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PROCEEDINGS
OF THE
National Great Priory
OF CANADA,
AT THE
SEVENTH ANNUAL ASSEMBLY,

*Held in the Masonic Chambers, 359 Notre
Dame Street, City of Montreal,*

VOL.



II

*on Tuesday, October 17th, A.D. 1882.
A.M. 5886; A.O. 764.*

ADDRESS—M. E. SIR KT. † W. J. B. MACLEOD MOORE, G.C.T.,
GREAT PRIOR, ST. JOHNS EAST, QUEBEC.
R. E. SIR KT. † DANIEL SPEY, 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.

1882.

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

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 30 cents each, can be had on application to Rt. Em. Sir Knight † Daniel Spry, Grand Chancellor, Barrie. Remittance to accompany order in all cases.

☞ All communications and documents for Great Priory should be addressed to the undersigned, and *not* to the Grand Registrar.

DANIEL SPRY,
Barrie, Ontario, Can.

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1882.

National Great Priory of Canada.

PROCEEDINGS.

Minutes of the Proceedings of the Seventh 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, held in the Masonic Chambers, 359 Notre Dame Street, in the city of Montreal, Province of Quebec, on Tuesday, the 17th October, 1882, A. M., 5886, A. O. 764.

PRESENT.

M. E. Sir Kt. † W. J. B. MacLeod Moore, Grand Cross of the Temple,
Great Prior of the Dominion of Canada,

On the Throne.

R. E. Sir Knight † W. B. Simpson, G. C. T., as Great Sub-Prior.

The Provincial Priors.

R. E. Sir Knight † D. B. Burch, Lambeth, Dist. of Ontario West.
R. E. " † R. J. Hovenden, Toronto, Dist. of Ontario Centre.
R. E. " † W. D. Gordon, Kingston, Dist. of Ontario East.
R. E. " † I. H. Stearns, K.C.T., Montreal, Dist. of Quebec.
R. E. " † D. R. Munro, St. John, Dist. of New Brunswick.

The Great Officers.

R. E.	Sir Knight †	Daniel Spry, Barrie.....	Grand Chancellor.
R. E.	" †	John Kennedy, Hamilton.....	" Constable.
R. E.	" †	A. G. Adams, Montreal.....	" Marshal.
R. E.	" †	David McLellan, Hamilton....	" Treasurer.
R. E.	" †	G.W. Lovejoy, M.D., Montreal, as	" Registrar.

Officers.

V. E.	Sir Kt. †	J. Ross Robertson, Toronto..	Grand Vice-Chancellor.
V. E.	" †	J. B. Bishop, Hamilton.....	" Sub-Marshal.
V. E.	" †	W. B. Colby, Stanstead...as	" Assistant-Marshal
V. E.	" †	J. B. Traves, Port Hope...as	" Almoner.
V. E.	" †	S. S. Lazier, Belleville.....	" 1st Standard Bearer.
V. E.	" †	J. Moffat, K.C.T., London, as	" 2nd Standard Bearer.
V. E.	" †	Henry Nuttall, Kingston...as	Great Prior's Standard Bearer.
V. E.	" †	T. Koyle, Brockville.....	Grand 1st Cap. of Guards
E.	" †	J. H. Stone, Hamilton....as	" Organist.
V. E.	" †	E. H. D. Hall, Peterboro'...as	" Sword Bearer.
E.	" †	E. H. Raymond, St. Thomas, as	" Pursuivant.
E.	" †	J. M. Josslin, Montreal.....	" Guard.

Past Great Officers.

R. E.	Sir Kt. †	W. B. Simpson, Montreal...Past	Great Sub. Prior.
R. E.	" †	Jas. Seymour, St. Catharines.Past	Grand Provincial Prior
R. E.	" †	Hugh A. Mackay, Hamilton..	" Provincial Prior
R. E.	" †	Robert Ramsay, Orillia.....	" Provincial Prior
R. E.	" †	George Otis Tyler, Burling- ton, Vermont, Honorary	" Provincial Prior
R. E.	" †	L. H. Henderson, K. C. T., Belleville.	" Chancellor.
R. E.	" †	John W. Murton, Hamilton..	" Constable.
R. E.	" †	James Greenfield, Kingston..	" Marshal.
R. E.	" †	John McLean, Montreal.....	" Marshal.
R. E.	" †	E. M. Copeland, Montreal... "	" Marshal.
V. E.	" †	J. H. Graham, St. Francis, Q.	" Treasurer.
R. E.	" †	John Moore, Ottawa.....	" Registrar.
V. E.	" †	Henry Nuttall, Kingston.....	" Registrar.

* Note.
Preceptor

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East Grand Officers.

V. E. Sir Kt. †	James Moffatt, K.C.T., London,	Past Grand Vice-Chancellor.
V. E. " †	William Reid, Hamilton....	" Almoner.
V. E. " †	George W. Lovejoy, Montreal.	" 1st Herald.
V. E. " †	S. S. Lazier, Belleville.....	" Second Aide-de-Camp.
V. E. " †	John B. Traves, Port Hope..	" Chamberlain.
V. E. " †	E. H. D. Hall, Peterboro'....	" Pursuivant.
V. E. " †	W. B. Colby, Stanstead.....	" 2nd Captain.

**Preceptors.*

M. E. Sir Kt. †	W. J. B. McLeod	R. E. Sir Kt. †	David McLellan, Moore, G. C. T.
R. E. Sir Kt. †	James Seymour,	R. E. Sir Kt. †	Hugh A. Mackay,
R. E. " †	Isaac H. Stearns,	R. E. " †	J. W. Murton,
R. E. " †	D. Burleigh Burch,	R. E. " †	Daniel Spry,
R. E. " †	R. J. Hovenden,	R. E. " †	John Kennedy,
R. E. " †	W. D. Gordon,	R. E. " †	L.H. Henderson, K. C. T.
R. E. " †	James Greenfield,	V. E. " †	J. Ross Robert- son,
V. E. " †	Henry Nutall,	V. E. " †	J. B. Bishop,
R. E. " †	A. G. Adams,	V. E. " †	William Reid,
R. E. " †	John McLean,	V. E. " †	James Moffat, K. C. T.
R. E. " †	W. B. Simpson, G. C. T.,	V. E. " †	S. S. Lazier,
R. E. " †	D. R. Munro,	V. E. " †	G. W. Lovejoy,
R. E. " †	John Moore,	R. E. " †	E. M. Copeland,
R. E. " †	Robert Ramsay,	V. E. " †	W. B. Colby,
V. E. " †	E. H. D. Hall,	V. E. " †	Turner Koyle.

Grand Representatives.

- R. E. Sir Knight † William B. Simpson, G. C. T., Representative of the Great Priory of England.
- R. E. Sir Knight † David R. Munro, Representative of the Grand Commandery of California.

The Sir Knights having arranged themselves under their respective banners, and formed the Arch of Steel, the Most

* Note.—Eminent Preceptors while in office are termed Presiding Preceptors, after passing out of office they are termed Preceptors.

Eminent the Great Prior, preceded by the National Great Officers and Officers, entered in procession under the direction of the Grand Marshal, and took his seat upon the Throne.

The Grand Chancellor called the muster roll, and having ascertained that a constitutional number of Preceptories were represented, the National Great Priory was opened in *Triple Form* at 1 o'clock, p. m., and the acting Grand Prelate implored a blessing from the G. A. O. T. U. upon the proceedings.

The Grand Council, as required by the statutes, appointed R. E. Sir Knight † A. G. Adams, V. E. Sir Knights † J. Ross Robertson and † J. B. Bishop, a Committee on the Credentials of Representatives and Proxies from the Preceptories. They reported the following as being present, and entitled to seats in the Great Priory:—

No. 1.		HUGH DE PAYENS, KINGSTON, ONTARIO.	
E. Sir Knight	†	G. W. Andrews.....	Presiding Preceptor.
R. E.	"	† W. D. Gordon.....	Preceptor.
M. E.	"	† W. J. B. MacLeod Moore... "	"
R. E.	"	† James Greenfield.....	"
V. E.	"	† Henry Nuttall.....	"
No. 2.		GEOFFREY DE ST. ALDEMAR, TORONTO, ONTARIO.	
R. E. Sir Knight	†	Richard J. Hovenden.....	Preceptor.
V. E.	"	† J. Ross Robertson.....	"
No. 3.		GODFREY DE BOUILNON, HAMILTON, ONTARIO.	
E. Sir Knight	†	John Henry Stone.....	Presiding Preceptor.
M. E.	"	† W. J. B. MacLeod Moore... Preceptor.	"
R. E.	"	† David McLellan.....	"
V. E.	"	† William Reid.....	"
R. E.	"	† John W. Murton.....	"
R. E.	"	† Hugh A. Mackay.....	"
R. E.	"	† John Kennedy.....	"
V. E.	"	† J. B. Bishop.....	"
No. 4.		RICHARD COUR DE LION, LONDON, ONTARIO.	
E. Sir Knight	†	James Sutton, M. D.....	Presiding Preceptor.
R. E.	"	† D. Burleigh Burch.....	Preceptor.
V. E.	"	† James Moffat.....	"

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

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

NO. 6. KING BALDWIN, BELLEVILLE, ONTARIO.

V. E. Sir Knight † S. S. Lazier.....Presiding Preceptor.

R. E. " † L. H. Henderson.....Preceptor.

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

R. E. Sir Knight † A. G. Adams.....Presiding Preceptor.

M. E. " † W. J. B. MacLeod Moore... Preceptor.

R. E. " † W. B. Simpson..... "

R. E. " † Isaac H. Stearns..... "

R. E. " † John McLean..... "

R. E. " † E. M. Copeland..... "

V. E. " † George W. Lovejoy, M. D.. "

" † W. H. Hutton..... Visitor.

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

R. E. Sir Knight † James Seymour.....Presiding Preceptor.

NO. 9. SUSSEX, STANSTEAD, QUEBEC.

Sir Knight † Jerome T. Flint.....Constable.

V. E. " † John H. GrahamPast Pro. Grand
Treasurer.

V. E. " † W. B. Colby.....Preceptor.

" † George D. Wiman..... Visitor.

" † W. M. Pike..... "

NO. 10. HURONTARIO, COLLINGWOOD, ONTARIO.

[Warrant surrendered.]

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

R. E. Sir Knight † David R. Munro.....Presiding Preceptor.

NO. 12. MOUNT CALVARY, BARRIE, ONTARIO.

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

V. E. " † J. Ross Robertson.....Proxy.

NO. 13. MOORE, PETERBORO', ONTARIO.

V. E. Sir Knight † E. H. D. Hall.....Presiding Preceptor.

NO. 14. HARRINGTON, TRENTON, ONTARIO.

[Warranted surrendered.]

NATIONAL GREAT PRIORY OF CANADA.

no. 15.

ST. JOHN THE ALMONER, WHITEBY, ONTARIO.

[Not represented.]

no. 16.

