

will permit the object of the recent changes in an Order so highly honored as to be under the patronage of Her Most Gracious Majesty Queen Victoria, and presided over by our future Sovereign. The circular I lately issued [appended to the proceedings marked A], was intended firstly, to draw your attention to the subject, which I now propose fully entering upon and will have to crave your patience and attention for a short time. The fact cannot be disputed that no matter how correct and praise worthy may be their motives, yet all who undertake the difficult and unthankful office of *Reformers*, must make up their minds to opposition and censure from the prejudice and ignorance of those who wedded to their own long preconceived ideas, cannot and will not allow themselves to be convinced to the contrary; no matter how clearly the eligibility of the contemplated reform may be pointed out.

You are aware that for some years past, a movement has been on foot to endeavour to restore The Order of The Temple [as far as the customs of the age will permit], and assimilate it as nearly as possible to its former position and character; for this purpose a committee was formed from our three national Templar bodies in the Empire, and the recent regulations issued by the "Convent General," [a body emanating from and depending upon them,] are the result of these deliberations. It is to be regretted that Scotland, although agreeing to the convention, should, at the last moment, have failed to take part in the negotiations; from, it would appear, a morbid dread that her independence would be absorbed by England, under the name of union; this certainly never could have been contemplated, the terms of the treaty giving Scotland equal power with England and Ireland. Unity would have created uniformity of Laws and Ritual, thus, giving the Order greater dignity and standing; it is however, to be hoped and earnestly desired, that Scotland will re-consider her decision and join the "Convent General." Careful investigation has shown that the Scotch Order cannot establish any other claim to the title of Templar, which it does not derive from the same source as that of England and Ireland. The long established and well known enthusiastic loyalty of her Knights, does not admit for a moment, the supposition that they intended to offer even the semblance of a slight, to the jurisdiction of our Royal Grand Master, or throw any obstacle in the way of again restoring the cosmopolitan character of the Order, and amalgamating the different nationalities under one governing head.

It is acknowledged generally by members of the Order who have interested themselves in its history, that many irregularities, both in government and practice, have crept in. Connected as it is with the masonic fraternity, much of masonic like matter has been introduced which did not exist in the constitutions and rituals, &c., &c., of the ancient Order, and to get rid of these it was necessary to look back and revert as much as possible to the ancient statutes and constitutions, and assimilate the old forms, ceremonies and nomenclature to our present system. Assuming as we do the title, and asserting a claim to be considered as the representatives of the old Order of the Temple, it is surely incumbent upon us to adopt and adhere in every respect as nearly as possible to the original regulations and customs. I have myself always looked upon it, *not* as a degree of Masonry properly speaking, but a revival of the Chivalric Order, preserved by its connection (for convenience and security sake) with Freemasonry, and have long advocated the revision that has now taken place, and hope to