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PROCEEDINGS

OF THE

National Great Priory of Canada

AT THE

SIXTH ANNUAL ASSEMBLY,

*Held in the Masonic Hall, at the
City of Hamilton, Ont., on*

*Tuesday, July 12th, A.D. 1881,
A.M. 5.85, A.O. 763.*

VOL.



II.

Address:—M. E. SIR. KT. † W. J. B. MACLEOD MOORE,
GREAT PRIOR, LAPRAIRIE, QUEBEC.
R. E. SIR KT. † DANIEL SPRY, GRAND CHANCELLOR, BARRIE, ONTARIO.

ISSUED BY AUTHORITY,
FOR THE EXCLUSIVE USE OF MEMBERS OF THE ORDER.

ORDERED TO BE READ IN ALL PRECEPTORIES AND PRESERVED.

1881.

J. B. TRAYES, PRINTER, CRAFTSMAN STEAM PRESS, FORT HOPE.

1881

PROCEEDINGS

National Grand Priory of Knights



NOTE.—Presiding Preceptors are particularly requested to communicate to their respective Preceptories, in such manner as may seem best, these Proceedings of Great Priory. Extra copies of Proceedings and Statutes, price 20 cents each, can be had on application to R. Em. Sir Knight † Daniel Spry, Grand Chancellor, Barrie. Remittance to accompany order in all cases.

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National Great Priory of Canada.

PROCEEDINGS.

The Sixth Annual Assembly of the National Great Priory of Canada of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta, was held in the Masonic Hall, in the city of Hamilton, on Tuesday, the 12th July, 1881, A. M., 5985, A. O. 768.

PRESENT.

M. E. Sir. Kt. W. J. MacLeod Moore, Grand Cross of the Temple,
Great Prior of the Dominion of Canada -
On the Throne.

R. E. Sir Knight J. A. Henderson, Q. C., Great Sub-Prior.

Provincial Priors.

R. Em. Sir Knight † D. Burleigh Burch.....Ontario (West).
R. " " † Donald Ross.....Ontario (East).
R. " " † Isaac H. Stearns.....Quebec.

Great Officers.

R. Em. Sir Knight † Rev. Vincent Clementi, B.A., Grand Chaplain.
R. " " † Daniel Spry..... " Chancellor.
R. " " † Charles Magill..... " Constable.
R. " " † John B. Smyth..... " Marshal.
R. " " † David McLellan..... " Treasurer.
R. " " † A. G. Smyth..... " Registrar.

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Barrie.

Officers.

V. E.	Sir Kt.	† James B. Nixon, Toronto..	as Grand Vice Chancellor.
"	"	† Thos. C. Macnabb, Chatham,	as " Sub-Marshal.
"	"	† W. D. Gordon, Kingston.....	" Asst. Sub-Marshal.
"	"	† Thomas Sargent Toronto..	as " Almoner.
"	"	† H. A. Baxter, London	as " Assistant Almoner.
"	"	† A. G. Adam, Montreal	as " First Herald.
"	"	† W. Chatfield, St. Catharines,	as " Second Herald.
"	"	† T. Coyle, Brockville.....	as " Warden of Regalia.
R. E.	"	† W. C. Morrison, Toronto..	as " 1st Standard Bearer.
E.	"	† H. A. Grannis, St. Thomas,	as " 2d Standard Bearer.
"	"	† W. T. Bray, Wingham.....	as Gt. Prior's Banner Bearer.
"	"	† R. Ratcliffe, Goderich.....	as Gr'd First Aide-de-Camp.
"	"	† S. Martel Davies, Ottawa,	as " 1st Cap. of Guards.
V. E.	"	† John Kennedy, Hamilton...	as " 2d Cap. of Guards.
E.	"	† Isaac F. Toms, Goderich...	as " Sword Bearer.
E.	"	† John B. Bishop, Hamilton,	as " Organist.
E.	"	† E. H. D. Hall, Peterboro'...	as " Pursuivant.
"	"	† W. W. Summers, Hamilton..	as " Guard.

Past Grand Officers.

R. E.	Sir Kt.	† Hugh A. Mackay.....	Past Grand Provincial Prior.
R. E.	"	† James Seymour.....	" " Provincial Prior.
R. E.	"	† Henry Robertson.....	" " Provincial Prior.
R. E.	"	† Geo. H. F. Dartnell....	" " Provincial Prior.
R. E.	"	† John Moore,	" " Registrar.
R. E.	"	† W. C. Morrison	" " Marshal.
V. E.	"	† James B. Nixon	" " Vice Chancellor.
"	"	† I. P. Wilson	" " First Captain.
"	"	† H. A. Baxter.....	" " Sword Bearer.

Past Eminent Preceptors.

M. E.	Sir Kt.	† W. J. B. McL. Moore,	R. E. Sir Kt	† H. A. Mackay,
R. E.	"	† J. A. Henderson,	R. E.	" † G. H. F. Dartnell,
R. E.	"	† James Seymour,	R. E.	" † Daniel Spry.
R. E.	"	† Donald Ross,	R. E.	" † Wm. C. Morrison.
R. E.	"	† Henry Robertson,	R. E.	" † David McLellan.
R. E.	"	† Isaac H. Stearns,	R. E.	" † John Moore,
R. E.	"	† D. Burleigh Burch,	R. E.	" † Thos. C. Macnabb.
R. E.	"	† Rev. Vincent Clementi, V. E.	"	† W. D. Gordon,
R. E.	"	† Charles Magill,	V. E.	" † John Nettleton,
R. E.	"	† L. H. Henderson,	V. E.	" † I. P. Wilson,

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V. E. " † James B. Nixon,	V. E. " † A. G. Smyth,
V. E. " † Rich'd J. Hovenden,	E. " † Isaac F. Toms,
V. E. " † John Kennedy,	V. E. " † Robert McKay.

The Sir Knights having arranged themselves under their respective banners, and formed the Arch of Steel, the Great Prior, preceded by the National Great Officers and Officers, entered in procession under the direction of the Grand Marshal. The Great Prior, having taken his seat upon the Throne, opened the National Great Priory in *Ample Form* at 10 a. m.

The Grand Chancellor called the muster roll, and the Committee of Credentials reported from the Attendance Register that the following officers and Representatives of duly warranted Preceptories were present, and entitled to seats in the Great Priory:—

No. 1. HUGH DE PATENS, KINGSTON, ONTARIO.

V. E. Sir Knight † W. D. Gordon.....	Past Em. Preceptor.
M. E. " † W. J. B. McLeod Moore	Em. Preceptor.
R. E. " † James A. Henderson	" "
R. E. " † Donald Ross.....	" "

No. 2. GEOFFREY DE ST. ALDEMAR, TORONTO, ONTARIO.

V. E. Sir Knight † Richard J. Hovenden	Em. Preceptor.
V. E. " † James B. Nixon.....	Past Em. Preceptor.

No. 3. GEOFFREY DE BOULLON, HAMILTON, ONTARIO.

E. Sir Knight † James B. Bishop.....	Em. Preceptor.
" † John Henry Stone	Constable.
" † A. G. James.....	Marshal.
M. E. Sir Knight † W. J. B. Macleod Moore.....	Past E. Preceptor.
R. E. " † David McLellan.....	" "
R. E. " † Charles Magill.....	" "
R. E. " † William C. Morrison.....	" "
R. E. " † Hugh A. Mackay.....	" "
V. E. " † John Kennedy.....	" "
" † Allan McLean.....	Visitor.

NATIONAL GREAT PRIORY OF CANADA.

NO 4.—RICHARD CŒUR DE LION, LONDON, ONTARIO.

V. E. Sir Knight † H. A. Baxter.....Eminent Preceptor.
 " † John B. Smyth.....Marshal.
 R. E. " † D. Burleigh Burch.....Past Em. Preceptor.
 R. E. " † Albert D. Smyth..... " "

NO 5.—NOVA SCOTIA, HALIFAX, NOVA SCOTIA.

No Representative.

NO. 6.—KING BALDWIN, BELLEVILLE, ONTARIO.

R. E. Sir Knight † L. H. Henderson.....Past Em. Preceptor.

NO. 7.—RICHARD CŒUR DE LION, MONTREAL, QUEBEC.

R. E. Sir Knight † Isaac H. Stearns.....Provincial Prior.
 E. " † A. G. Adams.....Eminent Preceptor.

NO. 8.—PLANTAGANET, ST. CATHARINES, ONTARIO.

R. E. Sir Knight † James Seymour.....Eminent Preceptor.
 V. E. " † I. P. Wilson.....Past Em. Preceptor.
 V. E. " † W. Chatfield..... " "

NO. 9.—SUSSEX, STANSTEAD, QUEBEC.

R. E. Sir Knight † Isaac H. Stearns.....Proxy.

NO. 10.—HURONTARIO, COLLINGWOOD, ONTARIO.

R. E. Sir Knight † Henry Robertson.....Past Em. Preceptor.
 V. E. " † John Nettleton..... " "

NO. 11.—UNION DE MOLAI, ST. JOHN, NEW BRUNSWICK.

R. E. Sir Knight † Daniel Spry.....Proxy

NO. 12.—MOUNT CALVARY, BARRIE, ONTARIO.

R. E. Sir Knight † Daniel Spry.....Past Em. Preceptor.

NO. 13.—MOORE, PETERBORO', ONTARIO.

V. E. Sir Knight † E. H. D. Hall.....Eminent Preceptor.
 R. E. " † Rev. Vincent Clementi, B.A., Past Em. Preceptor.
 R. E. " † Henry Robertson..... " "

NO. 14.—HARINGTON, TRENTON.

Warrant surrendered.

SIXTH ANNUAL ASSEMBLY, HAMILTON, 1881. 60

NO. 15.—ST. JOHN THE ALMONER, WHITBY, ONTARIO.

R. E. Sir Knight † G. H. F. Dartnell.....Past E. Preceptor.

NO. 16.—GONDEMAR, MAITLAND, ONTARIO.

E. Sir Knight † Turner Coyle.....Em. Preceptor.

“ † S. Martel Davies.....Constable.

M. E. “ † W. J. B. Macleod Moore....Past E. Preceptor.

R. E. “ † John Moore..... “ “

NO. 17.—ODE DE ST. AMAND, TORONTO, ONTARIO.

R. E. Sir Knight † David McLellan.....Past E. Preceptor.

R. E. “ † W. Christopher Morrison.... “ “

R. E. “ † James Bower Nixon..... “ “

NO. 18.—PALESTINE, PORT HOPE, ONTARIO.

R. E. Sir Knight † Daniel Spry.....Proxy.

NO. 19.—ST. BERNARD DE CLAIRVEAUX, DUNNVILLE, ONTARIO.

Not Represented.

NO. 20.—KENT, CHATHAM, ONTARIO.

V. E. Sir Knight † Thomas C. Macnabb.....E. Preceptor.

NO. 21.—BURLEIGH, ST. THOMAS, ONTARIO.

E. Sir Knight † H. A. Grannis.....Em. Preceptor.

V. E. “ † Robert Mackay.....Past Em. Preceptor.

R. E. “ † D. Burleigh Burch..... “ “

NO. 22.—HURON, GODERICH, ONTARIO.

V. E. Sir Knight † Isaac F. Toms.....Past E. Preceptor.

“ † W. T. Bray.....Constable.

“ † R. Ratcliffe.....Marshal.

NO. 23.—RAY, PRINCE ARTHUR'S LANDING, ONTARIO.

R. E. Sir Knight † Daniel Spry.....Past E. Preceptor.

V. E. “ † James Bower Nixon..... “ “

NO. 24.—ALBERT EDWARD, WINNIPEG, MANITOBA.

Not Represented.

NO. 25.—WILLIAM DE LA MORE, THE MARTYR, QUEBEC.

Sir Knight Thomas Griffith.....Constable.

Signed,

A. G. ADAMS, } Committee on
J. B. BISHOP, } Credentials.

Moved by E. Sir Knight † A. G. Adams, seconded by E. Sir Knight † J. B. Bishop, and

Resolved,—That the report of the Committee on Credentials be received and adopted.

The Most Eminent the Great Prior granted permission to admit all Knights Templar in good standing during the Assembly of Great Priory, as visitors.

The Grand Chancellor read the rules and regulations for the government of Great Priory during business.

The Grand Chancellor commenced reading the Recorded Minutes of the Proceedings of the last Annual Assembly, when it was

Moved by R. Eminent Sir Knight † Rev. Vincent Clementi, seconded by R. Eminent Sir Knight † Jas. Seymour, and

Resolved,—That the Minutes of the Proceedings of Great Priory, at its fifth Annual Assembly, held in the City of Guelph, on the 18th day of July, 1880, having been printed, and copies thereof forwarded to each Preceptory and Fratre entitled to receive them, the same may be considered as read, and be now confirmed.

The Grand Chancellor read letters from the following members of Great Priory, namely:—R. Eminent Sir Kts. † S. B. Harman, and † T. Douglas Harington, Past Great Sub-Priors; † C. D. Macdonald, Provincial Prior, Ontario Centre; † Robert Marshall, Provincial Prior, New Brunswick; † Benjamin Curren, Provincial Prior, Nova Scotia; and D. R. Munro, Past Grand Constable; expressing regret that unavoidable circumstances prevented their attendance at the Annual Assembly.

The most Eminent the Great Prior then read the following

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ADDRESS:

Fratres of the National Great Priory of Canada, —

By the mercy of Divine Providence we are again permitted to meet in annual conclave on this the sixth (6th) anniversary of our Templar Nationality, and twenty-seventh (27th) of the introduction by me of the Order from England into Canada. I may now congratulate you that your long-cherished wish for "Home Rule" has become fully realized, "Convent General" as a representative body having for all practical purposes ceased to exist; at the same time it is impossible not to regret that the admirable scheme of a "Convent General," to organize a Templar Order worthy of the name, did not meet with that support it unquestionably deserved, and that the time and labor of years employed for its accomplishment should have been almost thrown away, with the opportunity lost that will never probably again present itself.

Our connection with England, which it was hoped since the memorial sent to "Grand Conclave" in 1873, would at least have been maintained in theory, at all events, appears to be well-nigh at an end, and Sir Patrick Colquhoun's efforts to establish a United Order in the three Kingdoms seems to possess as little reality. This, however, is no fault of ours, "Convent General" not having assembled once a year, as required by the Statutes, has "ipso facto" dissolved itself, thus leaving each Nationality free to adopt whatever course they consider best for their own interests; although I maintain that as a National Great Priory, we were always independent, having the full powers of a Federal body, subject only to the combined action that bound the whole Union.

It now appears questionable whether a "Convent General" should ever have been formed, even with the prestige of H. R. H. the Prince of Wales. It was composed of too conflicting elements, and matters were not ripe for the radical changes contemplated by the new Statutes. The idea of one cosmopolitan Order as of old, with a Supreme Grand Master, was a grand conception of the originator, Sir Patrick Colquhoun, but the material to work it was wanting. We can now look back more calmly and dispassionately, than perhaps we could at the time, to his ennobling views for the Order, and we may well add our sympathy for what to him must have been a great disappointment.

The secession of Scotland at an early period of the negotiations, rendered it doubtful whether the union of the English and Irish

Branches, with the subsequent adhesion of Canada, should have been carried out.

It was manifest that our Brethren in the United States, for political reasons, would not acknowledge the supremacy of the Prince of Wales, and their totally different system of Templary would have prevented any amalgamation. The final collapse of the Union was the result of the infelicitous step of calling the special and last meeting of "Convent General" on the 8th Dec., 1876, when with the surrender then made, by its undoubted illegal proceedings, (which called forth our protest), and the opposition shown to the Irish members, broke the frail thread that kept it together.

Any one acquainted with the discussion that took place at the time, must admire the remarkably discreet and correct Masonic feeling of the Irish members throughout, during the determined opposition shown against their views. From these circumstances, it cannot but be admitted that the disruption of "Convent General" is mainly owing to the prejudices of a section of the English members; and, perhaps, not improbably, to some conflicting interests, associated with the more popular and *exclusive* high grade system in England.

Apart from all other considerations, "Convent General" has achieved one great object by promulgating a correct knowledge of the Order, and introducing a *strict historical* rendering of the Ritual, from which nearly all objectionable features have been expunged. We are principally indebted for this to the untiring zeal and exertions of one of the Irish members of the Ritual Commission. The eminent Bro. "Richard Barker de Burgh," Grand Cross of the Temple, and Past Grand Chancellor of the Great Priory of Ireland, who had been from the commencement of the negotiations for the consolidation of the Order, appointed representative of the Irish section of the Committee, with full power to act for them, and make arrangements with that of England, to whom he submitted a draft ritual, which, being subsequently amended in some parts, was adopted, and the report drawn up and signed by the Committee, whose names are a sufficient guarantee of its being well and thoroughly considered by men of judgment and education.

REORGANIZATION OF "CONVENT GENERAL."

I see no reason why "Convent General" cannot be revived as a separate and distinct body, at any time, with amended regulations, more suitable to the original status and character of the Order; still

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to be exclusively formed from the Masonic fraternity, but in no way to interfere with the government of the National Great Pories, none of whose members could claim as a right the privilege of belonging to it. Affiliation, by conferring the honorary distinctions of Commanders and Grand Crosses, resting solely with the Grand Master, thus placing the Order on something of the same footing as that in "Sweden," and making it a connecting link between Freemasonry and the State Orders of the realm. By this means its ancient chivalric and autocratic character would be preserved without interfering with its cosmopolitan and independent position in connection with Freemasonry, which does not admit of the restrictions necessary in the social requirements of civil life

The failure of "Convent General" may in some measure have arisen from this circumstance, as a similar attempt to unite the chivalric and Masonic elements of Templary had been made some years prior to that of Sir Patrick Colquhoun, by the late distinguished Brother Major-General Chatterton, of Cork, Ireland, which completely failed.*

VIOLATION OF REGULATIONS AND STATUTES.

The general regulations of the Order and our Statutes clearly lay down precise rules for the guidance of members, to which unqualified obedience is required. You best know how they have hitherto been observed. If I might judge from personal observation, particularly in the matter of equipment, no rule seems to be adhered to but that which pleases the fancy, or suits the convenience of members; all this may be looked upon as trivial and of small importance, but is nevertheless a direct deviation from our rules, and should not be. If it was only for the sake of uniformity and consistency, or even as a matter of courtesy when attending the annual assemblies of the Great Priory, while it is anything but complimentary to the presiding officer to appear without the prescribed costume, or to dispense with the usual formalities and etiquette that would not be tolerated

*At the same time it appears feasible to form a "Convent General" into a legitimate branch of the Order, with a Knightly descent that could not be gainsayed. The Order of "Christ," being a genuine branch of the Old Templar Order, (in fact, may be considered the only one that has survived) and is now an order of the State in Portugal, if H. R. H. the Prince of Wales (or any of the nobles connected with our Order to represent him), was to express a wish to receive the Order of "Christ," no doubt the Portuguese Sovereign would be willing to gratify him. Once admitted, it would insure an undisputed descent from the originators of the Order. According to the ancient rules of Knighthood, one Knight could create or dub another; and H. R. H., or his representative, could then transmit the Knighthood of the Temple and membership in the Order to whom he pleased, and they in turn again transmit it to others, under certain defined restrictions. This may look visionary, but like many visions, is practicable.

in the other Masonic Grand Bodies of the Dominion. Although our independent position permits us as a Body to make such changes in the regulations as may be deemed advisable for the good and prosperity of the Order, it does not follow that individual members, or even the greater majority, can assume the responsibility of erasing any of the "General Statutes," or changing the features and characteristics, or landmarks of the Order, as enacted by old prescription in the British Dominions. Such innovations would be a violation of the promises made and vows voluntarily taken, when you accepted the patent of H. R. H. the Prince of Wales to establish this National Great Priory, and my installation as Great Prior to represent him, and be but a mere mockery of all law and order, if Frateres were at liberty to change the Constitution and do just as they like.

I read lately in some periodical that it was a curious fact in Physiology, the facility with which men took oaths they had not the remotest intention of keeping, recording some instances of obsolete customs requiring the sanctity of an oath, administered as a mere form. I really cannot help saying, we might add to the number many of the clauses in our Masonic O. B.† which are soon lost sight of, and considered of so little consequence that it is quite unnecessary to bestow a thought upon them afterwards, otherwise, how is it stringent rules assented to are so often unheeded? Frateres of the Temple, it will be well for us all to remember the Monitor of the Order, in our beautiful Ritual, with the caution never to give cause to fear its warnings, as the periodical memento of broken vows.

UNIFORM, MILITARY DRILL AND PROCESSIONS.

When asked last year by a leading member of a Preceptory in Toronto, if I would sanction military drilling and parades by Preceptories, I could scarcely believe the question to be seriously intended, such practices being quite foreign to the meaning and intention of the Templar system under which we are organized. It was argued that as the custom prevailed with the United States Templars, the general wish of the Order in Ontario was in favor of it. I can only repeat (what has been so often already explained) in the words of leading Templars of the United States, "That they can scarcely be called

†In "Mackay's Masonic Lexicon," page 542, he says:—"The Masonic obligation is that moral one which, although it cannot be enforced by the Courts of Law, is binding on the party who makes it in conscience and according to moral justice." This is very explicit; it does not leave any loop-hole by which a Masonic obligation can be avoided or overlooked, upon the plea of expediency or temporary convenience. Having been taken voluntarily and with a full knowledge of the meaning, it must in conscience and justice be strictly observed.

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the same order;" Unlike the American system in origin, in religious pre-requisites, in costume, nomenclature and identity." Such being the case, it is almost impossible to amalgamate the two systems, or even adopt a partial imitation, without destroying the distinctive organization of both. Our neighbouring Brethren indulge in more outward display and pageantry than ever was popular with us, and what with them is looked upon as a leading feature and matter of course in their institutions, would in the British Dominions, from the social system differing so widely, draw forth the ridicule of the public at large.

There can be no possible objection to any Society amusing themselves, if it suits their fancy, by adopting a military uniform and system of drill; therefore, if Preceptories who may wish in this manner to represent the military character of the old Templar Order, decide upon such a course, they are, of course, at liberty to do so.

Some enthusiastic Templars, who must fancy themselves at least "Jacques de Molais," say, that as "Soldiers of the Cross," our duty is as much in the battle-field as the sanctuary. The question is, what battle-field? The days when the Order and that of St. John of Jerusalem were called upon to fight against the Infidel hordes, has passed away forever.

Our Templary is not a military body in the literal acceptation of the term; it merely borrows the name from the Ancient Chivalric Order of the Crusades, whose principles and rules we should endeavor to imitate,* engaging in a spiritual warfare for the protection and propagation of the doctrines of the Christian religion, which it is not reasonable to suppose could be accomplished if we reverted to its original military character. As a purely Christian Society, attached to Freemasonry, military evolutions and public shows to represent the Ancient Order, seem to me quite out of place, of no benefit, and questionable both in policy and utility.

I am sure our Great Sub-Prior, the Grand Master of the Grand Lodge of Canada, will agree with me that such practices, and large public gatherings of Masons, latterly so much in vogue, are not suitable, according to our ideas, for the Masonic Body of Canada in any

*A recent writer thus alludes to the ancient regulations of the Old Templar Order: "Whether within the walls of their Preceptories, or in their journeys, or engaged in war, the Rules for the observance of the Fraternity were excellent. The Templars were to be examples of wisdom, and to be fruitful in every good word and work. Truth, honor, godly fear, charity, sobriety, modesty and chastity—these were to be the guiding principles of their lives and actions."

of its branches. May Masonry with us ever be the centre of union between good men and true, and never degenerate into senseless show and parade, which the desire to exhibit the glitter of the paraphernalia of the degrees, and a semi-military uniform has led some inconsiderate Brethren to wish should be adopted, and become the great attraction of our Templar Order.

THE UNITED STATES AND CANADIAN TEMPLARY.

The occasional sarcastic remarks indulged in by some writers in the Foreign Correspondence, of the Grand Commanderies of the United States, on our customs and usages, display so little knowledge of social life in Europe and the United Kingdoms, together with the Republican dislike to hereditary rank and titles, as well as the morbid antipathy towards Royalty, seems to quite warp their better nature and judgment, leading them into most erroneous deductions, only calculated to provoke a smile, and which had better be passed over in silence.

What our recognition of but one Grand Master for the whole Order (as of old), in the person of H. R. H. the Prince of Wales, has to do with the complete independence of the National Great Priory of Canada is difficult to understand. The Supreme Grand Master does not interfere with the Representative Government of the National Great Pories in any particular, but has it exclusively in his power to confer honors which members might be proud of possessing; and in his exalted station of life, his acceptance of the office adds materially to the status and dignity of the Order, at once stamping its character by placing it amongst the recognized honored societies of the Empire.

It certainly appears to us strangely inconsistent that our American Brethren, who pride themselves on their levelling principles and democratic constitutions, should assume a title of English aristocratic civil life, by addressing each other as "Sir," prefixed to their names, frequently making the great mistake of leaving out the Baptismal name altogether, as the title of "Sir" can only properly be applied in conjunction with both Christian and Surname. Whatever ideas they may entertain about our independent position cannot in the least affect us, a totally different organization. This is fully admitted in their Foreign Correspondence,* which also distinctly shows the Templary

*The Eminent Brother Theodore T. Gurney, of Chicago, Ill., worthily known to Masonic literature in the United States, says in his last year's report to Grand Commandry:—"It is not supposed that we remotely resemble anything either in equipments or rituals, except the fancies of

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of the United States to be a modern, fanciful, military degree of Masonry that does not represent, either in ritual, doctrine, or its acknowledged attributes, the old Chivalric Templar Order which we profess to do, knowing it to be historically a fact. When "Convent General," on its organization, recognized the American Templar system as being the same Order as that of the British Dominions, and the Arch Chancellor, Sir Patrick Colquhoun, recommended the "Grand Cross" being conferred on their Grand Master, he did and it did more injury to the Order in Canada than anything else could have done, by putting it into the power of the admirers of the American system, to give trouble. The mistake arose from ignorance at the time, of the dissimilarity existing between the two system. It has been asserted that I hold extreme views as to the doctrines of the Order. I may ask in what way? I merely endeavor to prove that the Templar Order we represent, from its inception, has been always Orthodox in Christianity; and in showing how totally different the system of the United States is from ours, I must not be misunderstood as wishing to throw any obstacles in the way of our fraternizing. Such is not the case. At my suggestion to Great Priory—we can relegate the Holy Trinity test, with Foreign Jurisdictions. As Templary is not Religion, it really, as a matter of principle, does not interfere with our friendly intercourse.

THE CONNECTION OF TEMPLARY WITH FREEMASONRY.

It is refreshing to be able to turn to and note the outspoken and carefully-studied researches on Templary as connected with Freemasonry, in the report of last year's correspondence of the Grand Commandery of Ohio by the chairman of the committee, the Eminent Bro. Thos. E. Carson, of Cincinnati, a Past Grand Commander, which should be carefully perused by every Mason, and are worthy the marked attention of the whole Templar body. Here, I cannot help digressing, to contrast and admire, the advantage our United States brethren have over us, and that is, the thorough discipline insisted upon in their well-organized system. They do manage to work-up an intensity of zeal, energy and interest. Their reports, annual addresses,

men who introduced our system. We have followed these up with some changes, and only those that were likely to popularise the institution, and make its externals attractive to the young. It is true that we wear the cross and emblazon it upon our banners, but permit it to represent the Christ of the Apostles, Parker, and Renon, as occasion or interest demands. This is not Templary. If we insist upon being a section of Christian Knighthood, we should be consistent and not eliminate every semblance of the Order from both equipments and rituals. We would advise our Dominion Fratres not to be in haste for a change. Our system is very attractive, but it cannot bear inspection too closely. We claim to be Knights of the Temple, but it is only a claim; neither equipments nor rituals giving us any apology to insist upon such distinction."

and so on, whatever in our eyes their faults and intrinsic value may be, display an amount of vitality which in itself is pleasing and satisfactory, and puts to shame the sleepy condition of the government of the Order in the "United Kingdom," with the mill-stone round its neck, in the form of so many prejudiced and consequently obstinate and self-opinionated members, who resent anything approaching to improvement, which they term innovations, never looking beyond the present time, or giving a thought to the fact that prior to the so-called revival of 1717, Freemasonry, as derived from the Christianized Guilds, had been a society of the most Orthodox Christianity, patronized by the Church, whatever may have been its oriental, mystic origin and cosmopolitan religious doctrines.

INTRODUCTION OF TEMPLARY INTO FREEMASONRY.

Our talented Brother Carson extracts from twenty-one of the old Constitutions of Freemasonry, their dates extending over more than two hundred and thirty years, down to 1723, which contain unequivocal proof of a belief in the Holy Trinity as a part of the Christian creed of the old Craft. On the 29th September, 1721, the Grand Lodge of England authorized Bro. the Rev. James Anderson, M. A., to revise and complete the history and regulations of the existing old Constitutions, Freemasonry having fallen into such decay it was comparatively easy to make radical changes in its organization. It would appear that Bro. Anderson, in fulfilling the duty confided to him, went beyond his authority and made new charges quite unknown before, re-organizing the institution, which after some amendments, was formally approved and adopted in 1723, and became known as the New Constitutions. This subsequently gave rise to much dissatisfaction amongst some of the Brethren, the principal cause appearing to be that, the rigidly Christian character of the Fraternity had been abandoned, and a Unitarian element introduced.* Consequently, those members who were churchmen, wishing to preserve its early Christian features, without severing themselves from the Craft, formed societies secretly attached to the Lodges in which the ceremonies of the obsolete Order of the Knights Templar was conferred † on all

* "It is well known that several of the earlier and most prominent Masons were men of learning and prone to push forward abstract theories as well as to mix themselves up in matters philosophical. It is easy to suppose that in such minds the dogmas of the Church would be distasteful. Their imitators in the present day of the heterodox doctrines of the Unitarian school, it is gratifying to know, are in a very small [though noisy] minority."

† In Burnes's sketch of the history of the Knights' Templars, page 56, published in May, 1837, Edinburgh, he states—"I have the assurance of well informed Masons that thirty or forty years ago they knew old Masons who had been members of it [the Templar degree] for sixty years."

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Masons desirous of receiving it, thus preserving that belief amongst them, which had been previously taught in all the old Craft Lodges, so fully expressed in the opening sentences of the old Constitutions, viz.:—"The might of the Father in Heaven, with the Wisdom of His glorious Son, and goodness of the *Holy Spirit*, three persons in one Godhead."

Such, then, is the conclusion arrived at, drawn from historical facts, rejecting entirely the popular belief of the origin of Templar Masonry with the Chevalier Ramsay, the talented author of "Cyrus."

This view by Bro. Carson, of its introduction into Masonry appears to be the most reasonable theory yet advanced, showing why the Templar Order was added to universal Freemasonry (which otherwise appears an anomaly), and has much to recommend it to the candid Masonic student, unless, indeed, he is one of those iconoclastic spirits, "who would snatch away the bread of imagination and not even substitute a stone."

The establishment of the Templar Order in the Masonic Body at the time suggested, does not necessarily mean that it was absolutely invented at that period for a specific purpose, and had no connection with the old Chivalric Body. On the contrary, it convinces me more strongly than ever that there was some legendary connection at that time, which these Trinitarian Masons knew of and adapted for their own purposes.

The present British Templar Order professes to be in a modified form a perpetuation of the Ancient Chivalry of the Crusades, which the Craft had always claimed affinity to, unknown to the world at large. This may have arisen during their early intercourse, from a similarity of ideas on metaphysical questions, and the more enlightened religious opinions, entertained in common by the experienced leaders and learned clerks or ecclesiastical Brethren of the Templars, and the scientific rulers of the Secret Architectural Societies,—the spirit of the Rules and Regulations of the Military Order closely resembling that which pervades the Masonic system. From whatever

The late Bro. Alex. Deuchar, who was Grand Master of the Scottish Templars in the first decade of the present century, asserted that he could trace back the Templar degree by means of living members to the year 1743." We know by the old records of St. Andrews' Royal Arch Chapter of Boston, United States, in 1769, that the Templar Order was conferred in it as an honorary degree, introduced by Craft Lodges attached to British regiments quartered there before the declaration of independence, who had brought it from England, having received the Order from older Masons who were also Templars, and they from others before them, until all trace of the time it was first attached to the Craft is lost sight of. THE ORDER has been long superseeded in the United States by the present Masonic Templar system.

cause, Templary now completes a perfect system of Speculative Free Masonry, teaching in the "Craft" and "Royal Arch" the universal doctrine of the Fatherhood of the Most High, and common Brotherhood of the children of the dust, without reference to religious sects or creeds, whilst the "United Orders of the Temple and Malta" assure the Christian Mason, the completion of his Masonic career by publicly proclaiming his belief in *that faith*, comprised in the Apostles' creed which formerly constituted the basis of the Masonic character.

THE ORDER OF MALTA.

The organization and rules of the Hospitalers of St. John of Jerusalem (Malta) were similar to those of the Templars, but as they existed long after the Templar Order was suppressed a number of additional rules were added.

The modern Templar system, as connected with Freemasonry in Great Britain and Ireland during the last century, being the combined "Orders of the Temple and Malta," it appears to me strictly correct to continue this system, by attaching a "Commandery" or "Priory" of Malta to the Templar Preceptories, to commemorate the absorption of a portion of the deposed Templars (after the suppression), with the Order of St. John. Our revised Ritual of Malta is merely intended as a short explanatory, historical addition to the Order of St. John, consequent on their accession to the Island of Malta in 1530, and is of modern and Masonic compilation.* The object of both Orders being alike, viz: the defence of the Christian faith, the union with that of "Malta," cannot be prejudicial to the status of the Templar Order as now constituted by us, or be considered as assuming any claim to be an offshoot of the existing civil branches of the Chivalric Order of St. John of Jerusalem. The jealous rivalry, terminating in violence, bloodshed and bitter animosity, which unfortunately prevailed between them during the Crusades, although both were the bulworks of the Christian host, together with the fact the Order of St. John *still exists*, never having been totally suppressed as were the Templars, has been brought forward as an objection to its being continued in connection with Templary. I do not agree with this objection, neither can I see the necessity or propriety of eliminating it from our Templar system with which it has always been so closely connected.

