sword the kneeling Knight.

The buckling on of the spurs was an indispensable adjunct of Knighthood, and every novice should be formally invested with them. In the old ceremony allusion was made to the metal (gold) of which the Knight's spurs were composed.

The practice of affixing a cross to their names, by the ancient Knights, to denote the Brotherhood of the Temple, was taken from the cross-hilts of their swords, which, when wounded and dying on the field, they fixed upright before them in the ground, that their last look might rest on the cross, the symbol of redemption.

They also used the Latin cross, with the *titulus*, of two bars †, known as the Patriarchal cross, symbolizing salvation both to Jew and Gentile, now assigned to our Preceptors; but the cross of Salem, or triple-barred, is a Papal one, and never originally used by the Grand Master of the Temple. It indicates that he is the Sovereign Priest, Supreme Judge, and Sole Legialator. It is common in documents instead of using the

title "Sir" to place the mark of the cross with an F., f., or Fra., (frater) before the name, as + Fra. for a Knight, † Fra. for a Preceptor, and the triple cross for the Supreme Grand Master. The armorial cognizance of the Knight was not infrequently impressed on the pommel of the hilt of his sword, so that he could at all times readily stamp or seal, or attach it to his mark or signature on important documents.

Having thus endeavored to give you a sketch of the Order with my own long confirmed impressions as to what our Order of the Temple, in connection with Freemasonry, really is, I must now beg your consideration and attention to the communication I lately received from the "Great Sub-Prior" of England, Major Shadwell H. Clerke, the acting head of that Great Priory, who informs me that the Council had recommended, in view of the differences then existing, that Past Rank be in a great measure restored in the Great Priory of England, and the Ritual hitherto in use be permitted to remain; and further, that the title "Eminent Commander" be substituted for "Preceptor," but as these views may not coincide with those of Ireland and Canada, the Great Sub-Prior has submitted the following alterations, which, if agreed to by the three Great Priories, would only require the formal confirmation of Convent General, viz. :—"That each Nationality have full power to frame its own regulations as to Titles, Past Rank, and Ritual (with common landmarks), but still remaining, as at present, under His Royal Highness the Prince of Wales, who might hold triennial Convents General, where subjects previously agreed on by the three Great Priories could be formally passed, and where honours could be conferred." By these means he thinks the present state of disagreement would cease, and each country left free to adopt the line which it may think best.

Now, however desirable it might be to have perfect unity on all points, as the name Convent General implies, meaning a "general coming together in agreement and concurrence," I consider this compromise the only way open, and most strongly recommend that this Great Priory pass a resolution to carry it out. Canada would then retain all her present titles, and be guarded against future changes, excepting by her own consent. The capitation tax would of course be much reduced, and scarcely felt,—a small sum to the Vice-Arch-Chancellor annually, with postage, stationery, and printing, being the only charge.

As we are at present constituted, other Nationalities could not well join the Convent General, but with these alterations in the Statutes it would be quite practicable for the United States Templar Nationality (an original branch of our own tongue), to join this federal alliance, of which, with perfect propriety, the Parent body has placed H. R. H. the Prince of Wales, at the head. Scotland could also have no cause of objection. And in time each Nationality might voluntarily take a common view on most subjects, especially as to Ritual, which, it is very important, should be uniform. The Order would then again assume, as in ancient times, its cosmopolitan and united character of one great and powerful Christian confraternity.

The Great Prior then announced that he had appointed the V. E. Frater, Richard Woof, Past Pro. Sub-Prior of Worcester, to be Canada's representative near the Great Priory of England, with the rank of a Past Prov. Prior of Canada; and the V. E. Frater, the Honorable Judge Townshend, Past Sub-Prior of Ireland, and Arch Chancellor of Convent General, to represent

Canada near the Great Priory of Ireland, with the Past Rank of a Great Sub-Prior of Canada.

He also announced that V. E. Frater, T. D. Harington, had been appointed by the Great Priory of England, to represent that body at the Great Priory of Canada.

Touching upon the points at issue in Convent General, so clearly defined and explained by the Great Prior, the following resolution was adopted :

"That whereas the Great Priory of Canada, when constituted, accepted in their entirety the then existing Statutes of Convent General in all faith and contentment, and made and published its own Statutes in accordance therewith :

"And whereas at a special Convent General, held on the 8th of December last, certain alterations in the Statutes were adopted without consultation with the several Great Priories, which Bodies must, consequently, unless some safeguard against sudden changes be enacted, be subject to trouble and vexation at any time at the will of a majority ruling Convent General for the time being,

"Be it therefore Resolved, That it is the deliberate opinion of this Great Priory that the Statutes of Convent General should be amended by the following clause, or one of the same tenor and effect, viz:—'That each Great Priory shall have 'full power to frame its own Regulations as to Titles, Past Rank, Rituals, (with common Landmarks), &c., and that 'Convent General shall hold triennial meetings, at which subjects previously agreed to by the Great Priories shall be 'formally passed, by which each shall be left free to adopt a 'line which it may think best for its own local interests.' And that an official copy of this Resolution be transmitted to His Royal Highness, the Most Eminent and Supreme Grand Master, through the proper Officer."

It was in this year, and on the 20th June, that the calamitous fire at St. John, N. B., took place, and which reduced over three hundred acres of that city to ashes. Among the sufferers by the disaster were the Fratres of "Union de Molay" Preceptory, who lost everything but their record book. The Provincial Prior for the New Brunswick district, V. E. Frater Robert Marshall, forwarded a report to Great Priory, in which he detailed the circumstances of the great loss sustained by the Templars of St. John, and expressed the hope of a speedy resumption of their Knightly labours. To this end he made application for the issue of a new Warrant, on as favorable terms as Great Priory might see fit to grant. The Finance

Committee in its report, later during the session, recommended that a new warrant issue free of charge and that all fees and dues for which the 'de Molay' Preceptory was liable up to date, be remitted, all of which Great Priory acceded to.

The warrant for 'Kent' Preceptory, at Chatham, which had been working under dispensation, was authorized and issued at this Assembly, thus bringing up the number of warranted Preceptories on the roll to twenty.

In a communication sent in by the Great Sub-Prior, V. E. Frater, S. B. Harman, he said :

"I am happy in the first place to inform you that a monetary settlement has been arrived at, without any disturbing question, with the Great Priory of England, and all English Certificates, to which Canadian Fratres were entitled up to the date of our organization as an independent Great Priory, have been received and distributed—over a hundred in number. This settlement covers all dues of our Preceptories with the exception of three, The 'Mount Calvary' of Orillia, The 'Harington' of Trenton, and The 'St. Bernard de Clairveaux' of Dunnville; but as the first two must be regarded as virtually dormant, there really remains only the 'St. Bernard de Clairveaux' to be now dealt with.

"The fees have been remitted and duly acknowledged by the Vice Arch Chancellor, for the Great Prior's Patent, £26 5s. ; and some telegrams, £3 6s. ; together, £29 11s.,—which will duly appear in our Treasurer's accounts. The Capitation Fee for 1875, at one shilling a head, will be remitted as soon as the returns of the Preceptories are all in, and the amount to remit thereby accurately ascertained. The Great Prior will communicate in his address the particulars of recent correspondence he has had with England, from which it would appear that a change to triennial meetings of Convent General is likely to be adopted. This will reduce the Capitation Fee to a mere nominal sum, to be assessed on the Great Priories, which will, I am sure, be cheerfully met, as maintaining the link which will thus almost imperceptibly continue to unite us as a confederation of Great Priories under the sceptre of our Royal Grand Master.

"I regret that there has been an unavoidable delay in finally revising the new form of Templar's Certificate, but the same will be pushed forward so as to be issued immediately. The Latin formula adopted in England does not commend itself, and one at once intelligible in language and date will, it is felt, be approved, and is in preparation. The issue of these Certificates, and of the Canadian Warrants, also in preparation, will complete our organization as 'The Great Priory of Canada.'

The Great Prior on more than one occasion had laid stress on the necessity for securing accuracy and uniformity in the Ritual, and in his address this year he pointed out, as a matter of more than ordinary importance, and one to which special attention should be particularly directed, the Report of the Ritual Commission, presented to the Convent General on the 27th October, 1876. If it were interesting to the Templar student or historian then it will assuredly be equally so now.

ORDER OF THE TEMPLE.

REPORT OF THE RITUAL COMMISSION.

Presented to the Convent General on 27th October, 1876.

The Commission has the honor to report that under the powers delegated to it of giving effect to the provisions of the General Statute as to Ritual, a Ritual has been drawn up and signed by the Commissioners, including the English and Irish Plenipotentiaries.

Considerable difficulty was experienced in reconciling the claims of conflicting Rituals, viz. :—

1. The Ritual of the ancient Templars, founded on the Benedictine Canons.

2. The Scottish Ritual, very closely copied from it.

3. The present English Ritual, which is comparatively new, having been drawn up in 1851, in place of that previously existing, and

4. The Irish Ritual.

It would have been an easy task to have formed an entirely new Ritual, but it was exceedingly difficult to combine a Ritual out of these discordant elements and yet render it homogeneous.

A General Meeting of the Commissioners, under the presidency of the Great Prior of England and Wales, was held in April, 1873, all the Commissioners but one being present, including the Plenipotentiaries under the Anglo-Hibernian Convention. At that General Meeting it was determined to reject novelties or innovations of recent date, and every paraphrase of Rituals other than those already mentioned, and certain resolutions were unanimously adopted as a basis on which the new Ritual should be drawn up.

The Ritual drawn up by the Commission is in accordance with these said conditions and resolutions, it is suited to the *Three Kingdoms*, and is consistent with the mature and traditions of the Order. *No novelty has been introduced, and every clause of it is to be found either in actual words or in substance in one or other of the Templar Rituals.*

The parts into which the Ritual is divided correspond, in general, with those of the Scottish Ritual, as being more nearly allied to the ancient forms.

Both the English and Scottish Rituals recognise the class of Novice, and the latter requires a term of novitiate. This is in accordance with ancient rule and practice; but the Commissioners in establishing a short term of novitiate have done so chiefly because they believe that such a regulation will conduce to the interests of the Order, while the power of dispensation reserved to the Great Prior and to the Sub-Prior provides for cases in which such a term of novitiate may be considered undesirable.

In drawing up the Ritual the Commissioners kept in mind the necessity of arranging the ceremonies so as to suit the limited accommodation at the disposal of many Preceptories, and were also most careful in avoiding the retention or introduction of any portions of present or past Rituals calculated to create confusion or to produce ridicule or irreverence.

The Conclave or Meeting is supposed to be a *Chapter* of the Preceptory, and not an *Encampment* of Knights Templars, and to take place in the Chapel of the Preceptory; hence the place of meeting is fitted up as a Chapel, the Altar being in its usual place; but in Part II. an Altar or Sepulchre, as at present arranged in English Receptions, is retained. The

Cross or Crucifix, Bible, &c., are all retained. The Preceptor's chair is placed on the left of the Altar.

The Installation of the Knights Templars, as also of the Knights of Malta, took place in their Chapels.

The Knights, having consulted in the Chapterhouse, elected the Candidate. Certain communications having been made and questions asked in an adjoining room, he was led to the Chapel, where the Reception, and consequently the Consecration, took place.

The Commissioners have endeavoured to follow this precedent, and, with this view, have combined the Altar, before which the Aspirant kneeled, with the Sepulchre, since, if the Aspirant was received in Jerusalem, the Holy Sepulchre and the Altar were identical, and, at the present day, the Knights of the Holy Sepulchre are knighted at the Holy Sepulchre with the sword of Godfrey de Bouillon.

The Knights were never received in the Field, but in the Church of Jerusalem, or its representative, the Preceptory Chapel, which, by a fiction, was supposed to be the Church of the Holy Sepulchre "at home,"* the home of the Order being Jerusalem; for this reason the modern introduction of the term "Encampment" has been rejected as incorrect and unwarranted by any authority.†

The opening and closing forms in the English Ritual of 1851 were mere servile adaptations of the Craft Ritual, and quite at variance with chivalric or religious ceremony. The forms approved are more simple and appropriate, and are based on the Scottish Ritual.

The part of Pilgrim is retained, as it is found in the Rituals heretofore used, and as it was considered that the Aspirant might be so termed, though he was never so described in the ancient Canons.

The Scottish Vow of Profession is according to the ancient Canon, and a modified form of it is introduced.

In accordance with the General Statutes, and also with the Scottish Ritual, a Ring of Profession is introduced.

In accordance with the General Statutes, and with present English and Irish Rituals, the Ribbon and Star are introduced.

The Imprecations, which may be considered as another name for Vows, are retained, being in the Scottish and English Rituals, and formerly in that of Ireland.

Perambulation in a modified and more consistent form, as in Scottish Ritual, is retained, although there is no reference to it in the ancient Canons. It is not in the Irish Ritual.

Chaplains were a special class of the Order, and were eligible for various offices, including that of Preceptor, which was not necessarily a military one. Following this precedent, it is proposed that every clergyman, on inception, shall become, *ipso facto*, a Chaplain of the Order in general, and of his Preceptory in particular, and shall be eligible, as heretofore, for the office of Preceptor, and for every other office not necessarily military, with all rights and privileges pertaining thereto. No novitiate is required, and provision to that effect is made in the Ritual. Clergymen will thus be relieved from the necessity of wearing a military costume, and of holding offices and performing duties inconsistent with their sacred profession; their rights as members of Preceptories, of the Great Priors, and of the Convent General, being in no way interfered with.

* *Vide* Round Church of the Holy Sepulchre in Bridge Street, Cambridge.

† Knights Bannereets were made "in the open field, under the Royal Banner in battle displayed;" but this was never the case with the Templars, who were already Knights on their reception, and were only "consecrated."

The prayers hitherto in use are retained, as also those portions of Scripture usually read. In addition, the Lord's Prayer, and a prayer for the Queen, the Grand Master, and the Brethren are introduced. This is in accordance with ancient practice, the recitation of the *Pater Noster*, and of a prayer for the Grand Master and the Brethren, being formerly inseparable from Templar meetings. Such prayers are also found in modern Rituals.

The mode of "Standing to Order," at present in use, is a mere copy of a modern military regulation; it is replaced by that assumed, in the time of the Crusades, by the Knightly Champions of the Cross at certain portions of their religious services. The position is simple, and assumed only at the most solemn portions of the ceremonies.

The mode of salute, the past-words, &c., as in use in England and Wales, the Commissioners recommend for adoption throughout the Order. They do not differ in essential points from those of the Irish Branch of the Order.

A short Ritual for the installation of a Preceptor, corresponding in all essential points with that now in use in the English Preceptories, has been drawn up.

A short Ritual for the Reception of a Serving Brother has also been drawn up.

It is recommended that a cross be prefixed to the word "Fratr" or "Brother," when denoting a Brother of the Temple, as distinguishing the Templar Brother from that of other Orders or Societies; such was formerly the practice, and it ought not to be abandoned. A Cross should also be prefixed to the signatures of all professed Brethren when signing as Templars; the Patriarchal Cross as heretofore being used by Preceptors.

The Commissioners recommend that the Ritual now formally signed and lodged in the respective Chanceries, according to Statute, shall be used from and after the next Convent General, at every Convent General, and every Chapter of the Great Priors; but that in order to avoid inconvenience, and to afford due time for its study, its use in Preceptories shall be optional until January 1st, 1878, from and after which date "no deviation shall be permitted from such authentic ritual except authorized by a Commission appointed by the Convent General *ad hoc*."

(Signed)

J. F. TOWNSHEND, Arch-Chancellor of the Temple.	} Plenipotentiaries under the Anglo- Hibernian Con- vention of 1868.
P. MAC. C. DECOLQUHOUN, Arch-Registrar of the Temple.	
R. W. SHEKLETON, Past Sub-Prior, Ireland.	
W. H. WRIGHT, Past Grand Captain, England and Wales, and Past Deputy Provincial Grand Commander, Lancashire.	
R. B. DE Burgh, Chancellor, Great Priory of Ireland.	
EMMA HOLMES, Past Grand Provost, England and Wales.	
JOHN RINGLAND, M.D., Constable, Great Priory of Ireland.	
BENJAMIN TERRY HODGE, M.D., Past Grand Standard Bearer, England and Wales.	
GEORGE CHAITERTON.	

The requirements of the Order in Canada in this respect found voice in the following resolution adopted by Great Priory : " That whereas it is advisable that a uniform Ritual be adopted by this Great Priory, the Grand Council be requested to take the matter into their consideration, to prepare such Ritual, and submit the same to this Great Priory for adoption at the next Annual Assembly."

The report of the Committee on Foreign Correspondence was as usual of a most interesting character, the salient features of the proceedings of the many Great Pories and Commanderies being judiciously selected, carefully reviewed and critically analyzed. The indefatigable Chairman of the Committee, V. E. Frater G. H. Dartnell, in closing his labors for this year remarks : " Much of the time of our Republican Fratres appear to be taken up, in parade, processions, reviews, marching and counter-marching, feasting and 'orating.' If all these be necessary to 'advertise' the Order and attract aspirants to its ranks, well and good ; but if the great teachings of the Christian Order of the Temple are over-shadowed by or forgotten amid the 'riot-ing and junketings' often accompanying these gatherings, then, indeed, evil is their lot. It is to be hoped, however, that those young and ardent Masons who may be attracted by such outward glitter and show may subsequently come both to know and feel that there is something higher and holier in the teachings of the Order and the duties of the Christian Knight."





CHAPTER XXVI.

RECOGNITION OF EQUALITY DENIED TO CANADA BY THE UNITED STATES
GRAND ENCAMPMENT.—THE SITUATION DISCUSSED BY THE GREAT
PRIOR.—WHEREIN TWO SYSTEMS DIFFERED.—INFRINGEMENT OF
JURISDICTION.

IF the progress of the Templar Order in Canada was considered slow at this time, it must be admitted that it certainly furnished evidence of holding its ground. There was no falling off to any appreciable extent, and a glance at the Grand Chancellor's statistics revealed a condition of solidity that promised well for future years. A new Preceptory appeared at the bottom of the roll, viz.: "Burleigh" St. Thomas, making twenty-one in all, with a total membership of 587. Of these the "Godfrey de Bouillon" of Hamilton, "Geoffrey de St. Aldemar" of Toronto, "Union de Molay" of St. John, N.B., "Richard Cœur de Lion" of London, and "Richard Cœur de Lion" of Montreal, contributed the largest number, viz.: 77, 61, 59, 51, and 45 respectively. The "Harington" Preceptory of Trenton, had not, as usual, furnished any returns, and was practically defunct. Grand Chancellor Spry, in his Report on the Condition of Templarism in the Dominion, attributed much of the apparent apathy in the Preceptories to the lack of attention to duty on the part of the Provincial Priors, and urged these Officers to a display of greater activity.

The vexed questions which disturbed Convent General and the Great Priors comprising that body, remained in abeyance by reason of the fact that no meeting of the former had taken place in the interval. In the English Great Priory in December, Lord Skelmorsdale had been appointed to the Chief Office, in succession to the lamented Earl of Shrewsbury, and from the "proceedings" of the same meeting it is gathered that in course of debate it was remarked by the Great Sub-Prior: "As to Canada, the Order there felt in an insecure position by Convent General passing motions, making alterations in the

Statutes at meetings which the Canadian members could not attend, and the resolution proposed by him afforded them a safeguard; hence their unanimous adoption of it last August."

The Fratres of the United States, notwithstanding the substantial pleas put forward, did not take kindly to the proposal to accept Canada as an equal, by exchanging representatives, and the Grand Commander of the Grand Encampment, at the Triennial Conclave, held at Cleveland, Ohio, in August, 1877, thus disposes of it:—

"The Great Prior of Canada, Col. W. J. B. MacLeod Moore, is exceedingly anxious to see the English-speaking Templars brought into closer fellowship. As tending to that consummation he proposed an exchange of representatives between the body over which he presided with so much ability, and this Grand Encampment. Considering this Grand Encampment of equal dignity and rank with the Convent General, I did not feel authorized to make such an arrangement with a body subordinate to the highest Templar authority in Great Britain. Although I differ with V. E. Sir Knight Moore as to the status of the Great Priory of Canada, I recognize him as a most learned, accomplished and enthusiastic Templar, whom I desire thus publicly to thank for many courtesies and much valuable information relative to the Orders of Knighthood."

This opinion of the U.S. Grand Master was supported by the Committee on Foreign Relations, which at the same Conclave included in its Report the following clause:—"We entirely agree with the Grand Master in saying, that while we entertain the warmest regard for our Canadian Fratres, we cannot regard them as being our peers in a governmental sense, they being subordinate to the Convent General of the Mother Country."

What Canada's Great Prior thought of the position taken by the American Fratres of the Grand Encampment on this question, and his view of their contentions, will be found in his address to the Great Priory. The latter's opinion of the situation is embraced in the Grand Council's Report on that Address, which reads, "It is to be regretted that the Grand Encampment of the United States should have declined to accept our Great Priory as its peer, thus assuming an unwarranted and pretentious superiority, which on careful and dispassionate enquiry into the position we hold, could not be justified; for undoubtedly this Great Priory is as free and independent a body as the Grand Encampment of the United States, and in choosing to hold a joint parliament with other Great Priorities called the Convent General, we do not, in the remotest degree, surrender our national sovereignty as a Great Priory. Hence the position assumed by the Grand Encampment of the United States is unjustifiable."

And so this struggle for independence and the proper recognition of the rights of Canadian Templars continued to be waged, in one guise or another, always with a determination to succeed, never retrograding an inch, bravely defending the dignity and interests of a body that steadily refused to take second place and, perhaps unknown to the majority, if not all, surely shaping towards an end that put all further discussion on the matter at rest forever, and placed Canada in undisputed possession of the situation.

Matters stood thus in Canada when the third annual Assembly of Great Priory was called to order in the British Masonic Chambers at Montreal, on the 11th October, 1878, by the V. H. and Eminent Great Prior, Col. MacLeod Moore.

There were present at this gathering Fratres W. B. Simpson, Geo. H. Dartnell, Robt. Marshall, Daniel Spry, I. H. Stearns, R. J. Hovenden, J. T. McMinn, W. C. Morrison, G. W. Lovejoy, M.D., A. H. Gilmour, J. H. Graham, D. B. Burch, John Moore, G. D. Reid, T. D. Harington, A. A. Stevenson, and the visiting Fratres C. B. Lester Peters, of the Scottish Encampment, St. John, N.B.; Geo. Otis Tyler, Grand Treasurer of the Grand Commandery of Vermont; Orlando P. Bloss, of Canton, N.Y.; M. D. Dawson, London, Ont., and W. H. Hutton, W. P. Evans, Alex. Murray, and J. C. N. Glass, of Montreal.

The Great Prior's address dealt as usual in detail with everything pertaining to the welfare of his important charge. In matters domestic he omitted nothing. The relations with foreign bodies he diplomatically maintained in a harmonious groove, while jealously guarding the privileges of the body over which he himself held the sceptre, and he never failed to instruct in matters historical, delving into the past with all the ardour of an enthusiastic student that he might discover something in Templar lore to add to the already bountiful feasts of information which he had in years gone by given to his Fratres and to the world. His anxiety to impart Templar knowledge to those under his authority was seconded by his keen desire to maintain in all its beautiful integrity the ancient principles of the Christian Knights which elsewhere were in serious danger of being ruthlessly tampered with.

As bearing upon this the remarks of V. E. Frater Dartnell, in closing his report on Foreign Correspondence for this year, may not be out of place here.

"There is much in the proceedings of our Brother Knights from the United States which is not of any interest to us. Particularly may be named discussions and dissertations as to

Masonic law, as applied to the Templar Order. Now, one difference between us is this, that whereas we but use Ancient and Capitular Freemasonry as the avenues or portals of admission to the Order, and have a Constitution or Statutes framed upon the ancient rules of the Order, modified to meet the requirements of the times—our brethren South of the lakes are hampered and weighted by the whole body of Masonic law, which they have engrafted upon their system. In their ritual and forms, too, there is an attempt to assimilate them to Masonic forms, instead of conforming to history and tradition. The tendency is natural, because few have the learning or can afford the research which has resulted in the framing of the present English system, and of the forms and ceremonies pertinent thereto. It may not be amiss to call the attention of our brethren to the fact, that assent to the doctrine of the Trinity is now required from all visiting brethren."

From the exhaustive address of the Great Prior, the following extracts are taken.

Having been always led to think that tracing the early history of any ancient society, or useful institution, is in almost every case a matter of interest, I shall venture to treat occasionally in my annual report to Great Priory, on disputed points and discrepancies in the history of the Order, as a record in our proceedings for future reference. At the present time in Canada it appears more particularly necessary clearly to show what the Order in reality is; so many doubts have of late arisen as to the legality of any "Secret society," however loyal and praiseworthy the principles on which they are founded may be, all being classed, in the public mind, under the same category, and looked upon with suspicion, as tending to foster and embitter religious and party antagonism.

Since our last annual convocation of Great Priory no meeting of Convent General has taken place, nor has any decision been arrived at as to the alterations in the statutes, which called forth our protest of the 10th March, 1877, and the subsequent resolution adopted by Great Priory.

From the report received of the proceedings of the Great Priory of England in December, a similar resolution was adopted, which had also been submitted to the Great Priory of Ireland, who have referred the matter to its Council, but have not as yet reported thereon. This will account for the delay in Convent General meeting.

In the course of the debate on this question at the Great Priory of England, the Eminent Knight, Sir Patrick Colquhoun, ex-Grand Chancellor, alluded most pointedly to the Great Priory of Canada, "for having in so short a time from issuing their protest changed their minds, and adopted a compromise which, if carried out, would tend to establish three separate systems; which, it is to be feared, in time will become more and more dissimilar, and the unity of the Templar body be necessarily destroyed." No doubt our learned brother Knight was annoyed, and it is not to be wondered at that he should very justly feel so at the defeat of the measures he had taken so much pains and time to effect, and seeing the hopes he entertained for the ultimate good and prosperity of the Order likely

come to nothing. It is not too much to say that the Templar Order is under a debt of obligation to him for so fearlessly and ably attempting a thorough reformation, and exposing the absurd errors and practices of modern Templary. That he has not entirely succeeded is in a great measure owing to the fact that amongst the members of the Order in England, even drawn as they are so largely from the well educated class, there is little or no really intelligent study or care for Templar or Masonic history, they generally being satisfied to rest content that all things should remain as they found them, and the sticklers for the "Encampment" and "Commandery" style of nomenclature seem to take a delight in obstinately ignoring all propounded "Legitimate descent" theories or historical facts, urging the spurious character of modern Templary with all their might, and have actually advocated a schism for the sake of retaining terms which convey neither meaning nor sense.

It does not seem possible that they are aware of the correctness and advantages of the changes introduced, and that it must only be inferred that this strong feeling of opposition has arisen from the changes being carried out by, as it were, a sort of surprise, and in fact, as they consider, being "ultra vires." In Canada, after issuing the protest, when it was understood the minutes of Convent General were not capable of contest, unless for the reason that they were not correctly recorded, and what had been done in Convent General could only be altered by new notices of motion and a re-opening of the whole question, it became necessary for the Great Priory of Canada to protect herself from any future innovations of Convent General, where the English Great Priory have practically all the power, and are always on the spot to act in concert; hence the resolution adopted at our last meeting. There cannot be a question that both the Great Priories of Ireland and Canada had not been properly considered when the changes in the statutes were made, and therefore cannot be expected to accept the voting of Convent General as conclusive of their interests in them; at the same time the Great Priory of Canada can still adhere to her own views of the question without departing from the federation of the whole body. We desire to adhere to the constitutions laid down by Convent General Statutes in 1873, and we confirm our protest of 10th March, 1877. If differences are to exist in Great Priories, this Great Priory will retain the statutes which were passed in Great Priory of the 10th August, 1876; but if the cohesion and uniformity of the Order can be ensured by an alteration, such as that previously proposed by the Council of the Great Priory of England in May, 1877, I think I am right in saying that this Great Priory will assent to a limited past rank, as proposed, but decline to adopt the term "Eminent Commander," not deeming it an historical designation or consistent with ancient usage to call the head of a Preceptory by that title; the statutes of Convent General to remain intact in every other respect. It is to be earnestly desired that there should be unity of feeling and similarity of practice between the Great Priories, but it is evident that the section of the English Great Priory who desire to return to and retain the old system have, for a long time past, considered themselves the ultimate and supreme authority over all Templar matters in England and the British Colonies, and do not think of Ireland or Canada as having any power independently of them. This perhaps may be a very natural idea, but the sooner it is dispelled and a more liberal and correct one entertained, the more satisfactory will it be for the future prosperity of the Order. I understand that at the present time, taking a series of Preceptories, not two in England will be found entirely to agree in nomenclature or costume, a state of things

most unsatisfactory and confusing. The fact that H. R. H. The Prince of Wales is our Grand Master should be a sufficient incentive to heal differences of opinion, and induce concessions on minor points as a prudent termination of the difficulties we labor under.

We have now to decide upon and confirm the adoption of the future ritual for the Order in Canada. I have already stated my opinion of the one submitted by the Committee of Convent General, and which, if it had not been for the schism raised in the Great Priory of England, would now by the terms of the Federal Union have been in use and adopted without any qualification, but as such is not the case, Great Priory considered it advisable at last meeting for the Council to prepare and report upon a uniform ritual for Canada, to be submitted at this meeting. I have myself given the subject considerable attention, believing in the necessity of revising the ritual in use: therefore, taking into consideration the opinions and wishes of the Order in Canada, that a little judicious pruning of the new, and retaining portions of the old ritual, would make the one recommended more satisfactory and acceptable, I have carefully arranged the contemplated additions, without altering the text of the Convent General Ritual, and have submitted them to the Council. Improving rituals, like making them, is an art in which there are very few adepts, and generally results in miserable failures; it is of course possible to improve, and it is easy to do so in the opinion of this or that brother, but it is also quite possible that what some would consider improvements, would not be in the taste of others, and would indeed mar rather than mend. What we require is a simple but comprehensive ritual, embodying the doctrines of the Order strictly in accord with our history and traditions, and with no fanciful efforts at fine writing, retaining generally the old style of language as being more terse and appropriate. The great object should be to go back to first principles, keeping as nearly as possible to what the Order really was in the olden time, before innovations had crept in, avoiding all fanciful imitations or allusions to what is supposed to be, which latter course seems to have been pretty much the system followed in modern Templar liturgical services.

I am convinced the ritual now recommended, when brought into working order, will give satisfaction, and be considered a great improvement on the old one, assimilating as it does, with historic truths, and the changes that have taken place in the Constitution. It will also give to our young Great Priory fresh impetus, and a starting point from its formation, completing the re-organization I have so long anxiously looked forward to, as the crowning effort to place the Order in Canada, introduced by myself a quarter of a century ago from England, on a lasting and firm basis, representing consistently the famous chivalry of the Crusades.

The pre-requisite Masonic Degree before being admitted to the Templar Order is that of the "Royal Arch," not that there is any connection between the two ceremonies, but from its being with us the completion of the Craft, and therefore forming the connecting link with the purely Masonic Degrees. The Royal Arch inculcates most strongly the knowledge of the sacred name, with a firm belief and trust in T.G.A.O.T.U., to whom all Masons are taught to look for assistance in the hour of trial, and is therefore the proper prelude to the Christian Order of the Temple, in which we voluntarily adopt a special belief in the blessed Trinity, declaring our trust for eternal salvation in Jesus Christ the Mediator. It has been suggested that we should incorporate the Red Cross of the United States system, as also the Cryptic Degrees of Royal and Select Masters, as a pre-requisite. I most distinctly and positively dis-

approve of any such innovation, and cannot see what object there is to be gained by increasing intermediate Degrees that have no connection far or near with the Templar Order, requiring candidates to involuntarily take upon themselves obligations of Degrees they have no wish or desire to become acquainted with; all that is necessary to preserve the connection with the universally acknowledged Degrees of Ancient Freemasonry being the Royal Arch, the Master Mason not being considered complete without it, why then should we wish to debar worthy aspirants from joining the Order, who are unwilling to enter it through Degrees they may consider unnecessary, and which at best are but offshoots from genuine Masonry and have no practical purpose of utility to offer? By all means let those who wish to propagate the numerous existing rites do so, as their tastes and feelings dictate, and there is no reason why they should not, but as separate and distinct Degrees. The Red Cross of the United States being the pass to their peculiar Templar system, their Grand Encampment authorized me some years ago to empower Preceptories in Canada to communicate under the Templar Warrant, so much of it to the members of the Order as would insure recognition on visiting the Commanderies of the United States. I consider this quite sufficient to continue our friendly intercourse; further information of the Degree if wished, must be obtained upon regular application to the Council of Rites of Canada, in which a Red Cross Council of Babylon has been embodied.

The Degree of Templar Priest, formerly a part of the British Templar System, has been wisely, almost generally, discontinued, as unnecessary, although separate tabernacles are still worked, and we continue to confer, by authority of the Templar Warrant, the Degree of Malta, to commemorate the amalgamation that took place with the Order of St. John after the persecution of the Templars; but it is not necessarily a part of the Templar Ceremonies and is now given quite separately as a distinct Degree.

The action taken at the last triennial meeting of the Grand Encampment of the United States, in declining to accept our Great Priory as its peer on the representative question, I consider a mistake, although it is of very little importance to us, as it cannot alter our status or position as an independent body; but it is so far an unwise assumption of pretentious superiority that it is likely to prevent any alliance or closer intercourse between the two jurisdictions. It appears to me the mistake has arisen from not understanding the true meaning and purport of the union of the Great Priories. To make this clear, I should remind you that the original "Order of the Temple" was divided into provinces, classed under two great divisions, the eastern and the western, containing numerous Preceptories of Temple houses, all having their own appointed Governors. England, one of the provinces of the western division, included Scotland and Ireland, having each a Great Prior, the whole Templar Order being subordinate to one Grand Master, who always resided in the eastern division. Following this precedent, the object was to form the nucleus of a cosmopolitan chivalric fraternity, which it was hoped all English speaking Templars would gladly join, acknowledging His Royal Highness the Prince of Wales as the only Grand Master, whose acceptance of the office, and the union or alliance of the Great Priories, added dignity and importance to the Order, and from whom honors could most appropriately emanate, as the higher and more distinguished the rank the person holds who diffuses any honors, the more likely it is that the value of such honors will not be destroyed by too diffuse a dispensation. The distinction Princes put upon the honors they confer is in this respect the surest means of

preserving them from falling into decay and being looked upon with indifference. Still this alliance was in no way to interfere with the complete independence of each nationality or each individual political allegiance, but, unfortunately, from the incongruous position Templary has fallen into in modern times, this does not now appear practicable.

"Convent General" is nothing more than the Parliament of the allied Great Pories, composed of representatives from each nationality. It neither grants warrants nor interferes directly with any Preceptory, and is in reality not analogous to the Grand Encampment of the United States, which is their national Templar Body; besides, on investigation it will be found that the organization of the Grand Encampment is totally different, and where that is the case, identity of name does not make two Orders one. The present "Grand Encampment" was created in 1816 by the members then comprising eight separate Encampments; Templary in the United States receiving its first impetus from the Sup. Council A. and A. S. Rite, 33°, the earliest Grand Encampment, that of New York, being characterized by a Consistory 32°, and they founded their constitutions on the Independence of the United States in civil government, having their chief head and chief government in their own country, and its jurisdiction bounded only by the civil jurisdiction of such government, adopting regulations they considered applicable and advisable to the requirements of the Masonic Body in the United States without reference to the Templars of other countries. The Order is therefore with them peculiarly American, derived from the "Kadoah," the 30th or Templar degree of the A. and A. S. Rite, in which the death of the last Grand Master, De Mula, the Martyr, is commemorated in the legends of the degree, and black insignia worn as a symbol of mourning to his memory. It is an ably formed organization, but in no respect does it assimilate with ours, being unlike in ceremony, O. B., usages and customs. We require our candidates to profess the doctrine of the Trinity; they do not, and on that ground it has been remarked to me, "How can we conscientiously consider as the same Order to admit of any alliance?" This point of doctrine, as well as their semi-military organization, would not be generally acceptable to the Great Pories, particularly to that of Ireland, where the wearing of arms in public processions is prohibited. I have only made these remarks to show how completely the two systems vary in constitution and practice. We can always find enough in the regulation of our own affairs without unnecessarily impeaching the position or interfering with that of others.

We endeavor to represent the ancient Templars of the Crusades in usages and costume, they follow the Masonic legendary history and practices of the Order; but although we differ in so many points, there is not the slightest reason why the amicable relations that have always existed between us as Masons should not continue as warmly as ever, for so long as the Orders on both sides are based on the same broad principles, and so far resemble each other in essentials so that community and reciprocity exist, the details are comparatively of minor importance. It was only since the introduction of the Order into Canada that for the first time any communication whatever has taken place between the United States and British jurisdictions, the first overtures being made by the former Grand Conclave of England and Wales; and we endeavored in 1870, by an exchange of representatives between some of their Commanderies and our late Grand Priory to establish more friendly relations, but subsequently the Grand Encampment of the United States objected to their subordinates entering into any foreign relations, and since we became an indepen-

dent national body declined the same courtesy between us and themselves. The Grand Encampment having displayed so much anxiety to assert superiority over the Great Priory of Canada, we must presume the inconsistency of their continuing the Provincial Prior of Eastern Ontario, and the Eminent Knight, Creigh, of Washington, Pennsylvania, as representatives between themselves and the Great Priory of England is an oversight, all the Great Priories being co-equal in every respect.

Last August, I had the pleasure of meeting the United States Templar Commandery, the "Trinity," of Manchester, New Hampshire, who had made an excursion to the city of Montreal, and was highly gratified, being publicly received and honoured by a military salute. I was much impressed on seeing the becoming costume, wearing the black sash edged with silver lace and other badges of the "Kadoah," so well adapted to their semi-military organization and appropriate to their Masonic origin; but I am more satisfied than ever it would not be a suitable costume for us, who adhere to mediæval Templar usages; besides, public processions, in which military display seems to constitute the greatness of the Order, would not be advisable or indeed practicable. And whatever the practices of the United States may be, they form no rule for the British branches of the Order. Appearing in public with Templar or Masonic Emblems of any kind is opposed to our customs and long established usages, and contrary to the wish of our Royal Grand Master.

A fixed place and time of holding the annual convocations would be a most salutary measure, and one which, I think, would help to the regularity of the attendance, and to the legislation being more maturely considered, by giving greater facilities for the transaction of business than is now the case. We have heretofore met in conjunction with the Grand Royal Arch Chapter of Canada, to avoid the time and expense of two separate journeys. This is no longer applicable, the Order of the Temple comprising the whole Dominion, and there being now separate Grand Royal Arch Chapters in the Province. I would suggest that the present month of October, and in Montreal, at the period before or after the Supreme Grand Council, 30 A. & A. S. Rite of Canada assemblies, be decided upon, leaving it in exceptional cases for the Council or Great Prior to name time and place. This would give our brethren from the Maritime Provinces an opportunity of attending both bodies, which it is hardly to be expected they could do as we are at present constituted.

The statutes of Great Priory provide that the duties of Chancellor may be delegated to the Vice Chancellor, and a remuneration fixed for the discharge of the active duties of the office. I would strictly recommend that these duties should always be performed by the Vice Chancellor leaving the title of the Chancellor, which office must be filled by a Great officer, open and untrammelled for election annually by Great Priory; the duties of the office being virtually those of Secretary, and the services required more intimately connected with the Great Prior, it is not advisable that changes should take place irrespective of him, which must be the case in an elective office.

I have pointed out at our last meeting, what I consider an oversight in continuing to style the great officers Grand-Great and Grand, being synonymous, and as we are now called a Great Priory with great officers, we should entirely omit the word Grand, except when applied to officers of the former Grand Priory.

In page 21 to No. 79, of the statutes, a clerical error appears in fixing the date of De Molay the Martyr's death (which took place two days before the vernal equinox), on the 13th March, instead of the 11th—Addison

records 19th March, 1314, but this is accounted for in the difference between the new and old styles, and which were not changed until long after. The vernal equinox, by which all dates are regulated, took place then on the 13th of March, but is now fixed for the 21st March, so that the anniversary of his death is the 19th, although it still continues to be held on the 11th of March.

The question of jurisdiction has been lately submitted to me for the purpose of enacting some restrictions on bodies of Templars of the other nationalities continuing to exercise authority in the Dominion. This Great Priory having control over the whole of Canada, it is considered the time has arrived when it becomes expedient to assert that authority, and require all Templar bodies in Canada to acknowledge fealty to this Great Priory. I think I am right in saying that the settled Masonic law on this point is that, for the sake of peace and unity, one Masonic power shall not create subordinates in a country occupied by another independent and co-equal power; even if the naked right existed there are ample considerations that forbid its exercise. A Scottish Templar Encampment has been for years in existence at St. John, New Brunswick, which I had hoped, indeed was led to believe, would, on the establishment of the Great Priory of Canada, have resigned their Scottish warrant, and joined our jurisdiction. That we have now the right to exclusive authority there does not appear to be a doubt, but I should be averse, indeed, to see any stringent measures adopted that would tend to alienate the fraternal feelings that should exist between Templar bodies whatever their nationality, and I feel and am satisfied that voluntary allegiance should be sought, and not a compulsory one. If therefore the Encampment of St. John is unwilling to resign their fealty to the Chapter-General of Scotland, it would be unwise, and indeed unjust, to adopt any coercive legislation in the matter; but if they wish to join this jurisdiction, the same privileges should be tendered them as enjoyed by our own Preceptories, as to seniority according to the date of their present warrant and standing in the Order of the officers, past and present; but I certainly would object to the Chapter-General of Scotland exercising any further authority in the Dominion, by creating new Encampments or Priories, which must seriously impede the progress and retard the success of our Canadian Preceptories. This is a matter for your deliberation, and open to a future remonstrance with the Chapter-General of Scotland.

A short time since I was requested by a Provincial Prior to take steps for the suspension of brethren of the Order under this jurisdiction, who having become members of the so called Craft Grand Lodge of Ontario, and had been expelled from all the privileges of Masonry by the Grand Lodge of Canada, to prevent their visiting or being considered in good standing by any of our Preceptories. I directed the Grand Chancellor to make all requisite enquiries, and take the proper course the investigation necessitated. There is no question that a Templar expelled from Craft Masonry for violating his O. B. can no longer be considered a fit member of the Order of the Temple, and is *ipso facto* disqualified from being admitted to any of its privileges. The Grand Chancellor will no doubt be able to enter into particulars of the case for the information of Great Priory, although he has not furnished me with any statement; and further action can be taken, if it is the wish of the Provincial Prior who made the report to bring it forward for legislation.

During the past year His Royal Highness the Grand Master has been pleased to fill up the vacant offices of Great Prior in England and Ireland.

He has conferred the former upon the Right Honorable Lord Skelmersdale, a nobleman well and favorably known to the Craft, and the latter on his brother, H. R. Highness the Duke of Connaught.

With the exception of the lamented death of our esteemed representative near the Great Priory of England, the late †Fra. Richard Wolfe of Worcester, England, we have been mercifully favored in not having to record the loss of any of our members of the Order amongst us. It will now be proper to appoint in his stead another representative near the Great Priory of England.

In alluding to the Order in Ireland at our last meeting as having been derived from Scottish authority by a warrant, dated 1779, from Mother Kilwinning Lodge, I was mistaken in supposing (from only having seen reference to the warrant), that it gave full power to work the Templar degree. Since then, from the kindness of R. W. Brother James H. Neilson, a well-known Masonic antiquarian of Dublin, I have been put in possession of a copy of the warrant with all particulars, as also by R. W. Brother William J. Hughan, of Truro, the acknowledged Masonic authority, whose thorough researches, correct appreciation and deductions on all Masonic subjects he investigated, are fully to be relied upon. It now appears plain that the Irish brethren applied to Mother Kilwinning Lodge for the warrant, and named the Lodge as they did for the express purpose of having what they considered a legal authority for conferring the Knight Templar Order, and it is evident enough that they must have been Templars before they applied for it. Nor is there any evidence to show that warrants were ever issued at that time for any other purpose except to constitute a Craft Lodge.

The opposers of the Christian Degree, who assert that there is no direct evidence to connect Christian Knighthood with Masonry, seem to be entirely oblivious of the fact that Freemasonry was wholly Christian in its ceremonies up to the early part of the current century; but with marvellous inconsistency they are prepared to accept all sorts of speculative theories regarding the very early history of Masonry, in which the most bare-faced fables are stated as acknowledged facts, because they are supposed to add lustre to the Craft; whilst in defence of the Templar Order, facts and fancies are alike thrown aside. The fact is, a great deal of nonsense has been written and said about the Order, and many who have considered themselves censors and critics should have been content to observe the motto of the Craft, *Audi, Vide, Tace*. In my remarks on Modern Templary I have stated that remnants of the Chivalric Order may have assumed some of the higher degrees and formed bodies of their own, such as those in the A. and A.S. 33^o. I am quite aware that none of those organizations into which the Templar Order is supposed to have entered had any being as Masonic degrees until long after the time when it would have been dangerous for the Chivalric Templars, if any remained, to reorganize the Order openly under its old name, or any necessity to retain, under the mask of Freemasonry, a secret Templar organization; but I have always looked upon and believed that some of them are but a continuation of or derived from the "Secret Societies" of the middle ages. It is not at all likely that those "High Degrees" were all invented and sprung suddenly into existence at the commencement of the last century without any feasible foundation of long standing to warrant their introduction.

I am free to confess it is not easy to account satisfactorily for the absence of all records to show any connection with Freemasonry from the time of the Reformation, when the combined Orders of the Temple and Hospital

disappeared, and were not again heard of until the Masonic revival in the last century ; but it must be borne in mind that an additional motive for the secrecy which surrounded all Masonic proceedings at that period arose from the desire to avoid exciting the strong prejudices then existing against all bodies that had been connected with the Monastic institutions of the Romish Church. For the same reason, there is little doubt the name Encampment was adopted instead of Preceptory or Priory, the latter being terms that would not have been acceptable to the prejudices and associations of the times.

It had been my intention to point out several inconsistencies and incorrect usages of Modern Templary, but I have already trespassed too long upon your patience. I cannot, however, help noticing in particular what has so often called forth the sneers of the outside world, that is, the grandiloquent titles and ostentatious modes of address and phraseology indulged in, with a craving after greater mystery, where none exists, which is too much the practice in many Masonic Rites.

The ancient Templars were called the "Brothers of the Temple," or "Freres Chevaliers." The addition, Sir, as a title to the name, we, as Masons, have no claim or right to whatever ; and although the pretentious word of two syllables, "Sir-Knight," is now commonly adopted, it seems to have been only applied occasionally in former times, when speaking of, not to, a person. In Macop's American edition of "Addison's Templar History," he has introduced it, changing Addison's text by substituting "Sir-Knight" for "Brother" without any authority.

I shall only further detain you to refer to one of the important political events in the world this year has shadowed forth—a place so memorable in the history of the Templars, being one of the Eastern Provinces in which the Order had extensive possessions at the time of the Crusades, when Richard Cœur de Lion, having achieved the conquest of the island, sold its sovereignty to them, which he afterwards, with their consent, transferred to Guy of Lusignan, King of Jerusalem. On the capture of Acre by the Saracens the chief seat of the Order was fixed at Limissa in the island, from whence the last Grand Master De Molay, the Martyr, took his final departure for France in 1306.

Let us trust and hope that the present British military governor, the gallant and brilliant Irish soldier, whose sojourn amongst us in Canada is so well remembered, may ever continue to uphold and maintain the honor and dignity of that banner he has so often distinguished himself under, adding fresh lustre to the British arms, and which was first unfurled in the Island of Cyprus by England's Lion-Hearted King, in right of whose conquest, Queen Elizabeth, we are told, claimed its sovereignty, having contested the Turkish usurpation of the island ; and her right to the title of "Queen of Cyprus" having been recognized by the College of Heralds of that day, we may almost regard as the hereditary sovereign our own Gracious Queen, whom God may long preserve to reign over the island.

The question of Great Priory's jurisdiction referred to by Col. Moore in the foregoing address, was then regarded as a matter that time and common sense would finally settle. It was only the beginning of trouble, however. The Grand Encampment of the United States had, as previously noted, declined to recognize Great Priory as an equal, and now the

indications were that the Chapter General of Scotland would dispute Canada's sovereignty in its own territory. Referring to this matter the Committee of Grand Council to which was referred the address of the Great Prior, said in its report, "Your Grand Council fully agree with the remarks made by the Great Prior in respect to the jurisdiction of this Great Priory, but whilst they are of opinion that Preceptories or Encampments which have derived their authority from foreign jurisdiction should be treated with all consideration and courtesy, yet they cannot for one moment recognize the right of any foreign Grand Body to establish within our jurisdiction any new Preceptories or Encampments."

The death of Canada's Representative near the Great Priory of England, Fra. Richard Wolfe, F.S.A., was an event much deplored at the time as a loss to Templarism and Masonry. The distinguished Frater was better known by the name of "Woof," but lately had resumed the ancient and correct spelling of his family name, being descended from the old family of Wolfe of Madeley, County Salop, and of the same stock as the hero of Quebec. He was a Fellow of the Antiquarian, Royal, Historical, and other learned societies, and devoting much time to these studies, his high talents and attainments enabled him to contribute many valuable papers. At the time of his lamented death he was Registrar of the English Langue of the time-honored Order of St. John of Jerusalem, taking the greatest interest in its works of charity. He published in 1865, a most interesting sketch of the Orders of Knights Templars and Knights of St. John.

The recommendation of the Great Priory that a fixed place for holding the Annual Convocations of the Priory apparently found favor, for we find that a resolution was adopted at this Assembly selecting Montreal as the City, and October the time. It was subsequently discovered that this arrangement conflicted with the Statutes, and although the Great Prior sought to have the resolution sustained as being calculated to meet the convenience of the Fratres in all parts of the Dominion, his wishes succumbed to the law.

An important Clause in the report of the Grand Council on the address, adopted by Great Priory, read, "Your Grand Council would especially refer to that portion of the Great Prior's address which refers to our candidates being required to profess the *doctrine of the Trinity*, and would beg to record as its opinion, that inasmuch as said doctrine does not form part of the United States Templar System, that no frater hailing from that body should be permitted to visit our Precep-

tories without being called upon solemnly to declare his belief in the Holy Trinity."

The Ritual approved by Convent General and revised by the Great Prior was adopted at this Assembly, and its exemplification by the Montreal Fratres was witnessed by the Great Prior and officers of Great Priory before the close, the members of "Richard Cœur de Lion" being highly complimented for the able and accurate performance of the beautiful and impressive ceremonies.





CHAPTER XXVII.

IN A SEA OF TROUBLE.—CANADA'S INDEPENDENCE QUESTIONED.—CONVENT GENERAL CONTINUES IN A SOMNOLENT STATE.—THE SCOTTISH ENCAMPMENT IN NEW BRUNSWICK.—BEGINNING OF A NEW DIFFICULTY.

POSSESSING within herself all the elements of strength, Templar Canada was still confronted within and beyond her borders by obstructions that, without being formidable or obtrusive, were sufficient to occasion a little anxiety and vexation of spirit. Among sister jurisdictions the same courteous but very decided disinclination to admit her claim to complete sovereignty was provokingly manifest, despite the invulnerable arguments put forward in its support. The elegant leisure exhibited by Convent General in convening a meeting assisted materially in maintaining the chaotic condition of affairs so far as the federation was concerned; indeed so completely was the aim and object of its existence forgotten by that great body that even the Great Prior of Canada was induced to call upon the Fratres of the Dominion to "declare by resolution the independence of Great Priory."

Like a little cloud on the horizon, the brief allusion by the Great Prior in his last annual address to the Scottish Encampments in New Brunswick, seemed to grow into larger and gloomier proportions. With supreme indifference to the claims or pretensions of Canada, the Chapter General of Scotland ignored all harmonious advances; but when it is considered that all its dignity and strength were comprised within the limits of its own grandiloquent title, it will be at once understood why there was not at all times a disposition to smile at and forgive its assumption of greatness. It is difficult to conceive, however, any argument other than filial attachment that could be adduced on the part of the two Encampments in New Brunswick, or why they should continue their desire to own allegiance to a body that possessed but *seven* other subordinates, and three of these, like the Encampments in New Brunswick, located in distant parts of the universe. The

question was mooted because principle was involved, not with any desire to coerce the Scottish Frateres into forsaking their allegiance at the bidding of expediency. It lay not with the Encampments so much to take the initiative as with their governing power, and as this latter seems to devote all its business time to preserving the autonomy of its impressive title, the prospect of consummating a perfect union of the Templar bodies in Canada must be postponed until the Scottish Frateres themselves realize that the Chapter General of Scotland is very little more than what is contained in the four words of its name.

Not less important, and having a bearing upon fraternal relations equally as grave, was the Trinitarian test, which we in Canada maintained was absolutely necessary if the principles of the early Templars were to be ours. Serious in more aspects than one, this question loomed up as threatening a barrier to an intercourse which to rupture would have been a calamity. The Great Prior, however, with his usual tact, took hold of the difficulty and after analyzing it in detail submitted a recommendation which was subsequently acted upon. He also some six months prior to the Annual Assembly made public through the medium of the Masonic press the following letter:

THE DOCTRINE OF THE HOLY TRINITY IN ITS CONNECTION WITH THE
KNIGHTS TEMPLARS ORDER—BY COL. MACLEOD MOORE, GREAT PRIOR
OF CANADA.

The action taken at the last meeting of the Great Priory of Canada, requiring that all visiting Knights Templars from the United States should certify their acceptance of the doctrine of the Holy Trinity, before being received into any of our Canadian Preceptories, having given rise to some discussion, I have deemed it advisable to explain why it was considered necessary to apply such a test. The *Freemason's Repository*, of Providence, R. I., alludes to it in a most Masonic spirit, but is wrong in saying that the test was decided upon at the recommendation of the Great Prior, which is not the case, as will at once be seen on reference to the Proceedings of the last Great Priory, 11th October, 1878, at pages 228 and 243, where the differences existing between the Templar system of the United States and Canada are pointed out. So far from recommending the test to be applied to visiting Knights Templars in good standing, I consider the legislation on this point too hasty, requiring further consideration. For, if the Templar organization of the United States is entitled to recognition by the British Order, we have no right to demand from their members any O. B. or declaration that their own ruling power does not require of them. To do so is uncourteous, if not unjust—the fact that their Grand Body does not exclude "Unitarians" certainly affects the whole Association, according to our views, and deprives it of its chief Templar characteristic—but if we continue to acknowledge the Body to be regular Templars then we should recognize as lawful members of it any one whom it has seen fit to receive; in other words, we cannot

recognize the Association and yet claim the right to dictate to it whom it shall receive. What might have been done by Great Priory was to declare that the Order in the United States is not a Templar Order with which we can maintain communication, having discarded its most essential characteristic.

As a Body, purporting to represent the Ancient Order of Knights Templars, we have a right to apply the test to all who seek *affiliation* with us, because it must be evident that it is as necessary for a Templar to believe in the Trinity as it is for a Craft Mason to believe in God, still it looks like an assumption of intolerance to exact the test from *visiting Brethren* of the United States, and it would be better to take for granted that all Templars are and must be Trinitarians, and that the test from them, in consequence, is not required. I do not myself see how the United States Templar Body cannot be Trinitarian; the whole ritual under which they are created unmistakably tends that way. If the representation of the crucifixion and ascension, and the anthem sung at their receptions, does not convey Trinitarian belief and doctrine, nothing does. It is not my purpose to enter into any controversy as to the necessity of a belief in this sacred mystery, or why such a requirement is called for on the part of members of the Templar Order, further than to remark that the Order of the Temple is, and has always been, from its organization, emphatically a Trinitarian Association, and should any explanations be allowed so as to permit Christian Masons who deny that dogma to be admitted, it ceases to be the Templar Order, although continuing the name, just as the Rose Croix 18° of the A. and A.S. Rite, in some jurisdictions which admit Jews and Free Thinkers, &c., is not in reality the Rose Croix at all.

It is to be regretted that when adopting the Templar Order in the United States, as one of the Masonic degrees, they should, from motives of expediency, have discarded its principal characteristics, to admit of those Christian Masons who deny the doctrine of the Trinity being received as Templars, this compromise virtually cutting off the entire Order from forming a close alliance, or its members affiliating with other existing bodies of the Order. No one can for a moment doubt that there are numbers of Christian Masons, who although they deny the Trinity are most estimable members of society and consistent observers of the virtues of Christianity; but the *objection still remains*, and they *cannot properly* be considered as true Templars. The society admitting none but members of the Masonic body, and such only as profess themselves to be Trinitarian Christians, it will be at once seen that the organization of the United States Templars is totally different from that of all other jurisdictions, which, until of late years, from the limited intercourse existing between them, was not generally known.

But surely there can be no difficulty in receiving our brethren of the United States Temples in our Preceptories, with the same cordiality as formerly, although in case of affiliation it will be necessary to comply with the test.

WM. J. B. MACLEOD MOORE,
Great Prior, Canada.

Laprairie, Prov. Quebec, 31st May, 1879.

The slumbering desire on the part of certain of the Canadian Fratres to sever the tie that bound the Templars of the Dominion to those of England, and assume a complete independence, exhibited a fitful vitality just now, and to the Great

Prior and others whose allegiance to their Royal Grand Master was as binding as true loyalty could make it, this evidence of disquiet proved a source of no little anxiety. It showed itself in efforts to copy the parade costume of the American Templar, and in other respects to assimilate with our neighboring Fratres. The discontent occasioned by the continued negligence of Convent General added perhaps its share. At any rate, the straws that indicate the direction of the wind were in full view about this time, and it required but a small exercise of discernment to be enabled to prophesy what a few years would bring forth. The Order in Canada made but little perceptible advance in the period since last Annual Assembly. Two of the 21 Preceptories having been dormant or dead for years were suspended, viz, "Harrington" of Trenton and "Sussex" of Montreal. On the total roll of membership there was an increase of 21. From the reports of the Provincial Priors, which in most cases lacked information in detail, it is gathered that the Order wanted a new impetus. He, of New Brunswick, after deploring the continued hesitancy on the part of the Scottish Fratres says:—

"The Union De Molay Preceptory of this Jurisdiction has not yet fully recovered from the great loss which it sustained by the disaster of June, 1877. The Masonic fraternity of the Province of New Brunswick has recently erected within the city of St. John, a 'Masonic Temple,' which, when completed, will cost about eighty thousand dollars, and in it is provided a spacious hall, together with two commodious armories, for the joint use of the Encampment of St. John, under Scotland, and the Union De Molay Preceptory under the Great Priory of Canada."

This would indicate harmony at any rate, but he reiterates the opinion that "the non-co-operation of the Order of the Temple of Scotland has most materially affected a movement from which we all expected much good and abiding results." In concluding his report, Frater Marshall uses the following suggestive remark: "The true interests of the Order would be materially promoted not only in this Province, but throughout Canada, if our Great Priory in reality enjoyed all the functions of a Supreme and independent governing body of the Order of the Temple."

To "hard times and financial depression" the superintending officer of Ontario West attributed the stay in Templar progress, while in Ontario East, "kindly feeling" continued to characterize the Order, but not the success which the Provincial Prior hoped for. The prospect of a bountiful harvest,

however, engendered in him an expectation of prosperity. The report from the Quebec district was as gloomy as it was brief, and the outlook generally far from encouraging.

Such was the state of things under the Templar banner when the fourth Annual Assembly of Great Priory met in Montreal, on 10th October, 1879, with the Great Prior Col. MacLeod Moore in the chair. A comparatively meagre attendance attested the fact that Montreal, as a fixture for Great Priory's meeting place, would be a mistake, the main strength of the Order being in Ontario. The following were recorded as present: W. B. Simpson, I. H. Stearns, Jas. A. Henderson, D. B. Burch, Daniel Spry, J. Ross Robertson, G. W. Lovejoy, A. H. Gilmour, John McLean, John Moore, J. B. Bishop, J. B. Traves, T. D. Harington, A. A. Stevenson, H. A. Mackey, D. R. Munro, A. G. Adams, and Visiting Fratres, John V. Ellis, of the Scottish Encampment of St. John, N.B., Geo. O. Tyler, Grand Treasurer of the Vermont Grand Commandery, Orlando P. Bloss, of Canton, N.Y., and J. C. N. Glass, G. W. Liddell, and W. P. Evans, of Montreal.

The visitors were accorded a most fraternal welcome, after which the Great Prior delivered his address. He opened by saying:

I feel that it is incumbent on me at once to enter into a subject which involves the future prosperity of the Templar Order in Canada, viz: The independent position of the "National Great Priory," and to set at rest the surmises and doubts prevalent about the matter. In our last proceedings I endeavoured to explain the position we hold with the National Great Priors of England and Ireland, as a sort of federal alliance under the Grand Mastership of H. R. H. the Prince of Wales. There cannot be a question that the original object was to amalgamate the different branches of the Order in the British Dominions, and insure uniformity of ritual and usages, correcting the absurd errors which had crept into its ceremonial and history since its adoption by the Masonic body. This scheme, so ably devised by competent brethren of the Order, in which a "Convent General," composed of the three national bodies, was intended to conduct the general business, has not been found to work well in practice, from its absorbing too many individual interests in each of the nationalities, and the result of the frequent meetings of the "Convent General" has hitherto been to afford opportunities for troublesome persons to make changes; besides, each nationality being constrained by too many general rules had always something to find fault with, whereas if all had been left free, the union would not have been felt as a fetter, but as a bond of unity. The inexpediency of holding annual "Convents General" had been foreshadowed for some time past, and they are now virtually discontinued; the fact is, each of the nationalities had been too long accustomed to complete supremacy to adopt easily a subordinate or co-subordinate position; it therefore became evident that the suggestions made by the Great Sub-Prior of England, in 1877, should be adopted to maintain even the semblance of a union: "That each nationality should

have full power to frame its own regulations *in every way*, but still remain under H. R. H. the Prince of Wales, who might hold triennial 'Convents General,' where subjects previously agreed upon by the three Great Priorities would be formally passed, and where honors could be conferred, and each country left free to adopt the line which it might think best." The wisdom of this advice has become apparent, and it has been tacitly adopted. I am in a position to say that this proposal met with the approval of H. R. H. the Prince of Wales, who will continue as Grand Master under the new régime. The basis of our union, such as that union is, has been sufficiently settled by the general statutes, and by not varying these statutes, except on pre-arranged points, there is no doubt it will be thoroughly consolidated and lasting, and each nationality may in time be induced voluntarily to take a common view on most subjects.

"Convent General" meeting triennially, or at such time as H. R. H. might be pleased to call it together, as an opportunity for the Grand Master to come amongst the Order distributing honors and installing Grand Officers, etc., etc., would no doubt give general satisfaction and make it deservedly popular.

We must remember the Order is now a part of the Masonic body, and we cannot in the present day pretend to adhere to all the restrictions of our great chivalric original, however much we may endeavor to conform to its doctrine and usages, nor can we pretend to divide the Order into Knights, Chaplains, Squires, Pages, and Serving Brethren, with the understanding that many of the three latter classes will never be able to attain the "accolade" or the highest office; and each nationality in its details is entitled to adopt its own views without interfering with the general rules and regulations of the Association.

"Convent General" being no longer a united body, is virtually broken up, and the homogeneity provided for in the third article of the union is, *de facto*, abolished, leaving us further from the object sought to be obtained than ever.

The United States Templars had proposed a treaty with "Convent General" which had been referred to the Arch-Chancellor, but there is no hope of its being carried out now, or indeed at any time, excepting as a mere form, from the dissimilarity of the two systems.

This want of unanimity is greatly to be regretted, as it cannot be denied the union had much to recommend it, and was calculated to elevate, ennoble and dignify the Order, with something of the *reality* of a chivalrous body, making its titles valuable and acceptable by reviving the spirit and distinctive principles of the ancient Order; but as at present constituted and engrafted on Freemasonry, it does not appear possible to induce the members to agree on this point, which seems to me could only be brought about in the British Dominions if Templary could be suddenly reduced in numbers and then made *by law*, like the highest degrees of Masonry in Sweden, a genuine Order of the State. This is quite feasible, having so many of the Royal family members interested in the Order, and may indeed have been the original intention and meaning of the union. It would then have the *reality* which it never can otherwise as it is, not being recognized by the government or civil authorities as anything more than an association of Freemasons under the name of Knights Templar; however real it may be in this sense it can have no reality as true Templary, or as a military and chivalric Order; yet as an appendage to Freemasonry, it is and must be respected, from the principles advocated.

It has now become necessary, and indeed this Great Priory is bound

distinctly to declare by resolution its independence, owning allegiance to the Prince of Wales, as Sovereign Grand Master, but the peer of all other governing Templar bodies, asserting and claiming authority over the whole Dominion of Canada, and refuting the pretensions of any body to assume superiority over it.

I think for the future it would tend to prevent much misunderstanding, and add greatly to the prosperity and prestige of Great Priory, if Preceptories instructed their delegates carefully for legislation. All real or fancied grievances could then be properly and carefully dealt with, instead of complaints being made through the secular press, a practice most unwise and unmasonic, particularly where there is a Masonic organ in Canada, open to refer to on all legitimate questions.

Members of our Great Priory, or Templar Parliament of the Dominion, can all originate legislation on any subject when they feel disposed to do so, and Great Priory, I have no doubt, will adopt any proper measure that may be submitted to them.

In my position as Great Prior of Canada, I am the representative and "alter ego" of the Grand Master, liable to be removed by him at pleasure, and it is intended that I should only confine myself to a general supervision and not interfere with the administrative details, in imitation of the political position of the Dominion with regard to the Mother Country. My duty is therefore to stand firmly upon the existing statutes, and I do not see that any blame can be attached to me for not doing that which I have no right to do; in all other respects Great Priory has the whole and sole control of its legislation and government.

Although I believe in political circles it is usual not to deprive the head of a body of the nomination of his ministers, on the ground that it is not possible for a minister to carry on business with a professed opposition in his Cabinet, I have considered that as my appointment of "Great Prior" is a direct one from H. R. H. the Grand Master, and feeling convinced that you have the prosperity of this Great Priory as much at heart as myself, I now willingly resign and place in your hand the nomination of the "Great Sub-Prior" of the Dominion as your representative, with a recommendation that, being the highest rank amongst the officers of Great Priory, and the Sub-Prior liable at any moment to be called upon to rule Great Priory, he hold the office for two if not three consecutive years.

The matter of the Scottish Encampments at New Brunswick has been again mooted, no action to affiliate with us having taken place since our last assembling; and although I still agree with the liberal Masonic doctrine respecting private bodies that existed previous to the formation of another governing power than the one from which they derived their existence, viz.: "Grand Lodge cannot take away Masonic life from a private Lodge which it did not give, without the consent of that Lodge," still, circumstances may arise to require the necessity of asserting the power of the governing body to exclusive jurisdiction. It has been reported to me that in New Brunswick the fees of the two Scottish Encampments there are absolutely nothing as compared to ours; from this, and other reasons assigned, the progress of our Preceptory, the "Union de Molay," at St. John, since the great fire in June, 1877, when the Preceptory totally lost property to the amount of \$2,000, has been materially impeded, and its success retarded; in a word, that an unfortunate rivalry has been allowed to gain strength prejudicial to the Order—the Scottish Encampments at St. John and neighboring town of St. Stephens assuming the ascendancy, and endeavoring virtually to suppress all

attempts to advance the interest of the Preceptory holding allegiance to this Great Priory ; in this case it becomes necessary for Great Priory to protect herself and subordinates. No advances have been made by the Chapter General of the Templar Order in Scotland to cultivate any fraternal intercourse, and I find on reference to the Scottish Masonic Calendar for this year, that but nine subordinate bodies are on the roll and act under Chapter General, viz :—four in Scotland, one in India, one in New South Wales, one in New Zealand, and two in New Brunswick.

With respect to rescinding the resolution of Great Priory to hold its annual assembly at the City of Montreal, on the ground of its being a direct violation of the Statutes, I do not agree with this opinion, as it is no more illegal than any other change made in them by competent authority, viz :—“The Great Priory at its annual meetings, ‘there is no law existing to prevent such change being made when considered advisable, but to prevent any further misunderstanding on this point, it is proposed to add a clause to the Statutes, that no alteration or amendment be made to them until after due notice has been given in writing at a previous annual assembly,’” thus giving time for mature deliberation. However, I cannot help admitting it is only reasonable, that as all but three Preceptories are held in the Province of Ontario, that members might naturally wish, to suit their own convenience, to have Great Priory meet there, and in conjunction with the Grand Royal Arch Chapter as heretofore, considering that all Templars are Royal Arch Masons.

The resolution, acting on the report of the Grand Council, adopted at last meeting of Great Priory, requiring a test from the visiting Knights Templar of the United States, of their belief in the doctrine of the Holy Trinity, having been erroneously stated in a Masonic periodical as recommended by me, I felt it necessary to contradict in a letter to the *Craftsman*, and for the reasons herein given, I would recommend that the resolution be rescinded ; but, as a matter of course, brethren who may wish to affiliate must comply with our rules and regulations in this and every other particular. The belief in the doctrine of the Trinity is common to all Knights Templar systems excepting that of the United States, and is the acknowledged characteristic of every Christian Order of Knighthood, therefore, there is nothing singular in our requiring such a test of genuine Templary, when we find that those who reject the doctrine of the Trinity in Unity, have been admitted members of the Order. In its Templar organization the United States stand alone, materially differing on this point, as in many others, from all the existing branches of the Order. In this assertion there is no mistake. Their own writers declare that “they as Templars have naught to do with dogmas, and allow no denominational lines to be drawn round their Commanderies,” thus at once surrendering the claim to be considered as representing the original Order of Knights Templar. There cannot be a shadow of doubt that the Templar Order was always rigidly Trinitarian, and in fact the persons who compiled the present American ritual held that view in its completeness, but of late years the Unitarian system has spread so extensively in the United States, and more particularly among the educated classes, from which the Templars are principally recruited, that the American Order has been in a measure obliged to qualify its original standpoint so as to permit of Unitarians taking the O. B. However, this is their affair more than ours, and if they are “out of keeping” they must suffer the reproach.

