

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.

"THE HIGH GRADES AND THE ROSE CROIX."

I maintain that the United Orders of the Temple and Malta, or degrees of Templary in their later Masonic revival, are not a part of the "High Grades" of Masonic rites or degrees. The great objection to these higher degrees, as they are called, is "they are a 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 Knight'ood 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, was the next step after the Templar ceremony, possessing 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 should never have been separated, and I would be glad to see it again restored to its proper place in this 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 predominates, 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."

PRECEPTORIES AND PRECEPTORS.

Since our last meeting, I have found it advisable to remove "Gondemar" Preceptory from the small village of Maitland to the neighboring well-known beautiful town of Brockville, on the St. Lawrence, where an old Craft Lodge and Royal Arch Chapter have long been established, and I have every reason to think the Preceptory will now flourish, as I regret to say it had fallen into some disorder and decay, chiefly owing to the extraordinary and unauthorized conduct of the former Registrar.

In October and November last, I visited this Preceptory, accompanied by the Provincial Prior † Fra. Lazier, of Belleville, who had made tedious journeys and spared neither time or trouble to restore harmony and the proper conducting of the business of the Preceptory, without any permanent good results.

Upon investigating complaints made to me, I considered it necessary to suspend the Registrar, my reasons for so doing the Grand Chancellor will lay before you.

The irregular manner in which the ceremonies of the Order had been conducted was brought to my notice, and were anything but calculated to insure success or respect; it appears to have been the custom of the Presiding Officer "to hurry through all receptions—declaring the Chapter open—reading a few passages from the ritual, and after a partial explanation of the modes of recognition, again declaring the Chapter closed until some future time, when the remainder of the ceremony would be communicated."

Apparently, it is too often the practice for indolent Preceptors to allow the Registrar, or other officer who may have held the office of Preceptor, to assume contro