The Order of Malta as a chivalric institution had ever been obedient to the church, which was opposed to modern Freemasonry, a secret

*For the ancient ceremonies of a reception into the Order of St. John (or Ritual of Malta), see Appendix to "Carson's Foreign Correspondence," Grand Commandery of Ohio, 1880.

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society that had withdrawn themselves from its influence and protection, and the later Grand Masters of the Order, who were obliged to give way to Papal influence, issued *edicts* forbidding the meetings of the fraternity on the Island; but, notwithstanding these restrictions, Freemasonry existed and was patronized by the Knights, and continues to flourish in Malta to the present day. For a full account of these transactions, I refer you to a most interesting history of Freemasonry in the District of Malta by Bro. Alex. M. Broadley, Barrister-at-Law, etc., of Tunis, North Africa, lately published by Bro. George Kenning, of the London *Freemason*.

THE EXISTING CIVIL BRANCHES OF THE ORDER OF ST. JOHN.

Having shown the connection that exists between Freemasonry, the Templar Order and that of St. John, it appears necessary to make some reference to the existing civil branches of the latter Order.

Pope Leo XIII., in 1879, revived the dignity of Grand Master in Italy, with the rank of a Sovereign Prince, placing the Order under the exclusive authority of the Papal See.

The other branches in Europe, since the expulsion of the Sovereign Order from the Island of Malta in 1798, are independent bodies. Those of Brandenburg in Prussia and the English Langue, in London, Protestant.

The legitimate revival of the Sixth or English Langue, has been proved in the most satisfactory and convincing manner,* although the Roman Catholic branch refuses recognition, but this is not to be wondered at, as the Papal claims to everything seem to become more intolerant and rigid every day. The English Protestant branch is presided over by His Grace the Duke of Manchester as Lord Prior, holding its Chancery at the old Galehouse of St. John's Hospital, Clerkenwell, London, and strictly carries out the original intention of the founders of the Order, by administering relief to human suffering and help to the sick and wounded in war, to which is added rewards for acts of bravery in saving life, objects that are most commendable. When we contrast these motives and acts with the unfortunately, almost useless "United Orders of the Temple and Malta," I do not feel our boasted Templary is of the slightest use. "*Pro utilitate Hominum.*"

MISSION OF THE UNITED ORDERS.

The question has been frequently asked—What useful purpose does

* See a brief sketch of the history and present position of the English "Sixth" Langue of the Order of the Hospitallers of St. John of Jerusalem, compiled by a committee of the Langue, London, printed by Charles Cull and Son, Houghton street, Strand, London, 1880.

Templary seem to have in view? With great regret I must answer, *none*, and still we profess to be a revival or a continuation of the old historic Orders. Unless we enter into some path of extended usefulness, it is almost in vain to expect it will ever become of any practical benefit to mankind. Templary is so impregnated on this continent with the idea that it is only a mere ornamental appendage to Freemasonry, as an imitation military body, that I doubt if it will ever be anything else, until there is a new departure, embracing the cause of suffering humanity or in some other tangible shape of practical benefit to society, and occupying (in Masonry) a high and useful position such as that of the English Langue of St. John, so unpretending in its Christian charity, devoid of all display to attract the sympathy and admiration of the public.

As we call ourselves and claim to be a religious Order, it becomes our duty to promulgate the orthodox doctrines of Christianity, and repel the insidious attacks of the "Free-thinker," who, regarding the Holy Spirit as a mere myth, would reduce Christianity to his own level, and overthrow the great characteristics of Templary—belief in the Divinity of Christ, and the Holy Trinity. Frater, without this belief there can be no representation of the old religious Order of the Temple. A universal Masonic degree of Templary is *not* the "Templar Order," being but the assumption of a name it has no claim or title to whatever. The "United Orders," teach the doctrines of the Holy Trinity, but the nature of the Trinity is not defined; it is the simple description of the "Apostle's" creed, and so long as the Orders are founded upon the cardinal doctrines of the Christian religion, the dogma of the Trinity must be accepted.* It has been well said, "If that is left out, there is nothing in the whole system of Christianity that may not be omitted and still be considered Christian." Beware, then, of the wily sophistry of the sceptic. Once admit the small end of the wedge of doubt, and the Christian fabric is in danger of being shaken to the foundation.

* I cannot agree with the learned Grand Commander of Maine, who would imply in his last report to the Grand Commandery, that there are two kinds of Christianity, the "Old" and "New," with other dogmas besides the Trinity included in the Christian belief, that are now discarded. There have been at times certain transient opinions held, it may be by large sections of the Christian Church, but which have never found a place in her formularies. There have been also individuals holding honored places amongst Christians, who held views of their own; but those views have not been authorized by the orthodox church;—they have remained the opinion of individuals and never were "Christian dogmas." The Reformation also cleared away and exposed the numerous superstitious practices and innovations introduced by the Papal Hierarchy. We hold the Christian religion to mean that belief expressed in the Apostle's creed acknowledged by the church at large; and which formed the leading feature in the old Templar Order, without any reservations.

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THE "ENGLISH RITE" OF FREEMASONRY AND TEMPLARY.

I would wish to draw the attention of the Order generally in all Provinces of the Dominion having a Grand Lodge and Grand Chapter, to the advisability of completing their "English Rite" of Freemasonry by the formation of Provincial Grand Priorities, when a sufficient number of Preceptories have been established, to be independent bodies, but still holding allegiance to the National Great Priory of Canada; for it should be kept in mind that in the year 1780 the Grand Lodge of all England held at York, officially declared that the Order of Knights Templar constituted the fifth degree in Freemasonry. This completed the "English Rite," commonly, but erroneously (as shown by Bro. W. J. Hughan, of Truro) called the "York Rite," viz: The practice of the three Craft degrees, followed by the Royal Arch, while Templary covers the whole, but altogether as a separate matter. These contain all that is required in the teachings of the old system of Freemasonry, for whatever merit the numerous other degrees and rites that now flood the Masonic world undoubtedly possess to interest and instruct the Masonic student, whose pursuits lead him in that direction, they are not of sufficient practical utility or importance generally to the members of the Craft, to repay the time, great expense and research necessarily involved in acquiring a knowledge of them.

There is one circumstance worthy of notice, trifling as it may appear, but in trifles we are often indebted to the knowledge of matters of greater importance. It has been observed that at laying the foundation stone of Truro Cathedral, H. R. H. the Grand Master wore the Grand Cross of the Temple, and his Templar Jewel, showing how much he still continues to exhibit a warm interest in the Order; it also implied that he considers the Templar Order the climax of the "English Rite of Freemasonry," its badge being the only one worn by him as a Mason, in addition to that of the Craft.

Fratres, with all reverence and respect, let us heartily unite in the prayer that, "May God bless the Prince of Wales," our Royal Grand Master.

PRESERVATION OF PROCEEDINGS.

It is my opinion and advice that Great Priory and every Preceptory be called upon at once to procure complete sets of our Proceedings from the establishment of the Order in Canada, and have them bound for reference. The want of them in time to come will be most seriously felt and regretted. It is also most desirable, in fact, enjoined,

that presiding Preceptors take the earliest opportunity after the Proceedings of Great Priory are published, to cause them to be read in open Preceptory, and made known to all members. Copies can be procured from the office of the Grand Chancellor. I consider it the duty of the Head of an Order to give all the information in his power, and, if possible, correct existing errors, which can only be accomplished by a departure from mere formal details, adopting a system which will be found most useful to historians in collecting everything into one work; rather as a chronicle than a mere report of transactions.

For the Proceedings of this year I have added an appendix explanatory of many of the customs and usages of the Orders we represent, with a revised schedule of badge designs and paraphernalia for your consideration and approval. I may here state that in "Convent. General Statutes" relating to Insignia, two very great errors appear. The "Cross of the Order" is called a "Cross Patent." No such term is known in heraldry, the mistake being evidently a misprint for "Patee"—the heraldic term for open or spread out. This Cross is generally depicted as formed of four equilateral triangles joining in a small centre point, into which form it has been corrupted by those ignorant of its true shape and character, viz—an equal-limbed red cross, wider at the extremities, to symbolize the Christian religion extending towards and embracing the four quarters of the Globe. Another mistake is in calling the Grand Master's "Baton of Office," an "Abacus," a name applied to objects of quite a different nature to that of a Baton; the correct name is "Baculus," from "Baculum"—a Staff, Baton, a Sceptre.

CONCLUSION.

In conclusion, I would recommend Great Priory to decide definitely at this meeting the question of introducing an out-door uniform as an addition to the established costume of the Order, in such Preceptorics as may amongst themselves be in favor of adopting it, without its being a compulsory measure, or interfering with the prescribed regulations. So far as I am concerned, it is not my intention to influence the Fratres, or throw further obstacles in the way of what may be considered a harmless innovation of our customs, and wish it to be understood that Preceptorics are at liberty to make their own rules as to the time and places in which this uniform is to be worn, without any restrictions whatever as to the right of doing so. I am always glad to be able to conform to your wishes, and assist in affecting such changes as may be considered desirable, when they are not in direct violation of the constitutions, and my vows of allegiance to H. R. H.

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the Supreme Grand Master, who has honored me by the appointment of Great Prior to represent him in this nationality, a distinction I appreciate and value more highly than any other that could possibly be conferred upon me in the Masonic Fraternity. We are all equally bound not to infringe or permit to be infringed the general regulations on which the Order is founded and governed; and be assured, Fratres, my sole object has ever been to uphold the dignity of the Order, and preserve it from innovations contrary to its true meaning, without any desire to interfere with your prerogatives. I am now the only link that connects us with the Mother Country as one of the Independent branches of Templary in the British Dominions, and as long as I am spared by Divine Mercy I shall at all times be ready to do my utmost for the advancement and prosperity of Canadian Templary, and maintain its declared complete independence, whilst preserving the old constitutions from violation, confidently looking forward to a continuance of that loyalty, harmony, unity and good feeling which has hitherto prevailed characteristic of the Masonic Fraternity in the British Empire, more particularly the Christian United Orders of the "Temple and Malta." Let our aspirations then be, Fratres, for "The Glory of God in the highest, and on earth peace, good will towards men."

V. D.  S. A.

†W. J. B. MACLEOD MOORE, G. C. T.,
Great Prior Dominion of Canada.

APPENDIX TO ADDRESS.

Before submitting for the consideration of Great Priory a schedule of designs for the insignia to be worn by the officers and members of the "United Orders" in Canada, it may be advisable to give a brief description of some of the customs and paraphernalia of the early chivalric Orders to enable us to avoid inconsistency, and preserve the most proper and appropriate badges to be worn; so many errors have crept in either from ignorance of the correct forms, or the desire of regalia manufacturers to enhance their work by fanciful ornamentation, without due regard to historic accuracy.

TEMPLARS.

The Templars followed the Rule of the Benedictine Order of Monks, founded by St. Bernard in 585, the Military Order taking its rise in 1118-19. The *White Mantle* was adopted as the habit of the Order to

distinguish it from the *Black Robe* of the Hospitallers; and in the second crusade (1167) the Knights assumed the blood red cross as a symbol of Martyrdom.

The Mantle (with surcoat or sleeveless tunic) was worn over armour of chain-mail, and could be looped up to leave the sword arm bare. On his head the Templar wore a white linen coif; over this a small, round cap made of red cloth, and when on service in the field an iron skull-cap of chain-mail, without plumes or crest.

THE HOSPITALLERS.

The Knights of St. John the Baptist, called of Jerusalem, instituted in 1072, were of the St. Austin rule of Monks, their habit being black with eight-pointed white cross, worn over their armour. They afterwards, between 1278 and 1289, when engaged in military service, adopted a red tunic, with a plain (straight) equal-limbed white cross over the centre of the breast, which continued as the uniform of the Knights of Malta to a late period.

CROSSES.

The Cross, as the emblem of Christianity, was adopted by the Crusaders—worn on the left shoulder of their garments, and made of cloth or linen (in imitation of Christ carrying the cross); as also on the breast; and some of the most austere and enthusiastic imprinted the Holy Sign on the flesh—usually the left arm, as nearest the heart.

Ecclesiastical crosses are two in number, used as a medium of hierarchical distinction. The Pope alone is entitled to the triple-barred, or cross of "Salem," to denote him to be the Sov. Priest, Sup. Judge and Sole Legislator. It has in recent times been adopted as the badge of the Grand Master of the Modern Templars, and also that of the Chief Officer in the A. & A. S. Rite, &c. Cardinals and Archbishops are honored by the Patriarchal or two-barred cross, signifying "Salvation to the Jew and Gentile." The "Passion" or single-barred cross, representing the one on which the "Saviour" suffered, is common to all ranks, both were ancient badges of the Templars—and used as a mark for their signatures. When crossed near, and at the ends, they are called cross "crosslets," and crosses "potent," sometimes forked at the points.

The Templar Cross is the Cross Patee, and has been already described. The Cross of Malta, the device of the Order of St. John of Jerusalem, has frequently been confounded with the Cross Patee of the Templars, although there is a great difference between them.

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This cross is white, of eight points, having its four arms joined in a small centre-point, and its extremities notched or indented, resembling fishes' tails, an allegorical allusion to the Saviour; the fish being one of the early Christian symbols, emblematical of Christ generally, Matt: iv., 19. The device should be always placed upon a black field or worn on the left shoulder of the Black Mantle or breast of the Tunic.

The "Jewel" of the Order of St. John or Malta is of white enamel, having the distinguishing emblems of each langue in gold, placed in the four angles centre of the cross; for England, the "Lion and Unicorn" alternately; for France, the "*Fleur de lis*," &c., &c., worn suspended from a black, watered ribbon.

THE KNIGHTLY FLAGS.

The "Pennoncel" was a small triangular flag carried by Squires. The Knights bore a "Pennon" forked at the end, being extended into two points, and when powerful enough to furnish to the State or their Sovereign a certain number of armed men to be retained at his expense, he was accorded the title of "Banneret,"—little "Baron," which gave him the right to carry a *Square Banner* at the top of his lance on which his armorial devices were depicted. When "Bannerets" were made on the field of battle by the Sovereign in person, as a reward of valor, he cut off with his sword the forked tails of their Pennons, changing them into Square Banners.

TEMPLAR BANNERS.

The Ancient Templars had two Banners—the "Beauceant" and "Red Cross."

The "Beauceant," in Norman French, meaning "Piebald," was the original armorial device of the Templars, half black and white, whatever may have been the direction of the partition lines; sometimes it was represented *per pale* or divided perpendicularly in alternate narrow stripes, but more frequently *per fesse* or horizontally, the upper half black, the lower white. A red *passion* cross appears occasionally on the white ground when this was the case, and the division horizontal; the black was reduced to a heraldic cheif or upper third part of the field to admit of this cross being on the white ground only, for to place the red cross on the black, color upon color, would be false heraldry. The banner was supposed to denote "Death, Innocence and Martyrdom;" it also had the inscription, "*Non nobis domine, non nobis sed nomine tua da gloriam*," the opening sentence of the 115th Psalm. The name "Beauceant" has various explanatory meanings

suggested, but none very satisfactory. By the "Rosecrucians" it was looked upon as a religious symbol of the principle of "good and evil." The word was used by the Templars as their battle cry—"Au Beauceant, for the Temple," &c., because the banner was black and white, to signify: Black and terrible to the Infidel; fair and favorable to the Christian.

The second Standard subsequently adopted was the "Vexillum Belli; or, Red Cross battle-flag,"—a white banner charged with the Cross of the Order (Patee), already described, and the same cross which ornamented the shields and mantles of the Order.

The Lamb carrying a cross banner, surmounted or placed upon the centre of a red cross, was another armorial device of the Templars, signifying the union of the qualities of gentleness and courage. The lamb being the emblem of the Saviour and the banner of Victory, symbolises the "Resurrection."

ORDER OF ST. JOHN.

The standard and armorial bearing of the Knights of St. John of Jerusalem (Malta) is a white, plain, equal-limbed cross, upon a red field.

Banners, when made to hang perpendicularly from the poles, are called "Gonfannons," or Ecclesiastical Banners—used in processions and placed in halls; they are generally tripartite or triple-cloven at the bottom.

THE CROSS-HILTED KNIGHTLY SWORD.

The sword was made in the form of a cross, an emblem of the cause in which it was to be used. The blade straight and cutting on both sides, typical of its being always employed in the defence of justice.

When the Crusaders were on the march to the Holy City, they were in the daily custom of placing their long, two-handed swords upright before them, forming a cross, and before these they performed their morning devotions, and on all military occasions they kissed the hilt of their swords in token of devotion to the Cross. From this we derive our "Salute" and "Standing to Order."

The girding on the sword was essentially the ceremony that usually constituted a Knight, hence the common expression a "Belted Knight," as identifying the Knight and girding on the Sword.

THE SPURS.

Spurs of gold were the distinguishing badge of a Knight and an

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indispensable adjunct of Knighthood, to signify diligence in every honorable design; the rowels symbolized promptitude of action.

THE RING, STAR, ETC., ETC.

The ring worn by Ecclesiastics is a sign of indissoluble connection and union with the Church. In the Templar Order it is adopted in place of the "Girdle," worn round the waist, with which the Ancient Knights were invested, and is a symbol of the covenant entered into with the Order, as the wedding-ring is the symbol of the covenant of marriage. The ancient signet rings were worn always on the right hand, and generally on the index finger, see the passage in Jeremiah, xxii, v. 24.

The silver "Templar Star," a most appropriate emblem, is of modern adoption.

The "Baldrick," or "Shoulder Sword Belt," formerly worn, is now replaced by a waist belt, and a ribbon or sash substituted for the Baldrick.

The Honorary distinctions of "Kts. Grand Crosses," and "Kts. Commanders Crosses," were introduced by H. R. H. the Prince of Wales, as badges of honor, who alone has the power of conferring them, and as such are recognized as marks of peculiar honor in the Order.

THE HABIT OF "CHAPLAINS" AND "SERVING BRETHERN" OF THE TEMPLARS.

The Chaplains wore a white, close-fitting tunic, with a red passion cross on the left breast, and none under the dignity of a Bishop could assume the white mantle; Chaplains were eligible for the office of Preceptor.

The "Serving Brethren" served as light-armed cavalry, and were of two classes employed in various offices. They wore a black or brown tunic with the red cross. Their form of reception into the Order was the same as that of the Knights.

NAMES OF PRECEPTORIES.

In accordance with ancient usages, the names of Preceptories should always be that of local or historical significance; never the names of living men.

THE TERM GRAND AND GREAT.

We find in the histories of the Templar Order that it was governed by a "Master," so termed according to the language employed, viz.,

"Maistre," "Magister," but "Magnus Magister" or "Great Master" was used at an early period. The author of a "Concise History," says, page 41 :—"In France the equivalent 'Grand' was used, but in English it is as absurd to use the term, which conveys the impression of a magnificence, eschewed by the Statutes of the Order, as to call English Ministers of State the Grand instead of the Great officers of State. 'Grand Master' has been imported into English without translation, and as that word exists, though with different meaning, it tends to mislead." In the Statutes the expression used is simply "Magister" and "Maistre."

With these remarks, I consider the corrected Insignia, &c, as appropriate, and recommend its adoption for the "United Orders" in the Dominion of Canada, to be enacted in a new Statute as 111, by the National Great Priory.

Moved by R. E. Sir Knight † I. H. Stearns, seconded by R. E. Sir Knight † J. A. Henderson, and

Resolved,—That the Address of the M. Em. the Great Prior be referred to the Grand Council to report thereon during the present Annual Assembly.

The Reports of the following Provincial Priors were presented :—

DISTRICT OF ONTARIO WEST.

REPORT.

To the Most E. the Great Prior, and the Great Officers and Fratres of the Great Priory of Canada :

FRATRES,—In presenting my annual report as Provincial Prior of Western Ontario, it affords me much pleasure to be able to state that our beloved Order is in a prosperous condition, and that the majority of the Preceptories in the jurisdiction over which I preside are working according to the ritual prescribed by Great Priory, and with very gratifying harmony.

I have visited all the Preceptories in my division where there was work to be done, explained to the Fratres where an improvement was required and closer adherence to the ritual demanded, and have great satisfaction in asserting that there is a marked improvement in

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the work since my previous visit. The seven Preceptories in my District are located at Hamilton, London, St. Catharines, St. Thomas, Goderich, Chatham, and Dunnville. The membership roll of each show that the Order is gaining in numbers, and that ere long a large influx of "good men and true" may be expected to join the ranks of Christian Knighthood. I am led to this conclusion from the general awakening which has been exhibited in Masonic circles since the holding of the Twenty-first Triennial Conclave of the Grand Encampment of Knights Templar of the United States, which was convened at Chicago during the second week of August of last year. I had the good fortune, along with many Fratres from London, Hamilton, St. Thomas, Goderich, Port Hope, Toronto, and elsewhere, to attend the Conclave, and was much impressed with the preparations made for the reception and entertainment of the Sir Knights from all sections of the continent. To say that the Canadian Knights were accorded a royal welcome but feebly expresses the greeting, which was one of unbounded courtesy and undoubted cordiality and hospitality. I am sure every Sir Knight and soldier of the Cross who was present on the occasion to which I have reference, will acknowledge that the parade was one of the grandest and most brilliant pageants ever witnessed, either in the Old World or the New. Between 25,000 and 40,000 Knights Templar were in line. The Napoleon hats, gold facings, and swords flashing in the sunlight had a pleasing appearance; and were worn by as fine a body of men as could be gathered together. This large number of men marched with all the order, precision and soldierly bearing of veterans of war, and formed one of the most enchanting sights ever witnessed by either Templar or novice. Our stay in the Queen City of the West, which was one grand ovation, was continued almost without interruption for four days and as many nights. The friendships formed by many of the Knights Templar will last as long as memory remains unimpaired. I have no hesitation in stating that, notwithstanding the oppressive heat and unavoidable annoyances experienced in consequence of the crowded condition of hotels and other public conveniences, the Canadian Knights Templar will look back with unfeigned pleasure to their visit to Chicago in August, 1880.

I feel that I have but feebly expressed the general regret of all the Sir Knights from my division at the unavoidable absence from the Triennial Conclave at Chicago of the Most Eminent the Great Prior of Canada. Many fraternal enquiries were made for Col. W. J. B. McLeod Moore, and very great disappointment was manifested by the leaders of the Order there when it was announced that he could not attend. Past Right Eminent Provincial Prior James Seymour, of St.

Catharines, although seriously indisposed, took the Great Prior's place, and was accorded a royal welcome at the hands of the Most Eminent Grand Commander Hulbert and the Eminent Sir Knights of the Grand Encampment of the United States. Our distinguished Frater represented Canada with signal ability, and the thanks of all Canadian Knights Templar are due to him.

I am persuaded that the mingling together of the Fratres of Canada and the United States at Chicago will have a beneficial effect upon the Order in our beloved Dominion,—not alone from the information received and insight obtained into the working of the different Commanderies, but from the desire which is inherent in man's moral nature to compare results and endeavor, if at all possible, to keep pace with the Fratres of the United States in advancing the interests and extending the influence of our Chivalric Order.

While an apology is due to the Great Priory for taking up so much time in referring to this gathering, I am persuaded all will bear with me if the results to our noble Order should prove as promising as anticipations promise. The Registrars of the different Preceptories throughout my division will, ere this, have submitted to the Grand Chancellor the statistics usually given, and I need not make further reference to them. I desire, however, to give the Great Priory a few figures, which illustrate the progress of Templar-Masonry in the United States and Canada since 1816, the same having been compiled by Sir Kt. Stephen Berry, of Maine, and ordered to be included in the R. Em. the Grand Recorder's Annual Report:—

1816.....	500	1871.....	30,351
1848.....	1,200	1874.....	39,364
1856.....	4,700	1877.....	48,539
1859.....	7,344	1878.....	49,260
1865.....	10,000	1879.....	49,924
1868.....	20,118	1880.....	50,894

Or 8½ per cent Templars to Master Masons.

In concluding this lengthy report, I desire to express my warmest thanks to the officers and members of the several Preceptories in Western Ontario for the uniform courtesy, attention and kindness shown me during my term of office, and I desire especially to thank Em. Sir Kt. J. B. Bishop, of Hamilton, for his activity and energy in Templar matters, and also for his success in procuring the equipments necessary and properly furnishing a Templar hall in Hamilton. His enthusiasm and love for the Order of the Temple might be profitably emulated by Fratres in other parts of the Dominion, to the

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great and lasting benefit of the institution whose spread and success we all have so much at heart.

I desire also to express my thanks for the assistance I received at the different installations throughout my District from R. Em. Sir Knight A. G. Smyth, of London; V. Em. Sir Knights W. Hawthorn, I. F. Toms, of Goderich; R. McKay, of St. Thomas, and T. H. Tracy, of London. Their services were highly appreciated by me, and I doubt not equally so by the Fratres of the various Preceptories.

Respectfully submitted.

Fraternally,

‡ D. B. BURCH,
Provincial Prior Ontario West.

Lambeth, July 12, 1881.

DISTRICT OF ONTARIO EAST.

REPORT.

To the Most Eminent the Great Prior, Officers and Fratres of the Great Priory of Canada:

In accordance with the requirements of the Statutes, I have to submit the following brief report on Templarism in the District of Ontario East.

The Preceptories under my supervision remain the same, viz., Hugh de Payens, Kingston; King Baldwin, Belleville; and Gondegar, Maitland; and as far as I learn are under the care of able and efficient officers.

During the past year I made strong efforts to establish a Preceptory at the City of Ottawa, knowing that there were a number of able Fratres at the Capital of the Dominion of Canada, but I regret to say that my efforts failed. I hope that my successor will be more fortunate.

No complaints have been made to me during my term of office.

And in conclusion, I tender my thanks to the Fratres for their kindness in my official intercourse with them.

I remain, in the bonds of the Order,

‡ DONALD ROSS,
*Provincial Prior,
Ontario East.*

Picton, July 9th, 1881.

DISTRICT OF QUEBEC.

REPORT.

To the M. E. the Great Prior, Officers and Fratres of the National Great Priory of Canada :

In accordance with the Statutes of Great Priory, I beg to submit the following brief report.

There are now three Preceptories working in this District, viz:

Richard Coeur de Lion, No. 7.....Montreal.
Sussex, No. 9.....Stanstead.
William de la More the Martyr, No. 25.....Quebec.

It affords me much pleasure to report continued prosperity of the Order in this District, and that the Preceptories are all in a healthy and satisfactory condition.

R. E. Frater Johnson, Eminent Preceptor of Sussex, informs me that they have no records of their Preceptory from the time of its leaving Stanstead until its return, that they have made every effort to recover the minutes and records, but to no purpose, that consequently they are unable to make their complete returns to the Grand Chancellor, in accordance with the Statutes and Constitution of the Order, and that the Fratres are therefore very desirous that the Great Priory will take such action as may seem desirable, to relieve them from this embarrassing position.

All of which is respectfully and fraternally submitted.

‡ I. H. STEARNS,
Provincial Prior, Quebec.

Montreal, 12th July, 1881.

DISTRICT OF NEW BRUNSWICK.

OFFICE OF THE PROVINCIAL PRIOR,
FOR THE PROVINCE OF NEW BRUNSWICK,
ST. JOHN, JULY, A. D. 1881.

To Col. W. J. B. MacLeod Moore, G. C., Great Prior of the Great Priory of Canada :

MOST EMINENT SIR,—In making this sixth annual report, it is to me a matter of deep regret that I cannot refer to a larger degree of prosperity than that which it obtains within this District.

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The returns of the Union DeMolay Preceptory and Priory will show that very little has been done during the present year; indeed this Preceptory and Priory has made little progress towards regaining the high and relatively strong position which it held before the great fire of June, 1877. As you are aware, at that time, it lost one of the best, if not the very best, most costly and complete of equipments and paraphernalia owned by any body of the Order in Canada.

There are in this Province of New Brunswick, besides the above mentioned Preceptory and Priory, the Encampment of Saint John, located in the City of Saint John, and the Encampment of Saint Stephen, located in the Town of Saint Stephen; both working under warrants of the Chapter General of Scotland. Confirming the remarks which I had the honor to make in my report of 1878, and published in the Proceedings of that year

I am, Most Eminent Sir,
 Faithfully in the Bonds of our Order,
 † ROBERT MARSHALL,
 Provincial Prior,
 New Brunswick.

DISTRICT OF NOVA SCOTIA.

Although no official report has been submitted by R. Em. Sir Knight † Benjamin Curren, of Halifax, Provincial Prior of Nova Scotia, a letter has been received from him, in which he fully explains the state of the Order of the Temple in that Province, and shows what efforts our worthy and esteemed Frater and other Knights Templar have made to advance the interest of the Great Priory and maintain the high character of Templarism in his jurisdiction.

Moved by R. E. Sir Knight † Donald Ross, seconded by R. E. Sir Knight † David McLellan, and

Resolved,—That the Reports of the Provincial Priors be referred to the Grand Council for consideration and report.

R. E. Sir Knight † G. H. F. Dartnell presented the report of the Committee on Foreign Correspondence.

Moved by R. E. Sir Knight † J. A. Henderson, seconded by R. E. Sir Knight † L. H. Henderson, and

Resolved,—That the able and instructive Report of the Committee on Foreign Correspondence be received, and published as an Appendix to the Proceedings. (See Appendix.)

The Grand Chancellor submitted the annual statement of monies received during the past year, together with the books, for examination and audit. (See page 99.)

The Grand Treasurer presented the annual statement of receipts and disbursements, with the proper books and vouchers. (See page 100.)

Moved by R. E. Sir Knight † John Moore, seconded by R. E. Sir Knight † James B. Nixon, and

Resolved,—That the annual statements of the Grand Chancellor and Grand Treasurer be received and referred to the Grand Council, with instructions to audit the same, and report to Great Priory.

The Grand Chancellor presented the credentials of R. E. Sir Knight † David R. Munro, representative of the Grand Commandery of California, which the Great Prior, on behalf of Great Priory, was pleased to accept in the most courteous terms.

ANNUAL REPORT OF THE GRAND COUNCIL ON THE GREAT PRIOR'S ADDRESS.

The Grand Council, to whom has been referred the Address of the Most Eminent the Great Prior, beg to submit the following Report:

Before addressing themselves to a consideration of the various topics included in the very able and interesting Address, the Grand Council have much pleasure in congratulating Great Priory on once more assembling under the presidency of their Great Prior, and finding him in the enjoyment of his usual health and energy.

The Grand Council are pleased to learn from the Great Prior that the complete severance of all connection with Convent General has had so gratifying an effect, as they are satisfied Templar "Home Rule" is the correct and only satisfactory method of governing the

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Order of the Temple in Canada. Although the future action and legislation of Convent General can have no direct bearing upon the course of this supreme and independent Great Priory, Grand Council coincide with the Great Prior in a feeling of regret that circumstances, doubtless beyond control, have prevented any meeting of that Body since the last Annual Assembly of this Great Priory, as all Canadian Templars will continue to take an interest in Convent General, although no longer connected with the Templar Union formed in Great Britain. The Grand Council are in accord with that portion of the Address which refers to a change of costume to be worn by the Freres as an out-door parade dress, as they cannot see that any injury can be done to Canadian Templarism, even should some of the Preceptories adopt a costume identical with that worn by Knights Templar in the United States. They desire, at the same time, to express a decided opinion that public parades of Knights Templar, or indeed of any other grade of Freemasons, is not to be encouraged to too great an extent; but when it becomes necessary that Knights Templar should appear outside the walls of their Preceptories it is well that they should be clothed in a costume that will reflect credit on the Templar Order, and not bring ridicule upon the wearers.

The Council fully recognize and highly appreciate the amount of research brought to bear upon the historical portions of the Address, and to which, owing to the limited time at their disposal, they are unable to allude more at large.

AUDIT AND FINANCE.

The Grand Council have carefully examined and audited the books and accounts of the Grand Chancellor, and certify to their correctness. The cash received by him has been paid over to the Grand Treasurer, and acknowledged by that officer. The Grand Treasurer's accounts have also been carefully examined and found correct. All monies received have been promptly deposited to the credit of Great Priory in the authorized Bank, and vouchers have been produced for all payments made. The following abstract show the receipts and expenditure for the past year, viz:—

Balance on hand, 10th July, 1880.....	\$ 114 40
Cash receipts.....	1,089 00
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Expenditure.....	\$1,208 40
	1,042 87
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Balance on hand.....	\$160 53

The following accounts are recommended for payment during the year:—

Rolph, Smith & Co., printing Certificates.....	\$112 50
Chairman of Committee Foreign Correspondence.....	75 00
S. Wesley, printing.....	20 00
Mrs. T. B. Harris, annual grant.....	50 00
Great Prior, incidentals and expenses attending Annual Assembly.....	175 00
Grand Chancellor, salary 1881-2.....	150 00
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	\$582 50

In view of the increased expenses incurred by the Great Prior in attending the meetings of Great Priory, your Grand Council would recommend that the sum of \$175.00 be placed to his credit for incidentals and travelling expenses for the ensuing year. And that the Grand Chancellor be allowed \$150.00 per annum. Grand Council compliment the Chancellor on the manner of keeping his books, which are clear and explicit.