Do away with the chief characteristics of an Order, give it new titles and nomenclature, in fact, take from it all semblance to the original, as has been done in the modern Order of the Templars, which is so metamor-

phosed to make it a Masonic degree that scarcely a vestige of the original chivalric character remains, and might it not with just as much propriety be called by the name of any other Christian society as that of the Templars?

Many of the legends of the numerous invented Masonic degrees of the last century are but "pious frauds," bearing no resemblance except in name to that from which it is said they are derived; at the same time there can be no possible objection to the adoption of any Masonic ceremonial agreed upon, which suits the views of the compilers, but why pass it off as *de facto* a representation of the actual ceremonies of the original? This we know is the case in most of the Masonic Knightly Orders, which profess to be correct imitations of those they are named after, but are in almost every particular at variance with history and truth, being mere fanciful and fictitious representations of dramatic effect, rejected by all who have given the subject any consideration. We maintain that to represent true Templary, the old Monastic Military Order, which the Masonic Templars affirm they do, a belief in the Holy Trinity is indispensable, and an organization which does not require it is no more Templary than one which does not require a belief in God is Masonic. If the Grand Orient of France is no longer a Masonic power, Templary which rejects a belief in the Holy Trinity, is not and never was Templary.

Remarks have been made, and correspondence taken place, on a subject which seems to be looked upon as important by some members of the Order, viz., the adoption of an out-door costume, and the introduction of a system of military drill. This, I will not enter into any discussion about. At the same time, although I cannot approve of this deviation from the Statutes and our established usages, it is not my intention to object or interfere, nor, indeed, can I do so, with individual members wearing any fancy costume they may please, but I certainly will not consider any body of the Order, meeting together so equipped, as representative of the British branch of Knights Templars, or receive them as such. I have been distinctly told, and have letters in my possession to the effect, that a showy military uniform is absolutely necessary, and is alone the attraction that will make the Order popular in Canada, and induce candidates to join it; for this reason, it is said, a large majority of our members would wish to change the features and character of the Order, by assimilating it to that now practised in the United States, and enable the admirers of the American Templar army to wear the coveted cocked hat and feather. It may not be generally known that until a few years back this Templar uniform was unheard of; for in September, 1859, the Grand Encampment of the United States enacted that the white tunic and mantle with red cross be worn as the distinguishing costume. Previous to that, a black Masonic apron and sash, &c., were the Templar badges, but the passion for public display gaining the ascendancy, principally amongst the younger members, the present change was determined upon to suit the taste or means of the wearers, without any reference to its applicability to the original source of the Order. We are all but children of a larger growth, easily pleased with what catches the eye, losing sight of the sterling and hidden treasure. My own impression is that more harm has already been done to Masonry by parading it before the world, and by senseless show and parade and reckless expenditure of money, than ever can be remedied. Surely our aim should be higher and more worthy of the noble Order we represent. I do not believe that public processions and mock military uniforms are calculated to raise the Order in the estimation of the world, and have never been an advocate for any indiscriminate increase of the Order, but if such

unworthy motives as stated, are the only reason why admittance to our ranks is sought for, the fewer Preceptories and members we have the better. "A benefit bestowed too cheap is often under-valued." This is true in all associations, and in none more so than that of the Templars, hence the lack of interest that too often prevails, and the culpable neglect in the regularity of paying the trifling dues enjoined to keep it together. On this latter point I feel compelled to make some allusions.

I have been much gratified to learn from different quarters, that, as I had hoped and expected, the revised Ritual adopted by Great Priory, last year, has given great satisfaction to all who have seen it properly exemplified. There can be no doubt that as a Ritual of the Ancient Ceremonies of the Templar Order, it has great merit, and Rituals fix the character of Degrees. No change was made in any of the essentials or symbolism of the one previously in use, the alterations being merely in the formula of the ceremonial, to conform more correctly to the usages and practices of the old Orders of Knighthood.

The Committee, I consider, very properly rejected a separate ceremony for the office of "Chaplain" and "Serving Brother," as being inapplicable to the present Masonic character of the Order. Objections were raised to the repeated introduction of the name of the Holy and Undivided Trinity, as tending to detract from the solemnity of that sacred mystery, and making the belief imperative, touching too closely upon theological doctrine. "The objection would be valid could the premises be proved ;" the sacred name was always used by the Knights of old in dubbing new Knights, and afterwards dedicating and consecrating them to the service of the Temple ; it gives solemnity and impressiveness to the ceremony, and as long as the sacred name is used reverently, as it ought always to be, there can be no irreverence. Besides, we use the word of God freely in many parts of the ceremony, and for us Templars the word God really implies the Trinity, and it seems to me eminently proper to impress upon the mind of the candidate the strictness with which the Order requires a belief in the Trinity from all its aspirants, and that it is only in the name of the Holy Trinity that any one can become a Templar, thus strictly adhering to the doctrine of the Order we represent. I am in possession of old English Rituals in use long previous to the one first introduced by me into Canada, known as the Ritual of 1851, and can speak confidently that but little material change has been made, further than with a view to greater historical accuracy, by following, as far as we know, the ceremonies of the Ancient Fraternity, and those practised by the existing Knightly Orders.

The great difficulty experienced in England a few years back, when the changes in the nomenclature took place, which threatened a total disruption, has no doubt deterred the rulers there from improving the Ritual, as recommended by Committee of Convent General ; for to bring forward any point of value would be but to throw down an apple of discord. This opposition is made by brethren who persistently reject all reform, adducing arguments which clearly show they know nothing of the history of the Order. An instance of this kind took place lately, in which a brother holding high official Provincial rank, expressed his repugnance to the names Preceptor, Prior, Convent General (this he said sounded Roman Catholic !), Constable, Marshal, &c., titles, the derivation and meaning of which he seemed totally ignorant, and quite ignored any reference to historical facts. Brothers of this kind, who usually make themselves agreeable at the social gatherings, are, of course, popular, and have a good following, but are by no means likely to prove mentors, or promote the interest and advancement of the Order.

It has been argued that the "raison d'être" of the old Order being no longer in existence, it was necessary to alter its features to the usages of Freemasonry; but if we no longer profess to fight physically against infidels, we are taught to contend against infidelity—is not this a sufficient "raison d'être?" Are there no poor and destitute in the land, no friendly sympathy to be manifested, requiring the aid of the good Samaritan to assist the aged, the widow, and the orphan of our deceased Brotherhood? Are the principles of the Christian religion as taught in the Orders of Chivalry so opposed to those of the Craft that it is necessary to change its whole character to make it acceptable? I think not. Brethren, let us increase our charity and limit our display, then Freemasonry and Chivalry will unite together in doing good to others.

The Christian faith was essential to Chivalry, and there is abundant evidence to show the religion of Chivalry was a religion of motives and of the heart. The quaint old writer "Favin," in his "Theatre d'honneur et de Chivalrie," first enjoins: "The fear, honor and service of God, to contend with all strength for the Faith, and rather suffer a thousand deaths than renounce Christianity. Then, to support justice, to attend to the proper complaints of the weak, especially widows, orphans, and demoiselles, and, when necessary, to fight for the right and common cause."

The Order does not occupy, historically, a position analogous to the Craft, nor has the same fusion taken place with it and Freemasonry in the British Dominions as in the United States. We view the United Orders of the Temple and Hospital as Chivalric, and only to be looked upon as Masonry in order to secure protection of the legal statutes, which enables Masonry, under proper restrictions, to meet with closed doors. In fact, in strictness, we should begin our ceremonies by opening a Master Masons Lodge and a Royal Arch Chapter, then a Preceptory, since in the eye of the law we only meet as Masons. Masons are, or may be, Templars, but the qualification has only a legal object, therefore the apron is now repudiated—if we wear one it should be that of a Master Mason—and, although the Royal Arch is looked upon as the climax of the Craft, it has but little connection with it, and is an innovation of modern times, the Master Mason being perfect in itself as a symbolic exposition of Birth, Life, Death, Resurrection and Ascension, which are the five points; hence we hold that to be a Mason a man must believe in a Supreme Being and in a future state in some shape or other, whereas a Templar must believe in the Trinity, which restricts the Order. There is no religion to be met with that has not a Trinity in some shape, though the analogy may not always be plain; even our Royal Arch degree has its Triune teaching.

Much of the opposition by "The Craft," in England, to Christian Masonry, and Templary in particular, arises from the restrictions required, and the dislike is no doubt inherited from their late respected Grand Master, the Earl of Zetland, who was a "Unitarian," and did not acknowledge as Masonry any rites at variance with the universality of the Craft, and of course could not approve of the Templar Order.

I cannot help remarking how much it is to be deprecated that any further attempt should be made to add to the titles of the Order. I allude to the notice to adopt the term "Right Eminent," a prefix used by the Chiefs of the Order in the United States. I am quite of opinion with our great English authority, R. W. Bro. Hughan, that there are too many absurd and objectionable titles already in our Masonic Society, which it would be well to drop. The learned scholar, jurist, and Masonic author,

Bro. Albert Pike, the Chief of the High Grade System, Southern Jurisdiction, United States of America, has made the first move in the right direction, by eliminating many of the grandiloquent titles from the rite, as quite unnecessary and tending only to call forth the sneers of the outside world.

In conclusion, let me remind you in the words of a well-known English Templary authority, who lately published "A Concise History of the Order," that "Our Society is eminently Christian, purged of all the leaven of heathen rites, words and traditions, to which none are admitted but members of the Masonic body and such only as profess themselves to be Trinitarian Christians. * * * It derives its legend from acknowledged secular and ecclesiastical history, and practises a ritual imitated from the ordinary knightly ceremonial, affording instruction to those who join it, and inculcating a high moral and Christian principle to all its members."

The report of the Grand Council on the address approved most cordially the position assumed by the Great Prior on those matters which affected the standing and even vitality of the body over which he presided. The expediency, however, of making the meeting of Great Priory contingent upon that of the Royal Arch Chapter of Canada was demurred to, and a suggestion offered to return to the practice, as laid down in the original statutes, and which has been maintained ever since.

The "Condition of the Order of the Temple in Canada" was elaborately treated in a well written report by V. E. Frater Spry, who, referring to the remarks of the Provincial Prior of New Brunswick, said:

Your Grand Council cannot permit to pass unnoticed the Provincial Prior's remarks, that "the true interest of the Order would be materially promoted not only in the Province but throughout Canada, if our Great Priory *in reality* enjoyed all the functions of a *supreme and independent* governing body of the Order of the Temple," as your Council maintain firmly and unflinchingly that the National Great Priory of Canada has *exclusive and independent* jurisdiction over the whole of that portion of British America known as the Dominion of Canada. From the Atlantic to the Pacific we claim our right to undivided rule over any and all Templars within our jurisdiction. It is true we recognize H. R. H. the Prince of Wales as *the* Grand Master of the British Branch of the Templar Order, but in doing so we no more surrender the right to make our own laws; adopt such ritual as we may please; wear such regalia as may suit our fancy; and adopt such other course of action as may be taken by any governing Templar body, without either endangering our National Templar existence, or surrendering our independence, any more than would Great Britain or the United States endanger their national existence by uniting in a commercial union that would be for their mutual benefit. No greater mistake can be made than to suppose that "the Great Priory of Canada" is not an independent body, and your Council trust that at least no Canadian Frater will be found among those who desire to belittle Canada or her institutions, Masonic or otherwise.

As the patent creating Great Priory expressly declares that we are a *National* Great Priory, your Council are puzzled to know how a nation

can be a nation and yet *not be a nation*, and are disposed to place those learned writers who are endeavoring to prove that we are not an independent body among those equally learned writers who have endeavored to prove that the United States of America are not a nation, because they established an independent nationality without the consent of Great Britain.

Your Council trust that this will be the last time they shall be called upon to vindicate our full rights and privileges, and that all will unite in heartily supporting our able Great Prior, who maintains the honor and dignity of the National Great Priory of Canada, with all the zeal and earnestness of a true Canadian.

To emphasize the position assumed by Great Priory, and to support the recommendation of the Great Prior, the following resolution was adopted :

"That while the Great Priory fully recognizes the honor conferred upon the Templar Order by having H.R.H. the Prince of Wales as Grand Master, and will loyally continue to acknowledge him as the Supreme Head, it declares that it has and will maintain exclusive and independent jurisdiction over the United Orders of the Temple and Malta in the Dominion of Canada.

"That the National Great Priory of Canada is the peer of any and all independent Great Priorities, Grand Encampments, Grand Commanderies, or by whatever name they may be known, in the Templar Order, and will only hold communication with them on terms of the most perfect equality, as it possesses the undoubted right to regulate its own affairs, to enter into friendly correspondence with Foreign Templar bodies, to exchange Representatives with other governing bodies of the Order, when considered advisable to do so, and to perform any or all acts that can or may be performed by any independent Masonic body."

In the "Foreign Correspondence" report, some of the extracts from the "Proceedings" of the United States Commanderies, bearing upon the question affecting Canada at the time, are entertaining, and oftentimes flattering, notably in the opinions expressed of the wisdom and erudition of our Great Prior. For instance, the reporter for Alabama says of Col. Moore's previous address :

It is impossible to make room for it in this report, and any attempted analysis of it would only do it injustice.

He of Indiana says :

It would be interesting and profitable to the Templars of this Grand Jurisdiction to republish all the historic parts of the Great Prior's address.

The Great Prior's address was characterized by the Kentucky correspondent as of absorbing interest, "and with the accompanying documents forms a page in the history of Templary perhaps unequalled in research and scholarship."

Kansas, in noticing Canada for 1877, gives the address of the Great Prior in almost its entirety, prefaced by these words of introduction :

The Annual Address of the Great Prior is one of the most interesting Templar documents that it has been our good fortune to peruse for many a day. The distinguished Knight presents so many facts of historic value, that we feel compelled to give it, almost entire, a place in these pages, being assured that all who give it a careful reading will be well repaid for their pains.

The proceedings of Great Priory were noticed at length by Michigan, the writer offering the following apology :

If your Committee in their review of Canada should exceed the ordinary space generally given to Sister Grand Commanderies, we ask to be excused, and say in defence of ourselves, that Sir Knight Moore gives so much information that all ought to know that we quote most liberally from his able and dignified address, without regard to length.

Ohio's historian also reproduces Col. Moore's address in full, and says :

To the very small number of knights in Ohio who are interested in Templar literature, and who read such when opportunity offers, and it is for them we cater, we commend this admirable historical essay.

From the foregoing extracts it will be gathered that Canada's venerated Great Prior was esteemed for his learning and attainments in other lands than his own. His culture and zeal in historical research were everywhere acknowledged, but when coming down to modern questions affecting the Order, it cannot be said that our neighbors fell into line with equal readiness, or, it may be added, with equal discernment. As an illustration—the Connecticut correspondent, after giving a long extract from the Great Prior's address, said :

At the next meeting of the Grand Encampment of the United States, this subject should be committed to able hands, and our relations with our Canadian neighbors clearly and finally fixed. The suggestion that we should, in any event, all acknowledge "His Royal Highness the Prince of Wales as the *only* Grand Master" is made in great innocence, doubtless, but the trouble with it is, it is made a little more than a hundred years too late.

To which our own correspondent, Frater Dartnell, replied :—
"What have political or national events to do with the desire for having one Head of the Order? The allegiance would be due, not to the Prince of Wales, but to the Supreme Grand Master of the Order."

In the page devoted to the labours of the Pennsylvania scribe we find the following reference to the Great Prior :

He refers at length to the action of our Grand Encampment in declining to accept the Great Priory of Canada as its peer on the representative question. "It is so far an unwise assumption of pretentious superiority that it is likely to prevent any alliance or closer intercourse between the two jurisdictions." As this is a question belonging to Grand Encampment, it is not our province to discuss it, but we cannot avoid bringing into contrast the expression, "unwise assumption of pretentious superiority," with the idea further on expressed that the "object was to form the nucleus of a coamopolitan chivalric fraternity, which it was hoped all English-speaking Templars would gladly join, acknowledging His Royal Highness the Prince of Wales as the *only* Grand Master." Our fingers itch to add something right here, but we forbear, as we have no doubt that every English-speaking Templar in the United States feels just as we do about acknowledging the authority of His Royal Highness as the *only* Grand Master.

These extracts serve to show in some measure the relationship existing between the Canadian Templars and their Fratres south of the lakes. While they agreed to differ on many essential points, the desire for a close and amicable connection was ever uppermost, and whenever visits were interchanged a boundless fraternal loving kindness characterized them. The appreciation with which our Great Prior was everywhere regarded extended to those in his obedience, and a mutual intercourse was thus engendered and sustained despite the dividing influences which the heterodoxy of our neighbors naturally created. As an exemplification of this feeling, the remarks of Frater A. V. H. Carpenter, of Wisconsin, in his report that year will be perused with much interest.

Sir Moore is a genuine, broad, high-minded man, treating all matters of difference in the "*true catholic spirit*," viz: "in essentials unity, in non-essentials diversity, in all things charity." It would be well for some of our mushroom growth of Templars to get hold of Sir Moore's writings, read them, try and understand them, and then be moved by the inspiration of the same spirit which pervades them through and through, and there is no Sir Knight this Committee has ever met who might not derive great good from studying Sir Moore's works in appreciative mood, and then chime in with the great oratorio, wherein dissonance may not come, of which they are prophetic.

The claim of the Grand Encampment is thus put forward:—

The Grand Encampment of the United States of America recognizes no superior mundane authority, more than the Government of the United States recognizes any superior earthly power to whose behests it owes allegiance. The government of this country is on amicable terms with the nations of the earth. Our people recognize the "Fatherhood of God and Brotherhood of man," but both government and people claim to be "independent of all save the mercies of God." It is easy for anybody to claim to be supreme; it is *another thing* to substantiate that claim *de facto*, when the government, or people of the United States constitute the party of the other part, Our Fratres of Canada may as well recognize the

fact that the United States, in the aggregate, is not a province, or, in detail, are not provinces of England, and are therefore not in *eodem statu* with Canada in any particular.

And concludes in flattering words :—

All that we said in praise of the nobility, justice, truth, benevolence, beneficence, intelligence and culture of our Canadian Fratres of all grades, we here repeat, and assure them that our compliments are no idle scaling of verbal artillery.

Of course we don't all see all things alike, and the attrition of friendly criticism keeps up a healthy glow of the mental and moral system.

From the "Proceedings" of the Grand Commandery of Vermont the following extract from the Grand Commander's address is taken :—

It is with much pleasure that I inform you that at the Third Annual Assembly of the Great Priory of Canada, at Montreal, P. Q., October 11th, 1878, at the suggestion of the Great Prior, our worthy Grand Treasurer, Sir Knight George Otis Tyler, was elected an Honorary Provincial Sub-Prior of the Great Priory of Canada. This compliment to Sir Knight Tyler appears upon their printed records, and a notice of it was communicated to me in a pleasant and courteous phrase by Sir Knight MacLeod Moore, the Great Prior.

And the committee, to whom his address was referred, report on this head as follows :—

It is with unfeigned pleasure that we hear the expression of fraternal feeling of love and esteem from the courteous Sir Knights of Canada, but in an especial manner are we gratified at the high honor conferred upon our esteemed Sir Knight George O. Tyler by the Great Priory of Canada, and in grateful acknowledgment of the same we would recommend that our worthy and esteemed Frater, W. J. B. MacLeod Moore, Great Prior of Canada, be constituted an honorary member of this Grand Commandery, which was adopted.





CHAPTER XXVIII.

TEMPLARISM UNDER GREAT PRIORY THRIVES.—SCOTTISH FRATRES IN NEW BRUNSWICK DECLINE TO COME IN.—CANADA AND THE SISTER NATIONALITIES.—MORE GLIMPSSES INTO HISTORY.—ONE SUPREME GRAND MASTER.

INDICATIONS of a revival heralded the commencement of the new decade, and the hearts of those who lived for the Order and watched its progress, grew warm with hope. From all the Provinces, except Nova Scotia, came reports of a most cheering nature, and the addition of Manitoba to the active districts was a matter for sincere congratulation. The continued silence of Nova Scotia, which for years had not furnished a report, occasioned the periodical comment, but it does not appear from the records that any satisfactory reason was submitted. The Preceptory in Halifax was shown as possessing thirty members, and the inspecting officer of the district was noted in other branches of Masonry for zeal and punctuality; but neither returns nor fees found their way to the hands of the Grand Chancellor.

New Brunswick maintained more or less of a stationary attitude, attributable, probably, to the rivalry of the Scottish Encampments which still hesitated to come in under the wing of Great Priory.

Gratifying tidings of increased interest in Templar matters came from Quebec. "Sussex" Preceptory, which sickened and almost died in Montreal, was re-opened at Stanstead, where it gave promise of flourishing in the hands of ardent and enthusiastic Fratres. The Ancient Capital, too, had resurrected its old affection for the Order, and the banner of a new Preceptory, "William de la More the Martyr," had been planted under the happiest auspices.

In Ontario West, two new Preceptories had been added to the roll, viz., "Huron" at Goderich, and "Ray" at Port Arthur, both of which started out with every prospect of success.

The "Albert Edward" Preceptory at Winnipeg, which also received its warrant this year, commenced its career with seven members, and has given a good account of itself ever since.

With the return of the warrant and consequent extinction of the "Harington" Preceptory at Trenton, there were now 24 Preceptories under the jurisdiction of Great Priory, and the Grand Chancellor's annual statement showed that 74 admissions were registered, bringing the total membership up to 636.

The Royal City of Guelph was honored with the fifth Annual Assembly of Great Priory, held on the 13th July, 1880, and at which there was such a gratifying attendance that the views of those who had all along held that the annual meeting should be governed by the Craft gatherings in Ontario, found many new adherents. The Great Prior presided, and noticeable among those present were the following Fratres:—Dr. J. A. Henderson, Q.C., Great Sub Prior; D. B. Burch, Henry Robertson, Donald Ross, and Isaac H. Stearns, Provincial Priors; Rev. V. Clementi, Daniel Spry, T. C. Macnabb, J. J. Mason, David McLellan, John Moore, J. Ross Robertson, W. D. Gordon, R. J. Hovenden, Thos. Sargant, Wm. Brydon, Wm. Hawthorn, J. W. Coy, J. B. Nixon, Robert Mackay, W. C. Morrison, Thos. H. Tracey, E. H. D. Hall, Charles Magill, S. Martell Davies, John Kennedy, Isaac F. Toms, J. B. Trayes, J. B. Bishop, C. D. Macdonnell, Jas. Seymour, Geo. H. Dartnell, Jas. Moffat, A. G. Smyth, G. D. Wyman, Albert D. Smyth, J. H. Stone, Allan McLean, etc.

The questions which had been before Great Priory so long, and which continued in their unsettled condition, were dealt with in the Great Prior's address, with all his customary care for detail. Convent General having apparently lapsed into a state of "innocuous desuetude," he finds it necessary to explain the position of Canada with regard to the sister Nationalities. He said:—

I feel more than satisfied that the suggestion made by me and confirmed by your resolution at our last meeting of Great Priory of distinctly declaring our Independent position as a National body, and the peer of all other Templar institutions, was the correct course to pursue, the action taken by the Grand Encampment of the United States in arrogating to itself a pre-eminence over the ruling body in Canada, being an assumption on their part that required prompt refutation and explanation, to prevent its marred the kindly feelings existing between the two Templar branches arising no doubt unintentionally from not understanding the wide difference that exists between their Templar system and that of the British Empire, or the relative position "Convent General" and "Grand Encampment" bear to each other.

It may be as well to explain our position as regards the Union with the Great Priories of England and Ireland, which led to the mistaken supposition of our not being an Independent body.

For some time previous to our joining the Union as a National body, a convention had existed between England and Ireland to establish a uniform Templar system, based upon the practices of the old Chivalric Order, and we came in, taking matters just as we found them.

The Order had been but lately revised, through the instrumentality of Sir Patrick Colquhoun, the Chancellor of the English branch, and much irrelevant matter struck out which had crept into its ceremonies from adhering too closely to the Masonic style of working of the 1780 theory—the Dunckerly fable. These changes, and the formation of a Convent General, were not received favorably by a large majority of the English body, being distasteful to the prejudices of many of the old members, who looked upon them as innovations, and so created a regular schism—one district of England against the other.

The democratic party in England, which outweighed all the others in "Convent General," being one that cared nothing for the Sister Great Priories of Ireland and Canada, it was evident a disruption must take place, and this was brought to an issue when a special Convent General met in London to review and set aside the decisions of the regular meeting of the Convent General held in Dublin the year before. The English brethren, who, long used to rule matters with supreme authority in England, could not endure that the Irish should have any share in the administration, reversed the decision made in the Dublin Convent General.

The Irish members felt themselves aggrieved, but behaved with equal forbearance and spirit, quietly laid aside the Convent General altogether, and just took their own way as before. There is no doubt the whole of the proceedings of this special meeting were illegal, and ought to have been vetoed, as by Section 3 of the Anglo-Hibernian Convention any constitutional alterations should be made in the several Great Priories before being submitted to Convent General.

The Statutes undoubtedly contain a provision for altering them, and advantage was taken of this by the stronger party.

Canada, feeling that she had no chance of holding her own in Convent General, strongly protested against these acts, expressing her disapproval of any material changes in rules she had promised to obey, for as a National Great Priory she had an equal voice with the others, and no faction or party had a right to pass, without due notice, and behind her back, a series of resolutions of which she disapproved.

In this state of affairs no other course seemed left but that of dissolution of the Union, but rather than proceed to this extremity, and for the sake of peace, the Great Priory of Canada agreed to a compromise, suggested by the Great Sub Prior of England, by which we are now left to take care of ourselves, and are certainly the gainers, so far as the abolition of the capitation tax to Convent General, which in Canada had always been looked upon as a very unnecessary one to impose upon us; but, it is to be feared the result of the compromise will be to establish three separate systems, which in time will become more and more dissimilar, and thus defeat the object of the Union.

The root of the failure lay in the Convent General. To assemble a Convent General annually anywhere, was unnecessary, and the idea, however specious, of meeting in London and Dublin alternately, ended in

a collapse of the whole system. The meetings of Convent General should never have been fixed at all, but summoned when required by the Grand Master; and I am happy to say that this has now been decided upon.

Our representative at the Great Priory of England, V. E. Frater Emra Holmes, informs me officially that he has ascertained that the meetings for the future of Convent General rest upon the *ipse dixit* of our Royal Grand Master alone.

To my mind there cannot be a doubt that the revised system, by reverting to first principles, is calculated to raise the status and dignity of the Templar Order in the British Dominions, as correctly representing the once celebrated Chivalric Order from which it derives its name; whilst the attempt to continue it as a mere fanciful degree of Masonic invention, is preposterous, having neither historical facts nor truth to recommend it.

The Great Prior having declared that Convent General is practically dormant, proceeds to lay much of the blame for existing apathy on the members of the Order. "The lack of interest shown in the history of the Order," he remarked, "is principally the cause of the ignorance that prevails, so few brethren will take the trouble to read and study the subject, taking things just as they find them, and thinking nothing more about the matter." He then goes back to the Chivalric era by dealing with the direct descent theory.

My views with respect to the origin of the Templar Order and its connection with Freemasonry have been considerably modified. However, it is the privilege of everyone to change his views as new sources of information are brought to his knowledge. I cannot agree with the learned author of a "Concise History of the Templar Order," who does not think the Ancient Order ever found any shelter in the Masonic body; he holds that Masonry as a speculative matter did not exist until the time of Elias Ashmole, at the commencement of the last century.

There is very little doubt that during the early days of the Templar Order, when in the zenith of their power and wealth, a connection did exist between the two Bodies. Those warrior monks when assisting at the erection of the magnificent churches and cathedrals that still remain, and constructing their houses and Preceptories, employed the fraternity of Freemasons skilled in ecclesiastical architecture, not the mere builders of walls, or stone masons, but the scientific leaders of the Craft, many of whom were of high rank and great learning, and whose chief patrons were the Order of Benedictine monks, who had also drawn up the rules for the Templars. This affinity between them probably tended to promote a feeling of sympathy at the time of the persecution of the Templar Order, when its members, denounced and dispersed, sought refuge and concealment amongst those they had at one time employed in their service. Although the rules of the Order required the Knights to be of noble birth, men of all professions and ranks of society were to be found, who had allied themselves to the Order, either by affiliation, or by joining the class of "Freres Servientes," such as the squires, men-at-arms, artisans, &c., &c., to whom, in common with the Knights, the confiscation of the property of the Order had brought utter ruin and desolation.

The Masonic fraternity, no doubt, were glad and proud to assist men who had belonged to an Order so famous as the Templars, and who were still capable and anxious to render themselves useful to the secret fraternity of builders, whose intercourse (from their wonderful life) with people of various nations, views, and beliefs, disposed them to offer shelter to a body of men persecuted for the more liberal opinions they had entertained in advance of the age.

By this connection of the Templars with the skilled architects and workmen of the Masonic fraternity, who were patronized and constantly employed in the architectural services of the religious houses, until about the period of the Reformation, we may infer that the usages and ceremonies of the Templar Order were preserved from complete annihilation.

This is the theory of the origin of the present Templar Society, known as the "direct descent theory," to distinguish it from that of the Masonic origin of Templary, so frequently and incontestably shown to be a mere fiction.

It certainly bears the mark of reason and probability that some of the members of the great Order of the Temple at its dissolution found refuge and protection by joining a secret society, with the leading members of which they had been formerly intimate.

Although the Templar body of to-day cannot prove a direct descent from the Chivalry of the Crusades, its legends and traditions strongly point that way, and in all tradition there lies a germ of truth; we therefore endeavor to imitate and assimilate our ceremonies and practices as closely as possible to that of the ancient Order, strictly conforming to the doctrines of the soldiers of the Cross, who fought for the faith on the plains of Palestine.

The ceremonies of the United Orders of the Temple and Hospitallers of Malta are intended to inculcate the cardinal doctrines of the Christian religion, the inspiration of the Holy Scriptures, the birth, life, death, resurrection, and ascension of the Great Captain of our salvation, and a firm belief in the Holy Trinity, one and indivisible, the chief and indestructible characteristic of the Order, without which, in spite of all sophistry and special pleading, no Templary can exist. If any Templar system admits those who reject the Trinity in unity, or Hebrews, who adhere to the Judaical law, they have just as effectually laid aside the principles of the Order as Orangemen would do if they opened their doors to Roman Catholics; in fact the instant the Order ceases to be Trinitarian it also ceases to be a true branch of the Templars, and should be treated as such.*

*The question does not arise which is more correct, the *Trinitarian* or *Unitarian* system—that is a religious question, with which we are not concerned at present—but the Templar Order has, from its very inception, been strictly Trinitarian, and it is altogether unreasonable that any one should wish to join it who is not prepared to accept the doctrine of the Trinity. The name by which, even before the Order obtained that of Templar, originated, as all know, from their House near the Temple of Solomon, and they were known to the world, and designated themselves, "The poor fellow-soldiers of Jesus Christ," and the existing branch in Portugal is now called the "Knights of Christ." In fact, the ancient rules and ceremonies go to show conclusively that the Order is peculiarly Trinitarian. To speak of the Templar Order as a Masonic Order of Knighthood, is simply ridiculous. The Order existed for centuries apart from Freemasonry without any known connection, further than that the Knights employed the Ancient Craft as workmen; and our traditions claim that the intimate connection now existing between Templary and Freemasonry originated at the time of the violent suppression of the former, when the Society of Builders sheltered many of the Templars amongst their own

In Great Britain and Ireland during the last century, the Chivalric Orders were formally introduced and adopted by the Masonic fraternity, but altogether as separate and honorary degrees.

At the union of the English Grand Lodges of 1813, the second article, in defining the degrees of ancient Masonry, provides for the practice of the Chivalric Orders in these words :—" But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees and Orders of Chivalry according to the Constitutions of said Orders," thus acknowledging the alliance and the historic truth and value of the Chivalric degrees.

Templary then, as now constituted, has become part of the Masonic system, that is to say, the society is based upon Masonry in so far that we admit none but such as are Masons, therefore the basis or qualification is Masonic, but properly speaking it is not essentially so, but at the most, quasi-Masonic.

The election of H. R. H. the Prince of Wales to be the sole Grand Master of the Order was strictly in accordance with ancient usage, and the wish to have but one governing head (at least over the English-speaking branches of the Order), had nothing to do with national or political events, the allegiance being to the sovereign head of the Order, who might, as of old, be chosen from any nationality. This does not appear to have been generally understood by those brethren who merely looked upon it from a Masonic point of view.

This is evidently intended as a reply to the caustic remarks indulged in by some of the Templar correspondents at the other side of the line, when dealing with the Great Prior's contention that there should be but one Supreme Grand Master for the English-speaking soldiers of the Cross, specimens of which were given in a previous chapter.

Our brethren of the United States have taken quite a different view of Templary from what we do, and founded a system exclusively their own, based altogether upon Masonry. It would appear from their own writers on the subject that although Templar Encampments were in existence with them at the termination of the last and commencement of the present century, they had become dormant prior to 1811, when Masonic Templary was revived, remodelled, and systematized by bodies of the A. & A. S. Rite, and the degrees conferred at that time, according to the Rituals of the Rite, converting the Rose Croix 18° and Kadosh 30° into the Templar Degree, adopting lectures suitable to their own views ; and by the year 1816 the system was fully adopted and placed where it now stands, when a General Grand Encampment was formed, and the Templar degree became virtually part of the American Masonic system. From this it will be seen that Templary in the United States does not resemble that in the British Dominions in any particular, and cannot be considered as the same body. Allusion to the doctrine of the Holy Trinity is altogether

Body. In these days of growing scepticism and atheism, our Christian Order is of more importance than ever, when to all appearance we are approaching a struggle, when religion and free-thought will find themselves face to face, and when the battle will have to be fought out to the bitter end,—all the more reason then that we ought to remain staunch to the dogmas of our Ancient Faith, and sternly repel any attempts made to lower the standard of our religious tests.

omitted to admit of its being open to all denominations of Christian Masons, if not a greater latitude; and one of their leading members declares, "the test of the Trinity could not be adopted by them, as it would drop 20,000 Templars from the ranks and reduce the influx one-half."

The idea of our forming a Union with the Templar branch of the United States, at one time mooted, and brought forward at the last Triennial Meeting of their Grand Encampment, never obtained any favor amongst the Nationalities of the British Empire, and since it has been clearly understood that they reject the Trinitarian doctrine and test, the objections have become doubly stronger; besides, the different views entertained by them of Templary would not render a Union advisable, however much we may be gratified to receive and welcome them as visitors in our Preceptories.

The Great Prior referred in gratified terms to the evident progress of the Order in Canada. The granting of four new warrants, and the removal of two Preceptories to more prolific fields, viz.: "Sussex" back to Stanstead, and "Mount Calvary" from Orillia to Barrie, he considered, as signs of renewed ardour in the good cause. To Grand Chancellor Spry he paid the distinguished compliment of attributing to that Officer the prosperous condition of affairs, for which he then congratulated Great Priory.

He announced that from Ireland and England the reports revealed a like progress. The former had sent kindly expressions of good-will across the sea, and intimated that it was preparing to follow Canada's example, and arrange for a virtual independence of its Nationality irrespective of Convent General. In England many brethren of eminence had been added to the roll, including H.R.H. Prince Leopold, who in Great Priory had been appointed to the office of Great Constable. The Great Prior continued:

From Scotland alone no advances have been made to any exchange of courtesies. With the United States we continue in the most perfect harmony, although in matters of detail and doctrine we are at issue, but it is surely no business of ours to find fault or interfere with their views, or any ceremonial they may choose to adopt; our regret is, that as the usages of the two branches are so entirely dissimilar, it is impossible to effect a closer alliance. I regretted not being able lately to accede to the request of the Grand Commander of the Grand Commandery of Vermont, who had urged me to authorize aspirants for the Templar Order, Companions of our Royal Arch Chapters on their borders near Stanstead, Province of Quebec, to be installed in Commanderies under his control. I did not feel justified in granting the permission or allowing any interference with our jurisdiction, which for the future there can be no necessity of entertaining; the Province of Quebec being fully prepared to establish Preceptories where and when required.

Among the resolutions adopted at this Assembly was one to amend the statutes, etc.:

“By inserting the words ‘Most Eminent’ before the name of the Great Prior, ‘Right Eminent’ before the names of all elected officers, and ‘Very Eminent’ before the names of all appointed officers.”

Also :

“That no Frater shall print, publish, or cause to be printed or published, the Revised Ritual of this Great Priory, or any portion thereof; and that a clause be inserted in the obligation, to be administered to every person admitted a member of the Order of the Temple, binding him to comply with such regulation.”

The following notice of motion was given, which, however, at the next Annual Assembly seems to have made room for one of more conciliatory tone, but which, as was feared, brought no good results :

Whereas, the Chapter General of Scotland continues to uphold Encampments or Pories of Knights Templars in the Province of New Brunswick, and thus permits one or more of its subordinates to invade the territory already Masonically occupied by this Great Priory, and whereas the time has arrived when the Grand Bodies having jurisdiction over the different branches of Freemasonry in British North America, must protect and defend their right to undisputed control over all subordinate bodies of their respective grades, therefore be it

Resolved,—That the Chapter General of Scotland be requested to withdraw from the territory now occupied by this Great Priory, within six months from this date, and in the event of such request not being complied with on and after the expiration of the period named, all Masonic intercourse between the Knights Templars of Scottish register and our allegiance shall be and is hereby prohibited.





CHAPTER XXIX.

CANADA'S SOVEREIGNTY STILL UNACKNOWLEDGED.—COMPLETE INDEPENDENCE DESIRED.—OUTDOOR COSTUME.—THE TRIENNIAL CONCLAVE AT CHICAGO.—ASSASSINATION OF PRESIDENT GARFIELD.



CONVENT GENERAL, in so far as it affected Canada, was now practically dead, and the new year for Great Priory started out without being weighted down with an incubus that, however good in intention, established itself by the disturbing spirit influencing it, to be a potent factor for disunion. As the Great Prior put it, "the long cherished wish for 'Home Rule' had become fully realized," but as events proved, it was only another step in the direction of a consummation which the passage of a few short years actually witnessed, and compelled the recognition which the Great Prior held was now Canada's by right, but which for reasons very fairly submitted, was withheld by other Sovereign Grand Bodies of Templars.

As samples of the opinions of our Fratres of the United States on this question, it may not be out of place here to quote two of their wisest and most esteemed writers, Fratres Thomas H. Caswell, of San Francisco, and Theodore T. Gurney, of Chicago. The former said in his review of Great Priory's proceedings :

The address of the Great Prior, like all other documents emanating from that accomplished Freemason and Knight Templar, which have come to our notice, is replete with matters of general interest and sound common sense.

Although the "Convent General," as the Great Prior observes, may be abolished *de facto*, it still has an existence *de jure*; and while this is the fact, we do not see how the Grand Encampment of the United States can with propriety recede from its position and recognize the Great Priory of Canada, or either of its co-subordinates of England and Ireland, as independent Sovereign Grand Bodies, particularly as negotiations are pending between the Grand Encampment and Convent General for a treaty, by which our intercourse with the Templar bodies under its jurisdiction should be regulated. Until officially informed that Convent General has ceased to exist, it appears to us that, in common courtesy to that august

body, the Grand Encampment must decline to treat either of its constituents as independent and Sovereign Bodies.

Our Canadian Fratres must not feel annoyed if our Grand Encampment declines to acknowledge their sovereignty, when even their Great Prior is the appointee of the Prince of Wales, and holds his office at his will and pleasure.

Can anybody be independent and sovereign whose head is liable to be removed by a higher power?

Frater Gurney, than whom no warmer friend to Canada breathed the air of the free Republic, on the same subject, wrote :

We fail to comprehend the logic of resolutions adopted declaring the Great Priory the "Peer of any and all independent Great Priories, Grand Encampments, etc." We do not for a moment question the right or propriety of continuing in a subordinate position for the sake of having His Royal Highness the Prince of Wales at the head of the Order. Yet it is difficult under such a condition of existence to understand the foregoing claims of our sister jurisdiction. Webster defines a *peer* "an equal, one of the same rank." We think with Provincial Prior, Sir Knight Robert Marshall, "that the true interests of the Order would be materially promoted, not only in this Province, but throughout Canada, if our Great Priory, in reality, enjoyed all the functions of a supreme and independent governing body of the Order of the Temple." If it is not invested with such independent prerogative, it cannot be classed as a *peer*, so it seems to us.

This view of the situation was generally accepted by our neighbors, and, if the truth must be recorded, was slowly but surely finding a home in the convictions of the Canadian Fratres also. To many it appeared that the continuance of our loyal connection with England, nominal though it was, did not tend to increase either our strength or influence. Our comparatively diminutive membership, contrasted with the magnitude of our aspirations and claims, brought no comfort to them. They saw at one side of the line a host of 50,000 Knights to which we, with a little band of 600, laid claim to equality. True, the principle that lay within it all was righteous, but the comparison afforded reasonable excuse for a measure of discontent.

With our American Fratres the adoption of a showy outdoor costume proved attractive and popular, and those of our own nationality who resided near the border and had frequent opportunities of witnessing their parades, grew to admire the uniform, and naturally inclined to the belief that similar practices would prove equally attractive on the Canadian side. They had their own distinctive costume it is true, but to assume it without the precincts of their Preceptories would probably create more wonder than admiration. The classic

garb was so correctly in unison with true Templary that as a public exhibit it was entirely at variance with propriety. Our own Frater Dartnell relates an amusing experience in this connection. He had the honor, a few years ago, at an Assembly of the Grand Commandery of the State of New York, of having assigned to him an honorable and conspicuous position in the line of march. A short time previously the Pope had conferred upon an American dignitary of the Roman Catholic Church the hat which designates the rank of a Prince of that church. The white robes, emblazoned crosses and scarlet head dress, attracted the attention of an Irishman in the crowd, who was heard to exclaim in accents of astonishment: "Holy Moses! It's the Cardinal himself!"

During this period the Triennial Conclave of the Grand Encampment was held at Chicago, and was a brilliant gathering. One writer said of the parade:

That it was magnificent and colossal in numbers, none can or will attempt to deny. Of course the elegance of design and richness of decorations, emblems, uniforms, fine music, with the accompanying pomp and martial array of the occasion, reminded those who were permitted to participate and behold it in all its glory, of the splendors portrayed in Oriental tales. Of the transactions of the Grand Encampment, I can give but little. It did two things, we are sure of, viz.: to elect officers and adjourn, of which the last was the best thing.

From which it will be inferred that the chief point of interest in Chicago on that occasion was the parade.

A great many Templars from Canada visited Chicago to see the show, and most of them were, to a greater or less extent, impressed. Indeed, Provincial Prior Burch, of Ontario West, grew quite enthusiastic when relating his experiences, and in his lengthy report to Great Priory devoted no inconsiderable time and space to an account of his visit and his views thereon. Speaking of the seven Preceptories in his district, he said:

The membership roll of each shows that the Order is gaining in numbers, and that ere long a large influx of "good men and true" may be expected to join the ranks of Christian Knighthood. I am led to this conclusion from the general awakening which has been exhibited in Masonic circles since the holding of the Twenty-first Triennial Conclave of the Grand Encampment of Knights Templars of the United States, which was convened at Chicago during the second week of August of last year.

To say that the Canadian Knights were accorded a royal welcome but feebly expresses the greeting, which was one of unbounded courtesy and undoubted cordiality and hospitality. I am sure every Sir Knight and soldier of the Cross who was present on the occasion to which I have reference, will acknowledge that the parade was one of the grandest and most brilliant pageants ever witnessed, either in the Old World or in the New. Between 25,000 and 40,000 Knights Templars were in line.

Past R. E. Provincial Prior James Seymour, of St. Catharines, although seriously indisposed, took the Great Prior's place, and was accorded a royal welcome at the hands of the Most Eminent Grand Commander Hulbert and the Eminent Sir Knights of the Grand Encampment of the United States. Our distinguished Frater represented Canada with signal ability, and the thanks of all Canadian Knights Templars are due to him.

I am persuaded that the mingling together of the Fratres of Canada and the United States at Chicago will have a beneficial effect upon the Order in our beloved Dominion, not alone from the information received and insight obtained into the working of the different Commanderies, but from the desire which is inherent in man's moral nature to compare results, and endeavor, if at all possible, to keep pace with the Fratres of the United States in advancing the interests and extending the influence of our Chivalric Order.

Influences such as these were making themselves felt, and already the beginning of the end which severed the last link that bound Templar Canada to England, was surging forward like a resistless wave.

Not only to the people and Fratres of the United States came as a paralyzing shock the dreadful tidings that James Abram Garfield, their President, had been stricken down by the assassin's bullet, but to their kindred in the north the news carried with it all its sad and touching import, and the heartiest of sympathy was stirred in every corner of this vast Dominion. From the graceful pen of Frater Judge Dartnell flowed a worthy tribute to a great man and worthy Templar. It was appended to his report on Foreign Correspondence this year, and from which the following is extracted:

An event so full of moment to the Great Republic as the death of their President, their "Uncrowned King," is not one to be lightly passed over; but it is, in an especial manner, befitting that the Templars of this and every other jurisdiction should join in the universal grief attending the "deep damnation of his taking off," and take to heart and conscience the significance of the noble life and heroic death of one who had assumed, in common with them, the vows of a Christian warrior, and, what is better far, lived all his life in accordance with those vows and the teachings of the Order.

Sir Knight James Abram Garfield has passed away to his eternal rest, and entered into the joy of his risen Lord, amid expressions of heartfelt emotion from every nation of the globe.

What is known, and to be marked as a lesson to us all, was his consistent and noble Christian life and conduct, unstained by any vice and not once beamirched with the filth of party warfare, and, above all, that blameless purity and domestic virtue not often found among public men of the day.

The lowered flag, the tolling bells, the funeral services, throughout the wide Dominion testified to the grief of a kindred people at the passing away of a great and good man.

God rest thee, valiant Knight! The Fratres of the land across the Lakes lay upon thy bier "this spray of Northern Pine."

Events of this kind, calamitous and distressing though they be, draw together the hearts and sympathies of nations as nothing else can. When the edge of their intense grief had been blunted by time our Fratres over the border did not forget that in their sorrow a responsive chord had beaten in Canada, and that the Templars on this side had mingled their tears with them in their great bereavement. Acknowledgments were as numerous as they were heartfelt and genuine, and many a kind word was recorded of Frater Dartnell's message of Fraternal sympathy. Here is what one writer in Michigan said, and indeed it may be accepted as a sample :

"This kindly expression of sorrow and sympathy for us as a nation and as Templars by our Fratres of Canada, as also those of Her Gracious Majesty, during our dark days of grief, lay us under deep and lasting friendship to Canada and England. And we fervently pray Heaven that they may ever be spared the bitter trials through which we have passed. May the dastardly hand of the assassin be paralyzed ere it be raised against the Queen of England."

A large gathering of the Fratres greeted the Most Eminent the Great Prior at Hamilton when on the 12th July, 1881, he called together the Sixth Annual Assembly of the National Great Priory. Around him were gathered the stalwarts of the Order, prominent among whom were noticed: R. E. Fratres, Jas. A. Henderson, Great Sub-prior; D. B. Burch, Donald Ross, and I. H. Stearns, Provincial Priors; Daniel Spry, Grand Chancellor; Rev. V. Clementi, Grand Chaplain; Chas. Magill, J. B. Smyth, David McLellan, A. G. Smyth, W. C. Morrison, H. A. Mackey, Jas. Seymour, Henry Robertson, G. H. F. Dartnell, John Moore, L. H. Henderson; Fratres J. B. Nixon, T. C. Macnabb, W. D. Gordon, Thos. Sargant, H. A. Baxter, A. G. Adams, W. Chatfield, T. Coyle, H. A. Grannis, W. T. Bray, R. Ratcliffe, S. Martell Davies, John Kennedy, Isaac F. Toms, J. B. Bishop, E. H. D. Hall, I. P. Willson, J. H. Stone, A. G. James, Allan McLean, Albert D. Smyth, John Nettleton, Henrys Griffith, etc.

Twenty-one Preceptories out of the twenty-four on the roll were represented, and the reports from each district were hopeful and encouraging. There were recorded during the year, eighty-six admissions, the highest number yet, bringing the total membership to nearly 700. The Great Prior in his address dealt with questions of modern as well as historical importance, and although the subjects were not new, yet being handled from fresh standpoints were equally as interesting. He opened by congratulating Great Priory on its independence being assured owing to the collapse of Convent General which had come to an untimely end at its own hands

The Great Prior doubted whether Convent General should ever have been formed, even with the prestige of royalty to support it. The radical changes contemplated, and the conflicting elements composing the body, were too strong.

The idea of one cosmopolitan Order as of old, with a Supreme Grand Master, was a grand conception of the originator, Sir Patrick Colquhoun, but the material to work it was wanting. We can now look back more calmly and dispassionately, than perhaps we could at the time, to his ennobling views for the Order, and we may well add our sympathy for what to him must have been a great disappointment.

Apart from all other considerations, "Convent General" has achieved one great object by promulgating a correct knowledge of the Order, and introducing a *strict historical* rendering of the Ritual, from which nearly all objectionable features have been expunged.

A request from Toronto to be permitted to adopt military drilling and parades drew from the Great Prior an indignant protest. He said:

There can be no possible objection to any society amusing themselves, if it suits their fancy, by adopting a military uniform and system of drill; therefore, if Preceptories who may wish in this manner to represent the military character of the Old Templar Order, decide upon such a course, they are, of course, at liberty to do so.

Some enthusiastic Templars, who must fancy themselves at least "Jacques de Molays," say, that as "Soldiers of the Cross," our duty is as much in the battle-field as the sanctuary. The question is, what battle-field? The days when the Order and that of St. John of Jerusalem were called upon to fight against the Infidel hordes, has passed away forever.

The claim of the Great Priory of Canada to be considered the peer of the Grand Encampment of the United States, receiving such scant favour at the hands of neighboring fratres, the Great Prior again expresses surprise that they cannot see the matter as he does, and says:

What our recognition of but one Grand Master for the whole Order (as of old) in the person of H. R. H. the Prince of Wales, has to do with the complete independence the National Great Priory of Canada, is difficult to understand. The Supreme Grand Master does not interfere with the Representative government of the National Great Pories in any particular, but has it exclusively in his power to confer honors which members might be proud of possessing; and in his exalted station of life, his acceptance of the office adds materially to the status and dignity of the Order, at once stamping its character by placing it amongst the recognized honored societies of the Empire. It certainly appears to us strangely inconsistent that our American brethren who pride themselves on their levelling principles and democratic institutions should assume a title of English aristocratic civil life, by addressing each other as "Sir," prefixed to their names, frequently making the great mistake of leaving out the baptismal name altogether, as the title of "Sir" can only properly be applied in conjunction with both Christian and surname. Whatever ideas they may entertain about our independent position cannot in the least affect us, a totally different

organization. When "Convent General" on its organization recognized the American Templar system as being the same Order as that of the British Dominions, and the Arch Chancellor, Sir Patrick Colquhoun, recommended the "Grand Cross" being conferred on their Grand Master, he did, and it did, more injury to the Order in Canada than anything else could have done, by putting it in the power of the admirers of the American system, to give trouble. The mistake arose from ignorance at the time of the dissimilarity existing between the two systems.

The Great Prior, nevertheless, maintains his keen sense of justice when he says:

"I cannot help digressing, to contrast and admire the advantage our United States brethren have over us, and that is the thorough discipline insisted upon in their well-organized system. They do manage to work up an intensity of zeal, energy and interest. Their reports, annual addresses, and so on, whatever in our eyes their faults and intrinsic value may be, display an amount of vitality which in itself is pleasing and satisfactory, and puts to shame the sleepy condition of the government of the Order in the "United Kingdom."

The Order had not then, nor has it since, grown to the proportions which would give an opportunity to act on the following suggestion:—

I would wish to draw the attention of the Order generally in all Provinces of the Dominion having a Grand Lodge and Grand Chapter, to the advisability of completing their "English Rite" of Freemasonry by the formation of Provincial Grand Priorities, when a sufficient number of Preceptories have been established, to be independent bodies, but still holding allegiance to the National Great Priory of Canada; for it should be kept in mind that in the year 1780 the Grand Lodge of all England, held at York, officially declared that the Order of Knights Templar constituted the fifth degree in Freemasonry. This completed the "English Rite," commonly, but erroneously (as shown by Bro. W. J. Hughan, of Teuro) called the "York Rite," viz:—The practice of the three Craft degrees, followed by the Royal Arch, while Templary covers the whole, but altogether as a separate matter. These contain all that is required in the teachings of the old system of Freemasonry, for whatever merit the numerous other degrees and rites that now flood the Masonic world undoubtedly possess to interest and instruct the Masonic student, whose pursuits lead him in that direction, they are not of sufficient practical utility or importance generally to the members of the Craft, to repay the time, great expense and research necessarily involved in acquiring a knowledge of them.

Many now regret that the advice of the Great Prior, contained in the following paragraph, was not heeded:—

It is my opinion and advice that Great Priory and every Preceptory be called upon at once to procure complete sets of our Proceedings from the establishment of the Order in Canada, and have them bound for reference. The want of them in time to come will be most seriously felt and regretted.

Yielding to the strongly expressed desire on the part of a section of the Fratres, the Great Prior said in concluding:—

I would recommend Great Priory to decide definitely at this meeting the question of introducing an out-door uniform as an addition to the established costume of the Order, in such Preceptories as may amongst themselves be in favor of adopting it, without its being a compulsory measure, or interfering with the prescribed regulations. So far as I am concerned, it is not my intention to influence the Fratres, or throw further obstacles in the way of what may be considered a harmless innovation of our customs, and wish it to be understood that Preceptories are at liberty to make their own rules as to the time and places in which this uniform is to be worn, without any restrictions whatever as to the right of doing so.

As an appendix to the above, the Great Prior added a valuable historical description of the costume and insignia of the early Templars. He said:—

Before submitting for the consideration of Great Priory, a schedule of designs for the insignia to be worn by the officers and members of the "United Orders" in Canada, it may be advisable to give a brief description of some of the customs and paraphernalia of the early chivalric Orders to enable us to avoid inconsistency, and preserve the most proper and appropriate badges to be worn; so many errors have crept in either from ignorance of the correct form, or the desire of regalia manufacturers to enhance their work by fanciful ornamentation, without due regard to historic accuracy.

The Templars followed the Rule of the Benedictine Order of Monks, founded by St. Bernard in 535, the Military Order taking its rise in 1118-19. The *White Mantle* was adopted as the habit of the Order to distinguish it from the *Black Robe* of the Hospitallers; and in the second crusade (1167) the Knights assumed the blood red cross as a symbol of Martyrdom.

The Mantle (with surcoat or sleeveless tunic) was worn over armour of chain-mail, and could be looped up to leave the sword arm bare. On his head the Templar wore a white linen coif; over this a small, round cap made of red cloth, and when on service in the field an iron skull-cap of chain-mail, without plumes or crest.

The Knights of St. John the Baptist, called of Jerusalem, instituted in 1072, were of the St. Austin rule of Monks, their habit being black with eight-pointed white cross, worn over their armour. They afterwards, between 1278 and 1289, when engaged in military service, adopted a red tunic, with a plain (straight) equal-limbed white cross over the centre of the breast, which continued as the uniform of the Knights of Malta to a late period.

The Cross, as the emblem of Christianity, was adopted by the Crusaders—worn on the left shoulder of their garments, and made of cloth or linen (in imitation of Christ carrying the cross); as also on the breast; and some of the most austere and enthusiastic imprinted the Holy Sign on the flesh—usually the left arm, as nearest the heart.

Ecclesiastical crosses are two in number, used as a medium of hieratical distinction. The Pope alone is entitled to the triple-barred, or cross of "Salem," to denote him to be the Sov. Priest, Sup. Judge and Sole Legislator. It has in recent times been adopted as the badge of the Grand Master of the Modern Templars, and also that of the Chief Officer in the A. & A. S. Rite, &c. Cardinals and Archbishops are honored by the Patriarchal or two-barred cross, signifying "Salvation to the Jews and

Gentile." The "Passion" or single-barred cross, representing the one on which the "Saviour" suffered, is common to all ranks; both were ancient badges of the Templars—and used as a mark for their signatures. When crossed near, and at the ends, they are called cross "crosslets," and crosses "potent," sometimes forked at the points.

The Templar Cross is the Cross Patee, and has been already described. The Cross of Malta, the device of the Order of St. John of Jerusalem, has frequently been confounded with Cross Patee of the Templars, although there is a great difference between them. The cross is *white*, of *eight* points, having its four arms joined in a small centre-point, and extremities notched or indented, resembling fishes' tails, an allegorical allusion to the Saviour; the fish being one of the early Christian symbols, emblematical of Christ generally, Matt. iv., 19. The device should be always placed upon a black field or worn on the left shoulder of the Black Mantle or breast of the Tunic.

The "Jewel" of the Order of St. John or Malta is of white enamel, having the distinguishing emblems of each langue in gold, placed in the four angles centre of the cross; for England, the "Lion and Unicorn" alternately; for France, the "*Fleur de lis*," &c. &c., worn suspended from a black, watered ribbon.

The "Pennoncel" was a small triangular flag carried by Squires. The Knights bore a "Pennon" forked at the end, being extended into two points, and when powerful enough to furnish to the State or their Sovereign a certain number of armed men to be retained at his expense, he was accorded the title of "Banneret,"—"little Baron," which gave him the right to carry a *Square Banner* at the top of his lance on which his armorial devices were depicted. When "Bannerets" were made on the field of battle by the Sovereign in person, as a reward of valor, he cut off with his sword the forked tails of their Pennons, changing them into Square Banners.

The Ancient Templars had *two* Banners—the "Beauceant" and "Red Cross."

The "Beauceant," in Norman French, meaning "Piebald," was the original armorial device of the Templars, *half black and white*, whatever may have been the direction of the partition lines; sometimes it was represented *per pale* or divided perpendicularly in alternate narrow stripes, but more frequently *per fesse* or horizontally, the upper half black, the lower white. A red *passion* cross appears occasionally on the white ground when this was the case, and the division horizontal; the black was reduced to a heraldic chief or upper third part of the field to admit of this cross being on the white ground only, for to place the red cross on the black, color upon color, would be false heraldry. The banner was supposed to denote "Death, Innocence and Martyrdom;" it also has the inscription, "*Non nobis domine, non nobis sed nomine tua da gloriam*," the opening sentence of the 115th Psa m. The name "Beauceant" has various explanatory meanings suggested, but none very satisfactory. By the "Rosicrucians" it was looked upon as a religious symbol of the principle of "good and evil." The word was used by the Templars as their battle cry—"Au Beauceant, for the Temple," &c., because the banner was black and white, to signify: Black and terrible to the Infidel; fair and favorable to the Christian.

The second Standard subsequently adopted was the "Vexillum Balli; or, Red Cross battle-flag,"—a white banner charged with the Cross of the Order (Patee), already described, and the same cross which ornamented the shields and mantles of the Order.

The Lamb carrying a cross banner, surmounted or placed upon the centre of a red cross, was another armorial device of the Templars, signifying the union of the qualities of gentleness and courage. The lamb being the emblem of the Saviour and the banner of Victory, symbolizes the "Resurrection."

The standard and armorial bearing of the Knights of St. John of Jerusalem (Malta) is a white, plain, equal-limbed cross, upon a red field.

Banners, when made to hang perpendicularly from the poles, are called "Gonfannons," or Ecclesiastical Banners—used in processions and placed in halls; they are generally tripartite or triple-cloven at the bottom.

The sword was made in the form of a cross, an emblem of the cause in which it was to be used. The blade straight and cutting on both sides, typical of its being always employed in the defence of justice.

When the Crusaders were on the march to the Holy City, they were in the daily custom of placing their long, two-handed swords upright before them, forming a cross, and before these they performed their morning devotions, and on all military occasions they kissed the hilt of their swords in token of devotion to the Cross. From this we derive our "Salute" and "Standing to Order."

The girding on the sword was essentially the ceremony that usually constituted a Knight, hence the common expression a "Belted Knight," as identifying the Knight and girding on the Sword.

Spurs of gold were the distinguishing badge of a Knight and an indispensable adjunct of Knighthood, to signify diligence in every honorable design; the rowels symbolized promptitude of action.

The ring worn by Ecclesiastics is a sign of indissoluble connection and union with the Church. In the Templar Order it is adopted in place of the "Girdle," worn round the waist, with which the Ancient Knights were invested, and is a symbol of the covenant entered into with the Order, as the wedding-ring is the symbol of the covenant of marriage. The ancient signet rings were worn always on the right hand, and generally on the index finger—see the passage in Jeremiah, xxii, v. 24.

The silver "Templar Star," a most appropriate emblem, is of modern adoption.

The "Baldrick," or "Shoulder Sword Belt," formerly worn, is now replaced by a waist belt, and a ribbon or sash substituted for the Baldrick.

The Honorary distinctions of "Kts. Grand Crosses," and "Kts. Commanders Crosses," were introduced by H.R.H. the Prince of Wales, as badges of honor, who alone has the power of conferring them, and as such are recognized as marks of peculiar honor in the Order.

The Chaplains wore a white, close-fitting tunic, with a red passion cross on the left breast, and none under the dignity of a Bishop could assume the white mantle; Chaplains were eligible for the office of Preceptor.

The "Serving Brethren" served as light-armed cavalry, and were of two classes employed in various offices. They wore a black or brown tunic with the red cross. Their form of reception into the Order was the same as that of the Knights.

In accordance with ancient usages, the names of Preceptories should always be that of local or historical significance; never the names of living men.

We find in the histories of the Templar Order that it was governed by a "Master," so termed according to the language employed, viz., "Maistre," "Magister," but "Magnus Magister," or "Great Master," was used at an early period. The author of a "Concise History," says, page 41 :—"In France the equivalent 'Grand' was used, but in English it is as absurd to use the term, which conveys the impression of a magnificence, eschewed by the Statutes of the Order, as to call English Ministers of State the Grand instead of the Great officers of State. 'Grand Master' has been imported into English without translation, and as that word exists, though with different meaning, it tends to mislead." In the Statutes the expression used is simply "Magister" and "Maistre."

As an illustration of the change of opinion that can be wrought by the lapse of time and persistent agitation, an extract from the Report of the Grand Council on the Grand Master's Address two years previously, is here contrasted with one from that of the same Committee, submitted and approved in this year. In 1879 they said :

We most cordially agree with the Great Prior in his views in reference to the adoption of an out-door costume and the introduction of a system of military drill, which we consider would not only be inexpedient but most unwise. Those who desire military parade have always the privilege of enrolling themselves in some of our military corps, and therein, while satisfying their ardor for military display can, at the same time, serve their Queen and country ; but pray let our Order retain its characteristic of unobtrusive and quiet dignity and avoid flaunting its mantle of purity before the vulgar gaze.

Here is what the Grand Council said in 1881 :

The Grand Council are in accord with that portion of the Address which refers to a change of costume to be worn by the Fratres as an out-door parade dress, as they cannot see that any injury can be done to Canadian Templarism, even should some of the Preceptories adopt a costume identical with that worn by Knights Templars in the United States. They desire, at the same time, to express a decided opinion that public parades of Knights Templars, or indeed any other grade of Freemasons, is not to be encouraged to too great an extent ; but when it becomes necessary that Knights Templars should appear outside the walls of their Preceptories it is well that they should be clothed in a costume that will reflect credit on the Templar Order, and not bring ridicule upon the wearers.

The Statutes were amended by resolution so as to define the Clothing and Insignia to be worn at Assemblies of Preceptories. This of course had nothing to do with the out-door uniform recommended by the Great Prior in the concluding portion of his Address, and which the Great Priory had not yet decided upon. The Amended Statute read :

The following Clothing and Insignia may be worn by all Sir Knights of the Order of the Temple :—

At Assemblies of Preceptories the Insignia to be worn and used are :—

"A black silk Riband, four inches wide, with a black silk fringe, to be worn over the right shoulder, for all Knights under the rank of Preceptor; and a gold fringe for Preceptors and all above that rank.

"A seven-pointed Silver Star, with a Passion Cross in a circle in the centre, with the motto 'In hoc signo vinces' round the circle. The jewel worn by Preceptors to be the Red Patriarchal Cross; all other Knights to wear the Cross of the Order, viz.: the Red Cross Patee. These jewels to be suspended by the ribbon of the Order: red with white edges $1\frac{1}{4}$ inches wide.

"The other Insignia, badges, jewels, or decorations, shall be those only which are limited and assigned to each respective office, rank, or degree, hereinafter defined.

"The Habit to be worn by Templars shall be a white stuff or woollen Mantle, with the equal limbed Red Cross of the Order, nine inches in length, on the left shoulder, and with a Hood lined with white serge or flannel. All who have attained the rank of Preceptor, shall wear a Hood lined with red serge, silk, or flannel.

"A white Cassock or Tunic, with a Red Cross of the Order on the breast, may be worn in addition by all Knights.

"In a Priory of the Order of St. John of Jerusalem, Palestine, Rhodes, and Malta, Knights may use a black Mantle, with a white eight-pointed Cross on the left shoulder, and a Hood lined with white.

"A black or red Cassock or Tunic may be worn in addition with the Cross on the breast, viz.: The white eight-pointed Cross on black Tunic and plain white Cross of St. John on red Tunic.

"The Chaplains shall wear Habits or Caps.

"Serving Knights shall wear russet brown stuff or muslin Mantles, with the Cross of the Order on the left shoulder. No Serving Knight shall wear any Insignia or jewel whatever.

"Each Knight, under the rank of Preceptor, may wear a straight Cross-hilted sword with a black scabbard and black leather belt, with bronze chain and slings. The hilt and mountings may be of gold, silver, iron, steel, or bronze.

"Preceptors may wear a sword with a plated steel scabbard, silver plated with appropriate mountings.

"The Beauceant is a parallelogrammic banner, parted per fesse, sable and argent with red Passion Cross on the white ground.

"The Vexillum Belli is a Red Cross patee, charged with the eight-pointed Cross on a white field.

"Preceptors and all above that rank may use banners of their arms or other devices of a parallelogrammic form. Other Knights may only use swallow-tailed pennons."

A very proper cutting away of a number of superfluous offices was achieved at this meeting. The resolution reading "that the Statutes be amended by expunging the word "Prelate" and insert "Chaplain;" and to strike out the following words: the Assistant Grand Almoner; the Grand First Herald; the Grand Second Herald; the Grand Warden of Regalia; the two Grand Aides-de-Camp; the Grand Chamberlain; the Grand Assistant Chamberlain; and the Grand Second Captain of the Guards."

A resolution deciding to expunge the words "Convent General" wherever they appeared was also adopted.



CHAPTER XXX.

DEATH OF THOMAS DOUGLAS HARRINGTON.—CONDITION OF GREAT PRIORY.
—GROWTH OF THE INDEPENDENCE MOVEMENT.—THE TROUBLE IN
NEW BRUNSWICK.—THE ENGLISH GRAND CHANCELLOR IN CANADA.

THE occurrences that marked the interval between the Assemblies of Great Priory were this year notable. The death of the good President of the United States, Jas. Abram Garfield, was regarded with universal sorrow, and in Templar circles his loss was specially mourned. Widespread regret, too, was occasioned by the death of Frater T. D. Harrington, who had earned a far-reaching reputation under both flags for his general upright bearing as a public official, as well as his genial and kindly disposition in the social walks of life. Four other valiant Knights had laid aside their armour and departed for the better land, viz. : V. E. Fratres Alex. S. Kirkpatrick, of Kingston, an active member of the former Grand Conclave ; Henry Astel Grannis, of St. Thomas, an officer of Great Priory ; William T. Bray, of Wingham, presiding Preceptor of the "Huron" Preceptory and Grand Junior Warden of the Grand Lodge of Canada, and Rev. St. George Caulfield, of Windsor.

An impetus was given this year to the agitation looking to a complete rupture of the tie that bound Canada to England. It had grown with many into a solid and unchangeable conviction that until the system in Canada assimilated, or at least copied in a large measure, that of our neighbors, it could never prosper. This belief was fostered by the kindly disposition manifested by the latter on all occasions where fraternal intercourse was called for. The Great Prior, as will be seen, was much exercised over the matter, and in his address animadverted at length on what he believed to be a false and disloyal sentiment.

Windsor had come in under the standard of the Cross, and with nine worthy Fratres had added another Preceptory to the roll. There were now 24 Preceptories, with a membership of

710, and a healthy treasury. The reports from each of the Provinces were of a gratifying nature, that from Nova Scotia being specially welcome, as it not only was the first for some years, but it conveyed the pleasing intelligence that the Halifax Preceptory was gaining substantial strength. The Provincial Prior for Ontario West furnished an eloquent account of a Templar demonstration at Hamilton, which included visitors from Detroit, Buffalo, Rochester, and other cities of the United States. The report from New Brunswick dealt in detail with the trouble experienced by our Fratres in that Province, and will, perhaps, be better understood by giving the passages from Provincial Prior Munro's compilation relating thereto :

I regret that the returns show so little progress in the way of adding to the number on the roll of members in this Jurisdiction, under Canada. This is owing, in part, to the great fire in 1877, many of the Brethren having lost heavily ; also owing to the tentative and discouraging position of the Preceptory in this city, holding under authority of the Great Priory of Canada. Handicapped as it is at every point, compared with the go-as-you-please license accorded to the Scottish Encampment, working in this Jurisdiction under the authority of the Chapter General of Scotland, all combined have given the Encampment an ascendancy difficult to explain.

