

United States as 'an appendant order' in a commandery of Knight's Templars. There is a ritual attached to the degree, but very few are in possession of it, and it is generally communicated after a candidate has been created a Knight Templar, the ceremony consisting generally only in reading of the passage of Scripture prescribed in the Monitors and the communication of the modes of recognition.

How anything so anomalous in history as the commingling in one body of Knights Templars and Knights of Malta, and making the same person a representative of both Orders, first arose it is now difficult to determine. It was probably a device of Thomas S. Webb, and was it may be supposed, one of the results of a too great fondness for the accumulation of degrees. Mitchell, in his "History of Freemasonry" (11: 83), says: "The degree, so-called, of Malta and St. John of Jerusalem crept in, we suppose, by means of a bungler, who, not knowing enough of the ritual to confer it properly, satisfied himself by simply adding a few words in the ceremony of dubbing, and thus, by the addition of a few signs and words but imperfectly understood, constituted a Knight Templar also a Knight of Malta and thus it has remained to this day."

There is evidence that the degree was introduced at a very early period in the Masonry of this country. In the Constitution of the "United States Grand Encampment" one section enumerates "Encampments of Knights of Malta, Knights Templars and Councils of the Knights of the Red Cross."

"It will be observed that the Knight of Malta precedes the Knight Templar, whereas in the present system the former is made the ultimate degree of the series. Yet in this Constitution no further notice is taken of the degree, for while the fees for the Red Cross and the Templar degrees are prescribed, there is no reference to any to be paid for that of Malta. In the revised Constitution of 1816 the order of the series was changed to Red Cross, Templar, and Malta, which arrangement has ever since been maintained. The Knight of Malta is designated as one of the 'appendant orders,' a title and a subordinate position which the pride of the old Knights of Malta would hardly have permitted them to accept.

"In 1856 the Knights Templars of the United States had become convinced that the incorporation of the Order of Malta with the Knights Templars and making the same person the possessor of both Orders was so 'absurd a violation of all historic truth' that at the session of the General Grand Encampment in that year at Hartford, Connecticut, on the suggestion of the author (Albert G. Mackey, M.D.) the degree was unanimously stricken from the Constitution; but at the session of 1862, in Columbus, Ohio, it was, I think, without due consideration restored, and is now communicated in the commanderies of Knights Templars.

"I think it is much to be regretted that the action of the Grand Encampment in repudiating the degree in 1856 was reversed in 1862. The degree has no historical or traditional connection with Masonry, holds no proper place in a commandery of Templars, and ought to be wiped out of the catalogue of Masonic degrees."

In regard to the statement of Mackey that "there is evidence that the degree was introduced at a very early period into the Masonry of this country," Sir George H. Pierce, Past Supreme Commander Ancient and Illustrious Order Knights of Malta, Continent of America, under date of December 30th, 1898, wrote: "In the year 1802, brother Thomas Smith Webb, author of the 'Freemason's Monitor,' organized at Providence, Rhode Island, a body of 'Knights of the Most Noble and Magnanimous Orders of the Red Cross, and of Malta, Knights Templars, and of the Order of

St John of Jerusalem,' which body, like all the other bodies of Knights Templars in the United States of that period established itself without any authority from the regular bodies in England, Scotland, Ireland or elsewhere. In that organization at Providence, called 'St. John's Encampment,' and which, three years after its establishment, received its charter from a self-constituted 'Grand Body' held in the year 1805, is found the first recognition of the Red Cross degree of the commandery. (See Historical Sketch of St. John's Commandry No., 1, p. 23, Providence 1875.) The late Colonel W. J. B. MacLeod Morre, Grand Prior of the Masonic Knight Templars of Canada, said: "it is a great mistake to suppose that the motto, 'In hoc signo vinces,' was ever that of the ancient Templar Order, or that the Passion Cross was ever borne on their standards. This motto is taken from the vision of Constantine the Great. (See proceedings Grand Priory of Canada, 1887, page 327.) Kenning's Masonic Cyclopædia (London; 1879, p. 338) says: 'In hoc signo vinces' answers to the well-known 'en touto nika,' and is bound up with the history of Constantine the Great and the Vision of the Cross. * * * The Masonic Knights Templars have used this motto, but without any warrant. * * * The motto never was used by the real Knights Templars." Mackey's Encyclopædia of Freemasonry (Philadelphia, 1870, p. 365) says: "The ancient Templars used neither the Passion Cross nor that of Constantine, nor yet the motto 'In hoc signo vinces,' on their standards."

The Possibility of a Permanent Alliance Between Great Britain and the United States.

To thousands of Britons on both sides of the Atlantic the idea of an alliance between Britain and the United States, even a defensive one, appears but a vague aspiration without any solid foundation for the hope that such a devout consummation can be ever seriously expected.

To many on first thought, it seems the mutual desire of the masses, of the people on two continents, who have hitherto been apparently drifting further and further apart to once more unite in harmony, is too sudden in its manifestation to have a solid foundation and likelihood of permanent endurance.

But the question is, is this desire for mutual reconciliation between two branches of a great racial family sudden? We can now form a pretty good idea of what nature will be the record of this closing century to be handed down to future ages.

That it has been inventive there can be no doubt, perhaps more so than will be the next, which most probably will be devoted to developing many of those mechanical and scientific propositions which are but yet shadowed forth as possibilities. But it has not only been inventive; development has proceeded with great force along certain lines and in none other more than in that of Popular Education.

By the use of this term it is not intended merely to refer to the advancement of the school system of mere Literary Education, but that better knowledge which seeks to teach, and does teach, to One Half the World, How the Other Half Lives. This ancient maxim has for ages been admitted as a truism, but no one has sought to solve, or made any effort to mitigate a state of affairs which had mankind given the matter serious thought would long ago been held of a great importance. It is this giving little thought about those about us either higher, or lower than