Your Grand Council cannot help alluding to the very satisfactory state of the Finances of Great Priory as compared with the past few years, and are pleased to announce that nearly all our debts are wiped out, and trust that when we meet again in Annual Assembly there will be a respectable balance to our credit and no liabilities. This healthy state of affairs has been brought about by the untiring efforts of your Grand Chancellor to collect all the outstanding arrears due by Preceptories. While Grand Council does not wish to recommend harsh proceedings towards the remaining Preceptories in default this year, they are of opinion that steps must be taken at an early day to enforce their compliance with the Statutes of Great Priory. As recommended by your Grand Council last year, the Grand Chancellor has had submitted tenders for printing Proceedings, and we have examined same and recommend that the tender of Sir Kt. J. B. Trayes be accepted, it being the lowest.

‡ J. A. HENDERSON,
President.

RESOLUTIONS, &c.

Moved by R. E. Sir Kt. ‡ J. A. Henderson, seconded by R. E. Sir Kt. ‡ Donald Ross, and

Resolved,—That the Report of the Grand Council be received and adopted.

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R. E. Sir Knight † Daniel Spry surrendered to Great Priory the Warrant of Hurontario Preceptory, Collingwood.

Moved by R. E. Sir Knight † Henry Robertson, seconded by R. E. Sir Knight † John Moore, and

Resolved,—That the Warrant surrendered by Hurontario Preceptory, Collingwood, be accepted and cancelled.

Moved by R. E. Sir Knight † J. A. Henderson, seconded by R. E. Sir Knight † Hugh A. Mackay, and

Resolved,—That a Committee be appointed, consisting of R. E. Sir Knights † J. A. Henderson, the Great Sub-Prior, † James Seymour, † Hugh A. Mackay, and † Daniel Spry, to correspond with the Chapter General of Scotland, with a view to bring under the jurisdiction of this National Great Priory, the Pories in New Brunswick hailing from the Grand Chapter General, and to carry out final arrangements.

Moved by R. E. Sir Knight † David McLellan, seconded by V. E. Sir Knight † J. B. Nixon, and

Resolved,—That the Grand Chancellor be and is hereby instructed to have consolidated and printed, a new edition of the Statutes with all the corrections and alterations made by the Great Priory of Canada.

Moved by R. E. Sir Knight † J. A. Henderson, seconded by V. E. Sir Knight † J. B. Nixon, and

Resolved,—That Great Priory heartily thank R. E. Sir Knight † Daniel Spry, Grand Chancellor, for his successful exertions in placing Great Priory in so satisfactory a financial condition.

R. E. Sir Knight † Daniel Spry expressed to Great Priory his warm appreciation of the vote which had been passed.

Moved by E. Sir Knight † J. B. Bishop, seconded by V. E. Sir Knight † I. P. Wilson, and

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Resolved,—That the M. E. the Great Prior appoint a Committee to prepare an Address expressing sympathy with our distinguished Brother, J. A. Garfield, President of the United States, in suffering from the effects of the dastardly attempt made upon his life.

The Great Prior appointed R. E. Sir Knights † G. H. F. Dartnell and † Henry Robertson a Committee for the purpose named.

STATUTES AMENDED.

Moved by R. E. Sir Knight † Henry Robertson, seconded by R. E. Sir Knight † John Moore, and

Resolved,—That Section 1 of the Statutes be repealed and that the following be enacted in place thereof:

1. The public interest of the Orders in the Dominion of Canada shall be regulated by a General Assembly of all the Preceptories on record in Canada, represented by their Preceptors, Constables, and Marshals, or by their duly appointed Proxies, with the Knights Grand Cross, Knights Commander, the Great and Past Great Officers, the Officers and Past Officers, including the Past Officers of the former Grand Conclave of Canada, under the style and title of the *National Great Priory of Canada*, of the Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta, and said Great Priory shall have the supreme and exclusive jurisdiction over all Preceptories and Knights Templar, and Knights of Malta in and for the Dominion of Canada.

Moved by R. E. Sir Knight † Isaac H. Stearns, seconded by R. E. Sir Knight † Donald Ross, and

Resolved,—That Statute 68 be amended by adding after the word "authority" in the first line the words "to adopt an out-door parade uniform and"

On a ballot being demanded, the motion to amend the Statute was carried, there being 65 votes for and 22 against the proposition.

Moved by R. E. Sir Knight † Daniel Spry, seconded by R. E. Sir Knight † Henry Robertson, and

Resolved,—That the words “Convent General” wherever they may appear in the Statutes and Appendices attached thereto, be expunged.

Moved by R. E. Sir Knight † Daniel Spry, seconded by R. E. Sir Knight † Hugh A. Mackay, and

Resolved,—That the following new Statute be enacted as No. 111:—

The following clothing and insignia may be worn by all Sir Knights of the Order of the Temple:—

At Assemblies of Preceptories the Insignia to be worn and used are:—

“A black silk Riband, four inches wide, with a black silk fringe, to be worn over the right shoulder, for all Knights under the rank of Preceptor; and a gold fringe for Preceptors and all above that rank.

“A seven-pointed Silver Star, with a Passion Cross in a circle in the centre, with the motto ‘In hoc signo vinces’ round the circle. The jewel worn by Preceptors to be the Red Patriarchal Cross; all other Knights to wear the Cross of the Order, viz: the Red Cross Patee. These jewels to be suspended by the ribbon of the Order: red with white edges 1½ inches wide.

“The other Insignia, badges, jewels, or decorations, shall be those only which are limited and assigned to each respective office, rank, or degree, hereinafter defined.

" THE HABIT.

" The Habit to be worn by Templars shall be a white stuff or woollen Mantle, with the equal limbed Red Cross of the Order, nine inches in length, on the left shoulder, and with a Hood lined with white serge or flannel. All who have attained the rank of Preceptor, shall wear a Hood lined with red serge, silk, or flannel.

" A white Cassock or Tunic, with a Red Cross of the Order on the breast, may be worn in addition by all Knights.

" In a Priory of the Order of St. John of Jerusalem, Palestine, Rhodes, and Malta, Knights may use a black Mantle, with a white eight-pointed Cross on the left shoulder, and a Hood lined with white.

" A black or red Cassock or Tunic may be worn in addition, with the Cross on the breast, viz: The white 8-pointed Cross on black tunic, and plain white Cross of St. John on red tunic.

" The Chaplains shall wear Habits or Copes.

" Serving Knights shall wear russet-brown stuff or woollen Mantles, with the Cross of the Order on the left shoulder. No Serving Knight shall wear any Insignia or jewel whatever.

" ARMS.

" Each Knight, under the rank of Preceptor, may wear a straight cross-hilted Sword with a black scabbard, and black leather belt, with bronze chain and slings. The hilt and mountings may be of gold, silver, iron, steel, or bronze.

Preceptors may wear a sword with a plated steel scabbard, silver plated with appropriate mountings.

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fess, sable and argent with red Passion Cross on the white ground.

"The Vexillum Belli is a Red Cross pattee, charged with the eight-pointed Cross on a white field.

"Preceptors and all above that rank may use banners of their arms or other devices of a parallelogrammic form. Other Knights may only use swallow-tailed pennons."

Moved by R. E. Sir Knight † John Moore, seconded by R. E. Sir Knight † L. H. Henderson, and

Resolved,—That Section 100 of the Statutes be amended by adding after the word "except," on the second line, "a certificate of withdrawal or,"

Moved by R. E. Sir Knight † Henry Robertson, seconded by R. E. Sir Knight † John Moore, and

Resolved,—That Sections 2 and 26, and all other portions of the Statutes relating thereto, be amended by expunging the word "Prelate" and insert "Chaplain;" and to strike out the following words: the Assistant Grand Almoner; the Grand First Herald; the Grand Second Herald; the Grand Warden of Regalia; the two Grand Aides-de-Camp; the Grand Chamberlain; the Grand Assistant Chamberlain; and the Grand Second Captain of the Guards; and that the Grand Chancellor do re-number and re-arrange the Statutes in accordance with such amendments.

ELECTION OF OFFICERS.

The election of officers was then proceeded with. The M. E. the Great Prior appointed R. E. Sir Knights † L. H. Henderson, † David McLellan and † Daniel Spry, Scrutineers of the Ballot. The nominations handed to the Grand Chancellor were announced and the ballots collected, when the

Scoutineers reported that the following Great Officers were duly elected:—

M. E. Sir Knight †	W. J. B. McLeod Moore, La- prairie (by acclamation)....	Great Prior.
R. E. " †	Jas. A. Henderson, Kingston..	Great Sub-Prior.
" " †	Daniel Spry, Barrie.....	Grand Chancellor
" " †	Rev. V. Clementi, Peterboro'..	Grand Chaplain.
" " †	John Kennedy, Hamilton.....	Grand Constable.
" " †	Alex. G. Adams, Montreal....	Grand Marshal.
" " †	David McLellan, Hamilton....	Grand Treasurer.
" " †	Thos. C. Macnabb, Chatham...	Grand Registrar.

The following R. E. Sir Knights were elected by the Representatives of the Preceptories in their respective districts and approved and confirmed by the Great Prior as

PROVINCIAL PRIORS.

R. E. Sir Knight †	D. Burleigh Burch, Lambeth....	Ontario West.
" " †	Richard J. Hovenden, Toronto...	Ontario Centre.
" " †	William D. Gordon, Kingston....	Ontario East.
" " †	Isaac H. Stearns, Montreal.....	Quebec.
" " †	David R. Munro, St. John.....	New Brunswick.
" " †	Lorenzo F. Darling, Halifax.....	Nova Scotia.
" " †	Elias G. Conkling, Winnipeg....	Manitoba.

The M. E. the Great Prior appointed the following Sir Knights members of the Grand Council:—

R. E. Sir Kt †	Samuel B. Harman, Toronto, Past Great Sub-Prior.
" " †	T. Douglas Harington, Prescott, Past Great Sub-Prior.
" " †	Hugh A. MacKay, Hamilton, Past Grand Provincial Prior
V. E. " †	George C. Longley, Maitland, Past Grand Sub-Marshal.

And the Great Priory elected:—

R. E. Sir Kt †	Henry Robertson, Collingwood, Past Grand Provincial Prior.
" " †	Donald Ross, Picton, Past Grand Provincial Prior.
" " †	John Moore, Ottawa, Past Grand Registrar.
V. E. " †	James Moffatt, London, Past Grand Vice-Chancellor.
" " †	James B. Nixon, Toronto, " "

The Great Prior subsequently appointed the following officers for the ensuing year:—

- | | |
|----------------|--|
| V. E. Sir Kt † | J. Ross Robertson, Toronto, Grand Vice-Chancellor. |
| “ “ † | James B. Bishop, Hamilton, Grand Sub-Marshal. |
| “ “ † | John H. Bell, Winnipeg, Grand Assistant-Marshal. |
| “ “ † | Miner J. Foster, Halifax, Grand Almoner. |
| “ “ † | S. S. Lazier, Belleville, Grand 1st Standard Bearer. |
| “ “ † | Wm. Lount, Q.C., Barrie, Grand 2nd Standard Bearer. |
| “ “ † | Donald M. Malloch, Clinton, Great Prior's Standard Bearer. |
| “ “ † | Turner Koyle, Brockville, Grand 1st Captain of Guards. |
| “ “ † | Robert Nichols, Port Hope, Grand Organist. |
| “ “ † | Samuel Waltho, Dunville, Grand Sword Bearer. |
| “ “ † | H. G. Grannis, St. Thomas, Grand Pursuivant. |
| “ “ † | George D. Reid, Montreal, Grand Guard. |

The Most Eminent the Great Prior, the Great Sub Prior, Provincial Priors, Great Officers and Officers elected, appointed and nominated, as aforesaid who were present, were installed and proclaimed in accordance with the Statutes, and those absent were directed to be installed in their respective Preceptories.

It was moved by R. E. Sir Knight † L. H. Henderson, seconded by V. E. Sir Knight † W. D. Gordon, and

Resolved,—That the thanks of this Great Priory are due, and are hereby tendered to the Godfrey de Bouillon Preceptory of the city of Hamilton, for the excellent arrangements made for holding this Annual Assembly, and also for the Banquet and other courtesies extended to the Representatives during their stay in the city.

It was moved by R. E. Sir Knight † Donald Ross, seconded by R. E. Sir Knight † Isaac H. Stearns, and

Resolved,—That the Great Sub-Prior be authorized to direct that an order be drawn on the Grand Treasurer in payment of the expenses attending the holding of this Annual Assembly.

Moved by R. E. Sir Knight † Daniel Spry, seconded by R. E. Sir Knight † David McLellan, and

Resolved,—That the next Annual Assembly of the Great Priory of Canada be held in the city of Montreal, on the second Tuesday in October, 1882.

NOTICES OF AMENDMENTS TO THE STATUTES.

The following notices of motion to amend the Statutes at next Annual Assembly were given:—

(a.) That the Statutes as re-arranged and consolidated by the Grand Chancellor, in obedience to the instructions of Great Priory be re-enacted and confirmed.

(b.) That Statutes numbered 16, 17, 18, 84, and 96, of the edition of 1877 be repealed.

(c.) That the words the M. E. the Past Prior " be inserted before the words " the Great Sub-Prior " in Statute No. 25, and Statutes No. 24 and 27 be amended so as to provide for the annual election of all Great Officers of Great Priory.

(d.) That Statute No. 68 be amended and that the words " of at least six month's standing in addition to being a Master Mason of two years," be erased, and that the word " good " be inserted before the word " standing."

(e.) That Statute No. 95 be amended by striking out the words " one dollar," from the second line, and that the words " fifty cents for each member on the roll at the date of the last annual or previous return," be inserted.

(f.) That Statute No. 22 be amended by erasing the words " Grand Master " from the first line.

(g.) That Statute No. 28 be amended by erasing the words " appointed by the Great Prior on the nomination of," and

insert
on the



insert the words "elected by," and after the word "Priory"
on the fifth line insert "and if approved by the Great Prior."



The Great Priory of Knights
Templar of the Dominion of
Canada, was closed in *Simple*
Form at 2 p.m.

Daniel Spry

GRAND CHANCELLOR.

NATIONAL GREAT PRIORY OF CANADA.

ANNUAL CASH STATEMENT, 1881.

R. E. Sir Knight † DANIEL SPRY, Grand Chancellor, in
account with the Great Priory of Canada, for the year ended
1st July, 1881:—

Dr.

To Cash received from Preceptories:—

1 Hugh de Payens, Kingston, Ont.....	\$ 26 00
2 Geoffrey de St. Aldemar, Toronto, Ont.....	0 00
3 Godfrey de Bouillon, Hamilton, Ont.....	61 00
4 Richard Cœur de Lion, London, Ont.....	92 00
5 Nova Scotia, Halifax, N. S.....	31 00
6 King Baldwin, Belleville, Ont.....	36 00
7 Richard Cœur de Lion, Montreal, Que.....	38 00
8 Plantagenet, St. Catharines, Ont.....	50 00
9 Sussex, Stanstead, Que.....	122 50
10 Hurontario, Collingwood, Ont.....	19 50
11 Union de Molai, St. John, N. B.....	186 00
12 Mount Calvary, Barrie, Ont.....	4 00
13 Moore, Peterborough, Ont., (no returns).....	
14 Harington, Trenton, Ont., (suspended).....	
15 St. John the Almoner, Whitby, Ont., (no returns)...	
16 Gondemar, Maitland, Ont.....	63 50
17 Odo de St. Amand, Toronto, Ont.....	70 01
18 Palestine, Port Hope, Ont.....	30 00
19 St. Bernard de Clairveaux, Dunnville, Ont., (no ret.)	
20 Kent, Chatham, Ont., (no returns).....	
21 Burleigh, St. Thomas, Ont.....	45 00
22 Huron, Goderich, Ont.....	54 00
23 Ray, Prince Arthur's Landing, Ont.....	41 00
24 Albert Edward, Winnipeg, Manitoba.....	53 00
25 William de la More, the Martyr, Quebec, Que.....	73 00
Sundries.....	43 49

\$1,089 00

Cr.

By paid Grand Treasurer..... \$1,089 00

RECAPITULATION.

	1880.	1881.
Warrants.....	\$150 00	
Fees.....	350 47	\$682 50
Certificates.....	84 00	348 00
Ceremonies, &c.....	66 04	58 50
	\$650 51	\$1,089 00
Increase.....		\$438 49
Audited and found correct.		

Hamilton, July, 1881.

† DONALD ROSS,
Chairman.

† DAVID MCLELLAN, GRAND TREASURER, IN ACCOUNT WITH GREAT PRIORY.

Dr.

1880.

Cr.

1880.

THE GRAND COUNCIL OF GREAT PRIORY.

1881-82.

THE GREAT PRIOR.

M. E. Sir Knight, † W. J. B. Macleod Moore, G. C. T., Laprairie.

THE GREAT SUB-PRIOR, PRESIDENT.

R. E. Sir Knight † J. A. Henderson, Q. C., D. C. L., Kingston.

THE PROVINCIAL PRIORS.

R. E. Sir Kt. † D. B. Burch... District of Ontario, West, Lambeth.
 " " † R. J. Hovenden... District of Ontario, Centre, Toronto.
 " " † W. D. Gordon... District of Ontario, East, Kingston.
 " " † I. H. Stearns... District of Quebec, Montreal.
 " " † D. R. Munro... District of New Brunswick, St. John.
 " " † L. F. Darling... District of Nova Scotia, Halifax.
 " " † E. G. Conkling... District of Manitoba, Winnipeg.

THE GREAT OFFICERS.

R. E. Sir Kt. † Daniel Spry... Grand Chancellor, Barrie.
 " " † V. Clementi, B. A.... " Chaplain, Peterboro'.
 " " † John Kennedy... " Constable, Hamilton.
 " " † A. G. Adams... " Marshal, Montreal.
 " " † David McLellan... " Treasurer, Hamilton.
 " " † T. C. Macnabb... " Registrar, Chatham.

APPOINTED BY THE GREAT PRIOR.

R. E. Sir Kt. † S. B. Harman... Past Great Sub-Prior... Toronto.
 " " † T. D. Harington... " " Prescott.
 " " † H. A. MacKay... Past Gr. Provincial Prior... Hamilton.
 V. E. " † G. C. Longley... " Sub-Marshal... Maitland.

ELECTED BY GREAT PRIORY.

R. E. Sir Kt. † H. Robertson, Past Grand Prov. Prior, Collingwood.
 " " † Donald Ross, " " Picton.
 " " † John Moore, Past Grand Registrar, Ottawa.
 V. E. " † J. Moffatt, Past Grand Vice-Chancellor, London.
 " " † J. B. Nixon, " " Toronto.

FOREIGN CORRESPONDENCE COMMITTEE.

R. E. Sir Kt. † G. H. F. Dartnell, Whitby..... Chairman.

HONORARY MEMBERS OF GREAT PRIORY.

R. E. Sir Knight † Robert Morris, La Grange, Kentucky, U. S., Past Provincial Grand Sub-Prior of the former Provincial Grand Conclave of Canada.

R. E. Sir Knight † Alfred Creigh, LL. D., Washington, Pa., U. S., Past Provincial Grand Sub-Prior of the former Provincial Grand Conclave of Canada.

R. E. Sir Knight † Albert Pike, Sovereign Grand Commander A. & A. S. R., 33^o, &c., &c., &c., Southern Jurisdiction of America, Washington, D. C., Honorary Provincial Prior of the Great Priory of Canada.

R. E. Sir Knight † John FitzHenry Townshend, Sovereign Grand Commander A. & A. Rite 33^o for Ireland, Past Great Sub-Prior of Great Priory of Ireland, 30 Upper FitzWilliam Street, Dublin, Honorary Past Great Sub-Prior of Great Priory of Canada.

R. E. Sir Knight Shadwell H. Clarke, Great Sub-Prior of the Great Priory of England, London, England.

R. E. Sir Knight † Emra Holmes, K. C. T., Provincial Grand Provost, England, Fowey, Cornwall, Honorary Provincial Prior of Great Priory of Canada.

R. E. Sir Knight † T. B. Whytehead, Provincial Grand W. of R. N. & E. York, Grand Captain of Guards, England, South Parade, York, Honorary Provincial Grand Prior of Great Priory of Canada.

R. E. Sir Knight † George Otis Tyler, Past Eminent Commander, Burlington, No. 2 Commandery, Burlington, Vermont, U. S., Honorary Provincial Grand Prior of Great Priory of Canada.

REPRESENTATIVES.

AT THE GREAT PRIORY OF CANADA.

- R. E. Sir Knight † T. Douglas Harington, from the Great Priory of England and Wales.
- R. E. Sir Knight † S. Bickerton Harman, from the Great Priory of Ireland.
- R. E. Sir Knight † D. R. Monro from the Grand Commandery of California.

FROM THE GREAT PRIORY OF CANADA.

- R. E. Sir Knight † Emra Holmes, at the Great Priory of England and Wales.
- R. E. Sir Knight † Hon. Judge Townshend, at the Great Priory of Ireland.
- R. E. Sir Knight † Thomas H. Caswell at the Grand Commandery of California.



In Memoriam.

SIR KNIGHT
WILLIAM H. WELLER
PAST PRELATE OF
PALESTINE PRECEPTORY,
No. 18, PORT HOPE.

DIED MARCH 28, A. D. 1881

AT REST.

ADDRESS OF GRAND OFFICERS.

STATES.	DATE OF ORGANIZATION.	GRAND COMMANDER.	RESIDENCE.	GRAND RECORDER.	POST OFFICE ADDRESS.
Alabama.....	Nov. 29, 1880	S. H. Beasley.....	Montgomery.....	Daniel Sayre.....	Montgomery.
Arizona.....	March 23, 1872	Raphael M. Johnson.....	Fort Smith.....	James A. Henry.....	Little Rock.
Canada.....	October 10, 1859	J. E. McLeod Moore.....	Leprairie, Que.....	Daniel Spry.....	Barris, Ontario.
California.....	August 10, 1878	R. Bruce E. Lee.....	San Francisco.....	Thomas H. Caswell.....	San Francisco.
Colorado.....	March 14, 1876	James S. Miller.....	Denver.....	Ed. C. Parmelee.....	Georgetown.
Connecticut.....	Sept. 13, 1827	Charles W. Skiff.....	New Haven.....	John W. Siedman.....	Norwich.
Eng. and Wales.....		Earl of Leitham.....	London.....	John W. Siedman.....	Carlson Club, London.
Georgia.....	April 25, 1880	William D. Luackie.....	Atlanta.....	Chas. Slayley Hill.....	123 Con.
Illinois.....	October 27, 1857	John Conson Smith.....	Chicago.....	Gilbert W. Barnard.....	123 Con. St., Chicago.
Indiana.....	May 16, 1854	Henry G. Thayer.....	Plymouth.....	J. M. Bramwell.....	Indianapolis.
Iowa.....	June 29, 1859	J. Scott Jenkins.....	Clinton.....	Wm. E. Langrize.....	Muscataine.
Kansas.....	Dec. 29, 1859	D. V. Rivington.....	Leavenworth.....	Wm. H. Brown.....	Wyandotte.
Kentucky.....	October 5, 1847	George S. Spauld.....	Lexington.....	L. D. Croninger.....	Covington.
Louisiana.....	Feb. 12, 1834	George Spauld.....	New Orleans.....	Richard Lambert.....	P. O. Box 572, N. O.
Maine.....	May 6, 1832	John Bird.....	Rockport.....	Frederic A. Frazer.....	Portland.
Mass. and E. I.....	May 6, 1835	William H. Kent.....	Charlestown.....	A. F. Thompson.....	Washington Street, Boston.
Michigan.....	Jan. 25, 1871	George Ross Coffroth.....	Baltimore.....	Wm. P. Innes.....	40 N. Charles Street, Baltimore.
Minnesota.....	Jan. 15, 1871	George W. Chandler.....	Lansing.....	Charles P. Sisco.....	Grand Rapids.
Mississippi.....	October 25, 1865	William C. Williston.....	Madison.....	A. T. C. Pierson.....	St. Paul.
Missouri.....	Jan. 21, 1837	William G. Benbrook.....	Madison.....	John L. Power.....	Jackson.
Montana.....	May 12, 1890	Wm. G. Hall, M. D.....	St. Joseph.....	Wm. H. Mayo.....	St. Louis.
New Hampshire.....	Feb. 14, 1890	Amj. F. Buckley.....	Cover.....	George P. Cleaves.....	Concord.
New Jersey.....	June 15, 1814	Andrew B. Wallace.....	Cornwall.....	George B. Edwards.....	Jersey City.
New York.....	Dec. 28, 1871	Geo. W. Wallace.....	New York.....	Robert Mesoy.....	4 Barclay Street, New York.
Nebraska.....	Dec. 28, 1871	Joseph K. Marley.....	Lincoln.....	Wm. C. Bowen.....	Omaha.
North Carolina.....	May 10, 1881	H. H. Munson.....	Wilmington.....	James Neaham.....	Wilmington.
Ohio.....	October 24, 1843	J. Kelly O'Neale.....	Lebanon.....	Charles E. Meyer.....	St. Louis Temple, Philadelphia.
Pennsylvania.....	April 12, 1854	Dr. W. C. Carroll.....	Pittsburg.....	M. B. Howell.....	Nashville.
Tennessee.....	October 12, 1859	Benjamin F. Haller.....	Memphis.....	Robert Brewster.....	Honkton.
Texas.....	June 17, 1824	Ed. S. Stoddard.....	Bryan.....	George W. Wing.....	Montpelier.
Vermont.....	Nov. 27, 1823	John F. Adams.....	New Haven.....	Williams B. Issacs.....	Richmond.
Virginia.....	October 20, 1859	Chas. F. Collins.....	Richmond.....	John W. Woodhull.....	Millwaukee.
Wisconsin.....	Feb. 25, 1874	Frank Bax.....	Port Huron.....	George F. Irvine.....	Wheeling.
West Virginia.....	June 27, 1861	Benjamin Dean.....	Boston, Mass.....	Theo. S. Farvin.....	Iowa City.
Grand Enc. U. S.....	June 27, 1816				

CONVENT GENERAL AND GREAT PRIORIES.

CONVENT GENERAL AND GREAT PRIORIES.	GRAND MASTER AND GREAT PRIORS.	ADDRESS.	ARCH CHANCELLOR.	ADDRESS.
Virginia..... June 17, 1824	Earl S. Leam.	New Haven.	George W. Wing.	Montreal.
Wisconsin..... Nov. 27, 1828	John F. Regnaud.	Richmond.	Williams R. Isaacs.	Richmond.
West Virginia..... Oct. 29, 1836	Thomas G. Collins.	Beloit.	John W. Woodruff.	Milwaukee.
Grand Enc. U. S..... Feb. 25, 1871	Frank R. ...	Arkensburg.	George F. Irvine.	Wheeling.
	Benjamin Dean	Boston, Mass.	Theo. S. Farvin.	Iowa City.
Convent General.....	GRAND MASTER. H. B. H. the Prince of Wales.....	London, England....	The Honorable Judge J. F. H. Townshend. Arch Chancellor....	30 Upper Fitzwilliam St., Dublin, Ireland.
Great Priory of England.....	GRAND PRIORS. Earl of Lathom, G. C. T.,	Carlton Club, London, England.....	GRAND CHANCELLOR Alex. S. Hill, M.P., Q. C., LL.D.	London, England.
Great Priory of Ireland.....	H. R. H. The Duke of Connaught.....	London, England....	Vice-Chancellor— Wm. Tinkler, K.C.T. Grand Chancellor— John A. Baker, K.C.T.	23 Chancery Lane, London, W. C.
Great Priory of Canada.....	W. J. B. Macleod Moore, G. C. T.....	Laprairie, Quebec...	Vice-Chancellor— Davenport Comwith- waite, LL.D., G.C.T. Grand Chancellor— Daniel Spry.....	Freemasons' Hall, Molesworth St., Dublin. Barrie, Canada.
Chapter General of Scotland	Whyte Melville.....	Edinburgh, Scotland	Lindsay Mackersay..	30 St. David St., Edinburgh.

SUSPENSIONS—NON-PAYMENT OF DUES

No. 1.

HUGH DE PAYENS, KINGSTON.

S. M. Conger.
W. H. Orchard.Thomas A. Powell.
Samuel Wood.

No. 3.

GODFREY DE BOUILLON, HAMILTON.

C. E. S. Black.
L. H. Ellison.
Silas Hoover.
George James.
J. R. Peel.Charles Pawtert.
W. W. Stewart.
M. C. Upper.
James Young.

No. 7.

RICHARD OCHUE DE LION, MONTREAL.

George A. Baynes.
George P. Brewster.
Wm. Bathgate.
W. E. Caquelette.
Gilbert P. Girdwood.
Robert D. Cuthbert.
Alfred G. Isaacson.
William McAuley.Wm. Levi Mackenzie.
Samuel McClung.
Samuel McLea.
Chas. A. Storer.
J. D. Thurston.
John C. Thurston.
Richard Rowe.
Joseph Rees.

No. 11.

UNION DE MOLAY, ST. JOHN, NEW BRUNSWICK.

Aaron Armstrong.
John McHaig.
John Melick.Rev. F. Patridge.
Geo. H. Whitney.

DEATHS.

No. 1. Hugh de Payens, Kingston—J. C. Chamberlain, Aug. 31, 1860.

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1881.

NATIONAL GREAT PRIORY OF CANADA.

REPORT

—ON—

FOREIGN CORRESPONDENCE,

BEING AN APPENDIX TO THE PROCEEDINGS

FOR 1881.

G. H. F. DARTNELL, CHAIRMAN.

The "poverty and not the will" of Great Priory, prevented the usual exchange of Templars' courtesies which are embodied in these Reports.

The vigorous fiscal administration of Sir Kt. Daniel Spry, our zealous Grand Chancellor, has placed the finances of Great Priory in so satisfactory a condition as to warrant the renewal of our pleasant relations with sister jurisdictions.

We would kindly request Grand Recorders, as Proceedings are published, to forward *one* copy to the address of the undersigned, as he will then at his leisure have opportunity to make an early report.

Thirty Grand Bodies have forwarded their Proceedings, and we herewith submit an abstract thereof, covering forty-nine Assemblies, as follows:—

England and Wales.....	1879	Michigan.....	1881
".....	1880	Minnesota.....	1880
".....	1881	Missouri.....	1880
Alabama.....	1880	".....	1881
".....	1881	Mississippi.....	1880
Arkansas.....	1879-80	Nebraska.....	1879-80
California.....	1880	New Hampshire.....	1880
".....	1881	New Jersey.....	1880
Colorado.....	1880	New York.....	1879
Connecticut.....	1880	".....	1880
".....	1881	North Carolina.....	1881
Illinois.....	1880	Ohio.....	1880
Indiana.....	1880	Pennsylvania.....	1880
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Iowa.....	1879	".....	1881
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Kentucky.....	1880	".....	1881
Louisiana.....	1880	Vermont.....	1879
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Maine.....	1880	".....	1881
Maryland.....	1880	Virginia.....	1879
".....	1881	".....	1880
Massachusetts.....	1880	West Virginia.....	1878-79
".....	1881	Wisconsin.....	1879
Michigan.....	1880	".....	1880

ENGLAND AND WALES, 1879.

The Great Priory met in London, on 9th May, 1879, the Right Honorable Lord Skelmersdale, G.C.T., on the Throne, and the principal Great Officers also present.

The Council reported a break in the Roll of Knights in the command of Provinces by the decease, since the meeting of the Great Priory in December last, of the following Provincial Priors, viz., for Hertfordshire, Sir Knight George Francis, in December, 1878; for Nottinghamshire, His Grace the Duke of Newcastle, on the 22nd February, 1879; and for Staffordshire and Warwickshire, Sir Knight Sampson Lloyd Fester, K.C.T., on the 1st of April, 1879.

A Warrant dated the 4th of April, 1879, authorized the formation of a new Preceptory at Lincoln, to be called the Temple Bruer Preceptory.

Great Priory was informed that the Great Priory of Canada, on the 11th of October, 1878, elected Sir Knight Emra Holmes, Past Grand Provost, and K.C.T., Representative from the Great Priory of Canada to the Great Priory of England and Wales, with the rank of Provincial Prior of Canada, vice Sir Knight Richard Woolf, deceased.

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FOREIGN CORRESPONDENCE.

Beyond election, appointment, and installation of officers, no further business was transacted. Eleven postulants were admitted into the Order of Malta.

1880.

Great Priory convened on the 14th of May of this year, the Great Prior on the Throne, and a full representation of Great Officers and members. The Great Officers settled a difficulty arising in the Province of Bombay. The Council reports:—

The Warrant, dated the 20th November, 1877, of the Mount Carmel Preceptory, intended to be held at the Kangra Valley, Palumpar, in the Punjab, in the Province of Bengal, was returned by the Very Eminent Prior of that Province, Sir Knight the Honorable H. T. Prinsep, on the 18th December, 1879, for the reason that the Preceptory could not be opened owing to the inability to assemble a sufficient number of Knights for that purpose.

The Great Prior said that he had great pleasure in stating that His Royal Highness, Prince Leopold, had consented to accept the office of Constable in Great Priory. His Royal Highness would, doubtless, have been present on that occasion if he had not been, at that particular time, on the high seas on his journey to Canada. He (the Great Prior) hoped that the Prince would be able to attend the Great Priory meeting in December next.

An equal number as of last year were created Knights of the Order of Malta.

Great Priory again convened on 10th December, 1880:—

The Great Sub-Prior stated that the Great Prior, the Earl of Lathom, had written a letter expressing his great regret that he was detained in the North of England, and was therefore unable to be present.

That His Royal Highness Prince Leopold, Constable of Great Priory, was also prevented from attending by unavoidable circumstances.