While on the question, I am unwilling to tease Great Priory into a forward movement and assert the right claimed to this Jurisdiction. It is most desirable, however, that an early decision should be reached, in the interest of the Preceptory, and for the true welfare of the Templar Order under Canada in this territory. *It cannot be expected that we should continue in a state of suspense much longer, or remain subjects of a power unwilling, or not daring, to protect its subordinates.* The existence of two Encampments working in New Brunswick, owing fealty to the Chapter General of Scotland, their many privileges comparatively with the restrictive statutes of Great Priory, which have their influence, and compared with the assertion that the Great Priory of Canada, *vide* Report of Proceedings for 1879, page 362, has exclusive and INDEPENDENT JURISDICTION over the whole of that portion of British North America known as the *Dominion of Canada*, is an anomaly.

In the rivalry existing, the Preceptory may be likened unto a staunch, strong ship setting out on a voyage ; friends rejoicing in her strength, regardless of all danger ; every sail set to catch the passing breeze. A storm overtakes her, or she meets with adverse winds and buffeting seas ; but she pursues her voyage and arrives safely at her desired haven,—much weather-beaten, no lives lost and crew still sticking by her.

Misfortune bore heavily on our Great Prior during this year. A sad and mournful bereavement was followed by a conflagration which destroyed his home at La Prairie, Que., and with it, not only all his personal effects and property, but a library which contained many hundreds of valuable works, including volumes of rare antiquity, and which at any price could not be duplicated.

What the Great Prior lost in his library, only he can tell. His books were his familiar companions, to him they were old, dear and valued friends. From them he gathered the wealth of information which, from time to time, he gave to his brethren and to the world. Need it be said that his regret was poignant, or that he had the sympathy of every Frater on either side of the line, who appreciated and benefited by his labors.

Canada received a distinguished visitor during the year, in the person of V. E. Frater Alex. Stavely Hill, M.P., Chancellor of the Great Priory of England, who arrived, unfortunately, just after the meeting of the last Assembly of Great Priory. He bore with him the following credentials, to which it may be inferred our Great Prior appended his dutiful and loyal homage.

(Signed)

ALBERT EDWARD,

To the Very High and Eminent Sir Knight, Colonel W. J. Bury MacLeod Moore, Grand Cross of the Temple, Great Prior of the Dominion of Canada.

His Royal Highness, ALBERT EDWARD, Prince of Wales and Duke of Cornwall, K.G., G.C.S.L., G.O.B., K.T., K.P., &c., &c., &c., Grand Master of the United Religious and Military Order of St. John of Jerusalem, Palestine, Rhodes and Malta, sends his Royal and Fraternal Greeting :—

Being well assured of the loyalty and true affection of the Knights of the Order towards Us, and of their sincere resolve that in the Dominion of Canada the brotherly bond of union shall ever exist among all joined together under Our Grand Mastership ; and further desiring to show to you Our continuing affection towards you, and to assure you that the prosperity of the Order and the union and brotherly love of the Great Officers and Members of the same, under Her Majesty the Queen, our Patron, have been and are an object of Our most constant care,—We have, therefore, charged Our trusty and well beloved Chancellor of the Great Priory of England, Alexander Stavely Hill, D.C.L.; one of Her Majesty's Counsel and Member of Parliament, to be the bearer to you of this Our letter ; and Our said Chancellor hath it further in charge to express towards you, Very High and Eminent Great Prior, Our Royal favor and good will, and Our affection towards the brethren Sir Knights of the Order, and to the Dominion of Canada.

Given on board the *Osborne* R. Y. S., the 18th day August, A. L., 5885, A.D. 1881, A. O., 763.

Frater Hill received a Templar greeting and welcome in Montreal, under the auspices of "Richard Cœur de Lion" Preceptory, Provincial Prior I. H. Stearns, and Preceptor A. G. Adams, with the Fratres under them, co-operating to make the arrangements complete and successful.

The occasion was a memorable one, and forms a bright page in the annals of our Montreal Fratres. [The English Grand

Chancellor's report of his reception by the Knights in Canada, which appeared subsequently in the English Templar Calendar for May, was indicative of the pleasure he experienced.]

The visit was marked by H. R. H. the Prince of Wales in a special manner. He authorized the Great Prior, as a mark of his favor, to nominate a limited number of Canadian Fratres to receive the decoration of "G.C.T.," (Grand Cross of the Temple), and that of "K.C.T.," (Knight Commander of the Temple.)

These honorary decorations were first introduced on H. R. H. accepting the office of Supreme Grand Master of the Order, and were originally intended to supersede the position of Past rank, which has assumed an importance and preponderance out of all proportion to the numerical strength of the Order. They are in his exclusive gift, with whom it is a personal matter, and as they are very limited in their distribution, are the more valuable, carrying as they do a Patent under the sign manual of the Prince of Wales, which in itself is most interesting to the possessor. Canada's complete severance from England precludes the possibility now of sharing in these royal honors. The favored ones on this occasion were announced by the Great Prior at the opening of the proceedings, who stated that he had received patents from England for the following:

GRAND CROSS OF THE ORDER OF THE TEMPLE.

R. E. Frater William B. Simpson, Montreal, Past Grand Master of the Grand Lodge and Past Great Sub-prior of Canada.

KNIGHTS COMMANDERS OF THE ORDER OF THE TEMPLE.

R. E. Frater Isaac Henry Stearns, Montreal, Past Grand Z. of the Grand Chapter, and Provincial Prior of Quebec.

R. E. Frater Hon. Robert Marshall, St. John, Past Grand Master of the Grand Lodge, and Past Grand Provincial Prior of New Brunswick.

R. E. Frater James Moffat, London, Past Grand Master of the Grand Lodge of Canada, and Past Grand Vice Chancellor of the Great Priory of Canada.

R. E. Frater Charles Davis Macdonald, Peterborough, Past Grand Z, Grand Chapter of Canada, and Past Provincial Grand Commander for Ontario and Quebec.

R. E. Frater Lawrence H. Henderson, Belleville, Past Grand Z, Grand Chapter of Canada, and Past Grand Chancellor of the former Grand Priory.

The meeting place of the Supreme Council of the A. and A. Scottish Rite was again selected for the annual assembly of

Great Priory, which on the 17th October, 1882, convened in the Masonic Chambers, Montreal, with Col. Moore, Great Prior: supported by the Great Sub-prior, R. E. Frater W. B. Simpson, presiding. There were present, the following Provincial Priors, D. B. Burch, R. J. Hovenden, W. D. Gordon, I. H. Stearns, and R. D. Munro. Officers, Daniel Spry, Grand Chancellor; John Kennedy, A. G. Adams, David McLellan, Dr. G. W. Lovejoy, J. Ross Robertson, J. B. Bishop, W. B. Colby, J. B. Traves, S. S. Lazier, Jas. Moffat, Henry Nuttall, T. Coyle, J. H. Stone, E. H. D. Hall, E. H. Raymour, J. M. Josslin. Past Officers, Jas. Seymour, Hugh A. Mackay, Robert Ramsay, L. H. Henderson, J. W. Murton, Jas. Greenfield, John McLean, E. M. Copeland, J. H. Graham, John Moore, Wm. Reid, and Fratres G. W. Andrews, J. H. Stone, Dr. Jas. Sutton, W. H. Hutton, J. T. Flint, G. D. Wiman, W. M. Pike, S. M. Davies, A. Chatfield, P. J. Slatter, Richard Ratcliffe, E. D. T. Chambers, Dr. Henry Russell, T. Inglis Paston, S. Wilson Drum, A. Francis Lay, C. L. A. Kuhring, and Visiting R. Em. Fratres Geo. O. Tyler, of Vermont, and D. Burnham Tracy, of Michigan.

There was a gap in the ranks of the Order on this occasion which was felt by all present. On the 13th January previous the V. E. Frater, Thomas Douglas Harington, Deputy Receiver General of the Dominion, was suddenly called to his account. No more beloved Frater ever donned the snowy mantle of the Templar or wore its sacred badge with more honor. He was one of the most active pioneers and workers in the Order, and at his death a Past Great Sub-Prior and Representative of England's Great Priory. From a circular issued by the Great Prior the following is taken :

Bro. Harington was born at Windsor, England, on the 7th June, 1808, and was descended on his father's side from a good old English family, while he inherited from his mother a portion of the renowned lineage of the gallant Douglas line. He spent his early life as a midshipman in the Royal Navy, and afterwards as an officer in the East India Company's Merchant Service. In 1832 he became a resident in Canada, and shortly afterwards entered the Civil Service of the Crown, in which he remained until his retirement some four years ago.

Bro. Harington received the Light of Masonry in 1843, and from first to last was an earnest and energetic worker in the Craft. He was deservedly honored by his brethren by the highest offices in their gift, having been repeatedly elected Grand Master of the Grand Lodge, and Grand First Principal of the Grand Chapter of Royal Arch Masons of Canada, and at the time of his death was Sovereign Grand Commander of the Supreme Council, 33rd degree A. and A. Scottish Rite. On the 10th April, 1845, he was installed a Knight Templar in the "Hugh de Payens" Preceptory at Kingston, Ontario.

The body of our lamented brother was interred in the old "Blue Church Burying Ground" in Augusta, near the town of Prescott, where

he had often expressed a wish to be laid at rest—an historic spot, where under the shade of the evergreen pines lie sleeping so many of the United Empire Loyalists of the surrounding country. To the revered company of these men of true faith, loyalty and honor, one more fitting companion is now added, for of a surety no man more true and faithful in his reliance upon his Divine Saviour, more loyal to his Queen and country, and more honorable and generous to his fellow-men therein reposes, than Thomas Douglas Harington, my old, true and valued friend, whom we all so deeply lament. "Very pleasant hast thou been to me, my brother."

The Great Prior extended the warmest gratitude of himself and the Canadian Fratres to the Commandery of Knights Templars belonging to Ogdensburg, New York, who with chivalric courtesy volunteered and gave their services as an escort to the remains of the deceased.

Affectionate reference to the departed Fratres marked the opening passages in the Great Prior's allocution. The visit of Grand Chancellor Hill, of England, he also treated as an event of singular importance as bearing upon the relations of the two Great Priories, and the effect it would have in cementing the bond of union. He likewise announced the appointment, by the Great Prior of England, the Right Honorable the Earl of Lathom, of the V. E. Fra. William Simpson, Past Great Sub-Prior of Canada, to represent the Great Priory of England, near that of Canada, in succession to the late V. E. Fra. T. Douglas Harington.

Touching the discussion on the Trinitarian doctrine, the Great Prior said :

Brethren, who while professing a belief only in Christ, yet reject the Holy Trinity, should never join the true Orders of the Temple and Malta ; if these Orders teach anything, they teach the Divinity of Christ and Mediation of our blessed Saviour,—Here we have the highest sum of Christian faith, the historical, natural, moral or revealed meanings given to the doctrine of the Trinity, which the Order implores—the threefold name of Father, Son, and Spirit—and the three Scriptural offices of Christ—Prophet, Priest, and King, as elaborated by the early church and received by our Order, and we are bound to maintain the principles of the Christian religion with "Fidelity, Piety, and Zeal." Such were the mysteries of the old Templars ; and in our modern Order they shine forth and stand alone. If this is rejected, the beauty of our Order and its Divine teachings are destroyed. If, however, the present Orders are intended as a mere military ornamental adjunct to the Masonic body, for the purpose of parade and pageantry, that is another thing, but it is *not* Templary and never had any pretensions to it. Our esteemed and well informed brother, Enoch T. Carson, Past Grand Commander of Ohio, in his last Foreign Correspondence Report, has produced the most incontestable proofs that the American system *has* been changed, and that the original "Webb" ceremonial recognized the Christian religion as taught

by all orthodox believers, without qualification of any kind, and absolutely expressed the Apostles' Creed intact.

The prevailing religion of the Middle Ages was Roman Catholic, in which all the acts of its votaries aimed at the "Glory of God." There were two branches of this class, the one, who devoted their attention to the erection of great church edifices for His worship, houses for religious worship as monasteries, extending up to the 12th century, and which afterwards became independent of the monasteries and merged into Guilds, though retaining strictly their religious character and doctrine up to 1721, at which time they had taken the name of "Free and Accepted Masons," when the whole system was altered, and which has continued to strengthen ever since. The other, taking care of the sick, protecting pilgrims to the holy places and to the performance of military exploits, yet actuated by the same motives as the former.

The Order of Hospitallers of St. John, from which sprang the Military Order of the Templars, in the 11th century, arose out of the "Sacred Mysteries"—that was the basis—the doctrine—but the "technology" or ritual of the Order was an outside matter, although in some degree retaining its symbolical teaching.

In the same way, the Builders of Religious Houses arose out of the "Sacred Mysteries," in both instances out of the Order of "Benedictine" Monks, who came into existence during the early centuries of the Christian dispensation, and from the beginning had devoted themselves to "Sacred Sciences and the Preservation of the Mysteries."

The Builders and Templar Orders were strictly believers in revealed religion, but while the Builders or Masons kept on in the doctrines of Christ up to the re-construction, after the revival, Templary, "holding fast to what it had received," ever maintained its integrity.

There were remnants of the Templar doctrines left with the Builders, which, when the Lodges of "Anderson" were established in England, held Lodges of their own outside of the authorized Lodges, and in which they retained their old doctrines and usages.

Although the Architects or Builders, the Knights of St. John, and the Templars, sprung from the same origin, yet they were an entirely different class of men, the latter being more fully instructed than the former, which was evinced by their zeal and the military exploits they performed. They persistently stood aloof from any connection with mechanical labors.

In the ancient Templar Order there was a "Secret basis," under the form of a ritual, which was always kept most sacred, and imparted or entrusted to a very select few, who were believers in Revelation, and who have by their succeeding generations transmitted the same, although but little known or understood at the present day. The "lower class" of the Order never attained or were admitted to a full knowledge of these matters, and were confined to the initiatory and perhaps a little more. The basis of the Order—the mysteries of the Christian faith—was never intended to be made public, or to be used in common; hence very few passed through the first stage during a life-time.

The Order of the Temple was dispersed in the 13th century through treachery and falsehood, and was apparently destroyed. Its Grand Master, "Jacques de Molay," and his companions in suffering were Templars in full, dying in the Faith; but some had escaped, uniting with the Knights of St. John (Malta.) Through this small remnant, almost miraculously saved, the doctrines of the Ancient Order were preserved, and continued in our modern United Orders of the Temple and Malta,

where the ceremonial observed, until of late years, combined the two Orders, but it has very properly been again separated to show the distinctive formula of each.*

The Templar Order with which we are most familiar is chiefly of a military character, and shows but little connection with the original basis. In the United States it appears in the "Rose Croix" and "Kadosh" †; in other lands in various forms, in all of which there are vestiges which can be rapidly pointed out by the initiated. The "Profession" is the same in all, but in many sadly perverted from the original—the doctrines of Huxley, Tyndal, Darwin, Ingersoll, Lawrence and Spencer, materialism and infidelism, are prominent principles of the day, and plain, simple doctrines are greatly ignored. It is with regret we must all observe that "Communism" and, of course, "Atheism," are making formidable progress—thus rearing a race of "Godless" men and women, whose minds, unbalanced by religious teachings, are unable to make proper use of the masses of abstract knowledge with which their minds are crammed; hence they are blown about by every wind of doctrine, unstable as water and threatening all kinds of revolutionary dangers to the State. It can be readily believed that the influence of such principles caused the life of our late noble Brother, the President of the United States, to be sacrificed.

Fratres! The time assuredly has come when the line of demarcation should be drawn, and the loud warning voice lifted up. Every believer in the truth and sacredness of the doctrine of the Trinity should separate himself, espouse the ancient truth, and raise the Banner for the fight.

To the "Order of Knights of St John," founded in 1099, and established in Malta 1530,‡ who held firmly to its fidelity in Gospel principles,

* It may not be generally known that the opening and closing ceremonies in our Ritual of Malta (long used in Scotland) are precisely similar to those of the Craft, or St. John's Masonry in the middle of the last century, bearing evidence of its early Christian character. Belief in God is essential in all its degrees, and, in the early days of Operative Masonry, required a profession of belief in the Trinity; but, since the union of the English Grand Lodges in 1813, it has simply required the assurance of a belief in the "Universal" God. Not so the Chivalric Orders, which strictly retain the ancient doctrine.

† The "Kadosh" is claimed as being the true Order of the Temple, whereas it is nothing of the kind, being merely a memorial service intended to keep alive the recollection of the violent suppression of the Order, quite another thing from our Templar installation, which is supposed to show forth the mode of creating a Knight Templar. The one is the *beginning*, and the other the *end*—the "Alpha and Omega" of the Templar Order.

‡ In Ireland the Templar qualification is required of candidates for the "Rose Croix," known as "Prince Masons."

‡ A few scattered fragments is all that is left of the Continental "Langues" of this once famous Order, and the only one retaining any element of its original vitality is the old Sixth (6) Langue of the Order of "St. John of Jerusalem in England," which within the last sixty (60) years has been revived, restoring the "Hospitaller" functions, and a revival of that charitable organization—numbering in its ranks some of the proudest scions of our English nobility, with many of high position in the Masonic fraternity. The Chapter is at present engaged in endeavoring to open a "British Hospice at Jerusalem," and renew the traditional connection with the Holy City, at the same time to develop a national as well as a "Hospitaller" work of usefulness, and they confidently look forward to the sympathy and charitable aid of all English speaking nations to support so praiseworthy an undertaking.

When the Head Quarters, or, as it was called, the "Chief Lieu of the Order of St. John," was held at Malta, there were two great festivals observed—one on

we are indebted for the preservation and transmission of the Templar doctrines; and it will be seen, from what I have stated, that the connection of Templary with Masonry was totally different and long antecedent to the present "Free and Accepted" system, which does not approximate to the Chivalric Orders, and must always prevent a thorough amalgamation between them—the United Orders of the "Temple" and "Malta" remaining as separate and distinct organizations, although attached to the Masonic body.

So much has been said, and so many conflicting remarks promulgated, on this subject, that it becomes absolutely necessary the matter should be clearly understood.

At the Annual Assembly in 1879, Great Priory declared itself an Independent and Sovereign Body, but distinctly acknowledging the Prince of Wales as Supreme Grand Master. That resolution has never been rescinded, nor the authority of the Prince questioned until the motion brought forward last year to make my office *elective*, of which there never was any formal notice given that even the question would be considered. This motion appearing in the printed proceedings as an established fact without any explanation given, called forth from me the letter in the *Canadian Craftsman* of December last as a manifesto, pointing out that the National Great Priory of Canada was under the Grand Mastership of the Prince of Wales, who had been elected for life by the unanimous voice of the Order, and the nomination, *ad vitam*, of Great Priors or Rulers of Nationalities, to him on his acceptance of the office. It was therefore quite unnecessary to go through the form of electing me.

Many of the members of the Order have expressed their surprise that such a motion should ever have been introduced, and without notice as aforesaid, and even go so far as to censure me for not at once "putting my foot down upon so glaring an innovation."

The existence or non-existence of a "Convent General" does not in any way affect the position of the Prince of Wales, who, as you are well aware, consented to continue as Grand Master under the existing changes (each Nationality having become self-governing), and never having re-

the 24th of June, "St. John's Day," that Saint being the Patron of the Order, and the other on the 8th of September, "St. Mary's Day," this latter being also the anniversary of the day on which the Turks raised the siege of Malta in 1565. At these festivals the Grand Master, his Household and Knights, proceeded in procession, of a most imposing and magnificent appearance, from the Palace to the Conventual Church of St. John, in Valetta, to hear "Mass." On their arrival, and as soon as the portion of Scripture was announced to be read from the Gospels, every Knight drew his sword and held it aloft whilst the Gospel was read, to signify the obligation of the Order to shed their heart's blood in the defence of their faith. On the elevation of the "Host," every Knight kissed his sword and then returned it to its sheath.

Towards the end of the last century, there existed in the British Dominions and the United States, "Encampments," as they were called, of Knights Templars, as well as Knights of Malta, not in any way connected with or looked upon as Masonic; and of late years independent bodies have sprung up in the United States and Canada, calling themselves "Knights of Malta," quite distinct from the recognized branches. These latter organizations assert a very doubtful claim to be of Scottish origin, dating from the Reformation, when Sir John Sandilands, the last Grand Prior of the Order of St. John in Scotland, was created "Lord Torpichen" on embracing the Protestant faith, and surrendering the lands of the combined Orders of the Templars and St. John to the Crown, at which time the Order was broken up in Scotland with the religious houses, and dispersed.

signed his position, he still claims and asserts his right to the Supreme Grand Mastership of the Order in England, Ireland and the Dominion of Canada.

It is difficult to understand how Canadian Templars can consent to cut off their alliance, for the ostensible motive that they may be more thought of by the Templars of the United States, as an entirely self-existing body. Is not this pandering to the opinions of others and surrendering our own independence of action? What can it matter to our neighbors who is our Chief Ruler; or to us what they may think about it?

That the ultimate severance of the tie is believed in by some, is quite probable, but this is a very different thing from striving to hasten it without any good reason for doing so.

The Great Prior reiterated his surprise that there should be even a faint desire to do away with the honor of claiming the Prince of Wales as Supreme Grand Master of the Order, and said:

Fratres! I have served the British Crown as a soldier, and my family for generations before me, too long and loyally to swerve at this late day from my duty. In my youth, and in my prime, and now in my declining years, I have given my best energies and first love to the service of our Knightly Orders, and as my days are passing away as a tale that is told, I have my reward in the generous approbation of my Grand Master and future Sovereign, and your good will and approval, which will repay me for much thought, labor and anxiety for the good of the Order, and, I may add, for some inevitable disappointments. I trust I may be pardoned for remarking that through me, who introduced the Order from England to Canada, now nearly thirty (30) years ago, this great body has advanced, step by step, from being a "Prov. Conclave" to a "Grand Priory," and now to the highest status of a National and "Independent Great Priory," co-equal with that of England and Ireland, or any Templar organization in existence, and as your Great Prior I take equal rank in the Order with a Prince of the Blood and Peer of the Realm, acknowledging no superior but our Royal Grand Master and future King, to whom we have all sworn fealty and allegiance.

The persistency in the endeavor to effect a change, is evidently to substitute Democratic for Monarchical Constitutional rule, and thus destroy, with us, the representation of the Ancient Templars or its imitation basis, whereby its *raison d'être* ceases.

This growing feeling in Canada for change, and that through the application of much of the doings of the American system, with its drills and pageantry—which with the unthinking many, against the thinking few, carries weight—is fast gaining ground; but it should not be forgotten there is nothing so bad as to repudiate long-established forms, and attempt a revolution by rebellion to constituted authority.

Holding my office of Great Prior from the Supreme authority in England, the connection between the two countries is kept intact, and is something similar to the Governor-General's appointment by the Crown, which keeps up the connection between Canada and the Mother Country—nothing more.

But there are a few in Canada who advocate a visionary independence, if not disruption of the Dominion, claiming the right to elect their own Governor, and not only that, but to impose upon him direct general elec-

tion of his ministers, and reduce him to a mere cipher, and this principle seems, I regret to say, to be feeling its way into the Templar Order here, which, if carried out, will destroy its prestige as an independent and supreme body, representing a great Order, and degenerate it into becoming simply a side Degree of the Craft, of no importance, tolerated, but not recognized, and probably ultimately extinguished.

In temporarily disposing of the question, the Great Prior said:

At present I can see no object to be gained, but the mere sentiment of establishing the myth of an ideal greater independence of action, which has no real foundation, and in which we have nothing to gain but everything to lose, by a severance of the ties that bind us together in the British Dominions, and add so materially to the dignity and elevation of the Order.

Referring to the introduction of recently imported alleged Masonic High Degree Rites into Canada, the Great Prior remarked:

I have been called upon to rule as to the eligibility of candidates for the Order, who, as Master Masons, had joined other Degrees of Masonry, known as the "High Grade" system. I allude to the "Egyptian Rite," lately introduced into Canada, which, it is asserted, is antagonistic to the Templar Order. I hold that every Master Mason has a perfect right to join any Rite known to be of Masonic origin he may think proper, and unless there is some other definite objection to his reception as a Templar, this cannot be considered as one. A candidate is eligible for the Templar Order on his good standing as a "Craft" and "Royal Arch" Mason, and we have no right to interfere with other Degrees, founded on the Craft, he may choose to join; at the same time, there can be little doubt that the multiplication of "Higher Degrees," all claiming to be based on Masonry, and the growing desire for display, with ambition for office, and a craving after the mysterious (!), is fast tending to unsettle and draw the attention from the simple truths which the long-established and recognized Degrees of Masonry purpose to teach.

One of our Presiding Preceptors in Ontario, carried away by his zeal to preserve the Order from innovation, introduced, very improperly and without authority, a clause in the Candidates' O. B. forbidding members of the "Egyptian Rite" being accepted in his Preceptory; in this case I decided that the Fratres to whom the clause had been administered were absolved from that portion of their vow made under a false impression.

I beg to impress upon the members of the Order the necessity of strict uniformity in nomenclature, ceremonial forms, etc. Nothing tends so much to confusion as a departure from this rule by individual Preceptories introducing any terms or practices borrowed from foreign jurisdictions, without authority.

The Red Cross Degree (Babylon) of the United States forms no part of our Templar system, which is confined to the United Orders of the Temple and Malta, although members are of course at liberty to join any degrees they may think proper, or wear any dress as a uniform agreed upon that suits their fancy. The true badge of Templary is the *white mantle* (with which every aspirant is invested at his reception), as the *apron* is the badge of the Craft and Royal Arch Mason. It is therefore

the duty of Preceptors to *insist* upon the *manle* being procured and worn at all assemblies of Preceptories in their Chapter rooms ; and the Statutes provide that out-door processions, etc., can only take place by Dispensations from Provincial Priors.

The committee appointed at the previous Annual Assembly, and which consisted of V. E. Fratres Jas. A. Henderson, Jas. Seymour, H. A. Mackay and Daniel Spry, to correspond with the Grand Chapter General of Scotland, with a view of bringing under this Jurisdiction those Pories in the Province of New Brunswick which hail from the Grand Chapter General, reported as follows :

That considering the position which the National Great Priory of Canada holds with reference to the Supreme Authority of His Royal Highness the Grand Master, and of the Convent General, your Committee did not deem it advisable to enter on any correspondence with the Grand Chapter General of Scotland in regard to those Pories in the Province of New Brunswick which are under the Grand Chapter General, a recognized and independent Order of the Temple.

Your Committee regret that no progress has been made in the work allotted to them, but they considered that the interests of our Order in Canada would be the better subserved by delaying action until the Great Priory of Canada is an independent and sovereign body, and free from the control of Convent General or any of its officers, rather than by entering on a negotiation without having a reasonable prospect of bringing matters to a successful and much desirable issue.

From which it will be observed that the spirit of independence was beginning to show in quarters hitherto more or less cautious on the subject. On a motion for the reception of the report, a resolution to the following effect was submitted :

“That the Report of the Committee be not adopted; that the Fratres under the Jurisdiction of the Great Priory of Canada be directed to hold no communication with other Templar bodies working under foreign jurisdiction in the Dominion of Canada; that an edict be issued by the M. E. the Great Prior, forbidding further intercourse; and we hereby assert our thorough independence as a Great Priory.”

An amendment to expunge the final clause of the resolution failed, and the following, substituted as a compromise, was declared carried :

“That the Report of the Committee appointed to enter into correspondence with the Chapter General of Scotland, be referred back, with instructions to the Committee to communicate with that body in reference to their encroachment upon the territory of this Great Priory; and should such correspondence fail to prove satisfactory, the M. E. Great Prior is hereby empowered to assert and maintain our sovereign authority

over all Templars in the Dominion of Canada, including the Province of New Brunswick, by demanding the withdrawal of the Preceptories holding allegiance to the Chapter General of Scotland."

So decidedly was Great Prior aroused to the necessity for prompt, and firm action in the matter of asserting its righteous claims and position before the world, that on the question of certain amendments to the Statutes coming forward for discussion, it was further resolved that the said amendments

"Be not now considered, but that a committee of five consisting of M. E. Frater W. J. B. MacLeod Moore, R. E. Fratres H. A. Mackay, Daniel Spry, D. R. Munro, and J. H. Graham, be appointed to take into consideration all matters pertaining to the present condition and future status of this Great Priory; and also as regards the advisability of declaring and affirming beyond a doubt the complete independence of Great Priory as a Sovereign Grand Body, having exclusive jurisdiction over matters pertaining to the Order of the Temple within and throughout the Dominion of Canada, and that the said committee do make report thereon at the next Annual Assembly of this Great Priory."





CHAPTER XXXI.

THE GREAT PRIOR AND INDEPENDENCE OF GREAT PRIORY. CONFLICT OF OPINION.—THE NEW BRUNSWICK DIFFICULTY AND THE CHAPTER GENERAL OF SCOTLAND.—DECORATIONS FROM THE PRINCE OF WALES.

COMplete independence was now the beacon to which the majority of the members of Great Priory directed their attention, and which kindled their enthusiasm. Towards this consummation the events of the new year contributed much, and although the venerable Great Prior remained true to the traditions of his life, and strove vainly against what he regarded as a sacrilege, and although he was supported by many earnest and intelligent Fratres, who with him looked upon the contemplated rupture as a convulsion of the entire system, ruinous in its consequences, yet their efforts were but feeble against the surging tide of opinion that finally swamped every vestige of opposition. By argument and appeal the Great Prior sought to turn aside the current. He urged his own vows and the fealty of the Order, and pointed to his chieftainship as an authority to be observed. Bravely did he defend his position and that of his Royal Grand Master, and nobly was he seconded by those in accord with his views. But to no purpose; whatever delays were effected only served to strengthen the determination of the "independents," and brought accessions to their ranks. The inevitable was already in sight. Canada's dignity within and without its confines was in peril. There was but one remedy, and the Fratres of the Dominion were resolved to apply it.

With the advent of 1883 the Order was in a condition of disunion upon this question only. In other respects its members worked in the kindest harmony, and increasing strength testified to the zealous attention of the executive. Within the year 105 members had been added, a record hitherto unapproached. The 24 Preceptories with one or two exceptions, gave a good account of themselves, and the Provincial Priors confirmed the good tidings. Only one of the active Preceptories had failed

to send in returns, and Great Priory's treasury was steadily assuming fair proportions. The redistribution of Districts, as proposed by R. E. Frater J. Ross Robertson, was accepted most favorably, and acted upon, the jurisdiction as divided for inspection being now comprised of: Manitoba District, No. 1; London District, No. 2; Hamilton District, No. 3; Toronto District, No. 4; Kingston District, No. 5; Ottawa District, No. 6; Quebec District, No. 7; Nova Scotia, No. 8, and New Brunswick District, No. 9.

In New Brunswick, no material change had taken place. Provincial Prior Munro apparently abandoned all hope of ever bringing the Scottish Preceptories to accept the standard of Great Priory as their own, and as for the Chapter General of Scotland itself, that ponderous institution, weighted down as it was with the burden of a magnificent appellation and little responsibility, maintained a studied and discourteous silence. Frater Munro, amid the cloud of uncertainty that shadowed the prospects of the Order in his fair province, distinguished one ray of light that indicated a possible sunshine. He said in his report, "It is my earnest wish that the Great Priory meeting may be productive of legislation that will advance our chivalric Order, and make Great Priory the peer of all others; that no consideration of delicacy will prevent Great Priory from placing itself face to face with the question which threatens its position and endangers, as it were, our continued existence here under its authority. If any failure be in the way, we need not hereafter look for the cause."

Such expressions as these, coming from the representative of injured Fratres, whose only hope lay in the sympathy and action of Great Priory, but intensified the feeling that actuated the Order at this time, and, joined to the steady refusal of the United States to regard us in any other light than that of an inferior, stimulated its members to cohesion in bringing about the result so much desired.

Another and distinguished Frater had on the 3rd June of this year, doffed his armour and obeyed the imperative mandate. Great Priory in the death of R. E. Frater W. B. Simpson lost one of the old landmarks of the fraternity. His Masonic career dates from 1853, being initiated in the Sussex Lodge, of Brockville, Ontario, English Registry; receiving the Royal Arch Degree in the Ancient Frontenac Chapter, Kingston, in 1856. He held the office of Grand Master of Canada during 1864-5, and at the time of his death was Chancellor of the Supreme Council, 33°, for Canada.

In the Great Priory he was Past Great Sub-Prior, and only the year previously had been invested with "Grand Cross" from the Prince of Wales, a recognition of faithful services in the cause of the Order.

The eighth Annual Assembly of Great Priory was this year, 1883, held in the city of Ottawa on the 10th of July. The Great Prior presided, and he witnessed probably as large a gathering of Fratres as had yet greeted him. Among those in attendance were the Great Sub-Prior Dr. Jas. A. Henderson; Provincial Priors J. Ross Robertson, D. B. Burch, I. H. Stearns and J. O'Connor; Grand Chancellor D. Spry, and the following Officers and Fratres: S. F. Matthews, Jas. Greenfield, P. J. Slatter, David McLellan, Jas. Sutton, John Moore, E. H. Raymour, W. H. Ponton, Wm. Gileson, N. T. Lyon, J. H. Stone, E. A. Dalley, J. B. Trayes, J. B. Smyth, C. F. Forrest, Jas. Seymour, W. D. Gordon, L. H. Henderson, J. W. Murton, A. G. Adams, J. H. Graham, A. G. Smith, Thos. Sargant, S. S. Lazier, E. H. D. Hall, Geo. J. Bennett, Donald Ross, Robt. Ramsay, John Dumbrille, R. V. Matthews, John Ritchie, jr., J. B. Nixon, Thos. Hood, J. J. Mason, E. R. Johnson, V. H. Moore, Geo. Gale, John Easton, Daniel Collins, John Wright, Thos. McNabb, Luke Slater, Richard Radcliffe, Joseph Park, J. S. Dewar, Edward Mitchell, S. G. Fairtlough, J. Parker Thomas, Geo. O. Tyler, etc.

The Great Prior announced that he had been authorized to confer honorable decorations upon the following members of Great Priory whom he had recommended for the distinction to H. R. H. the Prince of Wales.

GRAND CROSS OF THE ORDER OF THE TEMPLE

R. E. Frater James A. Henderson, Q.C., D.C.L., Kingston, Past Grand Master of the Grand Lodge, and Great Sub-Prior of Canada.

R. E. Frater James Kirkpatrick Kerr, Q.C., Toronto, Past Grand Master of the Grand Lodge of Canada, and Past Grand Provincial Prior, Ontario Centre.

KNIGHTS COMMANDERS OF THE ORDER OF THE TEMPLE

R. E. Frater George Otis Tyler, Past Grand Commander of the Grand Commandery of Vermont, U. S., and Honorary Provincial Grand Prior of the Great Priory of Canada.

R. E. Frater A. G. Adams, Montreal, Grand Senior Warden Grand Lodge of Quebec, and Past Grand Marshal, Great Priory of Canada.

R. E. Frater Robert Ramsay, M.D., Orillia, Past Deputy

Grand Master (Honorary) Grand Lodge of Quebec ; Past Grand Provincial Prior, Great Priory of Canada.

V. E. Frater, E. H. D. Hall, Peterborough, Past District Deputy Grand Master Grand Lodge of Canada ; Past Grand Pursuivant, Great Priory of Canada.

R. E. Frater J. A. Henderson being present, and his decoration having been received, was duly invested by the Great Prior with the insignia of his rank as a Grand Cross of the Temple and was saluted and most heartily congratulated on being the recipient of such well-deserved and honorable distinction, for his long and faithful services in advancing the interests of Templary in Canada.

M. E. Frater W. J. B. MacLeod Moore, Great Prior, in decorating the distinguished Frater said : " It affords me more than ordinary pleasure to confer this great honor upon the distinguished Knight, who has been chosen, on my recommendation, by H. R. H. the Prince of Wales to be the recipient of one of the highest marks of H. R. Highness' favor. Dr. Henderson was the first Frater I installed as a Knight Templar in Canada, and from that time to the present he had rendered invaluable services in assisting to place the Order of the Temple in Canada in the proud position which it occupies to-day." The Great Priory was now firmly established, and Templary in Canada was one of the most select and honorable grades in Masonry. He rejoiced to know that it had passed safely through the many transient stages of its existence, and had accomplished much good in laying firmly,—and he trusted finally,—the strong foundations of Christian Masonry in our highly favored land. When the patents for the other Sir Knights were received, he would have pleasure in investing them, and the list of honorary distinctions for Canada would then be completed.

Of singular interest and importance, the address of the Great Prior was listened to with much attention. In it he embraced the questions that were agitating not only the Fratres of Canada, but those of other jurisdictions as well. Nothing was forgotten, nothing untouched. After paying a touching tribute to the memory of R. Eminent Frater Simpson, he proceeded to deal with the New Brunswick matter.

The Grand Chancellor will lay before you the correspondence which has taken place since our last annual assembly, relative to an amalgamation of the Scottish Knights Templars Encampments in New Brunswick with this Nationality, which, I regret to say, has totally failed in attaining the desirable object of inducing them to come under the Great Priory of Canada. The negotiations were conducted by the Provincial Prior, Frater Munro, of St. Johns, N. B., and at my suggestion every possible

concession was made that could be thought of to effect so desirable an end for the future prosperity of the Order in Canada, but it appears that on the subject being fully discussed, they did not consider themselves justified in throwing off their allegiance to the Chapter General of Scotland, from whence they derived their Charter in 1857, considerably prior to the formation of Great Priory. And never having any reason to be dissatisfied with the authority by which they exist, they declined acceding to the proposed amalgamation, unless the Chapter General of Scotland should otherwise direct. The matter is now for consideration of Great Priory. I do not myself approve of any coercive measure being adopted, while circumstances may hereafter occur to induce them to think differently and change their decision.

The Great Prior then entered into an elaborate explanation of his affirmation that the "Ancient Builders" or "Masons" who devoted their exclusive attention to the erection of sacred edifices, as also the confraternities of "Military Monks," the chief of these being the "Hospitaliers of St. John," and the "Templars," had the same origin; viz.: from the "Benedictine" Order of Monks, of the early ages of the Christian dispensation, and who had based all their religious doctrines on the "Divine Mysteries" they taught—and went on:

The Templars, who were organized into a great military body, were suppressed five centuries ago, but some of them uniting with the Order of St. John, of Jerusalem, their secret doctrines were preserved and introduced into various countries of Europe.

We know but little of the actual system pursued by the "Masonic Lodges" prior to 1717, or their connection with Templary, but it is one of the well-known legends of the Society, that after the suppression a few of the Templars became mingled with the Architectural Fraternities; and it is recorded that as early as 1590 a Lodge of Builders, at Stirling, in Scotland, had a Templar Chapter attached to it, who were called "Cross-legged Masons," and whose initiatory ceremonies were performed, not in a room, but in the old Abbey, the ruins of which are still to be seen in the neighborhood.

From the period of the Reformation, the combined Orders of the Temple and "Hospitaliers of St. John," in Scotland, appear only as belonging to the Masonic Society.

In England, after the establishment of the revised system of Masonry (1717), there is not a doubt but that many of the brethren, dissatisfied with the radical changes, held meetings amongst themselves teaching the old doctrines; and in the middle of the last century, these meetings assumed the form of a revival of the Chivalric Templars, imitating their ancient ceremonies and usages.

In these Templar Lodges, or Encampments, as they were called, which first appeared in the South of England, about 1750, and subsequently spread to the North, the question of the legitimacy of the "Templar and Ancient Masonic" doctrines was fully believed and participated in.

The object of this imitative revival of the old Order has led to our present system, and appears to have been intended to keep alive the true Christian and Trinitarian character of Freemasonry, so completely absorbed by the universal and accepted system. Careful investigation and research require of us to abandon the direct descent theory of British

Templary from the Ancient Knights, which cannot be satisfactorily sustained, farther than to show that the doctrines of the old Order are still intact, and form the basis of our Modern System. A recent able writer of our Order says, and to the truth of which we must agree :—"That there is no actual connecting link between the Old Chivalric Orders of the Templars and St. John, with our present system, and as the Mediæval Guilds of the past are related to the present Masonic Body ; so does our 'United Orders of the Templars and Malta,' perpetuate, in a similar manner, the teachings, the aims, and the attributes of the most powerful and celebrated religious Confraternities the world ever saw."

It has been argued that the weak point, when endeavoring to show that Templary and Freemasonry had a common origin, is the complete absence of any allusion to the Temple Order in England earlier than the middle of the last century. But, it must be borne in mind that this only refers to its connection with the "Free and Accepted Masonry" of the revival, a totally different organization, having no direct or indirect original connection with the Templar Order. It had some little connection in 1717, the members in common being derived from the "Benedictines."

Our system of the "United Orders" is understood to represent, or imitate, the Religious and Military Fraternities of Mediæval times, following their doctrines and practices as nearly as possible.

In the ceremony of a reception, we adhere closely to the various rules and rituals, which have been preserved, as well as the distinctive costumes. The symbolic teaching is unquestionably derived, in some degree from the "Sacred Mysteries," mutilated to be sure, and greatly obscured' but still manifest ; and I am satisfied that the British system approaches, nearer the truth than anything practised.

It is generally supposed that the Knights of St. John (Malta), had no secret ritual. I am fully persuaded that they had, and never could have lived so long together in harmony, and performed so many exploits, unless they were bound together by the strongest ties. After the union with the dispersed Templars, they certainly were in possession of the secret doctrines of that Order, and by them transmitted to the present day. Those who have received it, have never published it, but have studiously and sacredly concealed it, knowing it would only be derided by the scoffer and freethinker. At the same time, they have never ceased to promulgate its doctrines boldly. The evidence of its truth is to be found in SCOTLAND, IRELAND, DENMARK, GERMANY, ITALY, and PALESTINE today. It is a thing that never can be learned from history ; but after having received it, it becomes an easy matter to find the evidence of its truth.

Having again distinguished the Templar System of Canada from that of the United States, the Great Prior dealt with the status of the Great Priory.

I would ask you to pause, and consider well the non-advisability of any radical change in our present organization.

I am aware that the determination of the American Templar body to regard us as "inferior" in respect to our nationality, being one of the branches of the Cosmopolitan Order under H.R.H. the Prince of Wales, is, no doubt, calculated to irritate the minds of Canadian Templars, and drive them into a course that would, under other circumstances, perhaps never have suggested itself—but what can their opinion matter to us, or-

ganized as we are in every respect quite apart from them, which any one must see who has paid the slightest attention to the real history of Templary, and as we understand it to be?

We have not the slightest excuse for entering into any agitation to displace our present Supreme Ruler, elected by unanimous wish, and we have no reason whatever to find fault with the selection, but, on the contrary, to be proud that he allows himself to be associated with the Order—proud, that the tie which binds us to the mother-land is made stronger. His very name adds importance and dignity to the Order, which would lose much of its prestige, and become, if such a separation took place, a mere adjunct to the Craft, and the character it now represents be changed into that of a "Police" guard for public display and demonstrations of Craft Masonry, instead of being, as it is, the representation *per se* of the Great Military fraternities of the middle ages, who upheld the true doctrines of revealed religion.

Fratres! I would have you think well before you throw aside the present status and high position Templary has attained in Canada, and not be led away by the mere chimerical idea of greater importance as an entirely separate body, unconnected with the parent stock.

Let us not forget that our Royal Grand Master is the representative of the Revered Monarch to whom we all owe allegiance, and to whom our obedience, love, and affection is due, who has honored our society by declaring herself its patron.

Besides, it appears to be strangely forgotten that we cannot conscientiously absolve ourselves from the vows of allegiance which we voluntarily assumed, without the permission of the authority from whom they were derived. The subject resolves itself into two propositions. 1st. It would be most discourteous and unknighly rudely to sever our connection with the Grand Master, more particularly as we have no cause of offence. 2nd. We have all sworn fealty to the Grand Master, and should not lightly disregard these vows.

My vows oblige me, as Great Prior, and my ambition soars no higher, than to remain, with willing and loyal fealty, the "Lieutenant" or *locum tenens* of my Royal Grand Master, which I look upon as the most dignified and proudest position I can hold in the Order.

As matters have turned out, "Convent General" was a mistake, and proved a mere illusion, as the Chivalric System will not work when engrafted on the democratic form of the Masonic Lodge, and there is no use entering further into the discord of conflicting systems. It might, therefore, be desirable that Great Priory should be altogether self-contained, and be entitled for the future to elect its own Great Priors. In fact, we are independent in reality, and if "Convent General" were abolished, would be absolutely so. The release from any attempt at interference now would no doubt be granted without hesitation, if asked for.

The Prince of Wales being our Grand Master, does not interfere with our independence, as the Prince belongs to us as well as to England and Ireland. He is part of the Empire, and not a section of it.

The question of equality of position with our neighbors I do not consider at all necessary or of any importance. "Convent General" being virtually abolished, this Great Priory declared itself a "Sovereign Body" (with H.R.H. the Prince of Wales as the Supreme Grand Master), which must be admitted is the equal of any foreign body known by the name of "Knights Templars." I am the Chief of the independent Canadian branch of the allied British Templar Order, which

conforms to the usages of the ancient Fraternity of that name, in having but one Grand Master for the whole body, composed of different nationalities, independent of each other; similar to the policy followed by nations allied together, whose armies are placed under a "Commander-in-Chief," chosen by the unanimous voice of the allied body, but who does not interfere with the internal arrangements of any. With our neighbors it is quite different, therefore their usages are not applicable to us.

I have been somewhat surprised at the extraordinary misconception there appears to exist about the Order of Malta,—one writer, in the Foreign Correspondence reports, asserting that it was a fraud to introduce it in connection with Templary. This remark may be correct as regards the American system, but is a strange perversion of historic facts, for there is not a shadow of a doubt that the ceremonies of our Templar Order have been preserved and handed down to us through "The Order of St. John," and it is from the combined or United Orders of the "Temple and Malta" that our modern system is derived, in which connection is shown to have always existed since the suppression of the Templars. If the assertion was made in reference to the "Red Cross," or "Babylonish Pass" of the American Rite, it would be true, that being a "Persian" and Jewish Degree, having no reference whatever to the Christian Orders of Chivalry.

A connection did exist between the old Templars and the "Red Cross" of the "Constantinian Order of the St. George," which a former Grand Master of the Modern English Templars, (Judge Walker Rodwell Wright), some sixty years ago endeavored to establish in Malta; and to whose exertions at the amalgamation of the English Craft Grand Lodges in 1813, is due the clause in the articles of union admitting an alliance between the Orders of Chivalry and the Craft.

The only Degree connected with our Ritual of Malta is that of the "Mediterranean Pass," or "Knight of St. Paul," and that is merely the preliminary part of the ceremonial of Malta.

The Great Prior is again exercised at the innovation of the United States system, and remarked thus:

I fail to see that the adoption of an "out-door" costume, lately so largely advocated, has anything desirable in it, excepting for the reasons assigned at the time of its adoption in Canada,—that of receiving and paying due honor to our United States brethren when they visit us, and whom it is always a pleasure to welcome.

But I look upon it as a most lamentable thing to clothe ourselves in the fashion of the "American Army," since it can only mean a desire for public parades, and these, according to our old-world ideas, are much to be deplored, partaking as they do entirely of a dramatic character,—playing at soldiers,—to the exclusion of the true object and spirit of the "United Orders."

I regret to find that in violation of the Statutes some Preceptors are very negligent in allowing their members to attend the meetings without the white mantle, and have also adopted the peculiar insignia of the United States. This was never intended or thought of when permission was given for an "out-door dress." After all, these matters are but pretty playthings for children of a larger growth.

But, to say the least of it, innovations of this kind, by the adoption of the entire insignia and American militia uniform of their Templars, in a

British Province, is to my mind in very bad taste, and as much a violation of our vows and statutes as in other matters. The fundamental law seems to be quite forgotten,—that “Whosoever shall keep the law, and yet offend in one point, is guilty of all.”

In the By-laws of one Preceptory a fac-simile copy of the American uniform, with their “Burial Service,” is introduced, over my signature of approval. This I most distinctly repudiate, or any other unauthorized innovation, calculated to destroy the uniformity of our system. We have no burial service, nor is it at all necessary; the solemn, appropriate, and beautiful one of the Craft being all-sufficient. This desire for change is but the offspring of vanity and love of show and parade, and fully exemplifies the introduction of the “thin edge of the wedge,” as opening the way to further innovations.

On the improper use of the ballot box the Great Prior is emphatic and unmistakable :

Personal disputes and ill-feeling prevailing in some Preceptorics, have led to the underhand and most dishonorable action of taking advantage of the “Secret Ballot” to blackball all candidates brought forward, not from any fault as to their character or merits, but from personal dislike and spite towards the ruler of the Preceptory, or the individual member who proposed the candidate. Such acts are most base and unmanly, and if substantiated that individuals have boasted that they did so, or intended to do so, subject the offenders to be ignominiously expelled and not tolerated in any society.

The “War of Rites” received its meed of attention from the Great Prior, who denounced in no measured terms the High Grade magnates who sought to decry the Templar Order :

In my capacity of Great Prior, I consider I have a perfect right to act for the benefit of the Templar Order, without any interference or dictation whatever; and no right to drag in any prejudiced feelings from other Masonic bodies against any member of it, who may in my judgment be considered worthy of preferment, and whom I know to be a good and faithful brother, standing up manfully for the Order, therefore deserving of distinction. I cannot help saying there appears a desire amongst a few to ignore Templary, and attempts have been made to prejudice the Craft from joining it, as it is not necessary to be a Templar or Royal Arch Mason to gain access to the “High Grades,” a separate and distinct branch from the “English Rite” of Freemasonry.

In the original form of the Modern Templar Order in England, the “Rose Croix” (now the 18° of the A. and A. S. Rite) was the one step above the Templar installation followed by the Templar “Kadosh” (now the 30°.) All Encampments of the Templar Order in England were qualified to give them, and the emblems were engraved on the certificates issued Prior to 1851, some of which are now in my possession.

Fratres ! as a Master Mason of very many years standing, I have given much attention and study to its history, and have passed through the ordeal in search of “hidden treasure,” but found I had been groping in the dark, expecting to find some occult science, the explanation of some philosophical problem, and bringing to light some tremendous secrets, in all of which I was disappointed, until the true meaning of Templar Masonry was placed before me in all its simplicity, purity, and sublime beauty ;

then my anxiety ceased, I had been looking in a wrong direction, and for that which was not to be found.

For this reason I revere the Order of the Temple, as taught in the British Dominions, not because it represents the once famous religious and military confraternity of that name in the middle ages, but because it holds up to the view of its members the crucifixion, death, resurrection, and ascension of Jesus, the Lord and King of Glory and the Prince of Peace, teaching the Divinity of Christ and Trinitarianism of the Godhead. Need I add—"The object, the end, the result, of the great speculations of antiquity, were the ultimate annihilation of evil, and restoration of man to his first state, by a Redeemer, a Messiah, a Christos, —the incarnate Word." This is what we learn from "*Mesuranie*," where the great Masonic secret is to be found. My views on these subjects, no doubt, will be looked upon as those of a visionary enthusiast and I am well aware have already been commented upon as expressing extreme opinions considered Utopian, and even by some of "the wise of this advanced age," as the childish dreams of senility, being quite contrary to all pre-conceived ideas of Masonry. It may be so! but I have the consciousness of their absolute TRUTH, and do not flinch or swerve from any criticism that may be offered, or give up the precious doctrines I advocate.

Grand Chancellor Spry introduced the independence question by stating that the committee appointed at the last Annual Assembly to take into consideration the status of Great Priory, was not prepared to report on account of the absence of some of its members.

During the year considerable correspondence had taken place between the Fratres who composed the committee, and having arrived at a general understanding as to the best course to pursue, they had decided to meet in Ottawa on the previous evening and prepare a report. Several of the Fratres, however, who had taken an active and earnest part in advancing the independence movement, had not arrived in Ottawa. The other members of the committee were not prepared to assume the responsibility of submitting a report in the absence of their colleagues, although he might say that the Great Prior had met the committee in a most fraternal and generous spirit, and was prepared to assist in securing for the Fratres, who desire to have the Great Priory absolutely independent, the gratification of their wishes. He therefore was compelled,—although with reluctance,—to ask that the committee be continued for another year, with instructions to have a report prepared and circulated among members of Great Priory for their consideration, previous to the next Annual Assembly. After some discussion, it was moved and resolved "That the committee appointed at the last Annual Assembly of Great Priory on the status of the Order, be re-appointed, with instructions to prepare a report with the least possible delay, and present the

same to Great Priory not later than at the next Annual Assembly."

Later on, however, Frater J. H. Graham arrived, and upon learning that no action had been taken to declare at once the independence of Great Priory, said he regretted that owing to unfavorable circumstances he had not been able to meet with the committee on the previous evening. He appealed to the members of Great Priory to deal with the question during the present Annual Assembly, as it would be a sad disappointment to the Templar Order generally if some decisive action was not taken to finally settle this important question. This was agreed to, and Fratres J. A. Henderson, I. H. Stearns, and A. G. Adams, having been added to the committee, it was instructed to meet forthwith and consider the important matters referred to it, and report the result of its deliberations to Great Priory the same evening.

The Report brought in some hours later and adopted, was couched in those words :

"The special committee appointed at the last Annual Assembly of the Great Priory, for the purpose of taking into consideration the question of the independence of the National Great Priory of Canada, beg leave courteously and unanimously to report that with the consent and acquiescence of the M. E. the Great Prior, they recommended Great Priory to request and authorize the M. E. the Great Prior to prepare and forward to H. R. H. the Prince of Wales, the Supreme Grand Master of Convent General, an humble address, praying that 'Inasmuch as the Great Priory has this day unanimously declared in the revision of its Statutes, its authority in and throughout the Dominion of Canada over all bodies of the Order of the Temple and appendant Degrees, His Royal Highness the Grand Master will be graciously pleased to absolve this Great Priory, and all Officers and Fratres members thereof, from their obligations of fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully and without doubt to affirm and maintain the position which it has taken upon itself as an Independent Great Priory of the Order of Knights Templars and appendant Degrees, and at the same time gratefully to express their knightly obligations to His Royal Highness and to Convent General for all the courtesies and favors which they, as members and officers of the Temple in the Dominion of Canada, have heretofore received from His Royal Highness, and from all the officers of the Order in the United Kingdom ; and also communicate their desire that the inter-jurisdictional relations of this Sovereign Great Priory toward the sister Great Priorities in England and Ireland, and the Chapter General of Scotland, with the sister Grand Encampment of the United States of America, and the Grand Commanderies of the Several States, and with all Fratres throughout the world, be more intimate and binding than heretofore. And may the Most High evermore bestow His blessing upon us and upon all members of our beloved Order whithersoever dispersed.'"

The following resolution was then put and carried :

"That the National Great Priory of Canada hereby author-

izes and empowers the M. E. the Great Prior to act on the recommendations and suggestions contained in the Report just adopted, and the M. E. the Great Prior having given his assent to the movement and accorded his hearty co-operation, do take proceedings forthwith to carry out the expressed wishes of this Body, namely, the independence of this Great Priory of Canada."

The M. E. the Great Prior then said :—

"Fratres of the Order of the Temple,—

"It is not necessary for me to again enter into any discussion, or go over the oft-repeated arguments as to the eligibility or non-eligibility of forming a separate and distinct Sovereignty of the Canadian Branch of the Templar Order. You are fully in possession of my views on the subject for many years past, and in my Allocution of to-day I have clearly stated my own convictions in the matter, but after careful and due consideration, and having fully ascertained from every source available the feeling that exists generally amongst the members of the Order in the Dominion to be entirely a self-existing body, governed solely by their own local rulers, and thus placed on a par with the other Grand Bodies of the Masonic family in the Dominion, and co-equal with the Grand Encampment of Knights Templars in the United States, whose refusal to acknowledge this Nationality as their peer whilst under the Grand Mastership of H. R. H. the Prince of Wales, was the direct cause of the present movement. And paying due respect to the opinions advanced by the committee appointed by you to report upon the most feasible plan of declaring and promulgating absolute and complete independence as a Sovereign Masonic Body of Templars in Canada, I have now consented, in deference to the opinions and wishes generally of the Canada Templars, and decided to respectfully ask H. R. H. the Supreme Grand Master of 'Convent General' that he will be graciously pleased to absolve all the Fratres in the Dominion now under his rule from their vows of fealty to him as the Supreme Grand Master of Convent General, of which body the Great Priory of Canada formed an integral portion, to enable them fully and without doubt to affirm and maintain the position of an entirely self-governing, independent body of the Templar system.

"It is not necessary for me to repeat that I take the step entirely in deference to the general wish of the members in Canada, yielding to the exigencies of circumstances to preserve intact its present united and honorable status, and to prevent the Order being broken up into detached bodies unconnected with each other, the forerunner of anarchy and confusion; but to preserve the dignity and honor of the Order to which I have devoted a life-time. Individually, I must ever look up to H. R. H. as the one Supreme Grand Master of Cosmopolitan Body of Templary of the world, representing the once famous Templary Order of the Crusades. I thank you heartily for the estimation you have so kindly expressed of approval of me as your Great Prior."

With reference to the New Brunswick difficulty and the Chapter General of Scotland, the M. E. the Great Prior stated that he had considerable correspondence regarding the St. John's Encampment, and the Priory of St. Stephen, in New

Brunswick, holding warrants under the Chapter General of the Religious and Military Order of the Temple for Scotland, and after much consideration had come to the conclusion to delay taking decisive action until after the present meeting of Great Priory. After some discussion, it was resolved, "That the M. E. the Great Prior be authorized to take such immediate action as may be necessary to secure the transfer of the allegiance of the Encampment and Priory, in New Brunswick, on the Scottish Register, to the Great Priory of Canada."



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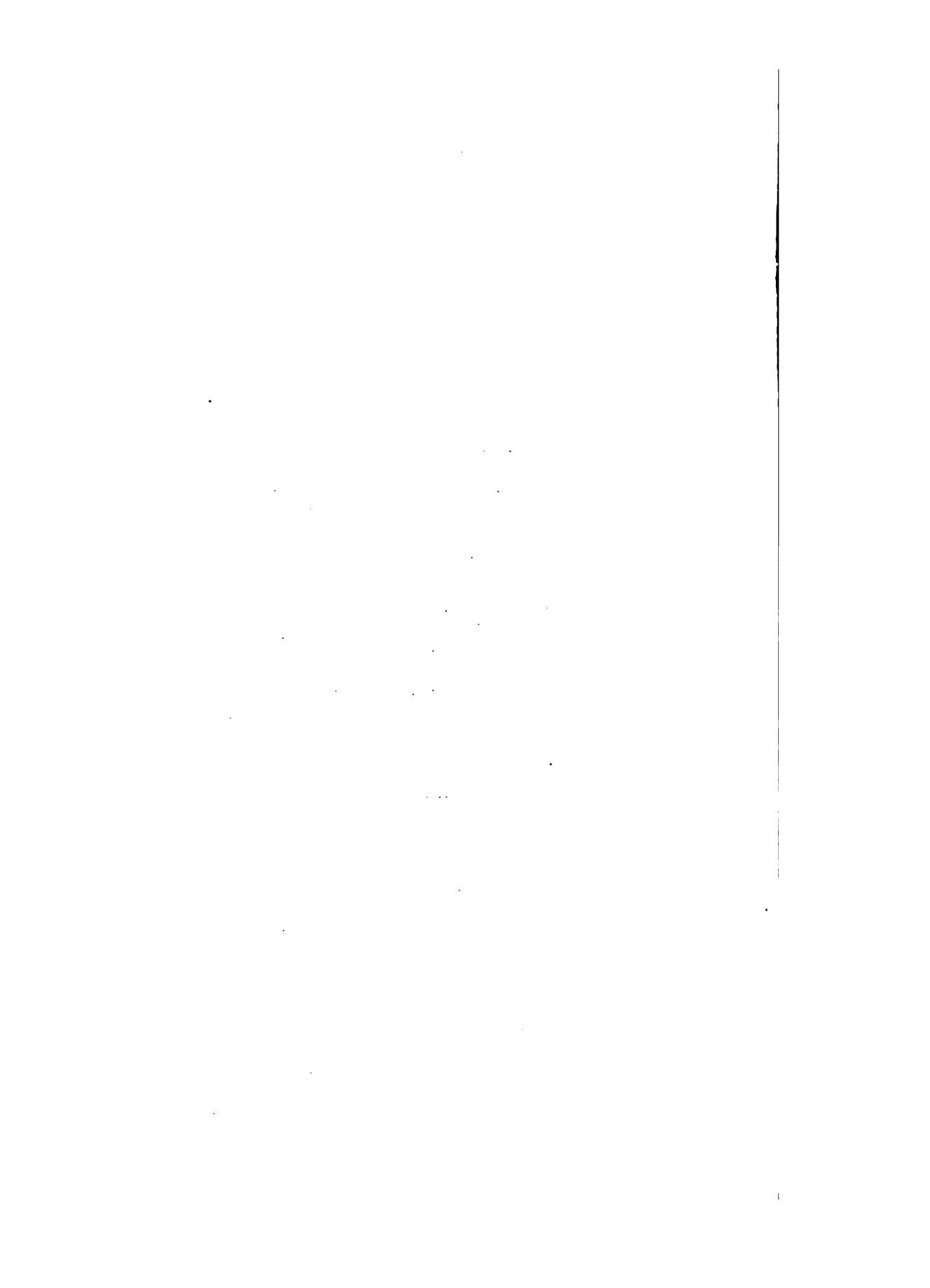
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CHAPTER XXXII.

INDEPENDENCE SECURED.—THE SOVEREIGN GREAT PRIORY OF THE DOMINION INAUGURATED.—COL. MOORE INSTALLED SUPREME GRAND MASTER.—HIS ADDRESS TO THE ASSEMBLED FRATRES.—MATTERS OF IMPORTANCE DISCUSSED.

RESOLVED from their allegiance to H. R. H. the Prince of Wales, as Supreme Grand Master, which had come to be regarded as the one barrier to the unadorned independence of the Templars of Canada, the Fratres of the National Great Priory in the ninth and last year of its existence assembled in the City of Toronto on the 8th July, 1884, to complete the severance of the bond by celebrating its obsequies and inaugurating the newly-born SOVEREIGN GREAT PRIORY OF CANADA in a fitting manner.

The proceedings of the last Annual Assembly paved the way for a speedy realization of the hopes and wishes of the Fratres who had labored so earnestly to bring to a happy termination what was at best an unpleasant task. If there were those who believed that the Prince would express a hesitancy to accede to the request, they were agreeably disappointed. On so important a change, and after so many years of anticipation, the correspondence which brought about the result was comparatively light, and of so harmonious and fraternal a character withal, as to render the inauguration of the new era in Canada's Templar history auspicious and happy. To the Arch Chancellor of the Convent General, the Eminent Frater Judge Townshend, of Dublin, the Great Prior Col. Moore wrote two months after the meeting of the Great Priory at Ottawa, as follows :

ST. JOHN'S, P.Q., 14th Sept., 1883.

V. H. and Eminent Arch Chancellor.

I beg to inform you that the Great Priory of Canada, having amended its Statutes at the Annual Assembly on the 10th July last, declaring itself in all respects a Sovereign Independent body of the Order, having precedence over and throughout the whole Dominion of Canada, I have now the honor to enclose a petition from the members of Great Priory praying to be released from the bonds of fealty to Convent General, and H.R.H.,

the Prince of Wales, as Supreme Grand Master thereof, which be pleased to have laid before H. R. H. for his gracious consideration. The step has been taken by Great Priory, realizing the necessity of having the governance of the Order in accordance with the other Grand Bodies of Freemasonry in the Dominion, and also on account of the relations existing between the United States of America and Canada, being of so close and intimate a nature, that to prevent the possibility of any feeling of superiority arising between the two jurisdictions, it became necessary, on questions of international Templar importance, that perfect equality should exist.

I have the honor to be, yours, &c.,

(Signed.) W. J. B. MACLEOD MOORE, G.C.T.

Great Prior of Canada.

The Arch Chancellor Convent General, the Hon. Judge Townshend, G. C. T., Dublin, Ireland.

The petition from the Great Priory of Canada on behalf of the members of the Great Priory was as follows:

To His Royal Highness, Albert Edward, Prince of Wales, and Duke of Cornwall, K.G., G.C.S.I., G.C.B., K.T., K.P., &c., &c., &c., Grand Master of the United Religious and Military Orders of the Templars and Hospitallers of St. John of Jerusalem.

MAY IT PLEASE YOUR ROYAL HIGHNESS,—

I have the honor, as Great Prior, on behalf of the National Great Priory of Canada, of the United Orders of the Temple and Malta to lay before your Royal Highness this loyal and humble address, setting forth the following matters in connection with the present status of the Order in this nationality.

The said National Great Priory, at the Annual Assembly held in 1882, appointed a special committee to take into consideration the question of the independence of the Order in the Dominion.

The revision of the Statutes of the Great Priory was at the same time resolved upon, and revised Statutes have since been prepared and adopted, with a declaration establishing, and with such changes as were necessary to establish, the authority of this Great Priory as supreme and independent over all Orders of the Temple and appendant degrees in Canada.

The special committee above-named, in a report presented to the Great Priory at their Annual Assembly, held in the present year, unanimously recommended that the present humble address be presented to your Royal Highness, praying that inasmuch as the Great Priory has unanimously declared in the revision of its Statutes, its authority in and throughout the Dominion of Canada, over all bodies of the Orders of the Temple and appendant degrees, Your Royal Highness will be graciously pleased to absolve this Great Priory, and all officers and members thereof, from their obligations of fealty to Your Royal Highness, as Supreme Grand Master, so that the Great Priory may be enabled fully and without doubt to affirm and maintain the position it has taken upon itself, as an independent Great Priory of the Order of Knight Templars, and appendant degrees. At the same time gratefully expressing their knightly obligations to Your Royal Highness, and to Convent General, for all the courtesies and favors that the officers and members of the Temple in the Dominion of Canada have heretofore received from Your Royal Highness, and from all the officers of the Order of the

United Kingdom; and further, communicating their desire that the inter-jurisdictional relations of this new Sovereign Great Priory toward the sister Great Priories of England and Ireland, and the Chapter General of Scotland, and sister Grand Encampment of the United States of America, and the Grand Commanderies of the several States, and with all *Fratres* throughout the world, may be more intimate and binding than heretofore.

The above statement, set forth with the authority of the Order in Canada, relieves me of much difficulty in approaching Your Royal Highness, and I have only to pray on behalf of the great branch of the Order here established, that Your Royal Highness will graciously regard the grateful acknowledgments we have endeavored to convey of past favors at the hands of Your Royal Highness as no vain words of formality, but as the fervent expressions of loyal Templars in approaching the august presence of one who has pleased to be for many years their Royal Grand Master, and who will, they feel assured, regarding their present request as one only adopted after the greatest consideration, and when found to be absolutely necessary to meet the exigencies of their local circumstances, in granting it, graciously continue to regard the Canadian branch of the Order with Royal and Princely favor.

For myself, as holding my appointment until now (when the Great Priory has unanimously elected me Great Prior *ad vitam*), under patent bearing the signature of Your Royal Highness—while the course now taken, may, by your gracious permission, absolve me from such immediate obligations of fealty as arise from its possession, I trust I may be permitted to retain the same as a priceless mark of Royal favor, and to be ever preserved as such—the fervor of the fealty and allegiance to my Sovereign, and Her Royal House, which was the heritage of my birth as a British subject, ever glowing more ardently as years increase, and only to cease, when life itself ceases.

With profound respect, I have the honor to subscribe myself, Your Royal Highness' faithful and humble servant.

(Signed.) W. J. B. MACLEOD MOORE, G. C. T.
 Priorial House, St. John's East, Province of Quebec,
 Canada, 21st December 1883.

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To the foregoing communication and accompanying petition, the Arch Chancellor replied in the following felicitous strain:

30 UPPER FITZ WILLIAM STREET, DUBLIN,
 17th April, 1884.

Very High and Eminent Great Prior :—

I have received, and duly laid before the Most Eminent and Supreme Grand Master of the United Religious and Military Orders of the Temple and Malta, for England, Ireland, and Canada, your letter of 21st December last, in which you report, for the information of His Royal Highness, that the Great Priory of Canada has, for certain good and sufficient reasons, resolved to sever their connection with Convent General, and to constitute themselves henceforward as an independent body; they, therefore, praying that the Grand Master may be pleased to absolve them from their obligations of fealty to himself as their Supreme Head.

In reply, I am commanded by the Prince of Wales, our Most Eminent and Supreme Grand Master, to say, that, as the members of your Great Priory have, no doubt, arrived at this conclusion after due and ample consideration of all the circumstances of the case, His Royal Highness readily and willingly grants their request, and hereby absolves them from their allegiance to himself as members of Convent General; and he will only add that in their new position he trusts they may have a prosperous future.

The Grand Master further commands me to say that he has much pleasure in acceding to your personal request to retain possession of your patent of Great Prior of Canada, as an heirloom, which he does in slight recognition of the great zeal and ability with which you have performed the important duties of your high office for many years.

I have the honor to remain, V. H. and Eminent Great Prior, yours in the bonds of the Order.

(Signed.)

FR. J. F. TOWNSEND,
Arch. Chancellor, Temp.

The Very High and Eminent Great Prior of Canada, Col. W. J. B. MacLeod Moore, Prioral House, St. John's, P. Que., Canada.

After receipt of the foregoing letter, the Great Prior proclaimed Canada occupied territory, and issued the following:

MANIFESTO.

