

form was preserved and handed down through what are called the *Hautes Grades*, a system of rites and degrees principally derived from the ancient mysteries and secret societies of the middle ages, to which attention was first directed on the continent of Europe at the beginning of the last century. Many of them had long previously existed, although, from their secret nature and the absence of written records of their proceedings, they were but little known. The Templar ritualistic ceremonies were most probably introduced into the speculative system of this high grade masonry by some of the continental members of the Chivalric Order of the Temple, now obsolete, which it is said had been revived and continued from the time of the martyrdom of De Molai, and that the Order thus preserved was afterwards grafted on the English York Rite of Freemasonry. There appears to be some foundation for this theory, as the English modern Templars conferred for many years, in the body of their Encampments, the degrees known as the "Rose Croix," now the 18th degree of the A. and A. S. Rite, and the "Kadosh," the 30th degree of the same Rite; and it was only a few years since, that these grades were surrendered by the greater number of the Encampments in England to the A. and A. S. Rite, on its establishment there, while they are still retained by a few of the most ancient of the bodies of English Templars. The Order called "Knight Templar Priest," or "Holy Wisdom," was also a grade conferred in the Encampments, claiming to have been instituted in what was called the Year of Revival, 1686, and was the religious ceremony constituting Chaplains of the Order. The "Rose Croix" taught the Templar his faith—the greatest and most important truths of Christianity—that by Christ and by His name only can he be saved. The "Kadosh" was instituted to keep in perpetual remembrance the constancy, courage and sufferings of the Templar Knights, and the martyrdom of their Grand Master, Jacques De Molai, at Paris, in 1313. The reception of the Templars was always in secret, none but members of the Order being present; and their formulas were hidden from the vulgar eye. We have, therefore, reason for supposing that many of the features of the esoteric communications at receptions have been preserved and handed down to us in the ritual of installation, by its association with Freemasonry as a secret society.

The Order of Malta, originally known as The Knights Hospitallers of St. John of Jerusalem, was a distinct society from that of the Templars. This grade keeps in remembrance this once famous Order and its amalgamation of a portion of the Templars, and the union that took place in Scotland between these two Orders. The old Order of St. John and Malta never had a secret system of initiation, or any connection whatever, legendary or otherwise, with Freemasonry until the degree called Knights of Malta appeared during the last century, connected with the Templars in the York Rite, but quite distinct in its organization from the military and political Order of Malta then occupying that Island, and has so continued to the present time. The combined Orders are now known as the United, Religious and Military Orders of Knights Templar and Knights Hospitallers of St. John of Jerusalem, Palestine, Rhodes and Malta. The assumption of the name "Palestine" is only to be accounted for as the Templars and Knights of St. John resided there for several years. "Rhodes" and "Malta" from the Hospitallers of St. John, not the Templars, having held possession of those islands—that of "Rhodes" for 200 years after they left the Holy Land, and the Island of Malta, which was given them in 1530 by Philip V. of Spain, and where they remained until it was surrendered to the French in 1796, and the political power of the Order abolished.

The installation of H. R. Highness as Grand Master of the Templar Order, and the careful revision of the statutes, in accordance with ancient usages, has materially tended to restore it to its proper position. Few can deny, excepting those determined to find fault, that a thorough revision was required. If the Order is to be considered (and what else is it?) as representing the Templars of the Crusades, it was surely necessary to follow out the original organization as nearly as the usages of the present age would admit. My own conviction remains unshaken as to the legitimacy of considering ourselves as representing the ancient Order of the Temple; and in this I am certainly not singular, for at the installation of H. R. Highness as Grand Master, the Arch-Chancellor, in his beautiful address, speaks of the Prince having been admitted a Templar under the auspices of a Sovereign who claimed to be a lineal successor of the ancient Grand Masters of the Order, alluding to Sweden. There, it is asserted, one of the original members of the "Order of Christ," in Portugal, the name assumed in that kingdom by the Templars after their dispersion, had received authority to disseminate the Order, and had introduced it into Sweden, where it was incorporated with Freemasonry.

In concluding this subject, I cannot help commending strongly upon what I consider a most uncalled for remark, made by some of the objectors to the new statutes: "That there is neither foundation or historical legends to support the numerous