GONDEMAR, MATTLAND, ONTARIO.

V. E. Sir Knight † Turner Koyle Presiding Preceptor.
 " † S. Martel Davies Constable.
 " † Amos Chatfield Marshal.
 M. E. " † W. J. B. MacLeod Moore Preceptor.
 R. E. " † John Moore "
 R. E. " † Robert Ramsay "

no. 16.

ODE DE ST. AMAND, TORONTO, ONTARIO.

V. E. Sir Knight † Philip J. Slatter Presiding Preceptor.
 R. E. " † David McLellan Preceptor.
 V. E. " † J. Ross Robertson "
 R. E. " † Daniel Spry "

no. 18.

PALESTINE, PORT HOPE, ONTARIO.

V. E. Sir Knight † John B. Trayes Constable.

no. 19.

ST. BERNARD DE CLAIRVEAUX, DUNNVILLE, ONTARIO.

R. E. Sir Knight † James Seymour Proxy.

no. 20.

KENT, CHATHAM, ONTARIO.

V. E. Sir Knight † J. Ross Robertson Proxy.
 R. E. " † Daniel Spry Preceptor.
 R. E. " † Hugh A. Mackay Preceptor.

no. 21.

BURLEIGH, ST. THOMAS, ONTARIO.

E. Sir Knight † E. H. Raymour Presiding Preceptor.
 R. E. " † D. Burleigh Burch Preceptor.

no. 22.

HURON, GODERICH, ONTARIO.

Sir Knight † Richard Ratcliffe Constable.

no. 23.

BAY, PRINCE ARTHUR'S LANDING, ONTARIO.

R. E. Sir Knight † Daniel Spry Preceptor.
 R. E. " † J. Ross Robertson Proxy.

no. 24.

ALBERT EDWARD, WINNIPEG, MANITOBA.

R. E. Sir Knight † Daniel Spry Proxy.

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

- E. Sir Knight † E. T. D. Chambers..... Presiding Preceptor.
 " † Henry Russel, M. D..... Constable.
 " † T. Inglis Poston..... Marshal.
 " † S. Wilson Drum..... Visitor.
 " † A. Francis Lay..... "
 " † Carl L. A. Kuhring.. "

NO. 26. WINDSOR, WINDSOR, ONTARIO.

- R. E. Sir Knight † D. Burleigh Burch Proxy.

VISITORS.

- R.E. Sir Knight † George Otis Tyler, Grand Com.
 Grand Com'dery, Vermont.. Visitor.
 R.E. " † D. Burnham Tracy, Grand
 Commandery, Michigan ... "

All of which is respectfully submitted.

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

MONTREAL, 17th October, 1882.

Moved by R. E. Sir Knight † A. G. Adams, seconded by
 V. E. Sir Knight † J. Ross Robertson, and

RESOLVED,—That the report of the Committee on Creden-
 tials be received and adopted.

The Most Eminent the Great Prior authorized the admis-
 sion of 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 Most Eminent the Great Prior announced that he had
 received patents from England for the honorable decoration
 of the following members of Great Priory, whom he had re-
 commended for this distinction to H. R. H. the Prince of
 Wales :—

GRAND CROSS OF THE ORDER OF THE TEMPLE.

R. E. Sir Knight † William B. Simpson, Montreal, Quebec, Past Grand Master of the Grand Lodge and Past Great Sub-Prior of Canada.

KNIGHT'S COMMANDERS OF THE ORDER OF THE TEMPLE.

R. E. Sir Knight † Isaac Henry Stearns, Montreal, Past Grand Z. of the Grand Chapter, and Provincial Prior of Quebec.

R. E. Sir Knight † Hon. Robert Marshall, St. John, Past Grand Master of the Grand Lodge, and Past Grand Provincial Prior of New Brunswick.

R. E. Sir Knight † James Moffat, London, Ontario, Past Grand Master of the Grand Lodge of Canada, and Past Grand Vice Chancellor of the Great Priory of Canada.

R. E. Sir Knight † Charles Davis Macdonald, Peterborough, Ontario, Past Grand Z. Grand Chapter of Canada, and Past Provincial Grand Commander for Ontario and Quebec.

R. E. Sir Knight † Lawrence H. Henderson, Belleville, Ontario, Past Grand Z. Grand Chapter of Canada, and Past Grand Chancellor of the former Grand Priory.

Sir Knights Simpson, Stearns, Moffat and Henderson, being present, were duly invested by the Great Prior with the insignia of their rank, and were saluted and congratulated by the Sir Knights on being the recipients of such well-deserved and honorable distinction, for their tried and faithful services in the united bodies of the Temple and Malta, of the nationality of the Great Priory of Canada.

The Great Prior stated that a few decorations still remained, but for obvious reasons he had not yet decided on whom they should be conferred, not wishing to offer inducements to those whose opinions were not exactly in accord with his own, to change their views, although it is his duty, as well as his privilege, to reward those who are deserving, and he felt far from wishing to ignore the claims of Sir Knights who had borne the burden and heat of the day while aiding him in introducing Templary into Canada, and assisted in the establishment of the National Great Priory of this Dominion.

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The Most Eminent the Great Prior then read the following

ADDRESS:

Fratres of the National Great Priory,—

The commencement of a new year, with its joyous greetings, and fond anticipations of happiness, has, in this year of grace, 1882, not been fully realized to many of the human family, bringing, as it has, but mourning and great sorrow. The "All-wise" and "All Merciful Father," who does all things well, has thought fit to remove and take to Himself many of those very dear to us; amongst them, the members of the Order have met with a great and irreparable loss by the death of our revered friend and Brother, † Thomas Douglas Harington, Past Great Sub-Prior of this nationality, and representative of the Great Priory of England near that of Canada, who passed away suddenly to his eternal rest on the 13th of January last. We will see no more his familiar face, nor hear his kindly greeting, or enjoy his friendly companionship. None can feel the separation more than your Great Prior, who knew his sterling worth long and intimately, and whose friendship and confidence he possessed. Day after day I miss the letters regularly sent, which brought to me words of true friendship and good wishes. I mourn for him as a friend, a counsellor and comforter in the hour of affliction. Alas! my Brother! we meet no more on this side the grave, but your memory will be ever green and fresh to us all.

Our dear Brother's Masonic career is too well known to require me to recapitulate it here, and can be gathered from the numerous mourning circulars, issued by every branch of Masonry with which he was connected [see Appendix A], and in one and all of which the first rank seemed to have been almost as of course awarded, as it was honorably filled by him. With reference to the degrees with which my name is more particularly identified, I have a mournful pleasure in saying that by me he was received into the Order of the Temple soon after I introduced it from England, as also into the A. and A. S. Rite, 33°, to that of 32° inclusive, having authority to communicate them to him, when I held the office of Dep. Gr. Ins. Gen., 33°, in 1863, and representative of the "Supreme Council, United States of America" [the old "Cerneau" Council], of which Ill. Brother Edmund B. Hayes, of New York, was then Sovereign Grand Commander.*

*This I subsequently resigned; Canada, being a dependency of the British Crown, was claimed by the Supreme Council 33rd degree for England, to which I afterwards became affiliated, and represented in Canada until my resignation in favour of our late illustrious Brother Harington; but since the establishment of a Sup. Council 33°, for Canada, I again represent that of England.

At the time of his death, our lamented Brother Harington was Sovereign Grand Commander of the Supreme Council, 33rd degree for the Dominion of Canada. It will be the sad gratification and duty of this Great Priory, to record in their proceedings an "In Memoriam" page to departed worth.

We have also to record the loss in our ranks of the Emt. Sir Knight † H. A. Grannis, Preceptor of the Burleigh Preceptory at St. Thomas, Ontario, who had served in the American Army during the Civil War. He died on the 22nd September of last year. When I met him at our Annual Assembly in July, he was in his usual health and strength, kindly assisting the officers of the "Godfrey de Bouillon" Preceptory to make my stay at Hamilton a pleasant one, accompanying them in driving me round the city and environs, to view the scenery. Little we then thought he was so shortly to leave us for ever.

I regret also to mention the name of a distinguished and zealous Templar, and well known Bibliologist—Fra. † Robert Farmer Bower, of Keokuk, Iowa, U. S., with whom it had been my good fortune to have exchanged many letters of kindly greeting, and much interesting correspondence on Templar matters, his views fully coinciding with mine as to the chivalric and orthodox Christian character of the Orders of the Temple and Malta. The last letter I received from him, dated 19th of April, was one of truly Christian sympathy on a recent sad family bereavement. On that day month, the 19th May, he himself was called away, and a blank left in the Templar world of the United States not easily replaced.

It becomes also my painful duty to recall the fact, that since our last assemblage of Great Priory, the President of the United States, General James A. Garfield, has yielded up his life, the victim of a merciless assassin. Our sympathy and our regret is increased, not only on account of the murdered ruler having been distinguished by his upright and manly character, his lofty and patriotic aims, but what touches us more nearly, he was a Brother of our Order, a fellow soldier in the ranks of the Templars. When a great and a good man is thus ruthlessly snatched away, is it not fitting that his memory shall be enshrined in some way more lasting than a mere passing remembrance. It will be for you, Brethren, to suggest and carry out some appropriate expressions of regret and esteem for the honored dead.

Fratres! These solemn warnings come home to us all, and should make us more earnestly supplicate the Divine protection in the words of the Psalmist,—

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"Lord, let me know mine end and the number of my days, that I may be certified how long I have to live."

"O spare me a little, that I may recover my strength before I go hence and be no more seen."

ATTEMPT ON THE LIFE OF OUR GRACIOUS SOVEREIGN LADY THE QUEEN.

Fratres! It would not be well that I should omit to speak of the late attempt upon the life of our beloved Queen. Second only to the great thankfulness that we feel in the attempt being entirely harmless and unsuccessful, is the satisfaction that all must experience in the knowledge that the act was that of a miserably monomaniac. We cannot realize that any one but one bereft of conscience and reason could raise his hand against a life so dear and valuable to so many millions—could seek to injure one who, in her lofty station, sets to all her loving subjects the lasting example of a pure and blameless life. I am certain that all who hear me will give God his heartfelt thanks that our Sovereign Lady has been, through His great mercy, spared to her people and her family, for I trust, many—many more years of beneficent rule.

MESSAGE FROM H. R. H. THE PRINCE OF WALES, AND VISIT FROM THE CHANCELLOR OF THE GREAT PRIORY OF ENGLAND.

The 19th of October last will be an era in the history of our Temp- lar nationality long to be remembered. I refer to the visit of the Chancellor of the Great Priory of England, Fra. † Alex. Staveley Hill, D.C.L., Q.C., and M.P., who was duly accredited to us by H.R.H. the Prince of Wales, and the bearer of a most gracious and fraternal letter from him [see Appendix B], as Supreme Grand Master of the Temp- lar Order, addressed to me, conveying expressions of his good will and constant abiding care for the members of the Order in Canada, "feel- ing assured of their loyalty, and that the brotherly bond of union in the Dominion under his 'Grand Mastership' would continue."