To all whom it may concern :

GREETING :—Whereas H. R. H. the Prince of Wales, Most Eminent and Supreme Grand Master of the United Orders of the Temple and Malta in England, Ireland and Canada, has been pleased to command the Arch-Chancellor of Convent General to acquaint the Great Prior of Canada, that H. R. H. having taken into consideration the prayer of the petition laid before him in behalf of the National Great Priory of Canada, to sever their connection with England, and to be absolved from their obligation to himself as Supreme Head, readily and willingly grants their request, and absolves them from their allegiance to himself as members of Convent General, and trusts that in their new position they may have a prosperous future, I, therefore, Lieutenant-Colonel W. J. B. MacLeod Moore, G.C.T., Most Eminent Great Prior *ad vitam* of the Great Priory of Canada, proclaim the Dominion of Canada occupied territory, and that all Commanderies and Preceptories of the Temple and all Knights Templars and Knights of Malta are subject to my authority, and owe me and the National Great Priory of Canada allegiance.

Given under my hand and seal of the National Great Priory at St. John, P.Q., Canada, this 5th day of May, A.D. 1884.

FR. W. J. B. MACLEOD MOORE,
Gr. Prior Dom. of Can.

Such was the manner of its death. The National Great Priory which its sister jurisdictions had persistently refused to acknowledge for years went out peacefully after all, and a new and greater Body was ushered in to take its undisputed place among the Sovereign Templar organizations of the world.

Col. Moore, the venerated head of the Order, from his throne in the handsome Templar Hall of Toronto, gazed upon a noble

array of Knights who were gathered to clothe him with the supreme dignity of a Grand Master, the title borne by the Prince he loved and which for the rest of his life he would worthily wear for the honor of his Canadian Fratres and the Order to which he was so devoted.

Beside him sat the Great Sub-Prior, Dr. J. A. Henderson of Kingston, and supporting him were Provincial Priors Dr. Jas. Sutton, John H. Stone, Jas. B. Nixon, D. R. Munro, and I. H. Stearns, Grand Chancellor D. Spry, Grand Chaplain Rev. Vincent Clementi, and the following officers and Fratres: E. H. Raymour, P. J. Slatter, D. McLellan, T. C. McNabb, Thos. Sargant, J. B. Bishop, E. H. D. Hall, Jas. Seymour, C. D. Macdonnell, Dr. Robert Ramsay, J. Ross Robertson, Henry Robertson, Donald Ross, L. H. Henderson, A. G. Adams, A. G. Smyth, J. B. Trayes, J. B. Smith, W. H. Ponton, H. Lockwood, N. T. Lyon, Geo. J. Bennett, Wm. Gileson, Robert Mackay, Wm. Hamilton, John Dumbrille, R. Ratcliffe, John Parry, J. McLean Stevenson, Henry Griffith, E. A. Dalley, Joseph Park, R. V. Matthews, E. T. Malone, W. J. Field, Thomas Hood, J. J. Mason, J. S. Dewar, S. Labourveau, John A. Angell, Dr. G. G. Rowe, A. Chatfield, David Taylor, James Douglas, John Simpson, Frederick Bates, A. H. Pettit, George D. Adams, J. A. Grosscup, etc.

A distinguished visitor was welcomed in the person of R. E. Frater Theodore Sutton Parvin, Grand Secretary of the Grand Encampment of the United States.

The Most Eminent the Grand Master of the Grand Encampment, U. S., the Hon. R. E. Withers and R. E. Frater Theodore T. Gurney of Chicago wrote their congratulations on the event of the day.

In the Great Prior's allocution are embraced the events and occurrences of the period and as a record of the time is a most valuable document, as well as being an addition to the historical literature furnished to the Order by him for many years.

In opening my Allocution of this year, I greet you with the welcome intelligence that your expressed wishes for the complete Independence of this National Great Priory have been fully realized.

In conformity with the power assigned to me, authorized by you at our last Annual Assembly, to act upon the recommendation and suggestions contained in the report adopted by Great Priory for the Independence of this National Body, I duly forwarded, through the Arch-Chancellor of Convent-General, the honorable Judge Townshend of the Admiralty Courts, Dublin, Ireland, to be laid before H. R. H. the Prince of Wales, as Supreme Grand Master of the Order, the prayer of your petition. The Chancellor will read the reply commanded to be communicated to me. I feel satisfied that you will all agree with me that H. R. H. has

ennobled himself, and intensified the loyalty we all feel towards him for his knightly and truly gracious acknowledgment of our complete Independence. The golden chain of union is not broken, but it is strengthened a thousand fold, and I look forward to a new era of prosperity for our grand old Order of the Temple.

I think it right to explain the cause of the delay in receiving the reply of H. R. Highness to my petition.

At the commencement of last September, I forwarded the application to the Arch-Chancellor of Convent General, to be laid before H. R. H., and it was not until a few months later that I learned it had never reached him, having been lost when he was on a visit to the Continent of Europe. My second letter, of the 22nd December, also met with some delay, from circumstances unnecessary now to refer to. I can only remark, that the satisfactory and pleasing reply makes full amends for the delay, which caused us all much anxiety.

As you had determined to assume complete Independence, the pleasure is enhanced by the honorable course pursued in obtaining it. No doubt the result of your expressed wishes would have been the same, but a less honorable and uncourteous course of proceeding, would, be assured, have left its sting behind. As a Supreme and governing body, we can now look back with pride to our parentage, and the honorable position we held under the rule of one who, for many years, was pleased to be our Grand Master, and who, I trust, will still honor us by becoming the patron of this Great Priory, and regard the Christian branch of the Order with his princely favor.

I do not hesitate to say that I never could see the necessity for wishing to be absolved from our allegiance to H. R. Highness as Supreme Grand Master of the Order. He never assumed control over, or interfered with, the Independent position sought for by the nationalities; so that, in the most minute affairs of government, it could not be said that the National Great Priory of Canada had been coerced by any outside governing authority, and to all intents and purposes was perfectly Independent; it being understood that it was not necessary to consult H. R. Highness in the local government of the Order; therefore, our relations under his supreme authority were only technically objectionable as regards entire Independence. At the same time, it created so many doubts in the minds of our sister jurisdiction of the United States of America, that when your committee recommended an humble petition to be forwarded, asking to be absolved from our vows of fealty, I felt that the time had arrived, and putting aside my own personal feelings, agreed for the good of the Order in Canada, to recommend the prayer of the petition; but I certainly, in the first instance, was not prepared for the final decision of Great Priory to declare Independence, and then asked to be absolved. However, the magnanimous action of H. R. Highness in so readily acceding to the request of Great Priory removed all difficulties, and is only in accord with his generous and princely character.

I am pained to find that most unfair and false motives have been ascribed to the action taken by Great Priory—ungenerous in the extreme for any one even to suppose that such a step was taken with the most distant idea of disrespect to H. R. H. the Prince of Wales; it was never for a moment thought of. The fact is apparent that some of our brethren and Masonic rulers at home are so entirely averse to the independent movement of the Colonies, that they have raised in the Masonic press a tirade against the desire for self government. Are they so short sighted that they cannot seem to realize that colonists are anything but children,

and must be kept under tutelage forever? Do they suppose they can prevent independence by indulging in absurd ideas as regards the rights of what they call "our colonies," that rational argument would be simply thrown away upon them? They forget that the colonies were originally peopled by men from home,—men of vigor, energy, and strength of character,—and that their descendants have not deteriorated. Like other people, they have grown up to manhood, in all things, and govern themselves, and will continue to do so Masonically. Wisdom and prudent foresight seek to control such for local government and the general welfare; foolishness and judicial blindness oppose the decrees of fate. Far better carry out practically the teachings of universal Masonry, by making all necessary concessions and acknowledging just rights, and thus establish a perpetual alliance of fraternal amity, and make Masonry what it should be—a powerful factor in drawing together the several members of this great empire, of which Canada desires always to form a component part.

Fratres, thirty years have now passed away since I first introduced the Temple Order from England into Canada, and over which I have continuously presided, and now, by your unanimous voice, remain for life its governing head. I need not say how highly I prize and appreciate the honor at your hands.

A new departure has commenced, which, I trust, heralds a prosperous and happy future; but this mainly depends on ourselves, to secure and to obtain which we must be most careful whom we admit to participate in our rights.

Having, in deference to the wishes of the Templars of Canada, asked for, and being honorably freed from my immediate obligations of fealty to my Royal Grand Master (although my feelings of loyalty to him as such, can never be effaced), I will uphold and maintain the sovereign rights of this Great Priory of Canada in all its integrity, and preserve intact the teachings derived from the parent body in its orthodox Christian character, without reservation or innovations of any kind, in which it is declared that the essential test of the true Templars' creed is a firm belief in the doctrines of the Holy and undivided Trinity and Divinity of Christ. There can be no question in the matter. Without it no Templary exists. The Christian doctrine of the Trinity is not the offspring of metaphysics, but the expression of the facts of Revelation. It is the foundation and fundamental principle of the United Orders of the Temple and Malta.

In the proceedings of the last Grand Encampment of the United States for 1883, will be found an able and courteous paragraph in the Grand Master's address on the subject of the former independence of this Great Priory with reference to the action taken by the Grand Encampment looking upon Great Priory as a subordinate body, and consequently not the peer of the Grand Encampment. A letter is also published from the Arch-Chancellor of the Convent General of England, Ireland and Canada, to the Grand Master, fully pointing out the powers and position of the Great Priors of Convent General, and will explain the ground on which I based my views of our independent position, but as the matter has been set at rest forever, I merely refer to it to express how highly I appreciate the straight-forward and manly course invariably chosen by our Fratres of the Order in the United States towards us, and also to draw your attention to the following circumstances, viz.: Some members and officers of this Great Priory who, ignoring their vows of allegiance as such, had two or three years ago sought an interview with the Grand Master of the United States Templars for the purpose of holding warrants under his jurisdiction. This he declined, with the following remarks:

"You say you have grievances which you desire me to hear, but what right have I to arbitrate or pass judgment upon your grievances without the consent of your Great Prior? You ask for an audience with reference to petitioning for charters under this Grand Encampment, but it is an audience in the absence of and without the knowledge and consent of your Great Prior, and would be a violation of comity on my part. * * * Besides, if there were admissible grounds for the reception of your delegation it would be unwise in me to encourage to seek it.

"You and your brother Templars had better seek the redress of such grievances as you think you have within your own Great Priory. If you are right you will prevail in the end, but a divided jurisdiction is always a calamity."

This was the honorable course adopted by the Grand Master of our sister jurisdiction, who upheld the authority of your Great Prior, and the dignity of the National Great Priory of Canada. I had heard at the time that a promise of warrants was said to have been given to Americans in Canada, who are endeavoring to establish under the United States Templar system a Grand Commandery at Toronto, Hamilton and other places, and their names made known to me, which I did not think it necessary to notice, feeling confident in the integrity of the Grand Encampment of the United States not to disturb the harmony existing between the two jurisdictions, and the action taken by their Grand Master fully justified my opinion.

Contrast this with the course pursued by our own members, who had received honors at my hands in Great Priory, and had bound themselves to support and maintain the Canadian nationality!

Whatever ideas may have been entertained by those wedded to the peculiar system of Templary in the United States, and of introducing it into Canada, must now be abandoned, for all Knights Templars, Knights of Malta, and Preceptories and Priors of these Orders in the Dominion are subject to my authority, and owe me and the National Great Priory of the United Orders of the Temple and Malta allegiance, and I wish it clearly to be understood that no innovations or changes can be permitted in the established work, or any deviation whatever from the rules and regulations adopted by Great Priory. However glad I may be at all times to meet the wishes of our Fratres of the United States Templars, I am much opposed to residents in Canada obtaining reception into the Templar Order out of the Dominion. In the first place, it is not reasonable to seek admission in a foreign jurisdiction, and then return to Canada and claim the right to join our Preceptories. We are comparatively a small body, and require all our own material for its support, besides, the United Orders of the Temple and Malta are on a *totally* different footing from the Templar branch in the United States. With us, it is strictly an orthodox Christian, Trinitarian Order, requiring "that test" from all its aspirants, and the vows of profession are necessarily different; whereas, with our Fratres of the United States, the Order is a compromise between Christianity and universal Free and Accepted Masonry. Under these circumstances I have felt obliged to decline applications made to me for residents of Canada being received into the Order, under the Grand Encampment of the United States, and United States Templars, who may wish to become active members of Preceptories under the Jurisdiction of Canada, must comply with the authorized tests of admission.

From time to time I have endeavored to explain what I considered the true object and meaning of the modern Templar Order of the British Dominions, and its connection with Free and Accepted Masonry, viz., that

the teachings and doctrines of the two Orders were derived from the common origin of the "Sacred Mysteries," the forerunner of revealed religion; and in my last Annual Allocution, I entered more fully on the subject in the hope of stimulating a spirit of enquiry and research; for is it not right to push forward the speculations and theories of those who have given their most mature consideration to the question, when a semblance of a doubt exists? It is only by doing this that we can arrive at a satisfactory conclusion. The history of Freemasonry, standing in the position of its great prototype and Martyr, who, it is related in the legend of Hiram, declared "that patience and perseverance would in time enable the worthy Mason to know the great secrets"—these were not to be forced from him any more than we can wrench them from the closely guarded caverns of the hidden past, and our only resource is to labor and wait, and even if we do not win them we shall perhaps lay a foundation of information as will enable those who come after us to raise a superstructure perfect in all its parts. Bearing this in mind, I laid my views before you with the conclusion to which I had arrived. I was therefore quite unprepared for the sarcastic criticism they called forth from the pen of our enlightened Brother, the Rev. J. F. Woodford, (Masonic Student), of the London *Freemason*, who, with the license of a "reviewer," endeavored to turn into ridicule views that differed from his own, indulging in such unusual terms of disapproval that I felt constrained to send a reply.

To me, it appears useless to argue or dispute upon the Christian character of Freemasonry before the reorganization of A. D. 1717, for there are abundant proofs in the old parchment constitutions of its Christian character up to 1700. That it underwent a change about that period, is also certain, and I am satisfied that York and London Freemasonry were decidedly different, the former preserving the Christian characteristics longer than the latter; but the worst of attempting deductions from isolated facts is that they can be made to suit any purpose, and "Masonic Students" all seem to make up their minds beforehand.

No doubt exists in my mind that when Anderson, and his colleague Desaguilers, undertook, at the desire of the existing Grand Lodge of England, to revise the Order, they found Masonry in the position of a "Mysterious Secret Society," prostituted to purposes of gain and self-interest, and made to appear to the minds of the credulous and superstitious as an "Ancient Religious Ceremony," which to travellers and sailors, who visited all parts of the world, would prove of the greatest benefit. I, therefore, totally dissent from the superstition that Anderson, as a Christian minister, was unfaithful to his trust in the changes he made, and new forms introduced, rejecting the Christian part altogether, and substituting the legend of Hiram. His object, no doubt, was to correct the abuses made by ignorant and worldly minds, and transform it into a "Universal Brotherhood," without reference to creeds or sectarian doctrines. I consider, then, that Drs. Anderson and Desaguilers were justified in changing the system of Freemasonry as they found it, into a cosmopolitan, and philosophical, charitable society, relying on the Christian religion being left to exist alone in its purity, and thus avoid the sacrilege of contaminating the sacred doctrines of our most holy faith with worldly and material affairs.

The system of Free and Accepted Masonry in England is well described as "a beautiful system of morality, veiled in allegory and illustrated by symbols,"—that persons of the most ordinary capacity can understand and appreciate, but it is entirely a new departure, and totally different

from Ancient Freemasonry, which, I assert, our English Order of the Temple, in its doctrines, is intended to represent. At the same time Craft Masonry unmistakably shows its Christian origin, and I need no other evidence than the ritual itself—the tragedy of the third degree is, to my mind, nothing more than a representation of the divine sacrifice upon Mount Calvary, and there are many other parts that I cannot write about that reminds us not only of Christ but of God in the higher manifestations of the Holy and undivided Trinity. These have been referred to by the late Rev. Dr. Oliver, the great historian of the modern fraternity, but who in this “advanced” age is looked upon as far behind the times and of little account.

I am entirely at issue with the assertion that the existence of the doctrines of the Old Templar Order, as connected with the Ancient Builders, was unknown or unthought of when the changes and formularies of “Anderson” are said to have made English Freemasons dissatisfied. It is not possible to suppose that they were not well known and fully discussed at the time. No doubt the date of the first mention of Modern Masonic Templars in England, given by our great Masonic authority, Bro. Hughan, is correct; but that does not at all contradict the fact that the original doctrines of Freemasonry, as derived from the cloisters, was the same as that of the Ancient Templars.

Our Templar system in the British Dominions is only a prototype of the traditions of Ancient Masonry, and has nothing of a military element about it, that being a very modern innovation. I feel, therefore, at a loss to understand what a system of military drills has to do with the work of the Templar ritual.

The object of true Templary is not popularity, but perpetuity; it is to fix the principles upon which we are to live, and the doctrines to be promulgated. But I fear there is with the majority a greater regard evinced for external show, which, if removed, many would lose interest in the Order, as it cannot be denied that numbers on this continent seek admittance for no other purpose, losing sight of its important mission—endeavoring to change its character into that of a Volunteer Military Masonic Association,—without the slightest foundation for doing so. In fact, the military character of modern Templary is but a vain spirit of ostentatious imitation common to all classes of society.

I feel called upon to reply to some remarks connected with the rituals of the Order from the pen of the Rev. Frater Fisher, of the Grand Commandery of Vermont, U. S. A., who as chairman of the Foreign Correspondence, in a truly fraternal spirit reviewed my allocution. I think in some particulars he mistakes my meaning. In my opinion, the ritual of a “reception” does not require of us to lay before the “aspirant” its entire doctrinal teachings. It is after his reception the “neophyte” is to be fully instructed if worthy, and very properly it should be so, when we find so many join the Order from mere motives of idle show and amusement. The sacred doctrine, which, as Templars, it is our privilege and duty to promulgate, require the mind should be prepared to receive them and dwell upon them day by day; they cannot be casually communicated, they must be conferred in all their details, and once received and in the proper form, with due preparation, they will be highly esteemed and not be forgotten. But in this age of skepticism and infidelity, of ridicule and prejudice, these things would be ridiculed and trampled beneath the feet if made common. Prejudice and skepticism cause many of the so-called degrees of Masonry to be received and defended with warm zeal, while the pure and simple doctrines of revealed truth

are despised and rejected of men. The doctrinal secret ritual of the Order is clear and defined to the mind prepared to receive it, but shall be only entrusted to those who seek the truth. The founders of the Ancient Templar Order certainly had a secret doctrinal ritual of the most solemn and imposing kind, brought with them from the cloisters and carried out by them fully in all the time of their existence in which all members were either partially or fully introduced according to character or habits ; some were only initiated, others were more advanced, and a few of the members passed them in full, having learned it in the monasteries, and it was the mainspring of all their actions in undertaking the " Holy War " of the Crusades. It is fully admitted by authors that the Ancient Order held secret conclaves, admissible only to a select few. What else could these assemblies be for, but to propound and teach the doctrines of the Christian faith, as revealed through the sacred mysteries, and known to the prophets of old ? No doubt, ambitious men, leaders of the Order, discussed also at these conclaves secular matters, and devised schemes of aggrandisement and unlimited supreme power, untrammelled by any interference from, or obedience to, the powers of Europe, but the basis, the main object of their deliberations, was to exalt and purify the Christian religion above all other human institutions.

For several centuries Christianity was itself a secret society, in that all its principles were secret and its meetings held in secret, at which none but Christians were permitted to be present.

I do not mean by this that we are not to proclaim the doctrines or to explain the truths revealed to us. They are to be proclaimed " upon the house-top " and " in the highway. " The truth outside the doctrinal ritual is an easy task, for both sacred and profane history is always ready at hand, but its ritual and its services should be kept silent ; they would never be appreciated by the multitude. The sneers of the rationalist, the bitterness of the infidel and Jew, would meet us at every turn, and crush the truth beneath their feet. After years of close investigation and unmistakable proofs sacredly confided to me, now almost impossible to be obtained, with the vestiges that remain clearly pointed out, I am satisfied that the true and Ancient Templar Masonic doctrines are derived from the sacred mysteries, the counterpart of revealed religion. What object then, or of what importance can anything else be to us, professed Christians ?

The test doctrine of the Holy Trinity still continues to exercise the minds of our Frateres of the United States, and is largely commented upon in their Foreign Correspondence reports, but that a representation of the Ancient Templars can exist without it, all the special pleading in the world cannot prove. It is the very core and foundation of the Order, and a society calling themselves " Templars " who admit members of the Jewish faith, is manifestly absurd. The Jews were the despised and detested of the Ancient Order, and at the present day they cannot without perjury take upon themselves the vows of the true Templar. The doctrine of the Trinity is one which is not to be denied without danger, because it forms a part of divine revelation. The great doctrine of the Gospels are the three persons in the Godhead, in whose name we are baptized ; it is a scriptural doctrine, and as such we are bound to receive it, unless we renounce the Bible altogether, which we as Masons call the first great light of Masonry, and if we believe in the authority of the New Testament, to worship one God in Trinity and Trinity in Unity. " Faith in the incarnation of Christ and a future judgment is absolutely necessary to salvation. "

Two notable deaths occurred, which the Great Prior feelingly alludes to, viz., H.R.H. Prince Leopold, and the Grand Master of the Temple in Scotland, the Ill. Bro. John Whyte Melville, of Bennochey, who passed away at Mount Melville on the 16th July, 1883, at the advanced age of 86 years.

He was initiated in A.D. 1817, in Holyrood House, (St. Luke's), Edinburgh, and in 1864 was elected to the Grand Mastership, which he held for three years, and during that period was head of "all" the Masonic bodies in Scotland. At his death, he was Grand Master of the Religious and Military Orders of the Temple and Grand Commander of the Supreme Council, A. & A. S. Rite 33°, also Deputy Grand Master and Governor of the Royal Order of Scotland and President of the Rosicrucian Society.

The sudden death of the most beloved and respected younger son of our Gracious Queen, Prince Leopold, Duke of Albany, at Cannes, in the south of France, on the 28th of March, alone, and far from all that was near and dear to him, saddened the whole nation. With cultured and scholarly tastes and a devout religious spirit, he entered into every scheme of benevolence and philanthropy. In the United Orders of the Temple and Malta, Prince Leopold was Constable of the Order in England and was also a Knight Grand Cross. He possessed much of the old knightly character "sans peur et sans reproche" and was, as his brothers, the Prince of Wales and Duke of Connaught are, an enthusiastic Mason. His Royal Highness was an honorary member of the Supreme Council, 33°, A. & A. S. Rite; Past Grand Master Grand Lodge of Mark Masons of England, and held the office of 3rd Grand Principal Supreme Grand Chapter Royal Arch Masons, also Past Prov. Grand Master of Oxfordshire, and Past Grand Senior Warden of Grand Lodge of England.

The death was also announced of Frater Wm. B. Colby, first Commander (Preceptor) and founder of the Sussex Preceptory at Stanstead Plains, Province of Quebec, in the 52nd year of his age.

The status of Preceptor does not appear to be fully understood, the term "Past" still continuing to be used when speaking of those whose elected year of office had expired. This is quite incorrect, as the rank is a step or degree in the Order; for when once a Preceptor completes his term of office as "Presiding" Preceptor, he is eligible to assume the chair and perform all the duties in any other Preceptory. Instead of the term Past, it should be "Last Presiding Preceptor of the Preceptory."

Honorary Preceptors are those Fratres who, for faithful service performed, have had the rank conferred upon them by the authority of the "Great Prior," but who have not been "elected" to fill the chair of a Preceptory; they are not eligible to rule any Preceptory without election, but are competent to attend and assist at all boards or meetings of Preceptors.

Preceptors who, although "elected," have not completed their year of office, are also not eligible to preside in any other Preceptory without a special dispensation from the Great Prior.

Although fully impressed, how necessary it is that honorary rank and membership in Great Priory should be restricted and judiciously conferred, to make the honor appreciated by Fratres of foreign jurisdictions, who stand prominent in the Order, I would now ask Great Priory to

confer the honorary rank of Provincial Priors and membership upon two distinguished Templars, viz. :—His Imperial Highness, the Prince Rhodocanakis, of Scio, Athens, Greece, Grand Master Mason of that kingdom, and a Grand Cross of the Scottish Templar Order, whose friendship I have long possessed. His Imperial Highness is a naturalized British subject, and was initiated into all the degrees and rites of Freemasonry in Edinburgh, Scotland, where he was principally educated. The honor will also be most gratifying to Frater Alex. M. Broadley, Barrister-at-Law, Inner Temple, London, one of the Preceptors of the "Melita" Preceptory of the Island of Malta, who, a quarter of a century after I had established the first Preceptory (Encampment) there, succeeded as Presiding Preceptor (or Commander). Our Frater is the author of the History of Masonry in Malta, and the well-known legal adviser of "Arabi Pasha," of Egypt, on his recent trial. I may add, that he has informed me when matters are more settled at Cairo, it is his intention to apply to the Great Priory for a Warrant to establish the United Orders in the East.

With regard to the Scottish Encampments of St. John, New Brunswick, discussed last year at Great Priory, I considered it advisable to leave the matter in abeyance until our independence and sovereignty in Canada had been fully secured, so as to be in a more decided position to defend such action as Great Priory may consider advisable.

My own opinion is that Fratres of the Scottish Order should be again invited, and on the same terms, to place themselves under our banner, and communications at once entered into with them and the Chapter General of Scotland.

Fratres, I again beg to thank you warmly for your entire unanimity in electing me to continue (*ad vitam*) as Supreme governing head of the Canadian branch of the United Orders, an honor most gratifying to me, and doubly more so when I feel that my earnest desire to fulfil the duties intrusted to me has met the approval of my Prince, the Supreme Grand Master of the parent body, and that you are satisfied I have alone been actuated by a sincere desire to promote the good of the Templar Order of the Dominion, and disseminate its orthodox Christian principles.

It is with no uncertain sound I have this day laid before you "my views and convictions" as regards "The Templar Order in its glory"—"proclaiming the truth." Remembering, that in so doing, "No weapon that is formed against thee can prosper, and every tongue that rises against thee in judgment thou shalt condemn."

I am quite aware that my plain, outspoken remarks on the side of truth have brought upon me the sneers and ridicule of many for my long "sermons and preachments," but this amounts to nothing and probably if some of my critics knew the truth they would be more valued.

Before I conclude, it becomes incumbent upon me to notice the encyclical letter of the Pope with reference to Freemasonry in general, and the admirable reply of the Pro-Grand Master of the Grand Lodge of England, the Earl of Carnarvon, to which I would refer you. No comments of mine are necessary to point out the animus and ignorance displayed as regards the aims and object of Freemasonry, but which can have no reference to our English speaking system. Of this be assured, as long as we confine ourselves to the pure and simple degrees of the "English Rite," all the thunders of the Vatican, or the opposition of fanatical Protestants, cannot avail.

The Great Prior's address concluded, the following resolutions were submitted and adopted :—

"That this National Great Priory now declares itself to be the Sovereign Great Priory of Canada, having and holding absolute and supreme jurisdiction over the whole Dominion, in all matters relating to the United Orders of the Temple and Malta, and appendant Orders, in the Dominion of Canada.

"That the title of this Great Priory shall hereafter be 'The Sovereign Great Priory of Canada,' having supreme and exclusive jurisdiction over all Preceptories of Knights Templars, Knights of Malta, and Appendant Orders, in and for the Dominion of Canada, and the title of the Great Prior henceforth shall be 'Supreme Grand Master,' and of the Great Sub-Prior 'Deputy Grand Master.'"

Reports from the Provinces indicated a steady if not a rapid advance in the Order. The following is culled from the interesting report of the Provincial Prior of New Brunswick, and as it bears upon a difficulty which just now formidably confronted Great Priory, it will be read with great interest.

The annual return of the Union de Molay Preceptory, made to the R. E. Grand Chancellor, will exhibit the fact that this, the only Preceptory within the Province of New Brunswick owing obedience to the National Great Priory of Canada, has simply held its own during the past official year.

The other two organizations of Knights Templars, within this District, hold warrants, as you are aware, from the Chapter General of Scotland. One of these—the Encampment of Saint Stephen—has been recently established, and I have every reason to anticipate that so soon as the "Grand Encampment of the United States," together with its subordinate Grand Commanderies of Knights Templars of the respective States of that Republic, shall have authoritatively announced that hereafter the National Great Priory of Canada shall be deemed to be the peer of the said Grand Encampment of the United States of America, and shall be recognized by the Knights Templars of that country as the Supreme and only power lawfully exercising jurisdiction within the respective Provinces of this Dominion of Canada, then the Encampment of Saint Stephen, before referred to, will no longer hesitate to loyally range itself under the banner of the "National Great Priory of Canada."

As regards the Encampment of Saint John, it would be a matter of much gratification could I, with equal confidence, look forward to the same loyal and self-sacrificing action by the leading Fratres of that old and long established Encampment. I have, with the approval of the M. E. the Great Prior, made offer of every conceivable concession to the Encampment of St. John, and to its numerous Fratres, but without avail; and with your permission I would most cordially and fraternally reiterate those propositions. Indeed, so earnest is my desire for harmony and oneness of jurisdiction within the city of Saint John, and Province of New Brunswick, that I would earnestly urge and recommend that our "National Great Priory of Canada" authorize the issue of warrants to each of the bodies herein referred to, now working under Scotland, upon such terms and conditions, as may within our Constitution, be asked for by the Fratres of one or both of these Encampments.

Some two or three years before the organization of the Union de Molay Preceptory, under the Registry of England, the Encampment of Saint John, under Scotland, seriously considered surrendering its warrant to the "Chapter General," and in its place apply for a warrant from another and foreign jurisdiction. This movement was defeated, and its officials began to be more favorably appreciated, and to-day I believe that there is not a larger, or more thoroughly equipped body of men—Knights Templars—within the whole Dominion of Canada. And one cannot fail to be impressed with the worldly wisdom of these Fratres, in desiring to be let alone in the full enjoyment of the unobtrusive control of the Chapter General of Scotland, yielding, as that supreme body does, the full protection of its authority, whilst exacting the payment of most moderate fees, and nominal constitutional restrictions.

This being the only Province within the Dominion of Canada where the jurisdiction is divided, I trust that such reasonable measures may be adopted as will secure to our "National Great Priory" the sole control of its own territory.

In connection with the foregoing, the following resolution was subsequently adopted by Great Priory.

That the R. E. the Grand Chancellor, be, and is hereby authorized and directed, under the direction of the Most Eminent the Great Prior, to issue Preceptory Warrants, to either or both of the Encampments of Knights Templars now under the jurisdiction of the Chapter General of Scotland, and working within the Province of New Brunswick, in the Dominion of Canada, upon such terms and conditions, as within the Constitution of the "Sovereign Great Priory of Canada" may harmonize with the views of the Fratres of these Encampments of Knights Templars respectively; and that, should the correspondence fail to secure the surrender of the warrants within six months from date, the Supreme Grand Master shall issue an edict declaring non-intercourse with all Templar bodies meeting in Canada and holding warrants from any authority but this Sovereign Great Priory, and with all Knights Templars, and Knights of Malta, made within or by such bodies as shall then be declared illegal.

M. E. Frater Col. W. J. B. MacLeod Moore then said, "Before proceeding to the election and installation of officers of this Sovereign Body, I surrender the Warrant or Patent derived from Convent General, under which the Great Priory of Canada was originally constituted, and as the Sovereign Great Priory of Canada is an Independent organization, and no longer exists by virtue of any Warrant, I deliver to the Grand Chancellor the Patent, which is now null and void and of no effect."

The Evening Session was devoted to the installation of the Grand Master, and the Officers of the Sovereign Great Priory. R. E. Frater Theodore S. Parvin, Grand Secretary of the Grand Encampment of the Knights Templars of the United States, was received with honors, and welcomed by the Grand Master in a characteristic greeting. The distinguished visitor replied eloquently, expressing the keen pleasure he experienced in being permitted to assist at the inauguration of a new era in the

history of the Order of the Temple in Canada, and assured those present that he conveyed the sentiments of the United States Fratres, when he stated that the warmest feeling of affection and regard was entertained for the Canadian Templars in the great republic, and they rejoiced with him that the Order in the Dominion had achieved its independence.

Assisted by R. E. Frater Dr. Henderson, the R. Eminent visitor then proceeded with the impressive ceremony of installation, which, as copied from the "Proceedings," is here given.

INSTALLATION CEREMONY OF THE SUPREME GRAND MASTER
OF CANADA, LEUT.-COL. WILLIAM JAMES BURY
MACLEOD MOORE, G.C.T.

(*Installing Officer to Supreme Grand Master Elect.*)—H. R. H. the Prince of Wales, M. E. and Supreme Grand Master of the United Orders of the Temple and Malta, in England, Ireland and the Dependencies of the British Crown, having been pleased to absolve the members of the National Great Priory of Canada, as commanded to be notified through the "Arch Chancellor" of the Convent General, bearing date the 17th day of April, 1884, from their allegiance to himself as the "Supreme Head," all connection with the United Orders in England is severed, and this Great Priory of Canada declared an independent sovereign body, holding jurisdiction over the whole Dominion of Canada, under the name of the Sovereign Great Priory, and of which you were unanimously elected Most Eminent and Supreme "Great Prior," at the Annual Assembly held at the City of Ottawa, Province of Ontario, on the tenth (10th) day of July, A. D. 1883, and which title has been changed, by vote of this Sovereign Great Priory, to "Supreme Grand Master."

I now call upon you to declare if you are ready and willing to accept the high office and responsibility.

(*Supreme Grand Master Elect.*)—I am.

"Then kneel at the sepulchre and join in supplicating the 'Holy Trinity.'"

PRAYER.

(*Grand Chaplain.*)—"Almighty and Most Merciful God, who guidest the actions of men here below, imbue, *this our Frater* (*in the original, Noble Knight*), with wit, wisdom and understanding, to govern this Sovereign Great Priory aright, and to distribute even-handed justice to all under his jurisdiction,

so that when called upon he may render a just account, and stand justified before God and man, through 'Christ our Priest,' 'Christ our Prophet,' and 'Christ our King.'—Amen."

VOW.

(Repeated after Installing Officer.)—I, Wm. Jas. Bury MacLeod Moore, in the name of the "*Holy and Undivided Trinity*," solemnly vow and promise that

1. I will to the best of my ability discharge the duties of Supreme Grand Master of the Sovereign Great Priory of the United Orders of the Temple and Malta in the Dominion of Canada.

2. I will uphold and maintain the honor and dignity of the Order and of this mine office.

3. I will not infringe, or cause, or suffer to be infringed, the Statutes, Laws or Regulations of the Order.

4. That I will judge rich and poor without distinction of rank, without bias, favour or affection, and act uprightly and fearlessly as between man and man.

5. I will uphold the Queen's supremacy.

6. And to all this I pledge my (*Knightly*) troth.

(Signed,)

W. J. B. MACLEOD MOORE, G. C. T.

Supreme Grand Master.

[Kisses the New Testament seven (7) times.]

Chancellor then delivered his address.

INVESTITURE.

(Installing Officer.)—I deliver to you the "*Minutes*" of the Assembly at which you were elected Supreme Grand Master, *ad vitam*, of the Dominion of Canada.

(Installing Officer.)—I invest you with the *Collar* of your office.

(Constable.)—Receive from me the "*Sword*" the emblem of *Imperium*, or military power; temper justice with mercy.

(Marshal.)—Receive from me the *Baton* or *Baculus* the emblem of *Potestas* or civic authority.

(Chaplain.)—Accept the *Tong of Profession*.

(Installing Officer.)—Assume the Throne of the Supreme Great Priory of Canada.

BENEDICTION.

BENEDICTO SACERDOTATES.

(Chaplain.)—“*Pax et Benedictus Patris, Omnipotentis Filii, et Spiritus Sancti in te descendat et tecum maneat in sæcula sæculorem.*” Amen.

PROCLAMATION.

(Herald in the East.)—“By the authority and powers of the Sovereign Great Priory of the Dominion of Canada, I proclaim Lieutenant-Colonel William James Bury MacLeod Moore, a Grand Cross of the Temple, as Most Eminent the Supreme Grand Master, duly elected *ad vitam* of this the Dominion of Canada.”

(Same in the North-East and South-West.)—“And I CALL upon all Knights present to Salute.”—*The Knights saluted seven times from their places, taking the time from the Grand Sub-Marshal.*

GREAT OFFICERS.

The Grand Sub-Marshal then presented the Officers, each of whom, kneeling before the Supreme Grand Master, with their hands between his, said :

“I promise to be a good man and true, and deposit my fealty between your hands.” After which they were installed.

The Supreme Grand Master invested each with the Collar, and directed him to take his place ; after which proclamation was made by the

Herald in East.—“By the authority of the Sovereign Great Priory of Canada, of the United Orders of the Temple and Malta, and in the name of the Most Eminent the Supreme Grand Master of Canada, I proclaim this Sovereign Great Priory to be a duly constituted Independent and Sovereign Grand Body, holding jurisdiction over the whole Dominion of Canada.”

“GOD SAVE THE QUEEN.”

(Same in the South-West and North-East.)

Before the close of Sovereign Great Priory the following resolutions were adopted :

“That the honorary rank of Past Supreme Grand Master of Knights Templars of Canada be, and is hereby conferred, upon H.R.H. the Prince of Wales as a mark of the very high esteem and affection in which he is held by the Templars of this jurisdiction.

“That the honorary rank of Past Deputy Grand Master of Knights Templars of Canada be, and is hereby conferred on R. E. Frater Daniel Spry, Grand Chancellor, in consideration of his services in aiding to secure the independence of this Great Priory; and the honorary rank of Past Provincial Grand Prior be conferred upon R. E. Frater H. I. H. Prince Demetrius Rhodocanakis, of Scio, Athens, Kingdom of Greece; and V. E. Frater M. Alex. Broadley, Preceptor of Melita Preceptory, Island of Malta.

“That the M. E. the Supreme Grand Master be, and is hereby authorized to enter into fraternal intercourse and exchange Representatives with such other Supreme Templar Bodies as may be pleased to recognize this Sovereign Great Priory.”





CHAPTER XXXIII.

EXISTENCE OF THE SCOTTISH ENCAMPMENT IN NEW BRUNSWICK.—THE
REMEDY TO BE APPLIED.—THE GRAND MASTER'S ALLOCUTION READ
TO THE SECOND ANNUAL ASSEMBLY OF THE SOVEREIGN GREAT PRIORY.
—HISTORICAL REVIEW OF THE SYSTEM.

ALTHOUGH the roll of Preceptories was not lengthened by the addition of new warrants, yet the evidence that the Sovereign Great Priory had been established on sure foundation was gratifyingly apparent. The Preceptories dormant for some years had been resuscitated and there was life now all along the line. The "Harington" of Trenton had been removed to Almonte. The "Huronario" of Collingwood, rechristened "The Victoria," was now vitalized in Guelph; the "St. John the Almoner" of Whitby, which exhibited alarming signs of decay, had been revived and gave assurance of new life, and the "Gondemar" of Maitland had found a new home in the town of Brockville. Here then in the year 1885 were 26 working Preceptories with a total membership approaching 900, and every indication that the progress of the Order in Canada was steady and sure.

The recognition of Canada's sovereignty by the Grand Encampment of the United States was prompt and ample. An exchange of Representatives had been effected, and the relations between the two bodies were of the happiest nature.

One difficulty persistently presented itself before Great Priory, viz: The existence of the Scottish Encampments in New Brunswick. Conciliatory and argumentative interposition had alike failed, and the only course remaining open was to interdict them from fraternal intercourse. A disposition on the part of the United States Fratres to acknowledge the standing of the Scottish Encampments, while admitting the territorial sovereignty of Canada, seemed likely to further complicate matters. This was exhibited in the following letter from the acting Grand Master of the United States, General Chas. Roome.

GRAND ENCAMPMENT OF KNIGHTS TEMPLARS OF THE
UNITED STATES OF AMERICA,
Office of the Deputy Grand Master,
4 Irving Place, New York, July 1st 1885.

*M. F. William J. B. MacLeod Moore, Great Prior of the Great Priory
of Canada, Prescott, Ontario:*

MOST EMINENT SIR AND FRATER,—Right Eminent Sir Charles C. Hutchinson, Grand Commander of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island, informs me that Saint Omer Commandery, stationed at Boston, has arranged to visit Saint John, N. B., upon invitation of the Encampment of St. John, within the Territorial Jurisdiction of the Great Priory of the Dominion of Canada, early in August next.

The Grand Commander requests me to ask your permission for Saint Omer Commandery to enter your Jurisdiction, and to visit their Frateres of Saint John, in full Templar costume, with banners and music. By granting his request, you will, I doubt not, strengthen the fraternal feeling which so happily exists between the Templars of Canada and the United States.

Your early reply is kindly requested, to enable the Sir Knights of Saint Omer to complete their preparations.

With sincere respect and regard, I have the honor to be, Eminent Sir,

Courteously yours,
CHARLES ROOME,

Deputy Grand Master and Acting Grand Master of Knights Templars of
the United States of America.

How this communication was dealt with will be seen later on.

To the Scottish Encampments the Grand Chancellor addressed the following communication, to which no response was vouchsafed:

SOVEREIGN GREAT PRIORY OF CANADA,
Office of the Grand Chancellor, Barrie, 2nd Dec., 1885.

*To George F. Pinder, Esq., E. C. St. Stephen's Encampment, N. B.,
Knights Templars:*

DEAR SIR AND EMINENT FRATER,—I am directed to inform you that at the Annual Assembly of the Great Priory of Canada, held in the Masonic Hall, in the City of Toronto, on the 8th July, 1884, it was unanimously *Resolved*,—That the National Great Priory declare itself to be the Sovereign Great Priory of Canada, having and holding absolute and supreme jurisdiction over the whole Dominion, in all matters relating to the United Orders of the Temple and Malta and appendant Orders in the Dominion of Canada (see printed proceedings 1884, page 35), and H. R. H. the Prince of Wales having surrendered all control over the Templar Order in Canada, and the Grand Master of the Grand Encampment of the United States having accorded full recognition and exchanged Representatives, the standing and position of the Sovereign Great Priory are now beyond a doubt, and the whole of Canada is occupied territory. All Knights Templars and Knights of Malta are now subject to obedience to the Sovereign Great Priory of Canada, the only legal supreme governing Templar Body in Canada, and from whom all Templar Bodies must ob-

tain authority to continue their work, otherwise they become clandestine and are illegal. To those bodies in existence in Canada, previous to the complete independence of Great Priory being assured and declared, I am directed and authorized to issue new warrants, so as to place them in a legal position to continue their work (see printed proceedings 1884, page 51). In addressing you, therefore, and legally notifying you of the proceeding taken at our last Annual Assembly to proclaim, uphold and maintain the sovereign rights of the Great Priory of Canada, let me assure you that every Canadian Knight Templar was actuated by an earnest desire to have the most friendly relations with our Scottish Templar friends and to welcome them most heartily, as they become associated with the Canadian branch of the Templar Order. R. Em. Sir Knight D. R. Munro, Provincial Prior for New Brunawick, will cause this letter to be delivered to you with a certified copy of our proceedings. Inviting your consideration,

I am, yours courteously,

DANIEL SPRY,
Grand Chancellor.

A letter of similar purport was sent to Em. Sir Knight James Adam, Em. Com. St. John's Encampment, K. T., St. John, N. B.

The Grand Master was prevented by illness from attending the Second Annual Assembly of the Sovereign Great Priory which was held in the City of Hamilton on the 7th July, 1885, and the throne was occupied by the Deputy Grand Master, R. E. Frater, Jas. A. Henderson, Q.C., G.C.T. Among those present, were: Provincial Priors Dr. Jas. Sutton, D. R. Munro, E. A. Dalley, and P. J. Slatter. Grand Chancellor D. Spry, Grand Treasurer D. McLellan, and the officers, past officers, and Fratres A. N. Pettit, R. Radcliffe, Dr. Robert Ramsay, J. Ross Robertson, Henry Robertson, L. H. Henderson, Donald Ross, John Kennedy, J. B. Nixon, E. H. Raymour, Thos. Sargent, J. B. Bishop, Wm. Gibson, E. H. D. Hall, Fred. Wilmott, N. T. Lyon, A. Chatfield, W. J. Field, H. Lockwood, Geo. J. Bennett, Henry Griffith, Joseph Beck, Rev. Fred. Bates, S. G. Fairtlough, J. S. Dewar, R. G. Matthews, J. H. Stone, John Parry, R. V. Matthews, E. T. Malone, Thos. Hood, W. G. Reid, S. W. Scobell, Robt. Hendry, Jr., John Molloy, H. C. Simpson, Wm. Hawthorn, J. Parker Thomas, A. McGinnis, W. H. Ponton, J. A. Angell, W. R. Howse, David Taylor, Jas. Douglas, T. J. Galbraith, S. Amsden, Geo. D. Adams, J. A. Grosscup, Wm. Waddington, Dr. G. G. Rowe, E. H. Long, etc.

Three only of the twenty-six Preceptorics were unrepresented. A letter from H. I. H. Prince Rhodocanakis of Scio, was read expressing thanks for being elected an Honorary Member of the Sovereign Great Priory of Canada.

The Allocution of the Supreme Grand Master was read by the R. E. the Deputy Grand Master. It opened with a lengthy obituary of one who had passed away from an active Masonic

life, during which he had been counted among the warm friends of the Grand Master, viz., Frater George Canning Longley, Collector of Inland Revenue at Prescott, Ont. Of him the Grand Master said:—

In private life, he was an amiable and affectionate husband and father, a kind and sincere friend, a retiring student, seldom to be found away from home or absent from his library and beloved books, and possessing an extensive collection of rare and unique works on all subjects.

He became a Mason in 1852, and was initiated in a Lodge at Ogdensburg, State of New York, on the river St. Lawrence, opposite the Canadian Town of Prescott, afterwards affiliating with the "Sussex" Lodge, of Brockville, Canadian Registry, and the Royal Arch Chapter there.

In his own village of Maitland, he subsequently established the "St. James' Craft Lodge, and "Maitland" Royal Arch Chapter, also the Gondemar Preceptory and Raymond du Puis Priory of the United Orders of the Temple and Malta, in which I had myself initiated and installed him first Preceptor and Prior. He was also a member of the Royal Order of Scotland, and that of Rome and Constantine, and was Vice-President of the Rosicrucian Society, together with the various side degrees known in Canada as Masonic.

The Grand Master then went on to say:—

So many surmises and conflicting opinions have been advanced as to why the Templar system was introduced into F. and A. M., and doubts expressed on the subject, that I feel it but right to lay before you all the reliable information that can be collected. I have already shown that the Ancient Templar Order and the Builders' (Stone Masons' Guild) took their rise from the same source and in the same century,—promulgating the same doctrines:—The Sacred or Holy Mysteries.

On the suppression of the Templars, many of the brethren took refuge and united with the Order of St. John of Jerusalem, afterwards "Knights of Malta," and there preserved their secret doctrines. In the progress of time, the Earl of Torpichin, in Scotland, became the head of the Order in that country, who, at the Reformation, resigned his connection with it and surrendered to the Crown the Lands and Lordship of the United Orders, which ceased to be (in Scotland) a Sovereign Body; but the doctrinal ritual, it is claimed, was preserved, and carried to the North of Europe, principally into Denmark, where it has been kept and practised (though in secret) under the protection of Royalty.

I am persuaded that the Order of St. John, after the union with the dispersed Templars, had such a ritual, indeed portions of it, I have every reason to believe, I had in my possession, and found it an easy matter to obtain evidence of its truths. Several private papers of Judge Walter Rodwell Wright (whom H. R. H. the Duke of Sussex succeeded as Grand Master of the English Templars in 1812), given to me in Malta, with many valuable documents from other sources, were lost chiefly in the fire of 1882.

Judge Wright's original papers on the Red Cross Order convince me that he was aware of the ancient system preserved by the Order of St. John.

While the progress of the Templar Order was advancing in retirement and secrecy, the Builders' branch (Masonry) was progressing in the erec-

tion of religious houses, preceptories, monasteries, colleges, etc., for two or three centuries, during which time the early members were removed by death, and their places filled by "Builders" or Masons of the common Order; so that in the early part of the fifteenth century, the Builders were formed into a "Guild," and the characteristics of their sacred doctrinal mysteries, which they had inherited, were forgotten and lost, partly from motives of prudence, partly from indifference and forgetfulness. The earliest record we have of the mechanical Guild growing out of the Builders from the Cloisters, together with their ritual, is A. D. 1549. On examination of them, it will be found that they had but *one degree*, and that purely mechanical or operative, although fully Christian (*vide Steinbrenner's History*) in its teachings. When the revival and revision of 1717 took place, the Christian element of Masonry was eradicated, and Free and Accepted Masonry declared a universal doctrine and no longer sectarian. There can be but little doubt that the desire on the part of many of the old members to preserve its early Christian character led to the introduction of the Modern Templar system being attached to Freemasonry, showing that both originally sprung from the same source, and were in possession of the same early teachings of the Christian faith. We can, however, only consider our Templary an imitation of the Ancient Order, rather as being *appropriated* than inherited.

This, then, would seem to be the true reason *why* the Templar Order has been closely associated with Modern Free and Accepted Masonry, but our English system has been *always* kept separate and distinct from the Craft degrees, forming no part of them, and, conferred *after* the Royal Arch degree, considered the climax of Masonry, the completion of the second part of the Master's degree, separated from it and embodied in a ceremonial of Jewish legends,—the production of the last century.

The Templar system with us is, therefore, nothing more than a Christian association of Freemasons, who represent and follow the traditions of the Ancient Religious and Military Orders of the Crusaders, imitating, as nearly as possible, their usages and customs, and strictly adhering to their teachings and doctrines.

Until of late years, in all the discussions which have taken place as to the history and object of Templary, its purely orthodox Christian character was never disputed. Why, then, is there so much difficulty raised about the Holy Trinity test? No true orthodox Christian can bring forward any feasible plea for its rejection, which has always been insisted upon. Without this test, the Order is left open to the admission of members of questionable Christianity, who, from interested motives of their own, may wish to join and assume a name which they actually can have no right or title to, and whose latitudinarian views are but a travesty on the religion of Christ.

The profession by a candidate of a mere belief in the Christian religion is *not* sufficiently defined. The principles of Christianity existed centuries before the Christian era, but not until then were its pure doctrines revealed.

As a belief in God is the essential condition of the very existence of English Freemasonry, so is a belief in the Holy Trinity, Divinity and Incarnation of Christ the *first* essential requisite of our Templar system. On this fact it is based, and without it there can be no *true* Templary. Those who are unable to accept the doctrine, are totally unqualified for membership.

Let us, then, guard with jealous care any attempt at foreign innovations, and strictly enforce the test.

Our American conferees have strongly commented upon this test, as excluding "Unitarians," who are admitted to the Order in their jurisdictions. There the term "Unitarian" appears to include every shade of opinion from some speculative difficulty as to the wording of the Athanasian creed to the rejection of the Divinity of Christ.

Have we then, a right to admit them into a system purely and avowedly Trinitarian ?

"How few think rightly of the thinking few ;
How many never think who think they do."

Masonry does not teach anything inconsistent with the Christian faith ; at the same time it does *not* teach the "Trinity in Unity," as Christians understand it. Further, it does *not* teach that T. G. A. O. T. U. is "Immanuel"—God with us, [Christ.] Templary is called the Masonic Christian Order, but Craft Masonry is *not* Christian,—it has but one creed, "Belief in God," and teaches the doctrine of the Resurrection. Hence, the wide difference from our Templar creed. Why, then, attempt to interfere with its fundamental principles and very *basis*, by wishing to amalgamate its ancient doctrines with that of Universal Free and Accepted Masonry, which would certainly destroy its meaning, intention and usefulness,—reducing it to the level of a "Go-as-you-please" Christianity, exposed to the insidious reasonings of the scoffer, the free thinker, and sceptic, with whom philosophy takes the place of religion, substituting satire for reverence, and who, professing to be wise, reject Revelation and deny God,—become fools !

I affirm that the Templary founded upon modern Free and Accepted Masonry is a misnomer, and does *not* represent the Templar Order, ancient or modern,—it is merely a Masonic military degree on Christian principles, *imposing* on the careless crowd, with whom ceremony and show too often usurp the place of truth—sacrificing to the love of popularity.

I cannot too strongly impress upon you that *our* Templary, being essentially sectarian and dogmatic, its whole object and tendency is to promulgate the Christian faith in its orthodoxy, which does not admit to *any* argument, discussion or compromise,—widely differing from that of the United States, where it has been totally changed since its first introduction from England in 1769.

There, up to the year 1814, the Order was not deemed Masonic in any way, nor were there two Encampments that worked alike. The present system dates from 1814 Reformed Rite, before that—1796 and 1797—proclaimed strictly Christian, and continued so until 1836, at which time a noted infidel, Richard Adam Locke, the author of the "moon hoax" was made a Templar in Columbia Encampment, No. 1, and immediately began to spread his infidel doctrines concerning Christ. He was afterwards followed by others of like sceptical opinions, when latitudinarian and self-constituted views of the Christian faith sprung up and were discussed, which gradually introduced what was considered a more liberal and universal system of Christian Templary, permitting the admission of "Unitarians" and members of the "Jewish" persuasion ; and now only one Grand Commandery, that of Pennsylvania, retains the test of the Holy Trinity, required from its candidates.

I do not make these remarks (which can be proved by the records and arguments brought forward and inserted in their Foreign Correspondence Reports) from any wish to draw invidious comparisons, as I already stated in a former allocution, nor for a moment doubting that the great majority of Templars of the United States are actuated by

the purest motives and feelings of Christianity, but from the necessity of explaining the difference so palpably existing between the two systems.

It may have appeared like presumption on my part, and be said, what necessity is there for dwelling on and explaining the nature of the Holy Trinity, when there are already such numerous learned expositions on the subject?

My object has been to show you that the Templar system introduced by me into Canada from England, has *always* required from its candidates a declaration "That they are prepared to promote the glory of the Cross, and that they are Christians believing in the doctrines of the Holy Trinity."

I purpose now placing in the archives of this Sovereign Great Priory, as an historical relic, the Templar Rituals I brought with me from England thirty-three years ago, viz.: the revised copy of 1851, with that of its original 1791, A.D., as used in the "Cross of Christ" Encampment, London, and "Naval and Military," at Portsmouth, together with an old Scottish "Malta" ceremonial, from all of which our historically corrected ceremonies of the United Orders of the Temple and Malta of 1876 are derived, containing the whole of the old rituals, but with fuller explanations, and there is no question that they embody the authorized English system since its first promulgation in the British Dominions.

I maintain that the United Orders of the Temple and Malta, or degrees of Templary in their late Masonic revival, are not a part of the "High Grades" of Masonic rites or degrees. The great objection to these high degrees, as they are called, is "they are confusion without a sequence," being a "pick up," as our neighbors would facetiously express it, a gathering together of fragments from the ancient and long forgotten system, which clever ritualistic manufacturers have appropriated, placing interpolations upon them to suit their own views, and it seems to have been the custom in the last century for "High Grade" Masons, particularly French ones, to take possession of the names of "State" Orders of Knighthood and *invent* rituals appropriate to them, and then confer them as Masonic degrees. There are numerous instances of this in Oliver's list of Masonic degrees.

All Masonic writers of repute are of opinion that the best of these degrees, is the "Rose Croix," and singularly enough, this, with the "Kadosh," were Templar degrees, having nothing to do with the aggregation of side degrees which compose the remainder of the rites. The "Rose Croix" and "Kadosh" originally belonged to our English Templar system, and were somewhat surreptitiously obtained by the A. & A. S. Rite 33° on its establishment in England.

The "Rose Croix of Herodim," in the original form of the "English" Templar, the next step *after* the Templar ceremony, possesses similar characteristics, the object in both being the same; the Templar perhaps confining itself more to facts, while the "Rose Croix" displays more of the allegory. The "Rose Croix," severed from Templary, has but little meaning.

I am quite in accord with old members who are *united* in opinion that it never should have been separated, and I would be glad to see it again restored to its proper place in the Sovereign Great Priory and worked, instead of the non-Christian degree of the Babylonish Red Cross, so entirely out of place, and without significance amongst the Templar degrees, but to which a few Preceptories cling, where the American element predomi-

nates, it being a part of their system, and only tolerated but in no way belonging to ours, its great attraction consisting in its scenic Oriental display and costume, and last, though not least, "regal banquet."

The Rose Croix, as now conferred, does not exclusively belong to the A. & A. S. Rite 33° of Canada; other rites and systems claiming it with the Kadosh—a degree referring to the suppression and persecution of the Ancient Templars, which I do not consider of so much importance as the "Rose Croix."

The Grand Master urged upon Preceptors the necessity of attention to detail in the matter of conferring the degrees and ruling their Preceptories generally. He instanced the Preceptory above mentioned as a case in point, where the Registrar seemed to manage the affairs and assume the control in all matters. Gross irregularities had resulted, and the Grand Master had been obliged to suspend the offending officer. The neglect to confer the "Malta" degree on candidates was likewise severely commented on as an *evasion* of the statutes and a lack of justice to the Fratres who had paid their fees. The removal of other Preceptories and the general awakening from a condition of torpor were favorably remarked upon:

Exchange of Representatives has taken place between this Great Priory and the Grand Encampment of the United States. Our representative near the Grand Encampment is R. E. Frater Theo. S. Parvin, of Iowa, a brother well-known as an able writer and scholar, fully conversant with and assenting to the doctrinal teaching of our system, to whom the rank of Honorary Dep. Grand Master of Great Priory has been accorded.

Our oldest Canadian member of the Order, Frater Jas. A. Henderson, of Kingston, Ont., G. C. T., the Deputy Grand Master of Great Priory (a Past Grand Master of the Grand Lodge of Canada), has been selected by the Grand Master of the Templar Order in the United States to represent them near this Sovereign Great Priory.

Credentials have been prepared and sent to our representative near the Grand Encampment of the United States, and that for their representative received, accompanied by a superb honorary jewel.

I regret to announce that our respected representative near the Great Priory of Ireland, the Hon. Judge Townshend, G. C. T., of Dublin, has resigned his office as "Arch Chancellor" of "Convent General," and no longer takes *active* interest in the Order. "Convent General" in England still remains in abeyance, although it may be revived at any period.

The Grand Chancellor, in obedience to your instructions, addressed a communication to the Scottish Encampment in New Brunswick, to which he did not even receive the courtesy of a reply, but I learn they have applied, or are about to apply, to the Grand Encampment of the United States for recognition as being under a separate jurisdiction from that of the Dominion, making it a source of grievance that Great Priory had not consulted them in the *first* instance and asked for their co-operation in the formation of this Sovereign Body. I really am at a loss to see on what grounds they base their complaint. Every concession to induce them to join us, that was possible to make, has been offered them, after absolute independence was secured; previous to that, it was an uncertain measure that did not meet the views of the entire Body. I may remark that the

Templar Body of Scotland has never shown any desire to unite with those of other jurisdictions, to promote the general prosperity of the Order, and was the first to decline joining the *union*, so well intended, as the formation of a "Convent General" in England.

Although I am personally opposed to anything like coercion or extreme measures of the kind, feeling that every brother has a perfect right to join and support any rite or jurisdiction he pleases, and much as I deplore the jealousy and disputes now existing, by insisting upon an exclusive "Sovereignty" of jurisdiction not being encroached on, I do not see how your interdict can be avoided, as circumstances have of late arisen to show that there can be no (Masonic) peace in any colonial jurisdiction with more than one "Registry" existing within it. All experience proves this, and all efforts in any other direction will prove fatal; occasionally some single Body or so for a time may exist, but must ultimately give way to the ruling power.

As the six months expired so near the time for the meeting of "Great Priory," I decided to withhold your edict of non-intercourse, so that my hands might be strengthened by Great Priory re-affirming its determination to allow no intercourse to be held with the Templars who have treated us so discourteously.

1. The question which has arisen of residents in Canada going to the United States temporarily, and there, without our permission, receiving the degrees; I have ruled, that on their return to Canada, they are not entitled to become *members* of any Preceptory within *this* jurisdiction, but must petition and be received in the same manner as any Royal Arch Companion unacquainted with the Orders, paying the accustomed fees of admission. This is necessary to preserve the *distinctive* features of our system, and prevent members being admitted who might be objectionable in the places where they reside and are best known.

2. A resident of Canada who has thus been admitted into the Order of the United States may be received as a *visitor*, subject to the "By Laws" of the Preceptory visited, but *cannot* be affiliated as a joining member.

3. Members of the Order in good standing, properly certified from foreign jurisdictions, are at all times eligible to be received as visitors, and to be affiliated on subscribing to the usual test of the Trinity and to the regulations of Great Priory.

4. An Eminent Commander from the United States, joining a Preceptory in Canada, cannot be returned as a "Preceptor" entitled to a seat in Great Priory, and can only obtain rank as such in this jurisdiction by being installed as a Preceptor in a Preceptory on the roll of Great Priory, and must have served a full term of 12 months to retain his seat at Great Priory.

5. A Canadian member of the Order, not affiliated in any Preceptory of the jurisdiction, can only be admitted once in 12 months as a visitor to meetings of Preceptories.

5. All regular Royal Arch Masons from foreign jurisdictions, properly recommended, are eligible to be received as candidates for the Templar degrees in this jurisdiction.

7. It is not necessary that members of the Order be subscribing members to either Craft Lodge or Royal Arch Chapter, and suspension for non-payment of dues in a Craft Lodge or Royal Arch Chapter does not affect a member's standing in the Preceptory.

8. Suspension in a Craft Lodge or Royal Arch Chapter of a Templar, should be carefully enquired into and acted upon accordingly. No Templar whose moral character and integrity have been impugned, and proved

against him, is, or can be, a fitting associate in any Preceptory, and he should no longer be permitted to remain as a member, but "cast out from amongst us as having proved false and unfaithful to his vows."

9. I have been asked to decide which is the most correct term to address a member of the Order, "Sir Knight," "Brother" or "Frater." I have long held that we have no right to the title of Knight, a rank in civil life which the "Crown" only can confer. "Brother" or "Frater" is the correct term, the latter being the same word in Latin, commonly used in mediæval times in the Religious and Military Orders, but does not, nor is it intended to, convey any connection with the Roman Catholic Priesthood. To my mind, where Masonry is concerned, the term "Knight" is ridiculous, and what appellation can be more appropriate, or better express the Christian character of modern Templary, than the endearing word, "Brother," or "Frater?"

10. Fratres, suspended for non-payment of dues, are *not* required to refund subscriptions accrued between their suspension and re-instatement.

It is with pleasure I state that our Grand Chancellor reports the Chancery out of debt, and provided with nearly everything necessary to work the Body properly, but in consequence of the expenses attending the issue of the warrants, the printing of the statutes and reprinting of the Proceedings of 1878 had to be postponed.

For the future no innovations whatever can be permitted in the prescribed laws and rules issued by Great Priory. It appears that in some of the notices of meetings of Preceptories, the name of an additional officer appears, that of "Drill Instructor." There being no such officer on the roll of officers constituting a Preceptory, it must be discontinued. Numerous officers were formerly attached to Preceptories, which were expunged by the Committee on Statutes, and confirmed by vote of Great Priory. Members of the Order can of course privately perfect themselves in military drill, music, dancing, or any other accomplishment they may desire, but such are not recognized, nor officers provided for their instruction, by Great Priory.

It will be advisable, and I would suggest to Great Priory, that in future the Chancery issue three copies of the Proceedings to each Preceptory, one for the use of the Presiding Preceptor, another for the Registrar, and the third for the members.

I have much pleasure in acknowledging the receipt from the U. S. some months back, of a little book by H. B. Grant, entitled: "Tactics and Manual for Knights Templar," intended for the Templar Body of the Republic. As an old military man, I have read it with much interest, and consider it a most ingenious code of fanciful military exercises, well adapted for the purpose intended—that of public processions and quasi-military display, so much in vogue by the various benefit and secret societies of all denominations in the United States.

Any allusion irrelevant to the Order, in an address to the Templars of Canada, appears out of place, and I should not now do so were it not for the apparent growing desire to imitate many of the features of the American Templars.

I cannot understand on what grounds military drills, &c., can be introduced into our *Speculative* Templar System, for, although continuing and preserving the name "Religious and Military," from the Ancient Orders of the Crusades, it has no more to do with a *Military* organization than *Speculative* Masonry has with *Operative*, and however harmless it may be in itself, has unfortunately become the chief attraction, to the prejudice of the true object and interests of the Order, which surely

does not require to be brought into notoriety by its members becoming amateur soldiers, any more than Masonic periodicals are enhanced by extraneous sensational tales and ridiculous anecdotes to make them saleable ; unless, indeed, it is considered necessary to follow the example of those fanatical societies, like the " Salvation " and " Saved " army corps, who, by their mimicry of military customs, parades and uniform, court popularity to recruit their ranks ; but which more frequently entail public contempt, by appearing and conducting themselves, as that old satirist, Dean Swift, expresses it : " More like mountebanks than Christian men."

I do not, by these remarks, intend to throw ridicule upon any society who, from disinterested, philanthropic motives endeavor, from any and every source, to elevate and direct the mind to higher and purer thoughts and line of conduct. " The truth may enter the heart by more ways than one." And certainly, no man,—no method,—is common or unclean that leads to the truth.

My own convictions are entirely opposed to outside show, gatherings and processions, as grave innovations on the established order of things, tending, as they do, to overshadow the true principles upon which English Templary is founded. At the same time, I am delighted to find a move has been made in the right direction, by holding conversaziones and social reunions, where it is but natural the younger members should wish to appear in a becoming costume, suitable to their position and the usages of the time, and, as representatives of an ancient and important association, wear a more distinctive dress than the usual one of a civilian.

I think it right to notice that some of the Masonic periodicals of the U. S. are congratulating themselves that the Preceptories in Canada have adopted the American Templars uniform, to the exclusion of our true Templar costume, the white mantle and tunic. This, I am happy to say, is not the case. A few members—whose sole object in joining the Order, it would appear, was from motives of amusement and ostentatious display, have done so, on sufferance and by permission of Great Priory as an *out-door* dress (the wearing of the mantle and tunic being confined to the chapter room, unless by special permission) ; but the majority still adhere closely to the regulation costume and badges, which have *not* been repealed by Great Priory ; and it is to be hoped *never will*, and certainly *not* in my day as Supreme Grand Master ;—the *investiture* of the *white* mantle and surcoat, or tunic, forming a leading feature of our ritualistic ceremonial, which *cannot* be dispensed with.

No member can be obliged to provide himself with an " out-door " costume, nor to wear one unless it be his own wish.

The Grand Master appended the following valuable document from the pen of a well-known Masonic writer, which will be read by the student with interest :

To show the diversity of opinion as to the origin and intention of Freemasonry, I quote the following extract from a letter to me by a friend and brother, an admitted reliable antiquarian Masonic authority, which may be found interesting :—

[copy * * " My idea is that between 540 B. C. and 536 B. C., three great men met in Babylon. These three were : Daniel (the Prophet), Pythagoras, and Confucius. Daniel, you will find, was the great

Chief of Babylon in 536 B.C., when the Jews in that year began to return and the second Temple was finished, 519 B.C. Now Daniel died 534 B.C. If the Jews were returning in 536 B.C., and going to re-build the Temple, of course there must have been a great commotion in consequence, and my idea is that these three founded something to commemorate the building and glory of the first Temple, and this was carried back to Jerusalem, where 'Pythagoras' afterwards went, 'Confucius' going last, and Daniel dying. Of course, this is *vastly* different from our present system and was *one degree*. If this be not the origin, how learn we the building of the Temple, &c. ? and how is it we find everywhere a Jew and Freemasonry ? Was it that this degree was founded for the purpose of keeping proof of the Bible account ?—same as the 'MOABITISH' Stone which refuted 'COLENSO ?' and since, we learn had formed the original Babylonish library, which confirms Daniel, and many other parts of Holy Writ. My idea being, the Almighty always sent three witnesses :—1. The Bible ; 2. Jews ; and 3. Freemasonry, and some other, such as the Moabitish Stone. Why so ? Who dare, or can tell ?

" Now, how Freemasonry got into Great Britain, who can tell ? But my idea is that it was known to the 'Jesuits' and 'Jacobites,' and used by both. They founded the Royal Order (of Scotland). This was the first parasite. I think they also invented the second (2nd) degree, taking it from the first. The third (3rd) and chair degrees, were certainly *added* since 1717. But who did so ? I cannot tell. Of course, during the dark ages everything was Christianized, and hence the Virgin Mary, &c., &c., was introduced into the old charges.

" The next parasite was the A. & A. S. Rite, founded at Berlin, with twenty-five (25) degrees, enlarged in Paris to thirty-three (33). Since then, no end of parasites to make money for the masses and please fools. Of course, I do not say their Rituals may not be good and sound.

" My idea is that a Jew can join us to the Royal Arch, and there *ends* Freemasonry. Of course I include in this the Mark Degree.

" It is sad to see the quarrelling and trouble these so-called High Degrees give us, and I know too much of them." * * *

Referring to the remarks of the Great Master on the action or rather non-action of the Scottish Encampments in New Brunswick, the Committee of Grand Council appointed to report on the allocution, said :

" It is considered that the time has arrived when the declaration of non-intercourse with the Scottish Encampments of N. B. should be issued. The Supreme Grand Master has acted towards them in a kind and courteous manner, and no response being had to the communication sent, it only now remains for this Great Priory to take active and decisive steps."

From New Brunswick itself the Provincial Prior, R. E. Frater Munro, reported that the "Union de Molay" Preceptory was staunch, but it required the moral and emphatic support of Great Priory.

