

"some of the interjurisdictional laws of the Craft," the tenth of which reads as follows:—

"10. Any Grand Lodge may charter private lodges in any territory unoccupied by a local Sovereign Grand Lodge; but the exercise of this right, is with propriety, restricted to unoccupied territories belonging to the country within whose domain the chartering Grand Lodge is situated, —or to exterior countries within whose limits a Grand Lodge does not exist."

(The "propriety" regulating the exercise of the "right" herein enunciated, clearly indicates that by common consent, it would not, *exempli gratia*, be deemed to be in "good form" for a Grand Lodge in the United States of America, to grant a Warrant for the establishment of a subordinate lodge in "unoccupied" territory within the British Empire, and *vice versa*.)

CONCLUSIONS.

From the preceeding facts and premises, we unhesitatingly arrive at the following conclusions, namely:— that the Colony of Victoria is unoccupied territory *re* Templary;—that the S.G.M. and the Sovereign Great Priory of the Dominion, acted strictly within the limits of constitutional right and correct procedure in granting a Warrant for the establishment of Metropolitan Preceptory in the city of Melbourne, Victoria, Australia;—that our Great Priory cannot justly nor honorably comply with the "request" of the Great Priory of England, to withdraw the Warrant of Metropolitan Preceptory;—and that our Great Priory of the Dominion may rightfully grant, if duly petitioned for,

such an additional number of Warrants to Victoria Fratres, as that they may be enabled at the earliest practicable day, constitutionally to form a Sovereign Priory or Commandery, to which the Colony of Victoria is as rightfully entitled as any other of the locally self-governing Colonies or Provinces of the Empire. Let England pause;—duly consider, gracefully bow to, and fraternally accept the inevitable. So mote it be.

FOR THE CANADIAN CRAFTSMAN.

PAPER ON THE RITUALS OF THE TEMPLAR SYSTEM.

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Modern or Masonic Templary, originated from the High Grade System of Freemasonry, first promulgated about 1741, or a few years earlier, (unknown before that period), by French and German members of the craft, soon after Speculative Masonry had been introduced from England on the continent of Europe, where it was enthusiastically adopted as a pure code of morality and universal brotherhood. These members, for the most part confined to men of leisure and letters, principally chosen from the higher classes of social life, not content with the truly noble, mechanical origin of Freemasonry, were ambitious to be thought the descendants of the famous Monastic Military Order of the Templars of the Crusades, and endeavored to assert a claim, founded upon the supposed connection that had traditionally existed between the Templars and the old Christian Builders, or Architects of the Cloisters.

These High Degrees being based on false premises, were strongly opposed by the English craft, as