

glaring innovations on the object and meaning of Cosmopolitan Speculative Freemasonry; and it was not until about 1780, although known in England some twenty years previously, that Templary secured any official Masonic standing in connection with the Royal Arch Degree, to represent the Monastic Military fraternities of the middle ages, and provide for Christian Masonry being worked with the Universal Craft.

In the old rituals of the Templar Degrees, there was but little uniformity, or research as to the facts of a Masonic connection, clearly showing they were but the fabrication of Masonic enthusiasts, carried away by false impressions, the creation of their own fancies. These degrees were at first, and for many years after their introduction, conferred under Craft Warrants, to give them sufficient legality to exist as separate degrees. The Encampments, as they were called, having their own private and individual laws.

In the British Dominions, as also in America, at the end of the last and commencement of the present century, there were Encampments of Knights Templar as well as Knights of St. John, of Jerusalem (Malta), having a separate existence in no way connected with Freemasonry. But they found it necessary to place themselves under the protection of the "Masonic" body, to avoid the penalties enacted by the English Acts of Parliament, against all secret societies excepting those of Freemasonry; and Templary has continued to the present time closely allied to the craft; although, as a separate independent Christian Order, governed by its own laws and regulations, requiring its candidates to be members of the Masonic body, and declared Trinitarian Christians. This, then, would appear to be the true reason why it is considered Masonic.

On the acceptance of H. R. H. the Prince of Wales, A.D. 1873, to become Supreme Grand Master of the United

Orders of the Temple and Malta in Great Britain and Ireland, under the name of a "Convent General," it was decided to form a commission to investigate carefully the history of the degrees, and revise the nomenclature and rituals, rejecting all mythical traditions not borne out by historic facts.

Their report was drawn up and submitted with the ritual, in 1876, with a recommendation that it be not taken into use until 1878, to give time for its study; but does not appear to have been generally adopted in all its details, by the Preceptories under the Great Priorities of the "Convent General."

The alterations made by the Great Prior of Canada and his Council, considered necessary for the requirements of the Canadian Templar body, were fully confirmed and adopted unanimously by Great Priory, at its Annual Convocation, at Montreal, Province of Quebec, on the 11th October, 1878, and continues to be the authorized ritual for the Sovereign Great Priory of the Dominion.

In the report of the commission of Convent General, it states that the ritual is drawn up, suited to the three kingdoms, and consistent with the nature and traditions of the Order; and that 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 examined by them, viz:—The ritual of the Ancient Templars, founded upon the "Benedictine Canons." The Scottish ritual very closely copied from it. The English ritual, drawn up in 1851, a revision of that previously existing, known as the "Dunkerly" ritual of 1791—Admiral Dunkerly being at that time the Grand Master of the English Templar Grand Conclave, and the Irish ritual. The commissioners were most careful in avoiding the retention or introduction of any portion of past or present rituals calculated to create confusion