The arrival of the Chancellor in Canada occurring unfortunately after the annual meeting of Great Priory, it was not considered ad- visable to call so soon an emergent meeting, from the inconvenience it would necessarily put the members to, scattered as they are over all parts of this vast Dominion. Owing to these circumstances, and as the Chancellor purposed visiting Montreal, it was decided to receive our distinguished visitor there, under the auspices of the "Richard Cœur de Lion" Preceptory.

Well and cordially did the Provincial Prior of Quebec, Sir Knight † Stearns, and the Eminent Preceptor, Fra. † A. G. Adams, his.

officers and members, respond to the call, and sustain the honor and credit of the Order in Canada. I beg they will accept my warmest acknowledgments for the loyal courtesy they evinced in aiding me to welcome the bearer of a message, which all Canadian Templars cannot but feel proud of, expressive of the cordial feelings of H.R.H. the Prince of Wales towards them and the Dominion of Canada.

The reception was hearty and joyous in the extreme, and largely attended, our only regret being in the absence of so many officers and members from the Province of Ontario; but doubtless the distance and business transactions prevented many from, attending who would otherwise gladly have been there.

I cannot help mentioning one or two instances of the marked good feeling and respect shown by Fratres who claim to be citizens of the United States, residing amongst us, and to whom our thanks are due, for coming long distances to do honor to the message from our Royal Grand Master. I allude more particularly to Sir Knight † John Henry Stone, the present Preceptor of the "Godfrey de Bouillon" Preceptory, of Hamilton, Ont., who purposely attended to represent his Preceptory; as also to the Grand Commander of Knights Templar of the State of Vermont, our valued friend and Provincial Prior, Sir Knight † George Otis Tyler, who expressed himself in the course of the meeting in terms of the highest praise and respect, not alone on his own part, but that of his Grand Commandery, for H.R.H. the Prince of Wales and to the Throne of the British Empire in the person of Her Most Gracious Majesty the Queen, the Patron of our Order. That such feeling should exist between the national jurisdictions we all most sincerely desire. The compliment paid to the memory of our dear Fra. † Harington by the Eminent Commander Sir Knight † Holbrook and his Commandery of Ogdensburgh, State of New York, voluntarily attending as a guard of honor at the funeral, is but another instance of the kindly feeling existing, and most gratifying to record.

Sir Knight † Stavely Hill's report to his Great Priory, as their Chancellor, which appeared in the English printed Templar Calendar for May, shows how much he was impressed with his reception, and I am certain will have a happy and lasting effect in cementing the bond of union between us and our English *confreres*.

In the same Calendar is announced the appointment, by the Great Prior of England, the Right Honorable the Earl of Lathom, of the Very Eminent Sir Knight Fra. † William Benjamin Simpson, Past Great Sub-Prior of Canada, to represent the Great Priory of England, near that of Canada, in succession to the late Very Eminent Sir Knight Fra. † T. Douglas Harington.

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HONORARY DISTINCTIONS.

Since the visit of the Chancellor of the Great Priory of England, H. R. H. the Prince of Wales has been pleased, as a mark of his special favor, to authorize me to nominate a limited number of members of our nationality to receive the distinction of G. C. T. (Grand Cross of the Temple), and that of K. C. T. (Knight Commander of the Temple). Those selected by me will be named hereafter.

These honorary decorations were first introduced on H. R. H. accepting the office of Supreme Grand Master of the Order, and were originally intended to supercede the position of Past rank, which had assumed an importance and preponderance out of all proportion to the numerical strength of the Order. They are now in his exclusive gift, with whom it is a personal matter, and as they continue to be very limited in their distribution, are the more valuable and gratifying, carrying as they do a Patent under the sign manual of the Prince of Wales, which in itself is most interesting to the possessor.

OBJECT OF A "CONVENT GENERAL" AND CONNECTION OF TEMPLARY WITH FREEMASONRY.

Very great mistakes have been made and wrong conclusions arrived at by members who have not had time or opportunity, it may be, to investigate the matter as to the purpose for which a "Convent General" of the Order was formed.

This general convention of the different branches of Templary was intended to consolidate and place them on such a permanent footing and uniform basis in Great Britain and Ireland, that they might worthily represent the ancient chivalric orders, and how could this be so well carried out as by placing the united body under the government and patronage of our future King, the fountain of honor, thus giving to the Orders a status and reliability that could not otherwise be attained.

Templary as attached to "Free and Accepted Masonry," has been most incorrectly understood, its forms and ceremonies varying so considerably that not two bodies professing to disseminate its principles conducted the ceremonies alike in any jurisdiction, and the most ridiculous theories are promulgated relative to its supposed mystic origin, and connection with Masonry of the present day, called "Free and Accepted," as modified in 1721, when changes of ritual were adopted and new forms, ceremonies and legends introduced by Drs. Anderson and Desaguliers, expunging the doctrines of Christ, the basis of the old Masonic system and Templar Order.

To rectify innovations in the Templar body, a general convention was formed, founded upon the Chivalric Orders of the Crusades, which it was hoped would clear away all extraneous matter, and also establish a supreme authority to look up to, but ignorance of historical facts, and, unfortunately, an absence of unanimity of action, pronounced "Convent General" as chimerical and unnecessary.

Although the annual meetings have been discontinued, and it has been found undesirable to call any of late years, the active existence and authority of "Convent General" are but dormant or in abeyance, and may be revived at any time should expediency or necessity demand it; but, to say the least, this is a most unlikely event.

The Modern Templars, which Convent General was intended to represent, are the successors and disciples of those enthusiastic Christian Warriors, who during the Holy Wars vied with each other in the attempt to re-establish the Christian Temple in Palestine, and registered a vow to accomplish it; and this engagement they contracted by an oath, which obliged them to dedicate their property, their talents, life, and physical powers to assist in upholding the Faith and in the cause of Christianity.

From the latter part of the last to the present century, Templary in the British Dominions was a curious compound of the old Templar Order and that of St. John [Malta], the ritual covering both Orders at once and participating a great deal more of Malta than the Temple. These Orders, although not Masonic so-called, as Masonry is now understood, are eminently allied to it, retaining connection to the extent of selecting its members from that body. The requiring from a candidate a profession of Trinitarianism is a manifest but necessary departure from the toleration of modern universal "Free and Accepted Masonry," and proves conclusively that there was no original connection between them; in fact, official recognition with the present system was *not known* prior to 1780, although there is sufficient proof that detached bodies had existed previously, keeping up the alliance, and from these our present "United Orders" are derived, and have never lost their orthodox Christian character, or in any way adopted the Universal doctrine. This was also the case with our brethren of the United States, when the Chivalric Orders were first carried there from the Mother Country. Now the whole system there is changed to make it correspond with that of "Free and Accepted Masonry." The assertion by the able and learned Brother Sir Kt. † Josiah H. Drummond, of Portland, Maine, in a recent controversy, that no change had been made in the American system, I think a mistake; if he reads Dr. Folger's History of the A. and A. S. Rite carefully, he

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will find on pages 123 to 126 that what Folger stated is a matter of history and record, viz:—"That, in consequence of great disorders, &c., &c., Cerneau remodelled the Templar degrees and founded the Grand Encampment of the State of New York, and the work now done in the Encampments was the product of Joseph Cerneau." It is simply a transfer of the Ancient "Rose Croix," of the Rite of Perfection, to the York or English Rite,* remodelled for the Templars with many additions.

Brethren, who while professing a belief only in Christ, yet reject the Holy Trinity, † should never join the true orders of the Temple and Malta; if these orders teach anything, they teach the Divinity of Christ and Mediation of our blessed Saviour,—“here we have the highest sum of Christian faith, the historical, natural, moral or revealed meanings given to the doctrine of the Trinity, which the Order implores—the threefold name of Father, Son and Spirit—and the three Scriptural offices of Christ,—Prophet, Priest and King, as elaborated by the early church and received by our Order, and we are bound to maintain the principles of the Christian religion with “Fidelity, Piety and Zeal.” Such were the mysteries of the old Templars; and in our modern Order they shine forth and stand alone. If this is rejected, the beauty of our Order and its Divine teachings are destroyed. If, however, the present Orders are intended only as a mere ornamental military adjunct to the Masonic Body, for the purposes of parade and pageantry, that is another thing, but it is *not* Templary and never had any pretensions to it. Our esteemed and well informed Brother Sir Kt. ‡ Enoch T. Carson, Past Grand Commander of Ohio, in his last Foreign Correspondence Report, has produced the most incontestable proofs that the American system has been changed, and that the original “Webb” ceremonial recognized the Christian religion as taught by all orthodox believers, without qualification of any kind, and absolutely expressed the Apostles’ Creed intact.

* In the same way, the Red Cross of Babylon (which has no connection with Templary), is a transfer of the “Princes of Jerusalem” to the same rite. In fact the whole system has become artificial, and except in name bears but a little resemblance to the old chivalric ceremonies.

† No doubt existed until of late years, but that the Tmeplar Order and that of Malta were in the strictest sense of the term “Trinitarian;” any deviation therefrom destroying their validity. I may relate in support of this, that when establishing the first Templar Encampment, at the Island of Malta, in 1849, I received most valuable information from a very old retired officer of the Royal Navy, a former member of the early Prince of Wales Templar Encampment in London, and was forcibly impressed by a remark from him on being asked why he did not visit the new Encampment—his reply being—“since residing for the last 17 years in France I have become a ‘Unitarian;’ and therefore cannot with any propriety visit your Encampment, the Templar body being purely and necessarily ‘Trinitarian;’ it would lay me open to the charge of inconsistency and hypocrisy.”

ORIGIN OF THE CONNECTION OF TEMPLARY WITH MASONRY BEFORE THE REVIVAL, OF 1717.

The prevailing religion of the Middle Ages was Roman Catholic, in which all the acts of its votaries aimed at the "Glory of God." There were *two* branches of this class, the *one*, who devoted their attention to the erection of great church edifices for *His* worship, houses for religious worship as monasteries, extending up to the 12th century, and which afterwards became independent of monasteries and merged into Guilds, though retaining strictly their religious character and doctrine up to 1721, at which time they had taken the name of "Free and Accepted Masons," when the whole system was altered, and which has continued to strengthen ever since. The *other*, taking care of the sick, protecting pilgrims to the holy places and to the performance of military exploits, yet actuated by the same motives as the former.

The Order of Hospitalers of St. John, from which sprang the Military Order of the Templars, in the 11th century, arose out of the "Sacred Mysteries"—that was the basis—the doctrine—but the "technology" or ritual of the order was an outside matter, although in some degree retaining its symbolical teaching.

In the same way, the Builders of Religious Houses arose out of the "Sacred Mysteries," in both instances out of the Order of "Benedictine" Monks, who came into existence during the early centuries of the Christian dispensation, and from the beginning had devoted themselves to "Sacred Sciences and the Preservation of the Mysteries."