The Council had to report the death, on the 2nd of Sep.

tember last, of the Provincial Prior of the City and County of Bristol, and of Gloucestershire, Sir Knight Samuel Bryant, M.D., K.C.T., who was deeply and deservedly respected in his Province. The Order held a high place in his esteem and veneration, and, by his desire, he was habituated after death and buried in the clothing of a Knight Templar. The death, on the 18th of October last, of the Reverend John Huyshe, M.A., G.C.T., who for many years held the office of Provincial Grand Commander of the Province of Devon, and also that of Deputy Grand Master: The interest he took in the welfare and prosperity of the Order was well known and appreciated, and the Council desired to place on record its sense of the value of the services he for many years rendered to the Order, and of the loss it has sustained in the death of one of its oldest and most prominent members. Also on the 21st of November instant, of the Provincial Prior of Cornwall, Sir Knight Colonel John Whitehead Peard, and on the 11th of October last, in Barbadoes, that of Captain Peter Herbert Delamere, Past Provincial Grand Commander of the West Indies.

Sir Knight J. W. Peard was world-wide known as "Garibaldi's Englishman," and accompanied the Liberator of Italy as his Aide-de-Camp on all his expeditions. He was an unerring rifle shot.

Directions were given for the issue of Warrants for the holding of the following Preceptories, viz., The Jamaica, to be stationed at Kingston, Jamaica, in the Province of the West Indies; The Natalia, to be holden at Pietermaritzburg, Natal, in the Province of South Africa; and the Royds, to meet in Manchester, in the Province of Lancashire.

The Great Sub-Prior said:—

He thought the Great Priory should not pass over in silence one death that had occurred. He referred to that of the late Reverend John Huyshe, Past Provincial Grand Commander of the

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Province of Devon, and Past Deputy Grand Master. Very many of those present would remember him well. For many years he took an active part in the Order, and invariably attended their general meetings, and in the absence of the Grand Master he presided. They had at such times the advantage of his able assistance, and all recognized his courtesy and kindness. He, the Great Sub-Prior, was desirous, and therefore moved, that the Great Priory should agree to an exceptional record of its sense of the loss the Order had sustained by his decease.

Sir Knight J. E. Curteis said he willingly seconded the motion. He was very glad to find such a motion emanate from the chair, as being the highest authority. He had known the late Rev. John Hayshe well, and had worked with him. To know him was to love him; and he was, in Devonshire, looked up to as a father in connection with Freemasonry.

1881.

Great Priory assembled on 18th May, 1881, Col. Shadwell
H. Clarke, Great Sub-Prior, on the Throne.

The Great Sub-Prior said that he wished, before the Muster Roll was called, to state the reason for the absence that day of the Great Prior, the Earl of Lathom. Some of the members present were doubtless aware that his Lordship had recently suffered a family bereavement in the death of his sister, and this sad event precluded him for the present from attending public meetings.

There is nothing of note in the report of the Council.

The Great Sub-Prior stated it was with much pleasure he had to inform Great Priory that His Royal Highness Prince Leopold had been pleased to accept the office of Permanent Great Constable of Great Priory. He hoped that His Royal Highness would be able to honor them with his presence on some future occasions, but he had taken no steps to obtain the attendance that day of His Royal Highness in the absence of the Great Prior, the Earl of Lathom:

The Order of Malta was conferred upon six candidates.

Sir Knight W. Tinkler, Vice-Chancellor, 22, Chancery Lane, London, W. C.

ALABAMA, 1880.

The Grand Commandery of the State of Alabama convened its Twentieth Annual Conclave, at Cyrene Commandery, No. 10, in the City of Birmingham, on Wednesday, the 19th day of May, 1880. E. Sir Kt. William S. Foster, Grand Commander.

The address of the Grand Commander speaks of the bright prospects of the Order in his jurisdiction, and a pleasing improvement in public affairs in his State. The rest is devoted to topics of local interest. Of the City of Birmingham it is said that it is surrounded by enough iron and coal to make it, eventually, one of the largest cities in the south. It has grown up within the decade from a cotton and corn field, to be a city of from six to eight thousand inhabitants. It has a large and elegant court-house, churches of all the different denominations, a large and commodious lodge-room, water-works, and handsome storehouses.

The Report on Foreign Correspondence is brief, but to the point. Canada, as usual, receives kindly mention, and the Great Prior's Address is carefully epitomized. The opinion is expressed that your Committee's reply to Mississippi's objections to titles of honor, in addition to Masonic adjuncts, entitles the writer "to go up head."

Sir Kt. Daniel Sayre, Grand Recorder, Montgomery, Ala.

1881.

The Grand Commandery of the State of Alabama convened its Twenty-first Annual Conclave in the City of Mobile, on Wednesday, the 18th day of May, 1881. E. Sir Kt. Stephen Henry Beasley, Grand Commander.

Grand Officers and Representatives of six out of eleven Commanderies.

The Grand Commander's Address is brief, but pointed.

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He reports general prosperity in his jurisdiction, and of the last Triennial says:—

"It was the great event of this age. None of those present will ever forget the genial interchange of courtesies and hospitalities, the hearty, genuine, and cordial greeting among the members of our Order."

The official proceedings were entirely routine, but

"The members of the Grand Commandery were most hospitably entertained by the two Commanderies in Mobile.

"The trip down the bay, on the good Steamer 'Mary Morgan,' was everything that could be wished for. First, they visited the iron steamship 'Regent,' commanded by Companion Douglas, which was rigged out in all her gala day attire. Then they crossed the bar, and proceeded past Sand Island light, and into the Gulf of Mexico.

"Returning, they stormed Fort Morgan, of which they took possession without firing a gun. But of course the garrison knew there was no use contending against such a force as that on the 'Mary Morgan.'

"Then, the expedition proceeded to Point Clear, which they found evacuated.

"And then, there being no more laurels to be won, the steamer headed for Mobile, which the Sir Knights reached in time to enjoy an elegant supper at the Battle House."

Sir Kt. Daniel Sayre contributes one of his always scholarly and courteous reports. Canada for 1890 received a brief notice, dismissing us with a short *resume* of our Conclave, and an equally brief extract from the Great Prior's Address, prefaced by these words:—

"There is much in these Proceedings we would like to lay before the Sir Knights of Alabama, but we should have to republish the whole address of the Great Prior, which is impossible."

He gives the origin of the name of his State:—

"The Creek Indians, so the story runs, were in quest of a home.

They had travelled many weary days without finding a suitable place. At length, weary and foot-sore, they arrived on the banks of the beautiful river that traverses our State. The prospect was delightful. Before them, in the west, the sun was just going down. On the right, beyond the river, was a rich and verdant plain. On the left was a low ridge, which formed a delightful amphitheatre, in which the deer were so tame that they did not flee at the approach of human footsteps. Where could they find a more delightful home? No where. They were satisfied, and exclaimed:—"Alabama, Alabama—here we rest!"

The Chairman of this Committee concurs in the following:—

"There are two things to be considered in writing a Report on Correspondence—first, what will prove acceptable and useful information to the members of the Grand Commandery for which it is written; second, what will show off the dexterity, and sharpness, and wit, of the writer. The first is particularly to be attended to; the latter is to be avoided."

And again:—

"And thus we bring our labors to a close. We have written under many disadvantages; but we have held communication with some of the best spirits of the Order. With the views of all we have not always agreed. But if we had, we should have had very little to say. It is diversity of opinion that makes intercourse pleasant. Where we have differed from others, we trust we have differed conscientiously. It is the conflict of opinion that makes light. The steel and the flint are of opposite natures, but when they strike, fire is the result, and fire is light."

Sir Kt. Daniel Sayre, Montgomery, Grand Recorder and Chairman F. C.

ARKANSAS, 1879-80.

The Proceedings of this Grand Body for three years, bound in one small volume, are before us.

They were chiefly routine, and there is no Report on Foreign Correspondence.

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Sir Knight J. A. Henry, Grand Recorder, Little Rock, Ark.

CALIFORNIA, 1880.

The Grand Commandery of Knights Templar of the State of California commenced its twenty-second Annual Conclave at the Masonic Temple, in the city of San Francisco, on Friday, the 16th day of April, A. D. 1880, R. E. Sir Kt. Alfred Aug. Redington, Grand Commander.

Fifteen Commanderies were represented.

The Grand Commander states:—

Although the community in which we live has been disturbed by the deep mutterings of discontent, among the members of our Order there is heard no sound of discord, envy, or strife; peace and harmony reign within our Asylum, as it ever should among the members of this valiant, magnanimous, and Christian Order.

The Report on Foreign Correspondence is a more than usually extensive and able one. It states:—

In examining the proceedings of our sister Grand Bodies, we have been gratified to note the perfect harmony which exists from Canada to Texas, and from the shores of the Atlantic to where the vast Pacific bathes the golden strand.

And further:—

The fearful epidemic, which brought death and desolation to the homes of our Southern brethren, has had the effect to draw more closely the bonds of union between the brethren of the North and the South, and has done more to obliterate the sectional prejudices engendered by civil war than any other event of the age.

The proceedings from Canada do not appear to have been received for a period of two years. The reviewer therefore adopted with approval the *resume* thereof made by the Committee from Connecticut. The comments on Canada from the pen of other reviewers are also largely made use of.

In commenting on a proposed Templar Relief Association the writer interjects his views in these words:—

We shall expect to hear next of a Knights Templar's Fire Insurance Company, or Jockey Club, or some other kindred absurdity. We think the Order should keep its skirts clear of all such schemes, as they are generally inaugurated to give profitable employment to a few individuals who are too indolent to procure it in a legitimate manner, and frequently such enterprises have proved to be swindles, which afforded relief to none but their projectors.

Sir Kt. Thomas Henry Hubbard, Grand Recorder, San Francisco.

1881.

The Grand Commandery of Knights Templar of the State of California commenced its twenty-third Annual Conclave in the city of San Francisco, on Friday, the fifteenth day of April, A. D. 1881, present: Grand Officers and Representatives from all the Commanderies, being seventeen in number.

The Grand Commander seems to have visited all the Subordinate Bodies owing him allegiance. As to No. 1, and its uniform, he says:—

If this Commandery would only doff their unknighly and unsoldierly uniform, I think the chance for their becoming true soldiers of the Temple would be considerably enhanced. The Templars, from their organization in 1118, to the day of their suppression in 1313, wore the garb of a soldier of the period in which they lived. Their dress was then, and must be to-day, soldierly in its character and appearance. If mantle or cloak be worn, it must be white; black was delegated entirely to the serving brethren. It is one of the grand mysteries where California Commandery, No. 1, derived the idea of clothing a Modern Knight Templar in the costume of a Spanish Cavalier or court favorite under Charles the II.

And again on the subject of uniform:—

To my mind it is time that it was written all over Templardom, and branded into the conscience of every Templar in this fair land, that it is the building up and creating of a higher, nobler, purer and

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more exalted manhood that we labor for, and not merely the perfecting of a military drill and the formation of a showy military company, to compete with our volunteer fire-brigades and war-like State militia, for the applause of the rabble or the commendation of the multitude.

Interesting details are given as to the Triennial Conclave to be held in San Francisco in 1883. The address is one of far more than ordinary ability, and in point of thought and research is the peer of any.

Canada both for 1878 and 1879 received due prominence. In the Report on Foreign Correspondence of 1879, the reviewer says:—

The address of the Great Prior, like all other documents emanating from that accomplished Freemason and Knight Templar, which have come to our notice, is replete with matters of general interest and sound common sense. Its perusal has afforded us a literary feast not often enjoyed in papers of this character, and, had we space, we would gladly copy it entire, that every Knight Templar in this jurisdiction might read and be benefited thereby.

Although the "Convent General," as the Great Prior observes, may be abolished *de facto*, it still has an existence *de jure*; and, while this the fact, we do not see how the Grand Encampment of the United States can with propriety recede from its position and recognize the Great Priory of Canada, or either of its co-subordinates of England and Ireland, as independent Sovereign Grand Bodies, particularly as negotiations are pending between the Grand Encampment and Convent General for a treaty, by which our intercourse with the Templar bodies under its jurisdiction should be regulated. Until officially informed that Convent General has ceased to exist, it appears to us that, in common courtesy to that august body, the Grand Encampment must decline to treat either of its constituents as independent and Sovereign Bodies.

Our Canadian Fratres must not feel annoyed if our Grand Encampment declines to acknowledge their sovereignty, when even their Great Prior is the appointee of the Prince of Wales, and holds his office at his will and pleasure.

Can any body be independent and sovereign whose head is liable to be removed by a higher power?

Templarism in the United States is an anomaly. We emblazon the Cross upon our Banners. Our ritual teaches that the Order was founded upon the religion of our Lord and Savior, Jesus Christ; yet we admit to our membership those who deny the divinity of Christ, which is the very foundation of the Christian religion.

If we admit that our Order is founded upon the Christian religion—as all our lessons and lectures teach—how can we avoid the conclusion that a belief in the doctrine of the Trinity is indispensable to membership?

We do not know what alterations may have been made in the ritual of some of the Eastern jurisdictions for the purpose of admitting Unitarians, but we do not hesitate to say that, according to the ritual as practiced in California, a Unitarian could no more conscientiously receive the Order of the Temple, than could a Jew or a Mahomedan.

We mentally shake hands with the Great Prior. He evidently desires to keep up an outward show of courtesy and cordiality towards the Templars of the United States, but inwardly he doubtless cherishes a hearty contempt for an Order which, professing to be Knights Templar, repudiates the cardinal principles of Templarism, and relies for its chief attractions upon brass, tinsel, fuss and feathers.

And under 1880:—

The Address of the Great Prior is as usual an interesting and valuable paper. He is sensitive upon the point of the absolute independence of his Great Priory, and explains its position with regard to the union with the Great Priories of England and Ireland. Upon this point we do not desire to waste ink in argument; but we cannot make it clear to our understanding how a body which acknowledges a superior head, and whose chief officer holds his position at the will and pleasure of that head, can consider itself absolutely independent.

To those interested in the study of Templar history, this able address, and the accompanying papers will be read with avidity. The relationship of the Order to Freemasonry in general is clearly defined, and the differences between the system as practiced in Great Britain and the Colonies, and that of the United States, are distinctly set forth.

The belief in the divinity of Christ is the corner-stone of the Order. Take that away, and our vows are mockeries, our ceremonies sense-

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less mummeries, and the lessons which our ritual teaches are delusions and lies. We do not think with our esteemed frater, that "the opinions and argumentation of Colonel Moore on this subject will have but little weight here among Templars who espouse the belief in the Trinity." On the contrary, we believe that his well-grounded and felicitously expressed views will lead many to ponder deeply upon a subject to which they have hitherto given but little reflection.

The report is voluminous both in extracts and original matter. It is from the able and learned pen of Sir Knight Thomas H. Caswell, of San Francisco, who is both Chairman of Foreign Correspondence and Grand Recorder.

COLORADO, 1880.

The Grand Commandery of Knights Templar of Colorado met in Annual Conclave at Colorado Commandery, No. 1, in Denver, on Friday, September 24th, A. D. 1880. Sir Kt. James M. Strickler, D. G. C.

Three Commanderies represented.

Proceedings, routine.

No Report on Foreign Correspondence.

CONNECTICUT, 1880.

The regular Annual Conclave of this Commandery convened at Waterbury, on Tuesday, March 16th, 1880.

R. E. Sir Charles W. Carter, of Norwich, Grand Commander.

Ten Commanderies represented.

There is nothing to notice in the proceedings.

Canada received due mention, as this will attest:—

"In his learned address to the annual assembly the Great Prior, Moore, returns to the subject of uniting the Canadian grand body to

that of the United States, and sums up the whole matter by deciding that it cannot be done, in consequence of the dissimilarity of the two systems. Templarism in Canada is based upon the doctrine of the 'Holy Trinity,' as Masonry is on a belief in God. A Unitarian can no more be Templar than an Atheist can be a Mason."

And again:—

"A wide difference of opinion exists also in regard to costume and military drill. Our Canadian friends do not believe in processions, nor 'in the cocked hat and feathers.' These are denounced as modern contrivances, and unworthy the accepted characteristics of the order. So, we suppose, both sides must agree to disagree, and each go on in its own way to work out such results as may seem good, and of good report."

"Political and national events have nothing to do with Masonry, but when 'the Supreme Grand Master of the Order' is selected because of his artificial rank and royal birth; we could not willingly acknowledge allegiance to such a selection. If the Prince of Wales were chosen for such a position because of his superior Masonic wisdom and virtues, as no one pretends that he is, there could be no more objection to serving under him than under a wise and accomplished blacksmith, operative mason or carpenter. Is it not straining a point for our Canadian friends to ask us to participate in violating, as they do in this, one of the foundation principles of Masonry, while they are holding up their hands in horror at our harmless and pretty 'cocked hat and feathers,' and pinning us to doctrinal tests which have no relation to the practical duties of a Christian life?"

This is fairly and courteously put, and no doubt sufficiently expresses the American Templar's views from his standpoint.

Sir Knight John H. Stedman, Grand Recorder, Norwich.

1881.

The fifty-fourth Annual Conclave of this Grand Commandery convened at Meriden, on Tuesday, March 15th, A. D., 1881.

R. E. Sir Charles W. Skiff, of New Haven, Grand Commander.

Ten Commanderies again answered the roll call.

These are the remarks of the G. C. on the demonstration at Chicago last August:—

"That the Grand Parade of the Templars assembled was magnificent and colossal in numbers, none can or will attempt to deny. Of course the elegance of design and richness of decorations, emblems, uniforms, fine music, with the accompanying pomp and martial array of the occasion, reminded those who were permitted to participate and behold it in all its glory, of the splendors portrayed in Oriental tales. Of the accommodations for the great crowd, the least said the better, for Grand Officers, as well as members of subordinate Commanderies, were packed six or eight in rooms none too large or well ventilated for two persons. But when it came to getting meals, the crowd was so great, that it was found necessary to have the servants feed, in order to be sure of getting our own feed. The Triennial Committee had led every one to suppose, by their advance circulars sent out months before, that at least those who complied with their directions would be well provided for. I presume that the Committee did as well as they could under the circumstances, but their invitations were so cordial, and promises so brilliant, that the arrangements were all broken up by the acceptance in overwhelming numbers of the hospitalities extended. Of the doings of the Grand Encampment, owing to the unfavorable location of the building in the camp ground, and but a short distance from a railroad, upon which were constantly moving trains, and the superabundance of music from the bands located in the camp ground, where was erected the building for the Conclaves of the Grand Encampment, it was a very difficult undertaking to be heard. Of the transactions of the Grand Encampment, I regret to say I can give you but little, if any abstract, as the printed proceedings have not yet been distributed. It did two things, we are sure of, viz: to elect officers and adjourn, of which the last was the best thing."

The writer having been present on the occasion feels it just to say that he was neither over-charged, over crowded, or under-fed.

In reviewing Canada the Committee say:—

"Great Prior Moore attempts to settle the relations between the Templars of the United States and those of Canada."

"We suppose things must remain as they are until Canada becomes a part of our political system, when Templarism will be recognised not as a system for the cloister and the closet, but as an active agency for good among the social and material influences that surround us in the journey of life."

ILLINOIS, 1880.

The Grand Commandery of Knights Templar of Illinois assembled at their Twenty-fourth Annual Conclave, in the city of Chicago, on Tuesday, the 26th day of October, 1880.

R. E. Sir Kt. Charles Moody Morse, Grand Commander.

Grand officers and representatives of 49 Commanderies.

The Grand Commander observes:—

The past has been an eventful year in the history of our order, showing a larger increase in our ranks than ever before, and probably larger than ever occurred in any State in one year. It was easily seen that the Conclave of the Grand Encampment to be held in our State would bring together a larger number of Templars than were ever before assembled. A desire to participate in the pleasures of that occasion stimulated many to seek admission who had long contemplated such a step. Some have feared that such a rapid growth was unhealthy, and that many would be admitted who would do us no credit. This fear may apply to any other year as well; it is a danger in all years; but from information in reply to numerous inquiries, I doubt if the proportion of *unworthy* admitted has been greater than in any previous year.

The proceedings are largely extended by the reports of the Triennial Committee.

Two new Commanderies were chartered, one in Chicago, making five in all in that city. We note that Apollo, No. 1, numbers over 700 members.

The report on Foreign Correspondence is from the learned pen of Sir Kt. Theodore T. Gurney, Canada for 1879 receiving full mention. The reviewer says:—

The address practical in we cannot Great Prior ter. We have body occupies Grand Comm Last year we review, confi

We fall to the Great Pr ies, Grand E right or prop of having His Order. Yet t derstand the fines a peer " vincial Prior, the Order wo but througho the functions Order of the prerogative, it

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The address of the Great Prior opens with a brief allusion to the practical independence of the Grand Priory of Convent General; but we cannot understand its independent sovereignty, so long as the Great Prior is the appointee of His Royal Highness the Grand Master. We have heretofore been of the impression that the Canadian body occupied nearly the same relation to Convent General as does a Grand Commandery of this country to our Grand Encampment. Last year we were inclined to think otherwise: but the address under review, confirms our former understanding of the matter.

We fail to comprehend the logic of resolutions adopted declaring the Great Priory the "Peer of any and all independent Great Priorities, Grand Encampments, etc." We do not for a moment question the right or propriety of continuing in a subordinate position for the sake of having His Royal Highness, the Prince of Wales, at the head of the Order. Yet it is difficult under such a condition of existence, to understand the foregoing claims of our sister jurisdiction. Webster defines a *peer* "an equal, one of the same rank." We think with Provincial Prior, Sir Knight Robert Marshall, "that the true interests of the Order would be materially promoted, not only in this Province, but throughout Canada, if our Great Priory, in reality, enjoyed all the functions of a supreme and independent governing body of the Order of the Temple." If it is not invested with such independent prerogative, it cannot be classed as a *peer*, so it seems to us.

On the subject of "Out-door Costume and Military Drill," the Great Prior is somewhat confused. The pressure is strong for a change; but he properly insists upon retaining the vestments of a Templar (except upon particular occasions), so long as it is pretended that we represent the knighthood of the past. On this side of the river it is not supposed that we remotely resemble anything, either in equipment or ritual, except the fancies of men who introduced our system. We have followed these up, with some changes, and only those that were likely to popularize the institution and make its externals more attractive to the young.

It is true that we wear the cross and emblazon it upon our standards, but permit it to represent the Christ of the Apostles, Parker, or Renan as occasion or interest demands. This is not *Templary*. If we insist upon being a section of Christian Knighthood, we should be consistent and not eliminate every semblance of the Order from both equipments and rituals.

We would advise our Dominion fratres not to be in haste for a

change. Our system is very attractive, but it cannot bear inspection, too closely. We claim to be Knights of the Temple, but it is only a claim—neither equipments or rituals giving us any apology to insist upon such distinction. Our hearts are in the right direction, but an early education has destroyed our good looks.

The report on correspondence is by V. E. Sir Knight George H. Dartnell, is a faithful review of the proceedings of Grand Commanderies, but as usual he is not much disposed to introduce assents or dissents. Illinois is courteously noticed, and our remarks of last year largely and approvingly quoted.

We hope soon to see him and many others from Canada.

Of England (1880) it is said:—

Great Priory publishes its muster roll of officers for the year commencing the 14th day of May. The only interest the average American reader would take in this roll, is in knowing the various parts of the globe occupied by the valiant knights of the mother-country. Preceptories are found in Bengal, Bombay, West Indies, China, Ceylon, South Africa, Australia, Burmah and Madras.

In discussing the Trinitarian test with Sir Kt. Drummond, of Maine, the writer says:—

We believe, with Sir Knight Drummond, that a principle is involved, and of more consequence than is generally apprehended. It is true that the word Trinity is not used in our rituals, but it is equally true that they recognize the divinity of Christ from beginning to end. The first impression of every initiate will demonstrate the fact, that it is Christ the Redeemer, Son of God, that is presented for his contemplation. Now, we will not insist that anti-trinitarians should be excluded, but we do insist that the Grand Encampment should adopt a ritual that will put a quietus to any discussion upon the subject. We should have a foundation upon which to rest, and let this foundation be the test of membership.

In this, as well as upon other important questions the Grand Body has been unwarrantably remiss, and as a consequence our ranks embrace men who have been willing to stultify their manhood to secure the *eclat* that attaches the official relations with the fraternity. Our fundamental law should express, in plain terms, all the conditions of membership. We are quite as willing as is Sir Knight Drummond that a person's peculiar theological views of Christ should be respect-

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ed; but we do protest that no man should be accepted who rejects the Christian religion in any and all of its forms. Let him be Trinitarian or Unitarian, as we ordinarily understand these terms, and we will not complain, but we will complain if rank infidelity is to be tolerated in our Asylums.

Discomforts in connection with the "Triennial" are thus excused:—

The reader will please bear in mind that the sudden injection of 200,000 people into the largest city of our continent would induce, under the most favorable circumstances, confusion and disappointment. We anticipated a large number of Knights and visitors; these were provided for; but when on Sunday, Monday and Tuesday, many Commanderies made their appearance in the absence of any notice to the Committee, and when rosters of Commanderies were not furnished the Committee (till their arrival), and when in a large majority of cases Commanderies exceeded their rosters, it does not require a large amount of mental capacity to comprehend the disturbance that must have followed. If the Commandery had been a military organization, governed and controlled by army discipline, this surplus, thrown upon the Committee without a note of warning, would have been driven from their quarters, already assigned to others, and made to provide for themselves as best they could; but being brethren, and our duty being to do the best thing possible under the circumstances, the Committee were censured for the inconvenience, that this effort to accommodate all entailed upon those who had perfected their arrangements.

And finally arrives at this conclusion:—

As a demonstration, we think the gathering and all the exercises attending it was a notable success; not only in numbers, but in everything that was anticipated in meeting the thousands that represented every civilized community of this continent. We could submit to much inconvenience—we could see our plans disturbed and our tents appropriated—we could endure heat, perspiration and fatigue, and feel a thousand times thankful for the inestimable boon of meeting with the multitude that greeted us by their presence. It has been the event of a life time. Who of us will again witness such an outpouring?

Sir Kt. Gilbert W. Barnard, Chicago, Grand Recorder.

Sir Kt. Theodore T. Gurney, Chicago, Chairman F. C.

INDIANA, 1880.

The twenty-sixth Annual Conclave of the Grand Commandery of Knights Templar of the State of Indiana, was held in the Masonic Temple, in the City of Indianapolis, on Tuesday, the twenty-seventh day of April, A.D. 1880, Grand Officers and Representatives from 26 out of 27 Commanderies. R. E. Sir Kt. Salathiel T. Williams, Grand Commander.

The Address of the Grand Commander is chiefly a record of his official acts and decisions, and the Proceedings call for no remark.

Sir Kt. Charles Cruft contributes a carefully digested and well arranged Report on Foreign Correspondence. Canada for 1879 receiving mention in its turn. The Report says:—

The courtesy of Daniel Spry, of Barrie, Ontario, prompted him to furnish to this Grand Body the Address of the Great Prior, and the *agenda* (advance programme) of Proceedings with some notes thereto. The Address of Colonel MacLeod Moore was, as usual, very instructive and entertaining. The portion devoted to the local affairs of the Great Priory was well presented.

And in comment:—

Of course there is a radical difference between the Templar systems of Great Britain and the United States on the matter of belief in the Trinity. The former system is Trinitarian. The American system is silent on this subject, and not only permits Unitarians to enter the Orders, but welcomes them. In fact, the latter system makes no test of *dogmas* of religious belief, whatever. Herein it is better adapted to the average American mind. The opinions and argumentations of Colonel Moore, on this subject, will have but little weight here, among Templars who espouse the belief in the Trinity. The general drift of opinion in this country is to ignore the requirement of any such tests and to leave free the mind of each individual Knight in all such matters.

Colonel Moore, as is well known, is an opponent of out-door costume and military drill, and devotes some space, again, to a discussion of this subject, which is interesting; but lack of space prevents its republication.

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The learned Great Prior has devoted great labor and research, and has had excellent opportunities so to do, to tracing out the history of the chivalrous Orders of Knighthood and endeavoring to ascertain the origin of the connection between them and Freemasonry, and get at the reason of the matter.

The distinguished Great Prior very justly deprecates all further attempts to add to the present list of the high sounding titles of the Orders. They are already sufficiently pompous, and even ridiculous to the common mind. There is much needed reform in this direction.

Sir Knight John M. Bramwell, Indianapolis, Grand Recorder.

Sir Knight Charles Cruft, Terrehaute, Chairman F. C.

1881.

The twenty-seventh Annual Conclave of the Grand Commandery of Knights Templar of the State of Indiana was held in the City of Indianapolis, on Tuesday, the twenty-sixth day of April, A. D. 1881. Grand Officers and Representatives from 28 out of 29 Commanderies were present. R. E. Sir Kt. Henry G. Thayer, Grand Commander.

The Grand Commander reports:—

It is with great satisfaction that I report that prosperity and harmony prevail among the Subordinate Commanderies; courtesy has uniformly characterized the intercourse of the Fratres, and earnestness and zeal have been manifested in the work. Two hundred and forty-three Sir Knights have been added to our roster, and there are now in Indiana nineteen hundred and seventy-eight affiliated Templars.

And gives his experience of our last Triennial in these words:—

Notwithstanding the Western Metropolis had on all previous great occasions proved herself fully equal to the task of furnishing ample

accommodation for the peaceful armies that had from time to time invaded her homes and tested her hospitality, and although the committees had called into requisition every available means for the entertainment of their Templar guests and visiting friends, they were on this occasion overwhelmed by the mere force of numbers, the apparently countless host that came to participate in, or witness the grandest pageant of the century.

It would have been a miracle indeed if, among so vast a concourse of human beings, each demanding shelter, sustenance and social enjoyment, there had not been instances of discomfort, and cause for complaint.

But not even the most prejudiced will deny that the Sir Knights of Apollo, St. Bernard and Chicago Commanderies, after months of busy preparation, were still untiring in their efforts to entertain the Frateres and strangers within their gates, and to make the occasion one to live in memory and challenge competition throughout the land in years to come.

It would be idle for me to supplement the glowing accounts of the events of those August days which filled the newspaper press of the country, and adorned the pages of our Masonic periodicals. This assembling of men in the pride of their strength, the knightly hospitalities extended and received, the renewal of old friendships and formation of new ones, the army of Sir Knights in their elegant uniforms and insignia, waving banners that bespoke sweet peace instead of cruel war, and knightly courtesy instead of mutual strife, the inspiration of music coming from near and far, the gorgeous picture presented by the night scene on the lake beneath the silent stars, all this, and very much more, will live in memory, "a thing of beauty and a joy forever."

And concludes:—

Reverting to the history of the past year, and its effect on the thinking men of the age, the Order of Knights Templar has made grand progress in the estimation of those who create and mould public opinion. The press and the pulpit have paid honorable testimony to the influence of an Order that still upholds the Cross it once so valiantly defended.

There is nothing further to note in the Proceedings.
The Report on Foreign Correspondence for this year is

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from the scholarly pen of Sir Knight Charles Cruft, reviewing all cognate Proceedings for 1880, except Massachusetts and West Virginia, of which it is said:—

The Proceedings of Massachusetts and Rhode Island have not, as yet, been published. West Virginia held no Conclave in 1880.

In regard to Sir Knight John W. Simons' views on the Trinitarian question, it is said:—

Most Templars will agree with these views—even the very rigid Trinitarians. It may be a fact that the original Templars held to the dogma, as Col. Moore, of Canada, and many other eminent Freres of England and this country argue, and try to demonstrate; still, the fact is that it never held place in the American Templary system, and it is now too late to incorporate it therein as a pre-requisite either to entrance or membership. Let us have peace on this as well as all other controversies.

Canada for 1880 is not omitted. The Great Prior's Address is thus summarized:—

The Address of Great Prior Colonel Moore discussed general Templary topics. He describes the status and union of National Great Pories, under the British system of Templary, at some length. He then passes to the discussion of the "direct descent theory," as it is called to distinguish it from the theory of the "Masonic origin of Templary." He avows his adherence to the former theory, and presents his argument.

Colonel Moore holds extreme opinions in regard to the proper doctrines of the Orders. He regards the Templar Order, from its inception, as strictly Trinitarian, and that none should take it unless they fully accept the doctrine of the Trinity. He ridicules the idea of speaking of the Templar Order as a "Masonic Order of Knight hood."

On the subject of "The Ceremonies and Doctrine of the United Orders," his views, of course, are in direct opposition to those held by the Templars of the United States as a class. The Orders in this country were framed without recognition of the "dogma of the Trinity," and it does not enter into the American system as a pre-requisite to membership in any shape, nor does it appear in any of its ceremonials.

With all such doctrinal difference, however, the relations between the Templar bodies of Canada and the United States are very neighborly and pleasant, so far as visitation, etc., are concerned.

Colonel Moore thinks the differences between the Templars of Canada and the United States, not only on the "Trinitarian test," but because of the different views entertained by each of Templary, would not render any union advisable.

It is stated:—

Efforts making, in some quarters, to insist upon profession of "the dogma of the Trinity," as a pre-requisite to Templar membership, are creating discussion. It is not probable, however, that the views of our English Frates will be adopted in this country, or that the present liberal features of the "American system" will be narrowed down to any mere creed, however ancient or time-honored it may be. The late Grand Master placed this matter on rational grounds, and it is probable that no learned discussions of the subject will change them.

And suggested that:—

The use of the word "Orders" is preferable to "Order," as applied to the body of Knights Templar.

There are no such things as "degrees" in Templary. To speak of the degree of "Malta," or "Red Cross," or the "Temple," is improper and inexact. It should be Order of Malta, etc. The word "Masonic," as applied to Templar affairs, is, probably, improperly used. A learned Frate speaks of the Templar Order as "this department of Masonry," which is incorrect, as well as "Masonic Knights Templar," etc. The systems are separate and distinct as well as their nomenclature.

IOWA, 1879.

The Grand Commandery of the State of Iowa met in its Sixteenth Annual Conclave in the asylum of Ascalon Commandery, Waterloo, Oct. 23rd, 1879.

Sir Knight Frank Neeley, R. E. Grand Commander.

