

turers of degrees. I have therefore in my annual address endeavored to clear away the imaginary Masonic foundation, and show its origin from the Chivalric Order of the Crusades. In this, there is less difficulty than at first may be supposed, when we consider that in the dark ages the Architectural Societies or Free-Masonry, inculcated the doctrines of Christianity, which was not separated from the Craft until after the revival of 1717, and introduction of the present symbolic system. The Templar Order was suppressed, not extinguished, and we learn that at the persecution many of the Knights in England were condemned to do penance in Monastic houses, and employed in menial offices. In these establishments, the science of Architecture or Free Masonry was preserved and patronised amongst the Monastic builders, and it is very probable they extended their protection and sympathy to the Knights, induced by a similarity of ceremonies and religious belief, the absence of all records, and the silence observed as to this connection, until long after the Reformation. is to be accounted for, when we consider secrecy was necessary to its very existence. That the Christian Templar degrees in the last century were looked upon as a portion of Ancient Freemasonry is proved by the records of the Grand Lodge of all England at York, between 1774 and 1780. in which five degrees were recognized, viz., E. A., F. C., M. M., R. A., and Knights Templars, the latter being clearly for some time adopted by and grafted on the Craft Degrees. It certainly is singular there are no documents in England, Scotland, or Ireland relative to the Order much before this period, but about that time we hear of it in connection with the Craft, and Masonic Lodge No. 39, before the Union. London (and probably some others). was said to have practiced the Order long previously. The oldest printed allusion in England connects Freemasonry with the Rosycrucians; for instance, a book lately discovered of 1721, called "Long Liver," alludes to the Grand Lodge of London, and mentions a system of higher degrees. In 1743 we find the "Rose Croix"

degree, claiming old date in London, and some years after attempts to connect the Rosycrucian system with Templary. This would seem to confirm the statement of the Old Bath Council of Rites that the Rose Croix, Kadosh, and Templar, are the same degrees under different names.

Trusting I have not taken up too much of your valuable space. I am, dear sir and Brother,

Fraternally yours,

WM. J. B. MACLEOD MOORE,

Great Prior of Canada.

LAPRAIRIE, P. Q., 26th October, 1877.

Masonic Notes.

Since the last appearance of our notes, we have visited several important Masonic points, and we will refer to each but briefly, describing such as will be of interest to the craft in general.

We will begin with Humber Lodge, No. 305, Weston. Since the period of its organization this Lodge has had many difficulties to contend with, the chief being in a financial point of view, which was caused by unwise expenditure in the furnishing of a hall. They were easily put \$800 in debt, of which a carpet cost some \$300, and everything was got up in a style fitted for any of the largest and most wealthy lodges in Canada. The whole transaction was vested in the hands of the then W. M., and he, supposing that members would flock in by the dozen, got the Lodge in its present cramped state. But the present officers and members are gradually lessening the amount, and soon they hope to show a clean sheet. Their hall is an excellent one, fitted up regardless of expense. Notwithstanding their financial position, we are most happy to record the spirit of charity which they display, having for some time supported three orphan children of a deceased brother, and in which laudable object the Grand Lodge aids them this year. W. Bro. Bull is an active W. M., and does good work.

At Port Stanley, we found St.