

such is not the case, Great Priory considered it advisable at last meeting for the Council to prepare and report upon a uniform ritual for Canada, to be submitted at this meeting. I have myself given the subject considerable attention, pointing out in an article on the "Modern Templar Order," in the *Canadian Craftsman* for July (*vide* appendix A.), the necessity of revising the ritual in use; therefore taking into consideration the opinions and wishes of the Order in Canada, that a little judicious pruning of the new, and retaining portions of the old ritual, would make the one recommended more satisfactory and acceptable. I have carefully arranged the contemplated additions without altering the text of the Convent-General Ritual, and have submitted them to the Council. Improving rituals, like making them, is an art in which there are very few adepts, and generally results in miserable failures, it is of course possible to improve, and it is easy to do so in the opinion of this or that brother, but it is also quite possible that what some would consider improvements, would not be in the taste of others, and would indeed mar rather than mend. What we require is a simple but comprehensive ritual, embodying the doctrines of the Order strictly in accord with our history and traditions, and with no fanciful efforts at fine writing, retaining generally the old style of language as being more terse and appropriate. The great object should be to go back to first principles, keeping as nearly as possible to what the Order really was in the olden time, before innovations had crept in, avoiding all fanciful imitations or allusions to what it was supposed to be, which latter course seems to have been pretty much the system followed in modern Templar liturgical services.

I am convinced the ritual now recommended, when brought into working order, will give satisfaction and be considered a great improvement on the old one, assimilating as it does, with historic truths, and the changes that have taken place in the constitution. It will also give to our young Great Priory fresh impetus, and a starting point from its formation completing the re-organization I have so long anxiously looked forward to, as the crowning effort to place the Order in Canada, introduced by myself a quarter of a century ago from England, on a lasting and firm basis, representing consistently the famous chivalry of the Crusades.

QUALIFICATION FOR ADMITTANCE TO THE ORDER.

The pre-requisite Masonic degree before being admitted to the Templar Order is that of the "Royal Arch," not that there is any connection between the two ceremonies, but from its being with us the completion of the craft, and therefore forming the connecting link with the purely masonic degrees. The Royal Arch inculcates most strongly the knowledge of the sacred name, with a firm belief and trust in T. G. A. O. T. U., to whom all Masons are taught to look to for assistance in the hour of trial, and is therefore the proper prelude to the Christian Order of the Temple, in which we voluntarily adopted a special belief in the blessed Trinity, declaring our trust for eternal salvation in Jesus Christ the Mediator. It has been suggested that we should incorporate the Red Cross of the United States system, as also the Cryptic degrees of Royal and Select Masters, as a pre-requisite, I most distinctly and positively disapprove of any such innovation, and cannot see what object there is to be gained by increasing intermediate degrees that have no connection far or near with the Templar Order requiring can-

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