Adverting to the condition of Templar Masonry in this jurisdiction, the Union de Molay Preceptory and Priory is the only one in New Brunswick to uphold the standard of the Great Priory of Canada. It has on its roll some of the most zealous and influential in Masonic circles in the

community, and although as a Preceptory under Canadian rule it is heavily handicapped compared with the nominal requirements enacted of the other Encampments here under the Chapter General of Scotland, it is hoped that by patient progress and the abnegation of self and all personal motives it will maintain its position and influence for good.

The number of Fratres on the roll of the Union de Molay Preceptory is found to be about the same as returned last year. A better showing is expected to be made in future.

It was hoped that ere this there would have been some Knightly mode of adjustment of the question of divided Templar jurisdiction here without recourse to a forward movement, but correspondence and all yielding measures have failed to induce a withdrawal or surrender of the Scottish Encampment warrants, and from the preliminary skirmishes already had, it is not improbable that to meet the exigencies a conflict will inevitably follow. I apprehended what is likely to result, but anything less than abdication will not satisfy, as it is undesirable that the peace of this jurisdiction should continue to be disturbed by a foreign body in a territory conceded by nearly all Peers of the Knightly Order as belonging to the Great Priory of Canada. No argument can weaken this or make it appear other than that the occupation of this jurisdiction by two Encampments owing fealty to the Chapter General of Scotland, is a breach of Masonic comity fraught with danger to the union and liberty of chivalric Masonry, imperilling the Sovereignty of the Great Priory of Canada; and this is too important a part of Canada to be lost or imperilled without a struggle to render it impossible for any Grand Body outside of Canada to have authority or exist in this land of ours. Many remarks have been made to impress the Fratres and unless measures be taken the name of the Sovereign Great Priory of Canada is a misnomer. At no time shall we look upon the issuance of an edict as being more interesting than now.

Another and slighter cloud is visible in the expression, allusion being made, that with some the edict may be futile. Time will tell.

"Saint Omer" Commandery, K. T., of Massachusetts, one hundred in the company, will visit the city in August. They come at the invitation of the Encampment of "St. John," S. R. "Saint Omer" will be cordially welcomed on both sides, as many of the members are well-known to the Fratres of the Union de Molay Preceptory.

The Chairman of the Committee on "the condition of the Order of the Temple in Canada" supplemented these by the following :

The Provincial Prior of New Brunswick, an earnest worker, R. E. Sir Knight D. B. Munro, in a very concise report tells us that Union de Molay Preceptory still upholds the standard of this Great Priory and that on its roll we have many tried and trusty Sir Knights. Grand Council regrets that the cause of Templarism suffers in this Dominion from the fact that a foreign organization still holds sway on our soil, and your Council trusts that such steps will be taken as will at once and forever show that the Great Priory of Canada is the only duly constituted, legitimate and sovereign body in the Dominion of Canada. The interests which we hold so dear must not be imperilled, and the knowledge that the Sovereign Great Priory of Canada is the peer of the General Grand Encampment of the United States, the Convent General of England and the Chapter General of Scotland, should convince those who occupy our

territory that we hold sovereign power and rights which must be respected. We ask for ourselves what we are willing to grant to others, and no encroachment upon our territory can be permitted. The Provincial Prior in concluding his report alludes to the visit of an American Encampment, St. Omer, of Massachusetts, to St. John, in August next. Grand Council trusts that our American Fratres will not lend themselves to any act that will tend to disturb the cordial friendship which for so long has existed between the General Grand Encampment of the United States of America and the Great Priory of Canada.

From these and other similar utterances it was clear that the rights and position of the Sovereign Great Priory must be vindicated. The following important resolution was accordingly put to Great Priory and adopted :

That, whereas, at the Annual Assembly of the Sovereign Great Priory of Canada, held at Toronto, Ontario, on the 8th July, 1884, it was Resolved,—

“That the Grand Encampment of the United States, as well as the Grand Commanderies of the respective States of the Union, be requested to issue a circular to the Fratres within the Jurisdiction of the United States of America, setting forth the fact that the Sovereign Great Priory of Canada now of right enjoys the full, sole, and absolute control and jurisdiction over the Order of Knights Templars within the whole Dominion of Canada, and that the Knights Templars of the said United States of America be respectfully requested to take such measures as may promote the interests of its sister authority on this continent,” and it was also

RESOLVED,—That the Grand Chancellor be, and is hereby authorized and directed, under the direction of the Most Eminent the Supreme Grand Master, to issue Preceptory Warrants to either or both of the Encampments of Knights Templars now under the jurisdiction of the Chapter General of Scotland, and working within the Province of New Brunswick, in the Dominion of Canada, upon such terms and conditions as, within the Constitution of the Sovereign Great Priory of Canada, may harmonize with the views of the Fratres of these Encampments of Knights Templars, respectively; and that should the correspondence fail to secure the surrender of the warrants within six months from date, the Supreme Grand Master shall issue an edict declaring non-intercourse with all Templar bodies meeting in Canada and holding warrants from any authority but this Sovereign Great Priory, and with all Knights Templars and Knights of Malta, made within or by such bodies as shall then be declared illegal.

And whereas replies have not been received to the communications addressed to the St. John and St. Stephen Encampments, now working in the Province of New Brunswick, in violation of the rights of this Sovereign Great Priory, therefore, be it

RESOLVED,—That from and after the passing of these resolutions, all Templar intercourse between Fratres owing allegiance to the Sovereign Great Priory of Canada, and members of the said Encampments of St. John and St. Stephen, working under the authority of the Chapter General of Scotland, is prohibited; and the said Encampments are hereby declared to be irregular and clandestine; and all persons hereafter made, or attempted to be made Knights Templars, Knights of Malta

and appendant Orders, in the said Encampments, are illegal and clandestine.

RESOLVED,—That hereafter no Preceptory of this jurisdiction shall, without the consent of the Sovereign Great Priory, admit as a visitor, or receive as a member, any person who is now or may hereafter become a member of either of the said Encampments, now working in New Brunswick, under authority of the Chapter General of Scotland.

RESOLVED,—That the Grand Chancellor notify the Preceptorics and Priories working under the Sovereign Great Priory of Canada, the Grand Encampment of Knights Templars of the United States, the Grand Commanderies of the several States and territories; the Convent General of England and Wales and its dependencies, and the Great Priories of England and Ireland, of this our solemn act and declaration of non-intercourse with the Scottish Encampments of Knights Templars, and all members thereof, now working in the said Province of New Brunswick.

And as a reply to the request contained in the communication from the Acting Grand Master of the General Grand Encampment of the United States, it was resolved:

That with reference to the communication from the acting Grand Master of the Grand Encampment of Knights Templars of the United States, regarding the proposed visit of St. Omer Commandery, of Boston, Massachusetts, to New Brunswick, the Grand Chancellor be instructed to forward to him a copy of the resolutions just adopted, with an intimation, that in view of the action taken by this Sovereign Great Priory, he be respectfully requested to use his influence with St. Omer Commandery, so that nothing may be done which might complicate Templar matters in Canada, or impair the friendly feeling now existing between the Knights Templars of the United States and the Knights Templars of Canada, owing obedience to this Sovereign Great Priory.

Reasonable and courteous communications having been studiously ignored by the Fratres of the Scottish Encampments, who were likewise deaf to all conciliatory advances on the part of the New Brunswick Fratres, this unpleasant matter had now reached a phase even the less sanguine did not at the outset conceive. Perhaps the ugliest feature in the episode was the utter absence of even the faintest approach to meet the Canadian Fratres half way. The issuance of an edict of non-intercourse was avoided as long as it was possible to stretch the limits of forbearance. Rank indifference to even common courtesy on their part was too much for ordinary patience, and for the result no one was to blame but the Fratres of the Scottish Encampments themselves, who could make a display of brotherly affection for their neighbors of a different nationality, while rejecting with a hollow assumption of possession and seniority, the well meant and genuinely fraternal advances of their kindred at home.

It was in the early part of this memorable year that the discontented Half-breeds of the North-west, instigated by that arch traitor, Louis Riel, and his dupes, broke out into rebellion and committed atrocities which demanded prompt and vigorous punishment. The call to arms was nobly responded to from every part of the Dominion, and Canada's volunteers, under circumstances of hardship and difficulty that would have severely tried the staying power of veteran warriors, accomplished that which they were sent out to do. Among the defenders were several members of the Order of the Temple. To commemorate the event and to show that their Fratres were not unmindful of their sacrifices, the following resolution was submitted and carried unanimously :

That the Sovereign Great Priory of Knights Templars of Canada, now assembled in annual session, take this opportunity of recording heartfelt thanks for the services of our gallant kinmen, who, a few months ago, were called to arms to repress the actions of misguided men, rebels against constituted authority, who have spread ruin, desolation and death in the youngest and fairest portion of this Dominion. To these citizen-soldiers, who so gallantly took up arms at their country's call, this Great Priory extends the fullest meed of gratitude, and to the Sir Knights, members of our own Body, who fought so nobly, and whose deeds have been heralded throughout the land, we desire specially to pay a tribute of honor for the true valor they have shown, in defending, unconscious of all danger, our hearts and homes, facing death with resolute courage, the heritage of those who, wherever our flag floats, have shown themselves worthy of our ancestors in the land beyond the sea.

The following documents were presented from the Grand Encampment of the United States, recognizing the independence of Great Priory :—

To all the Constituent Grand Commanderies, and all Subordinate Commanderies holding Charters from the Grand Encampment of Knights Templars of the United States, GREETING :—

KNOW YE, That whereas, by satisfactory documentary evidence officially received by us, it appears that the "National Great Priory of Canada" has, with the consent and approval of H. R. H. the Prince of Wales, Supreme Grand Master of the Order, been absolved and discharged from all allegiance to the "Convent General of the United Orders of the Temple and Malta in England and Wales," as shown by his manifesto, bearing date the 17th day of April, 1884, and has, by the adoption of a new Constitution, been constituted "The Sovereign Great Priory of Canada," with M. E. Sir Knight William James Bury MacLeod Moore, Grand Master, *ad vitam*, with jurisdiction over the whole Dominion of Canada.

And Whereas, This Sovereign Great Priory has received official recognition by the officers of the "Convent General of England and Wales."

Be it, Therefore, Known to you, and all Knights Templars under our jurisdiction, that we, Robert Enoch Withers, Grand Master of Knights Templars in the United States of America, do now, and hereby proclaim

our official recognition of the "Sovereign Great Priory of Canada," as a Sovereign and Independent body, of which

M. E. Sir Knight William James Bury MacLeod Moore, G.C.T., is Supreme Grand Master ; R. E. Sir Knight James A. Henderson, Q.C., G.C.T., is Deputy Grand Master ; and R. E. Sir Knight Daniel Spry, of Barrie, Ontario, is Grand Chancellor.

And Whereas, It has further been communicated to us, by the Supreme Grand Master aforesaid, that it is his desire—and that of the Sovereign Great Priory—to establish a more cordial and intimate knightly relation between the "Sovereign Great Priory of Canada" and the Grand Encampment of the United States, and in furtherance of this end, he hath duly commissioned Sir Knight Theodore Sutton Parvin, of Iowa, as the Grand Representative of the "Sovereign Great Priory of Canada" near this Grand Encampment.

Now Therefore, We, The Grand Master of Knights Templars in the United States, do announce, that in cordial response to this action, have appointed and commissioned R. Sir Knight James A. Henderson, Q.C., G.C.T., of Ontario, as our Grand Representative near the "Sovereign Great Priory of Canada."

Done at Wytherville, Virginia, this 12th day of September. A.D. 1884, A. O. 766.

BY THE GRAND MASTER.

Attest,—My hand, and the seal of the Grand Encampment of the United States, this 25th day of September, A.D. 1884, A. O. 766.

[L. s.]

T. S. PARVIN,
Grand Recorder.

R. E. Frater James A. Henderson, Deputy Grand Master, presented his Credentials, as Representative of the Grand Encampment of Knights Templars of the United States, and was received and saluted with Grand Honors.

To Canada's representative near the Grand Encampment of the United States it was resolved to present a suitable jewel in keeping with his high position.

The Grand Chancellor was authorized to issue the following order :—

To all Presiding Preceptors of Preceptories on the Register of the Great Priory of Canada, GREETING :—

EMINENT FRATRES,—I am commanded by M. E. Frater W. J. B. MacLeod Moore, G.C.T., Supreme Grand Master, to notify you that Preceptories desiring to leave this jurisdiction, for the purpose of visiting any foreign Preceptory or Grand or Subordinate Commandery, it will be necessary to obtain the consent of the Grand Master of the Grand Encampment of the United States,—such consent to be obtained by applying to the Supreme Grand Master of Knights Templars of Canada, through the Grand Chancellor,—as it is not considered proper for a foreign Masonic Templar body to enter the territories of another Grand Body, without the consent of the authorities of such jurisdiction.

All Templars of this obedience will take notice and govern themselves accordingly.

By command of the Supreme Grand Master.

[SEAL.]

DANIEL SPRY,
Grand Chancellor.

A copy of Great Priory's fulmination against the Scottish Encampments is herewith given.

Edict.

SOVEREIGN GREAT PRIORY OF CANADA,

OF THE

United Religious and Military Orders of the Temple, and St. John of Jerusalem, Palestine, Rhodes, and Malta.

SUPREME GRAND MASTER'S OFFICE,
PRESCOTT, Ont., October 27th, 1885.

To all Knights Templars in obedience to the Sovereign Great Priory of Canada:—

Whereas the Sovereign Great Priory of Canada was duly formed at Toronto, on the 8th day of July, 1884, by the representatives of all the Preceptories but one (see Proceedings of 1884, pp. 6 and 7), then existing in the Dominion of Canada, in National Great Priory assembled; and that Preceptory, before the last Annual Assembly of this Sovereign Great Priory, enrolled itself under the banner of the Sovereign Great Priory.

Whereas this Sovereign Great Priory there declared itself to be the sole legally-constituted Sovereign Grand Templar Body, exercising absolute and supreme jurisdiction over the whole Dominion of Canada, in all matters relating to the United Orders of the Temple and Malta, and Appendant Orders;

Whereas H. R. Highness the Prince of Wales, Grand Master of Convent-General of the United Order of the Temple and Malta, and the Hon. J. E. Withers, the M. E. the Grand Master of the Grand Encampment of the Knights Templars of the United States, have recognized this Sovereign Great Priory as being lawfully constituted;

Whereas, notwithstanding these circumstances, there exist in the Province of New Brunswick, two Encampments of Knights Templars, viz., the St. John Encampment, at St. John, and St. Stephen Encampment, at St. Stephen, within the territory of this Sovereign Great Priory, which do not recognize its authority, but continue to hold allegiance to a foreign body, the Chapter General of the Religious and Military Order of the Temple for Scotland, and profess to obey its behests, and persist in violating this territory of the Sovereign Great Priory;

Whereas at the Annual Assembly of this Sovereign Great Priory, held at Hamilton, Ontario, on the 7th July, 1885, it was unanimously

RESOLVED,—That from and after the passing of these resolutions, all Templar intercourse between Fratres owing allegiance to the Sovereign Great Priory of Canada, and members of the said Encampments of St. John and St. Stephen, working under the authority of the Chapter General of Scotland, is prohibited; and the said Encampments are hereby declared to be irregular and clandestine; and all persons hereafter made, or attempted to be made, Knights Templars, Knights of Malta, and appendant Orders, in the said Encampments, are illegal and clandestine.

RESOLVED,—That hereafter no Preceptory of this jurisdiction shall, without the consent of the Sovereign Great Priory, admit as a visitor, or receive as a member, any person who is now or may hereafter become a member of either of the said Encampments, now working in New Brunswick, under authority of the Chapter General of Scotland.

RESOLVED,—That the Grand Chancellor notify the Preceptorics and Priors working under the Sovereign Great Priory of Canada, the Grand Encampment of Knights Templars of the United States, the Grand Commanderies of the several States and Territories; the Convent General of England and Wales, and its dependencies, and the Great Priors of England and Ireland, of this our solemn act and declaration of non-intercourse with the Scottish Encampments of Knights Templars, and all members thereof, now working in the said Province of New Brunswick.

THEREFORE BE IT KNOWN TO YOU, that I, by virtue of the authority invested in me as Supreme Grand Master of the Sovereign Great Priory of Canada, of the United Orders of the Temple and Malta, and appendant Orders, and by virtue of the action of this Sovereign Great Priory, do hereby declare and proclaim all Encampments, Commanderies, Preceptorics, and Priors, holding allegiance to any Foreign Grand Templar Body, to be irregularly and illegally existing in the Dominion of Canada; and I hereby further declare and **PROCLAIM ALL TEMPLAR INTERCOURSE TO BE SUSPENDED**, and to cease, between this Sovereign Great Priory and its subordinate Preceptorics, and all Knights Templars in obedience thereto, and such other Templar bodies, and all members in obedience thereto, holding allegiance to any Foreign Grand Templar Body.

AND ALL KNIGHTS TEMPLARS acknowledging the authority of the Sovereign Great Priory of Canada are hereby commanded to hold no intercourse, as Knights Templars, with any member or members of any Templar Body existing in the Dominion of Canada, enrolled on the Register of any Foreign Grand Templar Body, or owing allegiance thereto.

And this Edict is to remain in full force and effect until revoked by the Sovereign Great Priory, of which all Knights Templars of this obedience will take due notice, and govern themselves accordingly.

Given under my hand and the seal of the Sovereign Great Priory, at Prescott, Province of Ontario, Canada, this 7th day of October, A.O. 767, A.D. 1885.

W. J. B. MACLEOD MOORE, G. C. T.,

Supreme Grand Master, United Orders of the
Temple and Malta, in Canada

Attest,

DANIEL SPRY,

Grand Chancellor of the United Order.





CHAPTER XXXIV.

EDICT OF NON-INTERCOURSE WITH FOREIGN TEMPLAR BODIES WORKING ON CANADIAN TERRITORY.—THE SCOTTISH FRATRES IN NEW BRUNSWICK CIRCULATE A STATEMENT OF THEIR SIDE OF THE QUESTION.

IT was only when the rumour had gone forth that as a result of their ill advised contumacy an edict of non-intercourse with the Scottish Templars of New Brunswick would issue from the Sovereign Great Priory of Canada, that they realized that the extraordinary position they had assumed required some defence.

They accordingly prepared a statement of their case, from their own standpoint, and in the same month that the Great Priory assembled, viz., July, 1885, caused it to be circulated in the United States and amongst their own adherents. Indeed these latter were requested *not* to make it public, and according to the records, our Grand Chancellor was refused a copy on making application for one. In this they were true to the reputation for discourtesy which they seem to have acquired. They were justified in maintaining whatever opinions they possessed so long as they believed they were acting in the right, and with a decorous observance of the principles which they professed as members of a Christian Order; but throughout the lengthy document which they issued over the signatures of the Eminent Commanders of the Encampments, they offered not one word of apology or regret for their failure to even acknowledge receipt of communications sent to them by the Great Prior or his authorized officers. That they were fully cognizant of the progress of affairs in this Great Priory, and of the regretful surprise expressed at their continued and unexplained silence, is amply evidenced by their liberal use of quotations from the "Proceedings." The arguments adduced in their statement of objections are weak enough in themselves, but joined with their lack of consistency, in this respect their position becomes sadly untenable.

The Chapter General of Scotland did not take the initiative, presumably because it desired that the Subordinate Encampments should be left free to act in the matter themselves. The exact position of affairs was submitted to the latter with the reasonable belief that they would, at least, consider it and reply. That they considered it, is beyond doubt; that they lacked the courtesy to reply, is beyond question.

Nobody denied to them the right to be loyal to their governing body. If they failed in that respect, they would have proved a poor acquisition to Canada's Great Priory. Moreover they were not asked, as alleged, to retire of their own accord from the allegiance which they professed so earnestly to uphold. The conflict of jurisdiction in all its unpleasant aspects was set before them. The right of Canada as a sovereign body to undisputed possession of its own territory was fairly presented. Their own isolated position was defined, and they were simply requested to adjust the difficulty by appealing for permission to come in under the standard of Great Priory, absolved from their allegiance to Scotland, and prepared to harmoniously cooperate with their Fratres in consolidating the Templar Order in the Dominion.

The following is the document issued by the Scottish Fratres, to which is appended a statement of the position of the Sovereign Great Priory of Canada, by the M. E. the Supreme Grand Master Col. MacLeod Moore, G. C. T.

The Encampment of St. John, of the Order of the Temple, holding of the Chapter General of Scotland, and stationed at the city of St. John, in Province of New Brunswick, Dominion of Canada, is required by recent movements in Canada, to place before its Fratres everywhere, a statement of its position.

It desires to do this in the true spirit of fraternity, and it does not desire, in what it has to say, to weaken in any way the ties of affection which should everywhere unite the members of a great chivalric brotherhood.

The Encampment of St. John was founded by a warrant issued on the 4th day of October, A. D. 1856, A. O., 738, by the Great Priory or Grand Encampment of the Knights Templars of Scotland, of which the Most Eminent John Whyte Melville, of Bennoch and Straithkinness, was Master and Grand Prior, and which Great Priory was subsequently merged into and became the Chapter General of the Order for Scotland, with Frater Melville as Grand Master. No question has ever been raised—none can ever be raised—as to the legality of its foundation.

The Province of New Brunswick was at that time, and for twelve years afterwards, a Province of the British Empire, whose Lieutenant-Governor was appointed by Her Britannic Majesty. The Province has since entered the Canadian Confederation, and is a Province of the Confederation. The political situation does not, however, affect the matter herein referred to.

When the Encampment of St. John was founded, there was in the Province an Encampment of Knights Templars stationed at the town of St. Andrew, and held under the authority of the Grand Encampment of

High Knights Templars of Ireland, which body ceased to exist when the lodge and chapter at that place, held under Irish authority, surrendered their warrants.

Subsequently, in the year 1872, an Encampment called the "Encampment of St. Stephen" was founded at the town of St. Stephen, also under Scottish authority, and that Encampment is still in existence.

Afterwards, or about the same period, an Encampment was formed in this city, under the authority of the Grand Conclave of England.

Many years before the Encampment of St. John was established in New Brunswick, a Scottish Encampment was instituted at Halifax, in Nova Scotia, and it existed for a long period, but it subsequently surrendered its warrant, and received one from the Grand Conclave of England.

It will thus be seen, that following the course adopted as respects both lodges and chapters, the Grand Bodies in Ireland, Scotland and England, considered this, and indeed all the Provinces of British North America, common ground on which they could plant subordinate bodies alongside of each other.

In the Province of Canada, there were in the year 1855 three Encampments of Knights Templars—one at Toronto, one at Kingston, and one at Quebec—and these subsequently were united for local purposes into a Provincial Grand Conclave, under the distinguished Frater, Colonel MacLeod Moore, as Provincial Grand Commander for Canada, who held his authority from Colonel Kemyss Tynte, Master of the Order of the Temple in England. Frater Moore's authority, as representative of the Grand Master in England, was confined solely to the English Templars in the then Province of Canada. He had no control over the Irish branch of the Order, of which one or two Encampments then existed in Canada; nor had he a delegated authority, or any authority whatever, in the Provinces of Nova Scotia and New Brunswick. The Honorable Alexander Keith was soon afterwards appointed Provincial Grand Commander of the English branch of the Order in Nova Scotia and New Brunswick, but he had no authority over the Scottish branch of the Order in New Brunswick or in Nova Scotia—nor did he claim to have any. The Provincial Grand Conclave was analogous to the Provincial Grand Lodge in Craft Masonry. The Provincial Grand Commander was analogous to the Provincial Grand Master. Both were offices to which the holder was appointed by some superior officer, and the holder could be suspended at any time. Changes which took place in the governing body in England, but which in no way affected the Scottish branch—in a measure raised the dignity of the Provincial Body in Canada. The English governing body assumed the title of *Great Priory of England and Wales*, and ceased to use the term Grand Conclave, and the governing body of the *English* branch of the Order in Canada was called the *Grand Priory*—but it was still a Subordinate body. Colonel Moore was Grand Prior, and in his new patent his *territorial jurisdiction* was extended. In his address to the Grand Priory in 1874, he says:—"By the terms of my patent as Grand Prior the whole of British North America is included, but as the late Honorable Alexander Keith, of Halifax, held a warrant from the former Grand Conclave of England as Provincial Grand Commander for Nova Scotia and New Brunswick, it was not considered desirable during his lifetime to merge those Provinces into that of the Grand Priory. The death of this distinguished Brother and Knight, on the 17th December last, removed the difficulty, and I at once wrote to the authorities in England claiming those territories, and, in reply from the Grand Vice-Chancellor and Acting Registrar, was informed that the Council of the Great

Priory had at once decided that from the date of Provincial Prior Keith's death, the territory over which he had presided came under my jurisdiction. By this, two additional Preceptories have been added to our roll, and I trust that on the formation of our National Great Priory, the Scottish Preceptory at St. John, New Brunswick, and the Irish one at L'Orignal, Ontario, will be induced to join us—it being most desirable that there should be no conflicting jurisdiction in the Dominion."

It will thus be seen, that in 1874, the jurisdictions of Scotland and Ireland were recognized as equal to that of England, then represented in Canada by Frater Moore. There was nothing at any time to prevent the appointment, by the Grand Master of Scotland or the Grand Master of Ireland, of an officer of the whole of British North America, with equal powers to Frater Moore, just as there have been, and are now, three Provincial Grand Masters—English, Irish, and Scotch—in many of our colonies, holding authority in Craft Masonry.

The session of 1875 of the Grand Priory was held in St. Catharines, Ontario, in August, and the official record opens thus:—"At the Annual Assembly of the Grand Priory of the United Orders of the Temple and Hospital under the banner of the Great Priory of England and Wales," etc., etc., thus showing that up to that time Frater Moore represented the English branch only, and that the body over which he presided held a merely delegated authority.

In 1876, the status of the Great Priory was somewhat changed. The Prince of Wales, as Grand Master of the Order in England and Ireland, the two countries having united under his leadership for Templary purposes—with the advice of the Convent-General, by patent dated 28th day of July, 1876, "created the Dominion of Canada—heretofore under the jurisdiction of the Great Prior and Great Priory of England and Wales—a National Great Priory, subject to us and our successors in office, and to the Statutes, Laws, and Ordinances, for the time being, of the Convent-General," and the patent conferred upon Frater Moore "the degree and dignity of Great Prior of the Great Priory of Canada, with full authority and jurisdiction within the Dominion of Canada aforesaid, according to the tenor and forms of the Statutes and customs of our said Order, reserving and excepting, nevertheless, all things necessary to be reserved and excepted to us and our successors."

Not only were powers reserved to the Grand Master, but the changes made affected only that branch of the Order over which the Prince of Wales presided. This did not, however, give Frater Moore any authority over the Scottish branch, for His Royal Highness had no authority to give. He could not convey a power he did not possess. Under this authority, the Pories or Encampments heretofore subject to the English authority, and to which they made return of their Intrants, became directly subject to the Great Priory of Canada, and that body now assumed the power to issue warrants to constitute new bodies, which bodies owed to it allegiance; but as the Great Prior of Canada derived his power from the Prince of Wales, and as the Great Priory of Canada, which had grown up from a Provincial Grand Conclave, was not an original formation, every Knight who owes fealty to Frater Moore, undoubtedly owed it to the Prince of Wales also, as Grand Master of the English branch of the Order, from which Frater Moore continued to derive his honors. Frater Moore was in the position of a Great Chief, who owes allegiance to a still greater one, and all his subordinates were subordinate to the Prince of Wales as well as to himself.

The Scottish Templars in New Brunswick raised no question upon these proceedings. It was no concern of theirs. They were glad to witness the growth of the Order under an illustrious Brother like Colonel Moore; and they were on fraternal terms with the great body of English Templars in Canada, and throughout the Empire. But, notwithstanding this, the Great Priory of Canada, not feeling sure of its position, and the Grand Encampment of the United States, to which it had applied for recognition, having refused to recognize it as its peer, the Great Priory passed a resolution defining its authority. At a subsequent Annual Session in 1880, the Great Prior expressed his approval of this, declaring:—"I feel more than ever satisfied that the suggestion made by me, and confirmed by your resolution at our last meeting of Great Priory, of declaring our position as a National Body, and the peer of all other Templar institutions, was the correct course to pursue."

From 1879, the Great Priory styled itself the "National Great Priory." but this was only a change in name. Canada is not a nation, but a dependency, and the National Great Priory had no more real authority than it possessed in 1878. The Great Prior still held his patent from the Prince of Wales, and the Prince of Wales was the Grand Master of that branch of the Order in Canada—call it Canadian or English—precisely as Brother John Whyte Melville was Grand Master of the Scottish branch. The Canadian Great Priory fully recognized that position. It knew that it had, through the Chief, taken the oath of fealty to the Prince of Wales as Grand Master. Said the chivalrous and illustrious Brother Moore, in his address to Great Priory in 1883 (showing that the Templars under his authority were subordinate to another):—"Let us not forget that our Royal Grand Master is the Representative of the Reverend Monarch to whom we all owe allegiance, and to whom our obedience, love and affection are due,—who has honored our society by declaring himself its patron."

Besides, it appears to be strangely forgotten, that we cannot conscientiously absolve ourselves from the vows of allegiance which we voluntarily assumed with the permission of the authority from whom they were derived. The subject resolves into two propositions. 1st—It would be most discourteous and unknighly to rudely sever our connection with the Grand Master, more particularly as we have no cause of offence. 2nd—We have all sworn fealty to the Grand Master, and should not lightly disregard these vows.

My vows oblige me as Great Prior, and my ambition soars no higher than to remain, with willing and loyal fealty the "Lieutenant" or *locum tenens* of my Royal Grand Master, which I look upon as the most dignified and proudest position I can hold in the Order.

At the same meeting, however, the following report was presented and adopted:—

To the M. E. the Great Prior of the National Great Priory of the Dominion of Canada, now assembled:—

The Special Committee appointed at the last Annual Assembly of the Great Priory, for the purpose of taking into consideration the question of the independence of the National Great Priory of Canada, beg leave courteously and unanimously to report, that with the consent and acquiescence of the M. E. the Great Prior, they recommend Great Priory to request and authorize the M. E. the Great Prior, to prepare and forward to H. R. H. the Prince of Wales, the Supreme Grand Master of

Convent General, an humble address, praying that "Inasmuch as the Great Priory has this day unanimously declared in the revision of its statutes, its authority in and throughout the Dominion of Canada, over all bodies of the Order of the Temple and appendant degrees, His Royal Highness the Grand Master will be graciously pleased to absolve this Great Priory, and all officers and Fratres, members thereof, from their obligations to fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully, and without doubt, to affirm and maintain the position which it has taken upon itself as an Independent Great Priory, etc."

The result of this appears in the year 1884, the minutes of the proceedings of which open with these words:—"Minutes of the Proceedings of the Ninth and Final Annual Assembly of the National Great Priory of Canada, and of the First Annual Assembly of the Sovereign Great Priory of Canada, of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and of Malta, held in the Masonic Hall, Toronto street, in the city of Toronto." This change in title resulted from the following letter:—

30 UPPER FITZ WILLIAM STREET,
DUBLIN, 17th April, 1884.

Very High and Eminent Great Prior,—

I have received and duly laid before the Most Eminent and Supreme Grand Master of the United Religious and Military Orders of the Temple and Malta, for England, Ireland, and Canada, your letter of the 21st December last, in which you report, for the information of His Royal Highness, that the Great Priory of Canada has, for good and sufficient reasons, resolved to sever their connection with Convent General, and to constitute themselves henceforward as an independent body; they, therefore, pray that the Grand Master may be pleased to absolve them from their obligations of fealty to himself as their supreme head.

In reply, I am commanded by the Prince of Wales, our Most Eminent and Supreme Grand Master, to say, that as the members of your Great Priory have no doubt arrived at this decision after due and ample consideration of all the circumstances of the case, His Royal Highness readily and willingly grants your request, and hereby absolves them from their allegiance to himself as members of Convent General; and he will only add, that in their new position he trusts they may have a prosperous future.

The Grand Master further commands me to say, that he has much pleasure in acceding to your personal request to retain possession of your patent of Grand Prior of Canada as an heirloom, which he does in slight recognition of the great zeal and ability with which you have performed the important duties of your high office for many years,

I have the honor to remain, V. H. and Eminent Great Prior,

Yours in the bonds of the Order,
(Signed), FR. † J. F. TOWNSEND,
Arch. Chan. Temp.

The Very High and Eminent Great Prior of Canada, Col. W. J. B. MacLeod Moore, Priorial House, St. John's, P. Q., Canada.

Thus His Royal Highness absolved, as far as he could do so, the Fratres of the National Great Priory of Canada from their allegiance to him, and they were now in a position, for the first time, to take the preliminary

steps towards the formation of a Governing Body for the Order of the Temple in Canada, with due regard to the rights and feelings of the different branches of the Order existing in this Dominion.

The Scottish members of the Order, of the Temple in New Brunswick, do not desire to raise now any special question of authority or jurisdiction, but when their own legitimacy, after nearly thirty years of existence, is threatened, they cannot help pointing out that the proper course was not for the body, which had grown up from a Provincial Grand Conclave, with authority only over English Knights Templars, to claim jurisdiction over all Knights Templars in the Dominion, but that, as soon as the members composing it were absolved from their allegiance, and were in a position to act of themselves and for themselves, they should have taken steps towards the erection of a new and original power on a secure and indisputable basis, by calling a convention of all regularly established bodies of Templars in Canada, and erecting an independent governing authority according to the recognized rules of Masonic jurisprudence. Suppose for a moment a parallel case in Craft Masonry; could a Provincial Grand Lodge under England, gradually get an increase of authority from the parent body, and eventually declare itself the Grand Lodge of that colony, without calling in all the other lodges holding of Scotland and Ireland to assist it? When the Grand Lodge of New Brunswick was formed, there was in this Province a Provincial Grand authority under England, and another under Scotland, but neither of these became the Grand Lodge of New Brunswick. There was a new formation. The Grand Lodge is itself a case in point. There was a very influential Provincial Grand Lodge in Upper Canada, but it was dissolved, and the Grand Lodge was formed by subordinates holding from the different jurisdictions. Take another view: Suppose the Grand Master of Scotland had, by degrees, raised a representative in Canada to the rank of Great Prior, and the body constituted under him had been able to get absolved from its allegiance, would the mere passing of resolutions, declaring itself independent, and claiming the territory, give it the territory, and force the members holding English allegiance into its obedience?

It is the opinion of the Scottish Encampments, that the course adopted by all branches of the Masonic fraternity in this new world, should have been followed in this case—an appeal made to the subordinate bodies, and an authority created in which all the bodies of the Order might from the first have been represented on equitable terms.

This not having been done, the Scottish Encampments fail to see that they are summoned by any legal authority over them to surrender their present status. They do not raise this important point to question the lawful authority of the body, of which Fratre Moore is the head, over the constituents represented in it. Apparently, all these constituents owe him Templar allegiance and knightly service. Nor do they in maintaining their right to exist under the Scottish authority, care to raise the more serious question whether the body, of which he is the head, is a lawfully-formed governing body of the Order of the Temple for all Canada. They are not now concerned with that question—that is truly a question for the careful enquiry and knightly consideration of the governing bodies of Templars in the Masonic world having supreme original jurisdiction, before they admit the body now calling itself the Sovereign Great Priory of Canada to inter-communion and exchange of representatives as though it were their peer; but the Encampment of St. John may justly ask, whether—even supposing it were possible for the body of which Frater

Moore is the head, to claim authority over the whole Canadian territory, so as to have the exclusive right in the future to establish new Encampments in Canada—it is a kind, fraternal, chivalrous act to pass a resolution such as the following, almost at the very moment when the Templars under Frater Moore have been able to gain their own ends by getting absolved from their allegiance? These would not take the final step, which they felt themselves authorized to take, lest they violate their vows; nevertheless, the following resolution was adopted at the session of 1884 :—

RESOLVED,—That the R. E. the Grand Chancellor be, and is hereby authorized and directed, under the direction of the Most Eminent the Great Prior, to issue the Preceptory Warrants to either or both of the Encampments of Knights Templars now under the jurisdiction of the Chapter General of Scotland, and working within the Province of New Brunswick, in the Dominion of Canada, upon such terms and conditions as within the Constitution of the "Sovereign Great Priory of Canada" may harmonize with the views of the Fratres of these Encampments of Knights Templars respectively; and that, should the correspondence fail to secure the surrender of the warrants within six months from date the Supreme Grand Master shall issue an edict, declaring non-intercourse with all Templar bodies meeting in Canada and holding warrants from any authority but this Sovereign Great Priory, and with all Knights Templars and Knights of Malta, made within or by such bodies as shall then be declared illegal.

Every member of the Scottish branch of the Order of the Temple in Canada, admitted since the formation of the Encampment of St. John, has bound himself by his knightly vows of allegiance to conform to the rules, laws, decrees, and all other acts of the Order of Knights Templars, having their chief seat in Scotland, and to be perfectly obedient to the Grand Master, in conformity with the regulations of the Chapter General in Scotland.

The Templar's vow is in this respect a vow of personal allegiance and fealty. It is not to a Grand Master—an indefinite person—nor to "the jurisdiction within which I reside"—an indefinite or changeable jurisdiction—but it is to a particular Grand Master and to a particular governing body. There was a time when "the Grand Master" meant Grand Master of the whole Order; but now there is no Grand Master for the whole Order. The Scottish Templars owe allegiance to the Grand Master in Scotland, just as the great majority of Canadian Templars up to 1884 owed their allegiance to the Grand Master in England. The latter recognized the fact that they could not of their own accord consistently retire from that allegiance. Yet they ask the Scottish Templars to do what *they* could not do. If our Canadian Fratres could not take the final step without being absolved from their vows of allegiance, do they think that *we* can?

In 1878, Frater Moore, addressing his Grand Priory, referred to the Scottish Encampment as having been for years in existence at St. John, New Brunswick, and while expressing the hope that they would have resigned their Scottish warrant and joined the Grand Priory of Canada, he said: "If the Encampment of St. John is unwilling to resign their fealty to the Chapter General of Scotland, it would be unwise, and indeed unjust, to adopt any coercive legislation in the matter." Again, in 1883, he refers to the Encampment of St. John, and the desirability of their uniting with the Great Priory, and remarks :—"It appears that on the subject being fully discussed, they did not consider themselves justified in throwing off their allegiance to the Chapter General of Scotland, from whence

they derived their Charter in 1857, considerably prior to the formation of Great Priory."

This statement of the position of the Scottish Knights Templars in Canada is made solely for the purpose of placing before their Fratres everywhere a fair idea of their position. They are conservative adherents of an ancient Order; they are influenced by no feeling other than that of fealty to the authority which created them, and to which they owe faithful obedience.

They respectfully and fraternally assert that the National Great Priory of Canada has not any authority over them, or any lawful claim to their obedience.

This statement is issued by the authority of the Encampment of St. John.

JAMES ADAM,
Noble and Eminent Commander of the Encampment of St. John,
Registry of Scotland.

St. John, N. B., Canada, July 2, 1885.

This statement is concurred in by the St. Stephen Encampment.

GEORGE PINDER,
Noble and Eminent Commander of the St. Stephen Encampment.
Registry of Scotland.

St. Stephen, N.B., Canada, July 2, 1885.

THE GREAT PRIORY OF CANADA,
OF THE UNITED AND MILITARY ORDERS OF THE TEMPLE AND
OF ST. JOHN OF JERUSALEM, PALESTINE.
RHODES, AND MALTA.

STATEMENT OF THEIR CASE.

TO ALL KNIGHTS TEMPLARS :—

The Great Priory of Canada has been compelled to declare non-intercourse with two Encampments of Knights Templars, working in New Brunswick, under warrants issued by the Chapter General of Scotland. These two Encampments (St. John and St. Stephen) are the only Templar bodies in the Dominion of Canada who do not recognize the authority and sovereignty of the Great Priory.

The Masonic law of the exclusive jurisdiction of Grand Bodies within their respective limits, as universally admitted, adopted and acknowledged on the North American continent, imperatively demanded this action on the part of the Great Priory; but it was not taken until every other means had been tried, and every effort made to induce these bodies to join in one harmonious whole all the Templars in Canada.

Since 1876, they have been constantly invited to unite with the Great Priory. Offers have been made to receive them on terms of equality, and other offers to allow them to fix their own terms, but all overtures have been as constantly rejected. They have been fully aware for a long time, that it was the intention of the Great Priory to maintain and uphold its

jurisdictional rights, and it is only when forbearance has ceased to be a virtue, and the interests of Templarism in Canada have become endangered, that this final action has been taken and non-intercourse declared.

The Templar law of the United States fully recognizes the exclusive jurisdiction of governing Grand Bodies, and the Statutes of the Grand Encampment of the United States expressly declare, that upon the formation of a State Grand Commandery, it is the duty of every subordinate within its jurisdiction to enrol itself under the banner of such Grand Commandery, have its Warrant and Charter issued thereby, and obey its Constitution and Statutes.

The Great Priory of Canada accepts the position, and is prepared to join heartily with all other Grand Bodies on this continent in upholding it.

The authority of the Great Priory, as having jurisdiction over the Dominion of Canada, is unquestioned. It has been recognized as such by the Convent General of England and Wales, and by the Grand Encampment of the United States, with whom it has exchanged representatives. The Scottish Encampments in New Brunswick themselves do not dispute its jurisdiction. Their only argument is, that they derived their existence from a foreign power, before the Great Priory had become independent, and that therefore any proceeding of the Great Priory is no concern of theirs.

In view of the law of jurisdiction, as stated above, this position is entirely indefensible. Whether the Great Priory was formed first or last, is a matter of no consequence. The only question would be:—Is it formed, or has it a legal existence? If so, then it is the duty of every subordinate body within its jurisdiction to enrol itself under the banner of the Great Priory, and acknowledge and obey its Statutes.

It is the concern of the Great Priory that there should be but one governing body of Knights Templars in this jurisdiction; it is the concern of all Grand Bodies that their exclusive jurisdiction within their respective limits should be undisputed. It is the concern of every Knight Templar on this continent, that the law as laid down by the highest authority should be universally observed, and it is equally the concern of all the Knights Templars in New Brunswick that they should be in harmony with the great body of Templars of North America.

Of the legal existence of the Great Priory of Canada there can be no manner of doubt. A warrant is in existence (in Dr. Scadding's collection) authorizing the establishment of an Encampment of Knights Templars at York (Toronto), in 1800. Another Encampment was formed at Kingston in 1824, and revived in 1854. Others were formed at Toronto in 1854, and at Quebec in 1855. A Provincial Grand Conclave was duly formed in accordance with the usual regulations and customs of Freemasonry, in 1855, with Colonel W. J. B. MacLeod Moore as Provincial Grand Commander. This Grand Body was recognized by the Grand Encampment of the United States, and the edict of the then Grand Master enjoined upon all "subordinate and worthy Sir Knights to hold no fellowship or communication with any pretenders to our Order, coming from said Province and not hailing from the Encampments" taking part in its formation.

The Grand Conclave continued as such until 1868, when, in consequence of the political changes resulting in the creation of the Dominion of Canada, the Grand Priory of Canada was formed, with Col. Moore as Grand Prior.

In 1876, the name was again changed to that of the Great Priory of Canada, and admission was gained to the Convent General on equal terms with the other Great Priories forming that body.

In 1884, the connection with the Convent General was severed, with the full and willing consent of His Royal Highness the Prince of Wales, the Grand Master and the head of the Convent General, and complete independence secured. The Scottish Encampments in New Brunswick had previously been again invited to join the Sovereign Grand Priory of Canada, but they again refused.

The Great Priory having been thus formed by the representatives of all the subordinate Preceptories in Canada (save these two) became, and now is, fully entitled to exclusive jurisdiction in Templar matters within the Dominion. It will be at once admitted by all, that no foreign Grand Body can now lawfully create subordinates within its territory. That is a position essential to exclusive jurisdiction, that no bodies subordinate to a foreign Grand Body shall be permitted to continue to work therein. The increase of power which has rightfully come to the Great Priory, carries with it the right to prevent the creation of subordinates by foreign powers, and it equally carries the right to prohibit the working of any bodies not acknowledging its authority.

The doctrine of exclusive jurisdiction, if accepted at all, must be accepted in its entirety. It cannot be said that there is power to prevent the creation of new bodies by outside authority, and no power to prevent the continuance of bodies under outside authority. Such a position is clearly illogical. It would contemplate a power with no power—an exclusive jurisdiction that was not exclusive—a contradiction in terms, and a situation that no Grand Body could assume without a sacrifice of its dignity and an emasculation of its rightful authority.

The Great Priory of Canada did not take its final action without due consideration. Milder measures were tried and failed. Every inducement consistent with reason was tried and failed.

As a last resort was non-intercourse declared, only when the general good of Templarism demanded it, and only when it became absolutely necessary in the best interests of Templarism in Canada and elsewhere.

The Masonic powers in Great Britain do not acknowledge the American doctrine of exclusive jurisdiction.

The Templars of the United States, however, have established that doctrine as a fundamental principle. They have asserted it in the strongest terms; they have acted on it and enforced it with all their power. It is a law that is eminently suited to the condition of Masonic affairs on this continent. It is recognized here as essential to the peace and harmony which should at all times characterize Freemasons. It prevents all the contention and ill-feeling arising from the interference of one body with the rights of another, and it has been accepted as a rule which should govern all Masonic bodies.

The Great Priory of Canada desires harmony and the preservation of knightly courtesy among all Templars more than anything else. It deplores the existence of anything approaching to discord. It believes that its action in this matter was the only method to be pursued in the interests of true harmony, and in the best interests of Templarism on this continent.

The Great Priory of Canada, therefore, has every reason to expect, with full confidence, the generous and cordial support and assistance of all its neighboring Fratres in its endeavor to uphold the true principles which should govern and guide the destinies of our Knightly Order.

It was with extreme reluctance and regret the Supreme Grand Master felt it incumbent to confirm the unanimous decision of Great Priory, by issuing his edict of non-intercourse ; and did not do so until fully convinced that he was upholding and maintaining the true interests of Templarism, by establishing an United National Brotherhood for the Dominion.

The political changes in British North America, which amalgamated the Provinces into a Dominion, gave the first impetus to the establishment of a National Templar Jurisdiction by the great body of Templars in Canada.

No question was raised or thought of, as to the legality of the "Chapter General," of Scotland, or its authority to issue warrants. Neither was objection made by the Templar authorities in England, to a concurrent jurisdiction in British North America, when they established a Provincial Grand Priory for Canada under a Grand Prior—and certainly it was not the province of the Grand Prior to dispute or interfere with the acts and decisions of his Grand Master. When that authority ceased, and the Canadian Body was declared an Independent and Sovereign power, a new era commenced, and the Great Prior, as Supreme Grand Master, became the equal in rank and authority to the Grand Masters of other jurisdictions, and the Great Priory became the sole governing body in Templar matters in Canada.

The progress of the Scottish Templars in Canada, an isolated body of New Brunswick, does not appear to have been very successful, never having exceeded two Encampments. The last one instituted, that of St. Stephen, in 1872, has had but a weakly existence ; and was established after that of the flourishing English "Union de Molay," at St. John, New Brunswick, composed principally of members from the Scottish Encampment there, who petitioned, in 1869, the Grand Prior of Canada for a warrant, which was subsequently granted by England.

It is sad to think that the mere sentiment of holding a separate authority to confer the Templar degrees under the jurisdiction from whence the few Scottish Templars of New Brunswick derived their existence, should be an obstacle placed in the way of the general good the union of the whole Templar body in Canada is calculated to produce.

This alienation of our Scottish Brothers is the more to be deplored, connected as we are with them by the kindred ties of blood and country, and a Templar system so entirely coinciding with our own.

Wiser and more fraternal counsels, it is to be hoped, may yet prevail at their deliberations, and the mistaken estimate on which they now base what they consider their just rights to intrude on the territory of the Sovereign Great Priory of Canada, with continued opposition to her authority, cease for ever, and the object and teachings of the Christian Fraternity of Templary be fully recognized, and cemented by union and peace.

W. J. B. MACLEOD MOORE, G. C. T.,
Supreme Grand Master, Canada.

Attest,

DANIEL SPRY,
Grand Chancellor.

BARRIE, 20th January, 1886.



CHAPTER XXXV.

WHY THE EDICT WAS ISSUED.—CONCILIATORY EFFORTS OF NO AVAIL.—
HOW THE ORDER PROGRESSED. — A WARRANT FOR A PRECEPTORY IN
AUSTRALIA.—THIRD ANNUAL ASSEMBLY OF THE SOVEREIGN GREAT
PRIORY.

COMPARATIVELY uneventful was the period which followed the issuing of the Edict of non-intercourse with the Fratres of the Scottish Encampments of New Brunswick. The circumstances of the case warranted a proceeding which all regretted. A great fundamental principle had been imperilled, and no other course was open to Great Priory but to take the action which looked, yet was not, unfraternal.

On the shoulders of the Scottish Fratres themselves the responsibility rested. A desire on their part to amicably discuss the question might have brought about other results. They showed, however, no disposition towards friendliness, and the alternative was forced upon Great Priory. In the province of New Brunswick the position of affairs, according to the report of the Provincial Prior, remained unchanged. Those who desired the welfare of the Order were anxious for a settlement of the difficulty. The Scottish Fratres, however, maintained the position that the province was "unoccupied Templar territory" and nothing would dislodge them from it. It would seem too that they were active in their opposition and were aided by a section of the Masonic press in the United States who supported their contentions and championed their cause. Referring to the course pursued by the Scottish Fratres, the report said :

It is interesting to note that the printed statement alluded to was issued directly by the Encampment of St. John, and immediately placed in the hands of those high in Templar authority in the United States, a like favor, for reasons which, perhaps, can be explained, not extended to either the Grand Master or Grand Chancellor, so it is said. The reply, however, to that printed statement, when it did come, from the M. E. the Supreme Grand Master, and the Grand Chancellor, R. E. Frater Daniel Spry, dated 20th January, 1886, published in full in the *Toronto Evening Telegram, Craftsman*, and other journals, was considered effective, clear,

and scholarly, the many points adduced so forcibly met, that Knights Templars could not fail to be enlightened on the question at issue. As the Grand Encampment of the United States meets in St. Louis in September next, an opportunity will be given to that body to consider the question of encroachment of territory in this jurisdiction by the Scottish Encampments. Viewing the proposed meeting in any light, whatever action may be taken, will be interesting and considered an event in the history of Templar Masonry, as, doubtless, the members of Grand Encampment have a keen comprehension of the scope and underlying principles involved; that wise counsels will prevail, and a decision arrived at which may facilitate an early settlement of the alienation between the respective Knights Templars bodies, before the situation becomes additionally complicated; that it will array itself in favor of home rule in Templar Masonry for Canada, and by a statutory regulation declare that the law in respect to territorial rights in America is immutable,—by so doing, it will assist in knitting together all Knights Templars in the Dominion under one governing power. Not that we desire that the Grand Encampment should make itself a party to the strict enforcement of right, but of the reasonableness with which the right is asserted. Already the Grand Encampment of the United States has given generous recognition to Great Priory, without condition or limitation, also exchanged Representatives therewith. The only essential thing now looked for is the heartiness of any action which will give practical effect to their own doctrine of State and territorial rights. Let it be in accord with the popular sentiment of home rule in Templar Masonry. Failing in this, the remark may be applied that it is not within forty rods of being what it ought to be.

As I stated to you in my report A. D. 1885, St. Omer Commandery, Knights Templars of Massachusetts, visited our city in August last in full feather, band, and banners. The number in company was not so large as I therein intimated it would be. Whether the edict issued by Great Priory had a deterrent influence, I am not prepared to state. Those who came made a fine showing—were cordially received, and magnificently entertained by the members of the Encampment of St. John, S. R. Only two or three members under our obedience joined in with them. It is remarked that they did us no dishonor; but it indicated a disposition to think for themselves, and a disregard of fealty unbecoming, perhaps unthinkingly.

Two new Warrants for the opening of Preceptories were issued in this year. One the "Malta" at Truro, N. S., and the other the "Metropolitan" at Melbourne, in the colony of Victoria, Australia.

The issuing of this latter and other Warrants subsequently, originated trouble with the Great Priory of England which claimed jurisdiction over the colony. The Fratres there however contended, and justly, that England by her neglect had forfeited all such claim, and that Victoria possessed no governing Templar Body. Under the circumstances they were justified in applying to any Sovereign Templar Body that might be pleased to comply with their wishes, the territory in which they resided being strictly neutral.

The condition of the Order of the Temple in Canada was at this time most satisfactory. The committee of the Grand Council appointed to consider the reports of the Provincial Priors submitted a most gratifying statement, yet recommended that those officers should pay more attention to detail. The want of proper inspection was responsible for much of the laxity complained of. Of the New Brunswick difficulty it was said :

The Grand Council feel that the matters in dispute have been so ably dealt with in the statement of the case issued by Great Priory, that nothing further can be said, save and except that we stand firmly by the lines laid down, that with the kindest feelings to our Scottish Fratres, we hold now, as we have in the past, that we cannot permit any invasion of the rights, privileges or territory of the Great Priory of Canada. The settled usages of the Craft are well known the world over, and the occupation of territory by this Great Priory demanded that all foreign bodies within its limits should, in conformity with custom, surrender their charters and come under the obedience of the Sovereign Body. There can be no co-ordinate power in the same territory, and the Grand Council confidently look forward to the day, in the early future, when the Fratres of the Scottish Encampments will recognize the fundamental principle underlying Sovereign and State rights, and, accepting the situation, join with us in carrying out, in the true spirit of prosperity, the great work allotted to us, as we journey through life.

The sudden death of Dr. Robert Ramsay, a name familiar to Masonic readers throughout the continent, was an event deplored in Templar circles. To the Order and to Masonry he devoted much of a useful and active life, his literary pursuits especially bringing him prominently before the Craft. Dr. Ramsay was admitted to the Templar Order in the "Orient" Commandery of Cleveland, Ohio, United States of America, in 1868, and on his return to Canada established the "Mount Calvary" Preceptory in 1870, at Orillia, Province of Ontario, having transferred his allegiance to the Grand Conclave of England and Wales, subsequently obtaining the rank of a Past Grand Captain of that jurisdiction; and at the assembly of the Great Priory of Canada in 1883, he was appointed, in consideration of his services, both through the Masonic press and otherwise, to the distinguished position of a "KNIGHT COMMANDER OF THE TEMPLE," one of the decorations granted to Canada by H. R. H. the Prince of Wales. At the time of his death he held the office of M. P. Grand Master of the Grand Council of Royal and Select Masters of Canada. Dr. Ramsay was born in London, England, on the 21st March, 1841, coming to Canada when quite a boy, with his father, the late Rev. Canon Septimus Ramsay, M. A., a prominent clergyman of the Church of Eng-

land, a Deputy Grand Commander of the former Provincial Grand Conclave of the Templars in Canada.

There passed away too, during this period, two other active Templars in the persons of Frater Daniel Collins of Maitland, one of the founders of "Gondemar" Preceptory, and V. E. Frater Samuel Kennedy, a past officer of Great Priory, whose death at Quebec took place in the previous December.

Illness again prevented the attendance of the Supreme Grand Master at the Third Annual Assembly of the Sovereign Great Priory, which was held on 13th July, 1886, in the far western town of Windsor, where, notwithstanding the great distance from many parts of the Dominion, the gratifying statement was made that twenty-three out of the twenty-eight Preceptories were represented, and the attendance larger, if anything, than usual. A very cordial welcome was extended to the R. E. Frater Theodore T. Gurney of Chicago, Past Grand Commander of the Illinois Templars, whose comparatively sudden death in the following November has been recorded with fraternal sorrow, not only in the proceedings of every Grand Commandery of the Union, but in Canada where his sterling worth was as truly appreciated.

In addition to the Deputy Grand Master, R. E. Frater Jas. A. Henderson, G. C. T., who presided, there were present Fratres Daniel Spry, G.C.T., David McLellan, J. B. Nixon, L. H. Henderson, K.C.T., J. Ross Robertson, Thomas Sargant, James Taylor, Henry Robertson, J. M. Stevenson, J. S. Dewar, E. H. Raymour, Donald Ross, J. H. Stone, Rev. Frederick Bates, E. A. Dalley, E. H. D. Hall, K.C.T., Henry Griffith, J. B. Bishop, R. Radcliffe, John Parry, James Douglas, Joseph Beck, S. G. Fairtlough, George J. Bennett, Samuel Amsden, J. A. Grosscup, J. G. Burns, T. Dubber, W. R. Howse, E. T. Malone, J. Parker Thomas, W. G. Reid, W. H. Ponton, H. C. Simpson, L. B. Archibald, G. D. Adams, J. W. Barringer, T. C. MacNabb, I. F. Toms, Robt. Herdry, jr., R. V. Matthews, John Malloy, Dr. G. G. Rowe, A. McGinnis, David Taylor, E. E. Sheppard, W. B. Doherty, R. McGuire, E. H. Long, Thos. Robinson, R. Purser, F. G. Armstrong, G. W. Mason, D. E. Carley, J. H. Hanna, J. S. Edgar, H. Johnston, J. W. Riggs, R. O. Brooks, J. H. Wilkinson, Daniel McLean, R. Dempster, Thos. McGregor, Wm. Waddington.

The allocution of the Grand Master, which on this occasion, as formerly, exhibited the most painstaking research and was on a par with the many valuable lucubrations furnished annually by that ardent Templar student, was read to the assembled Fratres by the Deputy Grand Master. After paying sad

and touching tribute to the memory of Dr. Ramsay and other departed Knights, the Grand Master thus referred to the edict:—

I regret to say that the edict of non-intercourse with the Scottish Templars of New Brunswick is still in force. The existence of Scottish Encampments in the Dominion has always been to me a matter of indifference, whether they remained an isolated body or amalgamated with the English jurisdiction; and none can deplore more than I do, the necessity that Great Priory felt of issuing the edict, the principle of doing so being at variance with the usages of Masonic law in England, by which, until of late, in Templar matters, we have been guided, viz:—"That a Grand Body, by its mere creation, cannot invalidate subordinate bodies already existing in the territory over which it assumes jurisdiction."

Great Priory, however, on declaring Sovereign authority in Canada, adopted the "American System" of exclusive jurisdiction, for governing Masonic powers, which was also established by the United States Templars as a fundamental principle. Such being the law of unanimity on this continent, it appeared to me incumbent, and a duty to the "whole Order," on the part of the Scottish Encampments of New Brunswick, to join this Great Priory, after its separation from "Convent General," being then an acknowledged lawfully independent governing power of the Dominion. Although there is now no Grand Master for the whole Order of every nationality, as in ancient days, every country claims, and it is generally acceded to them, to have Grand Masters or Great Priors supreme in their own jurisdiction. There cannot be the slightest doubt that the "Chapter General of Scotland" would have released them from their allegiance, as readily as H. R. H. the Prince of Wales had done with us, if they chose to ask for it, but it would seem, that at all hazards, they are determined to remain separate and isolated, by throwing obstacles in the way of any amalgamation. The onus must therefore rest upon themselves.

This is but a repetition of the old, much to be regretted, unwise, and unnecessarily-provoked quarrel, by the Grand Lodge of Scotland with that of Quebec. It is essential for Masonic peace and unity that one Masonic power shall not create subordinates, or continue to exercise authority over such as do exist, occupied by another independent co-equal power. Even if the naked right existed, there are ample considerations that forbid its exercise. This I think is now the settled Masonic law, and alike applicable to the Templar system. Great Priory bearing all this in mind, felt it incumbent at the very outset to assert its supremacy, and at once put down any attempt at innovation of its rights, by issuing an edict of non-intercourse with all Foreign Templar bodies in the Dominion:

The Grand Master adverted here to the suggestion submitted by Frater J.H. Graham to the "independence" committee, that after the consent of H.R.H. the Prince of Wales should be obtained to entire separation from Convent General, a Provincial Priory should be formed in each Province of the Dominion, the authorized representatives from each forming the "National Great Priory," or, that if independent Provincial Priors were not advisable, that all the Preceptories in the

Dominion be invited to send to a Convention held therefor, duly accredited representatives to form a Great Priory for the Dominion as before.

The Grand Council and Fratres, however, thought otherwise, believing that details of minor importance should be regulated *after* the securing of independence, "never supposing," as the Grand Master put it, "there could arise any difficulty with the two Scottish Encampments of New Brunswick, who had allowed it to be understood that when independence was obtained they would give the matter favourable consideration."

"The course pursued," said he, "appears to have been the wisest, as it united all the Preceptories in the different Provinces with the one exception, whereas had Provincial Priors been first formed instead of a Sovereign Great Priory, each Province might have declared itself separate and independent, and thus destroyed the whole object and aim of a Sovereign Nationality."

The Grand Master then gives it as his opinion that Provincial Priors should be established in Quebec, Nova Scotia, New Brunswick, etc., when a sufficient number of Preceptories have been organized in each, three at least, as he believed that more interest would be attached to the working of the Order generally. This suggestion he offered to Great Priory for their "mature and deliberate consideration," being of the opinion that if presented to the Scottish Fratres in New Brunswick it might be accepted and an end put to the acrimony which characterized Templar matters in that Province.

Referring to the unearthing of an old document of historical interest, the Grand Master said :

It will be seen in the introduction to the Statutes that the copy of an old Templar Canadian Warrant has been inserted, brought to light by the praiseworthy researches of Past Provincial Grand Prior, J. Ross Robertson, of Toronto, which proves that the Templar degrees were long known in Canada. It may be interesting to learn that when Templar degrees were first introduced into England, authority to confer them was issued under Craft Warrants. The Ancient "St. John" Lodge and "Frontenac" Royal Arch Chapter, of Kingston, Ontario, were granted Warrants in A.D. 1794, and there is still on record an old list of members, headed:—"List of the Encampment, 2nd November, 1800," referring to certain of them who had left the Lodge and Chapter in September of that year, showing that the Templar degrees were in full work at that time. The names of the Grand Master and other officers who signed the Warrant were old members of St. John Lodge, then No. 6, Colonial Registry, and there is no doubt that when the Lodge received its Warrant, it also had authority to confer the Templar degrees, and was in fact the original provincial Templar body acting as a Grand Encampment in Canada, issuing

Warrants &c. In reality, their authority should date from 1794, that of the Craft Lodge and Chapter.

I therefore think it due to the Premier Preceptory of the Dominion, the "Hugh de Payens," of Kingston, revived from the old St. John of Jerusalem Encampment, and recommend to Great Priory that they be allowed to wear the distinguishing mark of Provincial Priory Officers, that of one white stripe in their sashes and ribbons. The Presiding Preceptor I shall appoint, *ex-officio*, permanently, as the Grand Master's Banner Bearer, as I was the first elected Commander of this Preceptory.

In my Allocution of last year I stated that I had placed in the Archives of this Great Priory the early Rituals of our Templar System, which had been brought by me from England and introduced into Canada. I should have also mentioned that there was amongst them the one issued by "Convent General" in 1876, because, in fact, it was that which we adopted, and *now use*, rejecting some clauses and adding others considered more suitable to the working of the degrees in Canada.

In 1873, when it was decided that H. R. H. the Prince of Wales had consented to become Supreme Grand Master of the Templar degrees in the British Dominions, as a united body called "Convent General," a commission was appointed, fully instructed to examine the existing rituals in which there was then but little uniformity, and draw up a ceremonial reorganizing the discordant elements, and conflicting claims of those in use, and correcting such anomalies and historical errors as were known to exist. It is claimed by the "Commission," that in the one issued by them, "*No novelty has been introduced, and every clause of it is to be found either in actual words or substance in one or other of the Templar Rituals of Great Britain and Ireland.*"

The old rituals, it would appear, had been framed on the traditional belief in the connection of Templary and Freemasonry, without any research into historical facts, plainly showing that they were but the fabrication of Masonic enthusiasts of the last century, who had given but little thought to the assertions that they made, or the conclusions at which they had arrived, as is apparent to the most common observer and reader of history.

The idea formed by some of the old Masonic Templars, and one of their leading points insisted upon, that Templary was a component part of "Free and Accepted Masonry" preserved in the degree of the "Herodem Kadoah" of the so-called "High Degree" System, never taking into account that this and all degrees and rites outside the Craft or Speculative Masonry, are but fabrications of the last century.

Masonic reviewers in the United States having criticised with no unsparing hand the utterances of the Grand Master on the question of the doctrinal test, the latter said :

I here most distinctly disavow any wish or intention of interfering with the system pursued in the United States, which they have chosen to adopt ; but it becomes necessary, in my endeavor to explain to you the source and meaning of our English Templar System, to refer to the existing differences :—

It is no affair of ours what the United States Templars may choose to follow, and it is therefore unwise and useless to draw comparisons or argue on the subject ; more so, as there is no desire on our part to disturb the present friendly relations. But, as both systems profess Christianity, I am, with regard to the *test* of the "Holy Trinity," prepared not only to

differ with them, but to speak plainly ; there can be no middle course in the matter ; there is no room for evasion, and assuredly there is nothing to be gained by temporizing with the authority of Christ's law. Belief in the doctrine of the "Holy Trinity in unity," or the "tripartite oneness of the Divine Being," *without reservation*, is the ground work of the Christian faith, and without it there never could have been any Order of the Temple, and no true Templary can exist where it is rejected. The founders of the Modern System of Templary meant to include this doctrine in its teachings as a matter of course, because they never knew it questioned. It is therefore incomprehensible, how sincere men, who are not believers in that dogma, can receive our Templar degrees, or at least continue to remain as members. When the degree was first established in England, few, if any, who claimed to believe in the doctrines of Christianity, doubted the Holy Trinity dogma. Now, large and influential bodies, claiming to be Christian, do not believe in it, and many of them are members of the Templar Order. But all who deny the incarnation of Christ and the unity of the Godhead, cannot be looked upon as believers in Christianity. The founders of the Holy Trinity *test*, never anticipated that it could possibly be disputed, nor was it ever in their minds that the doctrines of Christianity should be placed in the hands of those who entered the Templar Order only to pervert its principles.

All these remarks on the Templar System may possibly point to hostile criticism, but I feel justified in making them, and it must be clearly understood that my opinions on Templary have reference to the Ancient Christian Order we endeavor to represent. I take my standpoint from the usages and teaching of the "Mother land," to me the most reliable and pure, as regards the Masonic Society in *all* its phases,—which, in many points, widely differ from the views entertained in the "New World."

Having, I hope, satisfactorily shown you the object and meaning of our Templar System, and from whence it was derived, it rests with you to carry out in its purity, the teachings inculcated, and not allow the love of change or supposed improvements to induce you to either add or take away from its simple and beautiful character.

The innovations of outside ostentatious show and parade, of a military character, in imitation of the American system, introduced into some Preceptories of late, entailing a lavish and useless expenditure, are calculated to detract from its usefulness, being totally foreign to and at variance with the intention and principles upon which our system is founded, and the two are so entirely different as not to admit of even a partial amalgamation, without destroying the distinctive features of each, and therefore out of place, and cannot be recognized as a part of English Templary.

History but repeats itself, and I fear that like the Ancient Order these changes will be but the forerunner of its decline, by the introduction of things not in accordance with the original design. Even the simple moral code of Craft Masonry has been so metamorphised as to give it the appearance of a "Secret Society," when *none* exists. The outside world are completely mystified as to what it really is, confusing every known rite and degree, under the general term of Masonry, without being able to distinguish or separate them from the only genuine Masonic Craft degrees.

There is little doubt that on the continent of Europe this has given rise in a great measure to the antagonism of the Church of Rome, which, seeing in many of the Rites a mystical interpretation of the Scriptures, by which the truths of revealed religion are melted away, and the falsehoods

of Paganism softened and explained, so that one might be placed beside the other, now condemn the whole body, which originally they had protected.

Freemasonry is, without doubt, an anti-Papal Society, inasmuch as it expounds the truth. But Freemasonry of the British Empire, is in *no* way inimical to the Roman Catholic faith, or any other sect of the Christian religion. The animosity of the Papal See arises from a knowledge of its object and principles, *not* from the idea that it is a Secret Society, which it dismisses as contrary to common sense; but because it gives to all friends of the human race liberty of conscience, and the right of private judgment, declining to act as inquisitors into the faith and feelings of others. This, the Romish Church desires to keep exclusively under the control of its own priesthood, and consequently condemns Freemasonry and all connected with it.

To conclude. From what has been shown it must be manifest that the English Templar System approaches nearer the truth of the early Christian teaching of Masonry than any other now in practice. The Trinitarian dogma (12) is necessarily a distinctive characteristic of the Order, and will not admit of any quibbling or dispute. It is the essential truth of the whole fabric, substantial, peremptory, and indispensable, in which the profession of the Apostle's creed includes all the points of our Templar doctrines briefly stated; but a race of Masonic writers have appeared who, in their anxiety to prove the authenticity, and "mysterious" character of Masonic rites and degrees, have indulged in a mere repetition of unreliable legends and propositions of an antiquity the proofs of which are childish and absurd. The consequence has been that the reiteration of unsubstantial, idle traditions, has created scepticism, doubting the source of all. Reason directs us to reject opinions found to be worthless, and to follow those only which are proved to be true.

No one can dispute that the Ancient Templar Order was undeniably Christian, and our English Templar System is absolutely so in all its bearings.

The Jewel ordered to be prepared for presentation to R. E. Frater T. S. Parvin, the representative of Canada near the Grand Encampment of the United States, was laid before Great Priory, and the Grand Chancellor was instructed to forward it with the fraternal good wishes of the Dominion Fratres.

R. Em. Fratres D. Spry and Henry Robertson were selected a Committee of the Sovereign Great Priory, to attend the Grand Encampment of the United States' Templars, at St. Louis, in the following September, and there watch the interests of the Great Priory in connection with the matter of the Scottish Encampments in New Brunswick.

