

the craft operative or building societies, existed, derived from the secrets of occult philosophy, or the Rosicrucian Order of the middle ages, from which some of the high grades had their origin, and in which the rites and dogmas of the Templars were preserved. It is recorded that the speculative and operative bodies met together in the general assemblies of Masons in York and London, and that in the seventeenth century members of the Rosy Cross, Protestant Knights Templar, and Knights of St. John, joined in these assemblies; but it was not until about 1750 that we first hear of the Templar degrees in the south of England being public attached to Craft Lodges of the "York Rite" of Free Masonry, from whence they spread to other parts of the kingdom. Why so little is known of the personation of the Templars by the Free Masons after its suppression as a Chivalric Body, may have been from the fact that as the knowledge of their existence was of necessity restricted to the secret societies, so it was impossible that any but Masons could join it, and they, preserving the strictest secrecy and mystery respecting everything connected with the fraternity, quietly and secretly perpetuated the Templar doctrines amongst themselves, probably keeping the knowledge of its existence secret even from Masons, except such as were admitted to the "inner veil" and selected to join it. This may account for the Order as we have it, being preserved by the fraternity, without any documentary proofs of its history being left behind. It was only when Free Masonry took a high and strong position in England that the fact of the continued existence of the Templars became generally known.

In 1791 we find the Templar Rite styled "Grand Elect Knights Templar Kadosh, of St. John of Jerusalem, Palestine, Rhodes, and Malta," thus combining the modern and more ancient titles. This confusion of names is a curious anomaly. We know the Templars derived their name from a residence on the site of the Temple: they never were Knights of St. John. In 1848, after the A. & A. S. Rite of 33^d had been established in England, the Templar Body resigned control over the "Rose-Croix" and "Kadosh," which had been incorporated into the A. & A. Rite as the 18th and 30th degrees. It was, therefore, necessary to suppress the old ceremonies and confine themselves to the Templar alone, and to change the name into the degree of "Masonic Knights Templar." This title was not used in England before 1851, although the term Masonic appears in the warrants of Admiral Dunkerly between 1791 and 1796, but was never adopted, being in fact an absurd prefix. These changes, which, it is said, were made to please the Chiefs of the newly imported Ancient and Accepted Scottish Rite of 33^d, gave great dissatisfaction to the Templar Order. Until 1853, the Order of the Temple and Malta remained combined in the Encampments of the old system, but a revision of the Statutes of the then Grand Conclave was made, and the Order of Malta excluded altogether; several Encampments, however, continued to perpetuate the degree though not in the same form, as this would have been a defiance to the Grand Conclave.

In 1863, the Grand Conclave again formally revived the Maltese Order, with a considerable ritual, but as a separate degree instead of combined with the Templars as it has been before 1853; and in 1873 another revision took place, when new statutes, carefully drawn up, were adopted, consolidating the two bodies under the name of the "United Religious and Military Order of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta." This union cannot but prove beneficial in the end, its tendency and object being to raise the Order in social status, and to approximate it to that of the ancient Knights, discarding all modern innovations that lead to errors known to be historically untrue.

But I consider it a great mistake to have separated the "Rose Croix" from the Templar, looking upon it as I do, as purely a Templar degree, entirely out of place elsewhere. My own opinion has always been that the Rose Croix was anciently an integral part of the Templar initiation, perhaps the part most openly practised, as not containing anything offensive to the Papal doctrines, and that part of their teaching that repudiated the Papal usurpation of power may have been kept for the "inner circle" in the secret conclaves of the leaders of the Order.

It appears to me that the origin and progress of Templary in Ireland has never been fully looked into. If Ireland gave the Templar Order to America, as the similarity of their rituals would have us suppose, it would be worth while making a strict investigation as to when and where Ireland obtained it. Valuable information might be procured in the old country Lodges which had Chapters and Encampments attached to them. I learn that the earliest record of Templary in the United States is in Pennsylvania, where its degrees were conferred under Blue Lodge warrants about 1790 to 1795. These degrees were conferred in two Lodges, one at Harrisburg and one at Carlisle. In 1797 they joined the first Grand Encampment in the United