Grand Officers and Representatives from 83 out of 86 Com-

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manderies. The proceedings were routine, and call for no special remark. The Grand Recorder reports:

"This year, for the first time since our existence as a Grand Commandery, we omit the preparation and publication of a report on correspondence. In looking over the reviews of sister jurisdictions noticing our action, I have noted a very general expression of regret at our action, as breaking a link in the chain of fraternal correspondence among the bodies, and, judging from my own experience, our proceedings will lose outside our own jurisdiction, and to many within it, almost its only interesting feature. A report of the proceedings of a Grand Body with only the barren routine of business done, becomes very jejune, and of only local interest, and to a great extent ceases to maintain the standing of the body in the Masonic world."

Sir Knight W. B. Langridge, Muscatine, Grand Recorder.

1880.

The Grand Commandery of the State of Iowa met in its Seventeenth Annual Conclave, in the city of Des Moines, Oct. 6th, 1880.

Grand Officers and Representatives of 80 out of 86 Commanderies.

The address of the Grand Commander is chiefly a record of official acts. He refers to the Triennial in the following words:

"The parade, so far as the numbers engaged in it, elegance in design and richness of emblems and uniforms, fine music, and all the accompanying pomp and circumstance and martial array is concerned, was a complete success. Indeed, it was simply gorgeous, rivalling our highest conceptions of the splendors portrayed in Oriental tales. Waving plumes, flashing swords, golden banners, the short, sharp word of command, braying brass, the steady tramp of the marching thousands of Templars, miles of streets packed with delighted spectators—this was a picture to behold, the opportunity of a life-time, and must have been seen to be fully appreciated.

"On the whole, this was a most important gathering, as much, or more so, than has ever before assembled under the auspices of the Masonic Order, and it will go down in history as one of the notable events of this year and age."

The report on Foreign Correspondence is from the pen of the Grand Recorder, Sir Knight Wm. B. Langridge. His experience of the Grand Encampment was much the same as our own. He says:

"We attended the Triennial gathering in Chicago, hoping to be able to attend the sessions of the Grand Encampment. It is not necessary to speak of the 'substantive vastness' of that occasion; it is sufficiently well-known to all. One of the great objects which moved us to attend was a desire to meet with many whom we have known for years, but have never met face to face; the other, to attend the sessions of the Grand Encampment and report in this paper its principal action. In both these plans we were in the main disappointed. We attended two sessions and we saw a number of friends; but the heat of the weather, the great distances to be travelled to get anywhere, the immense crowd, and want of system and means of knowing where to find any one, rendered the visit to us in the main objects a failure. Still, while it was a grand pageant—the greatest of its kind the world ever saw, and we never expect to behold such another—we hardly think that 'the fun pays for the candle.'"

Canada's proceedings for 1879 are discussed in a very friendly spirit. He thinks our nomenclature is rather grandiose, and remarks on this head:

"Our own republican plainness looks very common-place alongside such *ore rotundo* utterances. And we do not wonder that they claim that their Great Priory is the peer of any and all 'national' bodies anywhere; and therefore, of course, the superior of our 'mere municipal organizations,' the State Grand Commanderies.

"This question of status is, on our side of the line, a little difficult to appreciate. We are habituated to our system of bodies, one above and ruling the other, corresponding to the idea of our American system of state and national governments, regarding our Grand Master as we do our President, merely as the head-servant of the partnership of citizens who have appointed him to administer the laws they have adopted, and do the duties they have assigned to him. In England and Canada the opposite is the case. It is not, therefore, strange that our Canadian fratres are disappointed when some of our republican reporters mildly ridicule the idea of American Templars being swift to unite in elevating their Prince to the 'headship of all English speaking Templars,' and rather pettishly explain that 'the allegiance

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would be due, not to the Prince of Wales, but to the Supreme Grand Master of the Order.' Alas! that our education this side of the line should have been so modern, making us unable to worship the officer while forgetting the man. The world is retrograding. By the help of those magicians, the newspapers, we are getting so intimate with high dignitaries that their lives are no longer to us sublime. A king undressed is but a 'forked radish with head most fantastically carved,' and we have so many undressed sovereigns running at large among us that we get to lose sight of the 'sanctity that doth hedge a king.'

"The Great Prior recommended that the rule adopted at the conclave of 1878, requiring that all Knights from the United States visiting Pories in Canada, as a condition of admission, be required to profess a belief in the 'doctrine of the Holy and Undivided Trinity,' be rescinded, on the ground that it is discourteous to our Grand Encampment. * * * The adoption of such a resolution is good proof of the entire orthodoxy of our Dominion brethren, as we very seldom find pure orthodoxy and toleration in the same bed, and it also gives a very strong confirmation of the Great Prior's doctrine that Templarism is not in any sense Masonry—an idea we have never seen so clearly proven as by this action."

He says of your Committee's report:

"Sir Knight G. H. F. Dartnell presents another of his well-prepared reports on correspondence. His notice of Iowa is very brief, he finding 'nothing to call for comment in the address of the Grand Commander, nor in the proceedings.' Which is well, as 'happy is that country which has no annals."

Under the head of "England" will be found the following:

"Our English cousins have an excellent plan of doing business. All matters coming up during recess go to the General Committee, who thoroughly examine and digest it and report to the Grand Conclave which adopts or rejects its action. It is similar to the course beginning to obtain in our larger bodies, of referring everything to committees, only the General Committee contains and comprises them all, and does about the whole legislation of the Grand Body."

This extract affords food for reflection:—

We do not desire to be flippant, or irreligious, but we do not admire

playing at religion, this having "a thing they call worship of God to enact," this going to church with a brass band, in the dress of a Templar, which differs so entirely from our daily "rough habit" as to prevent us from giving real attention to the usual ritualistic ceremonial. Worship of God is too sacred a thing to be profaned by being "played at" as soldiering is. For an army to kneel down just before going into battle, where so many must meet sudden and violent death, to ask the protection of God in their great danger, and with hymn and prayer to exalt patriotic fervor, is one thing; while for the unaccustomed citizen in time of peace, to whom the wearing of a sword is a constant entanglement, to go to church in uniform, is quite another. We have seen soldiers march to church to participate in divine service, but they went without arms, and as nearly like private citizens as possible. Still, if true worship of God can be promoted by this or any other public display, let us have it. But if the services of Ascension Day or Easter, or any other special occasion, are merely for vain display—an advertisement—a means of conciliating popular opinion, by repeating orthodox religious litanies, not felt in the inmost soul by those uttering them, and therefore mere lip-service—then the sooner and the more rigidly we confine them to our tyled asylums, the better for ourselves, our religious culture, and for Templarism.

Sir Knight Wm. B. Langridge, Muscatine, Grand Recorder and Chairman F. C.

KENTUCKY, 1880.

The Grand Commandery of Knights Templar of the State of Kentucky, commenced its thirty-third Annual Conclave in the city of Louisville, on Wednesday morning, May 12, 1880, present: Sir Kt. Wm. Ryan, Grand Commander; Grand Officers and Representatives from 20 subordinate Commanderies.

The Proceedings are interesting, and the Grand Commandery appears to have been the recipient of much of the proverbial Kentuokian hospitality.

There is an able Report on Foreign Correspondence. Canada for 1879 receives due attention in eight pages thereof. Prefaced to lengthy extracts will be found the following:—

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The Annual Address of the Great Prior, which as usual is learned and impressive, extends through twelve pages, and treats of several important subjects in that able and lucid manner characteristic of all his writings. The position of the National Great Priory is explained, and its independence insisted upon, as the Annual Assemblies of the great governing body (the Convent General) are virtually discontinued.

The subject-matter of the extracts will serve to show the drift of English Templarism and exhibits authoritative information of much interest.

The report thus kindly alludes to our own labors:—

CORRESPONDENCE.—An excellent report in this department is published without any signature, but the practiced hand of Sir Knight G. H. F. Dartnell is shown throughout the entire document. Kentucky receives extended and fraternal attention.

And thus concludes in well chosen words:—

A very striking improvement in the tone of Templar addresses, reports, &c., is manifest every year; and these documents, selected indiscriminately from the various Proceedings, will compare favorably in a literary point of view with any similar productions. The selections that our limited space would permit to insert are but samples of a complete whole, and are worthy of preservation for the elegant diction alone—to say nothing of the elevated, manly and comprehensive conception, or of the disinterested love of the Order and its teachings that is so eloquently depicted in every line. It is one of the most delightful duties of a Reporter to gather these intellectual flowers into a symmetrical bouquet; and we have the felicity of presenting such a one this year to our readers as we hope cannot fail to gratify and to please.

Sir Knight Lorenzo C. Croninger, Covington, Grand Recorder.

Sir Kt. Charles D. Woodruff, Louisville, Chairman F. C.

LOUISIANA, 1880.

The R. E. Grand Commandery of Knights Templar of the State of Louisiana assembled at Grand Lodge Hall, City of

New Orleans, on Friday, February 18th, A.D. 1880. Representatives from four Commanderies put in an appearance. Sir Knight Ed. Baker, R. E. Grand Commander.

The Address of the G. C. is brief, as is also the Record of the Proceedings had.

There is no Report on Foreign Correspondence, but the Grand Recorder acknowledges the receipt of various Proceedings for 1879, and of Canada for 1878.

1881.

The R. E. Grand Commandery of Knights Templar of the State of Louisiana assembled at Grand Lodge Hall, City of New Orleans, on Friday, February 18th, 1881. Sir Wt. A. W. Hyatt, R. E. Grand Commander.

The Grand Commander in his brief Address states:—

When it is known that, in many instances, thousands of dollars were expended by Grand Commanderies of other States to defray the expenses of their pilgrimage to Chicago, I feel sure that you will consider it a matter of congratulation that the journey of the Grand Commandery of Louisiana cost its treasury nothing. All the expenses of our trip to Chicago and return were defrayed *pro rata* by the Sir Knights who engaged in it: and the hire of a band of music, servants, etc., was paid for out of a fund subscribed voluntarily for that purpose by members of our Order.

An example worthy of imitation.

Again, no Report on Foreign Correspondence, although there appears to be a Committee.

The nineteenth Annual Conclave will be held at Masonic Hall, City of New Orleans, on Friday, February 17, 1882, at 12 o'clock, M.

Sir Kt. Richard Lambert, New Orleans, Grand Recorder.

Sir Knight Joseph P. Hornor, Chairman F. C.

MAINE, 1880.

The Grand Commandery of Knights Templar for the State of Maine met in Annual Conclave at Masonic Hall in Portland, on Wednesday, the 5th day of May, A. D. 1880.

R. E. Sir Kt. Josiah H. Drummond, Grand Commander.

Together with Representatives from thirteen Subordinate Commanderies, permanent Members and visitors.

As to the delicate question of religious belief, the opinions of the Grand Commander are entitled to much weight, and are expressed in so thoughtful a way, that we gladly insert them as a pendant, if not a reply, to the well-known and expressed opinions of our Great Prior. They are also of historical interest, and are these:—

“I was a member of the committee which (in 1874) drafted the Code of the Grand Encampment. It was proposed in committee to declare in that Code that belief in the Trinity was a necessary qualification of a candidate for the Orders. I opposed it, using this line of argument: ‘That ritual requires a belief in the Christian religion as the test: if this necessarily includes belief in the Trinity, it is sufficient as it stands; if it does not include it, we have no right to add an additional requirement; in either view the addition should not be made: I am opposed to changing the old ritual.’ These views prevailed and the matter was dropped.

“Since that time it has been asserted by high authority, that the American Templars have changed the ritual ‘in order to admit Unitarians.’ I called for proof of this, and learned that the meaning of the writer was that the change had been made in the English ritual; and the implied assertion, that it was made in the American ritual after that was originally adopted, was practically abandoned. The American Templar system was organized by Thomas Smith Webb. Our ritual is his work. Hence no argument can be drawn from a comparison of his ritual with the English ritual. In fact, the English system is so different from ours, that it can scarcely be called the same Order. The real question to be decided is, what was the ritual which Webb practiced and taught? He was for many years at the head of St. John’s Commandery in Providence, and his ritual is still

preserved in that Body. It contains, as I am assured, no specific reference to the Trinity: belief in the Christian religion is the test of admission. The oldest Templars whom I have consulted, have never heard the word 'Trinity' used in the Asylum; and I cannot learn that its use was ever heard of in any Commandery practicing the Webb work: of course, the limits of my enquiry in this respect are narrow, but it certainly is true that no such thing is known of in Webb's own Commandery.

"It seems to me sufficient to say: 'We will abide by our old ritual, without change by addition or subtraction. We are opposed to any changes which affect the meaning of that.' And it seems to me that we must say that, if changes are made to suit the views of one, changes will be required to meet the views of others, and confusion will be the inevitable result.

"There is another consideration: under our present ritual, we have grown in almost undisturbed harmony from a mere handful to 50,000 strong. Is it wise, after nearly a century of such growth and prosperity, to introduce a disturbing element of so serious a character? We actually comprise the great body of Templars in the world: outside of the jurisdiction of the Grand Encampment, there are scarcely as many Templars as you represent here to-night. It comes with an ill grace from the few, to demand of the many to abandon their ritual for a new one.

"But I will not disguise the fact that a principle of the most serious importance may be involved. We require belief in the Christian Religion; is it that religion as expounded by the early fathers of the Church, or as expounded by the Christian world for the time being? To illustrate: assume that in time of the Ancient Templars, the term 'Christian Religion' necessarily included a belief in the Trinity, but that now the term does not necessarily imply that belief; in which one of these two, are we, as Templars, required to profess belief?

"I understand there were dogmas included in the Christian belief in those days, that are now wholly discarded by all Christians. Do our Canada friends claim that belief in all these dogmas is still a necessary qualification for a Templar? If not, where shall the line be drawn? Must not the test be the Christian Religion, as expounded by the Christian world for the time being?

"I am aware that this is a very delicate question for discussion. I hold that a man's religious belief should never be forced or ridiculed, if honestly entertained, however much it may differ from my own.

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Claiming the right to my own belief to be sacred, I accord the same to others. With these views, I most earnestly favor the retention of the test in the general terms in which we now have it, and leaving to the conscience of the candidate the determination of the question whether he can honestly take it."

Little was done beyond the reception of the usual reports and the election of officers.

The report on Foreign Correspondence is, as usual, from the able pen of Sir Knight Stephen Berry. Thirty-four Grand Bodies pass in review, including Canada for 1879, and England for the same year: and there is also information given as to the Order of the Temple in Ireland and Scotland.

As to a proposed change of the name of a Commandery in Alabama from "Apollo" to "Palestine," Sir Knight Berry expresses his approval (in which we concur) saying:

"That eminent Christian poet, Milton, classes him with the powers of hell, and the priests of Apollo fought against Christianity to the last. We incline to Christian names for Commanderies as against pagan."

The Great Prior's address is thus characterized:

"The address of that distinguished Knight, Great Prior Moore, is, as usual, the most interesting part of the book, and covers, with accompanying documents, eighteen pages. He expresses quite strongly the feeling against the assumption of the Convent General to control the Great Priories, and says the Convent General is virtually broken up."

And to his arguments as to the "test of the Holy Trinity" these are the reviewer's replies:

"The American Order has never qualified its original stand-point an iota. It required simply a belief in the Christian religion when it was first organized in this country, and the ritual has never been changed. If we are to go back to the belief of the original Order, 600 years ago, we shall find the whole Calendar of Saints in it, and when Sir Knight Moore is prepared to swallow that, the American Order will be prepared to further consider the subject."

"Most heartily will American Templars join hands with him on this, if he will 'increase his charity' and not insist on our driving out from among us that half of our number who do not agree with him on a subject so abstruse that nobody ever understood it, and upon which Christians have fought whenever they have persistently argued it, even from those early days when the Amphitheatre at Constantinople ran with the blood of the contending disciples of Christ. In the History of King Arthur, which is a faithful picture of Chivalry in the twelfth century, its palmiest days, we find the Infidel Knight Palomides instantly accepted by Sir Tristram and Sir Galleron, when he consented to be christened. In those days the Infidel pressed them strongly, and they did not question too closely the willing heart and strong arm which were ready to fight for the Cross. If Bro. Knight Moore could realize how dangerous to our faith is the Infidel host which, headed by men of science, is now hemming us in, a foe which has already conquered the Masonry of France, which nearly controls the Masonry of Germany, Spain, Italy, Cuba, Mexico and South America, and meets us at every point, he would welcome every volunteer and pray that his good sword might be blessed and his faith increased."

It is also said:

"Bro. Knight Moore has been misinformed about the American uniform. He has seen the costume of Portland Commandery, as he received a delegation from that Commandery in 1872. That uniform has been worn in Maine since 1821, and in Massachusetts and Rhode Island since 1805; and, rather curiously, the cocked hat, which excites his aversion, has come straight down to us from a time when every gentleman wore one. Even in Portland, one or two old residents continued to wear it within the time when our Templars first uniformed with it."

The objection is thus taken against the Prince of Wales becoming Supreme Grand Master:

The Dominion of Canada from the Atlantic to the Pacific, and the Kingdoms of England, Ireland and Scotland, with the Empire of India and the Colonies, all together have less than 5,000 Templars, while the United States has 50,000. It is impracticable for the tail to attempt to wag the dog until it gets bigger.

He refuses to dissent, in noticing Indiana, from the proposition that the York Rite is in whole or in part essential to Templarism.

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IRELAND, 1880:

Sir Knight Berry affords us the following valuable information:—

A friend in Ireland gives us the statistics we have so long sought. There are 44 Priors, and, probably, 1,100 Templars, but, like the English and Scotch Priors, they are negligent in returns and less vigorous than Commanderies in this country. Our friend says there are only 600 members, but we allow an average of 25 to a Preceptory, so as not to understate it. Under the command of the Duke of Connaught, we may confidently expect a great advance in Templar Masonry in that jurisdiction.

At page 41 it is justly remarked:—

There are many slight inconsistencies in Templar Proceedings which will be seized upon and magnified by our opponents to our great injury, if not checked by mutual criticism. But criticism upon trifles is apt to sound unkindly, and good humored banter will show the error without hurting the feelings.

SCOTLAND, 1879.

At pages 67 and 68 will be found the following under this head:—

We have been unable to establish correspondence with the Chapter General of Scotland, but learn from the address of Great Prior Moore, of Canada, that there are nine subordinates upon its roll, four in Scotland, one in India, one in New South Wales, one in New Zealand and two in New Brunswick. A liberal allowance would be thirty members to each, or 270 Scottish Templars in all, which is a very curious thing when we reflect that the Order, so far as we know it, originated there. "A prophet is not without honor, but in his own country, and among his own kin, and in his own house." In fact, more than a third of these belong properly to the Great Priory of Canada, and the four in Scotland probably have not so many members as one of our strong Commanderies. Sir Knight Moore says that the Chapter General makes no advances to cultivate fraternal intercourse, which is accounted for by its weak condition.

Perhaps the Calvinistic element in Scotland has somewhat

to do with the semi-dormant state of the Order in the "Land o' Cakes."

In the conclusion of an able and exhaustive report, we are informed.—

The Templars have increased 757, or $1\frac{1}{2}$ per cent., the Royal Arch Masons have fallen off 1,171, or almost 1 per cent., and the Master Masons 9,269, or $1\frac{1}{2}$ per cent. This simply indicates that the Templar degrees are popular with the Craft, and that the class who are coming into Masonry are those who justly appreciate its aims and approve its history, and do not seek it as a health insurance company. We must take Masonry as it is, for better or for worse. It is of no use to attempt to turn it into a relief association, as some of our brethren who have had experience in other associations would do, or to make a debating society of it, as they do in France.

It is gratifying to know, when materialism is making such strides among the Masons of the Continent of Europe, that Anglo-Saxon Masonry has in its bosom an army pledged to support the Christian religion, and strong enough to hold the citadel of Masonry.

Sir Kt. Ira Berry, Grand Recorder, Portland.

MARYLAND, 1880.

The Grand Commandery of Knights Templar of the State of Maryland, commenced its tenth Annual Conclave in the City of Baltimore, on Wednesday, May 12th, A. D. 1880, Representatives from eight Commanderies were present. Sir Knight Ferdinand James S. Gorgas, R. E. Grand Commander.

The Grand Commander's Address occupies seventeen pages. Appended are a few extracts:—

There was a period in the history of nations when the laurel and the olive were emblems of victory and triumph, peace and fruition, and were dedicated to sacred deities. But the advent of Christianity furnished a holier emblem than those of the ancient nations—the revered and hallowed "Cross" stained with the blood of Him who offered up His life that we might live—an emblem which was adopted

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by the Knights of the Temple as the sacred symbol of their Holy Order, and under the inspiration of which they conquered, or died in the hope of a glorious immortality as the reward of valiant and magnanimous deeds. When we, as Templars, gaze upon this hallowed emblem of our Order,—the “Cross,”—which Jesus of Nazareth bore, fainting, up the Hill of Calvary, when he exclaimed “Not my will, O Father! but Thine be done,”—its refulgent rays should remind us of those divine teachings and sublime precepts which He has left to guide and direct us in the paths of truth and holiness.

If the Sir Knights would only remember that the Order of the Temple is an exclusive one; that its objects and aims are in the highest degree noble and elevating, tending to make all within its influence purer and better, and inculcating principles which should never be forgotten; if they would also bear in mind the relations each Sir Knight sustains towards his Frateres, and that separate organizations do not in any degree weaken or abrogate such relations, nor the obligations which all in common have voluntarily assumed toward every Knight Templar in the world, also, that it is a great privilege to be permitted to become a Knight Templar, and that every eligible candidate instead of being approached with unbecoming solicitations, should be impressed with the conviction that a favor is conferred when he receives the Orders of Knighthood, and that, by becoming a Templar, he is not adding one iota to the honor of an institution, which in itself has honored the highest dignitaries of Church and State by its co operation in vital and renowned enterprises, and afforded some of the brightest pages in the chivalric history of the world,—then your Grand Commanders would have no more occasion to refer to a subject which imperils the harmony existing between the Subordinate Commanderies.

Twenty-four Grand Bodies are reviewed, including Canada for 1879. We also find District of Columbia for the same year. No Proceedings of that body have reached us.

The Address of our Great Prior is largely extracted from, but without comment.

The Report on Foreign Correspondence is the first from the pen of Sir Kt. William Tell Andreon, and does him credit as a scholar and courteous Knight.

Sir Kt. Chas. T. Sisco, Baltimore, Grand Recorder.

1881.

The Grand Commandery of Knights Templar of the State of Maryland, commenced its eleventh Annual Conclave in the City of Baltimore, Wednesday, May 11th, A. D. 1881, Grand Officers and Representatives from seven out of eight Commanderies. Sir Knight George Ross Coffroth, R. E. Grand Commander.

The Grand Commander's address is interesting as well as able. He truly says:—

Charity has been wisely inculcated in Masonry, but its true definition is often misunderstood, and its application confined to objects which are, frequently, secondary in the practice of this virtue.

Let us remember that kind words, graceful courtesies, and good advice, and sincere sympathy are often as effective as pecuniary assistance and relief.

Sir Knight W. T. Andreon contributes a capital Report on Foreign Correspondence. The Proceedings of 34 Grand Bodies receive due attention, including Canada for 1880. In common with him we have received no report from the District of Columbia. The writer does not recollect that any such has been ever forwarded to this jurisdiction.

The Great Prior's Address is given in full, and without comment, beyond the following:—

The Address of this very distinguished Mason can be better appreciated and digested by giving his own words and ideas, than could be afforded by a mere passing comment on our part. It bears on its face the evidence of careful thought and laborious research.

He thus describes the parade at Chicago:—

The Grand Parade was an immense affair, miles of marching men moving like veterans, amid the whirl of banners, flags, people, huzzas, music and sunlight, that made the great city to feel as though it rocked and surged under the feet of the moving mass. The memory of it even now goes trooping through our brain, like a glorious roll of

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drums. By virtue of the high power in us vested, we were assigned a station upon the reviewing stand, and we waited and waited, for the coming of the famous 17th Division, for we knew that Maryland marched there, and like Jessie Brown at Lucknow, we could, in fancy, distinguish amid the uproar the route steps of Baltimore's gallant boys, pressing their way through the hot and surging mass.

And they did come, and even now we feel the same old strain of tenderness coming over us as we write—that we felt on that day, as the head of the Maryland column came in sight.

The Banner of old Maryland No. 1, borne proudly and gallantly in the van, and underneath its silken folds the splendid Knighthood that bore it on, with ranks as evenly dressed as though each man were a machine, was followed by Beauseant, No. 8, who having distinguished themselves by hospitality in the field, and at the banquet, were here to show, that they were no carpet Knights.

So trim,
But in close fight, were
Warriors grim.

And then the celebrated left wing of Maryland, our own boys—Baltimore Commandery, No. 2, the blue and the gray, touching elbows, as her veteran ranks, like a solid wedge, moved toward the arch, every flanker in her platoons a soldier that had fought for the good cause or the lost one, she passed like a stone wall, and as the plumes of her rear guard faded into distance, we had seen all that we wanted to see of the great parade.

Sir Knight C. T. Sisco, Baltimore, Grand Recorder.

Sir Knight W. T. Andreon, Baltimore, Chairman F. C.

MASSACHUSETTS AND RHODE ISLAND, 1879.

The seventy-fourth Annual Conclave of the Grand Commandery of Knights Templar of Massachusetts and Rhode Island, was held in the City of Boston, Mass., on Friday, October 31st, A. D. 1879. Sir Kt. John Dean, R. E. Grand Commander, and 184 representatives having votes.

Thirty-five out of thirty-nine Subordinate Commanderies reported.

The Grand Commander thus concludes his interesting address:—

May this harmony ever abide, and may the influence for good of our noble Order enlarge continually as time goes on! Associated with the Christian religion, owing its existence and inspiration to the life and sorrows of our Saviour, our institution will flourish just as it cherishes the motives of its origin. The manger in Bethlehem, the crown of thorns upon the bleeding brow, the cross of Calvary, suggest no earthly greatness, but godlike submission. Purity of purpose, unselfishness, self-denial, sacrifice, are the divine attributes that we must strive to make in some degree our own.

Zeal and forbearance, righteous ambition and devotion to the cause, will intensify friendships and ensure prosperity and peace. Let the thought of the Cross and its awful burden be ever before us; our pillar of cloud by day, of fire by night. Who can foretell the lofty destiny, amid the jarring elements of civil life, that yet awaits our Order!

With a ruling of the Grand Commander given below we concur as being common sense and sound Masonic Law, and such as would be enforced in any Court of Equity. The ruling was upheld by the Grand Commandery.

The By-laws of a Commandery provided for the establishment of a relief fund to the amount of five thousand dollars. Under this, the sum of \$1,800 had accumulated. The income of the Commandery failing to meet expenses, and the appropriation due this fund under the By-laws; the Commandery had voted to discontinue such appropriation.

It was then proposed on the part of a number of the members of the Commandery, to turn the Relief Fund itself already accumulated from its intended use, into the general treasury, to pay the debts of the Commandery.

To this course a strong opposition was manifested by the conservative element of the body.

The question submitted for my opinion was this: "Is the action proposed at variance with Templar usages?"

I replied as follows: "The tenets of our Order require us to distribute alms, to feed the hungry, clothe the naked, and bind up the

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wounds of the afflicted. The adoption of the By-law, by your Commandery, making provision for the Relief Fund, was in fulfillment of these tenets, and was, in a knightly sense, a pledge to devote the accumulations under this By-law to the purposes assigned. To divert this accumulated fund from the purposes intended, would in my judgment, be at 'variance' with Templar precedents, and with 'Templar usages.'

"A Commandery might be in a financial condition that would fully justify it in appropriating its charity fund; but I do not understand this to be the condition of your Commandery."

There is no Report on Foreign Correspondence.

Sir Kt. Alfred F. Chapman, Boston, Grand Recorder.

1880.

The seventy-fifth Annual Conclave of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island was held in the Masonic Temple, in the City of Boston, Mass., on Friday, October 29, A. D. 1880.

Sir Kt. Nelson W. Aldrich, R. E. Grand Commander.

One hundred and forty-five voters in Grand Commandery and 81 Commanderies represented.

There is nothing in the Proceedings beyond matters of local interest.

Again there is no Report on Foreign Correspondence.

Grand Recorder as above.

MICHIGAN, 1880.

The twenty-fourth Annual Conclave of the Grand Commandery Knights Templar of the State of Michigan was held at Detroit Commandery, No. 1, in the City of Detroit, on Tuesday, May 11, A. D. 1880.

R. E. Sir Knight Frank Henderson, Grand Commander, and other Grand Officers and Representatives of 80 Commanderies.

The Grand Commander warns his hearers:—

To carefully guard the avenues to our Sacred Asylums, that we may be able to sustain the high character of our professions before the world. Admit no person, whose only commendation is that he is a "clever fellow," or if he lacks any of the instincts of a true manhood. The Templar should be moral in character and refined in all his habits; and, above all, no one should be received in friendship here, who does not stand unspotted before the outer world.

The voluminous report on Foreign Correspondence is from the able pen of Sir Knight W. P. Innes and covers 187 closely printed pages, almost entirely confined to extracts, interspersed with brief but lively comments, very appropriate in their place, but not quotable with justice to the author.

In like manner the address of our Great Prior is given almost in its entirety and without expressions of assent or dissent.

It appears that no name was attached to the report of Canada's proceedings for 1879. A reference to the minutes would have shown the chairman to have been V. E. Sir Kt. Judge G. H. Dartnell, of Whitby, Ont., who is also chairman for 1881.

Sir Knight Innes expresses thanks for kind mention of Michigan and concludes with an eloquent peroration.

1881.

The twenty-fifth Annual Conclave of the Grand Commandery Knights Templar of the State of Michigan was held in the City of Detroit, on Tuesday, May 10, A. D. 1881.

Sir Kt. Wm. B. Wilson, R. E. Grand Commander.

Grand Officers and Representatives from 80 Commanderies.

The Grand Master of the United States visited the Grand Commandery and was received with all the honors due his exalted rank, eloquent addresses of welcome and reply being delivered.

The Grand Commander delivered a lengthy address, considerable space being devoted to a description of the Triennial at Chicago. Michigan was there represented by 1,240 Knights in uniform. It also appears 541 ladies accompanied the various delegations. The Grand Commander says:—

It is with much pride and satisfaction that I refer to the gallant and knightly bearing of our Michigan divisions, reflecting, as they did, distinguished honor upon the State they represented, as well as upon the whole body of Templars of this jurisdiction; none receiving more honors or more enthusiastic applause during that long line of march, than did the Sir Knights of Michigan.

And thus describes the Grand Parade:—

To say the grand pageant presented by the fifteen thousand Sir Knights with their long lines of white waving plumes, and their bright swords glittering in the sunlight; the column estimated to extend seven miles in length, by section and platoon formations, consuming several hours in passing the Grand (reviewing) Stand; each Commandery followed by its succeeding one, and like the ocean waves growing broader and grander with every pulsation of the mighty deep, would be a tame description. It was grandly sublime to a degree that words can hardly express, and to be fully appreciated must have been witnessed, and even then, no earthly vision could compass it; and with perhaps one or two exceptions no city in the Union save Chicago could have presented such a spectacle; its central position, its massive network of railroads, the enterprise and liberality of its citizens, all contributed to the outpouring of the people from all sections of our country, that, commingling together as a mighty avalanche swept down and through the great thoroughfares of that peerless inland city, through which the knightly pageant passed, presenting as a whole a demonstration never perhaps equalled in this or any other land; and during the long tiresome march through densely crowded streets, under the hot glare of a broiling August sun, the most perfect

order and decorum prevailed; naught occurred to mar the complete harmony of the parade, excepting the long and tedious delay in moving the lines, which with proper management seemingly might have been obviated, and the Sir Knights who may have the management of future Triennial Conclaves may well profit by the experience in that direction.

That some were more or less subjected to annoyances and discomforts must be admitted, all which may be partly chargeable to the mighty influx of people that so severely taxed the almost illimitable resources of Chicago, and not to the inefficiency of Chicago Sir Knights, the citizens of Chicago or their representatives who had special charge of the arrangements for the entertainment of their Templar guests, indeed—in the midst of such a vast multitude of people, the wonder is, that the affair passed off so harmoniously and well.

On the subjects of parades:—

While I am not in favor of parading simply for show and public display, yet there are times when it is actually necessary for Commanderies to appear in public, and on such occasions it is at least gratifying to be able to acquit ourselves in a manner that will reflect honor and dignity on the Order.

The Report on Foreign Correspondence is again from the pen of Sir Kt. W. P. Innes, and covers 139 pages, 32 Proceedings receiving full attention, including Canada for 1880. Under this head it is said of the Great Prior's Address:—

M. E. Sir Kt. Moore is deserving of much commendation from the Fratres of the United States for the very able and full history he gives of the position of his Great Priory towards the union with the Great Priorities of England and Ireland.

And it is given almost *in extenso* and without further comment, and the writer concludes:—

Many happy hours have been spent poring over the debates and doings of our sister Grand Jurisdictions, and we find ourselves very reluctant to relinquish the task and consign to the "no more" records.

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and thoughts, and quote and comment only upon what would promote the integrity, unity and strength of the Order; and if in our attempt we have failed, we plead guilty and beg for leniency, for truly material enough—strong and lasting—has been presented to rear a memorial pillar in the triumphal arch of Templarism.

The Statutes of the Grand Encampment and of the Grand Commandery are appended. The volume is a beautiful specimen of typography.

Sir Knight W. P. Innes, Grand Rapids, is both Grand Recorder and Chairman F. C.

MINNESOTA, 1880.

The Grand Commandery of Knights Templar of the State of Minnesota, convened in the fifteenth Grand Annual Conclave at Faribault, on Thursday, June 24, 1880. Grand Officers and Representatives of eleven Commanderies present.