The Acting Grand Master invested the Grand Chancellor, R. E. Frater Spry, with the insignia of a Grand Cross of the Temple, conferred upon him, on the recommendation of the Supreme Grand Master, by H.R.H. the Prince of Wales, and in presenting him with the Patent, he said:—

The dignity of which you are now a recipient, that of a "Grand Cross," was instituted by H. R. Highness as a special mark of honour, limited and select, to indicate his appreciation and approval of services rendered to the Order.

It is unnecessary to point out to you the sacred teachings of our Templar System, but would draw your particular attention to the badge you are now entitled to wear, so significant of the sacred character of the Order.

The jewel of a Grand Cross is the seven pointed star, surmounted by the "United Orders' Cross of the Temple and Malta," having the "Agnus Dei" within a circle in the centre, surrounded by the legend, "Non Nobis Domine, &c.," the motto of the Ancient Templars.

This jewel is suspended from the neck by a golden chain, composed of the four initial capital letters,—I. N. R. I., used by mystics since Anno Domini; and the Patriarchal Cross of a Preceptor joined together and repeated to form a length to go round the neck. The sash or ribbon of a Grand Cross is of broad crimson-watered silk, with a narrow white edge, the Templar colors, worn over the right shoulder to the left side, and to which the badge may be attached when the collar is not worn. All who have been honored to wear this insignia, are forcibly reminded in whose service they are enrolled, and as faithful disciples and soldiers of the Cross, bound to follow the precepts of our great High Captain. It is therefore incumbent on all of us who have been thus distinguished by the royal decorations of the Prince of Wales, to guard jealously, and protect from all innovations, as well as promulgate, the sacred teachings of the Templar System over which he presides.

When these decorations were established, three Grand Crosses (irrespective of the original number issued, one of which the Grand Master was honoured with), and seven of the "Lesser Cross," that of "Knight Commander of the Temple," whose distinguishing badge is the "United Orders Cross" alone, suspended from the Templar ribbon attached to the breast, was granted to Canada. Of this number, two have passed to their eternal rest, and but one of them, in your own person, replaced, which we all heartily trust you may be long spared to wear, and the patent of authority for doing so be preserved, as an heirloom of royal avour, to your posterity.





CHAPTER XXXVI.

ANOTHER EDICT OF NON-INTERCOURSE.—ENGLAND INDIGNANT AT CANADA'S ISSUANCE OF A WARRANT TO AUSTRALIA.—ALLEGED INVASION OF TERRITORY.—TWO FURTHER WARRANTS AUTHORIZED.

LITTLE more than a year had passed since the Grand Master, on the authority of the Great Priory, had issued a decree of non-intercourse with all foreign Templar bodies working within its jurisdiction; and now the lowering aspect of the horizon indicated a storm of similar import threatening Canada. The issuance of a warrant by the Sovereign Great Priory, to establish a preceptory in the distant colony of Victoria, was regarded by England as a direct invasion of her territory, and a violation of the comity that should exist between the governing jurisdictions. The Australian Fratres, whose acquaintance with the circumstances was accepted in all good faith, had declared that England, having allowed its Templar body there to subside into dormancy, the ground had become neutral and unoccupied, and they claimed the right to make application to any Sovereign body they pleased for permission to re-establish the Order. Canada's Sovereignty having been asserted and acknowledged, they gave it the preference, and the petition, unquestioned, was at once acceded to. England immediately entered its protest, and a peremptory demand was made for the withdrawal of the warrant, under pain of rupture of fraternal relations. Not only was the Colony of Victoria claimed as its exclusive territory, but *all* the colonies of the Empire were stated to be within its jurisdiction. In the month of December the following letter was received by the Grand Master :

22 CHANCERY LANE, LONDON, W. C.,
13th December, 1886.

*To the M. E. Sir Knight Col. W. J. B. MacLeod Moore, G. O. T.,
Supreme Grand Master of the Sovereign Great Priory of Canada.*

M. E. Sir :—

I beg to forward herewith copies of four Resolutions, severally and unanimously passed, and ordered to be transmitted forthwith, by the

Great Priory of England and Wales at its meeting on the 10th of December, instant, relative to the granting, in May last, of a Warrant for a Preceptory, named the Metropolitan Preceptory, at Melbourne, by the Sovereign Great Priory of Canada, on your recommendation.

I beg to remain, M. E. Sir,
Yours fraternally,
(Signed.) WM. TINKLER, V.C!

COPY OF RESOLUTIONS REFERRED TO IN ACCOMPANYING LETTER.

"1. That this Great Priory strongly protests against this unjustifiable infringement of its jurisdiction in one of the Dependencies of the British Crown, by the Supreme Grand Master of Canada.

"2. That the Great Priory of Canada be requested to at once withdraw the warrant of the Metropolitan Preceptory.

"3. That the Preceptory in Victoria, acting under the English Constitution, be ordered to have no intercourse with, or in any way recognize, this illegally constituted Preceptory or any of its members.

"That should this illegal warrant not be recalled within three months of the passing of this Resolution, this National Great Priory do sever all connection with, and for the future refuse to recognize, the Great Priory of Canada."

Accordingly a special assembly of Great Priory was summoned by the Grand Chancellor, and was held in the City of Kingston, on the 25th February, 1887, to discuss the situation. The Grand Master was unable to be present, and the Deputy Grand Master presided; those present being: Fratres J. K. Kerr, C. A., J. Ross Robertson, S. G. Fairtlough, J. B. Nixon, J. Parker Thomas, Donald Ross, Joseph Martin, W. M. Le Messurier, W. Waddington, Fleming Rowland, R. V. Matthews, Robert Hendry, jr., S. S. Lazier, P. Bajus and E. H. Ball.

The summons stating the object of the special assembly having been read, the Acting Grand Master read the following letter from the Supreme Grand Master.

PRESBOTT, ONT., 23rd February, 1887.

To R. E. Frater, J. A. Henderson, Deputy Grand Master, Order of the Temple in Canada, Kingston, Ont.

Dear and R. E. Frater :—

I regret being unable to be present at the special meeting of "Great Priory" called for the 25th inst., my medical attendant not considering it advisable for me to leave home at this inclement season. Be good enough therefore, on presiding at the special meeting of Great Priory, to read the following explanation to the members present relative to the object of the meeting :—

It was entirely a misapprehension on my part granting a dispensation to open a Preceptory in Melbourne, South Australia, and I should not have thought of doing so, but from the representations made to me, that the Order of the Temple was dormant there, and great difficulties thrown in the way of reviving it, where no governing independent Grand Body

existed in the Colony. I was aware that the National Great Priory of England claimed jurisdiction over all the Colonies of the British Empire, but always understood that it was a concurrent one, with all the Masonic Bodies, as proved in the case of Canada—each country ruling over their own subordinates, until independent Bodies were established.

I do not know of any Masonic Law forbidding Grand or Independent Bodies opening Subordinates within a territory where no Supreme Body of the country exists, and this law appeared to be fully understood in England a few years ago, as shown by a correspondence of the Grand Secretary of the Grand Lodge of England with that of Canada, page fifty-four. Proceedings of Grand Lodge of Canada. Under all the circumstances I was induced to grant the "Preliminary" Warrant for Melbourne, South Australia, unanimously confirmed at the last meeting of Great Priory.

From the action now taken by the Great Priory of England, it would seem that I had made an error in judgment not to have first referred the matter to them and ascertained whether they claimed sole jurisdiction and on what grounds, it never being my wish or intention that the Great Priory of Canada should in any way be involved in a dispute with the Parent Body, or intrude upon their jurisdiction. I have, therefore, deemed it necessary to lay the matter before this Special Meeting that Great Priory may fully consider their decision of granting a Warrant to Australia, and adopt such a course as may seem expedient to relieve the Great Priory of Canada from all appearance of undue interference with that of England. It is by no means my wish to suggest any course not dictated by a careful examination of all the circumstances demanded by strict Masonic justice, and the just rights of both jurisdictions,—the dignity and honour of the Great Priory of Canada being the first and most important consideration.

(Signed)

W. J. B. MACLEOD MOORE, G.C.T.

Supreme Grand Master,

Great Priory of Canada.

From the record of the proceedings of the meeting the following is extracted:—

After some considerable discussion the following resolution was moved by R. E. Fr. J. Ross Robertson, seconded by R. E. Fr. W. M. Le-Messurier:—

"Whereas, The question to be discussed is of great importance to the Templars of Canada, involving the right of Canadian Masons to exercise the privileges accorded to them as a portion of the British Empire, equal in every respect to the Masons of other portions of the Empire, whether residing in England, Ireland, Scotland, or any other portion of the Queen's Dominions, and whereas the attendance at the present time is not sufficient to justify Great Priory in withdrawing the Warrant issued to Metropolitan Preceptory, Melbourne, Colony of Victoria, Australia:

"Therefore be it Resolved, That all action be deferred until the case as presented by the Great Priory of England be considered at the Annual Assembly of Great Priory, to meet in July next, and a decision arrived at, and the Grand Chancellor be directed to specially call the attention of Preceptorics to this question, and request them to instruct their representatives as to the course they are to pursue."

After further discussion, it was moved in amendment by R. Em. Frater J. K. Kerr, seconded by R. Em. Frater S. G. Fairtlough:

That it appearing that the Dispensation and Warrant to Metropolitan

Preceptory at Melbourne, Australia, were issued under a misapprehension of facts on the part of the Supreme Grand Master ;

RESOLVED,—That the said Warrant be withdrawn.

RESOLVED,—That Certificates be granted to the Fratres who have been installed under the above Warrant.

RESOLVED,—That the said Fratres be commended to the National Great Priory of England, and that Great Priory be recommended to grant a Warrant in lieu of the one now withdrawn.

On the amendment being put it was *Lost*.

Moved in amendment by R. Em. Frater J. K. Kerr, seconded by R. Em. Frater S. S. Lazier :

That the whole matter be referred to the Supreme Grand Master, for such action as he may deem proper. *Lost*.

The original motion was then put to the vote and *Carried*.

After some sympathetic remarks from the Acting Grand Master, it was moved by Em. Frater W. Waddington, seconded by Em. Frater Joseph Martin, and carried unanimously :

That God in His over-ruling wisdom having been pleased to call from this earthly bondage the eldest son of our esteemed Frater Daniel Spry, the Grand Chancellor of the Order of the Temple, the Sovereign Great Priory of Canada, in Special Assembly, tender to him their deep and earnest sympathy for his sad bereavement, and pray that, as his loss will be his son's eternal gain, his sorrow may be sanctified through the merits of our Lord and Saviour Jesus Christ.

Here, then, was Canada in the throes of a difficulty with England that threatened to open a wide gap between the parent body and the Fratres of the Dominion. How it grappled with it will be seen in the subsequent pages.

The Order in Canada, notwithstanding, continued to flourish. Some of the Preceptories, it is true, suffered from a periodical depression which more or less affected all at some time or other, but taking it on the whole, the progress might be pronounced as unvarying. The membership steadily grew in proportion to the importance of the Body as a national organization.

Three new Preceptories swelled the list, the "Cyrene," at Parkdale, Ont., now annexed to Toronto, and the "Daniel Spry," and "Australasian," in the City of Melbourne, Australia. To the former considerable opposition was manifested by a section of the Fratres in Toronto, but Great Priory, believing it was in capable hands, granted the prayer of the petition, and "Cyrene" has ever since justified the good opinion formed of it.

The issue of two more Warrants to Australia was not only a final and effectual reply to England's demand, but was regarded as an emphatic protest against the assumption that in Templar matters, at any rate, it did not own the universe. By this action the claim of England to territorial jurisdiction in Victoria was ignored, and the assertions of the Australian Fratres upheld. To enable the latter to form the nucleus of their

own sovereignty and to proclaim their own independence, the additional Warrants were issued, and that the Sovereign Great Priory of Australia, born thus, will one day be a mighty power for good in the Templar world, is confidently believed.

In New Brunswick the condition of affairs remained unchanged. No attempt was yet made by the Scottish Fratres towards a reconciliation, and the chasm between the two did no good to either.

Canada and her neighboring sister jurisdiction both suffered by the inroads of death during the year. In the latter one of the brightest Templars on its head roll of fame had gone to his rest. The Fratres of the United States mourned for Theodore T. Gurney, of Illinois, and Canada's tribute to his memory was no slight one. At home, the blow fell at Toronto where at a comparatively early age Joshua George Burns, a Past Grand Vice-Chancellor, was stricken down when life seemed most joyous. For many years he was an active worker in the "Odo de St. Amand" Preceptory and it was with keen sorrow that the Fratres with whom he loved to mingle saw the kindred earth pile up slowly on the coffin that contained all that was mortal of a valued friend. Of him the Grand Master said, "He was a zealous and worthy brother, much esteemed and loved, and will long be remembered in the hearts of those who knew him well."

In the jubilee year of Her Majesty's glorious reign and in the pretty town of Brockville, on the St. Lawrence, the Fourth Annual Assembly of the Sovereign Great Priory of Canada convened on Tuesday, the 12th July, 1887, the M. E. the Supreme Grand Master, Col. MacLeod Moore on the throne. Among those present were Fratres:—H. Robertson, LL.B., J. M. Stevenson, J. S. Dewar, E. H. Raymour, David McLellan, J. B. Nixon, L. H. Henderson, K. C. T., J. Ross Robertson, P. J. Slatter, S. G. Fairtlough, John Easton, Joseph Beck, George J. Bennett, Thomas Brock, Hugh Walker, J. Dumbrille, E. E. Sheppard, Robert McGuire, S. Dubber, John Malloy, David Taylor, Wm. Fitzsimons, A. N. Pettit, G. S. McConkey, Samuel S. Lazier, Thomas Sargant, S. F. Matthews, W. R. Howse, James Greenfield, Donald Ross, G. D. Adams, J. J. Mason, E. T. Malone, J. Parker Thomas, John B. Traves, W. H. Ponton, E. H. D. Hall, Henry Griffith, A. G. Adams, R. Radcliffe, Thos. C. MacNabb, Joseph Martin, Rev. Frederick Bates, James Douglas, Robt. Hendry, jr., J. A. Nelles, W. B. Doherty, Dr. G. G. Rowe, C. H. Fitzsimons, Thos. McGregor, Henry A. Taylor, Thos. Kearns, C. F. Mansell, J. P. Thompson, R. L. Patterson, Wm. Smeaton, P. J. Lightburne, etc.

The Grand Master read a lengthy, instructive and interesting address in which he embraced the important events affecting the Order. He said :

Once more I am privileged to be with you at our Annual Conclave, a pleasure of which I have been deprived for three years, in consequence of severe and protracted illness, and it is with profound gratitude to the Almighty Disposer of events, that I am permitted to meet you all again, a privilege even more highly valued as occurring in this the Jubilee Year of the Reign of our Gracious Sovereign Queen Victoria, the Patron of our Templar Order.

It has been a source of much concern to me, that by a misapprehension, I should have led Great Priory into any dispute with the Parent Body of England, in granting a Preliminary Warrant to open a Preceptory in Melbourne, Colony of Victoria.

I may reiterate that at the time of my granting the Warrant, I was fully impressed with the belief that the English Templar body in Victoria was dormant, and that concurrent jurisdiction had existed there. It was not until after Great Priory had met and confirmed my preliminary warrant that it was intimated to me by the Deputy Grand Master, that he feared it might cause some unpleasantness with the parent body, which I had not thought of. I then wrote privately to the Chancery of the Great Priory of England, to know if they claimed *exclusive* jurisdiction in Australia, &c. The reply from the Great Sub-Priory was most unmistakable—asserting their *right* not only to it, but to *all* the Colonies of the Empire. In answer, I regretted any unpleasant complications having arisen, but explained that as the matter was in the hands of the Sovereign Great Priory of Canada, nothing could be done until the Annual Convocation, when it would be brought forward. The next I heard of it was in the issue of the English Templar Calendar, demanding the withdrawal of the Warrant within *three* months, under the threat, if not complied with, of severing all connection with us, but which at their regular meeting in May last, they have postponed, until the result of our present Conclave is known.

I therefore felt it due to our members, to call a meeting of the Grand Council, which it was found necessary to cancel, and a special Conclave of Great Priory summoned. The result you are aware of.

I feel now that I was in error not to have, in the first instance, before issuing the Dispensation, ascertained from the Chancery of the Great Priory of England, if any objection existed, and had I been aware of it, certainly would have yielded precedence to the Great Priory of England, which had hitherto never been disputed, whether based on justifiable grounds or otherwise.

The question before Great Priory is simply whether the demands of the Great Priory of England be complied with, and the Warrant re-called, or the authority of this Grand Priory to issue the Warrant confirmed. The last alternative will separate us from all friendly intercourse with the Great Priory of England, from which as Templars, we have never received anything but kindness and consideration.

My views being already fully expressed and known, it is not my intention to interfere further with whatever decision Great Priory may come to, as it rests entirely with them, and I feel assured that the honour and dignity of the Canadian body will be upheld, and strict justice to all parties observed.

The whole matter of the dispute with the Scottish Templars of New

Brunswick being well understood and its merits discussed, it is not necessary to enter upon it again, further than to say, no settlement has been made, and the unmasonic system, familiarly known as "*Boycotting*" is still in force. This unseemly dispute amongst Masons is but a poor example to the world, and a contradiction to the precepts of the Order.

I am myself aware that conciliatory proposals have been made from time to time to the Scottish body of New Brunswick, which they persistently neglected. The assertion is not correct that *no* invitation had been extended to the two Scottish Encampments of New Brunswick, (I should say *one*,—that of St. Stephen, existing in little more than the name); several invitations had been sent to them to join in forming a Sovereign Great Priory for Canada, and they were well aware of it. I did not consider it necessary to put off the declaration of independence for another year, to await their formal assent, as all the Preceptories of Canada were represented in 1884, and desirous of having the movement carried out at once, the few Scottish Templars of New Brunswick having already—non-officially, but *virtually*—signified their intentions to co-operate on independence being declared. Let us, however, hope that our New Brunswick Fratres, Scottish Constitution, will give in their adhesion to our Great Priory of the Dominion, when time, the peace-maker, has brought about a happier state of affairs.

The reception by the Triennial Grand Encampment of the U. S. of America, at St. Louis, in September last, to our Canadian representative, was one of scant courtesy, for although the Past Grand Master, who in his official capacity, before his retirement from office as Grand Master, had recognized the independent sovereignty of Great Priory, his ruling was set aside, and the matter re-discussed in the Grand Encampment, *before acknowledging our Delegate*, which required some exertion on the part of its members, friendly to Canada, to ensure a confirmation of the recognition. This is not as it should be, and evidently there exists an *undercurrent* of opposition, principally from those who favored the pretensions of the Scottish Templars of New Brunswick to remain as a separate Body in Canadian Territory, although opposed to *their own laws of exclusive jurisdiction*, and antagonistic to the generally expressed fraternal feelings towards the Canadian Templar body. Many of our Canadian Fratres were impressed with the belief that they had the full and firm support of the American Templars, who would at all times, and in all places, support their views. I never entertained any such ideas, and never could see that we in Canada had any right to think an exception would be made in *our favor*, to apply U. S. of America Rules and Regulations to a Foreign Jurisdiction, when its adoption would militate against their own wishes and interests. This want of the support they expected, will, it is hoped, teach all our Fratres a practical lesson that may be useful to them.

Some of our brethren are constantly running after and adopting American Masonic customs, at variance with our own usages. Many were not content until they introduced the Parade Military Uniform of the American Templar Body (so inappropriate to our system), which, as they argued and asserted, would cement the friendship of our neighbors. The result does not appear to have been realized or proved satisfactory. Strong opposition has been shown and was exerted against Great Priory, by a majority of the U. S. Templars of influence at the meeting of the Grand Encampment. They may reverse their decision when they become fully informed of all the facts in the case.

In May last, I received a petition to establish a new Preceptory in the Town of Parkdale, Ontario (near Toronto), strongly recommended, show-

ing that two new lodges and R. A. Chapter existed there, and enclosing a numerous list of signatures from Royal Arch Masons desirous of being admitted into the Templar Order, should a Preceptory be opened at Parkdale. As however, a protest was sent to me from the Presiding-Preceptor of the "Odo de St. Amand" Preceptory of Toronto, with the resolution of the Preceptory, to the effect that another Preceptory so near them would detract from the prospects of the Order in Toronto, and the "Provincial Prior" withdrawing his recommendation on the same plea, I withheld the issue of the Dispensation, although fully approving of it, for further consideration until the meeting of Great Priory. I do not myself see any valid grounds why a warrant should not be issued. It is only reasonable to suppose that Royal Arch companions would prefer joining the Order of the Temple, near their own homes, than to be obliged to attend meetings at a distance, and as they have successfully maintained two lodges and a chapter they may with every prospect of success hope to do so with a Preceptory.

Subsequent events sustained the opinion of the Grand Master. The petitioning Fratres before making application for a new warrant sought to have that of the "Odo de St. Amand" Preceptory, which had shown symptoms of weakening, transferred from the city of Toronto to its thriving western suburb. This, from a singular lack of foresight, the members opposed. They likewise opposed the granting of the new warrant, but were unsuccessful. The young Preceptory, "Cyrene," started out under the happiest auspices and continues in a flourishing condition. The "Odo de St. Amand," unable to hold its own with the enterprising and energetic Fratres of the "Geoffrey de St. Aldemar" Preceptory of Toronto, succumbed a year later to circumstances, threw in its lot with the latter and returned the warrant to the Grand Chancellor, and at a period, too, when it boasted a complete outfit, freedom from liabilities, and a membership of nearly forty. Its members thus effected one of the surprises of this period in Templarism. Their action, however, brought the "Geoffrey de St. Aldemar" Preceptory to the honour of being the strongest, numerically, of any on the roll of Great Priory, and there is no reason why it should not continue so.

Templary of the British Empire must not be confounded with that *now* practised in the U. S. of America, to which it has no resemblance, although originally derived from the same source, for of late years they have chosen to *transform* it into a Masonic imitation Military Degree, resembling that of Militia Volunteer Battalions, and have in their anxiety to make it *wholly* a Masonic degree, almost eliminated in their official Ritual, its Christian bearings, retaining the name of Knights Templars to account for its *Military* character, but in usages and doctrine *totally* dissimilar, its organization being exclusively based upon Speculative Masonry, rejecting and repudiating the true source of its origin for that of a mythical one that never existed until modern times; and have by the mere abrogation of the first grand principles of the Ancient Order, whose name it assumes, in allowing

any but firm believers in the "Holy and Undivided Trinity" to become members of it, by admitting "*Jews*" and "*Unitarians*," as effectually laid aside the principles of Templary, as "Orangemen" would do if they opened their doors to Roman Catholics; in fact, the instant the Templar degrees cease to be Trinitarian Christian, they also cease to be a true representation of the Order.

The exemplification of Freemasonry in an imitation military character teaches *nothing* of Templary, the whole object and intention being carried away and lost sight of in outward show quite at variance with chivalric and religious ceremonies. True Templary is only to be found and known by its ancient symbols and doctrines,—"*The Sacred Mysteries*"—the mere name of "*Knights Templars*" and ritualistic knowledge confined to military pomp and ceremonial is but a shell without a kernel.

With the *present* Templar rite of the United States of America we have nothing to do, and no right to interfere, and it is certainly far from any wish on my part, further than to show how *totally* different it is from the standpoint taken by us, and to explain the difficulty of any union between the systems, to the effect that Canadian Templars should cease to be imitators and learn to have more respect for themselves.

Templary in the United States of America is a system "*per se*" which they call "*Democratic*," having no reference to that of *other jurisdictions*. The original intention was of the highest order, but they have changed its whole sacred character, and assumed that of an association for military display to be introduced as an adjunct to Masonic ceremonials, and give publicity to *any* religious opinions in consonance with Universal Masonry, plainly evincing the intention to eradicate the doctrines of true Templary altogether from Masonry and adopt a system made to conform to the non-sectarian creed. Such also, in reality, is the meaning of Masonic brethren amongst us, who write upon Templar matters. Many of them do not even belong to the Order, and can have but little knowledge on the subject, certainly no appreciation of its purely orthodox teachings, but who would wish to transfer and amalgamate the Templar Body into the A. & A. S. rite 33°, to which they suppose it properly belongs as Masonic degrees. A similar attempt was made in England when this rite was *first introduced* there from the United States of America.

To follow their ideas would be tantamount to a *total* dissolution of the Order in Canada by changing its whole character into a dishonest attempt to *call and make it what it is not!* Thousands are attracted by outward show, where hundreds are by the principles of the degrees. It is almost incredible to believe that men of education can be brought to think that the whole aim and object of Templary are confined to Craft formula and Military Masonic pageantry, which does not even correctly imitate the ordinary knightly ceremonial and is *not* calculated to inculcate the principles of the Ancient Templars as representing that Order in its *history, doctrine and ritual*.

I have been greatly mistaken in supposing that all the Commanderies in the United States do not recognise the "*Holy Trinity*" test, as I find the old Masonic Templar body of Pennsylvania does so, and the proceedings of the Grand Commandery of Michigan of last year contains the ritual adopted by that body on "*Ascension*" day. It is, in fact, the adoption of the Episcopal denomination, clear and decided, acknowledging the divinity and humanity of the Man of Sorrows. Here the Apostles Creed is reverently introduced—an open declaration of the orthodox Christian doctrines of Templary.

Although we do not see the same objects from the same standpoint, and

must only hope to harmoniously "agree to differ," of this we are all satisfied and agree, that "Freemasonry," however much it has been changed by the inroads of time and different views of its votaries, is an institution founded from of old, to the "Glory of God, and the improvement of Mankind."

The report submitted to the Great Priory by R. E. Frater Henry Robertson, its accredited representative to the Triennial Conclave of the Grand Encampment of the United States at St. Louis, will sufficiently explain the nature and purport of his visit, as well as the outcome of it :

To Most Eminent Frater W. J. B. MacLeod Moore, G. C. T., Supreme Grand Master, Sovereign Great Priory of Canada.

MOST EMINENT SIR,—As a member of the committee appointed by Great Priory at its last Annual Assembly, to attend the Twenty-third Triennial Conclave of the Grand Encampment of the United States, at St. Louis, for the purpose of watching the interests of the Great Priory, I have the honor to submit the following report :

1. It was a matter of great disappointment to me that the other member of the committee, R. E. Frater Daniel Spry, Grand Chancellor, was unavoidably prevented from attending.

2. On my arrival in St. Louis, I immediately placed myself in communication with our representative, R. E. Frater T. S. Parvin, Grand Recorder, and during the Conclave I had frequent interviews with the Acting Grand Master and other Grand officers, and also with the members of the Committee on Jurisprudence and the Special Committee on Foreign Relations.

3. In consequence of the illness of the Most Eminent Grand Master, Frater R. E. Withers, the conclave was presided over by the Deputy and Acting Grand Master, Right Eminent Sir Knight Charles Roomer.

4. I beg to submit herewith the reports of the Grand Master, the Acting Grand Master and the Grand Recorder.

5. The portions of these reports which relate to the Great Priory of Canada were referred to a Special Committee on Foreign Relations, and on the 23rd of September, this committee presented the following report, which was adopted by the Grand Encampment :—

"The Committee on Foreign Relations, to whom was referred so much of the Grand Master's and the Deputy Grand Master's addresses as relates to the Sovereign Great Priory of Canada, beg to report that M. E. Grand Master Withers having issued his general order recognising that Sovereign Great Priory as a Supreme Great Priory, with sovereign and independent power and jurisdiction over the whole Dominion of Canada, has, in our opinion, overstepped the duties of his office—the recognition of any supreme body should emanate from this Grand Encampment.

"As to the matter of issue between the Sovereign Great Priory of Canada and the two encampments in New Brunswick, which have for many years been working under the Chapter General of Scotland, your committee are of opinion after a careful study of the matter and listening to the representatives of the Sovereign Great Priory of Canada and of the Encampment at St. John, New Brunswick, that this is a matter in which this Grand Encampment cannot interfere. At the same time we agree with the Deputy Grand Master in the position taken by him, that the two Scottish Encampments in the Province of New Brunswick cannot now

be declared clandestine, nor communication with them forbidden, except perhaps in Canada, a regulation not binding on us."

6. On the 24th of September the same committee presented a supplemented report, embracing the following resolutions, which were also adopted by the Grand Encampment:—

"RESOLVED,—That this Grand Encampment of Knights Templars of the United States of America recognizes and does recognize the Sovereign Great Priory of Canada, over which M. E. Frater W. J. B. MacLeod Moore, G. C. T., of Prescott, Ontario, Canada, is Supreme Grand Master *ad vitam*, as a sovereign and independent body of Knights Templars.

"RESOLVED,—That the Grand Master, to further the establishment of cordial and kindly relations with the Sovereign Great Priory of Canada, be requested to appoint a representative of this Grand Encampment near that Sovereign Great Priory."

All which is fraternally submitted,

‡ HENRY ROBERTSON.

Collingwood, Ont., Oct. 12th, 1886.

The Committee of Grand Council appointed to report on the Grand Master's Allocution, referring to the difficulty with England in the matter of the Warrant issued to the Melbourne Fratres, said:

The Council regrets the unfortunate difference which has arisen between the Great Priory of England and Wales and this Great Priory in respect to the warrant granted to Metropolitan Preceptory, Melbourne, Australia. The Warrant was issued by this Great Priory, believing that Australia was unoccupied Templar territory, and with no view of infringing the rights or prerogatives of any other Great Body, and the Grand Council trusts a solution of the matter may be arrived at that will not impair the happy relations heretofore existing between the Great Priory of England and Wales and this Great Priory without interfering with the rights and dignity of either Grand Body.

A motion subsequently submitted, to the effect that the question of granting further Warrants to open Preceptories of Knights Templars at Melbourne, Australia, to be postponed until the next Annual Assembly of Great Priory, was lost by a considerable majority.

The correspondence with the Great Priory of England, referred to this Annual Assembly from the Special Assembly held at Kingston in February last, was considered, and after some discussion, the following resolutions were

Moved by R. E. Frater Henry Robertson, and seconded by V. E. Frater Thomas Sargant,

Whereas, On the 13th day of July, 1886, the Sovereign Great Priory of Canada issued a Warrant, in confirmation of a Dispensation which had been previously issued by the M. E. the Supreme Grand Master, on the 1st day of December, 1885, to a number of Canadians and other Knights Templars, authorizing them to open and work Metropolitan Preceptory, No. 28, at Melbourne, in the Colony of Victoria, Australia;

And whereas, The Great Priory of England has protested against this

action, claiming that it is an unjustifiable infringement of its jurisdiction, in one of the Dependencies of the British Crown, and has requested this Sovereign Great Priory to withdraw such Warrant at once, otherwise non-intercourse will be declared ;

And whereas, After the formation of the Craft Grand Lodge of Victoria, it is alleged that some of the Royal Arch Chapters in that Colony then working under English Warrants were withdrawn, and the Templar bodies there having ceased to exist for a number of years, were suspended, the Colony of Victoria unquestionably was, and is now, an unoccupied territory for all branches of Masonry beyond the Master Mason's degree ;

And whereas, It is a well understood principle of Masonic Law, that every Supreme Masonic Body in the world possesses an equal and common right to open and charter subordinates in every Kingdom, State, or Country wherein there is no Grand or Supreme Body at the time existing ;

And whereas, The Sovereign Great Priory of Canada, as an Independent Sovereign Body, has concurrent jurisdiction and co-equal rights with other Grand Templar Bodies, in all unoccupied territory, including any and all of the Colonies and Dependencies of the British Crown, where no Supreme Templar Body exists ;

And whereas, The Great Priory of England, being under the control and authority of Convent General, is not a supreme or independent governing body (except in so far as its own subordinates are concerned), and cannot therefore properly claim exclusive jurisdiction in other parts of the British Empire ;

And whereas, The Sovereign Great Priory of Canada, in issuing the said Warrant to Metropolitan Preceptory, No. 28, has not exceeded its authority, has not violated any principle of Masonic Templar Law, and has not invaded the jurisdiction of any other Supreme Body, but, on the contrary, has acted strictly in accordance with established law and precedent, in the best interests of Templarism ; be it therefore,

RESOLVED,—1st. That the Sovereign Great Priory of Canada, while desiring at all times to be in the most friendly and Knightly intercourse with all regular Templars, do not, however, believe it to be consistent with their professions to sacrifice principle to expediency, and to declare that they are actuated in this matter solely by the best motives and to foster the interests of Templarism in the British Colonies. 2nd. That the Sovereign Great Priory of Canada, considering the facts above set forth, can only regret that it is impossible to coincide with the view taken by the Great Priory of England on this matter in question, and cannot, therefore, withdraw the Warrant which has been legally issued to Metropolitan Preceptory, No. 28, at Melbourne, Colony of Victoria, Australia.

Moved by R. E. Frater E. H. D. Hall, K. C. T., and seconded by R. E. Frater S. S. Lazier, in amendment, that

Whereas, This Great Priory, having granted a Warrant to Metropolitan Preceptory, at Melbourne, Australia, on the assumption that it was Territory unoccupied by any Templar Order, holding under any Grand Body, and it now appearing that the Great Priory of England and Wales claims to have at and prior to the granting of such Warrant a chartered Preceptory in Australia ; and this Great Priory, recognizing and upholding the principle of Exclusive Territorial Jurisdiction, are now prepared to withdraw such Warrant ; but, in view of the fact that Metropolitan Preceptory has, under such Warrant, been proceeding with the usual business of a Preceptory, and has made members and installed Compan-

ions as Fratres thereof, who joined the same in good faith and without a knowledge of the facts upon which the Warrant to the said Preceptory was issued, and should be protected and are entitled to the Templar rank conferred on them by said Preceptory, do not feel justified in withdrawing the Warrant to the prejudice of the members of said Preceptory ; it is, therefore,

RESOLVED,—That this Great Priory request the members of Metropolitan Preceptory to accept, and the Great Priory of England and Wales to grant, a Warrant to such Preceptory, bearing the same date as the Warrant of this Great Priory, and to recognize the Fratres installed in Metropolitan Preceptory as Knights Templars and Knights of Malta, and grant them certificates as such, and that on this being agreed to that the Warrant granted by this Great Priory be withdrawn.

The Grand Master put the motion on the amendment, when the vote was taken. For, 16 ; against, 40, and the amendment was declared lost.

It was moved, in amendment to the main motion, by R. E. Frater S. S. Lazier, and seconded by R. E. Frater S. G. Fairtlough,

That this Great Priory is not in possession of sufficient evidence as to the fact of the occupation of the territory in dispute to be able to form an opinion upon the matter as to the legality of the issue of the Warrant to Metropolitan Preceptory, and that a committee be appointed to enquire into the facts and to collect evidence to enable this Grand Body to come to an intelligent conclusion at the next meeting of Great Priory ; and to ascertain in the meantime upon what terms the Great Priory of England are prepared to receive the Fratres of Metropolitan Preceptory, in case this Grand Body should decide to withdraw the Warrant.

The Supreme Grand Master put the question, and the vote was taken ;—for, 12 ; against, 44—and the amendment was declared lost.

The vote was then taken on R. E. Frater H. Robertson's motion ;—for, 42 ; against, 10—and it was declared carried.

On the decision of the Great Priory being announced, the Supreme Grand Master, M. E. Frater W. J. B. MacLeod Moore, addressed Great Priory, and said :—

FRATRES,—Although not unprepared for your decision which was to some extent foreshadowed by your refusal to accept the more moderate course suggested to you at the Special Meeting of Great Priory in February last, I must deplore such action as will probably entail non-intercourse with England (as perhaps but one of its lesser evils), followed as it will be by disunion and other vital consequences naturally resulting from a violent rupture with the parent body—feeling very acutely the knowledge that my own too ready trustfulness was the immediate cause of this unhappy complication, I have carefully refrained in my Allocution from any attempt to bias or influence your body, remaining, as far as possible, neutral ; as with my often avowed sentiments and feelings I could not, in this matter, be with you, I would not be against you. My bounden duty to the Templars of Canada, with and for whom I have

worked for thirty-three years, and the high status of the Order which is so dear to me, demanded of me such restraint as should in no degree imperil its possible future, and I made the honor and dignity of the Great Priory of Canada the most important consideration, but I still hope that an amicable arrangement is possible, with patience on our side and concession on that of the Great Priory of England, which has acted on erroneous premises. The assertion that the Great Priory of Canada is simply a local body is an entirely mistaken one, and may in a degree explain the imperious action taken by the Great Priory of England. As your presiding officer, I never relaxed my efforts until Canada became an independent body, the peer of all the great Templar bodies—co-equal with England and Ireland in Convent General, owning no superior but H. R. H., the Grand Master, and if the concurrent jurisdiction always admitted in the Colonies by the Masonic Body of England for the purpose of enabling brethren from Ireland and Scotland to place themselves under their several nationalities be conceded, until such time as a Supreme Body of the Colony is established, this painful difficulty can be adjusted and harmony restored with no less of dignity on the part of the Great Priory of England or that of Canada.

I fully understand and respect the feeling of the Canadian Templars, who, though profoundly loyal, do not partake of the sentiments which accompany personal attachment to England and her institutions, but I feel deeply that internal disruption is to be strenuously avoided, and to break up the unity of Great Priory or change the Templar system we have inherited from the mother country would be to entirely destroy the fruits of my long and devoted labors, and some, at least, of your number can estimate the pain and regret with which I regard such a possible result; and, Brother Knights, the fealty I owe to H. R. H. which I have so often pressed upon you, is with me a deep and abiding sentiment, to be preserved with jealous care at whatever sacrifice of personal privileges. The high office I hold with so much pride and pleasure has its obligations which I have ever striven to discharge faithfully and in the highest interests of the noble Order, which, be assured, will suffer no deterioration so long as the insignia of the Supreme Grand Master remains in my hands.

England's demand was thus courteously but very firmly refused, and the claims of the Australian Fratres sustained. Naught now remained but for England to carry out the threat which was the alternative of a compliance with her request. It came in due course. The fraternal tie was severed, but Canada maintained the even tenor of her way, and despite the regretful course adopted by the parent Body, continued to prosper. The two additional Warrants for the Australian colony were prepared by the Grand Chancellor, signed by the Supreme Grand Master, sealed by the Grand Registrar, and forwarded to their destination, and the Fratres of Victoria now enjoy the possession of a Supreme Grand Master and a Sovereign Great Priory of their own, and with the heartiest fraternal wishes for their prosperity from their fellow colonists in Canada, will so unfurl the standard of Templarism at the antipodes that its shadows will touch the remotest corner of the Australasian possessions.

A well-deserved honor was paid to a worthy officer of Great Priory at this Assembly, viz., Grand Treasurer R. E. Frater David McLellan, on whom, in consideration of faithful services for many years, the Honorary rank of a Past Deputy Grand Master was conferred.

In recognition too, of the friendship and assistance of R. E. Frater W. Baxter, of Highgate, Vermont, U. S., rendered to Great Priory, he was elected an Honorary member with the rank and privileges pertaining to a Past Provincial Grand Prior.

From the report on Foreign Correspondence appended to the Great Priory's proceedings for the following year, we find the following, under the heading

VICTORIA :

Organization of the Sovereign Great Priory of Victoria, Australia.

On Wednesday, December 14th, 1887, at the Salisbury Buildings, Bourke Street West, Melbourne, the Sovereign Great Priory of Victoria of Masonic Knights Templars and appendent Orders, was instituted in a regular and constitutional manner, and in accordance with regular Masonic customs.

The Metropolitan Preceptory, No. 28 on the roll of the Sovereign Great Priory of Canada, was opened by Eminent Frater York Bramwell, for the purpose of instituting the Great Priory and installing the Grand Master. Punctually at the time appointed, the installing officer, E. Frater George Talmage, P. P., ascended the throne, when the record of Proceedings which had led up to the gathering of the Sir Knights, was read by York Bramwell, the Secretary of the Union. Being approved of, the Frateres formed a line to receive Most Eminent and Supreme Grand Master-elect, Eminent Frater David Munro, who approached the altar, and after the usual religious formalities, was obligated, consecrated, invested and enthroned, proclaimed and saluted as Most Eminent Grand Master in due and ancient form.

The choir and Frateres then sang the well-known hymn, "Onward, Christian Soldiers," Frater J. C. Coverlid presiding at the organ. After the Grand Master had addressed the assemblage, he declared the Sovereign Great Priory of Victoria, Australia, to be open in ample form for the despatch of business. Patents of the Deputy Grand Master and the following Great Officers-elect were read, and such Officers were duly installed and invested :—

Deputy Grand Master, Percy Oakden ; Grand Prior, Hon. Dr. G. LeFevre, M. L. C. ; Grand Sub-Prior, Archibald Aitken ; Grand Chancellor, York Bramwell, P. P. ; Grand Chaplain, Rev. D. Meadowcroft ; Grand Constable, George Talmage, P. P. ; Grand Marshal, B. J. Harrison ; Grand Treasurer, John Moir ; Grand Registrar, Edward A. Collis.

The remaining Grand officers were then duly obligated and invested.

At the banquet which followed the proceedings of organization, Frater J. D. Drew related briefly the past history of the Order in the Colony, and congratulated the Frateres on their having received Warrants for their Preceptories from the sister Colony of Canada, which enabled them to obtain self-government.

Frater York Bramwell contrasted Templary in Victoria with the wondrous features it presents in America, and paid a fitting and well deserved compliment to our Grand Master, Col. Moore.

To the foregoing R. E. Frater Henry Robertson, LL.B., Chairman of the Committee on Foreign Correspondence, felicitously adds his congratulations as follows :

It is a source of great satisfaction to the Canadian Templars to know that our Fratres in Victoria have at last succeeded in their praiseworthy efforts to establish Templarism in their midst on a sure foundation. They have had many and serious difficulties to contend with, open hostility from the Great Priory of England, and concealed efforts at home to defeat their objects, but they have triumphed in the end over all obstacles. Their noble perseverance has been rewarded. Their Sovereign Great Priory has been securely established, and we may now look forward to a brighter era and a more prosperous development of the Order in our sister Colony.

Having complete independence and full powers of local self-government, the evils which heretofore have resulted from being subject to a distant power on the other side of the world, will be completely nullified and the fetters which cramped their rising energies will be completely removed. Prosperity must ensue. With the zeal and ability possessed in such a marked degree by the Templars of Victoria, we have no doubt that before long they will attain a position second to none among the Great Bodies of the world.

With regard to our share in this important matter we have none but the most pleasing recollections. We have been delighted to render all the assistance we could. We remembered our own struggles for independence, and were only too glad to be of service to the valiant Fratres who were involved in similar difficulties. We have had our reward in the fruition of the fully realized hopes and desires of Fratres in Victoria.

For our action herein, which we consider laudable and meritorious, the Great Priory of England has forbidden its following to hold intercourse with us as Knights Templars. This we regret,—not on our account, but on their own, as their members will be the only sufferers. We can survey the consequences with the most perfect equanimity. We desire to live on amicable terms with all Templars, but we have no cause to regret our past conduct in this particular. We are prepared to justify our action by every principle of knightly courtesy and honor and Masonic law. That being the case, and with consciences void of offence, we accept the situation with all due humility, and will patiently await the time when the splenetic fit of our "Big Brother" shall have passed away and wiser counsels cause a return of magnanimity.

In the meantime, we most cordially and heartily welcome the new Sovereign Great Priory of Victoria, with our very best wishes for its success and a long career of prosperity and usefulness.





CHAPTER XXXVII.

CANADA'S POSITION WITH REGARD TO AUSTRALIA.—ENGLAND'S GROUND UNTENABLE.—FIFTH ANNUAL ASSEMBLY OF THE SOVEREIGN GREAT PRIORY.—WITHDRAWAL OF THE EDICT AGAINST THE SCOTTISH TEMPLARS.

TWO edicts of non-intercourse were now the elements of disturbance that ruffled the otherwise glassy ocean of Templar prosperity. In the case of Canada and the Scottish Encampments of New Brunswick, no effort was spared to effect an understanding of the situation before the hurtful document was sent forth. Not so with England. Her peremptory demand was followed immediately by a dissolution of fraternal connection as imperious as it was curt. No show of friendly remonstrance or offer to discuss the matter, as in the other instance, was submitted, and the least semblance of a desire to maintain the happy relations of many years, was utterly lacking. The overbearing demeanor of England in this Australian matter was much commented on at the time by American Masonic writers; one of whom, referring to Col. Moore's private request to the English Chancery, as to whether England claimed exclusive jurisdiction in Victoria, and the reply of the Great Sub-Prior, that it asserted a claim, "not only to it, but to *all* the Colonies of the Empire," facetiously adds:—

"No pent-up Utica contracts our powers,
For what we want we'll grab, and call it ours.

"In view of the small respect paid by English Masons to the doctrine of exclusive jurisdiction in the Colonies, as shown to the Grand Chapter and Grand Lodge of Quebec, this claim of exclusive jurisdiction for itself, in comparatively unoccupied territory, where there is no Great Priory, by a body which is subordinate to the Convent-General, is sublime, and must claim our admiration for its unadulterated impudence, if not for its justice.

"The Grand Priory of Canada, not without opposition, had the manhood and dignity to stand upon its rights, and not only refused to withdraw the Warrant, but granted Warrants for two more Preceptories in the same Province. The next we shall hear upon the subject will be a declaration from England of non-intercourse."

To quote the Chairman of Foreign Correspondence on this question :—

“Our action was correct and proper, even according to American precedents, and we have the approval of a good conscience in helping the Templars of Australia to obtain local self-government. To attempt to bolster up the aggrandizing and arbitrary policy of the Grand Bodies of England, ill befits any citizen of the great Republic, whose noble sons sacrificed everything—even life itself—to secure that liberty which some of their degenerate descendants are now unwilling should be attained by others.

“The state of Templarism in Australia was disgraceful to the Order, and every one who knows the facts will justify our action by every principle of knightly honour. It was also strictly in accord with Masonic law and precedent. The territory was unoccupied. Every Templar body in it had ceased to exist. The consideration shown by the Great Priory of England towards its subordinates in that far-off region had been so beneficent that they had all silently mouldered away.

“Every effort to establish the Order on a firm basis was thwarted by open hostility from abroad, and concealed treachery from purchased minions at home. Local self-government was the only remedy, and this was Masonically obtained. Two other Preceptories received Warrants from us, and the Sovereign Great Priory of Victoria has been regularly formed and constituted. We have withdrawn from the territory with every desire for the prosperity of the new Body. We rejoice in their success, and we are gratified that our assistance was of some service to our *Fratres* of Australia.”

It is true that to the Grand Master the severance of British connection with the Order of Canada, which he had nurtured from infancy, was a severe blow. His inborn loyalty to the parent Body and its Royal Chief, received a shock which, as he himself says, he did not expect in his day ; but his sense of justice was just as keenly awake, and while he deplored the effect, he was compelled to admit the righteousness of the cause.

England's mistaken course in this matter was not unlike her conduct in the days of the old “Convent General.” It was the same domineering autocratic style of doing business that then wrecked what might have been an excellent institution. The desire to be dictator was ever uppermost ; but that her present action can now, or ever will, hurt Canada, nobody but herself believes. Indeed the Dominion *Fratres* are charitable enough and fraternal enough to hope that, notwithstanding the apparent anxiety and haste to cut away from her offspring, there yet lingers a large share of the maternal affection that, in the near future, will aid to restore the bond that should never have been severed.

As it is, Canada's Great Priory is not far behind England's in point of numerical strength ; and on the score of intelligence

and ability can hold her own with any similarly constituted Body in the world.

The Fifth Annual Assembly of the Sovereign Great Priory of Canada was held in the Templars' Hall, Toronto Street, in the City of Toronto, on Tuesday, the 17th July, 1888. The M.E. the Supreme Grand Master, Col. MacLeod Moore, G.C.T., presided, supported by the R.E. the Deputy Grand Master, Frater Jas. A. Henderson, Q.C., G.C.T.

The Grand Chancellor, R.E. Frater Daniel Spry, G.C.T., called the roll, when the following Fratres among others were reported present:

L. B. Archibald, G. D. Adams, H. Robertson, David McLellan, J. M. Stevenson, L. H. Henderson, K.C.T., J. S. Dewar, J. Ross Robertson, E. H. Raymour, Samuel S. Lazier, Donald Ross, W. R. Howse, E. H. D. Hall, K. C. T., James Douglas, Henry Griffith, E. T. Malone, A. G. Adams, J. Parker Thomas, P. J. Slatter, John B. Trayes, Joseph Beck, Joseph Martin, R. V. Matthews, Rev. Frederick Bates, I. H. Stearns, K. C. T., W. G. Reid, A. N. Pettit, John Easton, Thomas Sargant, George J. Bennett, S. Dubber, Robert A. Douglas, H. Lockwood, Isaac F. Toms, David Taylor, John Simpson, A. C. Garden, John Funstead, Robert L. Patterson, Robert Hall, William Fitzsimmons, Geo. G. Rowe, M.D., J. A. Nelles, G. S. McConkey, Philip Taylor, Hugh Walker, P. J. Lightburne, E. E. Sheppard, W. B. Doherty, H. A. Taylor, S. W. Scobell, H. E. Channell, S. Wesley, O. S. Hillman, William Watson, D. F. McWatt, Benjamin Shortly, Robert J. Craig, W. H. Taylor, C. F. Mansell, etc.

The Grand Chancellor read letters from the Sovereign Great Priory of the Colony of Victoria, Australia, asking for recognition, and the following, which, being the outcome of the establishment of Preceptories in the Colony of Victoria, Australia, by the Sovereign Great Priory of Canada, was a matter of no small importance, and is referred to at length by the Grand Master in the allocution which follows.

22 CHANCERY LANE,
LONDON, W.C., 14th December, 1887.

R. E. Sir Knight Daniel Spry, G. C. T., Grand Chancellor, Sovereign Great Priory of Canada:—

I beg to inform you that at the meeting of the Great Priory of England and Wales, held on the 6th inst., the following resolution was passed unanimously:—

“That this National Great Priory do sever all connection with, and for the future refuse to recognize, the Great Priory of Canada.”

I remain, R. E. Sir Knight,

Fraternally Yours,

WM. TINKLER,

Vice-Chancellor.

The Grand Master then read his allocution, from which is extracted the following :—

Entering on this the 35th year of the revival by me of the Templar degrees in Canada, and fifth of the formation of this Sovereign Great Priory, I cannot but allude to the important events which have lately taken place.

The action taken by the Great Priory of England and Wales, declaring all intercourse with this Great Priory at an end, in which even the existence of the Canadian Body is ignored, with the resignation of our representative, Frater Emra Holmes, near the Great Priory of England, in consequence of the invasion by us of their territory in the Colony of Victoria, South Australia, having been already published, it is almost unnecessary to refer to it further than to explain the circumstances which led to the separation. Personally, I never regretted anything more in my Masonic experience than the result of this contention between England and Canada.

To me the separation is more painful than I can express, as well as a surprise that it could ever have taken place in my day, and deeply deplore the determination of Great Priory to maintain their position in the Colony of Victoria, when it was shown the non-existence of Templar Preceptorics there under England arose from those which had formerly existed being temporarily suspended for not sending returns, but not erased. This gave rise to the mistake that the Great Priory of England had ceased to exercise jurisdiction in the Colony. On this being made known to me, I pointed out to Great Priory that I was in error, laboring under a misapprehension, in granting a warrant, and was fully impressed with the conviction that on reflection they would see the justice of revoking it, but having myself originated the mistake, although unintentionally, I did not specially recommend its being done, leaving it entirely to the good feeling of the members themselves.

The determination to maintain their position was most unfortunate for the amicable relations between the two Grand Bodies.

This Great Priory allowed itself to be biassed by Australian brethren, who on being refused by the local authorities and the Great Priory of England to establish a Preceptory there, as a last resource brought their grievances before the Great Priory of Canada, where they had personal friends, urging their claims as Colonists, on the plea that as there was no immediate governing independent Grand Body in Victoria, they had a right to it.

When I ascertained it was the intention of Great Priory to abide by their former decision, as also to issue two new warrants, I saw it was hopeless to look for a settlement of the difficulty, as it is usual when there may be some difference of opinion between parties, and both sides are desirous of doing what is right, that no further steps be taken on either side until the difficulty is calmly talked over and adjusted. This, I believe, is the practice in matters of business and also in law, and ought to be more truly observed in Masonry. I cannot but regret that Great Priory did not feel this, for it is apparent that if true Masonry was understood there could be no "*casus belli*" existing.

Esteeming as I do British connection the chief glory of my position, I must venerate and respect her time-honored and matured institutions, and the English Masonic parent body of the world as the purest and most constitutional above all others.

I cannot forget that I am a Templar of long standing, and a Mason of

considerably more than half a century in the jurisdictions of the motherland, during which long period I have become connected with all the known Masonic degrees existing.

At the same time I am fully alive to the fact, that in this most unhappy schism our Templar Brothers of England appear to have shown from the very commencement but little consideration for the feelings and opinions of the Canadian body, by assuming a dictatorial and authoritative tone in their demands, as if Canada were a foreign and antagonistic body instead of being one of themselves, that it is scarcely to be wondered at she should hold to the original intention of concurrent jurisdiction in the dependencies of the crown; each nationality, if it wished it, being entitled to establish subordinates, but to prevent confusion and discord, it had not of late been acted upon. There is no law, Masonic or otherwise, why England alone should claim sole jurisdiction, each independent governing body being the peer of each other. It would seem, however, that English home Masonic authorities have arrogated to themselves "exclusive jurisdiction," and do not recognize the authority of any other governing body in the Empire extending beyond their own territories.

A careful examination of the Masonic Templar statutes of England in 1864, shows that before this period, the Grand Conclave of England only claimed "England and Wales," but in that edition is added, "the dependencies," showing by the language that some one had interpolated this. "On what grounds and authority was this done?"

I have long foreseen it is only a question of time, when every Colony will become Masonically independent. The Great Priory of England will not be able much longer to keep it back.

The Colonies are quite able to take care of themselves, and are no longer children to be held in leading strings. The Masonic governing bodies of England should learn moderation in their demands, and remember that the Colonists are of the same race, blood and temperament, and will not tamely submit to a gratuitous assumption of arbitrary authority over them. The day has gone by when a clique of any Masonic Grand Body can dictate to the whole Empire. Time will correct all this, and reduce matters to their proper level, for I am satisfied the Masonic authorities at home must gradually and prudently re-adjust Colonial Masonic government to the altered and altering political status and circumstances of the dependencies. The United Kingdom will not be able to resist much longer the inevitable — fates are in this unmistakably manifest—let us, then, have peace with honour and right.

But I fear in this, as in other affairs in life, until we change human nature, we can never hope for a real Brotherhood, such as the teachings of Masonry inculcate.

The Templar body in the Colony of Victoria, derived from the three Preceptories authorized by this Great Priory, having declared themselves an independent governing body, ask for recognition as such. Under all the circumstances and the peculiar position we have placed ourselves in, I presume Great Priory has no alternative but to accede to their reasonable request, wishing them prosperity, with the hope that they may be fortunate in avoiding collision with other bodies of the Order; and that all Templars in the Colony may be induced to join with them in the management and ruling of their own affairs.

I have strongly felt the interruption of the friendly intercourse with our Scottish Templar brethren of New Brunswick, which at the time appeared necessary to maintain the authority of Great Priory in our jurisdiction, but have never been satisfied that coercion is the proper way to

convince people who differ in opinion with us, and it is not the way to preserve friendship or for Masons to treat each other. I will therefore ask Great Priory, and strongly recommend that "the edict" of non-intercourse be withdrawn, and the Scottish Encampments of New Brunswick be considered on the same terms of fraternal regard as existed before the unfortunate misunderstanding took place.

The losses to the Fraternity by death during the year are alluded to by the Grand Master with characteristic eloquence.

Two great men and Masonic brothers, in the fullest sense of the term, have passed away—the Emperor William and his son, Frederick of Germany, the late Emperor. The aged Emperor William, in 1840, became Protector of the Grand Union of German Lodges at Berlin, and in 1873 he received the Grand Cross of the Templars in England, with his son, the great-hearted Crown Prince Frederick.

Masonry in Germany is distinguished above all other systems on the Continent of Europe for fidelity to its Christian origin, and as Grand Master Mason the Crown Prince was singularly beloved and esteemed.

In England the name of Bro. the Rev. A. F. A. Woodford, as a scholar of high literary attainments and Masonic antiquarian, will long be remembered, having for some years edited the London *Freemason*, and in conjunction with the well-known Masonic authorities and writers in England, Wm. J. Hughan and F. Gould, founded the famous Quatuor Coronale Lodge, 2076, of London.

In our own immediate jurisdiction of Canada, R. W. Bro. Jas. Seymour, of St. Catharines, a Past Grand Master since 1870 of the Grand Lodge of Canada, and first Presiding Preceptor and Founder of the Plantagenet Preceptory of St. Catharines, died on the 8th of January last.

Canada has also to mourn for one of her most talented sons, R. W. Bro. Thomas White, Minister of the Interior, who died on the 8th of April last, at Ottawa, in the 58th year of his age. He was an honorary P. G. Master of the Grand Lodge of Canada, and a member of the Godfrey de Bouillon Preceptory of Hamilton. He also in Great Priory held the office at one time of Vice-Chancellor, and, in its early days, was prior of the *Canadian Craftsman*.

The King Baldwin Preceptory, of Belleville, will long mourn the loss of a brother of that Preceptory, James Alexander Robertson, M. P. for Hastings. He was a genuine, whole-hearted brother, justly popular with all Craftsmen.

The Grand Master then refers to a circular which he found necessary during the year to issue to Provincial Priors, pointing out the necessity of additional attention to, and supervision of, the Preceptories in their districts. For, said he :

I sadly awaken to the fact that in many of them there is but a very superficial and confused idea of the true meaning and object of the Templar degrees ; many have joined the Order totally unfit to take part in our ceremonies, which, so far as they are concerned, are quite unappreciated and absolutely valueless. This is generally admitted by those members who are averse to the admission of men of objectionable pursuits, but their co-operation to prevent it is retarded by themselves, smothering their own repugnance, in order that the ranks of their Preceptories may be augmented when paying periodical visits to the Commanderies of our neighbors across the line.

It is a great mistake to throw the Order open to every Mason who may apply for admission. Because a man is a Mason, it does not follow that he has any right to become a Templar. It is but one of the qualifications; and experience teaches us the fact, when thoroughly behind the scenes, that Masonry, like many other professions, is in many respects very hollow, and that its most noisy members do not always live the lives or do the work they are pledged to.

Remarks have been indulged in by correspondents to the local Masonic press, that, until our ritual is changed to conform to that of the American Masonic system, Templary will never be a success in Canada. So far as the ritual is concerned this is the veriest nonsense that could be uttered, for it is an acknowledged fact that the one authorized in Canada is in strict harmony with ancient usages, and thoroughly in accordance with the traditions of the Order and its solemn religious character, which forbids us to conform to the imaginary religious sentiments of to-day, so much indulged in. Preceptors are enjoined by their vows of office to conform strictly to the formula, and are not permitted to introduce innovations of any kind. We do not profess to follow in our system the actual lines of the original body, further than to carry out their rules and teachings in a spiritual and moral sense.

The leading tenets of our society are no secrets, and by a full and open explanation of our principles we betray no secrets. The existence of secrets with us, consists in the forms of a reception and modes of recognition, together with certain symbolical emblems, the interpretation appended to them serving as a universal language by which to distinguish one another. This applies equally to the Masonic body generally.

Our Templar degrees refer to and represent the connection said to have existed between the old Chivalric Templars of the Crusades and the early ecclesiastical Christian Builders, who, on separating from the Cloisters, became associated with the building guilds of the western world. This ultimately gave rise to the "Speculative" or "Symbolic" system of Masonry, which, at the revival of 1717, adopted a universal and non-sectarian creed, to suit the ideas of such Masons as preferred a philosophic interpretation of Christianity to any other that inculcates the tenets of a particular form of religious belief, as being inconsistent and differing from the landmarks of modern Symbolic Masonry, claiming universality and toleration, inferring that no particular religious faith ought to be allowed in a Masonic degree; but Ancient Freemasonry held no such doctrines, and was purely Christian. It seems strange, then, with what pertinacity modern Masonic expounders try to deprecate all reference to Christian explanations being applied to Freemasonry, for no one in their senses conversant with historic facts, now attempts to deny that Masonry up to 1700 was Trinitarian Christian. I maintain, and am borne out fully in my contention by the most reliable Masonic writers and authorities of the British Empire, that the Templar degrees are not, and never were, a part of the original Speculative Masonic system, and only grafted on and allied to the Craft degrees towards the close of the last century, when every idle tale and legend relating to Freemasonry were firmly believed and taken for granted by the multitude, who took no trouble to investigate the truth or falsehood of what was told them.

How is it possible that the degrees of Templary, professing to represent the Ancient Chivalric Christian Orders of the middle ages, could, without some extraordinary hallucination and perversion of truth be derived from the present Masonic system, only first heard of in the last century?

Our early Templar rituals, notably that of "Dunckerly" and others

which followed, were fabricated on this mistaken belief. When the fiction was first promulgated, the English Grand Lodge, then, and have ever since, distinctly repudiated the idea, and do not acknowledge the Templar degrees at all as Masonry, but the numerous credulous compilers of what they consider Masonic literature, "following each other like sheep in the beaten track, barely turn aside to the by-paths," continue to perpetuate the fiction. I must, therefore, reiterate my remarks made in last year's Allocution: "That viewed in the light of the present general opinion, the connection with Masonry is a glaring absurdity." A comparison of the rituals and doctrines of each distinctly shows this, that it seems almost inconceivable how such a mistake should have been so long continued, there being no similarity between them; but we all know how difficult it is to eradicate preconceived ideas. It is very certain that no intimate relations could ever have existed between the Speculative Masonry of the Universal creed, which denies the Deity and incarnation of the Messiah, and the Christian Trinitarian doctrines of the Templary. All the special pleading in the world will not make the two harmonize, but from the circumstances of Templary being revived by the Masonic body, enthusiastic degree manufacturers supposed it to be of Masonic origin, and endeavored to transform it into the Universal system of Masonry by obliterating the Christian characteristics, and it has in the course of evolution gradually assumed a Masonic character, and now has become generally known and classed as the principal Christian Masonic military degree. Templars in the U. S. A. have asserted as a proof that the Templar degrees were always a part of Craft Masonry, from having been conferred in the Masonic Lodges and Royal Arch Chapters on this continent since 1785. But here is where the mistake commenced, for it was not until about that period, or a few years earlier, Templary in Great Britain and Ireland was first adopted as additional degrees, on the supposition that they were Masonic, but like many others so called, are only Masonic in the sense that none but Masons are entitled to join them. I must confess that at one time I did think that a connection might have existed between the early Templars of the middle ages and the Builders, but after close investigation I am convinced this was a mere illusion, there being no affinity between the two bodies, or that Templary could ever have formed any part of the speculative system of the Masonic revival. The fact is, to call an endeavor to make it a Masonic degree, is but one of the myths of the past, invented to suit the views of those who, not fully understanding what Templary really meant, found it convenient to attach it to "Freemasonry," as a supposed mystic society instituted in Palestine to preserve the traditions of the "ancient mysteries" (not the "sacred" or "Divine" mysteries), and said to have been brought from thence to Europe by the Crusaders. This is altogether fabulous and imaginary. The Freemasonry of the "Ancient Builders" and the old Orders of chivalry were separate and distinct Christian bodies, quite unconnected.

In my last Allocution and former remarks I fully entered into the introduction of Templary in its connection with Masonry, showing that it was based upon fictitious rites, long since discarded as wholly unreliable and devoid of all credence. The actual introduction of Masonic Templary first appeared in the Lodges under the Grand Mastership of the Duke of Athol, in the last century, who was also Grand Master of Scotland. They were known as "Athol" Masons, or the "Ancients." This system was carried to North America before the declaration of independence of the colonies, and with it the "Royal Arch" and "Templar" degrees, where they have always found favor. In Ireland also the Grand

Lodge derived its degrees from the Ancients, but the Grand Lodge of England being differently constituted, the Royal Arch was adopted as the complement to the Master Mason—not as a separate degree. The Templar system never was much thought of there, nor did it become popular until of late years, which was greatly increased by H. R. H. the Prince of Wales accepting the Grand Mastership, when a more searching investigation was instituted as to the claims of the degrees to be considered Masonic, as well as their direct descent from the Chivalric Orders of the Crusades. It was then declared—"That the Modern United Orders of the Temple and Malta do not assert any fictitious claim to a pedigree from the old chivalric fraternities; they only retain in a reformed shape the imitation Orders as a Christian Society, allied, but in no way a part of symbolic Masonry following the doctrines of the old Orders, but *not* imitating them as a military body."

I have frequently endeavored to explain that in the British dominions we only represent the customs and Christian faith of the old religious and military Orders of the middle ages by preserving their traditions and Trinitarian Christian belief in the symbolic teaching of the Sacred Mysteries.

It seems desirable to point out the different opinions and views that exist about Masonry as well as that of my own, from long observation and research, in a short summary. I refer here to the Masonic system of the Grand Lodge of England.

I. I do not find fault so much with the Masonic Templar work, as all of us do not see the same objects alike, but with the false basis on which it founded. The old ritualists looked upon speculative Masonry as the foundation of the numerous rites and degrees that bear the name of Masonry.

It is amusing to read the effusions of various writers on the subject of Templary as a Masonic degree, their ideas and what they know of it, was never in being or heard of until long after the revival of symbolic Masonry in its modern garb.

II. The first time we hear of Templary in North America as connected with F. M. was its introduction from Great Britain or Ireland into the St. Andrew's Royal Arch Chapter, Old Registry of Scotland, in the city of Boston, Massachusetts, A. D. 1769, by British regiments stationed there, and from what has been clearly ascertained the ritual of the ceremony was very short, referring to the well-known character of the Orders of Chivalry without allusion to symbolic Masonry, evidently merely intended to preserve the recollection of the intimacy originally supposed to have existed between the old Christian builders and the Ancient Religious and Military Order of the Temple.

After the Declaration of Independence by the North American provinces, Templary was entirely remodelled there to form an integral portion of the "New Rite of American Freemasonry," discarding all the attributes of its chivalric Christian origin and history, as opposed to the democratic-republican feelings of equality prevalent at that period, and to admit of its becoming more entirely a part of the universal system of Freemasonry of the revival, adopting of late years latitudinarian views of Christianity, which allow every one to follow the dictates of his own convictions at variance with the orthodox doctrines of the Church at large. This is the origin and the philosophy of its evolution from the faith and precepts of the Ancient Order.

III. A writer in last year's Foreign Correspondence, Templar Reports, U. S. A., does not seem to realize my assertion that Encamp-

ments of Knights Templars and Knights of Malta having a separate existence, in no way connected with Masonry, had existed after the revival, as "he had never heard of them." I would refer him to the Proceedings of the Provincial Grand Conclave of Canada for July, 1858, where in my address will be found allusion to the authority, as also in my Allocution of 1882; and I still affirm that such was the case from my own personal knowledge over forty years ago in London, England.

IV. My desire is to redeem true Christian Templary from the mistaken and low ideal it has for many years fallen into. German investigation and teaching have done more towards a true development of Masonry, as we have it, than all other nations, by exposing the falsity of its ritualistic history.

V. Veritable Masonic history is comparatively modern, but what is known of it must have had a source. There are traditions, speculations to fall back upon; and taking the teachings of Craft Masonry as they are now known, there is everything in favor of the Christian origin of the fraternity, but there is a sceptical feeling which destroys faith, shown in the views of the age—the greatest, because the most dangerous, is "Materialism."

VI. No one doubts the antiquity of Masonry, but what is wanted is an explanation of the Modern Revival and how all these side degrees could have become connected and derived from the speculative system. It is quite certain that in the days of "Anderson and Desaguliers" there was a great deal of infidelity, and the Masons of that day eliminated all that was distinctly Christian, but it appears to me the founders of the system, in their desire to establish a universal brotherhood, did not wish to eradicate altogether the doctrines of Christianity, but to apply them in the shape of an allegory, so as not to interfere with their views of the universality of Masonry. But this cannot be applied or have any reference to Templary, which has always been dogmatic and Christian Trinitarian.

VII. The greater number of the "high grade rites" and "side" degrees should be altogether wiped out of genuine Masonry as useless parasites on the Craft, and only such degrees retained as are considered advisable to exemplify the legitimate system of the A. and A. Rite, 33°. For the most part, these side degrees are full of discrepancies, if not absolutely profane in their frequent light and familiar use of the Holy Name, and in the stringent and unnecessary vows required to perpetuate them. They should only be preserved as curiosities of the credulity of our Masonic brethren of the revival.

These rites are simply separate societies, all of whose members happen to be Freemasons. This is more distinctly seen in the so-called Masonic military degrees, an attempt to revive the old and obsolete orders of chivalry by tacking them on to the speculative system.

The rituals are virtually the same in all, "ringing the changes one upon the other," but under different constitutions, which has led to so much antagonism in the endeavor to prove the legality of each.

What is the use of all the care to preserve secrets, if we do not believe we have something committed to us worth keeping?

VIII. Fault has been found by the advocates of military pageantry that we do not in our system represent the military element of the ancient chivalric Orders, quoting in favor of doing so our name, "Religious and Military;" also, the old seal of "two knights on one horse." Every one who has read the history of the Orders represented

in the modern degrees, knows that they were "a lay monastic military institution," but this does not apply to our imitation degrees in which the religious portion, "belief in the Holy Catholic faith" only is retained, it being neither advisable nor necessary to perpetuate the military character in our peaceful Society insisted upon by those who look upon Templary as a mere military Masonic dramatic performance, for show and amusement, the whole attraction seeming to consist in public professions, with banners, bands of music, etc., harmless in itself, but a parody, a burlesque, on the principles taught in the Ancient Religious Chivalric Orders.