The Builders and Templar Order were strictly believers in revealed religion, but while the Builders or Masons kept on in the doctrines of Christ up to the re-construction, after the revival, Templary, "holding fast to what it had received," ever maintained its integrity.

There were remnants of the Templar doctrines left with the Builders, which, when the Lodges of "Anderson" were established in England, held Lodges of their own outside of the authorized Lodges, and in which they retained their old doctrines and usages. *

Although the Architects or Builders, the Knights of St John, and

* The accurate and erudite editor of the London *Freemason* insists that Brother Carson's (of Ohio) account of the existence in England of the Templar organization connected with Freemasonry, about 1730, cannot be accepted as authentic, but must still remain a "crux," as he delights to call it.

Although no positive historical record appears to have been as yet produced, are we not justified in believing the assertion of the late Dr. Burnes, in his History of the Order, as also that of Grand Master Deuchar, of the Scottish Templars, quoted in notes to my allocution of last year? I think so.

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the Templars, sprung from the same origin, yet they were an entirely different class of men, the latter being more fully instructed than the former, which was evinced by their zeal and the military exploits they performed. They persistently stood aloof from any connection with mechanical laborers.

In the ancient Templar Order there was a "*Secret basis*," under the form of a ritual, which was always kept most sacred, and imparted or entrusted to a very select few, who were believers in Revelation, and who have by their succeeding generations transmitted the same, although but little known or understood at the present day. The "*lower class*" of the Order never attained or were admitted to a full knowledge of these matters, and were confined to the initiatory and perhaps a little more. The basis of the Order—the mysteries of the Christian faith—was never intended to be made public, or to be used in common; hence very few passed through the first stage during a life-time.

The Order of the Temple was dispersed in the 13th century through treachery and falsehood, and was apparently destroyed. Their Grand Master, "Jacques de Molai," and his companions in suffering were Templars in full, dying in the Faith; but some had escaped, uniting with the Knights of St. John (Malta). Through this small remnant, almost miraculously saved, the doctrines of the Ancient Order were preserved, and continued in our modern United Orders of the Temple and Malta, where the ceremonial observed, until of late years, combined the two Orders, but it has very properly been again separated to show the distinctive formula of each. *

The Templar Order with which we are most familiar is chiefly of a military character, and shows but little connection with the original basis. In the United States it appears in the "Rose Croix" and "Kadosh" †; in other lands in various forms, in all of which there

* It may not be generally known that the opening and closing ceremonies in our Ritual of Malta (long used in Scotland) are precisely similar to those of the Craft, or St. John's Masonry in the middle of the last century, bearing evidence of its early Christian character. Belief in God is essential in all its degrees, and, in the early days of Operative Masonry, required a profession of belief in the Trinity; but, since the union of the English Grand Lodges in 1813, it has simply required the assurance of a belief in the "Universal" God. Not so the Chivalric Orders, which strictly retain the ancient doctrine.

† The "Kadosh" is claimed as being the true Order of the Temple, whereas it is nothing of the kind, being merely a memorial service intended to keep alive the recollection of the violent suppression of the Order, quite another thing from our Templar installation, which is supposed to show forth the mode of *creating* a Knight Templar. The one is the *beginning*, and the other the *end*—the "Alpha and Omega" of the Templar Order.

In Ireland the Templar qualification is required of candidates for the "Rose Croix," known as "Prince Masons."

are vestiges which can be readily pointed out by the initiated. The "Profession" is the same in all, but in many sadly perverted from the original—the doctrines of Huxley, Tyndal, Darwin, Ingersoll, Lawrence and Spencer, materialism and infidelism, are prominent principles of the day, and plain, simple doctrines are greatly ignored. It is with regret we must all observe that "Communism" and, of course, "Atheism," are making formidable progress—thus rearing a race of "Godless" men and women, whose minds, unbalanced by religious teachings, are unable to make proper use of the masses of abstract knowledge with which their minds are crammed; hence they are blown about by every wind of doctrine, unstable as water and threatening all kinds of revolutionary dangers to the State. It can be readily believed that the influence of such principles caused the life of our late noble Brother, the President of the United States, to be sacrificed.

Fratres! The time assuredly has come when the line of demarcation should be drawn, and the loud warning voice lifted up: Every believer in the truth and sacredness of the doctrine of the Trinity should separate himself, espouse the ancient truth, and raise the Banner for the fight.

To the "Order of Knights of St. John," founded in 1099, and established in Malta 1530, * who held firmly to its fidelity in Gospel

* A few scattered fragments is all that is left of the Continental "Langues" of this once famous Order, and the only one retaining any element of its original vitality is the old Sixth (6) Langue of the Order of "St. John of Jerusalem in England," which within the last sixty (60) years has been revived, restoring the "Hospitaller" functions, and a revival of that charitable organization—numbering in its ranks some of the proudest scions of our English nobility, with many of high position in the Masonic fraternity. The Chapter is at present engaged in endeavoring to open a "British Hospice at Jerusalem," and renew the traditional connection with the Holy City, at the same time to develop a national as well as a "Hospitaller" work of usefulness, and they confidently look forward to the sympathy and charitable aid of all English speaking nations to support so praiseworthy an undertaking.

When the Head Quarters, or, as it was called, the "Chef Lieu of the Order of St. John," was held at Malta, there were two great festivals observed—one on the 24th of June, "St. John's Day," that Saint being the Patron of the Order, and the other on the 8th of September, "St. Mary's Day," this latter being also the anniversary of the day on which the Turks raised the siege of Malta in 1565. At these festivals the Grand Master, his Household and Knights, proceeded in procession, of a most imposing and magnificent appearance, from the Palace to the Conventual Church of St. John, in Valetta, to hear "Mass." On their arrival, and as soon as the portion of Scripture was announced to be read from the Gospels, every Knight drew his sword and held it aloft whilst the Gospel was read, to signify the obligation of the Order to shed their heart's blood in the defence of their faith. On the elevation of the "Host," every Knight kissed his sword and then returned it to its sheath.

Towards the end of the last century, there existed in the British Dominions and the United States, "Encampments, as they were called, of Knights Templars, as well as Knights of Malta, not in any way connected with or looked upon as Masonic; and of late years independent bodies have sprung up in the United States and Canada, calling themselves

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principles, we are indebted for the preservation and transmission of the Templar doctrines; and it will be seen, from what I have stated, that the connection of Templary with Masonry was totally different and long antecedent to the present "Free and Accepted" system, which does not approximate to the Chivalric Orders, and must always prevent a thorough amalgamation between them—the United Orders of the "Temple" and "Malta" remaining as separate and distinct organizations, although attached to the Masonic body.

THE INDEPENDENT MOVEMENT AND DESIRE TO THROW OFF ALL CONNECTION WITH THE PARENT BODY AND H. R. H. THE PRINCE OF WALES.

So much has been said, and so many conflicting remarks promulgated, on this subject, that it becomes absolutely necessary the matter should be clearly understood.

At the annual assembly in 1879, Great Priory declared itself an Independent and Sovereign Body, but distinctly acknowledging the "Prince of Wales" as Supreme Grand Master. That resolution has never been rescinded, nor the authority of the Prince questioned until the motion brought forward last year to make my office *elective*, of which there never was any formal notice given that even the question would be considered. This motion appearing in the printed proceedings as an established fact without any explanation given, called forth from me the letter in the *Canadian Craftsman* of December last as a manifesto, pointing out that the National Great Priory of Canada was under the Grand Mastership of the Prince of Wales, who had been elected for life by the unanimous voice of the Order, and the nomination, "ad vitam," of Great Priors or Rulers of Nationalities, *ceded* to him on his acceptance of the office. It was therefore quite unnecessary to go through the form of electing me.

Many of the members of the Order have expressed their surprise that such a motion should ever have been introduced, and without notice as aforesaid, and even go so far as to censure me for not at once "putting my foot down upon so glaring an innovation."

The existence or non existence of a "Convent General" does not in any way affect the position of the Prince of Wales, who, as you are

"Knights of Malta," quite distinct from the recognized branches. These latter organizations assert a *very doubtful* claim to be of Scottish origin, dating from the Reformation, when Sir John Sandilands, the last Grand Prior of the Order of St. John in Scotland, was created "Lord Zorpielen" on embracing the Protestant faith, and surrendering the lands of the combined Orders of the Templars and St. John to the Crown, at which time the Order was broken up in Scotland with the religious houses, and dispersed.

well aware, consented to continue as Grand Master under the existing changes (each Nationality having become self-governing), and never having resigned his position, he still claims and asserts his right to the Supreme Grand Mastership of the Order in England, Ireland and the Dominion of Canada.

It is difficult to understand how Canadian Templars can consent to cut off their alliance, for the ostensible motive that they may be more thought of by the Templars of the United States, as an entirely self-existing body. Is not this pandering to the opinions of others and surrendering our own independence of action? What can it matter to our neighbors who is our Chief Ruler; or to us what they may think about it?

That the ultimate severance of the tie is believed in by some is quite probable, but this is a very different thing from striving to hasten it without any good reason for doing so.

I cannot agree with those Fratres, who, in my opinion, are carried away by a false and most mistaken idea of *adding* to the importance of the National Great Priory, by the withdrawal of even the semblance of a connection with the parent body; and who cannot have considered that by ignoring the Grand Mastership of the Prince of Wales, they are virtually offering a slight to so high a personage; few, if any, instances are on record of attempts made to break up organizations of legally established bodies without some cause of complaint. In this case there is none whatever.

The question thus considered becomes one of personal loyalty to the Prince, and should always be insisted upon. The Canadian branch of the Order came into the Confederation of British Templars, knowing and accepting, and glorying in the fact that H. R. H. was the Grand Master and Her Majesty the Queen Patron of the Order. What reason or excuse then is there now for wishing to displace him.

I esteem it as the greatest of our privileges that we can personally point to the Heir to the Throne as our Sovereign Ruler, and feel for him, not only the true and chivalric devotion with which, as Templars, we must always regard our Grand Master, but also that faithful and loving loyalty which he, as Heir Apparent of Her Most Gracious Majesty the Queen, has every right and every title both through her and in himself to expect from us.

Fratres! I have served the British Crown as a soldier, and my family for generations before me, too long and loyally to swerve at this late day from my duty. In my youth, and in my prime, and

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now in my declining years, I have given my best energies and first love to the service of our Knightly Orders, and as my days are passing away as a tale that is told, I have my reward in the generous approbation of my Grand Master and future Sovereign, and your good will and approval, which well repays me for much thought, labor and anxiety for the good of the Order, and, I may add, for some inevitable disappointments. I trust I may be pardoned for remarking that through me, who introduced the Order from England into Canada now nearly thirty (30) years ago, this great body has advanced, step by step, from being a "Prov. Conclave" to a "Grand Priory," and now to the highest status of a National and "Independent Great Priory," co-equal with that of England and Ireland, or any Templar organization in existence, and as your Great Prior I take equal rank in the Order with a Prince of the Blood and Peer of the Realm, acknowledging no superior but our Royal Grand Master and future King, to whom we have all sworn fealty and allegiance.

