

mit of ancient Freemasonry," and after all have but made a mere *reconnaissance* of the "royal art"—taken but a cursory glance at the "outlines of the temple."

If we do not bring what we are taught, in the lodge room, to bear on our spiritual existence, as well as to set forth those lessons in our outward conduct, then, indeed, have we labored in vain. A knowledge of the lodge ritual is important to the ends for which it was devised, but is nevertheless mere ceremonies and forms, and can only be considered as the outward apparel of a science which possesses within itself a never-dying vital principle, a direct emanation from an All-wise and Omnipotent God. That this is the case, her foundations of *wisdom, strength and beauty* amply testify, since neither regal jealousy, popular clamor, nor the misguided zeal of religious fanatics have shaken her from the firm basis of *brotherly love, relief and truth*.

As a matter of history, it is admitted that the ORDER OF THE TEMPLE was endeavored to be suppressed in 1309. In France it was extinguished by Philip le Bel; in England by King Edward II.; only two remnants are known to have survived the general persecution: one of these was saved in Portugal on condition of changing the name to that of "Knights of Christ," and of becoming a mere honorary order; of which the crown alone was to have the right of nominating the members; the other was in Scotland, probably saved by the determined stand which the Scotch were then making against Edward, and which resulted in the freedom of their native country. During the last and present centuries a third was supposed to exist, but such a claim was totally unsupported by evidence, the one so called being founded on a surreptitious charter, the fictitious nature of which was clearly proved. It was to this latter body that the Duke of Sussex and Sir Sydney Smith belonged, before its origin had been ascertained.

By some it has been asserted that it was established by a Pope; and that another Pope could extinguish it at his pleasure by a Bull, or otherwise; but a charter of privileges cannot be so arbitrarily suppressed; besides, the order was only *confirmed* by a Pope, and continued whether the then temporal head of the church pleased or not, so long as a sufficient number survived to carry on its affairs. The present body in Scotland therefore, merely claims to be the legitimate descendants, by adoption, of the original knights of the order. The royal order of Scotland has never claimed, as alleged by some writers, to be "derived from the ancient order of Knights Templars."

About the commencement of the reign of James IV., or prior thereto, an union was effected between the Knights of the Temple and those of St John, and the lands belonging to

either body were consolidated. This union appears to have continued, till the era of the Reformation, when an act passed in 1560 prohibiting all allegiance within the realm to the Sec of Rome.

The combined orders then lost their estates, and ceased to be known as a military body. Unwilling to drop their ceremonies, they fraternized with the Freemasons, and in their lodges continued to receive postulants. By the ancient laws of the Temple no one could be admitted to the privileges of a Knight who could not show a certain descent; and it is probable therefore, that it was at this time a distinction took place among the members, and that two classes originated—the one open to the Freemasons in general, although they could not show a genealogical tree; the other was restricted to those who could. There is no evidence that there was any difference of initiation, nor was this at all likely. These two sections may be styled the Democratic or Masonic, and the Aristocratic or Chivalric branches of the order. No one could be admitted to the aristocratic branch, without the permission of those who held the sway in Scotland. The chivalric class was one and indivisible, and alone had the right of appointing the Grand Master; and although permanently located in Scotland, its power extended over the whole world. It was cosmopolite.

The democratic branch might have many heads, and was, ere long, carried by Freemasons to England and Ireland, and ultimately found its way to North America; but it seems never to have been much fostered except in these countries. As gentlemen of rank and fortune in Scotland joined the order from time to time; they were, after first joining the Masonic branch, admitted into the chivalric, which was thus never allowed to become dormant; at times it appears to have attracted much attention, but the limits between the two were never clearly defined. In 1811, an attempt which, under the auspices of the Duke of Kent, who was then master of the English Masonic Templars, proved successful, viz., that of bringing all the encampments of Scotland under a common head, and the supreme power was called the CONCLAVE. This conclave appears to have been formed by a combination of the two classes, and but a short period elapsed ere the grades of knights with a patent from the Grand Master, (now called *Knights Companions*), *Knights Commanders*, and *Knights Grand Crosses* were instituted, in imitation of the Knights of the Bath, with the intention to confer these titles on the chivalric body only; but others received them, and as all Knights Commanders, and Knights Grand Crosses had the privilege of a seat in Conclave, confusion if not jealousy soon arose. In 1843, when new regulations were made, the supreme power of the whole order, or chivalric class, began to take the name of the Grand Chapter, in place of Conclave; and in

1845, this gave way to the more correct one of Chapter General. At one period they possessed the power of conferring this degree without members having to pass through an initiation in an ordinary encampment as masonic templars; and ultimately a law was passed to admit gentlemen into the chivalric body, who were not Freemasons, provided they paid a much higher fee.

At a still later period, 1855, it was suggested that the proper distinction between Masonic and Chivalric Knights should consist in the recognition of the latter by a patent from the Grand Master or Sovereign of the Cosmopolite body, while a Masonic Knight can get a diploma from the master of his langue, (whether known as Grand Commander or Grand Master,) or a certificate from the Grand Secretary of that county, while at the same meeting it was fully decided upon that every person previous to his entrance into the order must be a regular R. A. Mason.

Trusting I have not occupied more of your valuable space than the importance of the subject deserves,

I am, dear Sir and Bro.,

Yours fraternally,

T C., R. A. M.

(To the Editor of the Canadian Freemason.)

DEAR SIR AND BROTHER.—Having heard it stated at a Chapter Meeting, which I by chance attended, that in some of the United States the R. A. degree was given before a brother had concluded the full period of M. M. service, viz: 12 months, may I ask you if such is the case, and if so, in what particular states such an act is maintained and why?

Yours fraternally,

INQUISITOR.

In our next issue we shall endeavour to answer the brother's inquiry, and in the meantime would be happy to learn from either bro. Morris, of the *Voice and Tidings*, or bro. Hyneman, of the *Mirror and Keystone*, whether such act is really the case, and if so, in what States.—Ed. C. F. M.

TO THE CRAFT IN CANADA EAST.

Bro. Hill, publisher of the "*Canadian Freemason*," Montreal, is our duly authorized agent for the "*World's Masonic Register*," in Canada East. The appointment of Bro. Hill as our agent, will no doubt prove satisfactory to the brethren in that section of the neighboring provinces, and they are fraternally requested to give him their subscription for the "*World's Masonic Register*." The craft in Canada West have subscribed very liberally for the work, and it will be gratifying to us if the brethren in Canada East will do the same. They ought to be equally as largely represented in the book, and have their names, professions, Post Office addresses, and masonic affiliations and titles printed on its pages. The work has received the approval