The assumption of being a military body, applied to the Templar degree, is manifestly incorrect, the causes which called forth the enthusiastic military spirit of the age when the Order was founded having long since passed away for ever. Modern Templary is no more a military organization that Symbolic Masonry is operative.

IX. In our Templary system we have no "Festival" date, as in the Masonic degrees. I would recommend the historic one, first suggested by Ill. Bro. Gen. Albert Pike, G'd Commander Southern Jurisdiction 33°, kept in the "Kadosh" degree of that rite, which commemorates the persecution of the ancient Templar Order--viz: 13th January, at which date, A. D. 1127, the Regulations and Statutes of the Templars, drawn up by St. Bernard, were adopted by the Council of Prelates at Troyes. The Ancient Order of Malta also held two festivals, one of the 24th June, St. John's Day, that Saint being the patron of the Order, and the other on the 8th September, St. Mary's Day, the anniversary of the day on which the Turks raised the siege of La Vallete, Malta, in 1565. These should be inserted in our statutes, and kept with due solemnity.

I may also mention here that in the date of the last political Grand Master's death, "Jacques de Molay," discrepancies appear to exist in histories of the occurrence, but this is owing to the change in the calendar from the old to the new style.

On the night of the 16th October, 1307, the Grand Master and his principal Knights were arrested in Paris and thrown into prison, where they remained for nearly seven years, then were led out for execution on the 11th March, 1314, and burned alive before the cathedral of Paris.

The calendar of the old and new style, not having been corrected until long afterwards, the vernal equinox, by which all other dates are now regulated, took place on the 13th March; consequently, "de Molay's" death was two days before the equinox.

The equinox is now fixed on the 21st March, so that the real anniversary of his martyrdom is the 19th March, new style, but we continue to hold it on the 11th March.

X. I do not think we are sufficiently particular in conferring honorary membership in the Great Priory on members of other jurisdictions. Private feelings often influence the choice, without due enquiry and a sufficient knowledge of their antecedents. It is also necessary to ascertain the rank and position they hold in their own body, so as to conform to the statutes of the Great Priory, which require all its members to be Preceptors, or the equivalent thereto, as when once elected they are entitled to the rank and privileges of a Preceptor. Therefore, to prevent any misunderstanding or interference with the regulations of other jurisdictions their own Templar body should be informed of the intention to affiliate them.

XI. I should remark that I am officially in possession of the present authorized rituals of the American Templar system, founded on Specula-

tive Masonry, totally different in construction and history from ours. The Malta Order is the same as the English, or rather a copy, with some little discrepancies of the revised ritual adopted by Canada since 1878.

They also add the degree called Knights of the Red Cross, peculiar to the American Masonic system, not practised outside the jurisdiction of their Grand Encampment, fabricated from the degrees known in Great Britain and Ireland as the Babylonish Pass, Knights of the Sword and East, etc., etc. It has no connection whatever with the Templar Order, and is neither a chivalric, nor, strictly speaking, a Masonic degree, the history of Masonry being always looked upon as having reference to the building of the Solomonian Temple.

The emblem of the Red Cross introduced in the degree is evidently a mistake, confusing it with the Christian Red Cross of the Constantine Order, and the name Red Cross Knights, a misnomer, the only historic Order of that name being the Red Cross Order of Palestine—the Templars of the Crusades, instituted centuries after the incidents recorded in this so-called Red Cross degree.

The American ceremony has been occasionally practised in our Preceptories, or the essentials communicated, to enable the members to visit the Templar Commanderies in the U. S. A., where it is the pre-requisite to their Masonic Templar degrees.

A former reference to this degree will be found in my address to the Great Priory of Canada for 1862 and 1870, where it will be seen I had authority to confer it from the Supreme Grand Master of the General Grand Encampment, U. S. A., the late Eminent Sir Knight William Hubbard, and I still continue to authorize Presiding Preceptors, by virtue of their office, to communicate the degree.

It never obtained any foothold with us, and was seldom or never conferred as a separate degree, properly belonging to the A. & A. S. Rite of 33°, where it is embodied as the 15th, 16th and 17th of that rite.

I do not consider it necessary for Provincial Priors to notice the degree in their Reports on the doings of Preceptories, more than they would the Royal Arch or any other degree of Masonry.

Fratres, let me not be misunderstood in any of my remarks, as having a desire to interfere with the Templar system of our brethren of the United States of America, where I have many old and valued friends, or to disturb the harmony existing between the two jurisdictions, but to explain on what grounds we differ from them, and our reasons for doing so. My sole object is to raise the status of the Templar system, and prove what it is really intended to represent as a Christian society. "Freemasonry proper," or pure Craft Masonry, exemplifies the universal Brotherhood of Man; the Templar degrees in the British Empire—the Christian's faith, but a Templar system which does not profess the Christian Trinitarian belief is a delusion, a mere mockery, as representing the Ancient Order of the Templars. The last Grand Master of the Chivalric Order, the martyred "Jacques de Molay," thus clearly defines the belief of his Order when examined before the Papal Commissioners, A. D. 1309, at Paris, to investigate the charges against him. The Grand Master replied:—"I acknowledge the truth of what you state, but in faith the Order has never been found wanting. I attest that I believe in God, in the persons of the Trinity, and in all the other articles of the Catholic faith. I believe there is but one God, one faith, one baptism, one Church, and that in death, when the soul is separated from the body, there is but one judge of the good and evil. This is my belief. This is the belief of

the Order of the Temple." (*Vide* "History of the Persecution of the 'Knights Templars.'")

Provincial Priors in almost all instances reported most favourably. The progress was especially notable in the Toronto, London, Hamilton and Manitoba districts. The Fratres of Winnipeg had made an extraordinary bound forward and succeeded in placing the "Albert Edward" Preceptory in the foremost rank. From New Brunswick "a feast of rest, peace, and harmony" was reported. The Preceptory of St. John had "a good working equipment and two beautiful banners," but it would seem these did not during the year attract a single addition to the membership. It was gratifying, however, to hear that the incubus of debt was not resting upon them and that white-winged "peace" smiled down upon their easy labours. From this report it might be inferred that the edict did not have the effect desired, and that the recommendation of the Grand Master to remove it was based on something solid. There is no record to hand of how the Scottish Encampments fared in the meantime, but if the edict worked consistently they must have been in a condition of affluence. If England's fulmination works in a similar fashion, the Great Priory of Canada will probably make up considerable lost ground.

There was no reason to fear from what was heard from the superintending officers in the Quebec and Nova Scotia districts that any falling off was noticeable. Referring to the labours of these officers, the Grand Council reported as follows :

The reports show that the attendance at Preceptory meetings in the majority of cases is hardly up to good average, but that the quality of the work where it has been exemplified, shows a marked improvement, and hope of a greater progress in the future. The harmony of the various Preceptories is assured by the fact that no unpleasantness has ruffled the good-fellowship which should be the marked characteristic of all fraternal organizations. In official visitations, we regret that the Provincial Priors have not been quite up to the mark, and yet we have no doubt that all these officers have done their best. Perfection is not easily attained, and we must not seek after too much improvement at a single bound, but rather wait for steady advancement of such an enduring character that retrogression will be impossible. In cases where Preceptories show evident signs of weakness, where meetings are held with irregularity, or not held at all, it would be well if Provincial Priors made special reports. Nothing tends to sap the stability of the Order more than the dead drift-wood that encumbers the sea of success, and sometimes has a deterrent and weakening influence on Preceptories that are doing well.

The withdrawal of the edict of non-intercourse with the Fratres of the Scottish Encampments in New Brunswick,

recommended in the Allocution of the Grand Master, was agreed to by the adoption of the report of the Grand Council on the address :

The Council recommend the recognition of the Sovereign Great Priory of Victoria, and wish God speed, and cordially agree with the wish expressed by the Supreme Grand Master that the edict of non-intercourse with the two Encampments in the Province of New Brunswick, under the jurisdiction of Scotland, be withdrawn.

The Council consider that the Templar Order represents a Christian Society—an humble exponent of Christian Truth, and of the Universal Brotherhood of Man ; and we fully endorse the Supreme Grand Master's assertion, that the belief in one God, one faith, and one baptism, is the true test of a Masonic Knight Templar.

Long and faithful services in the ranks of the Order should never be overlooked. The following resolution adopted by a unanimous vote was one of the bright spots in the record of the Assembly :—

“ That in consideration of the long and faithful services of Frater William Wallis Gray, a Charter member of Richard Cœur de Lion Preceptory, No. 4, London, extending over a period of 45 years, he having been created a Knight Templar in 1843, at Mount Mellick, Queen's County, Ireland, by the M. E. the Duke of Leinster, the Honorary Rank of Preceptor be conferred upon him, and that the Preceptory of which he is a member is hereby authorized to instal him as a Preceptor.”

After an interval of some years the pen laid down by that accomplished Frater, Judge Dartnell, of Whitby, was taken up by a worthy successor, Frater Henry Robertson, LL.B., of Collingwood, and the publication of the labours of the Committee on Foreign Correspondence was resumed, much to the gratification of the Fratres generally, who hitherto had found in them a fund of useful and valuable information. Of the utility of such work Frater Robertson in closing his report very truly says :

We have endeavored to give a concise and readable *resume* of the most important proceedings of the Grand Commanderies which have come to our hands. In order to keep pace with the times, it is, in our opinion, essential to be informed with some degree of accuracy as to what our neighbors are doing. We can note any changes in their laws or methods of procedure, and watch their effects. We can thus correct our own legislation, or avoid mistakes.

As members of one common family, we must necessarily take an interest in the welfare of our foreign members. Their success is a matter for our rejoicing, and in order to do our work well we must be in possession of the requisite knowledge. These Reports form a method of inter-communication that cannot be excelled, and they have a tendency to bind us more closely together, and they add zest to that intercourse that is the real pleasure of our Association.


The proceedings of the year 1888 in the Sovereign Great Priory of Canada opened with the announcement that England had shut us off from fraternal intercourse. That such a method of dealing with a difficulty was regarded as unproductive, unfraternal, and opposed to all the sacred principles of a sacred Order, Canada admitted, by withdrawing an edict of similar import directed against the Fratres of the Scottish Encampments in New Brunswick. Can it be expected that England will realize and acknowledge that she has erred? Time will tell.





CHAPTER XXXVIII.

PROCEEDINGS OF THE SIXTH ANNUAL ASSEMBLY OF THE SOVEREIGN GREAT PRIORY—ENCOURAGING OUTLOOK FOR THE ORDER—THE GRAND MASTER'S ALLOCUTION—TEMPLARISM AND MASONRY.

 WITH the Sixth Annual Assembly of the Sovereign Great Priory, held in the current year, this record of its proceedings closes. Of the thirty-one Preceptories organized since the establishment of the Order in Canada, twenty-seven figured actively on the roll, three were ceded to the Great Priory of Victoria, Australia, and one, the "Odo de St. Amand," of Toronto, after an existence of sixteen years had surrendered its warrant and thrown in its lot with its sister Preceptory, the "Geoffrey de St. Aldemar." The cession of the Australian Preceptories together with the resignations, suspensions and deaths had brought the total membership from 990 to 944, but the outlook, notwithstanding, was more hopeful and the prospect of a steady, if not rapid, progress more assured than ever before. The printed report of the proceedings of Great Priory included a complete list of the Fratres enrolled as members of the several Preceptories, a glance at which is sufficient to show that the stability of the Order is in safe and assured custody. There can be no material falling away or lack of enthusiasm in a body embracing, as this does, men honored in the Craft and esteemed in the community, whose connection with the Templar Order was born of a knowledge of and devotion to its history and precepts, and upon whom the shallow allurements that are being displayed in various quarters as a bait for the thoughtless can have no impression whatever. The doctrines and teachings of the Templars if not attractive enough in themselves can never be assisted by the vanities of male millinery and street parades, at least in Canada, nor does the proper exemplification of the degrees depend for effect and impressiveness upon "scenery, surroundings and costumes," other than those which the ritual

and statutes lay down. One of the Provincial Priors reporting on his district urges the more frequent amalgamation of Preceptories so that combination and consequent strength would aid "to erect halls and to provide those scenic properties and surroundings which would enable us to confer the degrees with proper impressiveness and beauty." He is the only one who ventures such ideas for publication. He apparently forgets that those who are anxious like him for "scenic properties" are in a very small minority and very likely to remain so. He however submits his views with a conscious belief in their value and feasibility, but if they are ever to be realized the composition of Great Priory must undergo such a mighty revolution that even he would be astounded and probably remorseful.

Montreal was selected this year for the annual gathering, and the time that of the meeting of the Supreme Council, A. & A. Scottish Rite. There was consequently a gap of nearly sixteen months between the assemblies, but notwithstanding, there was little to come before the Fratres for discussion or settlement. The attendance, too, was below the average, demonstrating again that while the great strength of the Order lies in Ontario it is risking too much to hold the meetings of Great Priory elsewhere. The Fratres who met in the Masonic Hall, Place d'Armes, on Tuesday, 22nd October, 1889, were: Col. Moore, the M.E. Supreme Grand Master; Dr. J. A. Henderson, Deputy Grand Master; Daniel Spry, Grand Chancellor; J. W. Murton, I. H. Stearns, J. Ross Robertson, David McLellan, Thos. Sargant, Geo. J. Bennett, Henry Griffith, Fred J. Menet, A. G. Adams, Thomas Brock, J. B. Traves, S. Lebourveau, S. W. Scobell, William Reid, E. T. Malone, H. E. Channell, Chas. F. Mansell, Allan McLean, E. E. Sheppard, C. A. Humber, Wm. Fitzsimmons, Col. F. D. Butterfield, L. B. Archibald, Samuel Dubber, Samuel Wesley, David Taylor, Robt. J. Craig, D. F. McWatt, R. L. Patterson, Geo. D. Adams.

R. E. Fratres B. D. Babcock, Past Grand Commander of Ohio, and George Otis Tyler, Past Grand Commander of Vermont, were among the visitors, and were received with grand honors and heartily welcomed.

After referring in feeling terms to the lamented death of Past Grand Chancellor Charles Davis Macdonald, K. C. T., of Peterboro', which took place on the 29th July, 1888, the Grand Master addressed the Fratres as follows:

Invitations were sent to me from bodies of the obedience of the Grand Encampment of the United States, and no doubt were also received by others in this jurisdiction, to attend the "Triennial" Conclave at Washington during the early part of the month, which my failing health did

not admit of my accepting, but I am glad to learn that many members from Canada were present, as it is always profitable to witness the proceedings of other Grand Bodies of the Order, although differing so materially from our own, by which the fraternal and kindly feelings are thus kept up, and I rejoice to say, such exists amongst us. We can assure them at all times of a fraternal welcome. No doubt in the present instance our Canadian Fratres found their visit to Washington to witness the magnificent spectacle of so many U. S. Templars in military uniform, and partaking of their generous and lavish hospitality, most enjoyable. To me large military organizations are no new sight, and I cannot now feel the same interest in those of an imitative character, more particularly as I have long abandoned the idea that Masonic Military Templary represents the "true Order," or that there is any connection between Templary and Freemasonry, which at one time I may have supposed existed. At the same time the discussions and proceedings in their Grand Encampment are always interesting and instructive. My correspondence with their Grand Master, General Charles Roome, has been most pleasing, in which we have exchanged ideas of interest to both on the construction of the two modern systems.

To that Nestor of the symbolism of Masonry and erudite writer on all subjects connected with Masonry, General Albert Pike, Grand Commander of the Southern Jurisdiction, A. & A. S. Rite 33°, I am indebted for most interesting and valuable information as regards true Templary, from his facile and learned pen, which has cleared up many doubtful points relative to the Masonic Templar system, that had not been quite clear to me.

It is only within the last thirty years any attempt has been made to clear up the contradictory opinions and statements that surround Modern Templary, respecting its origin, object and meaning, with its assumed Masonic connection, no trouble being taken previously to investigate the truth or falsehood of the assertions made, every idle tale and legend being taken for granted as strictly true. Various theories were advanced to prove that Templary was a component part of "Free and Accepted Masonry," of the 1717 revival, but all have failed to convince before historic fact and modern criticism, however carefully perversion of truth may be arranged. In 1873, a most searching investigation was instituted as to its alleged derivation and connection with "Freemasonry," as well as direct descent from the old orders of chivalry. It was then clearly ascertained and declared that Modern Templary was in *no way* a part of speculative Freemasonry, but merely allied to it, to preserve the intimate connection that was supposed to have existed between the old Christian builders—stone Masons of the Cloisters, and the religious and Military Orders of the Crusades, to represent and continue them as a Christian society, following the principles and usages of chivalry by preserving their traditions and Trinitarian Christian belief in the symbolic teaching of the "Sacred Mysteries."

Although it cannot claim a *direct* descent from the ancient "Military" Order, after its suppression in the 14th century, still a continuous connection exists, and the perpetuation of its doctrines and principles accounted for and traced, from many of the original members retiring into secular life and the religious houses throughout Europe, others joining the contemporary Order of St. John of Jerusalem, afterwards known as Knights of Malta.

If the old "Templar Order" is dead, its teachings have survived; nothing is more certain than that the rules, constitution, and even the

general features of the ceremonies have been preserved, appropriated and practised, with such modifications as the changes in opinion and state of society demand, and is a *revival* of the same object, which it correctly represents; this view of the subject has the weight of evidence, legendary, as well as historical, over the visionary assumption of "Masonic" Templary, but many in this sceptical age who have taken the Templar degrees, eagerly seize upon any new theory, physical or moral, to use it, if possible, against Christianity, under the cover of science or criticism, insisting that in the course of evolution the old Templar doctrines were merged into speculative Masonry of a *universal* creed, and will not admit the advisableness of perpetuating the exclusive Christian Trinitarian character, considering that Knight Templary and Freemasonry must eventually yield to evolutionary progress, believing that man's conception of the Deity corresponds with his knowledge of nature, and with advanced intellectual studies. Of revelation they know but little.

Such is the language of the free-thinking and advanced opinions of the day as regards Templary, in opposition to those who desire to perpetuate in the true Templar system the doctrines of the true Catholic faith to the honor and glory of God.

The argument brought forward, that the Templar degrees formed a part of the original plan of speculative Freemasonry on the revival, is a mistake based upon anachronisms, as they all refer to periods *long after* the invention of additional degrees of the Templar system. The error of adopting these degrees at all has been distinctly pointed out by modern Masonic investigation of the most reliable authority.

The Templar degrees *are not* a military association; they only borrow the name from the ancient chivalric Orders, whose principles and rules they are supposed to imitate by engaging in a spiritual warfare for the protection and promulgation of the Christian faith, which it is not reasonable to believe would be accomplished if they reverted to its original military character.

As a purely Christian society allied to Freemasonry, military evolutions and displays are quite out of place, of no benefit, and questionable both in policy and utility.

The title "Sir" prefixed to the names of members is another inconsistency, assuming a title of the British aristocracy, frequently making the great mistake of leaving out the baptismal name altogether, to which it applies, as the "title" can only be properly used with the Christian name, or when combined with it and the surname. The term "Frater," has been incorrectly objected to, as giving the idea that it refers to the "Roman Catholic Priesthood." This is a mistake. The word has always been used in the mediæval military religious fraternities, being merely the Latin for brother.

There is no such thing as *Masonic* Knighthood, any such claim or usage is but an idle fable;—the honour of Knighthood can only be conferred by the Sovereign of the Realm, or the representative of the Sovereign duly authorized.

The term "Allocation"—a speaking to,—and that of "Military," added to the title "Religious," merely follows the ancient order to show from whence it is derived. "Allocation" refers to the mandates of the ancient Grand Masters, but is not, with the title "Military," strictly applicable to our modern system, which *does not pretend* to establish a new Knightly Military order, but to represent and perpetuate in a Christian society the principles and usages of the old, obsolete religious and military fraternities of the middle ages.

It is believed the term "Encampment" was first used by "Dunckerly" when Grand Master, taken from the military character of the old Order, to represent the temporary assemblies at stated periods of the Masonic Templars, who for the time being are supposed to be in camp.

The reformed degree of the "Kadosh"—Holy—which gave rise to the modern Templar Degrees, was originally one of vengeance and hatred against the oppressors of the Templar Order, viz: The Papacy and the Royal House of France, now changed to preserve the recollection of the persecution and dispersion of the Templars and the sufferings of its members;—but it must be recollected that all those Templar Degrees, under the mask of Freemasonry, are but fabrications of the last century.

The name "York Rite" is peculiar to the American system of Freemasonry, and is *not* used in the Empire, where very few rites are known or acknowledged;—it is the fabrication of a prominent Mason, Thos. Smith Webb, who in the United States, at the end of the last century, attempted to prove that he had adopted the true work of the ancient "York Masons," but it is well ascertained no such work was in existence, being absorbed in the speculative teaching and system of the existing lodges in Great Britain and Ireland. The York Grand Lodge died out in 1790, leaving no representatives, and never chartered lodges out of England.

The comments so frequently indulged in by Masonic writers on the great antiquity of "Freemasonry," has led to the common mistake and belief that it alludes to the symbolic system of the present day, whereas it refers only to the ancient operative stone Masons,—speculative Freemasonry being comparatively a modern institution, founded upon the customs and principles of the ancient Builders.

All the modes of recognition in the United Orders of the Temple and Malta are of modern Masonic origin, unknown to the old religious and military fraternities, and are of but little use in preserving the esoteric character of the degrees, serving only as explanatory illustrations of the rituals, to show their purely Christian Trinitarian character.

The objections raised to a union of the Orders of Malta and the Temple on the grounds of the latter being a secret society, whereas that of Malta had no secret receptions, is but one of the mistaken conceits of the Masonic connection, not from any difference in the religious dogmas,—both Orders being the bulwark of the Christians in Palestine, actuated by the same motives—but it arose from the military jealousy of their leaders, and the contentions that existed, often terminating in bloodshed, which had been so great a hindrance to the Christian arms, that Pope Gregory X. and St. Louis endeavoured to bring about a union, which was rejected by both Orders. Subsequent attempts were made after the evacuation of Palestine without success, but has now been happily accomplished, since the modern revival.

During the past year (1888) the old sixth Langue of Malta—the English branch of the Order of St. John of Jerusalem, has been re-organized in London, under a Royal charter of incorporation, with H. M. the Queen as sovereign head and patron, and under said charter H. R. H. the Prince of Wales has become the Grand Prior, the Order being devoted to the original Hospitaller professions—relief to the sick and injured, and the alleviation of the sufferings of the human race; with aid to the wounded in war.

The Templars of England, it has been asserted, are derived from the "Baldwin" Encampment of Bristol—now Preceptory—which, with two others, the "Observance" of London, and "Antiquity" of Bath, appear

on the English Templar Calendar as from "Time immemorial," claiming to have been established in the early days of the genuine Order, but this claim really means that they had a separate warrant of existence before the re-organization by H. R. H. the Duke of Kent, as Grand Patron in 1804-7. The very name Encampment contradicts the assertion; all the old Templar houses were called Preceptories and sometimes Pories, after places never from persons. Although these Encampments appear to be the oldest in England they cannot show a greater antiquity than the last century from the high grade Masonic system of Continental Europe. They conferred "seven" degrees, viz: 1. Masonic Knights Templar.—2. Knights of St. John of Jerusalem.—3. Knights of Rhodes.—4. Knights of Malta.—these three latter are the same Order at different periods of its history.—5. Knights of Palestine or the "Red Cross" of the Constantinian Order of St. George, not the pagan red cross of Babylon.—6. Knights of the Rozy Crucia, and 7. The Kadosh, the "*Rose Croix de Herodem*," was the step above the Templar installation, teaching in an allegorical form the truths of Christianity, followed by the "Kadosh" connected with the history of the persecution and dissolution of the old Templar Order.

The Scottish Templars are said to spring from the ancient Priory of Torpichen in Midlothian, where at the era of the "Reformation" "the possessions of the combined Orders of the Hospitaliers of St. John and the Templars were declared forfeited to the Crown of Great Britain and Ireland, on the grounds that the services required by oath of the Prior or Preceptor were to defend and maintain the "Roman Catholic religion." The last Grand Prior, Sir John Sandilands, embracing the Protestant faith, surrendered the possessions of the Priory to the Government, receiving a grant of them to himself, with the title of Lord Torpichen in 1564, which founded the existing family of that name.

After the dispersion of the members, an unsupported tradition states that many of them joined a Masonic Lodge at Stirling, which gave rise to the Knightly Order becoming incorporated with Masonry. The present Scottish ritual is very similar to that of Canada, being derived from the ancient Templars, founded upon the "Benedictine" canons.

In Ireland, the Templar degrees have been always more or less connected with those of Great Britain, and are now presided over by H. R. H. the Duke of Connaught. They have always followed the Masonic element of Black Masonry in preference to the reformed Templar system.

On the continent of Europe, Templary is clearly traced to the high grade system of Masonry, and there is no evidence in any country of its being a direct continuance of the ancient order. The claims of France rest upon a charter given to Larmenius by De Molay, which has been proven a forgery. The Swedish Templars assert it was introduced there by a nephew of De Molay, who was a member of the new "Order of Christ" in Portugal—after the dissolution of the Templars, and they now, with Denmark, and other nationalities in Germany, conform to the reformed system of the obsolete Templar rite of "Strict Observance."

With respect to the Templar system of our fratres of the United States—after the purely chivalric degrees first introduced into the St. Andrew's R. A. Chapter at Boston in 1769, had died out—they chose to adopt a ritual that resembles no other in any country. It therefore seems doubtful if the Masons who introduced the degrees and "set up" what is called "Templar Masonry" in the New England States, ever had the degrees conferred upon them? If so, how came they to make a ritual for themselves unlike anything else in the world? From this it would seem they could not have been in possession of any ritual of the degrees of the

motherland, or had altogether forgotten the O. B. by which they received them, for if they had *regularly* received them, how came they to abandon or even tamper with the ceremonies and their fundamental principles, communicated only under solemn obligations? But it is more than probable that, not having the authorized ritual, they concocted one to suit their own ideas of the Masonic Templar alliance, totally changing the meaning and object, importing into it the elements of equality that prevailed at the time in Europe, with latitudinarian views of the Christian religion—for if anything in the world resembles another *less* than all others do, American Templary is as far removed and resembles as little the real Templary of the middle ages or that of its modern Masonic revival in England.

This has been so far acknowledged by some of the most prominent and best informed authorities, stating "that it was not the intention to adopt the peculiar religious opinions, or follow the usages of the old religious, military fraternities, but to *create* and adopt a Masonic military degree of their own to be known as 'Knights Templars.'"

In its present form, U. S. Templary can have no pretension to be considered as representing the old Order, hence the mistake of associating the degree of the two countries as meaning one and the same.

The advances made by the English Templars a few years ago towards an alliance proved unsatisfactory, as the views adopted by our United States fratres did not in *essentials* assimilate with those of the Empire—the originators of their system chose to found it altogether on Craft Freemasonry, and they are now so connected they cannot be separated to amalgamate with a system not equally so—the formula of a reception into the degree based on the ancient Templar ceremonies and Trinitarian Christian belief are totally different in structure, usages and creed from that of Templary based upon Craft Freemasonry.

The purely Masonic Templar system can be compared to little else than what might be called "a frantic effort after the real thing, with a sort of photograph of it to start upon"—but which in many instances has degenerated into a burlesque of the original idea, however well "got up" and enjoyable as a public dramatic military spectacle, but is not Templary.

It is well to bear in mind that the Masonic high degrees were the production of Masonic enthusiasts, ambitious and desirous to claim a parentage for Freemasonry from the extinct religious military fraternities, and who concocted the "Myth" that the old Templar Order still existed, preserved in the Masonic fraternity—but it is a mere delusion to suppose that speculative Masonry refers to, or represents, the original sectarian and Trinitarian Christian Order of the Temple or that of St. John of Jerusalem. The circumstance of formerly conferring the modern degrees "under Craft Warrants," only meant having the charter in the room during the Templar ceremonies, so as to give them sufficient authority as an adopted Masonic body.

To speak of Templary as an order of Freemasonry is simply ridiculous. The order of the Temple existed for centuries apart from Freemasonry, without any known connection, further than that the old Knights Templars employed the ancient craft as workmen, and our modern Grand Lodges of Freemasonry consider the Templar degrees glaring innovations upon symbolic Masonry. This is clearly shown in a pamphlet printed in London, as far back as 1796, called "Freemasonry or a Word to the Wise, being a vindication of the Science as practised by the Grand Lodge of England." Templary therefore in the Empire is only recog-

nized as quasi Masonic from being allied to it as an additional degree for about a century past, and it never obtained recognition as such save at York, with the Royal Arch, in 1780.

It may be interesting to know that the device of the "Crescent Moon and Star" on the Mohammedan standards and frequently seen on Irish Masonic medals, with other emblems, is an insignia of the old military Templars which, when the victorious Turks had seized the ancient city of Byzantium—now Constantinople—they had adopted. It appears on the silver coins struck by King John of England for the coinage of Ireland. A connection had existed between the Templar, and such religious houses as the "Augustine Friars," established in Ireland, and the Knights had materially assisted King John.

In the proceedings of the Royal Irish Academy, a year or two ago, it is stated that recent excavations in Christ Church Cathedral, Dublin, discovered bronze ornaments, representations of the "Star" and "Crescent Moon," with a "cross," which probably were worn by the Knights 500 years ago, whose remains are buried in the crypts. It is also to be seen as a Christian symbol in parts of St. Patrick's Cathedral.

Sepulchres containing the remains of the old Knights Templars on being examined have been found to contain relics that justify the name, such as small cube or oblong stones near the skeletons, evidently buried with them to represent "the small white stone" of the New Testament, denoting a Belief and Hope in Christ.

Unfortunately many interesting facts that would exemplify Ancient Templar history have been so mystified by Masonic fear of betraying secrets (?) where none exist that many of these have been lost sight of. It was an oversight of the revivalists introducing "the Star of Bethlehem," a pure and Christian symbol in Craft Masonry.

The true badge of the Templar is the white mantle and blood-red cross of Martyrdom, worn only within the precincts of the Preceptory, with the representation of the Bright Morning Star of Bethlehem.

The ancient Military Templars when engaged in war on the arid plains of Palestine, for lightness, used helmets of chain steel links, carried usually at the saddle bow; when not in action replaced by a close-fitting red skull cap, to which a "coif" was attached, or the hood of the mantle drawn over it. This cap is now the form of the "Biretta" of the ecclesiastical dignitaries of the Romish church, and represented also by the red cap seen in portraits of the Ancient Grand Master, or the heraldic "Cap of Dignity," or "maintenance," worn, on what are called "Collar-Days," by the nobility of the Empire, with the robes, on state occasions.

Referring to the establishment of the Canadian Preceptories in Victoria, Australia, the subsequent formation of the Great Priory of Victoria and the estrangement of England, the Grand Master said:

The Independent Great Priory founded there by this Great Priory, we must all feel gratified to learn, is in a very prosperous condition, although still, with ourselves, unrecognized by that of England. Personally I poignantly regret that a misapprehension in the first instance on my part of concurrent jurisdiction existing there, led to the old kindly relations with the Mother Grand Body being severed. This is not as it should be, for for a moment we consider the ancient precepts and principles of the Order, which the old chronicles of early times thus pointedly and quaintly define:—"The defence of religion became the office and pride of the old

Nobility and the orders of Knighthood,—the duty of a Knight was to maintain the Catholic faith. The cross of Christ was no sooner lifted up as a standard under which the defenders of the faith were to rally than all Europe was united in a bond of brotherhood to testify their love for the Saviour of mankind, and to protect from insult and injury the persecuted servants of that Saviour."

The Catholic faith being the very basis of the character which belonged to a Knight—every one conversant with the chivalric usages must recollect that the highest glory was to be called "A Verie Knight and servant of Jesus Christ." The teachings, then, of true Knights Templary, are a transcript of God's word as rendered by the sacred volume, expressed in symbolic language and carried out in life. Its very name "religious" and the duties its striking ritual imposes by O.B. are too solemn and binding to be trifled with, and make it an order not to be conferred on such as look upon it as a mere source of amusement and social enjoyment—forgetting that all vows and protestations are both solemn and binding, and when reference is made to the Holy Name and prayer offered up to the Throne of Grace, unless all due reverence and deep humility be observed, is but taking the "Holy Name in vain,"—let us then, my Frates, "Be not deceived, God is not mocked."

Be assured my whole desire has ever been to promote the true object and teachings of the Order without any wish to interfere with the adverse opinions of others, or to draw invidious comparisons with the practices of foreign jurisdictions and our own, but simply to explain from my own standpoint what I consider Templary is intended to represent in the British Empire.

In these remarks I have followed the maxim of speaking positively of what I know and am convinced is true.



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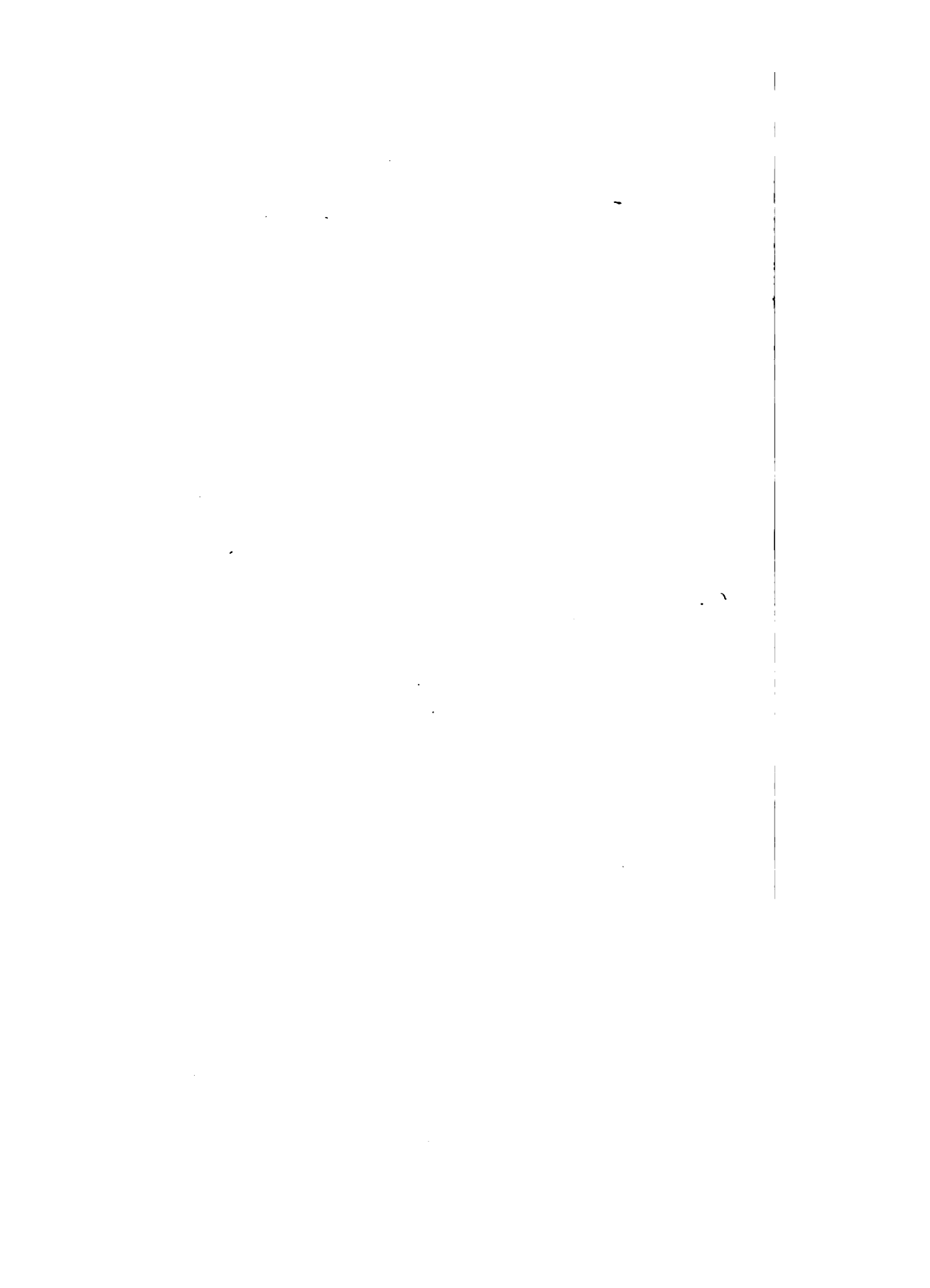
TO 1889.

	1888.	1889.
Moore.....	W. J. B. MacLeod Moore.....	W. J. B. MacLeod Moore.
.....	James A. Henderson.....	James A. Henderson.
.....	Daniel Spry.....	Daniel Spry.
.....	Frederick Bates.....	Frederick Bates.
.....	George G. Rowe, M.D.....	Robt. L. Patterson
.....	H. E. Channell.....	F. D. Butterfield.
.....	David McLellan.....	David McLellan.
.....	G. E. McConkey.....	Geo. J. Bennett.
.....	Samuel Wesley.....	D. F. MacWatt.
.....	H. A. Taylor.....	E. Goodwin, M.D.
.....	W. LeMessurier.....	Carl L. O. Kuhring.
.....	Robert L. Patterson.....	Chas. F. Mansell.
.....	Robert McGuire.....	Geo. D. Wyman.
.....	S. W. Scobell.....	Allan McLean.
.....	John S. Nelles.....	Robert J. Craig.
.....	Robert K. Hall.....	Thos. W. Taylor.
.....	Clarence J. Spike.....	Wm. E. Logan.
.....	C. Humber.....	Samuel Dubber.
.....	Thomas Brock.....	Thos. Robinson.

(AD MASTER.)

.....	Isaac H. Stearns.....	E. R. Johnston.
.....	S. F. Matthews.....	S. F. Matthews.
.....	Thos. V. Cooke.....	C. J. Spike.
.....	H. C. Simpson.....	Joseph Park.
.....	Hugh Walker.....	John Tunstead.
.....	E. E. Sheppard.....	Samuel Wesley.
.....	William Fitzsimmons.....	David Taylor
.....	William G. Bell.....	William G. Bell.

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CHAPTER XXXIX.

THE HISTORY OF HUGH DE PAYENS PRECEPTORY.—THE PREMIER PRECEPTORY OF THE DOMINION.—THE GORDON ORDER OF MERIT—ADDRESS OF THE EMINENT COMMANDER TO THE RECIPIENTS.

THE writer, having before him the records of Hugh de Payens, the premier Preceptory, at Kingston, Ontario, is able to give a short history of that body, which may truly be said to be the germ from which has sprung all the preceptories now working under the Sovereign Great Priory of Canada, and hence a narrative of its proceedings will be of general interest to the Templar organization in the Dominion. The St. John of Jerusalem Encampment had been held and worked with varying success, at Kingston, from the year 1824, until 1830, when the anti-masonic excitement prevalent in the United States had extended itself to Upper Canada, and the Templars in Kingston deemed it advisable to discontinue their meetings until the excitement was allayed, and brighter prospects arose. In the year 1853, when the revival of the Encampment was contemplated, only two of the original members of 1830 were available, namely: Frater Robert Sellars and Samuel Boyden. In the month of April, 1849, the Minute Book, the paraphernalia, and many documents of historical value of the Encampment, in the charge of Frater Samuel Boyden, the Treasurer, were with his dwelling-house destroyed by fire. Fortunately the warrant of 1824 and a few interesting papers, blackened with smoke, were saved and preserved. Craft Masonry had rapidly revived and flourished to an unparalleled extent, and among the Craft were reckoned many of the most talented and influential men in Canada. On Tuesday, the 10th day of January, A.D. 1854, a sufficient number of Templars met in Kingston, and drew up a petition to the Grand Conclave of England and Wales, stating the circumstances connected with the origin of the St. John of Jerusalem Encampment, the reasons of its ceasing to meet after

1830, its present revival, and asking for a patent. The following were the Templars who met on the 10th of January :

Fratres W. J. B. MacLeod Moore, Captain, Staff Officer of Pensioners; Robert Sellars and Samuel Boyden, surviving members of the Encampment; William Yorke Moore, Lieut.-Col. H. M. 54th Regiment; William Marriott, Captain H. M. 54th Regiment; John Lanktree, doctor of medicine; William Ford, senior, leather merchant.

Frater W. J. B. MacLeod Moore was elected the first Eminent Commander, and among the first companions, all residents of Kingston, installed into the Templar Order, were Companions Royal Arch Masons James Alexander Henderson, Master in Chancery; Richard Dowse, Staff Surgeon; 1st class, Alexander Gordon, Lieut.-Colonel, Royal Engineers; Hon. John James Bury, Lieutenant Royal Engineers; William Joseph Goodeve, merchant; Samuel D. Fowler, superintendent Marine Railway, and Ellery W. Palmer, druggist.

The petitioners asked the Grand Conclave that the name of the Encampment should be changed to Hugh de Payens, after the first Grand Master of the Order, as this Encampment had been the first Canadian Encampment to range itself under the Grand Conclave, also as being the oldest one in the then Province of Canada. The Kingston Templars, in the meantime, worked under the old warrant of 1824, until the 10th of April, 1854, previous to which date, and on the 14th of January, 1854, the Hon. J. A. Macdonald, Henry Grain, Captain Royal Engineers, and Reginald Onslow Farmer, Lieutenant Royal Engineers, were admitted into the Order. Frater Macdonald is now Premier of Canada, and a Knight Grand Cross of the Order of the Bath. On the 10th of April, 1854, a communication was received from the Grand Conclave of England and Wales, stating that a Patent of Constitution had been granted, designating the Encampment the Hugh de Payens, that the old warrant of 1824 had been confirmed, and only one guinea fee was charged, as for a Patent of confirmation, instead of five guineas, the fee for a new Patent. The old warrant had been sent to the Grand Conclave. At this meeting petitions were read from Companions Samuel Bickerton Harman, Toronto, Barrister; Sir Allan Napier McNab, of Hamilton; Thomas Douglas Harington, Chief Clerk, office of the Receiver-General, Quebec; Francis Richardson, druggist, Toronto; William Murray Jamieson, Toronto, merchant; Geo. Duggan, Junior, Toronto, City Recorder; Frederick William Barron, Principal Upper Canada College, Toronto; Thomas Gibbs Ridout, Toronto, cashier Upper Canada Bank; William

George Storm, Toronto, architect, and Samuel S. Finden, Belleville, collector of customs. All these companions were afterwards installed in the Hugh de Payens, except Companion Barron, who was installed later on in the Geoffrey de St. Aldemar Encampment, Toronto, which was formed in 1854, by the foregoing Toronto Fratres, under a patent from the Grand Conclave of England and Wales. The records show that Companion John George Howard, Toronto, architect, received in October, 1854, the honor of Knighthood in the Hugh de Payens. At the April assembly Frater W. J. B. MacLeod Moore presented the Encampment with a New Testament, handsomely bound in vellum, "and having thereon a suitable inscription," a black veil for the Golgotha, and a Baldric and Star. Frater Lt.-Col. Moore, 54th Regiment, presented a handsome ebony cross on a marble stand. The Fratres by resolution expressed their appreciation of the services rendered and the zeal displayed by Frater W. J. B. MacLeod Moore in reviving the Order of the Knights Templars in the City of Kingston.

The Assembly was closed by all the Fratres renewing their pledges and swearing fealty to the "Grand Conclave of the Royal Exalted, Religious, and Military Order of Masonic Knights Templars in England and Wales." It may be interesting to know that the following Fratres were the first officers of the Hugh de Payens Preceptory under the new warrant :

Fratres W. J. B. MacLeod Moore, Eminent Commander; Richard Dowse, Prelate; James A. Henderson, 1st Captain; Hon. John A. Macdonald, 2nd Captain; Alexander Gordon, Treasurer; William J. Goodeve, Registrar; William Yorke Moore, Expert; Thomas D. Harington, Almoner; Hon. J. J. Bury, Standard Bearer, "Beauceant;" Sir Allan N. McNab, Standard Bearer, "Red Cross; Samuel B. Harman, 1st Herald; Samuel S. Finden, 2nd Herald; William Marriott, Captain of Lines; Henry Gibson, Equerry.

From and including the April meeting, 1854, the assemblies of the Encampment were held in the Templars Hall, Kingston. Two rooms, including the whole depth of the stone building on the corner of Wellington and Brock streets, were fitted up for the Order, and were sublet to the Ancient Frontenac Chapter. The Encampment received candidates from London on the west, as well as from Ottawa on the east. Many Companions from the town of Belleville sought enrolment and were admitted, and from these originated the King Baldwin Encampment, of Belleville. On the 10th July, 1854, Frater W. J. B. MacLeod Moore, having received a dispensation from the Supreme Grand Master, formally constituted and consecrated the

Hugh de Payens Encampment, and at the same assembly presented the Encampment with two valuable and historic paintings, over two hundred years old, representing two naval battles of the Knights of Malta with the Algerine Corsairs. The Preceptory has these paintings on the walls of its hall. On the 24th June, Fratres Henderson, Dowse, Marriott, Finden and Perkins visited Auburn, in the State of New York, on the courteous invitation of the Salem Town Encampment extended to Hugh de Payens, and from the record of the proceedings, as placed on the Minute Book of Hugh de Payens, we find that the Canadian Fratres were handsomely received. Frater Lt.-Colonel Gordon announced that being desirous of commemorating the revival of the Order of Knights Templars in Canada, and of the placing the Order on a proper footing, he had presented the Eminent Commander with twelve crosses, and suitable ribbon for distribution, the Order to be known as the "Gordon Order of Merit" of the Hugh de Payens Encampment. He addressed Eminent Frater W. J. B. MacLeod Moore, and, in making the presentation, said: "Permit me to present this Order of Merit to be by you distributed as a memento to those Fratres who have been instrumental in restoring and placing on sure, and I humbly trust, a lasting, foundation in this Province, the Ancient Order of the Knights Templars. I am desirous that this Order should be now and hereafter limited to twelve Fratres, who must be members of the Hugh de Payens Encampment, and of which number you are to be the first head or chief, inasmuch as to your zealous exertions is mainly owing the revival of the Order in this city, and the credit of establishing it on a regular and constitutional basis, under the banner of the Supreme Grand Conclave of Masonic Knights Templars in England and Wales. Eminent Commander of the Hugh de Payens Encampment, I now, with the greatest pleasure, invest you with the Gold Cross of the Order, which you will retain and wear until death, and I present you with eleven crosses of silver for distribution. I have limited the number to twelve, as it thereby bears a pleasing reference to that mystical number which has a hallowed signification in the memory of every soldier of the Temple. It is my wish that in case of the death of any of the Fratres on whom this Order of Merit is originally bestowed, the vacancy thereby occurring shall be filled up from time to time by a meritorious Frater, being a member of the Hugh de Payens Encampment who shall be chosen thereto by a majority of the votes of the surviving members of this Order.

“Herewith, I have drafted and submit for your approval, the first statutes of the Order. The cross of this Order is composed of four isosceles triangles, its extreme width is one-and-a-half inches, the width of their bases five-eighths of an inch between the arms of the cross, from the centre are four leaves in gold, and one surmounting the cross in front of the ribbon ring, as an emblem of the Canadian maple, the number whereof being the five points of fellowship. On the centre of this cross *patee* is a circular plate of silver, five-eighths of an inch in diameter, on the exterior edge of which is a circle in relief, having the inscription ‘Hugh de Payens, Resurgam,’ and in the middle of this plate are the emblems of mortality, surmounted with rays of glory, over which is an equilateral triangle, with twelve equidistant lights thereon. On the reverse of the cross is inscribed ‘Of Merit, A.O. 736.’ The thickness of the metal (either of gold or silver) of this Order is one-eighth of an inch.

“This ribbon will, I trust, ever remind you of our glorious banner, the Beauceant, and while, like the Templars of old, you are steadfast to your faith, may you ever be loyal, brave and true.

“The ribbon is watered-silk of two primitive colors, black and white, each one inscribed with an edging of red (the emblem of blood), the former are each one inch in width, and the latter one-eighth of an inch in width, making the whole width of the ribbon two and-one-quarter inches, the black to be worn uppermost.

“While you, and the other Fratres wear this Order, may it in time of temptation and trouble, recall to mind the untimely fate of him who fell from the lofty, and once cherished, position, held by him among the chosen of the great Emanuel, and feeling that we inherit the fame of those who shed their blood in defence of the cross, may it save us from falling. Accept then, and wear this Order of Merit until death, bearing always in mind the subscription thereon, ‘Resurgam,’ and as a soldier of the cross, may you, ‘when the dust shall return to the earth, as it was,’ rise again with glory, to join the heavenly encampment of the ransomed millions of which our great Captain, Jesus Christ, is the head and corner-stone.”

The Eminent Commander, on the presentation being made, addressed the Fratres on whom the Order was conferred, as follows :

“In accordance with your wishes, I will now select and invest the eleven Fratres for this Order.

"To you, Fratres Robert Sellars and Samuel Boyden, I present this Order, as being the sole surviving Knights Companions of the St. John of Jerusalem Encampment, and as being the only connecting link between the old Templars of this city and those who have lately formed the Order, and are members of the Hugh de Payens. How truly has it been exemplified in your steadfast attachment to the Order that the sacred mysteries are carefully locked in the repository of the faithful breast.

"To you, Fratres Gordon, Henderson, Fowler, Dowse, Good-eve and Bury, I feel much satisfaction in according the Order, as to your exertions and zeal on behalf of the noble and ancient Order of Knights Templars, its success is mainly owing. You have all held high positions in the Craft, and may your zeal still continue in favor of the Order of the Temple.

"You were the first Knights that I installed under the new warrant of Hugh de Payens, and hence, I trust, you will feel that the future success of the Encampment will, in some measure, depend on your proper and continued appreciation of our beautiful Order.

"To the Very Eminent Frater Henry Emly, the Grand Chancellor of the Order, at whose hand this Encampment has received many marks of favor, I feel great gratification in being able to present him with a cross of the Order, as a small token of how much we all appreciate his kind assistance, and I do so the more readily, inasmuch as it is at the particular request of the chivalric founder, Frater Lt.-Col. Alexander Gordon, and at this assembly Frater Emly has been unanimously elected as an honorary member, the first one chosen by this, the only Encampment in the Western Hemisphere under the Grand Conclave of England and Wales, and which distinction, I trust, he will receive as an earnest of the manner in which Canadian Templars appreciate his zealous endeavors towards the progress and advancement of the Order. To Fratres Sir Allan Napier McNab and Thos. D. Harington, the Provincial Grand Master for Canada West, and for Quebec and Three Rivers, I accord also this badge of distinction. Their high positions in Craft Masonry, and the readiness and zeal they have evinced in ranging themselves under the banner of the Cross, warrant me in conferring on them this Order of Merit, agreeably to the wishes of that zealous Frater, Lt.-Col. Gordon, who has established this Order of Merit, to be known as the 'Gordon Order of Merit' of the Hugh de Payens Encampment. It is now and will be confined to twelve Fratres of acknowledged zeal, who must be members of the Hugh de

Payens Encampment, and the possessor of the Order will wear it for life. When a vacancy occurs it will be filled up by that Frater on whom the suffrage of the surviving members of the Order may fall.

“And now, my Fratres, may we when we wear this ribbon and Order, ever view it as an additional emblem of vigilance, to keep us mindful of our duties as soldiers of the Temple.”

The writer has given at length the proceedings on the formation of this interesting Order, which owes its origin to the zeal and liberality of its founder, Lt.-Col. Alex. Gordon, R.E. This worthy Frater, who died some ten years ago, had advanced to the rank of Major-General in Her Majesty's service. Of the original members of the Order, Fratres Moore, Henderson and Sellars are the only ones surviving.

At the assembly of 10th July, 1854, a letter was read from Frater the Hon. Wm. B. Hubbard, the Grand Master of the General Grand Encampment of the United States, acknowledging receipt of a circular announcing the founding of the Hugh de Payens, and requesting a copy of the statutes of the Grand Conclave, also a copy of the patent of Constitution of the Hugh de Payens, and stating that the Grand Recorder of the present Grand Encampment had been directed to forward their printed proceedings. Thus early had amicable relations been formed between Canadian and American Templars. At the assembly of October 9th in same year the by-laws, which had been carefully prepared, were ordered to be printed and distributed.

At the assembly of April 9th, 1855, the accounts for the collars and jewels of the officers of the Encampment, and the Beauceant and Red Cross Banners, ordered from London, England, amounting to £77 2s. 0d. were ordered to be paid.

Under Eminent Frater James A. Henderson, an active and zealous Templar, the Encampment flourished to a remarkable extent. Companions from Montreal, Ottawa (then Bytown), Brockville, Peterboro', and Belleville, became Templars and enrolled members under its banners.

In January, 1856, the Grand Master of the General Grand Encampment of the United States announced that he had issued a circular to all Encampments under his jurisdiction, not to recognize as Templars those hailing from Canada, unless they held allegiance to the Supreme Grand Conclave of England and Wales, and the Provincial Grand Conclave of Canada, and on October 13th, 1856, a communication was received, in which the Supreme Grand Master of the General Grand Encampment informed the Provincial Grand Conclave that Can-

adian Templars, who had not received those degrees of Knighthood, which are indispensable in the working of the Templar degrees in the States, might be healed, on visiting Encampments in the States, as a pre-requisite to their admission to such Encampments. At this assembly was read the authority, dated 12th August, A.D. 1856, from the Most Eminent and Supreme Grand Master of the Grand Conclave, authorizing Hugh de Payens to have and take rank and precedence from 12th February, A.D. 1824. At the assembly of May 8th, 1857, the treasurer reported that after payment of all claims there was a balance on hand in cash of £31 7s. 3d. The Encampment has well kept up its character for prudent management of its funds. At this date it has invested funds, the income of which is sufficient to meet the yearly running expenses. On the 29th of October, 1857, that worthy Frater, Col. Thompson Wilson, of London, Canada West, was by dispensation installed in the Hugh de Payens, as the Eminent Commander of the Cœur de Lion Encampment of London, there not being in that city a sufficient number of Eminent or Past Eminent Commanders to instal him after his election. The warrant establishing this Encampment is dated 29th of May, 1857. This worthy brother had joined Hugh de Payens on the 10th of July, 1854. It may be remembered that the degree of Knight of Malta appears to have been generally communicated to the Knights Templars, and seldom so fully worked as the Knights Templars degree. On looking over the two volumes of minutes one finds many matters of local interest only, and which are worthy of publishing, when a full history of the Encampment is called for. The records have been fully and minutely kept. Year by year the Encampment has lost members and received additions. The number of members at present on its roll is twenty-three. The terms Encampment, Eminent Commander, First Captain, Second Captain, etc., were continued until August 8th, 1873, at which assembly the name Preceptory, Eminent Preceptor, Constable, and Marshal were first used, and entered on record, the former names of the officers being changed by the English governing body in 1873. The Encampment became the Preceptory, the Eminent Commander is called the Eminent Preceptor, First Captain the Constable, the Second Captain the Marshal, Prelate the Chaplain, Expert the Sub-Marshal, Captain of the Lines the Captain of the Guards, and the Equerry is known as the Guard. The ceremony of installation was brought back as nearly as possible to the ancient ceremonial, and certainly made more impressive and attractive to the intelligent candidate. The Fratres held

regularly the annual banquet, which as a social reunion has always been a marked success. In 1883 the Grand Chancellor of the then National Great Priory of Canada authorized those preceptories which did not elect their officers in the month of December, to have their annual election in that month. The Hugh de Payens, in accordance therewith, changed their day of election from the month of February to the second Monday in December, and the installation to the second Monday in January following. When the Sovereign Great Priory was formed in 1884, Hugh de Payens ranged itself under its banner, and accepted a Patent from that Grand Body, still preserving its precedence and rank from 12th February, 1824. This patent is set out in full at page 143 of the printed proceedings of the Sovereign Great Priory of Canada. At the Annual Assembly on the 7th July, 1885, the Preceptory received the name of "the Hugh de Payens, the Premier Preceptory," and numbered 1. At the assembly of the Sovereign Great Priory of Canada held on the 13th of July, 1886, on the recommendation of the Supreme Grand Master, the Fratres of the Hugh de Payens were allowed to wear the distinguishing mark of Provincial Priory officers, namely, one white stripe in their sashes and ribbons, and this the Great Priory allowed, adding this highly flattering encomium, "The oldest Preceptory in this Dominion is fully entitled to a distinguishing mark." The Supreme Grand Master in his allocution, delivered at this assembly, stated that he should appoint ex-officio permanently as the Grand Master's banner-bearer, the Presiding Preceptor of the Hugh de Payens Premier Preceptory, as he was the first elected Commander of that Preceptory.

The writer is indebted for many of the facts in the history of Hugh de Paynes, to Eminent Frater James A. Henderson, the Great Sub Prior of the Order. Venerated by the Craft at large in all positions this distinguished Frater has held, he has in his work in Great Priory commanded not only the respect but love of the Fratres. It is to be hoped that to many Fratres resident in different parts of the Dominion the notice of old "Hugh de Payens" will recall with pleasure their earliest connection with the Templars, and that Fratres in charge of the records of the different Preceptories will carefully preserve them, so that the future historian may be able to give an interesting account of the many incidents which cluster round the Order of the Temple in Canada.



CHAPTER XL.

THE PAST OF CANADIAN TEMPLARISM—THE AMERICAN AND CANADIAN SYSTEMS COMPARED—WHO CAN JUSTLY CLAIM THE TEMPLAR TITLE? —THE ORDER AND ITS FUTURE.

ONE ventures on debatable ground and accepts a situation that has the merit, at least, of being aggressive, when he undertakes the task of peering into the Canadian Templar past, and out of the work of an organization, that cannot claim to have been an unqualified success, predicts a future. Could we, with even the scant knowledge of the student in palmistry, examine the Templar hand and to a limited extent trace the life lines as they cross and recross in greater or less degree, it might give us a fair claim to a gift of prophecy. And yet we are but poor humanity. We air our opinions with a self-satisfied promptness and feel that, guided by our own light, we are dictators of thought that is proof to all criticism, and gradually give way and grudgingly give up our vantage ground, and only smile as our critics lose themselves in the hopeless maze of argument, from which we have somewhat unwillingly extricated ourselves.

The history and origin of the Knights Templars have been dealt with in the earlier chapters of this work. The variance of opinion of different authors is slight—indeed the tracings are so distinctly marked that the novitiate cannot stray from a pathway that is brilliant with historic truth.

While the connection of Templarism with modern Masonry is admitted, the fact stands in the forefront that Craftsmen and Templars, while travelling to-day along the fraternal stream, were in early times as far apart as the poles. The revivalists whose hearts were endowed with love for the Pilgrim Shrine, saw that the tree of modern Templarism could only prosper by being matured and nourished by the waters of the Craft stream, so the growth of Templarism was diverted, and all over the world, at the present time a knowledge of the primal degrees is the pre-requisite of Knighthood. In Great Britain, Ireland,

Canada, and Australia the system is founded on Christianity, with its bulwark of the Trinity. Proud in strength, it has gallantly resisted the attacks of the aggressor, and in its march of mercy has carried its eagles to victory, the standard-bearers crowned with the laurels of a faith the flower of which bloomed from that spring-bud which opened its petals the day the Christ-Man yielded up his life on the Cross of Calvary.

The writer has more than ordinary respect for the opinions of men of the stamp and character of the esteemed and venerable Grand Master, M. E. Frater MacLeod Moore, a respect tempered with an admiration for tenacity of opinion which forces the conclusion that it is not only well founded, but sincere. His assertion, proved by the light of history, of the essentially Christian character of the institution is of course unassailable, and the introduction of any degree not in strict harmony with this idea is foreign to the genius of Templarism. In the United States, where the Order is open to men of all religious beliefs, a great organization is held together by fraternal obligations, analogous to those uttered at Craft altars; and while the style and title of the Order imply that it is built on old-time lines, an examination of its system places it in a different sphere from that of the Templarism of both Great Britain and Canada. Its success is phenomenal, and in earnestness, energy and all the contributing forces which may be legitimately used, it counts in its ranks a host, whose thoughts have been taken from the Craft brain, that is really the fountain of light which sheds lustre on every organization that has any claim to Masonic fellowship.

This is the trend of thought one is forced to follow after a close reading of the tomes of Templar lore, and it is satisfying to the minds of the men who write with a pen guided by brotherly love for the world at large.

The Order of the Red Cross, with all its beauty of legend and ritual, has no connection with the Order of the Temple. The Supreme Grand Master affirmed this years ago, and he is endorsed in his view not only by the Fratres of Great Britain and Canada, but by General Roome, the Past General Grand Master of the Knights Templars of the United States, who, in a letter written to Col. Moore on the 25th October, 1888, says:

"I agree with you that the Order of the Red Cross should never have been introduced into our (Order) system, and cannot see any connection between it and the Order of the Temple. It in no way refers to the Christian religion, and should never, therefore, have been made part of a system whose foundation is Christianity. Templars in this country, however, believe

differently. Personally, I also agree with you that Templarism should be Trinitarian, but there are many Unitarians in this country who are earnest Templars, and who find no difficulty in their professions of belief in the Christian religion. It is not for me, therefore, to interpose my personal opinions, in view of the harmony now prevailing. I am fully satisfied that the Knights Templars in the United States mean to be thoroughly Christian, and that they will, under the influence of Christianity, to the uttermost of their ability, promote the happiness and welfare of mankind and unite Christian Masons in a sacred bond."

There are many reasons which step into the realm of argument when we endeavour, as if with a divining rod, to arrive at conclusions as to the real difficulties in the way of perfect success in the Knight Templar Order in the Dominion. Our environment is peculiar. We have not the pecuniary means which is essential to a certain extent in building up all fraternal organizations. It does not of course necessarily follow that because we are not gifted with surplus wealth, as are our *Fratres* across the line, we are less contented or less happy, but the luck of means has in a measure a deterrent effect, and is therefore not a happy factor. Again, we have a territory that extends from the Atlantic to the Pacific, without the density of population that is such a material aid in carrying on fraternal work. Yet another reason may be advanced in that we of the Dominion have an attachment for home life that is not to be found in other countries outside of Great Britain. Our American neighbours live more on the wing than we on this side of the great lakes, and the craving for fraternal association is much greater than with us. Again, may not the power of the Church act as a preventive to the flourishing of Knight Templarism in this country? Templarism is a type of Christianity in its fullest sense, but to some extent secularized, and therefore it comes into competition with the Church as an inducement to make or keep men Christians. Now, the Church is too powerful to feel the effect of any such opposition, and Templarism is too weak to compete with it. Further, there are so many societies and associations attached to the Christian Church that it leaves men who are inclined to Christianity little time to indulge in any such luxury as Knight Templarism, even were they not satisfied with the rites and ceremonies of their religion.

In countries where the Trinitarian test is not a pre-requisite, Templarism loses its grand principles, and is only an association for show and sociability. Unless a man be an adherent of a

church which teaches the doctrine of the Trinity he cannot be a true Knight Templar, and in this view thoughtful minds concur.

On this continent Templars are one in fraternity, but divided on a question that has disturbed the serenity of thinking minds for many years, viz: the claim to the name they bear. It is argued from a historic standpoint that the rejection of the Trinitarian doctrine shatters, at once, any claim they may possess to call themselves Knights of the Temple. The British system, which is almost similar to that of Canada, is a perpetuation, in a modified form, of the Ancient Chivalric Order, which accepted, as a cardinal dogma, the doctrine of the Trinity. The moment we set aside that for broader views, and become latitudinarian, that moment we forfeit our right to the title we have hitherto borne. If we are to be consistent and honest, we must abandon that to which we have no claim. There can be no objection to a man holding to his opinions in a free country, but he must do so under his own standard, if his freedom is to be purged of all suspicion of deceit. In the United States, a Christian organization, under the name of Knight Templar, has grown in wealth and numbers because, we are told, it discarded at its formation the ancient doctrine for the broad platform of modern religion. It points to its numerical strength and prosperity as a result of the system, but admits, at the same time, that that system, called by any other name, would not, perhaps, be equally attractive. The question then arises—has it a right to the superstructure while disowning the foundation? The two are necessarily inseparable. History settles that phase of the question beyond peradventure, but, for obvious reasons, the distinction is conveniently made by our go-ahead neighbours. The martyr De Molay's utterances before the Papal Commissioners, at Paris, incontrovertibly connect the Templars and their faith. "I attest that I believe in God, in the persons of the Trinity, and all the other articles of the Catholic faith. I believe there is but one God, one faith, one baptism, one church, and that in death, when the soul is separated from the body, there is but one Judge of the good and evil. This is my belief. This is the belief of the Order of the Temple."

Such are the words of the last Grand Master of the Ancient Order, and by a singular anomaly, due to what is popularly known as advanced ideas, his memory is revered and honoured by men who don his garb and badge, but reject the doctrine to which he subscribed with his life.

A perusal of old Masonic constitutions, their dates extending over a period of more than two hundred years, show that our brethren of the misty past acknowledged belief in the Holy Trinity. Anderson in 1717, when he produced his constitution, made many radical changes and omitted the Trinitarian qualification. Brethren noted this and rebelled, but it was not until a score of years had passed that their dissatisfaction took practical shape, in the revival of the Temple Order, where they taught the doctrine which had been recognized in their lodges from time immemorial, and which was fully expressed in the opening sentences of the old constitutions, viz : "The might of the Father in Heaven, with the wisdom of His Glorious Son, and Goodness of the Holy Spirit, three persons in one Godhead."

It is claimed that this opening of the door of 'Templarism' to those who do not profess the ancient doctrine may gather in many attracted by the allurements of parade, pageantry, and social reunion; but it deters, at the same time, the student of history who, without doing violence to his feelings, could not ally himself with so repellent an incongruity. That this is the condition of affairs in the United States, many eminent Masonic writers have asserted. The late Theodore T. Gurney, of Chicago, in 1880, said : "We would advise our Dominion Fratres not to be in haste for a change. Our system is very attractive, but it cannot bear inspection too closely. We claim to be Knights of the Temple, but it is only a claim, neither equipments nor rituals giving us any authority to insist upon such a distinction."

The Grand Prelate of the Grand Commandery of Virginia, in an address delivered at Richmond in November, 1870, threw a little light on one cause of the prosperity of which our neighbouring Fratres boast. He said : "At the close of the war the best of the Masonic fraternity sought knighthood, not only on account of its Christian principles and high character for noble deeds and good works in the past, but also that by union with those of similar principles, they might either rid the lodges of the many unworthy who had gained admittance during the war, or reform them. The unworthy also, *drawn by the name*, history, and uniform, favoured by the desire for numbers and the neglect of the officers, found an entrance into the Temple and assumed vows which they could not honestly take, professed principles which they could not comprehend, and entered on a professed life whose duties they had no heart to practice. The Order thus became numerically prosperous, but the seeds of death were in the breath that gave so large a life."

As an instance of the extraordinary lengths to which the liberality of our American Fratres led them, and in support of the contention that in seeking to build up the Order by numbers, we may leave it open to reproach or ridicule, the following extract from the report of Frater G. B. Edwards, chairman of New Jersey's Committee on Foreign Correspondence, in 1882, is submitted :—

“It may not be out of place here to pen a slight memorial to a worthy Mason and Knight Templar, who assisted at the conferring of the Order upon the writer, and who was a member of the Commandery. Of the seed of Abraham, he was a Jew—a Jew by education, a Jew by religion, a Jew in life, a Jew in death. One to be greeted in the great hereafter, whether met with in the bosom of Abraham, or of the Redeemer, both of whom on earth were of his nation and religion.”

Past Grand Master Hopkins of Pennsylvania, addressing the Grand Commandery, in 1881, on the Trinitarian qualification, said :—“I have always contended that our Order rested upon that foundation or upon nothing ; that all our symbols, lessons and ceremonies declare our belief in the Holy Trinity.”

Many quotations, of a similar import, taken from the utterances of eminent Fratres across the border, might be added, but the foregoing will be sufficient to show that there is not that concurrence of opinion respecting the Templar Order as a system in the United States that goes to make a sound success. Numerically, the Templar Order, south of the lakes, was never stronger than it is to-day. The recent Triennial display at Washington may be adduced as proof of this. But take away the glitter of the parade, the seductiveness of martial music, the gregarious attractiveness, and the pleasurable reunions, and how many would be left to fight the good fight, as “poor soldiers of the Cross,” and stay within the fort to battle against infidelity and unbelief, with no reward but the consciousness of their right-doing ?

Would the cause of true Templarism be advanced in Canada by exchanging that to which we have clung for nearly thirty-five years, and which fundamentally is as pure as doctrine, teaching and history can make it, for the pomp and parade, to which our American Fratres incline ? If the future prosperity of the Order is to be measured by numbers, the example of our neighbours is before us. There are those in our midst who argue that successful Templarism can only be manifested in buildings of imposing proportions, where the ceremonies can be conducted with scenic and musical effects, where drill-rooms and armouries will echo to the patter of the “goose step,” and

the tinkling of nickel sheathed swords; where banquet halls will resound periodically with song and merriment, and where fraternity in its pleasantest and most alluring form may be enjoyed at a considerable outlay.

Having thus considered some of the points that necessarily have to be marshalled in review, in dealing with the general history of Templarism, let us close with a more particular allusion to the work in our own land, which has to exist and quicken under native inspiration.

The Templar Order in Canada has had its trials, troubles and tribulations. Craft Masonry itself, in the earlier times, was enveloped in difficulties that were well nigh fatal. In the latter, the keynote of freedom sounded when the Canadians, after years of entreaty and appeal, vainly sought the kindly eye and friendly hand-shake of their mother across the sea, a neglect that marks the calendar of Canadian Craft Masonry, and is yet fresh in the minds of the veterans of the Craft, who, struggling for a kind word from mother lips, appealed for recognition without avail, and, driven out of the old home, had to fight the battle of independence and sever a connection, the continuance of which would have lowered forever the vitality of Canadian Masons. And surely the change has been a pleasant one, and peace, prosperity, and friendship exist between ourselves and the mother from whom we claim descent.