The persistency in the endeavor to effect a change, is evidently to substitute Democratic for Monarchical Constitutional rule, and thus destroy, with us, the representation of the Ancient Templars or its imitation basis, whereby its *raison d'être* ceases.

This growing feeling in Canada for change, and that through the application of much of the doings of the American system, with its drills and pageantry—which with the unthinking *many*, against the thinking *few*, carries weight—is fast gaining ground; but it should not be forgotten there is nothing so bad as to repudiate long-established forms, and attempt a revolution by rebellion to constituted authority.

Holding my office of Great Prior from the Supreme authority in England the connection between the two countries is kept intact, and is something similar to the Governor-General's appointment by the Crown, which keeps up the connection between Canada and the Mother Country—nothing more.

But there are a few in Canada who advocate a visionary independence, if not disruption of the Dominion, claiming the right to elect their own Governor, and not only that, but to impose upon him direct general election of his ministers, and to reduce him to a mere cipher, and this principle seems, I regret to say, to be feeling its way into the Templar Order here, which, if carried out, will destroy its prestige as an independent and supreme body, representing a great Order, and degenerate it into becoming simply a side degree of the Craft, of no importance, tolerated, but not recognized, and probably ultimately extinguished.

However much I may value—and I do value most highly—the kindly feelings expressed by the Fratres, and confidence placed in me by their unanimous approval of my appointment as Great Prior, I am compelled to make it understood that *in my case* election from time to time is not necessary, holding, as I do, my office by direct appointment of the Prince of Wales, to whom at my installation I performed knightly homage for this Nationality.

In the sentiments I have expressed, I may not entirely coincide with the views of independence entertained by many of the Fratres, but I merely do so to vindicate my own views as Great Prior, and of my right to them by virtue of my office, making all allowance for the opinions of those differing from me and duly respecting them. I am quite aware that the concluding portion of the resolution of Great Priory, declaring independence, but acknowledging the supremacy of the Prince of Wales, wherein it is stated, "and to perform all acts that can and may be performed by an independent body," has been looked upon by some as recognizing the power at *once* to elect your chief officer, claiming otherwise that Great Priory is not an independent body as independence is considered on this continent; however that may or may not be, it can only have reference to the future in Canada, the appointments of His Royal Highness as Supreme Grand Master of the Order, and myself as Great Prior of Canada, being for life.

When the Prince of Wales, in the natural course of events, is called upon to ascend the Throne of the British Empire, it is to be presumed he may wish to resign his position in the Masonic and Templar bodies; then, and not until then, will it be time enough to elect a *local ruler* and change the system of government, when *ad vitam* may cease. At present, I can see no object to be gained, but the mere sentiment of establishing the myth of an ideal greater *independence* of action, which has no real foundation, and in which we have nothing to gain, but everything to lose, by a severance of the ties that bind us together in the British Dominions and add so materially to the dignity and elevation of the Order.

GENERAL REMARKS.

Our relations with the Great Priorities of England and Ireland, and the Grand Commanderies of the United States, continue on the same cordial and fraternal footing.

Remarks have been made at our exchanging Representatives with the Grand Commandery of California, as contrary to the rules of the Grand Encampment of the United States; but I really do not *now* see that it is any business of ours to attend to decrees of the Grand En-

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campment United States—let them settle with their own subordinates: they have not hesitated to ignore the independence of this Great Priory of Canada, and they might just as well question the independence of England and Ireland, who are similarly situated as ourselves in having the Prince of Wales Grand Master, although each go their own way as totally separate and independent bodies. We are, therefore, in my opinion, fully justified in exchanging friendly relations with such Grand Commanderies as may wish it.

I regret to say a complaint was made to me from one of the Preceptories in Ontario, that members, who were "American" citizens, had most improperly caused much dissention, by drawing invidious comparisons and distinctions as to the relative superiority of the American system, and ritual, over ours.* I am happy to say the commission of enquiry I directed to assemble has reported the complaint withdrawn and explained. Such discussions are most improper in Preceptories, and quite destroy the harmony and good feeling that should exist between the members, and cannot be permitted for a moment. Brethren who prefer the system and ritual adopted by a foreign jurisdiction should at once resign membership with Canadian Templary, and join that more congenial to their own views. It is out of all reason to suppose they can be permitted to revoke the rules and regulations of the Great Priory of Canada.

I have also been called upon to rule as to the eligibility of candidates for the Order, who, as Master Masons, had joined other degrees of Masonry, known as the "High Grade" system. I allude to the "Egyptian Rite," lately introduced into Canada, which, it is asserted, is antagonistic to the Templar Order. I hold that every Master Mason has a perfect right to join any Rite known to be of Masonic origin he may think proper, and unless there is some other definite objection to his reception as a Templar, *this* cannot be considered as one. A candidate is eligible for the Templar Order on his good standing as a "Craft" and "Royal Arch" Mason, and we have no right to interfere with other degrees, founded on the Craft, he may choose to join; at the same time, there can be little doubt that the multiplication of "higher degrees," all claiming to be based on Masonry, and the growing desire for display, with ambition for office, and a craving after the mysterious (?), is fast tending to unsettle and draw the attention

* The system and ritual of Templary in the United States, when rightly carried out, is good and contains a great deal, but much mixed up; and of late years there has been too much indifference and opposition shown for the true doctrines of the Order, sadly perverting it from its original status. In some instances the time-honored transparency of the "Crucifixion," in the East, with that of the "Resurrection and Ascension," in the West, have been removed, and the meaning of Pilate's inscription on the Cross denied, substituting meaningless and anti-Christian explanations.

from the simple truths which the long-established and recognized degrees of Masonry purpose to teach. In this particular Rite there are Canadian Templars of high standing, and it is not to be supposed they would countenance degrees antagonistic to the Templar Order. One of our Presiding Preceptors in Ontario, carried away by his zeal to preserve the Order from innovation, introduced, very improperly and without authority, a clause in the Candidates' O. B. forbidding members of the "Egyptian Rite" being accepted in his Preceptory; in this case I decided that the Fratres to whom the clause had been administered were absolved from that portion of their vow made under a false impression.

I have to bring to the notice of Great Priory, and to point out the necessity of some stringent rule being enacted to prevent Preceptories from voting in Great Priory who have not observed the terms on which they obtained their warrants, or attended to the statutes by not holding meetings or electing officers at the regular specified periods of meeting, and although paying dues to Great Priory are in a dormant condition. This is a matter in which Provincial Priors of Districts should have inquired into and rectified. A special regulation now becomes necessary on your part to prevent a recurrence of such irregularities.

Preceptories who do *not meet and elect officers* in conformity with the Statutes had better resign their warrants, but if a few are anxious to prevent this, by paying dues to remain on the roll, they should nevertheless be debarred from voting in Great Priory until properly represented.

I would remind members of Preceptories that the term "*Past*," Preceptor is not strictly correct. Preceptors are an obligated class or degree, eligible to preside in *any* Preceptory as long as they are subscribing members of the Order. The proper distinction for the "Preceptor," *i. e.*, the Frater elected to the chair for the year of office, is "Presiding Preceptor."

With regard to the position of the "Guards" of a Preceptory,* they are *not* entitled to vote on any subject. Their initiation into the Order and appointment to office being a special one without fees, as "Serving Brethren" to the Preceptory, by dispensation from the "Great Prior," and should a Frater regularly installed as a "Knight" of the Order, accept the office of Guard, he forfeits all his privileges as an installed Knight during the time he performs these duties; on his resignation of the office he again reverts to his former privileges.

* According to the ancient classification of the Templar Order, which we profess to imitate the Brother Servants, although styled Templars, yet were not "Knight Templars." In speaking of the Knights they were called "Equites," but the inferior brothers "Servientes."

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I beg to impress upon the members of the Order the necessity of strict uniformity in nomenclature, ceremonial forms, etc. Nothing tends so much to confusion as a departure from this rule by individual Preceptories introducing any terms or practices borrowed from foreign jurisdictions, without authority.

The Red Cross degree (Babylon) of the United States forms no part of our Templar system, which is confined to the United Orders of the Temple and Malta, although members are of course at liberty to join any degrees they may think proper, or wear any dress as a uniform agreed upon that suits their fancy. The true badge of Templary is the *white mantle* (with which every aspirant is invested at his reception), as the *apron* is the badge of the Craft and Royal Arch Mason. It is therefore the duty of Preceptors to *insist* upon the *mantle* being procured and worn at all assemblies of Preceptories in their Chapter rooms; and the Statutes provide that out-door processions, etc., can only take place by Dispensations from Provincial Priors.

I have observed in one Preceptory that the notices of meeting are headed "*Asylum*," a word unknown amongst us, and the whole form is that used in the United States system. This should be rectified, and I am sure only requires to be pointed out; our own form of notice or summons is far more explicit and correct.

It has always been a pleasure to me to receive the printed notices of the meetings of those few Preceptories who have had the courtesy to send them direct to me, but it is desirable that I should have them from all our Templar Bodies, so that I may be in more direct communication, and judge of the work done and progress made. All Preceptories *must* have a uniform code of "By-Laws" for the information of their members, copies of which I have to request may be sent to me.

It will be desirable for Great Priory to decide at this assembly whether the designs for "Badges and Jewels" of office submitted by me at last meeting of Great Priory be adopted and recorded in the statutes, to enable Preceptors who may wish to obtain them for their officers, doing so, to insure uniformity.

I have granted a Preliminary Warrant for the formation of a Preceptory in the town of "Windsor," Province of Ontario, on the recommendation of the Provincial Prior, and the "Burleigh" Preceptory, the principal officers being members of that Preceptory. It will be for you to decide if a confirming Warrant should be now issued or at a later period.

CONCLUSION.

I cannot conclude without expressing to the members of the

"Richard Cœur de Lion" Preceptory of Montreal, as also to many other of my Templar *confreres*, my grateful thanks and deep sense of the kindness and attention shown to me by them during my recent sad and mournful family bereavement, with subsequent disastrous loss by fire from lightning of all my personal property, which our Heavenly Father has seen fit to visit me with for His own wise and good purposes. It is at times such as these that we realize the true spirit of the Order, and appreciate its ancient motto—"Non nobis Domine, non nobis, sed nomine tuo da gloriam."

