

Grand Master re recognition by this Great Priory of M. E. Sir Knight Henry Robertson's services, and now recommend that the honorary rank of Supreme Grand Master of this Great Priory be conferred on him.

They also recommend that the fees for all Grand Offices (except the Great Offices) be abolished, and that parchment certificates for the same, if required, shall be ten shillings and sixpence each.

They recommend that the portion of the Grand Master's address re revision of Statutes and Assemblies of Great Priory be referred to the incoming Grand Council to report on.

1895.

Seventh Assembly, Melbourne, May 31st, 1895.

-E. H. Williams, S. G. M.

His address is very interesting and we make the following extracts :

I must congratulate Sovereign Great Priory on its continued prosperity and sound position, notwithstanding the many disheartening circumstances through which we have had to live during the last few years.

I am pleased to be able to say that, from the reports of the R. Em. G. Chancellor, the R. Em. G. Treasurer, and the Grand Council, you will be able to rejoice with me at the steady and unobtrusive progress we have made during the past year. There are, however, a few matters to which we should give special consideration on an occasion such as the present, the Annual Assembly of Great Priory—making a full period in the history of our Templar existence—matters of great importance to our Order in general, and to our position in Victoria masonically, politically and religiously. It is, of course, unnecessary to remind you whence we derived our existence as Knights Templar, nor to emphasize that the Sovereign Great Priory of Canada was founded with the distinct acquiescence of the M. Em. and Supreme Grand Master of Convent General, H.R.H. the Prince of Wales. This being so, and while, of course, this Great Priory is in a position to make its own laws, and to some extent, to alter its doctrines, even to making them parallel with those of the United States of America (where belief in the Holy Trinity is not even required of members) the question naturally arises whether, in a new country like this, it be advisable to take, or passively allow to be taken, any steps in such direction. This matter must be considered in two ways; firstly, masonically political—secondly, its religious or masonically religious—aspect. With regard to the first, I think it can be dealt with in very few words. We have been taught from our very entrance into Freemasonry to regard unity and the desire for unity as one of the most laudable of ambitions, and as, unfortunately, political unity in Knight Templary does not exist as yet in Victoria, I can see no better paving-stone to that most desirable result than that