

Order of the Temple was first introduced into the United States from Great Britain and Ireland, it was as the combined Orders of Knights of the Temple and Malta. Now, we are to consider that it is our traditional belief that our present order of the Temple is perpetuated from the ancient statutes, and was partially in England and Ireland, and completely in Scotland, merged into that of the Hospitallers of St. John (afterwards known as Knights of Malta), on the suppression of the Templars; that such was the case in Scotland cannot be disputed, and this amalgamation of the two bodies continued until the time of the Reformation, and it is affirmed by the Scottish Templar Order to a much later period. The use of the Knightly title and the question of the legitimacy of the combined orders were fully believed in by the Stuart party as late as 1745, when, its principal members being in the service of Prince Charles Edward, commonly called the Young Chevalier, the order was proscribed, and we only hear of this branch afterwards in connection with Free Masonry, with which it still continues, its ritual assimilating with that in use by the Templar body; the two naturally and harmoniously blending together, although the one now adopted is considerably more elaborate than the simple ceremony used in former years. In Canada there is no difficulty in continuing the same cordial and friendly relations that have always existed between us and our freres of the United States; our Masonic system admitting the recognition of the degrees required by the United States Templars, although the pre-requisite for our Templar candidate is the same as that observed in England. Neither can I see any difficulty in members of a Knights Templar foreign jurisdiction visiting the United States Commanderies, by merely requiring of them a profession of secrecy as to the degrees they are unacquainted with, but required by the United States Templars in their ceremonies.

HISTORICAL SKETCH OF THE ENGLISH LANGUAGE.

It was suggested to me now that we have taken a new departure as a National Supreme Body, that a resume of the different phases the Templar Order has undergone in England would not be uninteresting, as giving a short and concise sketch of the English Language from its first appearance publicly as attached to the Masonic Society to the present time, as also the alleged claim the Order has to be considered the legitimate successor of the Red Cross Warriors of Palestine. Dr. Albert Mackay, in his admirable *Encyclopædia of Masonry*, to which I must refer you, arranges the pedigree of the modern Templars under six different heads, but the legends adduced are, I think, for the most part unreliable, and the legality of each branch far from satisfactory, unless we except the existing State Order of "Christ in Portugal," which is, no doubt, the genuine Order of the Temple. This order is under Papal surveillance (as is also that of Malta in Italy), confined to Roman Catholics of noble birth, the king being Grand Master, and not acknowledging fraternity with any other branch. The "Ordre du Temple," of France, now obsolete, also asserted claims in favor of its legality, which, however were not unimpeachable. The branch derived from Scotland has stronger historical claims to go upon, which however, "Murray Lyons," in his very exhaustive work on Scottish Masonry, denies, and the validity of the tradition that the present Templars are descended from the old Order of the Crusades. At the same time it is an admitted fact that in Scotland the Templars were never suppressed; they were associated with the Hospitallers, and it is natural to suppose that they preserved their distinctive rites and ceremonies in tact by regular descent from one to another. When the Hospitallers were secularized at the time of the Reformation, then, of course, those of both the Orders that preferred the reformed faith left their religious houses and were merged into the general population. It is also perfectly natural to suppose that these secularized soldier monks being or becoming Free Masons may have, with the view of preserving their ancient Orders, incorporated their peculiar rites into their Masonic Lodges, and there is nothing at all illogical in supposing and asserting that true branches of both the Temple and the Hospital may still be in existence, and that isolated lodges may have received their Templar and Hospitaller rites directly from the secularized or Protestant Knights of the combined orders, which, so far as they were religious institutions, were abolished at the reformation.

MASONIC CONNECTION.

Prior to the revival in 1717, and the reconstruction of Masonry in its present symbolic form, very little is known of the proceedings of Masonic bodies, from the fact that very few written documents were permitted to be recorded, and of these few, owing to the jealousy or over caution of their rulers, many were burnt in London in 1721; but there is no doubt that a system of speculative Masonry, distinct from that of