In bringing forward and clearly stating my own views and convictions, and insisting upon the doctrines of the Ancient Templar Order, I have felt it my province, my part and my duty to promulgate the truth. It is hardly to be expected but that my views will be subjected to criticism and even opposition, but I look to find my reward in doing what I think is right, and by adhering to my vow of fealty—for I cannot forget that a vow is a solemn promise to do or not to do something, and is voluntary, necessary or judicial, and can be administered to different people for different purposes. The vows we take are voluntary and oblige us to keep our word, to love virtue and to practice it. Fratres! Let us ever remember that as Templars we are banded together to fear God, protect the Christian religion, to be loyal to our Sovereign, love our country, our brothers and neighbors, and thus attain the end of the commandment which is *Charity* proceeding from a pure heart, and a good conscience, and a faith unfeigned.

V. D.  S. A.

I am, Fratres, in the bonds of the Order,
Fraternally yours,

† WM. JAS. B. MACLEOD MOORE, G.C.T.,
Great Prior of Canada.

Moved by V. E. Sir Knight † J. H. Graham, seconded by
V. E. Sir Knight † James Moffat, and

RESOLVED,—That the Address of the M. Em. the Great
Prior be referred to the Grand Council, to report thereon dur-
ing the present Annual Assembly.

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

Moved by Sir Knight † S. M. Davies, seconded by E. Sir Knight † Henry Nuttall, and

RESOLVED,—That the Great Prior be requested to call off Great Priory for the space of one hour.

On the reassembling of Great Priory, at 8 o'clock p.m., R. E. Sir Knight † J. H. Graham, desired to be informed by the Grand Chancellor if the notices of Amendments to the Statutes, which were published in the Proceedings of 1881, had been properly given, and also if it was correct that the M. E. the Great Prior had been elected and installed at the last Annual Assembly, as the printed Proceedings stated.

R. E. Sir Knight † Daniel Spry, Grand Chancellor, replied that the notices of Amendments to the Statutes were properly and legally given, and in reference to the election of the M. E. the Great Prior, it was well known that the Statutes had not been altered so as to permit such an election to be legally held, but he had requested the Great Prior to allow himself to be elected so as to show that we were an independent sovereign body, and also as an assurance of the personal regard and esteem entertained for the Great Prior by the Templars of Canada. In stating that the Great Prior had been installed, he merely followed the custom of his predecessors, and had published the whole list of officers in that particular form. After the election the Great Prior stated that he accepted the office as a mark of the respect of the Canadian Templars, and in confirmation of the position which he held under the patent granted to him by H. R. H. the Prince of Wales. The Minutes, as published were, he maintained, a correct transcript of the Proceedings of Great Priory, although he had not published the remarks made by the Great Prior on the occasion of his election.

The M. E. the Great Prior said the explanation of the Grand Chancellor was a correct statement of what had occurred. It was then

Moved by R. Eminent Sir Knight † W. B. Simpson, seconded by R. Eminent Sir Knight, † David McLellan, and

RESOLVED,—That the Minutes of the Proceedings of Great Priory, at its Sixth Annual Assembly, held in the City of Hamilton, on the 12th day of July, 1881, having been printed, and copies thereof forwarded to each Preceptory and Frater 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 Knights † S. B. Harman, and † J. A. Henderson, Past Great Sub-Priors; † Rev. V. Clementi, Grand Prelate; † G. H. F. Dartnell, Past Provincial Prior, Ontario Centre; † Robert Marshall, Past Provincial Prior, New Brunswick; † Benjamin Curren, Past Provincial Prior, Nova Scotia; and † A. G. Smyth, Past Grand Registrar, expressing regret that unavoidable circumstances prevented their attendance at the Annual Assembly.

Also from R. E. Sir Knight † E. Ainsworth, Grand Commander State of Iowa, announcing the death of three of the active members of that body.

From V. E. Sir Knight † T. C. Macnabb, of Kent Preceptory, No. 20, Chatham, complaining of the action of Burleigh Preceptory, No. 21, St. Thomas, in taking candidates from beyond their jurisdiction.

From Sir Knight † William Hamilton, Jr., Presiding Preceptor of Geoffrey de St. Aldemar Preceptory, Toronto, asking for the remission of the amount due Great Priory by his Preceptory.

From Eminent Sir Knight † William Hawthorne, a Preceptor of Richard Cœur de Lion Preceptory, No. 4, London, complaining of the action of V. E. Sir Knight † H. A. Baxter, in having added to the obligation of a Knight Templar while he was Presiding Preceptor of the Preceptory, and the following from the Great Priory of England and Wales:—

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LONDON, 12th June, 1882.

Very High and Eminent Great Prior:

The office of Grand Representative of this Great Priory near the Great Priory of Canada, having become vacant by the lamented decease of the Very Eminent Sir Knight † Thomas Douglas Harington, Past Great Sub-Prior of Canada, I have the honor to inform you that I have appointed the Very Eminent Sir Knight † William Benjamin Simpson, of Montreal, a Past Grand Captain of England, and Past Great Sub-Prior of Canada, to be the Grand Representative of this Great Priory near that of Canada, for the continual maintenance of the bond of fraternal union happily existing between our Eminent Great Priors.

I remain,
Very High and Eminent Great Prior,
Yours in the bonds of the Order,
[Signed,] LATHOM,
Great Prior.

To

COL. WM. J. BURY MACLEOD MOORE,
G. C. T., &c., &c.,
Very High and Eminent Great Prior of Canada,
LaPrairie, Province of Quebec,
Dominion of Canada.

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 Frates of the Great Priory of Canada:

FRATRES,—In conformity with the demands of the Statutes, I beg to present for the information of the members of Great Priory, a brief report upon Templarism throughout the jurisdiction of Ontario West, over which I have the honor to preside.

It affords me much pleasure at this time, in the face of the numerous "schisms" that threaten the usefulness of other Orders, to be able to acknowledge that peace reigns within our borders, and that a marked activity and growing prosperity is noticeable in the Preceptoreries subordinate to the Great Priory of Canada. The acquisitions to our ranks are, in the main, men who are "unspotted before the

world," who are attracted by high and noble aspirations, and who have the best interests of the phivalric Order at heart. The increase in the membership during my term of office just closing, must be gratifying to every Knight Templar in the Dominion, and to none more so than your humble servant. In the majority of the Preceptories a genuine awakening of interest in Templarism has been witnessed; whilst in others, lethargy still continues to hold sway. The Templar District of Ontario West includes amongst its members very many excellent Masons, who, I am led to believe, are importuned by the supporters and originators of other alleged Rites to join them. This is to be regretted; but I have every reason to think that those who have been thus entrapped will before long see the error into which they have been led by designing men, and ally themselves with Christian Knighthood, where harmony characterizes all deliberations, conciliation and kindness our difficulties, and where brotherly love is extended to each other in every outgoing and incoming.

While it is pleasing to be able to report increased interest in Templarism in this jurisdiction, it is with feelings of deep regret I am called upon to record the death of three prominent members of the Order since we last assembled together, viz.—Em. Preceptors Sir Knights † H. A. Grannis, of Burleigh Preceptory, St. Thomas; † W. T. Bray, of Huron Preceptory, Wingham; and E. Sir Knight † Rev. St. George Caulfield, of Windsor. The two first-mentioned Sir Knights were active, earnest, zealous workers, and rendered invaluable services to the Templar Order which they so highly prized, and in which they were signally honored by their Frateres. In common with the Sir Knights throughout the jurisdiction, I lament the loss of these estimable brethren, and fervently hope "that He who tempers the wind to the shorn lamb" may ever comfort the fatherless and widow in their sad and irreparable bereavement.

Since last meeting I received a communication from the Great Prior concerning certain alleged irregularities which had been practised in Burleigh Preceptory, at St. Thomas, and ordering me to hold an investigation. I complied as soon as possible with the commands of the Great Prior, and after a thorough examination discovered that the charges were founded purely upon hearsay statements. I lost no time in communicating the result of my investigation to the R. E. the Grand Chancellor, Sir Knight Daniel Spry.

I have to report since last Annual Assembly, that the Sir Knights of Richard Cœur de Lion Preceptory, London, have secured new and suitable apartments for their meetings in the Masonic Temple buildings in that city. The structure was erected by the Masonic frater-

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nity, and is a monument to their zeal and indefatigable energy in the cause,

On the 16th of August last, I had the extreme pleasure of accepting the invitation of the Sir Knights of Godfrey de Bouillon Preceptory, of Hamilton, to attend a grand demonstration in that city; and, in company with parties from St Thomas and London, visited Hamilton, and experienced a truly Templar welcome from the Sir Knights of that city. Amongst the guests on the occasion were fratres from Buffalo, Erie, Lockport, Detroit, Dunkirk, Dunnville, Batavia, Rochester, Cleveland, Toronto and other places. The parade was an imposing spectacle, and was witnessed by a very large concourse of spectators. Unfortunately the afternoon's proceedings were suddenly interrupted by a virulent storm of thunder and lightning, and this untoward circumstance militated against the success of the outdoor demonstration. A hearty reception, however, was tendered the visiting Sir Knights by Em. Preceptor Sir Knight J. H. Stone, and P. E. P's Sir Knights Chas. Magill (Mayor), and B. E. Charlton, to which R. E. John S. Bartlett, Deputy Grand Commander of the State of New York, replied in happy and felicitous words. The exhibition drill of Hugh de Payens Commandery, of Buffalo, in the afternoon, was an admirable exposition of Templar tactics, and was greatly admired by the Canadian Sir Knights. R. E. Preceptor, Sir Knight D. Spry, the Grand Chancellor, also favored the demonstration with his presence, and was accorded a hearty welcome. In return he extended the visitors a fraternal welcome to attend the present meeting of Great Priory. The Hamilton Sir Knights are to be congratulated on the success which attended their demonstration. The arrangements were most complete, and the welcome most cordial. I sincerely trust that their laudable efforts may be emulated by the Knights Templar of Western Ontario in 1883. To the Sir Knights of Hamilton I beg to extend my grateful acknowledgment of many kindnesses received from their hands.

On Tuesday, September 26th, I instituted Windsor Preceptory, No. 26, at Windsor, and on the occasion was ably assisted by R. E. Sir Knight † W. S. Walker, P. G. C. G. of the Grand Encampment of the United States; E. Com. R. H. Warriner, of Toledo Commandery, and many prominent Templars from Detroit and Toledo—between twenty and thirty of the former, and seventy of the latter place. After the installation ceremony had been concluded, Sir Knight Walker opened a Council of the Red Cross, and exemplified the degree to the great delight of all who had the pleasure of witnessing it. The banquet which followed was one of the pleas-

antest reunions I ever had the good fortune to be present at, and high encomiums were passed upon the manner in which the Windsor fratres received their visitors. They richly deserved the commendation.

I have heard with feelings of deep regret of the great loss sustained by our esteemed Great Prior, in the fire which destroyed his residence, household effects, library, etc., on the 14th ult. I earnestly hope that the Great Priory will lose no time in rendering him that assistance which I am credibly informed his case so urgently demands. I feel I speak the sentiments of every Sir Knight in the jurisdiction when I say that no appeal would be more generously responded to than one in behalf of our Most Eminent Frater, by every Sir Knight in the Dominion of Canada.