The Grand Commander in his Address states:—

It is very gratifying to me to announce to this body that the attendance by the Sir Knights as such, upon divine worship on Easter Sunday, was quite general throughout this jurisdiction. It is not only appropriate, but, is it not a duty which every member of this Order, professing to be founded upon the Christian religion, and the practice of the Christian virtues, owes to himself, to the Order, and to those teachings and truths, in which he professes a belief, faith and hope—that he should upon the feast of the resurrection of Him who is the founder of that religion—the exemplar of those virtues, and the author and finisher of that faith, testify to the honesty and sincerity of his professions, by devoting it to His service, by joining in the prayers and praises on that day made and offered to Him by all calling themselves by the name of Christian. I trust you will all join with me in the earnest hope, that this practice once begun may always continue.

And he adds:—

If this Order is to take, among the institutions and societies of the day organized for improving the condition and promoting the happi-

ness of mankind, that exalted rank, station—position and influence to which its professions entitle it—that station and influence can be attained and maintained only by its members, in and by their daily life and conduct, keeping before those not admitted to our mysteries, substantial convincing proof, that we honestly believe and faithfully endeavor to practice the doctrines, precepts and teachings which we profess and which are so constantly set before us in all of our ceremonies—we either believe in that which we profess, or we do not—this Christian Order of Knighthood is to us something more than plumes, baldrics and gilt trappings, or, those things are its essentials. If the former, and we show our faith by our works, this Order can and will live through all time, and, by the blessing of Him whose rising brought health and salvation to mankind, be made one of the agencies which shall hasten the coming of the Prince of Peace. If it is to us nothing more than the latter, like all devices based solely upon the wisdom or cunning of man, it will play its little part in the drama of the world and then die and be forgotten.

The Sir Knights attended Divine Service, and on the return the procession halted in front of the residence of Sir Knight Crossett, and while the bands in turn were executing exquisite music, the Grand Officers entered the residence and were introduced to the bed-ridden Sir Knight, aged eighty-three years, on the fiftieth anniversary of his being made a Knight Templar, having been dubbed at Berkshire, Vermont, on St. John's day, June 24th, 1880.

The Report on Foreign Correspondence is voluminous and carefully collates the various Proceedings. Canada for 1879 receives due prominence, the Address of the Great Prior being duly quoted, but without comment.

This is the eminent correspondent's notion of his duties:—

Our reports are prepared for the Craft in Minnesota. We have been connected with all the Masonic organizations in the State from their inception, present at every annual meeting, and our individual opinions are well known; hence, for the benefit of the Craft in this jurisdiction, we give extracts from the opinions of others confirmatory of and adverse to ours, to the end that they may be compared and conclusions arrived at from reasoning.

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It would be well if this practice were followed by some of our *confreres*, and less individuality, and more information, the result of their lubrications.

Sir Knight A. T. C. Pierson, St. Paul, Grand Recorder and Correspondent.

MISSISSIPPI, 1880.

The Grand Commandery, Knights Templar, of the State of Mississippi, commenced its twentieth Annual Conclave at Natchez, on Wednesday, the 15th day of April, A. D. 1880.

Sir Kt. Chas. M. Erwin, R. E. Grand Commander.

Fourteen out of fifteen Preceptories were represented.

The Grand Commander states:—

I am happy, Sir Knights, to report that peace, harmony and prosperity reigns within our borders. We are in accord with ourselves and with all neighboring jurisdictions. If a single jar or discord has arisen in this jurisdiction during my term of office, I have not been made aware of it.

The following curious incident is narrated:—

At the conclusion of Sir Knight Ellis' address, the Commandery assisted in the baptism of Sir John R. McCarroll's infant son, to the extent of standing at a present during the ceremony, by the minister. I had been previously requested by Sir Knight McCarroll to baptize the babe with Templar ceremonies, but as we have no baptismal service peculiar to the Order, I could not comply further than as stated above; with the following introductory remarks by myself:—

"REVEREND SIR: We appear before you at the request of the parents of this babe, and in their behalf ask for it at your hands, the rites of Christian baptism. We, Sir, as Knights Templar, acknowledge Jesus Christ as our great Captain and Guide; and our noble Order is founded upon the Christian religion and a practice of the Christian virtues. It is meet and proper, therefore, that we should ask you, a Christian minister and fellow soldier under the same glorious banner of the Cross, to bless this little one and consecrate him to the cause of our Master."

It will be seen that we appeared only in behalf of the parents of the child and took but little part in the ceremonies. Yet the small part we did take rendered them very beautiful and impressive, and I am convinced tended to the good of the Order by exciting an interest not before felt.

As to public displays this is the Grand Commander's opinion:—

This whole idea of its being improper for Knights Templar to appear in public in uniform, is a borrowed one, coming from the Templars of Europe, whose whole system is different from ours, and whose uniform is entirely unsuited for out-door exercises. In their organization they have inclined more to the religious, and we more to the military feature of the Order. As soldiers of the Cross, our duty is as much upon the battle field as in the sanctuary, and the fear that by appearing too often in public we will cheapen our Order, is, in my opinion, groundless. On the contrary, I am persuaded that nothing would contribute more to fill our ranks by attracting the attention of thinking men to the beauties of our system. Should the frivolous and unworthy become enamored of our handsome uniforms, and apply for admission they need not obtain it. The ballot is in our own hands, and no unsound timber can ever be worked into the Temple without dereliction of duty on our part.

In another place he thus expressed himself:—

While I am no advocate for soliciting profanes to become Masons, yet I can see no impropriety in calling the attention of worthy Companions to the beauties and excellencies of Knighthood. The Companion is already within the pale of Masonry, and it is but assisting him to take another step higher. Surely, after having weighed him in the Lodge and Chapter, we are competent to judge of his fitness to enter the charmed circle of Knighthood, and if we know him to be worthy there can no harm result from mentioning the subject to him. This much is preliminary to saying that if each Sir Knight would interest himself a little our beloved Order might be doubled in a few years, and that with a better class of men than would be likely to apply voluntarily."

This address is more than usually able and impressive, and bears every evidence of being the production of a high minded, courteous, Christian Knight and gentleman.

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Here is another incident:—

A pleasing and touching incident connected with the visit of the Knights Templar to the Orphan Asylum yesterday, was the baptism of a beautiful and interesting little orphan child whose parents have recently died. One of the visiting Knights, Companion Frank Burkitt, of Okolona, had his attention strongly drawn to the little innocent, from its strong resemblance to a loved and lost boy of his own. So much was he struck with the resemblance that he proposed to the lady managers to contribute fifty dollars a year for its support. The child was baptised within a triangle of Templars, by Rev. Alex. Marks, and the name of Burkitt was added to its baptismal cognomen. The ceremony was a very impressive one.

The report on Foreign Correspondence, instead of reviewing the proceedings of the various Grand Bodies *seriatim*, endeavors, and with good success, to give a bird's-eye view of them all, dividing the subject matter under various heads, and illustrating the general views thereon as expressed by the bodies as a whole. We are not sure that this plan is not worthy of imitation, the method indicated being:—

To give the proceedings, "transactions" some call them, a more or less careful attention, ascertaining which and what questions were most occupying the attention of the Fraternity, and present these questions for the consideration of this Grand Jurisdiction. The assumption being a fair one, that each or any question that presented itself for the consideration of any Grand Body was likely at one time or another to present itself in our own, and by this means we could be guided by their action or profit by their mistakes.

Although afterwards it is said:—

If the work were to be done over again, we should follow the usual plan and review the States in detail, believing from our brief experience that the easier way, and that more of inspiration comes from the direct contact with the Corps than from selection of subjects and the effort to treat them from an impersonal standpoint.

Canada receives no mention.

Sir Kt. J. L. Power, Jackson, Grand Recorder.

Sir Kt. Geo. DeLap, Natchez, Chairman F. C.

MISSOURI, 1880.

The nineteenth Annual Conclave of the Grand Commandery, K. T., of the State of Missouri, was held in Freemasons' Hall, Tuesday, May 4th, A. D. 1880.

R. E. Sir Kt. C. J. Atkins, Grand Commander.

Twenty-seven out of thirty-one Commanderies represented.

Proceedings of local interest only.

Thirty-two Grand Jurisdictions are reviewed, including Canada for 1878, and England for 1878-79.

Of Canada it is said:—

V. H. & E. Sir Kt. Col. W. J. B. Moleod Moore, Grand Cross of the Temple, Great Prior of the Dominion of Canada, as usual, presents a very lengthy and scholarly Address, and, as are all of his writings, of great interest to Templars of the United States.

And the Address is largely extracted from, but without comment.

Sir Knight Wm. H. Mayo, St. Louis, Grand Recorder and Correspondent.

1881.

The twentieth Annual Conclave of the Grand Commandery, K. T., of the State of Missouri, was held at St. Louis, on Tuesday, May 3rd, A. D. 1881.

R. E. Sir Kt. Sol. E. Waggoner, Grand Commander.

Grand Officers and Representatives from 25 out of a total of 82 Commanderies.

The Grand Commander reports:—

The various Commanderies throughout the State are in a good, healthy financial condition, and I am pleased to report that, while

some have but a small amount on hand, there is not one Commandery that is in debt, and the largest per cent. of same have amounts that do credit to themselves and this Grand Jurisdiction.

The Report on Foreign Correspondence appears over the signature of Sir Kt. W. H. Mayo. Canada for 1880 receives kindly notice in these words:—

The Great Prior, Most Em. Sir Knight W. J. B. Macleod Moore, G. C. T., on the Throne, who, as usual, delivered one of his interesting and instructive addresses, showing research, great care and painstaking in its preparation; in fact we think Col. Moore one of the most profound thinkers and interesting writers of the present day. His Address occupies fifteen pages of closely printed matter, and as we cannot (for want of space) reproduce it, we heartily recommend it to those who are desirous of information.

In his summary he says:—

One of the most gratifying results of our labors has been to note the great diminution in the number of Official Decisions, and almost entire absence of Special Dispensations to allow Commanderies to turn out in full uniform to assist in Fourth of July, Decoration Day, Clambake Celebrations, and all such tomfoolery and nonsensical nonsense as that. In the place of which comes the most satisfactory and highly appropriate general observance and proper celebration of Good Friday, Easter Sunday, Ascension Day, receiving and escorting visiting Commanderies, Masonic Lodges and Grand Lodges, at the laying of corner-stones, dedication of Masonic Temples, Halls, etc., all of which are highly appropriate, being strictly Masonic and Templar occasions, and quite enough for the display of our Templars in full dress uniform, as we have contended for several years.

Grand Recorder and Chairman F. C. as above.

NEBRASKA, 1879.

The seventh Annual Conclave of the Grand Commandery, Knights Templar, of Nebraska, was held at Lincoln, Nebraska, on Tuesday, April 22, A. D. 1879.

R. E. Sir Knight Daniel Hotchkiss Wheeler, Grand Commander.

Grand Officers and Representatives of eight Commanderies. The Grand Master of the Templars of the United States was also present and received with due honors.

The proceedings were routine.

1880.

The eighth Annual Conclave of the Grand Commandery, Knights Templar, of Nebraska, was held in Omaha, Nebraska, on Tuesday, April 6, A. D. 1880.

R. E. Sir Knight Geo. Hamilton Thummel, Grand Commander.

Grand Officers and Representatives of seven Commanderies.

The Proceedings are mainly routine.

The finances of this Grand Body do not seem to be in a very flourishing condition, which perhaps accounts for the continued absence of a Report on Foreign Correspondence.

Sir Knight Wm. R. Bowen, Grand Recorder.

No address given.

NEW HAMPSHIRE, 1880.

The Annual Conclave of the Grand Commandery of Knights Templar of the State of New Hampshire, was held in the City of Concord, Wednesday, Sept. 28, A. D. 1880.

Sir Kt. Joseph W. Hildreth, R. E. Grand Commander.

Grand Officers and Representatives of seven Subordinate Commanderies.

The Grand Commander's Address is a record only of official acts and visitations.

The Proceedings were routine.

The Proceedings of thirty-one Grand Bodies receive notice in the Report on Foreign Correspondence, including Canada and England for 1880.

In noticing the former it is said:—

The address of the Great Prior is a most excellent and able paper, and contains much historical information; for that reason we quote largely from it, although we do not agree with all he says.

And kindly adds:—

We miss the usual interesting and courteous Report on Correspondence by R. E. Sir Kt. Daniel Spry, the Grand Chancellor, but he promises a report for next year; with two years in which to prepare it we shall expect an extra good one.

Sir Kt. Geo. P. Cleaves, Concord, Grand Recorder.

Sir Kt. N. P. Hunt, Chairman F. C.

NEW JERSEY, 1880.

The twenty-second Annual Conclave of the Grand Commandery of Knights Templar of the State of New Jersey, was held in the City of Trenton, on Tuesday, September 7th, A. D. 1880.

R. E. Sir Kt. I. Layton Register, Grand Commander.

Twelve out of fourteen Commanderies represented.

As to drill the Grand Commander observes:—

The military part of our Order, which no doubt had much to do in attracting candidates, has been in a measure lessened since the metal buttons were discarded and the drill neglected. We have fewer public parades than when first organized, and this may account for the lack of interest in the drill exercises. Dryden says that we are all children of a larger growth, and hence, if the things that please our fancies are taken away, it is to be expected that interest ceases concerning them. I am satisfied that our subordinates do not need instruction so much as they do reminders of their great duties and

privileges, and in these official visits we have the true medium for accomplishing it.

We also extract the following as of interest:—

The Commanderies of this jurisdiction have adopted names in strict accord with the historical records of the Order, beginning with Hugh de Payens, No. 1, named after the first Grand Master of the ancient Templars. Then we have St. Bernard (an extinct Commandery) who gave the Knights their religious statutes and rules of conduct. Next we have Helena, named from the Queen-mother, whose devotion to Christianity has made her most famous among women. Palestine, our fourth Commandery, commemorates the land from whence sprang our religion. Damascus reminds us of the magnificent city of Syria, that withstood the siege of the Templars, to their great discomfort. De Molay was the twenty-second Grand Master, and died a martyr. Cyrene is remembered for the glory bestowed upon one of its people for having borne the cross. Cœur de Lion is well named for the lion-hearted king, whose zeal for the Order was great to a fault. As our Institution would not be complete without the Order of St. John's, of Jerusalem, so we find that sweet name among our subordinates. The name of Olivet stirs up tenderest emotions for Him whose agony showed that human sorrow and sympathy could be felt by divinity. Ivanhoe, I confess, is more poetic than real, but Sir Walter Scott has made it memorable with knightly deeds. Odo de St. Amand was the seventh Grand Master, and died in captivity, rather than gain his liberty by yielding to the ignoble demands of the Saracens. Melita reminds us of that portion of our ceremonies of which we have a glimpse in the neglected Order of Knights of Malta. St. Elmo was our last but not the least upon our roll, and is well named for an event that saved the Templars from extinction.

With due respect we demur to the statement as to the Lion-hearted King. History shows that he was not only not a K. T. but jealous of the power and influence of the Order.

The parade at Chicago is fully described, and the description may here be put on record for the information of the Canadian Fratres as being a fair account of what transpired upon that interesting occasion:—

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the Chicago Commanderies were untiring in their efforts to add to our pleasure. And now all is over, we can excuse many things, because of the mammoth proportions of the affair rendering it too unwieldy to handle.

But there was a bright side to all this in the genial interchange of knightly courtesies and hospitalities among members of the Order. The cordial greeting was hearty and genuine, and no other introduction needed than the uniform of a Templar. It was pleasant thus to meet as friends, from all parts of this united land, and to feel that there has ever been a strong bond of fellowship. When fell disease struck portions of the sunny South not long ago, and left a trail of sorrow about many hearth-stones, the sympathy of the whole Fraternity throughout the nation was stirred to its deepest depths, and with open hands and cheerful hearts they gave proof that the tie that binds us, is as durable as the mountains that stretch their arms over our common country, whose crests reach toward the brighter world beyond, where we hope to meet the loved ones that have gone from our sides.

It was said there were seven miles of sweltering Templars and brass bands in one continuous line, forming the grandest pageant ever seen on this side of the Atlantic, and this grand display was witnessed by more than 250,000 people. Many of the Sir Knights were prostrated by the extreme heat during the march, and in the evening there was an enormous jam at the reception at the Exposition Building.

Early in the morning the Commanderies began to take their positions. The streets and houses were decked in holiday attire, and Templar banners and devices hung from every window and blazed against the morning sky as lustreously, if not as significantly, as when Constantine was beckoned to victory, with the promise of miraculous potency. When Byron wrote of Alburea, "the glorious field of grief," he said the magnificent front of the embattled hosts must have been a thrilling sight to see, for him who had no son or brother there. Of the spectacle in Chicago the papers tell us that the sight was, if not thrilling, at least superb enough to make the average man or woman feel proud of having a son or a brother in those stalwart and stately ranks, for physically a finer body of men than the Knights Templar of this modern day never marched in any land.

Our Knights, without armor, and unused to long marches, found the heat in Chicago a sufficient trial for their endurance, even though attended by water-carriers, and frequent interruptions on their line of

march. The banners, the plumes, the thronging cohorts of Commaneries, marching mostly twelve abreast, made a stirring picture of modern chivalry. The swords glittered in the struggling sunbeams, and the pennons seemed to dance in ecstacy. The ostrich feathers and white baldrics looked like splashing foam cresting the dark, swollen stream of black coats. Looking down from a place of vantage on the surging masses, it seemed that such a spectacle and such an hour well belittled the temporal heritors of the warrior-monks of the crusades.

The delay in starting was very annoying and dispiriting to the weary ranks. Promptly at eight o'clock, the New Jersey Knights were at their appointed rendezvous. From that hour until about noon, the minutes were but periods of expectation and disappointment. The Sir Knights would frequently fall in, prepared to move, upon some supposed signal to start, only to find that it was a false alarm. Time and again was this performance renewed, and when the column finally moved the men were as tired as if they had gone over the same route twice.

The music was profuse. New Jersey wisely saved her money by not taking any bands along, as she was advised that all the bands in the West had been engaged. A reporter said that if King Baldwin had in Jerusalem as many bands as King Norman had in Chicago last month, the Saracens would have paid roundly in ready money to get in to hear the music, and Saladin would have drawn a check sufficiently large to put the bank at Bagdad in liquidation rather than sack the Holy City.

The proceedings of 82 Grand Bodies pass under review, including Canada for 1878-9 and England for 1878-9-80. Our Great Prior's address for 1878 is much commended and largely quoted from. Of it, it is said that it is:—

Of great length, evincing immense research and brilliant ability, stamping the Great Prior as a chivalric student.

A staunch disciple of the European system, he does not favor that which is current in the United States, and is indisposed to covet either the Cryptic degrees or the Order of the Red Cross.

Of that for 1879, the reviewer says:—

An effort appears in several parts of the proceedings, to manifest

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the independence of this great body of Templary, and to show that it is the peer of all other governing Templar organizations, yet it is described as owning allegiance to the Prince of Wales as Grand Master in the address. The Grand Council, in two reports which were adopted, set forth its Sovereignty and Peerage, and explain "that in accepting H. R. H. the Prince of Wales as its Grand Master, it does so out of love and loyalty to the royal family of England, but does not thereby surrender any of its rights and privileges as a National Grand Priory."

And commenting upon the controversy about costume, adds:—

Out-door dress was a subject of agitation; the costume of the Fratres of the Dominion being so correctly in unison with true Templary that it is entirely out of propriety as a public exhibit. We remember a Templar parade some years ago, in which a Canadian Knight participated, and, in his loyalty to tradition, appeared in the habit of his Order—the cynosure of thousands. The colored populace were so excited that the Frater, to relieve himself from the attention he attracted, pressed a carriage into his service. Speculation as to identity was rampant, but soon resolved itself into form, in which sex and dignity disappeared, and the tale flew from mouth to ear that it was an old woman who was a witch that the Templars had brought with them to burn alive. Every one of the colored brothers and sisters were bound to see the performance and not to lose sight of the victim in the meanwhile. He had a happy time, but it was after the show, and after the doffing of his classical raiment.

The writer has to confess to a similar experience.

He had the honor, a few years ago, at an Assembly of the Grand Commandery of the State of New York, of having assigned to him an honorable and conspicuous position in the line of march. A short time previously the Pope had conferred upon an American dignitary of the Roman Catholic Church, the hat which designates the rank of a Prince of that church. The white robes, emblazoned crosses and scarlet head dress, attracted the attention of an Irishman in the crowd, who was heard to exclaim in accents of astonishment: "Holy Moses! Its the Cardinal himself!"

The following are sensible remarks and worthy the consideration of some zealots:—

Templarism, and the devotion to total abstinence, may centre in the same individual, and each of these, in its legitimate sphere, assist in consistency of life to the development of good. There are minds that can only be controlled by the most urgent and rigid *regime*. Where such weakness of character exists, the individual having this defect does well to associate with those whose influence is a restraint upon his morbid propensities, and such alliance is to be commended; but he is not justified in offensively intruding it upon a whole Fraternity, nor in wrapping his noisome failings in habiliments that have other significance, to present them to notoriety, by prostitution of the Templar uniform.

When a zealot attempts to thrust the rules of a society (however moral its ethics) upon a Masonic body, he perpetrates a crime against the Institution and the members thereof, just as much as he who directs against it the shafts of an immoral association for the purpose of demoralization. In either case it is sought to divert the organization into channels that destroy its originality of intent, and compels a derogation from its standard.

The Templar Order is essentially Christian without dogma, and the Christian virtues of the law of Christ are to be exalted in the lives of its votaries—to degrade Templarism to the level of any social society, whether total abstinence or total depravity, is an attempt upon the integrity of an Order which is far above the pretensions of either. Such a mission could only emanate from a mind imbued with fanaticism, and that has failed to grasp the exalted purposes of Christian chivalry.

Intemperance among Templars is, in itself, an argument that the code of morality taught at the very threshold of the Temple (obligatory upon all who have trodden the outer courts), has been violated, and that those who have departed from it are not worthy of advancement, or, having become members, are unworthy of continuance.

The temperance of Masonry is the due restraint of all the passions, not merely one; freedom from all vice, not from one that may become habitual. The Templar (and we accord to him a perfect right, so far as his individuality is concerned) who becomes a member of a total abstinence society, for personal benefit, by the act acknowledges that, in his case, his Masonic obligations are lightly worn. If for the

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avowed intention of being an example to his fellow man, he stultifies himself, and, probably, adds to it the crime of self-righteousness, seeking to usurp the place of Him who is the Sun of righteousness.

We extract the following, without comment, but as food for reflection:—

That the Order of the Temple is founded upon the Christian religion and the practice of its virtues, is self-evident, but is not the spirit at present manifested to adjust the Order to the parallelism of denominational religion as much to be feared as an element of destruction to its individuality as is that other:—"To overthrow all that is pure and good of our Institution?" Templarism is not The Church nor any Church. At her altars all Christians can worship, for her faith is redemption by the crucified Saviour Jesus Christ. Alliance with any church would destroy her unity and grandeur of integrity. The broader, unadulterated faith is hers, that faith that flashed from Golgotha a light to lighten the world. Who among us shall judge of the degree of belief necessary to salvation, or set a standard whereby Knights Templar shall be measured? Confined by no creed, either Apostolic, Athanasian or Nicene, nor by any dogma or opinion of man, the Christian religion of the Order is the pure and undefiled religion from the fountain-head, the religion of Christ himself, of His teaching, of His life, of His death, of His resurrection and ascension, the religion of the figure on the cross, not that of the earth-grown wood upon which he died—Immanuel! Seek not to draw to a lower level Templarism or the catholicity of its religion. It is humanity's harbor of Christian toleration—"On earth peace, good will towards men."

The review is more than usually comprehensive, able and scholarly, and the writer is a worthy successor to the late lamented Sir Kt. Corson.

Sir Knight Charles Bechtel, Grand Recorder.

Sir Knight George B. Edwards, Chairman F. C.

NEW YORK, 1879.

The Grand Commandery, Knights Templar, of the State of New York, commenced its sixty-sixth Annual Conclave in the city of Plattsburgh, on Tuesday, October 14th, A. D. 1879.

Sir Kt. Charles H. Holden, R. E. Grand Commander.

Grand Officers and Representatives of 58 out of 59 Commanderies.

No new Commanderies received dispensations. There was an able and interesting address from the Grand Commander. The proceedings, though of some length, were routine in character.

The veteran Sir Kt. J. W. Simons submits his report. Canada receives no mention, which, by the way, is usually the case. It seems strange that intercourse seems so difficult with our nearest neighbor. The absence of our proceedings is not even regretted, as in the case of some other jurisdictions.

Sir Knight Robert Macoy, Brooklyn, Grand Recorder.

Sir Knight John W. Simons, New York, Chairman F. C.

1880.

The Grand Commandery, Knights Templar, of the State of New York, held its sixty-seventh Annual Conclave, in the village of Ithaca, Tuesday, Oct. 5th, A. D. 1880.

Sir Knight Thomas C. Chittenden, Grand Commander.

Grand and Past Grand Officers.

Fifty-three Commanderies were represented.

This is the Grand Commander's opinion as to the Triennial Conclave of the Grand Encampment:—

Of the mere pageant, I have nothing to say, further than the expression of a hope that we have seen the last of this kind of display. Growing in magnitude with the increase of the Order, they overshadow the business, and leave, as in the present instance, so little time for the consideration of important questions that they are laid

over to be again taken up three years hence, and probably again adjourned,

And Sir Knight John W. Simons, in his able and instructive report on F. C., emphasizes this allocution in these words:—

The advantages to be derived from these mass meetings immeasurably fall in reaching any supposed advantage to the Order in general that may have been expected. We trust, therefore, that while in the very nature of things we may not hope, in this generation at least, for the quiet old-fashioned meetings of the Grand Encampment of twenty-five years ago, there may, at all events, be infinitely less disposition to make the Triennial Conclaves an excuse for parade and exuberant hospitality than for attention to the business of an over-widening jurisdiction.

As to the Order of Malta it is observed:—

If we could get rid of the Order of the Red Cross, we imagine that the Order of Malta would be cheerfully accepted; but until that can be accomplished, the result of our reading is that the brethren would rather be excused.

And to the Trinitarian test:—

The discussion anent the required belief in the "Holy Trinity" comes to us from the Great Priory of Canada, and, with all suitable deference, seems to us one of those requirements "more honored in the breach than in the observance." For ourself, we can say that we accept the dogma most religiously and sincerely. We see nothing in it requiring any special exercise of faith; for the moment we believe in God the Father, omniscient, omnipotent and omnipresent, haggling about details, it is to us inadmissible; but, at the same time, Templars in this country are only required to defend the Christian religion in its general sense, and as long as a man does that honestly and sincerely, God forbid that we should inquire into his particular mode of faith. If in his conscience he can not understand nor accept the dogma of the Trinity, we do not see that he is any the less a Christian, or that his sword would be any the less heartily wielded in defence of the Christian religion. Again, it occurs to us that if we open this door, the draft thus created will soon open others, and we shall finally get to such niceties of opinion that only experts in religious training and belief can obtain admission among us.

The better idea seems to stand on the present way, and leave to each man's conscience such details as may best suit his mental constitution.

These are the thoughtful words of a Christian Knight, and evince liberal-minded charity.

The subject is again alluded to in reviewing Maine:—

“Having been created a Knight Templar, we are bound to sustain the Christian religion, but not its various sects, nor their peculiar ideas.

More than this, we hold that any man accepting the Christian religion, must, of necessity, accept all its requirements, and so, if the Christian religion requires us to believe in the Trinity, well and good, we accept the conclusion without inquiring into the means by which such conclusion is reached.

This does not hinder us from saying that if it should be declared from headquarters that we must be a Trinitarian, we should at once recalcitrate, and insist upon our right of private judgment.

Our conclusion is that these niceties of doctrine had better be left to private judgment, and that many men who really believe in Trinitarian doctrine would be driven from the Order if they were required by law to believe in that dogma.

Canada for 1880 receives due consideration:—

The annual address of the Great Prior is characterized as a valuable contribution to the literature of the Order.

And as to the differences in our system it is remarked:—

It is well that our fratres should understand that unless the views on either side of the line undergo considerable modification, the two systems must be considered as entirely different, having no points of approach except in the similarity of name, and under present circumstances all that can be hoped for is such friendly relations as may be promoted by a common origin.

Sir Knight Robert Macey, Brooklyn, Grand Recorder.

Sir Knight John W. Simonz, New York, Chairman F. G.

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NORTH CAROLINA, 1881.

Just as these sheets were being forwarded to the printer's hands, we received the Proceedings of this, the youngest Sister, among Templar Bodies. We welcome them with pleasure, and record that:—

At a Convention of the Knights Templar representing the Commanderies of the State of North Carolina, convened in the city of Wilmington, N. C., on the 10th day of May, A. D. 1881, in obedience to orders from Eminent Benj. Dean, Grand Master of the Grand Encampment of Knights Templar of the United States of America, the following Commanderies were duly represented:—

Wilmington Commandery, No. 1, stationed at Wilmington.

Charlotte Commandery, No. 2, stationed at Charlotte.

Durham Commandery, No. 3, stationed at Durham.

The requisite number of Commanderies being duly represented, the Convention was organized.

Eminent Sir Alfred Martin then presented the Warrant and proxy of the M. E. Grand Master of the Grand Encampment of the United States, authorizing him to organize a Grand Commandery for the State of North Carolina, and to install the officers thereof.

The Convention then proceeded to ballot for nine Sir Knights to serve as officers of the said Grand Commandery.

The officers were installed, and the Grand Master of the United States addressed the new Grand Bodies in eloquent terms, saying:—

You are undertaking to rear a Temple of your own. It may be called a dual temple—a Spiritual Temple, and Temporal Temple—the Temporal Temple being the abode of the Spiritual Temple. The designs of the Spiritual Temple are given you. They are described in a few, a very few words. From foundation stone to the highest

pinnacle it consists of "The Christian Religion and the practice of Christian Virtues." What a noble Temple! How noble to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you!"

The materials of your Spiritual Building are unchangeable and everlasting. The Temporal Temple, the abode of the Spiritual Temple, is changeable and mortal. It is composed of men, and "man cometh forth as a flower and continueth not." The materials of this Temple are constantly falling away, and must be constantly renewed. Never let the new materials fall below the standard of the old materials. Let the members of this Temporal Temple practice, as they preach—the Christian virtues; then, and then only, will it be the dwelling place of that Spiritual Temple, "that house not made with hands, eternal in the Heavens."

To preserve this Temple as a fit abode for that "House not made with hands," will require your constant care and watchfulness. If you are negligent of your duties, you indeed may have a structure, a Grand Commandery, subordinate Commanderies, and a greater or less number of members, but "that house not made with hands" will flee from your Asylum's aid and your ceremonies become as "sounding brass and a tinkling cymbal." But if you are active, brave, vigilant, if you put on the "whole armor of God," this Grand Commandery, its subordinates and its members will prosper; and the God of your fathers, who loves to dwell in the hearts of men, will visit, encourage, comfort and protect your undertaking. You will then indeed become a blessing to yourselves and to your State and country.

Sir Kts. of North Carolina, may you "go on and prosper."

Sir Kt. H. H. Munson, Wilmington, Grand Commander.

Sir Kt. James C. Munds, Wilmington, Grand Recorder.

OHIO, 1880.

The Grand Commandery of Knights Templar of the State of Ohio assembled in its thirty-eighth Annual Conclave at the city of Mansfield.

Sir J. Kelly O'Neill, R. E. Grand Commander.

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Grand Officers and Representatives from all the Com-manderies, 84 in number.

A new Commandery at Marion was established.

The Grand Commander and others exchanged visits with Sir Knights from Tennessee and Georgia. The Grand Com-mander says:—

Such interchanges of courtesies are not idle, but have a beneficial and lasting influence upon our Order and our country. They bring into intimate personal relations citizens, members of our Order, from widely separated parts of our country. They enable us to know and appreciate each other. They obliterate any prejudices that may exist, and make us a united and homogeneous people, and enable us to feel, when we grasp the hand of a Frater, come from what jurisdic-tion he may, that it is not a union of hands only, but a union of hearts, of sentiments and of purposes.

The report on F. C. is from the learned pen of the well-known Sir Knight E. T. Carson. Canada for 1879 and 1880 are included in the notices. Of the Montreal Assembly of 1879 it is said:—

The annual address of the Great Prior is a voluminous and most interesting and valuable contribution to Templar literature. We trust our friends will not be displeased because of the extended selections we have made from it. The test of the Holy Trinity, adopted at the last meeting of the Great Priory, is one in which American Templars are deeply interested.

And lengthy extracts are made. Our Guelph Assembly for 1880 is discussed in half a page, it being noted simply that:—

Again the venerable Great Prior delivered one of his admirable ad-dresses, filled with most interesting historical matter. We should like to give copious extracts from this able document; inasmuch, however, as we have already devoted so much space to Canada, we must omit it and pass on.

Propositions to adopt a Templar out-door parade uniform were sub-

mitted and are pending. The Great Prior don't fancy our pretty military dress, principally because it has no kind of affinity with anything pertaining to the ancient Templars.

This will be found under the head of Connecticut, 1880:—

The committee takes exceptions to the Canada suggestions of "one Supreme Grand Master of the Order," selected because of his artificial rank and royal birth.

Why, this is a "Landmark." The office of Grand Master of Masons of England, the "Mother Grand Lodge of the World," has been successively filled since 1721 by a nobleman, or one of royal blood; While most of these Grand Masters have been men of high moral worth and ability, no one can doubt, they were "selected because of their artificial rank or royal birth."

Mark, we don't advocate the adopting of the Canada suggestion. We deem it our duty, however, to call attention to the "Landmarks," the darling pet of the poll-parrot stay in the rut Masons!

