

chase to found it a'together on Craft Freemasonry, and they are now so connected they cannot be separated to amalgamate with a system not equally so. The formula of a reception into the degrees based on the ancient Templar ceremonies and trinitarian Christian belief are totally different in structure, usages and creed from that of Templary based upon Craft Freemasonry.

The purely Masonic Templar system can be compared to little else than what might be called "a frantic effort after the real thing, with a sort of photograph of it to start upon"—but which in many instances has degenerated into a burlesque of the original idea, however well "got up" and enjoyable as a public dramatic military spectacle, but is not Templary.

XIX. It is well to bear in mind that the Masonic high degrees were the production of Masonic enthusiasts, ambitious and desirous to claim a parentage for Freemasonry from the extinct, religious, military fraternities, and who concocted the "Myth" that the old Templar Order still existed, preserved in the Masonic fraternity. But it is a mere delusion to suppose that speculative Masonry refers to, or represents, the original sectarian and trinitarian Christian Order of the Temple or that of St. John of Jerusalem. The circumstance of formerly conferring the modern degrees "under Craft warrants," only meant having the charter in the room during the Templar ceremonies, so as to give them sufficient authority as an adopted Masonic body.

To speak of Templary as an Order of Freemasonry is simply ridiculous. The Order of the Temple existed for centuries apart from Freemasonry, without any known connection, further than that the old Knights Templar employed the ancient craft as workmen, and our Modern Grand Lodges of Freemasonry consider the Templar dogmas as glaring innovations upon Symbolic Masonry. This is clearly shown in a pamphlet printed in London as far back as 1796, called "Freemasonry, or a Word to the Wise, being a Vindication of the Science as Practised by the Grand Lodge of England." Templary therefore in the Empire is only recognized as "quasi Masonic," from being allied to it as an additional degree for about a century past, and it never obtained recognition until such save at York with the Royal as can in 1780.

XX. It may be interesting to know that a device of the "Crescent Moon and Star" the Mahommedan standards, and frequently seen on Irish Masonic medals with other lymblems, is an insignia of the old Military Templars, which when the victorious Turks had seized the ancient city of Byzantium—now Constantinople—from the Greeks, they had adopted. It appears on the silver coins struck by King John of England for the coinage of Ireland. A connection had existed between the Templar, and such religious houses as the "Augustine Friars," established in Ireland, and the Knights had materially assisted King John.

In the proceedings of the Royal Irish Academy, a year or two ago, it is stated that recent excavations in Christ Church Cathedral, Dublin, discovered bronze ornaments, representations of the "Star" and "Crescent Moon," with a "cross," which probably were worn by the Knights 500 years ago, whose remains are buried in the crypts. It is also to be seen as a Christian symbol in parts of St. Patrick's Cathedral.

Sepulchres containing the remains of the

old Knights Templars, on being examined, have been found to contain relics that justify the name,—such as small cube or oblong stones, near the skeletons—evidently buried with them to represent 'the small white stone' of the New Testament, denoting a "Belief and Hope in Christ." Unfortunately many interesting facts that would exemplify ancient Templar history have been so mystified by "Masonic fear" of betraying secrets (?) where none exist, that many of them have been lost sight of. It was an oversight of the revivalists introducing the "Star of Bethelhem," a purely Christian symbol, into Craft Freemasonry.

XXI. The true badge of the Templars, is the White Mantle with blood red Cross of Mar'yrdom, worn "only" within the precincts of the Preceptory, with the representation of the bright morning "Star of Bethelhem." The ancient Military Templars when engaged in war on the arid plains of Palestine, for lightness, used helmets of chain steel links, carried usually at the saddle bow; when not in action replaced by a close fitting red skull cap, to which a "coif" was attached, or the hood of the mantle drawn over it. This cap is now the form of the "Biretta" of the ecclesiastical dignitaries of the Romish church, and represented also, by the red cap seen in portraits of the Ancient Grand Masters, or the heraldic "Cap of Dignity," or "maintenance," worn, on what are called "Collardays," by the nobility of the Empire, with their robes, on state occasions.

IN CONCLUSION.