In concluding this hastily penned resume of Templar operations, I beg to tender my most heartfelt thanks to the fratres with whom I have been thrown in contact during my term of office. I shall ever remember with pleasurable feelings their hearty and fraternal welcome, and hope that I may continue to merit their good wishes by my zeal in advancing, as far as lies in my power, the aims, objects and interests of Templarism in the Western District of Ontario.

Fraternally submitted,

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

Lambeth, Oct. 12, 1882.

DISTRICT OF ONTARIO CENTRE.

REPORT.

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

In making my report for the District of Ontario Centre, I regret to state that my many pressing business engagements prevented me from making the official visits to the various Preceptories in my District that I should so wished to have done, but I am, to a certain extent, reconciled, by the good reports of progress I have heard from some of the Fratres. I learn that nearly all the Preceptories are doing well, taking into consideration the numerous attractions, in the shape of "*Rites, Side Degrees,*" etc., with which Canada abounds at the present time, and which are offered at ruinously low figures—in fact, at "starvation prices," thereby attracting a large number of

worthy brethren from our Preceptories, who hunger after Masonic knowledge. Let us hope they won't starve in the attempt to gain it; but such things must be allowed to run their course, like the "measles" and "whooping cough," after which the patient will speedily get well again—as these attacks are very seldom fatal in their results.

I learn that the question of uniform and the adoption of drill tactics are, in some quarters, the all-absorbing theme of the hour. I think it will lead to good results by keeping the Fratres fully occupied, and will, I have no doubt, serve to attract a larger percentage of brethren to the Templar Order than heretofore. I find that the Fratres of Odo De St. Amond Preceptory of Toronto have been working together with a will, and have succeeded in building up that Preceptory and placing it in the front ranks of the Order in every respect; numbers of the Sir Knights have purchased neat and elegant uniforms and side-arms, and are busy perfecting themselves in drill tactics. To the untiring energy of Eminent Sir Knights † John Ross Robertson, ‡ J. G. Burns, † P. J. Slatter and others, this unbounded success must be attributed, and they richly deserve all the praise that can be lavished upon them. I wish I could speak in as glowing terms of the other Preceptory in Toronto, the Geoffrey De St. Aldemar. This Preceptory is composed of some of the oldest Knights Templar in Canada, and has the finest Templar Hall in the country to meet in, but they don't appear to benefit by all the blessings at their disposal. They are to all appearances enjoying a good old fashioned "Rip Van Winkle" sleep—from which they have not yet awoken. May their awaking, for the honor and prosperity of the Order of the Temple, be speedy and effective.

All of which is fraternally submitted.

† R. J. HOVENDEN,
Provincial Prior,
Ontario Centre.

Toronto, October 12, 1882.

DISTRICT OF ONTARIO EAST.

REPORT.

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

FRATRES,—In accordance with the statutes of the Great Priory, I have the honor to submit my report.

In the District of Ontario East, there are three Preceptories, namely: Hugh de Payens, Kingston; King Baldwin, Belleville; Gondemar, Maitland.

Of these, I have only been able to visit Hugh de Payens, which, it affords me pleasure to say, maintains its wonted activity and efficiency; nevertheless, I am assured that King Baldwin and Gondemar Preceptories are each worked by able Knights, and are in an active and healthy state.

I regret to have to record the death of three very eminent members of the Order of the Temple, two of whom were members of Hugh de Payens Preceptory. I refer to the late R. E. Fratres † T. Douglas Harington, Past Great Sub-Prior; † Alexander S. Kirkpatrick, and † E. H. Parker. These Fratres had long taken an active and energetic part in matters pertaining to Templary, and I would respectfully recommend that memorial pages be published with the proceedings, in commemoration of their many good qualities.

It is to be hoped that ere the next Annual Assembly of the Great Priory, a Preceptory will have been opened at the city of Ottawa, which ought to be a good field for Templarism.

All of which is fraternally submitted.

‡ W. D. GORDON,
Provincial Prior,
Ontario East.

Kingston, 10th October, 1882.

DISTRICT OF QUEBEC.

REPORT.

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

FRATRES,—I am pleased to be able to report that the three Preceptories in this District are in a satisfactory and prosperous condition, and that the zeal and interest of the Fratres in our beloved Order seems to be unabated, although the increase in membership has not been large during the past year.

RICHARD CŒUR DE LION, MONTREAL.

This Preceptory, under the efficient and able administration of R. E. Frater A. G. Adams, continues to prosper. They have not had any great accession to their membership during the year past, but their

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meetings have been regularly held, work well done, and their books, records, and muster-roll, properly kept.

WILLIAM DE LA MORE THE MARTYR, QUEBEC.

On the 11th March last, accompanied by R. E. Frater Adams, Grand Marshal, I visited this Preceptory, and installed the officers for the year. We were most kindly and courteously received by the Eminent Prior and other active Fratres, and after the installation we had the pleasure of participating at their annual banquet, and a very pleasant evening was passed. I find this Preceptory has not done much work of late, but it is admirably equipped, and in charge of energetic and able Sir Knights, who will, I have no doubt, uphold the honor and dignity of the Order at the ancient capital.

SUSSEX, STANSTEAD.

I was enabled to visit this Preceptory on the 29th September last, and was received with Knightly courtesy by R. E. Sir Knight Johnson, and others. This Preceptory continues to prosper, and is in a healthy and satisfactory condition. Their present books, muster-roll and records are faithfully and regularly kept, but they have no record or roll of the Preceptory from the time of its removal from Stanstead until its return, and as the Eminent Preceptor, V. E. Frater Kemp, who had charge of it during the time it was stationed at Dunham and Montreal, has left the country, they have not been able to recover them, and they are consequently unable to make their complete returns to the Grand Chancellor, as required by the statutes of the Order. The Fratres of Sussex, therefore, pray Great Priory to take some action to relieve them from their embarrassing position.

In conclusion, I beg to congratulate Great Priory on the continued prosperity of the Order in this District.

All of which is respectfully and fraternally submitted.

‡ ISAAC H. STEARNS,

Prvincial Prior,

Quebec District.

Montreal, 10th October, 1882.

DISTRICT OF NEW BRUNSWICK.

REPORT.

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

With gratitude to the Supreme Ruler that our governing body has been able to preserve amid the vicissitudes of time, and that you, our

Eminent Prior, distinguished for your knowledge and for the practice of pure and sublime teachings of the Order, have been spared to us, and that we are again privileged to hold sweet commune with you.

In making a report this time, I regret that the returns show so little progress in the way of adding to the number on the roll of members in this jurisdiction, under Canada. This is owing, in part, to the great fire in 1877, many of the Brethren having lost heavily; also owing to the tentative and discouraging position of the Preceptory in this city, holding under authority of the Great Priory of Canada. Handicapped as it is at every point, compared with the go-as-you-please license accorded to the Scottish Encampment, working in this Jurisdiction under the authority of the Chapter General of Scotland, all combined have given the Encampment an ascendancy difficult to explain.

While on the question, I am unwilling to tease Great Priory into a forward movement and assert the right claimed to this Jurisdiction. It is most desirable, however, that an early decision should be reached, in the interest of the Preceptory, and for the true welfare of the Templar Order under Canada in this territory. *It cannot be expected that we should continue in a state of suspense much longer, or remain subjects of a power unwilling, or not daring to protect its subordinates.* The existence of two Encampments working in New Brunswick, owing fealty to the Chapter General of Scotland, their many privileges comparatively with the restrictive statutes of Great Priory, which have their influence, and compared with the assertion that the Great Priory of Canada, *vide* Report of Proceedings for 1879, page 362, has exclusive and INDEPENDENT JURISDICTION over the whole of that portion of British North America known as the *Dominion of Canada*, is an anomaly.

In the rivalry existing, the Preceptory may be likened unto a staunch, strong ship setting out on a voyage: friends rejoicing in her strength, regardless of all danger; every sail set to catch the passing breeze. A storm overtakes her, or she meets with adverse winds and buffeting seas; but she pursues her voyage and arrives safely at her desired haven,—much weather beaten, no lives lost and crew still sticking by her.

Amidst all this, though the clouds be dark and lowering, they have their silver lining. I may state that a few years back the Sir Knights of Springfield Commandery, of Springfield, Mass., visited our city and were entertained by the Fratres here. A desire was expressed by them that we should make them a return visit and partake of their hospitality.

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The invitation having come before us, in a formal manner, a second time, a meeting of the De Molay Preceptory was called to consider the matter. It was decided, while regretting our inability to make the visit in a body by public parade, that with a view of perpetuating the knightly courtesy so pleasantly entered upon, the Eminent Preceptor was empowered to name a delegation, with power to add to the number, to visit Springfield Commandery and join in the reunion. Such delegation, with others, made the visit during the past month, and it has been reported to me by those of the Preceptory attending, that they were cordially received and most hospitably entertained. Confirming the report made by Provincial Prior, the Hon. Robert Marshall, in 1878,

I am, Fraternally Yours,

‡ D. R. MUNRO,
Provincial Prior,

St. John, N. B., 17th October, 1882.

New Brunswick.

DISTRICT OF NOVA SCOTIA.

REPORT.

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

In accordance with the Statutes of the Great Priory, I beg to submit the following brief report on the condition of Templarism in this District.

It affords me great satisfaction to state that the Nova Scotia Preceptory, which is the only one in the District under my supervision, has been very prosperous during the past year, having received a large accession to its numbers, comprising the best material that could be obtained.

I am also pleased to report that the most perfect harmony and fraternal feeling amongst the Fratres, and an earnest wish to excel in all that pertains to the benefit of our Order.

R. E. Past Provincial Prior Curren has been most untiring in his efforts to improve the condition of his Preceptory, and with good success.

All of which is respectfully submitted.

‡ LORENZO F. DARLING,
Provincial Prior,
Province Nova Scotia.

Halifax, October 7th, 1882.

Moved by R. E. Sir Knight † James Greenfield, seconded by R. E. Sir Knight † A. G. Adams, and

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

The Grand Chancellor, on behalf of R. E. Sir Knight † G. H. F. Dartnell, presented the Report of the Committee on Foreign Correspondence.

Moved by R. E. Sir Knight † W. B. Simpson, seconded by V. E. Sir Knight † James Moffat,

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

Moved in amendment by R. E. Sir Knight † James Seymour, seconded by R. E. Sir Knight † James Greenfield,

That the Report of the Committee on Foreign Correspondence be not published with the Proceedings this year.

On the vote being taken, the amendment was declared lost. The original motion was then adopted.

The Grand Chancellor submitted the annual statement of monies received during the past year, together with the books, for examination and audit. (See page 271.)

The Grand Treasurer presented the annual statement of receipts and disbursements, with the proper books and vouchers. (See page 272.)

Moved by R. E. Sir Knight † R. J. Hovenden, seconded by E. Sir Knight † Philip J. Slatter, 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.

