

pressed, and that their legitimacy has been preserved and handed down to the present time by their connection with other Orders of knighthood and the Masonic society; for so far as can be collected from Masonic history and tradition, and tradition must not be entirely set aside, an intimate connection has long existed between the Chivalric Templars and Freemasonry represented by the travelling Guilds or Societies who worked in stone and wood, and who, under the direction of the ecclesiastical class, the chaplains or clerks of the Templars, constructed the magnificent architectural and engineering works that still exist in Asia and Europe, the admiration of all who behold them.

It is a mistake to suppose that the dropping of the word "Masonic" can be held as in any way altering the connection between the Order and Freemasonry. It is not inserted in the title of the Orders in Ireland, Scotland, or the United States, and it may not be known that the name "Masonic Knight Templar" was first used at the revival in 1846, on the installation of Sir Knight Charles Kemys Tynte as Grand Master and successor to H. R. H. the Duke of Sussex, when also the control of the "Rose Croix" and "Kado'sh" degrees, formerly given in Templar Encampments was surrendered to the "Ancient and Accepted Rite," a short time previously introduced from the United States of America. At this revival of the Temple, new statutes, as well as changes in the ritual and costume took place; the former dress being black, the color of Malta, the white mantle, the true badge of the Templar, not having been hitherto worn.

With respect to the abolition of past rank, a most radical change for the better has taken place. Such rank, though purely honorary, gave the right to vote in perpetuity in Grand Conclave to any Knight who held the same, thus placing the actual Preceptors (Commanders) of private Preceptories (Encampments), who might be supposed more directly to represent the opinions of the various Preceptories, below all Past Grand Officers, and in a considerable minority in Grand Conclave.

With reference to the changes in the insignia and costume as laid down in the Convent General Statutes. The Templar Cross is now *charged*, as it is heraldically called, with the eight-pointed white Cross of Malta, that is, placed on the centre of the Templar Cross, to signify the union of the two Orders, and is called a cross "patent." I must confess, although versed in heraldry, I am at a loss to understand the meaning of this term; at first I thought it was a mis-print for "potent," in allusion to the cross of Jerusalem, but from the illustrations it appears to be one of the forms of crosses of the old Teutonic Order, a modification of the cross *patee*, but more elongated. The other devices on the Jewels are badges of the ancient Templars; the Agnus Dei, or Holy Lamb, bearing the Red Cross banner; and the representation of two knights mounted on one horse, intending to denote the original poverty of the Order. The armorial bearing of the Temple Barristers of the present day is a pegasus or winged horse, absurdly, it is said, derived from the latter badge, the two knights being mistaken in later times for wings.

The staff or badge of office, hitherto borne by Preceptors, but now limited to Great Priors, National Sub-Priors, Seneschals, and Provincial Priors, is erroneously called an *abacus*, and this misnomer is unfortunately continued in the new statutes; the proper name is *baculus*, meaning a staff carried by a bishop or Abbot, as an ensign of dignity and authority, and is the proper templar pastoral staff of office, on the top of which is an octagonal figure surmounted by a cross-patee; the cross referring to the Christian character of the Order, and the octagon, in this and other cases where it is found, alluding, it is said, to the eight beatitudes.

A tunic or cassock, the regulations say, *may* be worn with a cross gules on the breast; the term cassock seems to me the more correct one, the tunic being in fact the surcoat of old which we know was used to protect the wearer of armour from the effect of the sun, and the armour itself from dust and rain. The cassock was no doubt part of the habit worn in times of peace and in council; the cross, interpreted literally, would mean a plain (Greek) cross, although drawings have been sent out from London in which a long Passion Cross is depicted on a white tunic, the same as worn by Scottish Templars. I should recommend that a black cassock be worn with the plain Red Cross, the change of the outer mantle for meetings of the Preceptory or Priory seems to be quite sufficient, and it should be left optional to have the under habit black or white, so many garments and so much changing being very inconvenient. The peculiar form of the well known Cross of Malta has been always looked upon as a mystery; it is formed evidently in the shape of fishes' tails joined in a small centre. Now, as the Greek word for fish contained the initials of the name and titles of Christ, the figure of a fish was one of the early Christian symbols, and this form of Cross may have been adopted as an allegorical allusion to the Saviour. The eight points of the Cross are also said to refer to the eight beatitudes.

My long connection with the Orders of "The Temple" and of "St. John," and the attention I have given to their history and organization, induces me thus far to supply-