The Order of the Temple in Canada had its struggle, when, passing through a state of dependence under the control of British Templarism, it rejoiced in a new birth, and became an independent organization, blessed with powers of self-government, emancipated from foreign control and influence, and governed with a view to the best interests of Canadian Fratres. In dealing with the future of the Order—indeed, with its present status—our endeavour is to convey an unbiassed opinion that may be the means of refreshing the Templar mind, and thus doing good. There are two courses open in the future to the Canadian membership. One is to adopt the system which prevails in the United States, where, in a semi-militant manner, ceremonies in drill and military tactics are the mainsprings that move the hundred thousand sword bearers, who, under the pseudonym of Templars, convene and vie in street parades and exhibition drills, which culminate, at certain periods, in triennial display. If we take the American Fratres as an example, we must fall into line with our High Church brethren, who place ceremonial before the Christian teaching of the Order, and show and parade before the practice of our teach-

ings. We would thus worship the shell and reject the meat of the Chivalric Order, and our ritual would become an unmeaning form, subservient to the pomp of ceremony and parade. The other course is to pursue the even tenor of our way, abandoning the extravagance of ostentatious parade, and adhering to the traditions and practices of the Ancient Order within our Preceptories, drawing good men to our shrine, not by the inducement of outward show, but by a beauty of ritual and exemplification of teaching, which may soften the heart and make us feel that we have an end to serve, not only helpful to a great brotherhood, but to mankind at large. There are, however, other points to consider, in connection with the position and future of the Order in the Dominion.

Some favour the centralization of Preceptories in the larger cities and towns, while others argue that Preceptories, with even small membership, located in the smaller towns and villages, would be more advantageous to the Order.

Those who advocate the first proposition claim that the history of the Preceptories in the Dominion reveals the fact that in the smaller towns and villages Knight Templarism might be more successful, and that outside the large cities the Preceptories have not a vigorous membership. Further, the position is strengthened by the consideration that the expense necessary to be incurred in providing Preceptories with the paraphernalia and appointments for the work, could not be met by many Preceptories outside of the larger cities and towns. Another ground is taken by those who oppose centralization. They assert that it is unfair to compel brethren desiring admission to the Order to journey to the large cities, pay their fees, and thus assist in fitting up elaborate halls with handsome furnishings, while, at the same time, compelled to supply themselves, at a large expense, with a semi-military attire; and that it is doubtful whether they reap any practical advantage from such a state of things, or learn anything of the teachings of Templarism. One prominent Frater, who advocates this latter view, maintains that all the satisfaction the Fratres from a distance get is that as "poor soldiers of the Cross," they can "hew wood and draw water, as serving brethren for their imperious city Fratres." This is, however, a pessimistic phase of thought, and is limited and not general in area. Those who are against centralization argue that it would be better to follow the plan of the churches and have Preceptories in small towns and villages, as well as in the cities, where the principles of Templarism could be taught and

the precepts of the Order exemplified without the show and parade of those who desire a semi-military organization. It is maintained that if the Preceptories were established at small central points, much good might be done in a quiet, unobtrusive manner, and at an expenditure proportionate to the purses of the membership.

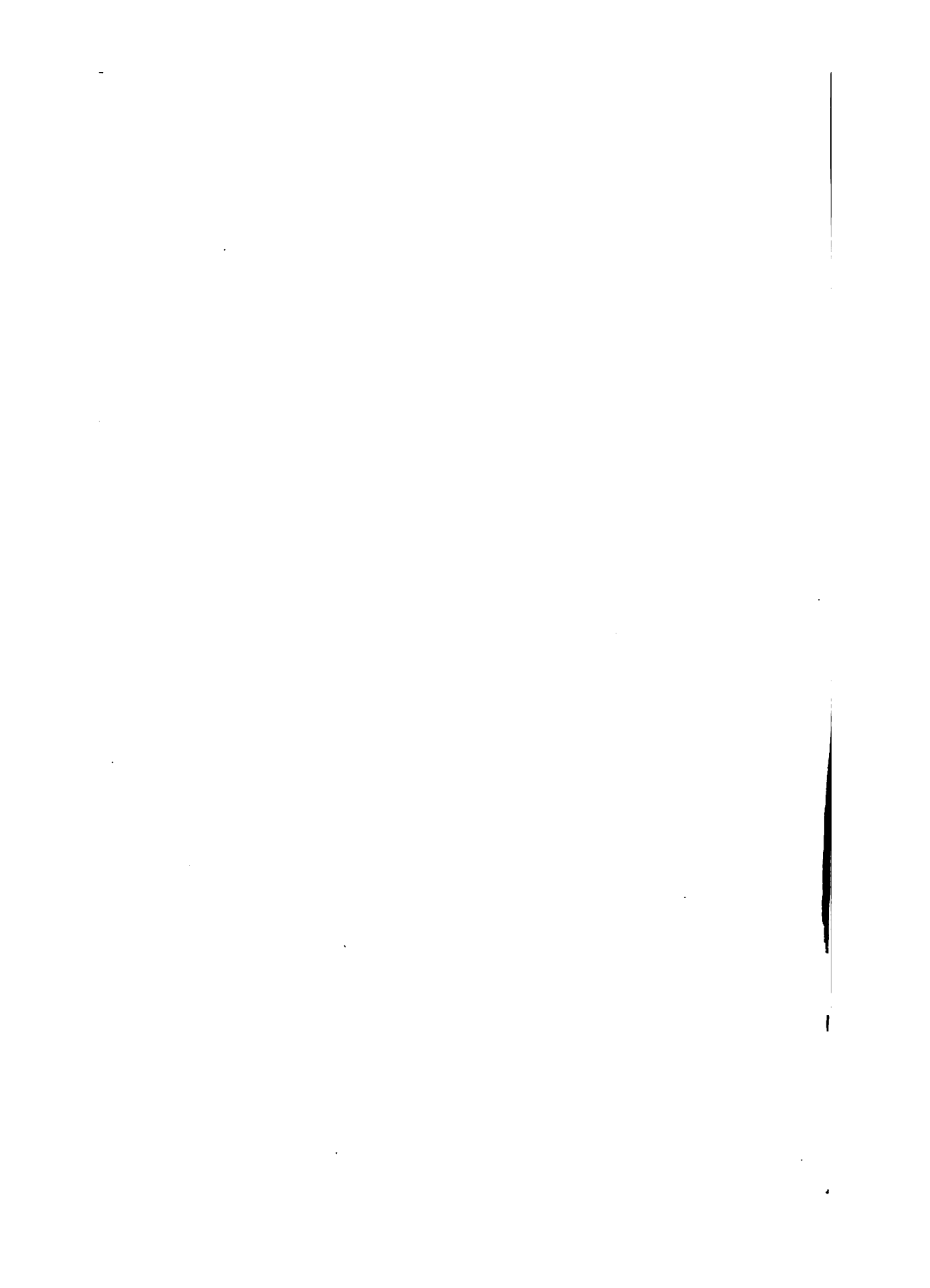
These are the different positions taken and the courses open for adoption. The writer is responsible for his opinion only, and while giving a place to the views of others, does not feel justified in advocating either of the courses suggested. That the Order should be maintained as a purely religious organization, with the Trinitarian test, must be admitted if the present ritual is to be preserved. That to open Preceptories in any place outside of the cities and large towns has been one of the fatal errors of its government, is a fact that is well known. That even in the larger towns, it is a difficult matter to secure a large attendance unless on special occasions; that it would be more in the interest of the Order that the work should be exemplified correctly; that the Fratres should comprehend the principles of the Order, and the nature of the obligation, rather than that candidates should be brought in irrespective of qualification, only for the purpose of enriching the coffers of an organization that is held together for the purpose of conferring titles and giving rank to Fratres who wear the insignia of the cross, without a just claim or title, must be admitted by all who will express an impartial judgment.

It must be remembered that while in the Dominion the Order has not progressed after the fashion desired by those who admire outdoor show, it has given no evidence of decay. In proportion to the Masonic membership, it has shown an unmistakable advance, and although weak spots have exhibited themselves at intervals, they are not of a nature to affect the body. If there is a future for this great and growing country there must be a future for the Order of the Temple, maintained on the lines of the British Templar system. To sacrifice a single stone in its foundation would be to place the whole fabric in peril. It now rests on the rock bottom of historic truth, and is there to stay, provided there are none ambitious enough to seek to jack it up with a framework of heterodoxy, which might hold for a time, but, shell-like, must inevitably come down with a fatal crash.

The status and future of Templarism in the Dominion are not doubtful. The views herein expressed are gathered from careful observation of the situation and opinions ventured by

Fratres who are not indifferent to its welfare. The progress of time may bring about changes which others may have to record, but if there be any question of the present stability and assured advance of the Order, it exists only in the minds of the few whose tendencies and sympathies are in the direction of display.







PRECEPTORIES

On the Roll of the Sovereign Great Priory, with date of Warrant, names of
Petitioning Fratres and original Officers.

No. 1. "HUGH DE PAYENS (*Premier*)."Kingston, Ont., 12th Feb., 1824.

CHARTER MEMBERS, 1824.

John Butterworth, William Chesnut, Thomas Ferguson, Robert Johnston,
Thomas Smith, George Millwood, Joseph Delay, Benjamin Olcott, Robert
Walker, William Donaldson, James Meagher, Samuel Boyden, George
Oliver.

CHARTER MEMBERS ON REORGANIZATION.

William Jas. Bury MacLeod Moore, William Yorke Moore, William Mar-
riot, Thomas Duncan, William Ford, John Lanktree, Robert Sellars, and
Samuel Boyden.

WILLIAM J. B. MACLEOD MOORE First Pres. Preceptor.
ROBERT SELLARS " Constable.
WILLIAM YORKE MOORE " Marshal.

*Date of original Irish warrant.

No. 2. "GEOFFREY DE ST. ALDEMAR."Toronto, Ont., 8th Nov., 1854.

Samuel Bickerton Harman, Francis Richardson, George Duggan, jr.,
William Murray Jamieson, William George Storm, John George Howard,
and Thomas Gibbs Ridout.

SAMUEL BICKERTON HARMAN First Pres. Preceptor.
FRANCIS RICHARDSON " Constable.
GEORGE DUGGAN " Marshal.
WILLIAM MURRAY JAMIESON " Registrar.

No. 3. "GODFREY DE BOUILLON."Hamilton, Ont., 15th June, 1855.

Thomas Bird Harris, William Mercer Wilson, Dougal McInnes, William
C. Stephens, Robert J. Hamilton, Michael Francis Shaler, Charles Magill,
and Henry D. Munro.

WILLIAM MERCER WILSON First Pres. Preceptor.
THOMAS BIRD HARRIS " Constable.
DOUGAL MCINNES " Marshal.

No. 4. "RICHARD CŒUR DE LION."London, Ont., 29th May, 1857.

Thompson Wilson, James Daniel, Patrick James Dunn, Andrew McCor-
mack, Andrew Walsh, John Stuart, and William Walls Gray.

THOMPSON WILSON First Pres. Preceptor.
JAMES DANIEL, " Constable.
ANDREW WALSH " Marshal.

- No. 5. "NOVA SCOTIA." Halifax, N.S., 11th Oct., 1858.
Alexander Keith, James Foreman, Henry C. D. Twining, John D. Nash,
John Richardson, Frederick Traunweiser, and John M. Taylor.
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| ALEXANDER KEITH..... | First Pres. | Preceptor. |
| JAMES FOREMAN..... | " | Constable. |
| HENRY C. D. TWINING..... | " | Marshal. |
- No. 6. "KING BALDWIN." Belleville, Ont., 7th June, 1861.
John Charles Franck, Alfred Argyle Campbell, William Hamilton Ponton,
Rev. James Abraham Preston, Samuel Deadman Fowler, William Benjamin
Simpson, and George Frederick La Serre.
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| JOHN C. FRANCK..... | First Pres. | Preceptor. |
| ALFRED A. CAMPBELL..... | " | Constable. |
| WILLIAM H. PONTON..... | " | Marshal. |
- No. 7. "RICHARD CŒUR DE LION." Montreal, Que., 5th December, 1863.
Alexander Allan Stevenson, Robert Alexander Smith, Arthur Robert
Snowdon, Isaac Henry Stearns, George EnEarl, George Perkins Brewster,
and William Lore McKenzie.
- | | | |
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| ALEXANDER A. STEVENSON..... | First Pres. | Preceptor. |
| ROBERT A. SMITH..... | " | Constable. |
| ARTHUR R. SNOWDON..... | " | Marshal. |
- No. 8. "PLANTAGENET." St. Catharines, Ont., 14th Nov., 1866.
James Seymour, Edwin Goodman, Theophilus Mack, Isaac Pemberton
Willson, William McGhie, John Walter Murton, and Thomas Bird Harris.
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| JAMES SEYMOUR..... | First Pres. | Preceptor. |
| EDWIN GOODMAN..... | " | Constable. |
| THEOPHILUS MACK..... | " | Marshal. |
| WILLIAM MCGHIE..... | " | Registrar. |
- No. 9. "SUSSEX." Stanstead, Que., 25th May, 1867.
William Bentor Colby, George Daniel Wyman, Frederick David Butter-
field, Charles Hollis Kathan, Squire Wright Taylor, Robert Codney Parsons,
and Lafayette Buck.
- | | | |
|-------------------------------|-------------|------------|
| WILLIAM BENTON COLBY..... | First Pres. | Preceptor. |
| FREDERICK D. BUTTERFIELD..... | " | Constable. |
| CHARLES H. KATHAN..... | " | Marshal. |
| GEORGE D. WYMAN..... | " | Registrar. |
- * No. 10. "HUBONTARIO." Collingwood, Ont., 10th April, 1869.
Henry Robertson, Charles Cameron, Michael Henry Spencer, Thomas Bird
Harris, William Reid, William Edgar, Alfred Barker, and Robert Ramsay.
- | | | |
|-------------------------|-------------|------------|
| HENRY ROBERTSON..... | First Pres. | Preceptor. |
| CHARLES CAMERON..... | " | Constable. |
| MICHAEL H. SPENCER..... | " | Marshal. |
- * Renamed "Victoria" and transferred to Guelph.
- No. 11. "UNION DE MOLAY." St. John, N. B., 21st May, 1869.
Christopher Beasant, Robert Marshall, Thomas Alden Dickson Foster,
James Domville, David Smith Stewart, William James Logan, William
Walker Emslee, Christian Alexander Robertson, Thomas Alfred Peters,
John Frost, John Brunswick Hammond, Robert William Crookshank,
George Hanford Whiting, Aaron Armstrong and George Wilson.
- | | | |
|--------------------------|-------------|------------|
| ROBERT MARSHALL..... | First Pres. | Preceptor. |
| THOMAS A. D. FOSTER..... | " | Constable. |
| JAMES DOMVILLE..... | " | Marshal. |
| WILLIAM J. LOGAN..... | " | Registrar. |

- * No. 12. "MOUNT CALVARY" Orillia, Ont., 15th April, 1870.
 Robert Ramsay, M.D., Michael Henry Spencer, James Kirkpatrick Kerr,
 John Fannon Lash, Charles Davis Macdonald, Howard Easterly Swales,
 and Johnston Arthur Ardagh.
- | | | |
|-------------------------|-------------|------------|
| ROBERT RAMSAY..... | First Pres. | Preceptor. |
| MICHAEL H. SPENCER..... | " | Constable. |
| JAMES K. KERR..... | " | Marshal. |
- * Transferred to Barrie.
- No. 13. "MOORE" Peterborough, Ont., 27th May, 1870.
 Charles Davis Macdonald, Henry Robertson, Robert Ramsay, M.D., Alfred
 Argyle Campbell, Lawrence Henry Henderson, Howard Easterly Swales,
 and Alexander Sutton Kirkpatrick.
- | | | |
|---------------------------|-------------|------------|
| CHARLES D. MACDONALD..... | First Pres. | Preceptor. |
| *ROBERT KINCADE..... | " | Constable. |
| *ROBERT TAYLOR..... | " | Marshal. |
| *WALTER BEAL..... | " | Registrar. |
- * Not Charter Members.
- *No. 14. "HARINGTON." Trenton, Ont., 14th April, 1870.
 Henry W. Day, John Turner, John Kenney, Charles Davis Macdonald
 Robert Taylor, Robert Kincaid, M.D., Walter Beal, and George KnEarl.
- | | | |
|-------------------|-------------|------------|
| H. W. DAY..... | First Pres. | Preceptor. |
| JOHN TURNER..... | " | Constable. |
| JOHN KENNEDY..... | " | Marshal. |
- *Transferred to Almonte.
- No. 15. "ST. JOHN THE ALMONER." Whitby, Ont., 8th March, 1872.
 George Henry Frewen Dartnell, John Stanton, George Hopkins, Richard
 Francis, John Hardill Addison, John Homer Greenwood, Albert A. Wood,
 and Joseph P. Smith.
- | | | |
|----------------------------|-------------|------------|
| GEORGE H. F. DARTNELL..... | First Pres. | Preceptor. |
| JOHN STANTON..... | " | Constable. |
| GEORGE HOPKINS..... | " | Marshal. |
| JOHN HARDILL ADDISON..... | " | Registrar. |
- *No. 16. "GONDEMAR." Maitland, Ont., 3rd May, 1872.
 George Canning Longley, Robert Glassford Hervey, John Satchell, William
 James Bury MacLeod Moore, Daniel Collins, David Maxwell, Denis Jell,
 Charles Eldridge, Martin William Lafontaine, John Dumbville, and John
 Easton, M.D.
- | | | |
|------------------------|-------------|------------|
| GEORGE C. LONGLEY..... | First Pres. | Preceptor. |
| JOHN DUMBVILLE..... | " | Constable. |
| JOHN EASTON..... | " | Marshal. |
| DAVID MAXWELL..... | " | Registrar. |
- *Transferred to Brockville.
- *No. 17. "ODO DE ST. AMAND." Toronto, Ont., 7th May, 1872.
 Nelson Gordon Bigelow, William Christopher Morrison, Thomas Sargent,
 Daniel Spry, Joshua Hellenes Cornish, Joseph Purvis, John H. Thompson,
 George W. Cooley, James B. Nixon, George Roden Kingsmill, James R.
 Silliman, Thomas Bird Harris, David McLellan, Robert M. Campbell and
 Robert Ramsay, M.D.
- | | | |
|------------------------------|-------------|------------|
| NELSON G. BIGELOW..... | First Pres. | Preceptor. |
| WILLIAM C. MORRISON..... | " | Constable. |
| THOMAS SARGANT..... | " | Marshal. |
| JOSHUA HELLENES CORNISH..... | " | Registrar. |
- *Amalgamated with "Geoffrey de St. Aldemar" Preceptory in 1888.

PRECEPTORIES.

No. 18. "PALESTINE." Port Hope, Ont., 31st May, 1872.

James Moore Irwin, Harrison Gates Taylor, Allan Franklin Hauffman, John Wright, John Brooke Trayes, Edward Peplow, jr., and William Bruce Ferguson.

JAMES M. IRWIN.....	First Pres. Preceptor.
HARRISON G. TAYLOR.....	" Constable.
ALLEN F. HAUFFMAN.....	" Marshal.
EDWARD PEFLOW.....	" Registrar.

No. 19. "ST. BERNARD DE CLAIRVEAUX." Dunville, Ont., 16th Oct., 1874.

William Newcombe Braund, John Parry, Martin Campbell Upper, Thomas Jefferson Galbraith, Eugene Hutchison Long, William Fry, John Taylor, Charles Oldfield, Silas Hoover, Charles Edwin Stuart Black, William Wilarton Stewart, and Jabez Amsden.

WILLIAM N. BRAUND.....	First Pres. Preceptor.
JOHN PARRY.....	" Constable.
MARTIN C. UPPER.....	" Marshal.
EUGENE HUTCHISON LONG.....	" Registrar.

No. 20. "KENT." Chatham, Ont., 7th Aug., 1877.

Thomas Creighton MacNabb, Daniel Spry, Hugh Alexander MacKay, James Moffat, Alfred George Smyth, George S. Birrell, William Carey, Donald Ross, James O'Connor, William Henry Malloy, and Hamilton A. Baxter.

THOMAS C. MACNABB.....	First Pres. Preceptor.
WILLIAM CAREY.....	" Constable.
WILLIAM HENRY MALLOY.....	" Marshal.

No. 21. "BURLIGH." St. Thomas, Ont., 11th Oct., 1878.

Edwards W. Porter, Henry Axtel Grannis, John H. Thompson, Charles V. Moulthrop, Edward McNeal, Matthew H. Taylor, Robert McKay, William Marriott, and D. Burleigh Burch.

EDWARDS W. PORTER.....	First Pres. Preceptor.
ROBERT MCKAY.....	" Constable.
HENRY A. GRANNIS.....	" Marshal.
CHARLES V. MOULTHROP.....	" Registrar.

No. 22. "SAINT ELMC." Goderich, Ont., 8th March, 1880.

Isaac Francis Toms, Donald McGregor Malloch, William Thomas Bray, James Henry Benson, Addison Worthington, William Craig, Malcolm Nicholson, John Eli Harding, Henry Frederick Sharp and James Young.

ISAAC F. TOMS.....	First Pres. Preceptor.
DONALD MCG. MALLOCH.....	" Constable.
WILLIAM T. BRAY.....	" Marshal.
JAMES YOUNG.....	" Registrar.

No. 23. "RAY." Port Arthur, Ont., 9th March, 1880.

Samuel Wellington Ray, Joseph Ettershank, Walter Simms, Daniel Spry, Thomas Sargant, Joshua George Burns, J. Ross Robertson, James Wilson, and James Bower Nixon.

SAMUEL W. RAY.....	First Pres. Preceptor.
JOSEPH ETTERS Hank.....	" Constable.
WALTER SIMMS.....	" Marshal.

No. 24. "ALBERT EDWARD." Winnipeg, Man., 27th April, 1880.

Elias George Conklin, James O'Connor, William Nassau Kennedy, George Miles Stuart Wilson, Hugh McKay Sutherland, William Henderson, and John Breden.

ELIAS G. CONKLIN.....	First Pres. Preceptor.
JAMES O'CONNOR.....	" Constable.
GEORGE MILES STUART WILSON.....	" Marshal.

- No. 25. "WILLIAM DE LA MORE THE MARTYR." Quebec, 1st May, 1880.
Samuel Kennedy, Henry Griffith, Edward Thomas Davies Chambers, Isaac Henry Stearns, George Washington Lovejoy, John McLean, Alexander Griffith Adams, William Shanks Ovens, and Charles Monroe Putney.
- | | | |
|----------------------------|-------------|------------|
| SAMUEL KENNEDY..... | First Pres. | Preceptor. |
| HENRY GRIFFITH..... | " | Constable. |
| E. T. DAVIES CHAMBERS..... | " | Marshal. |
- No. 26. "WINDSOR." Windsor, Ont., 9th Sept., 1882.
Joseph Park, Frederick Brooks, Joseph Walter Barringer, William Stalker Boath, Jonas A. Grosscup, Thomas Perkins, Cornelius Moore, James Denton, and George Duane Adams.
- | | | |
|--------------------------|-------------|------------|
| JOSEPH PARK..... | First Pres. | Preceptor. |
| FREDERICK BROOKS..... | " | Constable. |
| JOSEPH W. BARRINGER..... | " | Marshal. |
- No. 27. "MALTA." Truro, N.S., 1st Dec., 1885.
Luther B. Archibald, Alexander L. Mackenzie, George F. Archibald, John Sutcliffe, Thomas Vincent Cooke, Benjamin Curren, D. C. L., John William Ruhland, and Benjamin Howard Landis.
- | | | |
|-----------------------------|-------------|------------|
| LUTHER B. ARCHIBALD..... | First Pres. | Preceptor. |
| THOMAS V. COOKE..... | " | Constable. |
| ALEXANDER L. MACKENZIE..... | " | Marshal. |
| JOHN SUTCLIFFE..... | " | Registrar. |
- *No. 28. "METROPOLITAN." Melbourne, Australia, 1st May, 1886.
Joseph D'Amer Drew, Edwin Parnell, John Peter Cederberg, W. H. Carrick, Harman J. Tarraut, Arthur W. Manning, and Daniel Spry.
- | | | |
|-------------------------|-------------|------------|
| COL. EDWIN PARNELL..... | First Pres. | Preceptor. |
| JOSEPH D. DREW..... | " | Constable. |
| JOHN P. CEDERBERG..... | " | Marshal. |
- *Ceded to Great Priory of Victoria, 1889.
- No. 29. "CYRENE." Toronto, Ont., 12th July, 1887.
George John Bennett, Charles Frederick Mansell, J. Ross Robertson, George Gilbert Rowe, M.D., Charles Philip Sparling, Daniel Spry, William Henry Taylor, and John T. Thompson.
- | | | |
|----------------------|-------------|------------|
| G. G. ROWE, M.D..... | First Pres. | Preceptor. |
| W. H. TAYLOR..... | " | Constable. |
| C. F. MANSSELL..... | " | Marshal. |
| C. P. SPARLING..... | " | Registrar. |
- *No. 30. "DANIEL SPRY." Melbourne, Australia, 12th July, 1887.
Alexander William Musgrove, C. G. F. Stenbeck, John C. Coverlid, George Edward Treen, Thomas Main, Charles J. Davidson, Louis Samuel Dumont, York Bramwell, Edward Arthur Collis, John Allison.
- | | | |
|-----------------------------|-------------|------------|
| ALEXANDER W. MUSGROVE..... | First Pres. | Preceptor. |
| CHARLES G. F. STENBECK..... | " | Constable. |
| JOHN CHARLES COVERLID..... | " | Marshal. |
| GEORGE E. TREEN..... | " | Registrar. |
- *Ceded to Great Priory of Victoria, 1889.
- *No. 31. "AUSTRALASIAN." Melbourne, Australia, 12th July, 1877.
David Munro, Thomas Main, Charles J. Davidson, Edward Arthur Collis, Joseph D'Amer Drew, William Nicholls, Charles G. F. Stenbeck, Alexander William Musgrove, Edward H. Williams, M.D., Joseph Milton D'A. Drew, York Bramwell and Rev. David Meadowcroft.
- | | | |
|--------------------------|-------------|------------|
| DAVID MUNRO..... | First Pres. | Preceptor. |
| THOMAS MAIN..... | " | Constable. |
| CHARLES J. DAVIDSON..... | " | Marshal. |
| EDWARD A. COLLIS..... | " | Registrar. |
- *Ceded to Great Priory of Victoria, 1889.



MEMBERS ON THE REGISTER
OF THE
SOVEREIGN GREAT PRIORY
OF
KNIGHTS TEMPLARS
FOR THE
DOMINION OF CANADA.

A

Adams, Alexander G.,
Adams, George Duane,
Adams, James,
Addison, John H.,
Aiken, John,
Allan, Selby G.,
Allen, Benjamin,
Alley, William B.,
Allison, David W.,
Alliss, Robert,
Ames, Alexander,
Amsden, Samuel,
Anderson, Dickson,
Anderson, James B.,
Andrews, John W.,
Angell, John A.,
Anthony, Rev. Albert,
Archibald, Edward,
Archibald, Luther B.,
Armour, Douglas,
Armstrong, Aaron,
Armstrong, Frank S.,
Armstrong, T. C. L.,
Armstrong, Thomas H.,
Arton, John Henry,
Atkins, Thomas E.,
Atkinson, Leamington,
Ayer, George W.

B

Bajus, Philip,
Ball, Edward,

Rall, William,
Ballantyne, John,
Barclay, Daniel,
Barry, Harvey Nelson,
Barrie, John K.,
Barringer, Joseph W.,
Barton, Edward J.,
Barwick, Walter,
Bates, Rev. Frederick,
Bawden, Aaron,
Baxter, Frank W.,
Beattie, George,
Beck, Joseph,
Beers, Wm. Geo., M.D.,
Bell, Donald,
Bell, Charles F. W.,
Bell, James A.,
Bell, John F.,
Bell, John Headley,
Bell, William George,
Belling, James,
Bellman, Thomas Howard,
Bell-Smith, Frederick M.,
Bennet, Edward,
Bennett, George J.,
Benson, James H.,
Best, William Henry,
Bierley, George F.,
Biggar, Wm. Hodgins,
Bishop, James B.,
Black, B. S.,
Blair, James S.,
Blakeley, Elgin Adams,
Blight, Walter H.,
Blizard, Jackson,

Boath, William S.,
Bolton, Harry,
Booth, George S.,
Borland, David,
Borrowman, Adam,
Bowen, Frederick W. W.,
Boyd, John Sharp,
Bradley, Walter,
Bradshaw, John W.,
Brady, Thomas,
Braund, William N.,
Brennen, Charles F.,
Brigham, Charles O.,
Bright, Albert,
Brisbin, Samuel,
Broadfield, George E.,
Broadley, Q.C., Alex. M.,
Brock, Thomas,
Brookes, Richard O.,
Brown, Edward H.,
Brown, Stephen,
Browne, Rev. Stephen S.,
Brownson, Orr,
Bruce, Alexander,
Buchanan, George,
Budge, Edward,
Bulmer, Thomas S., M.D.,
Bunnel, George F.,
Butler, James W.,
Butler, John W. A.,
Butterfield, Frederick D.,
Burch, D. Burleigh,
Burch, George,
Burch, George William,
Burns, John,

O

- Cain, John V.,
 Calkins, Charles,
 Calverly, William,
 Camern, Charles,
 Cameron, Charles,
 Cameron, Duncan,
 Camp, Lewis C.,
 Campbell, Alonzo,
 Campbell, John Fadgen,
 Campbell, Robert M.,
 Campbell, Thomas,
 Campbell, William,
 Canfield, James,
 Carley, James Alexander,
 Carling, David L.,
 Carnegie, John H.,
 Carnick, Samuel,
 Carrothers, Arthur,
 Case, Peter D.,
 Carscallan, Henry,
 Case, Edmund W.,
 Cavell, William R.,
 Chambers, Edward T. D.,
 Chambers, John,
 Channell, Hector A.,
 Channell, Henry E.,
 Chard, Albert,
 Charlton, Benjamin E.,
 Chatfield, Walter,
 Chilman, William H.,
 Chisholm, Hugh W.,
 Chittick, William Henry,
 Christie, Alexander,
 Christie, J. Douglas,
 Chubb, George J.,
 Clark, Andrew James,
 Clark, George F.,
 Clark, Henderson,
 Clark, William,
 Clarke, Alfred A.,
 Clarke, William J.,
 Clementi, B. A., Rev. V.,
 Clements, William,
 Climo, Edwin,
 Clissold, Malcolm R.,
 Clow, John Franklin,
 Clutton, Samuel S.,
 Cockburn, John,
 Coffin, David R. B.,
 Coleman, Frederick B.,
 Collier, Henry,
 Collins, George,
 Collins, Henry Ardagh,
 Collinson, John,
 Collinson, William H.,
 Conn, John,
 Connor, Charles H.,
 Cook, Edward Mason,
 Cooke, Charles,
 Cooke, Thomas V.,
 Coombs, John,
 Cooper, Albert E.,
 Copeland, Eugene M.,
 Corby, Henry, jr.,
 Cornell, Geo. Washington,
 Counter, George F.,
 Counter, Moses R.,
 Couper, Henry S.,
 Cowan, John A.,
 Cowper, Archibald,
 Coy, George B.,
 Coy, J. W.,
 Coyle, Daniel,
 Craig, Robert John,
 Craig, William,
 Craig, Peter A.,
 Crawford, George,
 Crawford, William,
 Creigh, Alfred, M. D.,
 Crombie, Marcellus,
 Crookshank, Robert W.,
 Crowe, William,
 Curren, Arthur E.,
 Curry, George,
 Cusack, Leon Alonzo,
 Cuthbert, William R.

D

- Dawson, Melville D.,
 Dally, Edwin A.,
 Dalley, Fenner F.,
 Dane, Edward H.,
 Darling, Lorenzo F.,
 Dartnell, George H. P.,
 Davies, Edmund C.,
 Davis, James L.,
 Davis, William,
 David, William R.,
 Deans, William,
 Dempster, James,
 Dempster, Robert,
 Denton, James,
 Deverell, Thomas,
 Dewar, David B.,
 Dewar, John S.,
 Deyell, Isaac,
 Deyell, Robert,
 Dickson, George D.,
 Dier, William A.,
 Dill, Harry P.,
 Dixon, Alexander H.,
 Dixon, John G.,
 Dixon, John L.,
 Dixon, William,
 Doctor, William,
 Doherty, Arthur,
 Doherty, William B.,
 Domville, James,
 Doran, Thomas R.,
 Douglas, David W.,
 Douglas, George,
 Douglas, James,
 Douglas, Robert A.,
 Douglas, Wm. Duncan,
 Downey, Arthur,
 Downey, Thomas,
 Downie, William,
 Drennan, William M.,
 Drum, Samuel Wilson,

E

- Eakins, William G.,
 Easton, John, M. D.,
 Eastwood, John,
 Edgar, Joseph S.,
 Edgar, William,
 Edgett, Samuel,
 Edwards, Morton A.,
 Elliott, John,
 Ellis, Albert,
 Ellison, Alonzo,
 Ellwood, James W.,
 Emery, Andrew,
 Erskine, John James,
 Ettershank, Joseph,
 Evans, John Philip,
 Evans, William S.

F

- Fairchild, Frank A.,
 Farley, John L.,
 Faulkner, George W.,
 Felcher, Robert E.,
 Ferguson, John,
 Ferguson, William B.,
 Field, William J.,
 Fielding, Charles W. W.,
 Fish, William R.,
 Fisher, John,
 Fisher, George S.,
 Fitzsimmons, Charles H.,
 Fitzsimmons, Hugh,
 Fitzsimmons, William,
 Flaherty, William L.,
 Ford, Norman W.,
 Forrest, Christopher F.,
 Forster, Thomas A. D.,
 Foster, Henry E.,
 Foster, William B.,
 Fowler, James B.,
 Fox, Charles G.,
 Fraclick, Edson B.,
 Francis, Thomas Henry,
 French, Charles H.

G

- Galbraith, Thomas H.,
 Gale, George,
 Gale, John H.,
 Garden, Arthur C.,
 Garwood, Alex. W. H.,
 Garland, James,
 Garret, Joshua,

- Garver, Edwin R.,
Gemmell, Robert,
Gemmell, Robert,
Georing, William,
Gibson, John M.,
Gibson, William,
Gibson, Yeoman,
Gillen, Alfred,
Gillespie, Robert Donald,
Giaborne, Hartley,
Glanville, James,
Godsoe, William C.,
Goodman, Edmund, M.D.,
Goot, George,
Gorden, George Hesian,
Gorden, William D.,
Graham, George S.,
Graham, James A.,
Graham, James G.,
Graham, L.L.D., John H.,
Graham, William C. B.,
Grange, William,
Grant, Donald,
Grant, George S.,
Grant, John,
Grant, William W.,
Gray, John M.,
Gray, Michael, jr.,
Gray, William W.,
Green, Frederick Richard,
Greenfield, James,
Greenwood, Arthur,
Greer, Francis H.,
Gregory, Francis B.,
Grey, Robert,
Grey, William J.,
Griffen, John T.,
Grot, James Alsema,
Grosscup, Jonas A.
- H
- Haddock, James,
Hall, E. H. D.,
Hall, Richard D.,
Hall, Robert,
Hall, William,
Halliday, James A.,
Hamilton, Charles,
Hamilton, William, jr.,
Hanford, Charles N.,
Hannan, John H.,
Harman, L.L.D., Sam'l B.,
Harpe, Duncan S.,
Harris, John L.,
Harris, John Walter,
Harris, William J.,
Harris, William R.,
Harrison, W. H.,
Hartstone, Archibald J.,
Harvey, Michael,
Haskins, William F.,
Hatheway, Joseph S.,
Hawkins, William,
- I
- Idardi, William E.,
Ingersoll, James H.,
Irving, Alexander,
Irving, Andrew S.,
Irwin, George,
Irwin, James M.,
Irwin, Robert A.,
Irwin, Robert.
- Hawthorne, George H. G.,
Hawthorn, William,
Hay, John,
Hay, John Bell,
Heath, Frederick W.,
Helm, John H.,
Henderson, L.L.D., Jas. A.,
Henderson, John,
Hendershot, William M.,
Hendry, Robert,
Hemey, Robert G., jr.,
Hesslein, Alexander G.,
Hesslein, Louis J.,
Hetherington, John,
Heuber, Isaac,
Hewlett, James,
Ricks, Octavius Laing,
Higgins, William Ford,
Hill, Charles,
Hill, Herbert C.,
Hill, Ralph,
Hill, William,
Hillman, Oliver S.,
Hills, Edmund,
Hills, Thomas,
Hinch, Ogden,
Hinch, James,
Holman, Alfred D.,
Holman, John Frederick,
Holland, Arthur H.,
Holland, Hollingworth,
Hood, Frederick J.,
Hood, Thomas,
Hoodless, John,
Hook, Joseph,
Home, James,
Horwood, Alexander G.,
Houston, Michael,
Hovenden, Richard J.,
Howell, William J.,
Howse, William R.,
Howson, Harrie Brooks,
Huffman, Allen F.,
Hughes, John E.,
Humphrey, Charles A.,
Humber, Charles A.,
Hunter, Charles P.,
Hunter, Robert Alexander,
Hunter, Thomas,
Hurrill, Alfred Charles,
Hurrseil, Joseph,
Huston, Thomas,
Huston, John,
- J
- Jackson, Napier Herbert,
James, Wallace D.,
Johnson, Charles,
Johnson, Charles,
Johnson, Edwin R., B.C.D.,
Johnson, Henry,
Johnson, John H.,
Jones, Charles A.,
Jones, John A.,
Jones, John G.,
Joslin, Thomas E.,
- K
- Kalor, James H.,
Kathan, Charles H.,
Kearns, Thomas,
Keely, Lewis,
Kalk, Frederick H.,
Kellond, Robert A.,
Kelso, Thomas,
Kemp, Edson,
Kennedy, James, A.,
Kennedy, John,
Kennedy, William,
Kenny, Edmund E.,
Kenny, Israel,
Keohan, Thomas H.,
Kerr, James K., Q.C.,
Kerr, John,
Kerr, Murray A.,
Kerr, William J.,
Ketcheson, Henry F.,
Keyes, William M.,
Kivcaid, Robert M.,
King, Charles,
King, Joseph,
King, William H.,
Kingsmill, Robert F.,
Kinsman, James,
Kirkpatrick, Reginald N.,
Knight, Hedley V.,
Knowles, Charles,
Kuhring, Carl L. A.,
- L
- Lalonde, Joseph H.,
Lanagan, Galvin L.,
Lanagan, John E.,
Landis, Benjamin H.,
Langelier, Henry Ludger,
Lasham, John,
Lattimore, Robert F.,
Laurvin, Galvin,
Lawrence, Frank F.,
Lawrence, Hon. Bella R.,
Lay, Alfred Francis A.,
Lazier, Samuel S.,
Lebourveau, Sylvester,
Leders, Thomas George,
Lee, Walter S.,
Leet, Timothy,
- Z

LeMeesieur, William M.,
 Lemon, Richard,
 Leslie, John Knox,
 Lester, Thomas W.,
 Lightburn, Philip John,
 Lilly, Frank W.,
 Lindsay, James,
 Little, William Henry,
 Little, William J.,
 Littlejohn, John,
 Livesey, William J.,
 Lockwood, Francis Boyd,
 Lockwood, Henry,
 Logan, William E.,
 Logan, William S.,
 Long, William Henry,
 Loomis, Alexander G.,
 Loot, William,
 Lovejoy, George W.,
 Lowe, William G. H.,
 Lund, George,
 Lyon, James,
 Lyon, Napoleon T.,
 Lyons, Patrick H.

M

Macdonald, Charles D.,
 Macdonald, Charles J.,
 Macdonald, Ernest Albert,
 MacIntosh, Donald B.,
 Mackay, Hugh A.,
 Mackenzie, James,
 Maclean, John,
 MacLeod, Murdoch,
 Macnabb, Thomas C.,
 Macoun, James,
 MacWatt, Daniel F.,
 Magill, Col. Charles,
 Magill, George,
 Malloch, Donald McG.,
 Mallory, J. Wesley,
 Maloney, John,
 Malone, E. T.,
 Manley, Frederick F.,
 Mann, Donald,
 Mansell, Charles F.,
 Mapledorand, William C.,
 Marcroft, Walker,
 Margrove, Joseph,
 Margnaud, James,
 Marshall, Hon. Robert,
 Martin, James,
 Martin, James W.,
 Martin, John A.,
 Martin, Joseph,
 Martyn, Dewitt H., M.D.,
 Ma-on, George W.,
 Mason, John J.,
 Matthews, Robert V.,
 Matthews, Samuel F.,
 Matthews, Wm. Wiman,
 Mattice, James H.,
 Medland, William A.,
 Menet, Frederick J.,
 Marinier, Alfred,

Merret, Edwin,
 Merrill, Horace B.,
 Mills, Charles Jones,
 Millar, Lindsay F., M. D.,
 Miller, James W.,
 Miller, Martin H.,
 Mitchell, Edward,
 Mitchell, James,
 Mitchell, Joseph,
 Mitchell, Robert E.,
 Moffat, Ccl. James,
 Moffat, Samuel B.,
 Monkman, George,
 Montgomery, Lancelot B.,
 Moore, Thomas,
 Moore, Vincent H., M.D.,
 Moore, Colonel W. J. B.
 MacLeod,
 Morgan, Benjamin J.,
 Morley, William N.,
 Morrison, Angus,
 Morrison, William C.,
 Morse, Israel,
 Morson, Frederick M.,
 Morton, James A.,
 Moulthrop, Charles V.,
 Munro, David R.,
 Munro, John M.,
 Murdock, Andrew,
 Murray, Alexander,
 Murray, Alexander S.,
 Murray, Hugh,
 Murray, John W.,
 Murton, John W.

Mc

McAfee, Joseph,
 McAuley, Malcolm B.,
 McBride, John,
 McCallum, John W.,
 McCharles, Alexander,
 McClelland, Charles,
 McClinchey, Alexander,
 McConkey, George S.,
 McDermott, Charles G.,
 McDonagh, John,
 McDonald, Alexander,
 McDonald, Charles E.,
 McDonald, Duncan,
 McDonald, John F.,
 McDonald, John F.,
 McDonald, John W.,
 McDonald, William J.,
 McEathron, George H.,
 McFarland, George,
 McGee, G. B.,
 McGinnis, Arthur,
 McGinnis, Thomas,
 McGloghlin, W. D.,
 McGregor, Thomas,
 McGuire, James,
 McHarg, John,
 McIndoe, Thomas,
 McIlroy, Thomas,

McIlroy, Thomas, jr.,
 McKay, James,
 McKay, Samuel,
 McKellop, Hugh,
 McKeggie, James H.,
 McKenzie, Alexander L.,
 McKenzie, Charles,
 McLean, Allen,
 McLean, Daniel,
 McLean, Donald,
 McLean, James A.,
 McLeod, Matthew W.,
 McLean, William Hector,
 McLellan, David,
 McLeod, Duncan,
 McLeod, Ezekiel,
 McLeod, George,
 McLeod, Howard D.,
 McMartin, James,
 McMichael, John W.,
 McMurtry, James A.,
 McNaught, Robert,
 McPhail, Donald,
 McRea, Colin.

N

Neff, James B., M.D.,
 Nells, John A.,
 Neilson, James Horner,
 Neilson, William John,
 Nettleson, John,
 Nicholls, Robert,
 Nicholson, Malcolm,
 Nicholson, William,
 Noble, William,
 Norris, James,
 Norris, John.

O

O'Connor, James,
 O'Dell, H. B. F.,
 O'Donovan, Michael,
 O'Hara, James W.,
 Oliver, Joseph,
 O'Meara, James Dallas,
 O'Neil, Darius,
 O'Neil, George L.,
 Orr, J. Orlando, M.D.,

P

Parsons, John H., M.D.,
 Partridge, Rev. Francis,
 Parvin, Theodore S.,
 Patterson, George C.,
 Patterson, Malcolm,
 Patterson, Robt. L.,
 Pattison, Appleton J.,
 Payne, James A.,
 Pearcey, Sanderson,
 Pearce, David,
 Penwarden, George,
 Penwarden, John M.,
 Peplow, Edward,

Perry, Peter,
 Peters, Johann H. C.,
 Petrie, Alexander B.,
 Pettit, Adolphus N.,
 Pike, General Albert,
 Pike, William May,
 Pinkham, George L.,
 Pitceathley, David,
 Pollock, Robert,
 Ponton, William H.,
 Pope, George H.,
 Porter, William Henry,
 Porter, Samuel,
 Postlethwaite, Colin W.,
 Potter, Charles E.,
 Posten, Thomas Inglis,
 Poulton, Alfred,
 Poulton, James A.,
 Powers, Lefontain B.,
 Pray, William R.,
 Pullen, James H.,
 Purse, Alexander.

Q

Quigley, Robert James,
 Quigley, W. G.

R

Radcliffe, Richard,
 Randall, Frederick W.,
 Rankin, William,
 Ratcliffe, Richard,
 Ray, James W.,
 Ray, Samuel W.,
 Raymer, Horace James,
 Raymond, Edward H.,
 Reading, George,
 Redburn, Henry,
 Reed, John J.,
 Reesor, Henry A.,
 Reeves, George,
 Reid, Robert H.,
 Reid, Thomas,
 Reid, William,
 Reid, William G.,
 Renchard, Joseph,
 Reynolds, Wm. G. S.,
 Rhodocanakis, H. I. H.,
 Prince Demetrius,
 Rickaby, David Stephen,
 Richards, John,
 Richardson, Isaac A.,
 Richardson, John,
 Riches, Andrew R.,
 Riggs, James W.,
 Ring, George F.,
 Robb, William John,
 Robertson, David B.,
 Robertson, Henry,
 Robertson, John Ross,
 Roberts, John,
 Robinson, John S.,
 Rodgers, Bernard,
 Rodgeron, John,

Rogers, Joseph E.,
 Roe, Henry Barton,
 Rose, John A.,
 Ross, Andrew Millar,
 Ross, Donald,
 Ross, Frederick William,
 Ross, John McDonald,
 Rowan, John Henry,
 Rowe, George G., M.D.,
 Rowland, Fleming,
 Rowlin, Frank,
 Ruhland, John W.,
 Russell, Henry, M.D.,
 Ryerson, George S., M.D.

S

Salter, George B.,
 Sanagan, Calvin L.,
 Sanford, Sidney James,
 Sargant, James,
 Sargant, Thomas,
 Schofield, Miles B.,
 Schwarz, Ernest Louis,
 Scobell, Sidney W.,
 Scott, Wm. George,
 Scott, William,
 Seneyck, Merrit H.,
 Shannessy, John,
 Sharp, James,
 Sharp, James A.,
 Sharp, Richard L.,
 Shaw, Charles A.,
 Sheppard, David,
 Sheppard, Edmund E.,
 Sheppard, William A.,
 Shirreffs, Archibald,
 Shortley, Benjamin,
 Sievert, Louis Walter,
 Simms, William,
 Simpson, Herbert C.,
 Simpson, John,
 Simpson, William,
 Simpson, William,
 Sinclair, Angus,
 Sinclair, John, jr.,
 S'Jolander, Gustavus,
 Slaughter, Hugh C.,
 Slater, Luke,
 Slatter, Philip J.,
 Smeaton, William,
 Smith, Alfred,
 Smith, Algernon St. A.,
 Smith, James,
 Smith, James,
 Smith, Leroy Winfield,
 Smith, John E.,
 Smith, William,
 Smith, William K.,
 Smyth, Alfred G.,
 Snow, Joshua S.,
 Sontag, Henry Otto,
 Sowden, Frank M.,
 Spafford, Theodore Josiah,
 Spalding, Lyman,
 Sparling, Charles P.,

Spence, David,
 Spearman, Thomas Wm.,
 Spike, Clarence J.,
 Spooner, Samuel B.,
 Spry, Daniel,
 Staunton, John,
 Stearns, Isaac H.,
 Stenberg, William T.,
 Stevens, Robert M.,
 Stevenson, Col. Alex. A.,
 Stevenson, John McLean,
 Stewart, Gavin,
 Stewart, George, jr.,
 Stewart, George,
 Sterling, Edgar S.,
 Sterling, William R.,
 Stone, John Henry,
 Storm, William G.,
 Stratford, Henry,
 Summers, William W.,
 Sutcliffe, John,
 Sutherland, Alexander,
 Sutherland, Wm. McB.,
 Sutton, James, M.D.,
 Swayze, William D.,
 Sweet, John,
 Symond, Alfred R.

T

Tamblyn, John E., M.D.,
 Taylor, Alfred,
 Taylor, Alexander, M.D.,
 Taylor, David,
 Taylor, Harrison G.,
 Taylor, Henry A.,
 Taylor, Henry,
 Taylor, John,
 Taylor, Phillips,
 Taylor, Squire W.,
 Taylor, Thomas William,
 Taylor, William, H.,
 Thibodo, Augustus J.,
 Thom, John,
 Thomas, Francis Tracey,
 Thomas, J. Parker,
 Thoburn, Adolphus,
 Thompson, Alfred F.,
 Thompson, Clifford,
 Thompson, Jeremiah P.,
 Thompson, John T.,
 Thompson, Samuel G. G.,
 Thom, Lewis,
 Thorne, William H.,
 Thornton, William,
 Thurston Douglas A.,
 Tilden, Charles H.,
 Tipton, Thomas L.,
 Toms, Isaac F.,
 Topps, Alexander T. C.,
 Townsend, Sherman E.,
 Townshend, John Fitz.
 Tracey, James,
 Travers, William R.,
 Traves, John B.,
 Trebel, Samuel B.,

Tressider, John B.,
Trott, Samuel,
Tucker, George E.,
Tupper, James R.,
Tunstead, John,
Tuttle, Lyman P.,
Tuttle, Albert C.,
Tyler, Emery O.,
Tyler, George Otis,
Tyler, Richard.

U

Uphold Charles,
Upper, Martin C.,
Urquhart, Andrew,
Urquhart, Donald,

V

Vanatter, John W.,
Van Etter, Albert Har-
rison,
Van Gutner, Charles L.,
Verral, John E.,
Vest, John Ritchie,
Vinning, Walter R.,
Vippham, William J.,
Vollaris, Thomas,
Vose, Charles F.,
Vroom, William E.

W

Waddell, Samuel J.,

Waddington, William jr.,
Wait, William H.,
Wales, H. R. H., the
Prince of,
Walker, David,
Walker, Hugh,
Walker, William Tower,
Wallace, William B.,
Walters, James,
Walters, James,
Walters, Thomas,
Warden, J.,
Warner, Stanley Clark,
Warrington, Frederick,
Waters, Richard,
Watson, William,
Weatherley, William L.,
Weaver, George W.,
Welch, Thomas, C.,
Westbrook, Henry S.,
Wesley, Samuel,
West, Richard,
Weston, George White,
White, Aubrey,
White, George H.,
White, Joseph,
Whiteman, Geo. Cameron,
Whitney, George H.,
Whitney, Henry A.,
Whyte, Alexander R.,
Wilford, John L.,
Wilkinson, Robert,
Wilkinson, James H.,
Williams, Harvey N.,
Williams, Henry Nicholas,

Williams, John,
Williams, Robert Frank,
Williams, William,
Willson, Isaac P.,
Wilmot, Frederick,
Wisner, John A.,
Wilson, Arthur L.;
Wilson, George,
Wilson, James,
Wilson, John,
Wilson, Henry,
Wilson, Thomas,
Wotherington, Addison,
Wright, James,
Wright, John,
Wyman, George D.

Y

Yale, Levi,
Young, Edmund D.,
Young, James,
Yuill, Hiram W.

Z

Zimmerman, Adam,
Zimmerman, Daniel.





PRESIDING PRECEPTORS

IN ORDER OF SUCCESSION IN EACH PRECEPTORY FROM DATE
OF FORMATION AND ESTABLISHMENT.

* No. 1. "HUGH DE PAYENS," (PREMIER), KINGSTON, ONT.

This Preceptory was formed on the 18th of March, 1823. Warrant granted 12th of February, 1824. Confirmed under Patent of Constitution, dated the 10th of March, 1854, from Grand Conclave of Masonic Knights Templars of England and Wales.

Col. W. J. B. MacLeod Moore.....	1854	Harwood E. Swales.....	1873
James A. Henderson.....	1855	Jas. A. Henderson.....	1874
S. S. Finden.....	1856	".....	1875
S. D. Fowler.....	1857	Jas. Greenfield, jr.....	1876
J. H. Rowan.....	1858	Donald Ross.....	1877
John Kerr.....	1859	Thomas Gordon.....	1878
G. F. LaSarre.....	1860	W. D. Gordon.....	1879
".....	1861	Philip Bajus.....	1880
John Boyes.....	1862	Henry Nuttall.....	1881
".....	1863	G. W. Andrews.....	1882
W. B. Simpson.....	1864	Frederick Rowland.....	1883
Alex. S. Kirkpatrick.....	1865	Robert V. Matthews.....	1884
E. H. Parker.....	1866	S. W. Scobell.....	1885
W. B. Simpson.....	1867	Wm. Waddington.....	1886
Harwood E. Swales.....	1868	".....	1887
Jas. Greenfield, jr.....	1869	Jas. A. Henderson.....	1888
Harwood E. Swales.....	1870	Allan McLean.....	1889
".....	1871	".....	1890
".....	1872		

* At the Sovereign Great Priory meeting held on the 13th of July, 1886, the Frates of this Preceptory were authorized to wear a distinguishing mark, one white stripe in their sashes and ribbons, and the Supreme Grand Master appointed, *ex officio* and permanently, the Presiding Preceptor of the Hugh de Payens his Banner Bearer.

No. 2 "GEOFFREY DE ST. ALDEMAR," TORONTO, ONT.

Samuel B. Harman.....	1855	Frederick J. Menet.....	1873
Francis Richardson.....	1856	Marcellus Crombie.....	1874
Thomas Gibbs Ridout.....	1857	Daniel Spry.....	1875
T. Douglas Harington.....	1858	Thomas Sargent.....	1876
William G. Storm.....	1859	Richard J. Hovenden.....	1877
William Hay.....	1860	".....	1878
<i>Not working</i>	1861	James Wilson.....	1879
".....	1862	William Brydon.....	1880
".....	1863	R. J. Hovenden.....	1881
".....	1864	Wm. Hamilton.....	1882
".....	1865	N. T. Lyon.....	1883
".....	1866	".....	1884
".....	1867	E. T. Malone.....	1885
".....	1868	G. S. McConkey.....	1886
S. B. Harman.....	1869	Jno. Hetherington.....	1887
J. K. Kerr, Q.C.....	1870	Hy. A. Taylor.....	1888
A. T. Houel.....	1871	Jas. Glanville.....	1889
J. K. Kerr, Q.C.....	1872	N. T. Lyon.....	1890

PRESIDING PRECEPTORS.

No. 3. "GODFREY DE BOUILLON," HAMILTON, ONT.

Wm. M. Wilson	1859	David McLellan	1875
"	1860	"	1876
"	1861	John J. Mason	1877
Thos. B. Harris	1862	Wm. Gibson	1878
Thos. McCracken	1863	Charles Magill	1879
"	1864	John Kennedy	1880
"	1865	J. B. Bishop	1881
Thos. B. Harris	1866	John H. Stone	1882
J. W. Murton	1867	Edwin A. Dalley	1883
Thomas B. Harris	1868	W. J. Field	1884
Wm. Reid	1869	Thos. Hood	1885
"	1870	Wm. G. Reid	1886
Thomas B. Harris	1871	John Malloy	1887
"	1872	John Tunstead	1888
Hugh A. McKay	1873	"	1889
"	1874	O. S. Hillman	1890

No. 4. "RICHARD CŒUR DE LION," LONDON, ONT.

Thompson Wilson	1857	A. G. Smyth	1874
"	1858	"	1875
James Moffatt	1859	"	1876
"	1860	"	1877
William Muir	1861	D. B. Burch	1878
Thomas McCracken	1862	"	1879
Thompson Wilson	1863	William Hawthorn	1880
"	1864	H. A. Baxter	1881
"	1865	Jas. Sutton, M.D.	1882
"	1866	John B. Smyth	1883
"	1867	John Ferguson	1884
Thomas McCracken	1868	J. S. Dewar	1885
Thompson Wilson	1869	H. C. Simpson	1886
"	1870	T. Brock	1887
"	1871	W. Hawthorn	1888
A. G. Smyth	1872	"	1889
"	1873	"	1890

No. 5. "NOVA SCOTIA," HALIFAX, N.S.

John D. Nash	1858	Benj. Curren, D.C.L.	1875
Hon. Alex. Keith	1859	"	1876
"	1860	Alf. H. Woodill, M.D.	1877
"	1861	Lorenzo F. Darling	1878
"	1862	Charles F. Vose	1879
"	1863	James Dempster	1880
Norborne G. Smith	1864	Miner T. Foster	1881
"	1865	Benj. Curren, D.C.L.	1882
Robert J. Romans	1866	Arthur E. Curren	1883
"	1867	B. Howard Landis	1884
Robert D. Clarke	1868	Wm. Taylor	1885
Thomas Short	1869	J. W. Ruhland	1886
C. E. Coker-King	1870	Clarence J. Spike	1887
"	1871	"	1888
Stephen R. Sircom	1872	Samuel Porter	1889
Geo. T. Smithers	1873	"	1890
"	1874		

No. 6. "KING BALDWIN," BELLEVILLE, ONT.

J. C. Franck	1861	L. H. Henderson	1866
Alfred A. Campbell	1862	"	1867
Not working	1863	"	1868
"	1864	"	1869
"	1865	"	1870

PRESIDING PRECEPTORS.

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No. 6. "KING BALDWIN," BELLEVILLE, ONT.—Cont.

E. Crosby Flint.....	1871	Samuel Shaw Lazier.....	1881
".....	1872	".....	1882
".....	1873	".....	1883
William Docter.....	1874	William H. Ponton.....	1884
".....	1875	Cornelius J. Starling.....	1885
".....	1876	Jno. Parker Thomas.....	1886
".....	1877	Samuel Shaw Lazier.....	1887
D. Pitceathley.....	1878	".....	1888
".....	1879	Jeremiah P. Thompson.....	1889
".....	1880	John Jay Farley.....	1890

No. 7. "RICHARD CŒUR LE LION," MONTREAL, QUE.

A. A. Stevenson.....	1863	I. H. Stearns.....	1877
".....	1864	J. T. McMinn.....	1878
".....	1865	John McLean.....	1879
".....	1866	".....	1880
".....	1867	Alex. G. Adams.....	1881
".....	1868	".....	1882
".....	1869	".....	1883
".....	1870	Wm. S. Evans.....	1884
E. M. Copeland.....	1871	Wm. LeMessurier.....	1885
".....	1872	".....	1886
Isaac H. Stearns.....	1873	Joseph Martin.....	1887
Thomas Milton.....	1874	".....	1888
William Young.....	1875	".....	1889
G. W. Lovejoy, M.D.....	1876	Wm. H. Whyte.....	1890

No. 8. "PLANTAGANET," ST. CATHARINES.

James Seymour.....	1867	James Seymour.....	1879
".....	1868	".....	1880
Edwin Goodman.....	1869	".....	1881
A. Lewis.....	1870	".....	1882
".....	1871	Edwin Goodman.....	1883
Isaac P. Willson.....	1872	Sen. Yale.....	1884
".....	1873	".....	1885
".....	1874	".....	1886
Edwin Goodman.....	1875	".....	1887
".....	1876	Edwin Goodman.....	1888
".....	1877	".....	1889
".....	1878	George Burch.....	1890

No. 9. "SUSSEX," STANSTEAD, QUE.

William B. Colby.....	1867	E. R. Johnson.....	1879
".....	1868	".....	1880
".....	1869	".....	1881
".....	1870	".....	1882
".....	1871	C. H. Kathan.....	1883
Chas. H. Kathan.....	1872	Syl'r. Labourveau.....	1884
Edson Kemp.....	1873	H. E. Channell.....	1885
E. H. Goff.....	1874	C. O. Brigham.....	1886
".....	1875	M. B. Schofield.....	1887
E. H. Goff.....	1876	F. D. Butterfield.....	1888
A. H. F. Gilmour.....	1877	Geo. D. Wyman.....	1889
".....	1878	A. N. Thompson.....	1890

No. 10. "HURONTARIO," COLLINGWOOD.

(TRANSFERRED TO GUELPH AND RE-NAMED "VICTORIA" IN 1883.)

Henry Robertson.....	1869	Henry Robertson.....	1873
".....	1870	".....	1874
".....	1871	E. R. Carpenter.....	1875
".....	1872	".....	1876

PRESIDING PRECEPTORS.

No. 10. "HURONTARIO," COLLINGWOOD.—*Cont.*

E. R. Carpenter	1877	H. Lockwood	1884
John Nettleton	1878	J. A. Angell	1885
Chas. Cameron	1879	"	1886
Chas. Cameron	1880	Hugh Walker	1887
Warrant surrendered	1881	J. A. Nelles	1888
"	1882	Wm. Watson	1889
H. Lockwood	1883	Alex. Bruce	1890

No. 11. "UNION DE MOLAI," ST. JOHN, N.B.

Robert Marshall	1869	David R. Munro	1880
James Donville	1870	"	1881
David R. Munro	1871	"	1882
"	1872	Hon. Jas. Holly	1883
H. W. Chisholm	1873	Bella R. Lawrence	1884
E. L. Bertaux	1874	S. F. Matthews	1885
S. F. Matthews	1875	"	1886
J. C. Hathaway, M.D.	1876	Jas. H. Pullen	1887
"	1877	R. W. Crookshank	1888
David R. Munro	1878	"	1889
"	1879	"	1890

No. 12. "MOUNT CALVARY," ORILLIA, ONT.

(TRANSFERRED TO BARRIE IN 1880.)

Robert Ramsay	1870	William Lount, Q.C.	1881
C. L. Elliott	1871	J. McLean Stevenson	1882
"	1872	Fred. Wilmott	1883
H. G. Summers	1873	J. McLean Stevenson	1884
"	1874	William Downie	1885
Not working	1875	Robert A. Douglas	1886
"	1876	Samuel Wealey	1887
"	1877	Arthur C. Garden	1888
"	1878	D. F. McWatt	1889
"	1879	Sidney J. Sanford	1890
"	1880		

No. 13. "MOORE," PETERBOROUGH, ONT.

C. D. Macdonald	1870	E. H. D. Hall	1881
Rev. V. Clementi	1871	"	1882
R. Kincaid, M.D.	1872	J. B. Traves	1883
"	1873	E. H. D. Hall	1884
Chas. D. Macdonald	1874	"	1885
Jas. Might, M.D.	1875	"	1886
R. Kincaid, M.D.	1876	"	1887
Chas. D. Macdonald	1877	Duncan Cameron	1888
"	1878	"	1889
A. F. Huffman	1879	R. H. Green	1890
E. H. D. Hall	1880		

No. 14. "HARINGTON," TRENTON, ONT.

(TRANSFERRED TO ALMONTE IN 1884.)

H. W. Day	1871	Not working	1881
"	1872	"	1882
"	1873	"	1883
"	1874	"	1884
"	1875	J. Elliott	1885
"	1876	"	1886
"	1877	D. Shepherd	1887
"	1878	Robert Pollock	1888
Not working	1879	John M. Munro	1889
"	1880	Wm. Smith	1890

PRESIDING PRECEPTORS.

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No. 15. "ST. JOHN THE ALMONER," WHITBY, ONT.

G. H. F. Dartnell	1872	John Stanton.....	1882
"	1873	"	1883
"	1874	G. H. F. Dartnell.....	1884
Yeoman Gibson.....	1875	W. R. Howse	1885
Geo. Hopkins	1876	"	1886
C. A. Jones	1877	"	1887
John Stanton.....	1878	Phillip Taylor.....	1888
"	1879	"	1889
"	1880	John H. Gale	1890
"	1881		

No. 16. "GONDEMAR," MAITLAND, ONT.

(TRANSFERRED TO BROCKVILLE IN 1885.)

Geo. C. Longley.....	1872	Turner Koyle.....	1882
John Dumbille.....	1873	V. H. Moore, M.D.....	1883
John Easton.....	1874	Amos Chatfield.....	1884
"	1875	David Taylor.....	1885
Dan'l. Collins.....	1876	Geo. Gale.....	1886
A. G. Harvey.....	1877	Wm. Fitzsimmons.....	1887
John Moore.....	1878	"	1888
"	1879	Thos. Kearns.....	1889
E. B. Butterworth.....	1880	Chas. H. Fitzsimmons.....	1890
Turner Koyle.....	1881		

No. 17. "ODO DE ST. AMAND," TORONTO, ONT.

(AMALGAMATED WITH "GEOFFREY DE ST. ALDEMAR," NO. 2, IN 1888.)

N. G. Bigelow.....	1872	J. Ross Robertson.....	1881
W. C. Morrison.....	1873	P. J. Slatter	1882
"	1874	"	1883
Geo. Watson	1875	Jas. Douglas.....	1884
Jas. O'Connor.....	1876	Geo. J. Bennett.....	1885
J. B. Nixon.....	1877	John Simpson.....	1886
W. C. Morrison.....	1878	E. E. Sheppard.....	1887
J. G. Burns.....	1879	R. L. Patterson.....	1888
J. S. Dennis.....	1880		

No. 18. "PALESTINE," PORT HOPE, ONT.

Jas. M. Irwin.....	1872	Robert Nicholls.....	1882
John Wright.....	1873	J. B. Traves.....	1883
"	1874	"	1884
"	1875	"	1885
"	1876	"	1886
"	1877	W. B. Wallace.....	1887
"	1878	G. J. Lightburne.....	1888
"	1879	Robt. J. Craig.....	1889
"	1880	William Rankin.....	1890
Robert Nicholls.....	1881		

No. 19. "ST. BERNARD DE CLAIRVEAUX," DUNVILLE, ONT.

William F. Braund.....	1874	Samuel Cornick	1883
John Parry.....	1875	A. Brownson.....	1884
M. C. Upper.....	1876	T. J. Galbraith.....	1885
C. E. S. Black.....	1877	Samuel Amsden.....	1886
John Taylor.....	1878	William Logan.....	1887
"	1879	Robert Hall.....	1888
Samuel Waltho.....	1880	"	1889
"	1881	"	1890
Archibald Couper.....	1882		

PRESIDING PRECEPTORS.

No. 20. "KENT," CHATHAM, ONT.

Thos. C. Macnabb.....	1877	Rev. Fred. Bates.....	1884
".....	1878	".....	1885
".....	1879	".....	1886
".....	1880	William Ball.....	1887
".....	1881	".....	1888
".....	1882	Rev. Fred. Bates.....	1889
Rev. Fred. Bates.....	1883	".....	1890

No. 21. "BURLEIGH," ST. THOMAS, ONT.

Edwards W. Porter.....	1878	A. Nelles Pettit.....	1885
".....	1879	Samuel Dubber.....	1886
Robert McKay.....	1880	W. B. Doherty.....	1887
*H. A. Grannis.....	1881	W. E. Idsardi.....	1888
William Hooper King.....	1881-1882	".....	1889
E. Hale Raymour.....	1882-1883	Luke Slater.....	1890
A. Nelles Pettit.....	1884		

*Em. Fra. Grannis died in September, 1881, and was succeeded by Em. Fra. King, who held office until June, 1882. Em. Fra. Raymour was elected in July, 1882, and held office until December, 1883.

No. 22. "ST. ELMO," GODERICH, ONT.

Isaac F. Toms.....	1880	F. F. Lawrence.....	1886
D. McG. Malloch.....	1881	".....	1887
".....	1882	C. A. Humber.....	1888
R. Radcliffe.....	1883	".....	1889
Joseph Beck.....	1884	D. McG. Malloch.....	1890
".....	1885		

No. 23. "RAY," PORT ARTHUR, ONT.

S. Wellington Ray.....	1880	R. S. Mitchell.....	1886
".....	1881	S. W. Ray.....	1887
".....	1882	".....	1888
W. J. Clarke.....	1883	W. J. Clarke.....	1889
".....	1884	".....	1890
R. S. Mitchell.....	1885		

No. 24. "ALBERT EDWARD," WINNIPEG, MAN.

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".....	1884	W. C. B. Graham.....	1890
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Samuel Kennedy.....	1880	D. S. Rickaby.....	1886
".....	1881	S. Wilson Drum.....	1887
E. T. D. Chambers.....	1882	Carl Ludwig Alex. Kuhring.....	1888
Henry Russell, M.D.....	1883	T. Inglis Poston.....	1889
Henry Griffith.....	1884	A. F. Lay.....	1890
C. Knowles.....	1885		

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".....	1883	Thos. Robinson.....	1888
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Jonas A. Grosscup.....	1886		

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Samuel J. Waddell	1887	W. B. Alley	1890

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"	1888	Colin W. Postlethwaité	1890

*By a Circular issued by the M.E. the Supreme Grand Master, Col. W. J. B. McLeod Moore, and dated 23rd January, 1890, it was declared that the Cyrene Preceptory of Toronto was henceforth to bear the distinctive title of the "*Grand Master's Own Preceptory*," the members thereof entitled to wear on the sash or ribbon the distinguishing badge of *A Palm Branch* in silver (Preceptors in gold) with the motto "*Palmam qui meruit ferat*," and the presiding Preceptor, or some other Preceptor, to be *ex-officio* a member of the Grand Master's Council annually.



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