R. E. Sir Knight † W. B. Simpson, G. C. T., presented his credentials as the Representative of the Great Priory of England, and was received and acknowledged with grand honors.

R. E. Sir Knight † W. B. Simpson submitted the following Report on the Address of the M. E. the Great Prior :

REPORT OF THE GRAND COUNCIL ON THE ADDRESS OF THE M. E. THE GREAT PRIOR.

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

The Grand Council desire to express their sincere pleasure at again meeting the Great Prior, and trust that he may be long spared to rule over this Great Priory.

In common with the Great Prior, your Grand Council mourn the loss of so well known and valuable a Frater as Past Great Sub-Prior Thomas Douglas Harington, whose services will be greatly missed in the Order of the Temple. The Grand Council agrees with the suggestion of the M. E. the Great Prior, in reference to having a memorial page to our late Bro. Harington inserted in the Proceedings.

The Council agree with the Great Prior, that at the present time it is undesirable to disturb our relationship with the parent body.

The Council rejoice to learn that the Templar Order is still progressing, and that one or more new Preceptories have been added to the roll during the past year; and, with the Great Prior, your Council would strongly urge upon all Preceptories and Frateres a strict adherence in every instance to the statutes and general principles of our Order.

Your Council regret that the time is so limited, and being quite inadequate to take up and discuss and present in a shape that is even satisfactory to themselves, the very able and exhaustive address of the M. E. Great Prior, and can only glance at a few of the leading features contained therein, but would recommend that the Address be carefully preserved and read by every Frater within our jurisdiction.

‡ JAMES MOFFAT,
Chairman.

Moved by V. E. Sir Knight † James Moffat, seconded by V. E. Sir Knight † J. H. Graham, and

RESOLVED,—That the Report of the Grand Council on the Great Prior's Address, just read, be received and adopted.

R. E. Sir Knight † A. G. Adams, on behalf of the Grand Council, presented the following

REPORT

ON 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 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 shows the receipts and expenditures for the past year:—

Balance on hand, July 1st, 1881.....	\$ 160 53
Cash receipts.....	1,146 86
	<hr/>
	\$1,307 39
Expenditure.....	958 18
	<hr/>
Balance on hand.....	\$349 21

Your Grand Council regret that several of the Preceptories are dilatory in sending in their returns, thus entailing an extra amount of labor to our Grand Chancellor, and preventing the closing and balancing of the books in season. The following accounts are recommended for payment during the year:—

Mrs. T. B. Harris, annual grant.....	\$ 50 00
Chairman of Committee Foreign Correspondence, 1882.....	25 00
Great Prior, incidentals.....	200 00
Grand Chancellor, 9 months' salary.....	112 50
J. B. Trayes, Printing.....	26 75
Incidentals, postage, telegrams, The Chancery.....	50 00
Printing Warrants, Proceedings, etc., say.....	200 00
Richard Cœur de Lion Preceptory, Montreal, engrossing address to V. E. Sir Kt. A. Stavely Hill, and postage.....	17 50
Printing and Engraving Certificates, say.....	100 00
	<hr/>
Total.....	\$781 75

One of the items recommended for payment is included in the Printing of Warrants, and Grand Council, in view of the present status of Great Priory, would recommend the issue of Warrants on a form similar to the one submitted, which can be procured at a small cost. Your Grand Council have great pleasure in congratulating Great Priory, as anticipated last year, on now being entirely free from debt, and consider this is in a great measure due to the unwearied zeal of the Grand Chancellor. The Grand Council cannot close without complimenting the Grand Treasurer on his books, which are a model of exactness.

† A. G. ADAMS,
Chairman.

Moved by R. E. Sir Knight † A. G. Adams, seconded by R. E. Sir Knight † Hugh A. Mackay, and

RESOLVED,—That the Report of the Grand Council on Audit and Finance be received and adopted.

R. E. Sir Knight † David McLellan, on behalf of the Grand Council, presented the following

REPORT

ON THE CONDITION OF THE ORDER OF THE TEMPLE IN CANADA.

The Grand Council have much pleasure in reporting that they have carefully examined the Reports of the Provincial Priors of Ontario West, Ontario Centre, Ontario East, Quebec, New Brunswick, Nova Scotia, and Manitoba, and are pleased to report that in all the Districts peace, harmony and prosperity prevail.

ONTARIO WEST.

The Provincial Prior for this District is to be congratulated on the exhaustive report submitted by him. A careful study of his report convinces us that the interests of the Templar Order have been carefully attended to, and his numerous visits have tended to awaken interest in Templary hitherto unknown in this District. We are pleased to note that through his exertions another Preceptory has been added to our roll, viz: "Windsor," at Windsor. We are sorry to note that he reports the death of three prominent Fratres of our Order, viz: V. E. Sir Kt. H. A. Grannis, of Burleigh Preceptory, St. Thomas; E. Sir Kt. W. T. Bray, of Huron Preceptory, Wingham,

and Sir Kt. Rev. St. George Caulfeild, of Windsor. Your Council recommend that memorial pages be placed in our Proceedings to perpetuate their memory. It is a pleasure to note the interchange of Knightly courtesy between the Fratres of our jurisdiction and those of the United States, and the reunion at Hamilton on the 16th of August is one of the many instances whereby the bonds of Christian Knighthood may be cemented.

ONTARIO CENTRE.

The Provincial Prior for this District reports the Preceptories in his jurisdiction in a fairly favorable condition.

ONTARIO EAST.

The Provincial Prior for this District reports that all the Preceptories in his District have made their returns; paid their dues and fees, and are in a prosperous condition. Your Council hope that when we meet again in Great Priory, his anticipations may be realized, in the establishment of a Preceptory at the Capital. We are pained to learn from his report that the following Fratres have been removed by death, viz: R. E. Sir Knights T. D. Harington, Prescott, of Gonde-mar Preceptory, Maitland; A. S. Kirkpatrick, and E. H. Parker, of Hugh de Payens Preceptory, Kingston. As these Sir Knights rendered valuable services in the early days of this Order in Canada, your Council recommend that memorial pages be inserted in the Proceedings.

QUEBEC.

As usual, the Provincial Prior of this District presents his report in a clear, concise, and lucid manner, reporting on each Preceptory in his District *seriatim*. Richard Cœur de Lion, Montreal, under the able administration of R. E. Sir Kt. † A. G. Adams, continues to prosper and flourish. The zeal of the Provincial Prior never appears to flag; he installed the officers of William De La More the Martyr Preceptory at the city of Quebec on the 11th of March, on which occasion the outcome of their well-merited expression of esteem, was a banquet, at which a large gathering of the Knights were present, and enjoyed a most pleasant and agreeable evening. Sussex, Stanstead, was also visited by the Provincial Prior, and he reports it in good working order.

NEW BRUNSWICK.

The Report submitted by the Provincial Prior of this District, evinces study and care and that love of the Templar Order which characterizes this Sir Knight in all his Masonic undertakings. It is

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to be regretted that, owing to the anomalous condition of Templary in the District, he is unable to report greater progress. It is to be hoped that the committee appointed to deal with the question of the occupancy of our territory by the Chapter General of Scotland, may be able to report a final settlement of this difficulty. We hope that the Union De Molay Preceptory will ere long recover from the severe loss sustained by the St. John's fire, and in future take its place among the foremost Preceptories on our muster roll. It is particularly pleasant to witness the Knightly courtesy existing between the Templars of the Maritime Provinces and our Frates of the sister jurisdiction of the State of Massachusetts.

NOVA SCOTIA.

We are pleased to observe that the most perfect harmony and fraternal feeling exists amongst the Frates of this District. As the "Nova Scotia" is the only Preceptory in the District, it is gratifying to know that a large accession has been made to its membership during the year. May it ever continue to prosper.

MANITOBA.

Albert Edward Preceptory is the only one in the prairie Province, and we are pleased to learn that it continues to flourish, owing, doubtless, to the fact that it is managed by able and experienced officers. Your Council are rejoiced to learn from the Reports submitted, that the Templar Order in Canada is in a fairly prosperous condition.

‡ DAVID McLELLAN,
Chairman of Committee.

Moved by R. E. Sir Knight ‡ David McLellan, seconded by R. E. Sir Knight ‡ John Moore, and

RESOLVED,—That the Report of the Grand Council on the Condition of the Order of the Temple, be received and adopted.

R. E. Sir Knight ‡ John Moore, on behalf of the Grand Council, presented the

REPORT

ON WARRANTS.

Your Council report that they are pleased to learn that a Preceptory has been opened at Windsor, Ont., and cordially recommend that a Warrant be issued to this body.

‡ JNO. MOORE,
Chairman of Committee.

Montreal, 17th Oct., 1882.

Moved by R. E. Sir Knight † John Moore, seconded by E. Sir Knight. † J. H. Stone, and

RESOLVED,—That the Report of the Grand Council on Warrants be received and adopted.

THE CHAPTER GENERAL OF SCOTLAND.

REPORT.

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

E. SIR KNIGHTS,—The Committee appointed at the Sixth Annual Assembly of the National Great Priory of Canada to correspond with the Grand Chapter General of Scotland, with a view of bringing under this Jurisdiction those Pories in the Province of New Brunswick which hail from the Grand Chapter General,

BEG TO REPORT,—

That considering the position which the National Great Priory of Canada holds with reference to the Supreme Authority of His Royal Highness the Grand Master, and of the Convent General, Your Committee did not deem it advisable to enter on any correspondence with the Grand Chapter General of Scotland in regard to those Pories in the Province of New Brunswick which are under the Grand Chapter General, a recognized and independent Order of the Temple.

Your Committee regret that no progress has been made in the work allotted to them, but they considered that the interests of our Order in Canada would be the better subserved by delaying action until the Great Priory of Canada is an independent and sovereign body, and free from the control of Convent General or any of its officers, rather than by entering on a negotiation without having a reasonable prospect of bringing matters to a successful and much desirable issue.

All of which is respectfully submitted.

‡ JAS. A. HENDERSON,
‡ JAS. SEYMOUR,
‡ H. A. MACKAY,
‡ DANIEL SPRY.

Montreal, October 17th, 1882.

Moved by R. E. Sir Knight † Hugh A. Mackay, seconded by R. E. Sir Knight † James Seymour, and

RESOLVED,—That the Report of the Committee be received.

Whereupon it was moved by R. E. Sir Knight † James Greenfield, seconded by E. Sir Knight † Philip J. Slatter,—That the Report of the Committee be not adopted; that the Fratres under the jurisdiction of the Great Priory of Canada be directed to hold no communication with other Templar bodies working under foreign jurisdiction in the Dominion of Canada; that an edict be issued by the M. E. the Great Prior forbidding further intercourse; and we hereby assert our thorough independence as a Great Priory.

Moved in amendment by V. E. Sir Knight † E. H. D. Hall, seconded by R. E. Sir Knight † John Moore, that the motion be amended by striking out the words “and we hereby assert our thorough independence.”

On the vote being taken on V. E. