

Knighthood. Any such claim or usage is but an idle fable; the honour of Knighthood can only be conferred by the Sovereign of the Realm, or the representative of the Sovereign duly authorized.

V. The term "Allocation"—a speaking to,—and that of "Military," added to the title "Religious," merely follows the ancient order to show from whence it is derived.—"Allocation" refers to the mandates of the ancient Grand Masters, but is not, with the title "Military" strictly applicable to our modern system, which does not pretend to establish a new Knightly Military order, but to represent and perpetuate, in a Christian society, the principles and usages of the old obsolete, religious and military fraternities of the middle ages.

VI. It is believed the term "Encampment" was first used by "Dunckerly" when Grand Master, taken from the military character of the old Order, to represent the temporary assemblies at stated periods of the Masonic Templars, who for the time being are supposed to be in camp.

VII. The reformed degrees of the "Kadosh"—Holy—which gave use to the modern Templar degrees, was originally one of vengeance and hatred against the oppressors of the Templar Order, viz: The Papacy and the Royal House of France—now changed to preserve the recollection of the prosecution and disprison of the Templars and the sufferings of its members; but it must be recollected that all those Templar degrees under the mask of Freemasonry are out fabrications of the last century.

VIII. The name "York Rite" is peculiar to the American system of Freemasonry, and is not used in the Empire, where very few rites are known or acknowledged. It is the fabrication of a prominent Mason, Thos. Smith Webb, who in the United States at the end of the last century, attempted to prove that he had adopted the true work of the ancient "York Masons," but it is well ascertained no such work was in existence, being absorbed in the speculative teaching and system of the existing lodges in Great Britain and Ireland. The York Grand Lodge died out in 1790, leaving no representative lives and never chartered lodges out of England.

IX. The comments so frequently indulged in by Masonic writers on the great antiquity of Freemasonry, has led to the common mistake and belief that it alludes to the symbolic system of the present day, whereas it refers only to the ancient operative stone masons,—speculative Freemasonry being comparatively a modern institution, founded upon the customs and principles of the ancient Builders.

X. All the modes of recognition in the United Orders of the Temple and Malta, are of modern Masonic origin, unknown to the old religious and military fraternities, and are of but little use in preserving the esoteric character of the degrees, serving only as explanatory illustrations of the rituals, to show their purely Christian trinitarian character.

XI. The objections raised to a union of the Orders of Malta and the Temple on the grounds of the latter being a secret society, whereas that of Malta had no secret receptions, is but one of the mistaken conceits of the Masonic connection, not from any difference in the religious dogmas,—both Orders being the bulwark of the Christians in Palestine, actuated by the same motives—but it arose from the military jealousy of their

leaders, and the contentions that existed, often terminating in bloodshed, which had been so great a hindrance to the Christian arms, that Pope Gregory X. and St. Louis endeavoured to bring about a union, which was rejected by both orders. Subsequent attempts were made after the evacuation of Palestine without success, but has now been happily accomplished, since the modern revival.

XII. During the past year (1888) the old sixth Langue of Malta—the English branch of the Order of St. John of Jerusalem, has been re-organized in London, under a Royal charter of incorporation, with H. M. the Queen as sovereign head and patron, and under said charter H. R. H. the Prince of Wales has become the Grand Prior, the Order being devoted to the original Hospitalier professions—relief to the sick and injured, and the alleviation of the sufferings of the human race, with aid to the wounded in war.