And these are his comments on Sir Knight Drummond's views:—

For ourselves, making no pretensions to any depth of theological knowledge, we have this to say, that if absolute, unqualified belief in the "Holy Trinity" is not a part of the Christian religion, then we may leave out the divinity of Christ, in short there is nothing in the whole system of Christianity we may not omit, and still be Christians! The latitudinarianism of every-day thought, flippantly introduced into the Creed of the Christian religion, is shocking and disgusting.

If we don't want to believe in the incarnation of Christ, his divinity, and the Holy Trinity, we are not obliged to, but then let us be honest and manly about it, like Mr. Ingersoll, and not steal the name of Christian.

There is a most valuable *addendum* upon the Trinitarian test, which we condense as follows:—

DOES BELIEF IN THIS DOGMA CONSTITUTE A PART OF A TEMPLAR'S CREED?

The bold stand Canada has taken on this question has attracted considerable attention, and has awakened much discussion *pro* and

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To raise the Templars vow statistics, is sin we came to ex fessed Christia

con. The question is important, and one that is likely to demand more consideration than has yet been bestowed upon it.

We do not propose to indulge in a theological discussion of the subject, as that is not our vocation. We shall simply consider the historical facts. Does belief in the Holy Trinity constitute a part of orthodox Christianity, or, in other words, is it to be regarded as a part of the Christian religion which all Templars have vowed to defend?

That belief in the Holy Trinity was accepted as a cardinal dogma of the Christian religion throughout the Christian world, when the Order of the Temple was instituted (1118), is a historical fact susceptible of undoubted proof. The order was sanctioned by the Church, and unqualified belief in the Holy Trinity was then, and is now, a fixed dogma of that body.

We can not find that there is any change in this doctrine by any of the recognized orthodox churches.

Nearly all of the even so-called Christian denominations adhere to it as a fundamental dogma, the very small number who do not are regarded as heterodox!

The present Order of the Templars, which professes to be a perpetuation, in a modified form, to be sure, of the Ancient Order of the Temple, had its origin in England about the middle of the last century. There the prevailing religion was then, as it is now, that of the Church of England. The very first of the articles of religion of that Church is a distinct enunciation of the doctrine of belief in the Holy Trinity.

A Templar writer on this subject says:—

"We require belief in the Christian religion; is it that religion as expounded by the early fathers of the Church, or as expounded by the Christian world for the time being? To illustrate: Assume that in the time of the Ancient Templars, the terms 'Christian religion' necessarily included a belief in the Trinity, but that now the term does not necessarily imply that belief; in which one of the two are we, as Templars, required to profess belief?"

To raise the query: "Which religion, the old or the new, have the Templars vowed to believe and defend?" in view of incontrovertible statistics, is simply astounding! We were surprised ourselves when we came to examine these statistics at the very small number of professed Christians who are anti-Trinitarians.

We doubt whether the Christian world was ever more nearly unanimous in this great mystery and dogma of Christianity than at the present time. A heterodox minority of less than one per cent. is getting very near the infinitesimal.

Our research on this subject leads us to the conclusion that the "Apostles' Creed," at least so far as we quote, was the creed of the Christian world at the time of the founding of the Order of Templars, and that it remains substantially intact as the belief of the Christian world to-day.

It would appear that our distinguished knight, Sir Macleod-Moore, has been misled by the sound of brass instruments into the belief that anti-Trinitarianism has become very powerful, and is growing in the United States.

The Unitarians number 155,471, in the United States, a fraction over $\frac{1}{2}$ per cent. of the orthodox Christian denominations. The statement about the spread of the Unitarian system is an error, as the figures show, but the Unitarian Templars have controlled matters largely to suit themselves. And yet their numerical percentage to the whole body of the Order would, in our opinion, be found to be little, if any, larger than it is to the other Protestant Christian sects. We know this to be so in the West and South.

And after many extracts from ancient Masonic documents, sums up in these conclusions:—

We have given extracts from twenty-one of these old Masonic constitutions, their dates extending over a period of more than two hundred and thirty years (1490-1720.) All of them except, only Krause's, and that of doubtful authority, contain unequivocal acknowledgment of belief in Holy Trinity. It would appear to us that Anderson in fulfilling the duty confided to him of "correcting and digesting into a new and better method the history, charges, and regulations from beyond seas," etc., went beyond his authority, and made *new* charges and constitutions quite unknown before. The Order at the time of the "revival" of 1717, had fallen into great decay, and was in a condition when it was comparatively easy to make radical changes in the organization, still the *new* constitutions and charges as produced by Anderson, and approved by the Grand Lodge in 1723, gave much dissatisfaction to some of the members of the Order. We believe the principal cause of this dissatisfaction grew and became formidable, working however in secret. Some

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time between 1728-1745, the exact time will probably never be known, the movement going on by "evolution," some of the Brethren who wished to preserve the Christian features of the old Order, formed themselves into societies, adjuncts however to the Lodges, and conferred the Christian Order of the Temple upon such members of the Lodges as were worthy, and desired to receive it. Thereby perpetuating, preserving, and teaching in the Order of the Temple, what had formerly been taught in all Masonic Lodges from time immemorial, belief in Holy Mother Church, i. e., the Christian religion, including belief in the Holy Trinity, fully expressed in the opening sentence of all the old Masonic Constitutions, as we have shown by the numerous quotations we have given.

By adopting this course they avoided open rupture with the free-thinkers or cosmopolitan Masons, and held their position in the Symbolic Lodges, and practiced and taught the old Christian doctrine under cover of *Black-Masonry*, the name, by which the early Masonic Templars were known. They had this name from the fact that they assumed a black uniform or clothing in contradistinction to the white and blue of the Lodge.

We reject the popular belief that Templar Masonry had its origin with the Chevalier Ramsay, or on the continent; at all; the genius of the Order is not in harmony with that latitudinarian, if not anti-Christian, spirit, which has characterized the minds of the Continental Masons even from its first introduction there from England in 1725. We have no doubt of its English origin; there is too much unadulterated orthodox Christian doctrine in the Order for it to have originated across the English Channel. The conclusion at which we arrive, and we have given our reasons therefor, is that belief in the Christian religion, including the Holy Trinity, was a dogma of the early Masons; that the early Templars were simply Masons who united themselves together for the purpose of preserving to Masonry, though in an added grade, what they regarded as one of its landmarks. Evolution did its work, and from the embryo Masonic Temple Order of 1723-45, we have the great English and American Templar system of the present day. The grand characteristics of the Order being now as they were in the beginning:—

"Belief in God, the Father Almighty, and in Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary," etc.

We expect to be handled roughly by critics for the foregoing. We

have this to say in our defence: we have only quoted history, and its logic has brought us to the conclusion we have expressed. Controvert it who will.

These views are of high value and nearly accord with those of our Great Prior.

A learned and interesting appendix contains a history of the Order of Malta and some account of its ritual.

We part with Sir Knight Carson with reluctance, and re-echo his concluding words:—

“In taking leave of our co-laborers of the reportorial corps, we extend to them, one and all, our kind fraternal salutations, hoping that we may have avoided giving personal offense to any, assuring them we have only the kindest, courteous feeling for all.

Sir Knight James Nesbitt, Troy, Grand Commander.

Sir Knight Enoch T. Carson, Cincinnati, Chairman F. C.

PENNSYLVANIA, 1880.

The R. E. Grand Commandery of Pennsylvania held its twenty-seventh Annual Conclave in Williamsport, on Tuesday evening, May 25th, 1880.

V. E. Sir Kt. John P. S. Gobin, Grand Commander.

Grand officers, and representatives of 44 out of 57 Commanderies.

The Grand Commander's address is chiefly a record of official acts. He expresses his disappointment with the new Ritual of Malta.

The Report on F. C. is from the pen of Sir Kt. Samuel Harper, of Pittsburg, and includes the Proceedings of Canada for 1879, which receives but brief mention. We present the reviewer's argument as to the *status* of Great Priory:—

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As Great Prior he receives his appointment from H. R. H. the Grand Master, whose representative and "*alter ego*" he says he is.

The last quotation is evidently intended for the Grand Encampment of the United States, and although we do not intend to discuss the matter, we do feel interested to have the logic of it straightened out. The Grand Master of the United States is unquestionably the peer of H. R. H. If the National Great Priory is the peer of the Grand Encampment, the Great Priory is of necessity the peer of the Grand Master, and, if so, the peer of H. R. H., whose creature he is; or, in other words, the creature is the equal of the creator. This may possibly be so, but we really do not comprehend it.

He complains that our report omits the names of the chairmen. As the writer omitted his own, there can be no complaint on the score of partiality. We have supplied the omission in the present report.

The reviewer is in accord with the Great Prior's opinions as to public displays and uniform. One would almost fancy the Great Prior's words were echoed in these words:—

As an individual member of the Order we are opposed to all public displays. We admit that they allure many who are not of us in more ways than one to seek to associate themselves with us; but they are generally of the class who are rarely to be seen within the asylum, but are nearly always to be found ready to air their cocked hats and feathers before an admiring public. They add no substantial strength to the Order. We are confident that if public displays were abolished, our uniform changed to one that could be more comfortably worn in the asylum, and our energies more thoroughly devoted to the esoteric principles and practices of the Order, our growth would be more real, substantial, and enduring. Those who would seek to unite with us would do so out of love for the institution, and would bring with them a zeal and devotion eminently calculated to produce homogeneity of feeling and action among the entire membership. As it is now, love of display actuates entirely too many, as is clearly proven by the increased number of applications on the eve of some grand demonstration, such as Philadelphia in 1876, Cleveland in 1877, and Chicago in 1880.

We realize the fact, however, that by the adoption of a uniform and a drill suitable only for public use, public displays are a feature of the institution and must be recognized; and we desire that any.

thing we have said in either this or our former report in favor of such displays may be read in connection with this fact, and not be considered as expressions of any personal favor we have for public demonstrations. We prefer the quiet and secluded work of our asylums, and will hail the day when everything else shall be eliminated from the Order. Our fervent prayer is that the day may soon come when the outside world shall have no inducement to seek fellowship with us, but the pure desire to aid in the widespreading and practical fulfilment of the sublime principles of our institution, and when a public display of Knights Templar shall be as rare as that of Blue Lodge Masons.

Sir Kt. Chas. E. Meyers, Grand Recorder, Philadelphia

Sir Kt. Samuel Harper, Chairman F. C., Pittsburgh.

TENNESSEE, 1880.

The Grand Commandery of Knights Templar of the State of Tennessee, held its eighteenth Annual Conclave in Columbia, on Thursday, May 6, 1880.

R. E. Sir Kt. George Cooper Connor, Grand Commander.

Grand Officers and Representatives of 12 out of 16 Commanderies. The Grand Commander does not give a hopeful account of the condition of the Order in his jurisdiction. He says:—

The great scarcity of money, during the past few years, has seriously interfered with the growth of the Order. I have noticed, with deep regret, the annual decrease in the number of those on whom the honors of Knighthood have been conferred. In 1873 there were 102 Knights created, but the additions since have been 72, 66, 53, 52, 48, 24, successively. There must be some cause, besides stringency of the times, for this declension.

It is true Brownsville, with its 43 members, and Gilbert with its 80 members, have ceased to exist, and ancient Yorkville, now Trenton, No. 2, has dwindled from a membership of 183 down to one of only 88; but even these serious losses do not explain a clear loss in six years, of 144. In 1873 we numbered 879, in 1879 we numbered only 735. Certainly the extinction of these two Commanderies does not account for the decreasing number of pilgrims who enter our Asylums.

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And we extract with unfeigned pleasure the following kindly words:—

Memories of my youth draw out my sympathies toward that Dominion in which my early years were spent, and I would gladly welcome recognition, by our Grand Encampment, of the Great Priory of Canada, so that joint representation would result.

I would not attempt a criticism of the approved decision of the M. E. the Grand Master, nor the counter opinion of the learned Great Prior of Canada, but I hope such counsels will prevail at Chicago, as will enable Tennessee to cast its influences and votes on the side of recognition and representation.

This recognition will not involve any change in our relative position as to costume, ritual or organization. Neither will it tend to the "acknowledgment of but one Grand Master," and he the heir apparent to England's crown, for such an acknowledgment could never be made by American Templars. But it will give color to the claim of brotherhood, and will make us one as an Order, though eternally separate in civil governments and nationality. Why should Templarism be less "Universal" than Ancient Craft Masonry?

The Report on Foreign Correspondence is appended, and, though brief, clearly epitomizes the doings of the Grand Bodies it passes under review, including Canada for 1878. In largely quoting from the Great Prior's address, the Committee speak:—

The address of the Great Prior, Sir William J. B. Macleod Moore, is full of interest and information.

There is no further comment upon our Proceedings beyond this:—

The Report on Foreign Correspondence is by Sir Geo. H. F. Dartnell. He notes, in his conclusion, the difference between the English and American Templar systems in this, that the former uses Masonry only as the portal of admission to the Order, framing its laws according to its own ancient rules, while the latter has engrafted upon it the whole body of the Masonic law.

Sir Kt. Martin B. Howell, Grand Recorder and Chairman
of F. C.

The proceedings do not disclose the address of our excellent Frater.

1881.

The Grand Commandery of Knights Templar of the State of Tennessee, held its nineteenth Annual Conclave in the City of Knoxville, on Thursday, June 9th, 1881.

R. E. Sir Kt. Joseph Henry Fassell, Grand Commander.

Grand officers, and representatives of 18 out of 16 Commanderies.

The Grand Commander at considerable length rehearses the story of many official acts.

He appears to be satisfied with the proceedings at Chicago, and says:—

A display more grand than has before upon any occasion of this character been known to the world, I am not prepared to denominate a mere pageant. To the enlightened eye and heart, not a sword that reflected a sun ray, but gave back a tale of Calvary, not a Templar banner that floated upon the lake air's bosom, that did not tell of the hour of agonies when man's salvation was purchased.

And of his own jurisdiction:—

Harmony has prevailed throughout the Templar ranks, in the State of Tennessee, during the past year. We should ascribe praises and thanks to the Father Almighty, who in his ever enduring mercy has shed such rich blessings upon our beloved Order during the year now closing, we trust, under His Divine smiles. As these months have passed some fifty have taken up the sword and buckler, and boldly stand in the ranks, as the champions of the Christian Religion; and near eight hundred true and trusty Knights enlisted in the Army of Emmanuel are to-day a power in the State of Tennessee, the extent of which is incalculable.

Much hospitality appears to have been extended to the members of Grand Commanderies, some of the hosts not being themselves Sir Knights.

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The Report on Foreign Correspondence is without signature. Canada for 1879 and 1880 has a place in its pages, and the Great Prior's addresses are largely extracted from, without comment, beyond stating:—

The Address of the Great Prior, Col. W. J. B. Macleod-Moore, is, as always, full of interest and value.

And again:—

The Great Prior again presented an Address so interesting that we make no apology for giving to our Fratres of this jurisdiction extracts.

We are informed:—

In this jurisdiction, so far as we know, there is no symptom of Unitarianism. We have always supposed that belief in the divinity of Christ was the very foundation of the religion of which He Himself was the chief corner stone. Without it, the Christian religion is a misnomer, our ceremonies are without meaning, and our faith is vain. Take Christ as God-man from the New Testament, and the whole fabric is a mere system of morals, not superior to Buddhism, and not more obligatory than the requirements of the code of Confucius. The fact that Christ was divine, and through his divinity brought immortality to light, and that by Him, and only by Him, man may attain to the blessedness of the just made perfect, is the pillar of the system.

Sir Kt. Martin P. Howell, Nashville, Grand Recorder.

TEXAS, 1880.

The Grand Commandery of Knights Templar of the State of Texas assembled in Annual Conclave in the City of Palestine, on Wednesday, February 11th, A. D. 1880.

R. E. Sir Kt. Henry Scherffius, Grand Commander.

Grand officers and representatives of nine out of fourteen Commanderies.

The proceedings were of a routine character. A digest of U. S. Templar Law is appended.

There is an excellent Report on F. C. from the pen of Sir Kt. John J. Good. Canada for 1878 finds a space.

Referring to the Great Prior's expressed disapproval of making the Red Cross and Cryptic degrees as pre-requisite to the Order of the Temple, the writer says:—

We have examined with care all the authorities accessible to us, and sought light from Templars of long standing and reputed Templar knowledge. Notwithstanding it is contrary to the teachings and practice in the United States, we are prepared to give to the opinion thus expressed by this honored Templar, who has made so many valuable contributions to Masonic literature, our hearty approval, for the following reasons:—

First—No Red Cross Knight ever fought in the memorable struggle between the Cross and the Crescent.

Second—Tradition informs us that this Order was of Persian origin, and this country had been under Moslem rule from the death of Yezdegerd, A. D. 651.

Third—Tradition informs us the Order was conferred by Darius, King of Persia, on the occasion of Zerubbabel's visit, within a period of two years after Darius ascended the throne. Biblical chronologists inform us that this was 520 years before Christ.

Fourth—The Templar Order was organized 1,118 years after Christ, or about 1,638 years after Darius first conferred the Red Cross, and 467 years after Persia had become a Moslem Caliphate.

Fifth—The Templar Order is founded entirely upon the New Testament, and hence, neither Jew or Moslem can become a Templar.

And concludes the extracts from the address by adding:—

Well may our Frateres of Canda feel proud of the zeal and learning of their Great Prior.

Sir Kt. Robert Brewster, Houston, Grand Recorder.

Sir Kt. John J. Good, Dallas, Chairman F. C.

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1881.

The Grand Commandery of Knights Templar of the State of Texas assembled in Annual Conclave, in the City of Sherman, on Wednesday, February 9th, A. D. 1881.

R. E. Sir Kt. H. B. Stoddard, Grand Commander.

Grand officers and representatives of nine out of fourteen Commanderies.

This is the Grand Commander's opinion of the Triennial at Chicago:—

The procession was "confusion confounded," and was apparently gotten up as a "big show." Deliver us from a repetition. And for the failure, no more blame should in my humble opinion be attached to Chairman Gassett, than to a hundred others.

The proceedings were entirely routine.

Canada finds a place in the Report on F. C., and our Proceedings for 1879 are briefly abstracted without comment; and of 1880 it is said:—

M. E. Great Prior Moore's address, with the appendix A and B, cover fifteen pages of highly interesting matter which we have not space to give notice, and fear the effort to condense.

And we are again abstracted *in petto*, and concludes kindly in this fashion:—

CORRESPONDENCE.—None. We regret that R. E. Sir Kt. G. H. F. Dartnell has quit writing. His and the Great Prior's views are an annual treat to us.

In reviewing Ohio the "Trinitarian" question is thus discussed:—

It is our opinion that the religion of the old Templars was Roman Catholic, and it was for this they fought, bled and died.

When Henry the VIII. set himself up as "Defender of the Faith,

etc." and the Church of England became a fixed fact, independent of the Holy See, Masons there, like other English, gave in their adhesion to the doctrines of Christianity as taught by this Church, and have since maintained them.

These doctrines were engrafted upon the early Masonic Bodies of America, and so remained until the founders of the Templar Order in the United States adopted the broad Catholic doctrine of belief in the Christian religion as a pre-requisite to admission. This embraces the whole Christian world, and eliminates those sectarian views which multiply so-called Christian denominations without reflecting lustre upon the name of Christ, or credit upon those who pretend to be his followers.

Reasons for this belief may be as numerous as the sands upon the sea shore. With these the Order has nothing to do. In this, the Orders here are progressive, and in our humble judgment have shown sound sense.

We agree with the following:—

We regret that every Templar cannot peruse the Proceedings of our Grand Bodies for himself. It is a pleasure, and one that would inspire hopes, infuse energies and cause all Templars to take a deep interest in the welfare of the Order.

The Reports on Correspondence are assuming a wider and more liberal scope, becoming more attractive, and are in fact valuable contributions to the literature of the Order, while a spirit of good-feeling and laudable emulation seems to inspire the entire corps.

Sir Kt. Robert Brewster, Houston, Grand Recorder.

Sir Kt. Jas. Masterson, Houston, Chairman F. C.

VERMONT, 1879.

The Grand Commandery of Knights Templar of the State of Vermont met in its thirty-seventh Annual Grand Conclave in the city of Burlington, on Tuesday, June 10, A. D. 1879.

R. E. Sir Knight Edward S. Dana, Grand Commander.

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Grand Officers and Representatives from all the Subordinate Commanderies, nine in number.

The Grand Commander's address is one of some length, and we make the following extracts:—

I issued a Dispensation in August last authorizing Palestine Commandery, No. 5, to visit Montreal, P. Q., in full uniform, permission having first been obtained of R. E. Sir W. J. B. Macleod-Moore, the Great Prior of Canada. The Commandery was handsomely received and courteously treated and welcomed by the Templars of Canada, and I trust this visit will do much to more strongly cement the friendship already existing between the Templars of Vermont and those of the Queen's Dominion.

It is with much pleasure that I inform you that at the third Annual Assembly of the Great Priory of Canada, at Montreal, P. Q., Oct. 11, 1878, at the suggestion of the Great Prior, our worthy Grand Treasurer, Sir Knight George Otis Tyler, was elected an Honorary Provincial Sub-Prior of the Great Priory of Canada. This compliment to Sir Knight Tyler appears on their printed records, and a notice of it was communicated to me in a pleasant and courteous phrase by Sir Knight Macleod-Moore, the Great Prior.

And from the report of the Committee on the Doings of Grand Officers:—

It is with feelings of unfeigned pleasure that we hear the expression of fraternal feeling of love and esteem from the courteous Sir Knights of Canada, but in an especial manner are we gratified at the high honor conferred upon our esteemed Sir Knight George O. Tyler, by the Great Priory of Canada, and in grateful acknowledgment of the same, we would recommend that our worthy and esteemed Fratres, W. J. B. Macleod-Moore, Great Prior of Canada, be constituted an honorary member of this Grand Commandery.

The Report was adopted.

All the Great Bodies, except five, are reviewed in the report on Foreign Correspondence. Canada for 1878 is one of the fortunate ones. The report is, as usual, terse and straightforward. Canada is thus pithily noticed:—

Very High and Eminent Sir Knight the Great Prior read an address, in which he discusses the various questions which he deemed of interest to the Order, in a clear, intelligent and business-like way.

The Appendices to the Great Prior's Address are papers of great interest to the Craft and Order generally.

Our Grand Body was honored in the following manner: 'On motion of the Great Prior, E. Sir Knight George Otis Tyler, of Burlington, Vermont, was elected Honorary Provincial Prior of the Great Priory. Sir Knight Tyler now holds the position of Grand Treasurer in our Grand Commandery, and is well-known as one of the brightest ornaments of Masonry in this jurisdiction.

The Committee on Correspondence courteously review the proceedings of all the Grand Bodies in the United States, except Georgia, whose proceedings did not reach them, and compliment your committee by saying that our report is a model of terse condensation, worthy of imitation in other jurisdictions, where wordy and windy "padding" take the place of solid information.

Sir Kt. J. Munro Poland, Montpelier, Grand Recorder.

Sir Kt. Russell S. Taft, Burlington, Chairman F. C.

1880.

The Grand Commandery of Knights Templar of the State of Vermont met in its thirty-eighth Annual Grand Conclave in the city of Burlington, on Tuesday, June 8, A. D. 1880.

Sir Edward S. Dana, New Haven, R. E. G. Commander.

Grand Officers and Representatives of nine Commanderies. There is nothing of special interest in the proceedings, unless it be that \$15 was appropriated for the report on F. C. which occupies 2½ pages, Canada not being mentioned.

Sir Knight Taft says:—

The character of this report will perhaps indicate our views as to the nature of reports on correspondence. They are at times variable.

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Whatever a man does, he is richly compensated. We get fifteen dollars for *this* report; we should have had the same sum if it had taken us a year to write it, and it had been as long as a volume of the Congressional record.

Sir Knight G. W. Wing, Montpelier, Grand Recorder.

Sir Knight F. L. Fisher, Vergennes, Chairman F. C.

1881.

The Grand Commandery of Knights Templar of the State of Vermont met in its thirty-ninth Annual Grand Conclave in the City of Burlington, on Tuesday, June 14th, 1881.

R. E. Sir Kt. Edward S. Dana, Grand Commander.

Grand officers and Representatives from eight out of nine Commanderies.

V. E. Sir Kt. Charles Roome, of New York, was received as a visitor with due honor. In reply to his welcome, among other things he said:—

As a Mason I know no difference among nations, sects or creeds, so long as they meet around one common altar to worship one God, but as a Christian and a Knight I am ready to do my duty at all times, and in all places, and under all circumstances, to maintain and defend our holy religion and our faith, to defend which I am ready to die at the stake. I proclaim here and elsewhere my belief in the God who made me, the Saviour who redeemed me, and the Holy Spirit who sanctified me, and whom I trust will guide you and me, R. E. Grand Commander, and every Frater of this Grand Body, in all our rites that tend to the advancement of our noble and magnanimous Order, to the glory of God and benefit of mankind.

The Grand Commander thus alludes to the Chicago gathering:—

The Grand Commanderies of thirty-one States, and their subordinate Commanderies, three hundred in number, were in the line, with their bands of music, bearing proudly aloft banner and beau-

seant, and marching with the precision of veterans. The imposing spectacle was witnessed by at least half a million of people, two hundred thousand strangers having visited the city to view the marshaling of the Templar Host.

The weather was torrid, the crowds immense, owing to the fact that Chicago had supposed itself large enough to quarter the whole United States, and had issued urgent invitations accordingly. This put many visitors and Templars to much discomfort, and occasioned some impatient criticism.

The business of the Conclave was transacted in a handsome Gothic building erected in Lake Park, but with a forgetfulness on the part of the builders that the constant rumbling of railroad trains, and the screeching of locomotives, just in rear of the building, would prevent any proper transaction of business. But so it proved.

The Committee on Grievances reported:—

That they have made diligent search throughout this jurisdiction and find no one who appears to be grieved, and congratulate this Grand Body on the harmony that everywhere prevails.

Twenty-four Grand Bodies, including Canada for 1880, were passed in review.

As to prefix to the names of Fratres, the writer thus discourses, in considering New Jersey.

When the surname only is used, the prefixes Sir Knight should be added, and not wrongly and inelegantly Sir alone, as is growing to be a general custom in our proceedings, but never seen elsewhere, save in the writings of foreigners, who do not understand the English title. No doubt the Grand Master had been offended at being styled so often in records Sir Hurlbut. In one of the best printed journals this misuse disfigures the pages. The Grand Commander announces the names of all committees in this way, and the Grand Recorder follows the same plan. The rule is that the title Sir is prefixed to the Christian name alone, with or without the title Knight—never to the surname without the title Knight, and the title Knight never to the Christian name without the title Sir with it. We hope the Great Prior of Canada will sustain our decision, notwithstanding his protest against titles. If we use them, let us use them correctly. We see that in Canada the revised ritual uses the term Brother as applied to

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Knights, and the Great Prior recommends substituting Brother-Knight for Sir Knight, his reason being probably to avoid using the English Baronet's title Sir. This reason has no force with us, and we claim that the term Brother does not belong to Knighthood, but that the proper term is companion, not for the Masonic reason; by such ruling we do not admit that we are Companion R. A. Masons, but because this has been and is the custom of Knighthood. We do not read that a man is created a Knight Brother of Bath, but we do read that a man is made Knight Companion of the Garter. The words Frater and Fratres coming so generally in use, cover both points.

The writer is wrong. The Companions of these Orders are not Knights at all, or entitled to the prefix of "Sir." It is a lower rank of the respective Orders. The designations of the higher ranks are respectively, Knight of the Garter, and Knight Commander of the Bath, abbreviated to K. G., and K. C. B.

In reviewing Ohio, it is asked:—

Does belief in this dogma constitute a part of the Templars' creed? We answer unhesitatingly that in our opinion it does, and did before Canada opened the question. Else unmeaning the summons, "Come see the place where the Lord lay," and foolish the message, "Go quickly and tell His disciples that He is risen from the dead." Why are we led out to Bethany, unless it is to behold the Ascension of the Lord, who is the Son, the Second Person of the Glorious Trinity? If we believe His words, He says—It is needful that I go to my Father, that the Comforter may come, who is the Holy Ghost, the Third Person of the Holy Trinity. Yet we are sorry Canada made this test, but if made we would have maintained it, for it questioned that which all our lessons teach, and showed an ignorance of our ritual, as well as the symbols, we wear in common with the Templars of Canada. For unless we believe in the Trinity we do not believe in the Son of God, and banished then the Cross, the emblem of our Order, and put to silence forever the whisper, "Emanuel, God with us." Yet again with our ritual as it is, we see no need of a further test. From the thrones of Heaven—on the sky—of his sacrifice and redemption, doctrines of the Trinity,—wrote our Lord, "By this sign conquer."

And in this connection we must say, that we think more justice would be done our Order in the United States, if Canada saw more

of us and our work in the Asylum, and based its opinion less of us, perhaps, by parade, in the streets of Montreal.

Canada receives more than passing notice, and we gladly make the following extracts:—

The Most Eminent the Great Prior read his address, which to all acquainted with his writings, it is needless to say, is learned and persuasive, yet we must add, and *sore*, on the subject of the United States Templarism: At the opening he denounces the action of our Grand Encampment in denying the Great Priory to be its peer. He declares their independence, and explains that their connection with the Eminent General of England was a union, and not a subordination, therefore the Great Priory was peer of all other Templar Institutions. And again that now this union was not dissolved but compromised, which means that Canada is no longer taxed for the Convent General, and the words "Convent General" are expunged wherever they appear in the statutes. Yet it may not be dead, but sleeping, for "the meetings for the future of Convent General rest upon the *ipse dixit* of our Royal Grand Master alone." All of which seems to us to prove that the independence of the Dominion itself, which is not ranked as one of the nations of the world, or the Great Priory seems to stand, as would our State Commandery if the Grand Encampment should cease for a time, though the Grand Master continued in office, because no successor had been elected.

We do not believe that it is clearly understood that we do not reject the Trinitarian doctrine, else our ritual is unmeaning sound and all our special services vain words, referring as they do to the propitiation of the Father and the sacrifice of the Son.

It was the test and not the doctrine of the Holy Trinity which was rejected. We believe and know to-day that the great majority of our Templars are Trinitarian, and would not allow the doctrine to be rejected, though perhaps the same majority—we say it as Trinitarians, confessors of the creed—would wisely refuse to have this doctrine made a test, or rather to define and extend the present test. We may now also conclude that the Templars of Canada are non-Trinitarians, for they made a test of that doctrine and then repealed it, thereby either yielding to those they call unbelievers, or becoming Unitarians themselves. As they receive and welcome heretics, they welcome heresy. *Qui facit per alium facit per se*. Again, if Templary is not taught in the United States, there is little teaching of it in the world, for the whole number of Templars in the world is 54,751, of which number there are in the United States 50,048. A little leaven may

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indeed leave the whole mass, but not by arrogance and declaring unclean. We feel the tone of this address, clever as it is, and were we called on to state the end and object of Templary in Canada, should feel like saying, that it lived to fear and denounce what is called the heresy of American Templarism.

We have copied these expressions of our neighbor on the Throne of Canada, that our Fratres may know how they are regarded, as they invade the Dominion in their plumes.

There is little in common between us, still such plain words may do us good, tame our pride, and bid us look within for the true union. And have we not some good which they may see and receive? Their courtesy we have received, and we know that their Great and High officers do not disdain our processions, for we have seen them in our ranks, and on days neither Templar nor Masonic.

Canada does more. Perhaps the evil influence of her New York neighbor is too strong. Although the Great Prior said in 1879, "My own impression is that more harm has already been done to Masonry by parading it before the world, and by senseless show and parade and reckless expenditure of money, than ever can be remedied," propositions are now pending to adopt a Templar outside parade uniform, with sword and belt, gauntlets, helmet-shaped black hat, etc.

We have, of course, no representative system with Canada, unless our own Grand Commandery may regard as a Representative our V. E. Deputy Grand Commander, Sir George Otis Tyler, he having been elected at the suggestion of the Great Prior, an Honorary Provincial Prior of the Great Priory of Canada. Sir George is always keenly and courteously alive to questions concerning the National Great Priory, and will pardon our remarks we trust, assuring our neighbors of the fraternal regards of Vermont. *Pax vobiscum.*

The writer is mistaken. The test is not "revealed" except in so far as regards visiting Fratres.

Sir Kt. George W. Wing, Montpelier, Grand Recorder.

Sir Kt. Frederick S. Fisher, Vergennes, Chairman F. C.

VIRGINIA, 1879.

The fifty-seventh Grand Annual Assembly of the Grand Commandery of Knights Templar for the State of Virginia,

was held in the City of Richmond, on Wednesday, the 12th day of November, A. D. 1879.

R. E. Sir Kt. James Gaskin Bain, Grand Commander.

Grand Officers and Representatives of 14 out of 16 Com-manderies.

The proceedings were chiefly routine. An Address from the Grand Prelate is worthy of extended extract, did our space permit, in which, after expounding the history and objects of Craft and Capitular Masonry, Templar history is thus presented:—

Craft Masonry arose from the natural weakness of man and his need of fraternity to encourage him to go on in the right way, to sustain him therein, and to make him a blessing while being blessed. But the holy desire of good Christian men to protect the weak, relieve the oppressed and enable them to serve God in Christ according to their own views of right, was the origin of Templar Knighthood. It arose in Palestine 761 years ago, being organized by nine Knights of Chivalry who had been distinguished at the siege of Jerusalem. Its first special object was the protection of weary pilgrims travelling from afar to offer up their devotions at the Holy Sepulchre of the Saviour, from the infidel and hated Saracen, who infested the high-ways and insulted and despoiled the unprotected Christians. The Order soon after added thereto the protection of the Christian Church, and after the downfall of the Hospitallers it inherited their secrets, principles and duties, and assumed their dress.

To carry out their intention, none were admitted into the Order who were not believers in Christ, of spotless purity, just and brave, and who would not unite with them in putting down vice, encouraging virtue, protecting the feeble and relieving the burdened. Thus, originating in sympathy for the feeble and the oppressed, the Order became a guardian of the innocence and purity of woman, the protector of the maiden, the widow and the orphan, the defender of the Christian faith, and, after its Maltese connection, the nurse of the sick and wounded and of the distressed. Being trained gentlemen, the members were courteous, honorable and brave. And the true and noble principles of the Order can be maintained in their integrity only by having the pure blood of the honest and courteous Christian gentlemen to course through the veins of every member.

The cause was so high and so celebrated by princes not only for gifts. Thus and honor. gained admittance that same fact worthy to be trained to had no hear These, untrained poor soldiers ly, gave occasion prominent in Three Priorities Unworthy men on all.

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After the character, for by union with Lodges of the war, or reformatory and uniform of the officers which they could not they had no prosperous; but large a life.

The Report 1878 at the

The Great interesting address we would be content ourselves

The cause of the Templars, being that of humanity and religion, was so highly esteemed and the Order was so honored by the Pope, and so celebrated for its charity and beneficence, that kings and princes not only sought admittance, but, alas, enriched it by valuable gifts. Thus, when the members left Palestine, it was with wealth and honor. Many who were totally unfit for the place sought and gained admittance in the earlier, as well as the later days, through that same false sympathy, which during the late war caused the unworthy to be taken into our Lodges. It was thought that they would be trained to be worthy, but they had gained all that they sought and had no heart for being built up in the Templars faith and work. These, untrained in the simple habits and honest principles of the poor soldiers of Jesus Christ, fell into bad habits, and thus, eventually, gave occasion to a covetous Pope and a King to put to death the prominent members, seize their treasures and break up the Order. Three Pories alone remained, and from these we are descended. Unworthy members degraded their character and thus brought ruin on all.

Some light is thrown by the following words on the causes of Templar prosperity among our brethren on the further side of the great Lakes:—

After the close of the war, the best of the Masonic fraternity sought Knighthood, not only on account of its Christian principles and high character, for noble deeds and good works in the past, but also that by union with those of similar principles, they might either rid the Lodges of the many unworthy who had gained admittance during the war, or reform them. The unworthy also, drawn by the name, history and uniform, favored by the desire for numbers and the neglect of the officers, found an entrance into the Temple, and assumed vows which they could not honestly take, professed principles which they could not comprehend, and entered on a professed life whose duties they had no heart to practice. The Order thus became numerically prosperous; but the seeds of death were in the breath that gave so large a life.

The Report on Foreign Correspondence places Canada for 1878 at the head of its list, and commences thus:—

The Great Prior delivered a very lengthy, able and exceedingly interesting address, which, for the sake of the information it contains, we would be glad to transfer bodily to this report, but we must content ourselves with a few selections.

And after making liberal extracts, comments thereon in these words:—

We do not mean to endorse all of the views contained in these extracts, for some of them are at variance with opinions expressed frequently in these pages, but he is so sensible in much that he says, that we claim him as an able advocate of what we regard as the spirit of our Order, and as such we commend these extracts to the careful consideration of all Templars. We do not feel able to cope with him in argument, having neither the information nor the skill, but this does not deter us from admiring what he says and the way he says it.

And further on says:—

The Report on Correspondence is a very pleasing and courteous review of the proceedings of thirty-one Grand Bodies. Of us he says, referring to our report of last year, "It is chatty and gossipy, and might well bear condensation." From so distinguished a Templar as "Provincial Prior Sir George H. F. Dartnell," this is rather a severe blow to our conceit, and these hieroglyphics before his name will startle us in our nightly repose, but, Sir George, by way of a little talk, permit us very meekly to observe, that we love chat; it is so nice to write just as you feel, to be on easy terms with your Templar friends, and if you are not as learned as some of the "big ones," avail yourselves of your privileges as a member of the M. A. S. and say what you please, always provided, you are courteous. As to being "gossipy," if you mean to say we resemble an old maid, you are mistaken; or that we like to make mischief, you are wrong; but if you mean to say we delight in imparting information, then, Sir George, you are right.

No, Sir George, we never forget Canada, but our views were so much better expressed than we were able to do (although Innes does sometimes chat), that we preferred to make use of his ideas.

Frater Scott will accept our thanks. The word gossip is a corruption of "God-sib,"—Akin to God, or what is good. Kindly take it in this sense. And "this is the conclusion of the whole matter:—"

There is in these "Annual Proceedings," so much matter, so good, so valuable, so interesting, that it is a very nice thing to make proper selections. We do most heartily wish that every Templar could or would read them, for we are confident that he would rise from the perusal proud of his connection with the Order.

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Sir Kt. W. B. Evans, Richmond, Grand Recorder.

Sir Kt. James A. Scott, Richmond, Chairman F. C.

VIRGINIA, 1880.

The fifty-eighth Assembly of the Right Eminent Grand Commandery of Knights Templar for the State of Virginia, convened at Old Point, on Thursday, 25th day of November, A. D. 1880.

R. E. James Gaskin Bain, Grand Commander, and Representatives from 10 out of 16 Commanderies. The proceedings call for no comment.

The report on F. C. is contained in these words:—

For reasons in which the Grand Commandery will take no interest, we are unable to make our usual report to the present Grand Annual Conclave.

We have received the proceedings of our Sister Grand Bodies, and are most happy to observe the uniform improvement and continued prosperity of the Order, both at home and abroad.

Sir Knight W. B. Isaacs, Richmond, Grand Recorder.

Sir Knight James A. Scott, Richmond, Chairman F. C.

WEST VIRGINIA, 1878-9.

The fifth Annual Assembly of Knights Templar of the State of West Virginia was held in the city of Martinsburg, on Wednesday, September 18th, A. D. 1878.

V. E. Sir J. S. Haldeman, as Grand Commander.

Grand Officers and Representatives from five Subordinate Commanderies, permanent members and visitors.

The Grand Master's address was read for him, he being unavoidably absent. It is a record simply of official work.

The Grand Recorder, among other things, reports:—

It gives me great pleasure to report an exchange of proceedings between this Grand Commandery and the Great Priory of England and Wales.

1879.

The sixth Annual Conclave of the Grand Commandery of Knights Templar was held in the city of Parkersburg, on Wednesday, September 17th, A. D. 1879.

R. E. Sir Frank Rex, as Grand Commander.

The Grand Commander for this year being also absent he delivered his address by proxy. As to public parades this is his opinion:—

There is a difference of opinion among our Sir Knights concerning the propriety of our public parades; there should be no variance on this subject. There is a propriety of action in all that we do in life, and whilst it would be wrong and injurious to appear in public on every trivial occasion, it is equally wrong, injurious and destructive to the best interest of Templarism to live like superannuated monks.

The proceedings of twenty Grand Bodies, including Canada for 1878, are duly noticed in the report on Foreign Correspondence, which is an excellent one, notwithstanding that the writer modestly states that he is:—

Fully conscious of its defects and "with all its imperfections on its head," it has been prepared in such odds and ends of leisure as the writer could command during the past few weeks, and is the result of hasty work, and although it is not complete there is probably "plenty of it—such as it is."

Canada receives scant though courteous notice in these words:—

The annual address of the Great Prior, Sir Kt. W. J. B. McLeod Moore, is full of interesting matter, Sir Kt. Macleod Moore is one of the recognized "authorities" upon questions of Templar history and observance, and several interesting and instructive articles contributed by him to the *Canadian Craftsman* anent the history of the modern order of Knights Templar, the Order of Malta, and the degree of Knights

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Templar Priest, are appended to his address. The articles referred to are full of information not easily accessible to the Masonic student and we would be glad to copy them here in full did the limits of this report allow.

Frater George H. F. Dartnell, Provincial Prior, appends his name to a very interesting and careful report on Foreign Correspondence.

England is also reviewed, and the reader is told:—

The Great Priory holds regular yearly and half-yearly meetings in London in May and December, and it has Subordinate Preceptories in all of the British Provinces, until, like the "drum-beat" spoken of by Webster, the trumpet of the Warder is heard around the world.

The Vice-Chancellor seems to occupy the position and perform the duties of the Grand Recorder in American Commanderies.

There are many differences in mode of organization and government, in title and rank, in costume and drill, in ceremonials and even in the tenets of the Order and the creeds insisted upon, between the English Knights Templar and those adhering to the American system, but there are also sufficient points of resemblance to show that if the American Knights Templar are not exactly full brothers of the blood with our English relatives, they are at least full cousins.

The conclusion is too excellent to be omitted:—

The central idea in all of the reports we have reviewed and the Templar addresses we have read, is the maintainance of the Christian religion. Through many errors in practice, and "seventy times seven" needs for forgiveness, the Templar Order turns to Christ as its corner stone, the rock upon which all its ceremonies, all its precepts, all its good influences are founded. In this latter day there is no necessity for the believers in the Christian faith to wage bloody war against Paynim hosts, if indeed such warfare were ever sanctioned by the Prince of Peace, and the weapons and military trappings of the modern Templar are useless except as symbols of that moral warfare in which all true Knights Templar are enlisted under solemn vow. Never before was it more necessary for the guardians of the faith to be more watchful and more vigorous than now. The fierce charge of the Saracen six hundred years ago boded no such disaster to the Christian hosts as does the spirit of modern infidelity in its endeavor to uproot the faith which our fathers and mothers exem-

plified in holy and devoted lives. There is abroad a spirit of materialism, a theory of utter extinction by death, a denial of the immortality of the soul and of all the hopes of future happiness which are sweet to him whose whole life has been spent in ceaseless struggles for the right and who looks for a blissful hereafter as the only just recompense of present pain. Against the insidious spread of this foe to our peace, Knights Templar must labor if they be true to their vows. What part or parcel of the Masonic heritage can any man have who denies the future existence and the immortality of the soul? How can any man take the vows of a Templar or remain a member of the Order of the Temple, whose faith in the fundamental doctrines of the society has been shaken? Against materialism, against new forms of paganism, against all that would rob Christ of his honor as a Divine Teacher and would dim the brightness of His lustrous example, and undermine faith in His merits as the Redeemer of the World, it behooves all Knights Templar to wage constant, steady and resolute war.

Sir Knight George F. Irvine, Wheeling, Grand Recorder and Chairman F. C.

WISCONSIN, 1879.

The twenty-first Annual Conclave of the Grand Commandery of Wisconsin convened in the City of Eau Claire, on Tuesday, September 2nd, at 1 o'clock p.m., A.D. 1879:

Grand officers and Representatives from all 14 of the subordinate Commanderies.

The Grand Commander reports:—

Notwithstanding the depression in business, our Commanderies have experienced a healthy growth during the past year. Neither has malignant scourge afflicted us, nor calamity overtaken us; but instead, health and a fair degree of prosperity have been our portion.

The first Easter Service ever held by Knights Templar in this State occurred in 1878. In 1879 six of our Commanderies entered upon the discharge of this duty, and successfully celebrated this Christian Anniversary; and to-day we have publicly, and I believe sincerely, thanked our Heavenly Father for His manifold blessings, and humbly prayed for His guidance, assistance and protection for time to come.

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And these are his views of the aim and scope of the Order:—

It is claimed by some that our Order is not a reformatory institution; that sermonizing by Grand Commanders and others is out of place and uncalled for; that the teachings of the Order are sufficient, &c., &c., all of which would be well enough if it were true, but not possessing this essential feature, I am obliged to deny the statement. A reformatory institution is one which has within its Constitution the means of making men better; of correcting evil habits, of increasing morality and decreasing sinfulness, of curbing the passions and making them subservient to sound judgment. And mankind need to be reminded of these things, and as we have before stated, our moral powers must be brought into action or they become unhealthy. Our Order does this. Its tendency is to elevate men, to remind them often of those things which make the standard by which Christian men are to be measured—in short, to develop manhood. This is what our Order does, and is therefore a reformatory institution.

As to sermonizing by Grand Commanders, I do not think we have half enough of it. A little good preaching, and a great amount of sincere praying are necessary for all of us. Few, if any, have reached so high a plane that they are not able to endure a little reformation. Men do not stand still morally, they go one way or the other; and one great object of our Order and of our preaching is to keep men moving upward and onward, developing more and more that noble manhood with which our Father in Heaven has endowed us.

Then, Sir Knights, be patient with me while I once more urge you to rise above all petty jealousies, all bickerings and quarrelings, all prejudices, and work for the glorious cause in which we as Knights Templar profess to be engaged. Allow nothing to hinder a faithful following of the Great Captain of our Salvation, whose life, character, example and teachings are as a cloud by day, and a pillar of fire by night, to guide us in the only pathway which leads to success for our Order and everlasting salvation for ourselves.

The R. E. Sir Kt. was re-elected, this being his *fourth* term of office.

Sir. Kt. A. W. Carpenter again takes up the pen as Chairman of Foreign Correspondence, and in his report Canada for 1877 and 1878 finds a prominent place.

Here are thoughtful words:—

This is one of the great crises of the world. Every institution under heaven is "under fire," being the transition period from the iron clad regime of dogma, to the benign empire of reason, in spiritual affairs. Many fall by the way and lapse into imbecile unbelief touching the great questions of time and eternity, while others jump clear overboard into the unseaworthy craft of disbelief, and drift about like a vessel without rudder, chart or compass, in thick weather, and on an unknown sea. It is an unfortunate infirmity of mankind to go by extremes, without much regard to rhyme or reason—that is, the shallow pated or hollow hearted. The sons of ministers of the gospel of our Lord Jesus Christ, lapse into blatant atheists. Infidelity is like *rabies*—when it is epidemic, too much care cannot be exercised to guard the young, the weak-minded, those who are in any way easily led astray, from the contagion.

Of the loving and noble daughter of the late Sir Knight Thomas J. Corson, he feelingly observes:—

God bless thee, noble daughter of one of the noblest men the Order of Knights Templar ever reckoned among its hosts; and may you never have occasion to regret his devotion to Knightly work and associations.

Sir Knights of New Jersey! You have a sacred charge, to make light and easy the pathway of life for her whose filial love and devotion so ministered to the comfort and happiness, and smoothed the dying pillow of him who so loved you all, and who labored so long and well in your behalf, and made the title of Knight Templar in your midst, the synonym for honor, beneficence, purity and love.

This is what is said of Canada:—

Our neighbor of the Dominion failed to put in an appearance in season for the last report, so as there are two years proceedings to review, your Committee gives this Grand Body the "post of honor" in the Knightly procession.

The Address of the Great Prior, and the proceedings of 1877 are summarized in characteristic style, and he opens his batteries towards the north in this fashion:—

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Sir Dartnell is a good writer—an able critic and judicious quoter. He reviews Wisconsin for 1876,—quotes from the address and report, and then adds: "The report, which is otherwise a most able and interesting one, is marred by many of those trivialities and wordy 'horse play' which disfigures several of the reports under review." And then gives his idea of what a report should be, viz.: "In all kindness and courtesy, we submit that these useful communications are intended for instruction, and not for amusement; and that the individuality of the reporter should not be too apparent." All right Sir Dartnell, but there rises within us just a trifle of the feeling which tempered the complaint of the native American Irish lad, about being "whaled by the beggarly furriner." And now, Sir D., we forgive you, and as an evidence of it, give to our "Republican Fratres," the benefit of your noble, just and eloquent peroration.

Thanks Sir Kt.! We accept the penance, the absolution and the benediction! On our proceedings for 1878 the reviewer comments:—

The Great Prior presented his address, a document in keeping with the great ability and attainments of its author, in the philosophy and history of the Order. He takes the Grand Encampment to task for not accepting the "Great Priory as its peer in the representative system." Your Committee has not taken the trouble to examine into the matter, but at an off-hand glance it is difficult to see wherein the peerage consists; the Great Priory recognizes fealty of some sort to another Grand Body, and has moreover a very mixed sort of membership, differing in degree from our Grand "Head Centre" institution. Sir Moore is a genuine, broad, high-minded man, treating all matters of difference in the "true catholic spirit," viz.: "in essentials unity, in non-essentials diversity, in all things charity." It would be well for some of our mushroom growth of Templars to get hold of Sir Moore's writings, read them, try and understand them, and then be moved by the inspiration of the same spirit which pervades them through and through, and there is no Sir Knight this Committee has ever met who might not derive great good from studying Sir Moore's works in appreciative mood, and then chime in with the great oratorio, wherein dissonance may not come, of which they are prophetic.

He asserts:—

The Grand Encampment of the United States of America recognizes no superior mundane authority, more than the government of

the United States recognizes any superior earthly power to whose behests it owes allegiance. The government of this country is on amicable terms with the nations of the earth. Our people recognize the "Fatherhood of God and Brotherhood of man," but both government and people claim to be "independent of all save the mercies of God." It is easy for anybody to claim to be supreme; it is another thing to substantiate that claim *de facto*, when the government, or people of the United States constitute the party of the other part. Our Fratres of Canada may as well recognize the fact that the United States, in the aggregate, is not a province, or, in detail, are not provinces of England, and are therefore not in *eodem statu* with Canada in any particular. This is said in all kindness and fraternity.

All that we said in praise of the nobility, justice, truth, benevolence, beneficence, intelligence and culture of our Canadian Fratres of all grades, we here repeat, and assure them that our compliments are no idle scaling of verbal artillery.

Of course we don't all see all things alike, and the attrition of friendly criticism keeps up a healthy glow of the mental and moral system.

When Sir Dartnell comes to his "conclusions," every true reporter, who is endowed with capacity enough to be allowed away from home without a guardian, should be prepared with space to give them *in extenso*. No abbreviation can do them justice, so here is to you all with his splendid, sensible and kind last words of the very able report which has so interested us.

In relation to the information contained in the concluding paragraph, we can only say that we think it would have been wiser, in these times of infidelity and atheism, to have required an unqualified declaration of belief in any God, than to assent to any dogmatic analysis of Him. However, that does not trouble us, we are orthodox enough to be trinitarian for those who need that doctrine to establish and maintain a true Christian character, and unitarian for those who need Deity concentrated to keep them in the way of the truth and the life of Christ.

And, now, to all with whom this correspondence matter has any relation: The experiences and associations of our three years of service in this role, have benefitted us, if no one else. We have come to a broader, deeper, higher, juster conception of the mission of the Order and of its possibilities, than ever before. We have come to

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respect the intelligence of our contemporaries, revere their virtues, "and love them because we can't help it." That is, every word, as sincere as if the "coinage" were our own, and is from our inmost soul.

Sir Kt. Carpenter *Vale!* our difficulty has been to refrain from the temptation to make more extended quotations.

Sir Kt. Charles P. Utley, Milwaukee, Grand Recorder.

Sir Kt. Albert V. H. Carpenter, Chairman F. C.

1880.

The adjourned Annual Conclave of this Grand Body was held in Milwaukee, on 20th October, 1880; present: R. E. Sir Kt. John W. Woodhull, Grand Commander; Grand Officers and Representatives from 14 Commanderies.

The Grand Master thus alludes to the Triennial of the Grand Encampment:—

The business transacted by this Grand Body was very meager, and I hardly believe will result in much benefit to the Order. Many things contributed to this state of affairs. First—The building in which the meetings of the Grand Encampment was held was beautiful in design and grand in execution, but the worst place in which to transact business I ever had the honor to sit. Second—The immense number of Sir Knights present, the grand entertainments provided for them by our Chicago Brethren, all tended to detract from the business properly before the Grand Encampment. Third—The extreme hot weather, for which no one was personally responsible, rendered the room in which we met almost unbearable, and all seemed to entertain the opinion that the best thing to do was to retire to some other latitude and quietly await a change of weather.

For these reasons, and some others which might be mentioned, the work of the Grand Encampment was not what it might have been under other and more propitious circumstances. An attempt was made to talk ritual, but it becoming known that those outside the building could distinguish what was said full as well as those inside, it was abandoned.

The Grand Encampment is a Body composed of some of the best intellects in the United States. It has within it the power for great good, and if it was not for the Grand Parades and Entertainments accompanying its sessions would accomplish all that the most exacting could ask for. But so long as it is hampered by these sorrowful spectacles, so long will its usefulness be an imaginative quality rather than a reality. I believe the sentiment is gaining ground that grand displays and the Grand Encampment must separate. Judging from my own experience at New Orleans, Cleveland and Chicago, it would be far better to hold the Conclaves of the Grand Encampment at Washington, or Portland, Maine, and the displays in San Francisco or on the Sandwich Islands. It is claimed by some that there is a "middle ground" to which these displays should and can be limited. I am frank to say that I do not believe it. When Sir Knights start out to make a display they will do it, and there is no power in the Grand Encampment to prevent it. It is nonsense to pass a resolution that the Grand Encampment will submit to no escort except that of being escorted to the Asylum. This escort may go by the way of the Gulf of Mexico if they choose; and as at Chicago, they may start at 8.30 a.m., and travel under a burning sun until 2 o'clock p.m., endangering the lives of thousands of men, and even killing some, and yet the Grand Encampment cannot, if it wished, prevent it. There is but one way to manage this matter, to enable the Grand Encampment to properly discharge its duties, and that is to stop all parades and cumbersome entertainments at the place where the Grand Encampment is in session. Horace Greeley said, "the way to resume specie payment, is to *resume*." The way for the Grand Encampment to stop this foolishness, is to *stop it*. And until it is stopped we cannot expect the business of the Body to be properly transacted.

Proceedings routine.

The Report on Foreign Correspondence is from the pen of Sir Kt. Albert Carpenter. Although chatty and rather discursive it is full of sound common sense as well as trenchant criticism. These are a specimen of his style, Sir Kt. John Stedman

Hits our Canadian Fratres handsomely for their asking us to participate in violating "one of the foundation principles of Masonry" by acknowledging the Prince of Wales as the Supreme Grand Master of the Order, "because of his artificial rank and royal birth," and not

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on account of any degree of fitness for such a position, while they, (our Canadian Frates,) are "holding up their hands in horror at our harmless and pretty 'cocked hat and feathers;' and pinning us to doctrinal tests which have no relation to the practical duties of a Christian life." Our wonder is whether our Canadian Frates ever read about the fellows whom one of the Trinity "sat down on," heavy too, for metaphorically, of course, straining at a gnat and swallowing a camel without winking.

The Templarism of to-day approaches the stern Christian virtues of Jacques de Molay and compeers in about the same ratio as the brass buttoned "frock coats of society," and the French chapeaus and ostrich feathers resemble the armor and trappings of the Templar Crusaders. There is no call for a return to the manners, customs, dress or language of those days; nor is there any call for adhering to a mass of nonsense because of any fancied resemblance to antiquated forms, as essential to the preservation of the generic principles or regulations of our Order. Such folly dwarfs the significance of the Order as a beneficent force applicable to current life—makes far remote its probabilities of usefulness, and with the unthinking, hides its possibilities in the promotion of human welfare.

Our Canadian brethren have, as we last year noted, adopted a hyper-dogmatic requirement in the matter of belief in the Trinity, as a condition of admission, as visitors to their Preceptorries, of the Templars of the United States. This don't trouble us any, as we are willing our neighbors should handle Deity in fractions if they don't feel able to do so as an integer, but we think Brother Berry as near the kingdom of heaven as our exclusive frates across the border.

For our part, we never could appreciate the consistency of any body of men naming any organization recognizing the Christian Religion, after any Heathen Deity, whatever his character may be.

There is no institution under the sun, within our scope of information, whose literature is so cursed with shilly-shally, namby-pamby, hundrym stuff as the Masonic, and it is like an "oasis in the desert" or a bonanza in a region not apparently worth hell room, to find a man of brains and culture combined with originality, and not afraid to talk good horse-sense, if it don't square with all that some ass has denominated "landmarks." We have not lost one iota of veneration for any generic principle of Masonry or Knighthood, but there is an

almighty lot of bosh connected with the work and lectures that never ought to be countenanced outside an asylum of idiots.

Canada for 1879 is reviewed in the same characteristic style. He says:—

The address of Great Prior Moore occupies ten pages, and is, as usual, a valuable and interesting paper. He uses no circumlocution in stating either premises or conclusions.

And then gives an abstract thereof, grotesque in its quaintness, sounding an answering note to the Great Prior's utterances, thus:—

We are pleased to see that we are not alone in entertaining the idea that we, as Knights Templar, should not be hampered too much by the traditions and usages of the Lodge and Chapter, but have our Government independent thereof, requiring only good standing therein as conditions of admission to our ranks, but holding our members amenable only to our own regulations for their continuance with us, and not liable to the mistakes or caprices of other Bodies for their standing as Knights.

And kindly concludes his notice of Canada in these pleasant words:—

The Report on Correspondence is by our esteemed friend, Sir Geo. H. F. Dartnell, reviewing the Proceedings of twenty-four U. S. jurisdictions, occupying thirty-eight pages, and is in his usual concise and clear method of statement and criticism.

Wisconsin receives its full measure of courteous notice by the able and impartial reporter, three pages. He says:—"The Grand Commander's address is lofty in force, christian in spirit, and able in diction." Sir Dartnell has come to understand us better than he did at first, and finding there is no mischief in our composition, good naturedly puts up with our way of putting things; for which, thanks. We prize very highly his sensible opinions, and would sooner cut off our right hand than have it write a word which should cause him pain. Were we to continue in this role, we should derive great benefit from communication with a gentleman of such pure thought and elegant diction, and we bid him good bye, with a heart full of good-will and sincere regret at parting.

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On the subject of Ritual he says:—

There is need enough of a thorough revision of the work of the Commandery in both Red Cross and Templar grades; they both need placing on a historic basis, the inconsistencies in argument and ungrammatical twaddle reformed, and the unchristian sentiments eliminated from the latter. There is no room for the Malta Ritual this side the general resurrection; we have more than enough matter without that for any man fit to have aught to do with the affairs of the Order, to cram his brain with.

And this is his valedictory:—

And now for all of you, and for those of the guild with whom we have had such pleasant communication, we invoke the choicest blessings; and may our Heavenly Father reward all friends of humanity, and forgive all others, and give them repentance and better minds.

Sir Kt. John W. Woodhull, Milwaukee, Grand Recorder and Chairman F. C.

CONCLUSION.

Our pleasant labors are ended, and we are glad to be able to lay before the Fratres of the Temple in Canada the sayings and doings of Sir Knights in all sister jurisdictions up to the latest moment; and further, that the blank left by the omission of this report in 1880 is now filled in.

It is a matter of gratification, as well as congratulation, that all matters in controversy between ourselves and the Templar Body in the United States have been discussed and commented on with such uniform courtesy and consideration. The topics chiefly so considered are:—

1. The claim of the Great Priory of Canada to be considered the peer of the Grand Encampment of the United States. The views, comments and arguments put forward by our Brethren of the Order upon this subject, as well as others, are given ample space in these pages, believing, as

we do, that until the other side is heard it would be impossible to arrive at a right judgment.

2. The Trinitarian test. This, as will be seen by the extracts given, has been carefully considered and logically treated by our Fratres. From each and all who have formulated their opinions, nothing but words of Christian, kindly feeling have fallen. The sum of the whole matter appears to be this: that although no one aspiring to become a Knight of the Order in the United States can, without the charge of Hypocrisy, take upon himself the vows of Knighthood while denying the Divinity of Christ, he cannot be called upon to avow such belief in words, either spoken or written. With us the assent to this doctrine is a pre-requisite to admission to the Order. But, be it understood, that every Knight in good standing from other jurisdictions will receive a hearty welcome to our Preceptories without the requirement of this test.

3. The question of Uniform. Our Fratres will see that the Great Priory is inclined to adopt a happy medium in solving this difficulty. While adhering to the ancient and historic costume of the Order as inseparable from its ritual, and carrying significance in each and every portion, it is now disposed to permit such an out-door uniform as may be best fitted for display and accord with the spirit of the times. Whether this compromise will work favorably and satisfactorily or no, time will show.

4. The Triennial at Chicago. In the preceding pages we have endeavored to give our readers some idea of this Grand Pageant. Whether such displays are for the good of the Order or not is a moot question, and the fact that San Francisco has been selected for the gathering of 1888 appears an indication that work and not show will be the characteristic of that meeting.

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PERSONAL.

The writer's last report was that of 1879. It has been noticed that it was inserted in our proceedings without a signature. The fact is that the sheets went through the press without his revision, and several annoying misprints thus crept in. In addition, the concluding pages and signature were omitted, the "tailless" report going forth without them.

Your Chairman had the privilege of attending the Triennial at Chicago. What was done there has been set forth in the preceding pages in more fitting language than can flow from his pen. In the hurry and crowd he failed to make the acquaintance of many of those whose names and thoughts have alike become familiar to him. For many acts of personal kindness he has to express his thanks, and in particular to those Sir Knights from Rochester, Baltimore, Detroit, Kentucky and California, he feels deeply indebted for the Knightly courtesy and consideration shown to him and his friends.

It will be seen by the proceedings of the Great Priory that the undersigned was appointed chairman of a committee to draft an address to His Excellency the President of the United States, Sir Knight James Abram Garfield.

This address is appended hereto, and, in view of the deplorable event, possesses a sad significance. The writer penned it with a sad and heavy heart, hoping against hope. It has been deemed proper by Grand Officers that it should appear as an appendix to this Report.

An event so full of moment to the Great Republic as the death of their President, their "Uncrowned King," is not one to be lightly passed over; but it is, in an especial manner, befitting that the Templars of this and every other jurisdiction should join in the universal grief attending the

"deep damnation of his taking off," and take to heart and conscience the significance of the noble life and heroic death of one who had assumed, in common with them, the vows of a Christian warrior, and, what is better far, lived all his life in accordance with those vows and the teachings of the Order.

Sir Knight James Abram Garfield has passed away to his eternal rest, and entered into the joy of his risen Lord, amid expressions of heartfelt emotion from every nation of the globe. Not only from those peoples who name the name of Jesus and acknowledge Him as their Heavenly King, but from "Jews, Turks, Infidels and Heretics" come words of sympathy and consolation for the nation and his bereaved family.

Of Puritan descent on the one side, and Huguenot on the other, there appears to have blended in him the splendid virtues of his ancestry. A man of the people, he sprang from the people, and with steadfast purpose and Christian principles to guide him, attained the highest positions in the nation, but above all, an exalted place in their deepest affection and reverence. In the words of that English poet, whom he loved so well, he was, indeed—

As some divinely gifted man
Whose life in low estate began,
And on a simple village green;

Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star.

When the beloved Prince, the husband of our Gracious Queen, passed away from us, the same poet wrote of him that

In the fierce light which beats upon a Throne,
He wore the white rose of a blameless life.

So it was with Sir Knight Garfield: and, as he lived, so he

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died. What is known, and to be marked as a lesson to us all, was his consistent and noble Christian life and conduct, unstained by any vice and not once besmirched with the filth of party warfare; and, above all, that blameless purity and domestic virtue not often found among public men of the day.

To us, as well as to his own people, his cruel death may serve to point out with emphasis the base results of partizanship; and should the death of James A. Garfield bring about a cessation of the unseemly struggle for "spoils" his death shall not be in vain.

His voice is silent in your Council Hall
 For ever; and, whatever tempests lower,
 For ever silent; even if they broke
 In thunder, silent; yet remember all
 He spoke among you, and the man who spoke;
 Who never sold the truth to serve the hour,
 Nor paltered with Eternal God for power;
 Who let the turbid streams of humor flow
 Thro' either babbling world of high and low;
 Whose life was work, whose language rife
 With rugged maxims hewn from life.

The lowered flag, the tolling bells, the funeral services, throughout the wide Dominion testified to the grief of a kindred people at the passing away of a great and good man.

God rest thee, valiant Knight! The Fratres of the land across the Lakes lay upon thy bier "this spray of Northern Pine."

On behalf of the Committee.

† G. H. FREWEN DARTNELL,

Past Provincial Sub-Prior, Chairman.

Whitby, 1881.

ADDENDA.

Page 97.—Should read, Great Priory will meet on "third," instead of "second" Tuesday in October, 1892.

Page 98.—Proposed amendment to the Statutes:—(h.) That Statute 79 be amended by erasing the words "next prior to the month of March," on the fourth line, and to insert "in the month of December;" and to erase "March, in perpetual memory of the death and martyrdom, on the 13th of that month, of our Illustrious Grand Master, Jacques de Molai," and insert the word "January."

MEMORANDUM.

It will be seen by the proceedings (page 91) that an address to the President was voted by Great Priory. The following was prepared in accordance with the resolution, but before its presentation the President succumbed to the effects of the assassin's ball. It has been thought proper to insert it in this place:—

To Sir Knight James Abram Garfield, Frater of the Order of the Temple, President of the United States of America.

DEAR SIR KT. AND FRATER,—The Great Priory of the Order of the Temple in Canada, in Annual Conclave assembled, desire to express to you their deepest sympathy. Their hearts have been filled with horror and detestation of the crime which has laid upon the bed of danger and pain one who has rendered such patriotic service to his country, and whose manly virtues and Christian principles have endeared his name among all civilized communities.

The law-abiding citizens of this the Dominion of Canada, co-terminous for thousands of miles with that great Republic over which you have been called to rule, and, in a more especial degree, your Frateres of the Order of the Temple within this Jurisdiction, will watch with anxious interest and prayerful hope your progress towards a speedy and happy recovery.

May the Great Captain of our Salvation, whose sworn Servant and Soldier you are, endue you with such fortitude that in this your hour of trial you fail not, and may He in His own good time restore you to health and happiness, so that your great talents and high principles may be retained here on earth for the service of God and the advantage of the Nation for many years to come.

The Lord Jehovah, through Christ our Saviour, send the Comforter upon you, and give you and yours Their Heavenly Peace!

On behalf of the Great Priory of Canada,

‡ W. J. B. MACLEOD MOORE, G. C. T.,
Great Prior.

‡ DANIEL SPRY,
Grand Chancellor.

Barrie, August 15th, 1881.