

chief, who owes allegiance to a still greater one, and all his subordinates were subordinate to the Prince of Wales, as well as to himself.

The Scotch Templars in New Brunswick raised no question upon these proceedings. It was no concern of theirs. They were glad to witness the growth of the Order, under an illustrious Brother like Colonel Moore; and they were on fraternal terms with the great body of English Templars in Canada and throughout the Empire. But, notwithstanding this, the Great Priory of Canada, not feeling sure of its position, and the Grand Encampment of the United States, to which it had applied for recognition, having refused to recognize it as its peer, the Great Priory passed a resolution defining its authority. At a subsequent annual session, in 1880, the Great Prior expressed his approval of this, declaring; "I feel more than ever satisfied that the suggestion made by me, and confirmed by your resolution at our last meeting of Great Priory, of distinctly declaring our position as a National Body, and the peer of all other Templar institutions, was the correct course to pursue."

From 1879, the Great Priory styled itself the "National Great Priory," but this was only a change in name. Canada is not a nation, but a dependency, and the National Great Priory had no more real authority than it possessed in 1878. The Great Prior still held his patent from the Prince of Wales, and the Prince of Wales was the Grand Master of that branch of the Order in Canada—call it Canadian or English—precisely as Bro. John Whyte Melville was Grand Master of the Scottish branch. The Canadian Great Priory fully recognized this position. It knew that it had, through its chief, taken the oath of fealty to the Prince of Wales, as Grand Master. Said the chivalrous and illustrious Bro. Moore, in his address to Great Priory, in 1883, (showing that the Templars under his authority were subordinate to another):—"Let us not forget that our Royal Grand Master is the representative of the revered monarch to whom we all owe allegiance, and to whom our obedience, love and affection are due,—who has honored our society by declaring herself its patron."

"Besides, it appears to be strangely forgotten, that we cannot conscientiously absolve ourselves from the vows of allegiance which we voluntarily assumed with the permission of the authority from whom they were derived. The subject resolves into two propositions. 1st. It would be most discourteous and unknighly, rudely to sever our connection with the Grand Master, more particularly as we have no cause of offence. 2nd. We have all sworn fealty to the Grand Master, and should not lightly disregard these vows.

"My vows oblige me, as Great Prior, and my ambition soars no higher than to remain, with willing and loyal fealty, the 'Lieutenant', or *locum tenens*, of my Royal Grand Master, which I look upon as the most dignified and proudest position I can hold in the Order."

At the same meeting, however, the following Report was presented and adopted:

To the M. E. the Great Prior of the National Great Priory of the Dominion of Canada, now assembled:

The special committee, appointed at the last annual assembly of the Great Priory, for the purpose of taking into consideration the question of the independence of the National Great Priory of Canada, beg leave courteously and unanimously to report that, with the consent and acquiescence of the M. E. the Great Prior, they recommend Great Priory to request and authorize the M. E. the Great Prior to prepare and forward to H. R. H. the Prince of Wales, the Supreme Grand Master of Convent General, an humble address, praying that "Inasmuch as the Great Priory has this day unanimously declared, in the revision of its statutes, its authority in and throughout the Dominion of Canada, over all bodies of the Order of the Temple and appendant degrees, His Royal Highness, the Grand Master, will be graciously pleased to absolve this Great Priory, and all officers and fratres, members thereof, from their obligations of fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully and without doubt to affirm and maintain the position which it has taken upon itself as an independent Great Priory," etc.

The result of this appears in the year 1884, the minutes of the proceedings of which open with these words:—"Minutes of the proceedings of the ninth and final annual assembly of the National Great Priory of Canada, and of the first annual assembly of the Sovereign Great Priory of Canada, of the United, Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and of Malta, held in the Masonic Hall, Toronto street, in the city of Toronto." This change in title resulted from the following letter:—

30 UPPER FITZ WILLIAM STREET, }
DUBLIN, 17th April, 1884. }

Very High and Eminent Great Prior:—

I have received, and duly laid before the Most Eminent and Supreme Grand Master of the United Religious and Military Orders of the Temple and Malta, for England, Ireland, and Canada, your letter of the 21st December last, in which you report, for the information of His Royal Highness, that the Great Priory of Canada