The dependencies of the British crown in India, China, the Cape Colony, Australia, New Zealand and the Mediterranean, hold Preceptories under the Great Priory of England where formerly concurrent jurisdiction with Scotland and Ireland existed, but which was disputed by the English Grand Body claiming to be the ruling power, no other governing body having authority in a British colony.

In Victoria, South Australia, the Independent Great Priory founded there by this Great Priory, we must all feel grateful to learn, is in a very prosperous condition, although still, with ourselves, unrecognized by that of England. Personally I poignantly regret that a misapprehension in the first instance on my part of concurrent jurisdiction existing there, led to the old kindly relations with the Mother Grand Body being severed. This is not as it should be (!) if for a moment we consider the ancient precepts and principles of the Order, which the old chronicles of the early times thus pointedly and quaintly define: "The defence of religion became the office and pride of the old nobility and the orders of knighthood,—the duty of a Knight was to maintain the catholic faith. The Cross of Christ was no sooner lifted up as a standard under which the defenders of the faith were to rally than all Europe was united in a bond of brotherhood to testify their love for the Saviour of mankind, and to protect from insult and injury the persecuted servants of that Saviour."

The catholic faith being the very basis of the character which belonged to a Knight—everyone conversant with the chivalric usages must recollect that the highest glory was to be called "A *verie* Knight, and servant of Jesus Christ." The teachings, then, of true Knight Templary, are a transcript of God's word as rendered by the sacred volume, expressed in symbolic

language and carried out in life. Its very name "religious" and the duties it strikingly imposes by O. B. are too solemn and binding to be trifled with, and make it an order not to be conferred on such as look upon it as a mere source of amusement and social enjoyment—forgetting that all vows and protestations are both solemn and binding, and when reference is made to the Holy Name and prayer offered up to the Throne of Grace, unless all due reverence and deep humility be observed, is but taking the "Holy Name in vain." Let us then, my friends, "Be not deceived, God is not mocked."

The voluntary offer of the Provincial Prior for Western Ontario and members of the Order in Toronto and Barrie to exemplify the ceremonies during the present session of Great Priory is very gratifying to me and must have a most beneficial effect in the proper understanding of the rituals, which I rejoice to say are highly appreciated by all of the most influential Templar authorities who have examined them in other jurisdictions.

Be assured my whole desire has ever been to promote the true object and teachings of the Order without any wish to interfere with the adverse opinions of others, or to draw invidious comparisons with the practices of foreign jurisdictions and our own, but simply to explain from my own standpoint what I consider Templary is intended to represent in the British Empire.

In these remarks I have followed the maxim of speaking positively of what I know and am convinced is true, being well aware the public mind is never held by doubtful suppositions or speculations, the multitude seldom taking the trouble to investigate them.

Assuring you of my warmest fraternal regards for your welfare, and the continued prosperity of the Order in Canada—as well as to all Knights Templar wheresoever dispersed over the face of land and water.

I am always your "Frater in Christo—vale."

Fra. Wm. J. B. MacLeod Moore, G. C. T.,
Supreme Grand Master Great Priory of
Canada, United Order of the Temple and
Hospitals of Malta,
Prescott, Ontario, Canada, October, 1889.

STONE-THROWING IN CLASS-HOUSES.

The Sydney (Australia) *Freemason* advertises the result of a lottery drawing known as "Robertson's Whisky Gifts," drawn in the new Masonic hall, Sydney, on June 26th. The colonial papers should stop their loud talk about the "high falutin monkey business" of American Masonry, until they cease to deal in whisky gifts and discontinue their lodge rooms by lottery drawings.—*Tyler*.

WHERE TO DRAW THE LINE.

We believe to-day that Masonry ought to be "colour-blind," and every man, irrespective of colour, presenting the necessary qualifications, ought to be welcomed to our lodges.—*Grand Secretary Innes, of Michigan*.

The sentiment expressed by W. Bro. Innes may be all satisfactory in the cold regions of Michigan, but here, with the thermometer three months of the year in the nineties, we must exclaim, "The Lord deliver us."—*Masonic Constellation, St. Louis*.