XIII. The Templars of England, it has been asserted, are derived from the "Baldwin" Encampment of Bristol—now Preceptory—which with two others, the "Observance" of London, and "Antiquity" of Bath, appear on the English Templar calendar as from "Time immemorial," claiming to have been established in the early days of the genuine Order, but this claim really means that they had a separate warrant of existence before the re-organization by H. R. H. the Duke of Kent as Grand Patron in 1804-7. The very name Encampment contradicts the assertion. All the old Templar houses were called Preceptories and sometimes Priors, after places, never from persons. Although these Encampments appear to be the oldest in England they cannot show a greater antiquity than the last century from the high grade Masonic system of Continental Europe. They conferred "seven" degrees, viz: 1. Masonic Knights Templar—2. Knights of St. John of Jerusalem—3. Knights of Rhodes—4. Knights of Malta—these three latter are the same Order at different periods of its history—5. Knights of Palestine or the "Red Cross" of the "Constantinian Order of St. George,"—not the pagan Red Cross of Babylon—6. Knights of the Rosy Crucis, and 7. The Kadosh, the "*Rose Croix de Herodem*," was the step above the Templar installation, teaching in an allegorical form the truths of Christianity, followed by the "Kadosh" connected with the history of the prosecution and dissolution of the old Templar Order.

XIV. The Scottish Templars are said to spring from the ancient Priory of Torpichen in Midlothian, where at the era of the "Reformation" "the possessions" of the combined Orders of the Hospitaliers of St. John and the Templars were declared forfeited to the Crown of Great Britain and Ireland, on the grounds that the services required by oath of the Prior or Preceptory were to defend and maintain the "Roman Catholic religion." The last Grand Prior, Sir John Sandilands, embracing the Protestant faith, surrendered the possessions of the Priory to the Government, receiving a grant of them to himself, with the title of Lord Torpichen in 1564, which founded the existing family of that name.

After the dispersion of the members an unsupported tradition relates that many of them joined a Masonic Lodge at Sterling, which gave rise to the Knightly Order becoming incorporated with Masonry. The

present Scottish ritual is very similar to that of Canada, being derived from the ancient Templars, founded upon the "Benedictine" canons.

XV. In Ireland, the Templar degrees have been always more or less connected with those of Great Britain, and are now presided over by H. R. H. the Duke of Connaught. They have always followed the Masonic element of Black Masonry in preference to the reformed Templar system.

XVI. On the continent of Europe, Templary is clearly traced to the high grade system of Masonry, and there is no evidence in any country of its being a direct continuance of the ancient order. The claims of France rest upon a charter given to "Lamerius" by "De Molai," which has been proved a forgery. The Swedish Templars assert it was introduced there by a nephew of De Molai, who was a member of the new "Order of Christ" in Portugal—after the dissolution of the Templars, and they now, with Denmark, and other nationalities in Germany, conform to the reformed system of the obsolete Templar rite of "Strict Observance."

XVII. With respect to the Templar system of our fratres of the United States,—after the purely chivalric degrees were first introduced into the St. Andrew's R. A. Chapter at Boston in 1769, had died out—they chose to adopt a ritual that resembles no other in any country. It therefore seems doubtful if the Masons who introduced the degrees and "set up" what is called "Templar Masonry" in the New England States, ever had the degrees conferred upon them. If so, how came they to make a ritual for themselves unlike anything else in the world? From this it would seem they could not have been in possession of any ritual of the degrees of the motherland, or had altogether forgotten the O. B. by which they received them, for if they had regularly received them, how came they to abandon or even tamper with the ceremonies and their fundamental principles, communicated only under solemn obligations. But it is more than probable that not having the authorized ritual they concocted one to suit their own ideas of the Masonic Templar alliance, totally changing the meaning and object, importing into it the elements of equality that prevailed at the time in Europe, with latitudinarian views of the Christian religion,—for if anything in the world resembles another less than all others do, American Templary is as far removed and resembles as little the real Templary of the middle ages or that of its modern Masonic revival in England.

This has been so far acknowledged by some of their most prominent and best informed authorities, stating "that it was not the intention to adopt the peculiar religious opinions, or follow the usages of the old religious, military fraternities, but to create and adopt a Masonic military degree of their own to be known as 'Knights Templars'."

In its present form, U. S. Templary can have no pretension to be considered as representing the old Order, hence the mistake of associating the degrees of the two countries as meaning one and the same.

XVIII. The advances made by the English Templars a few years ago towards an alliance proved unsatisfactory, as the views adopted by our United States fratres did not in essentials assimilate with those of the Empire. The originators of their system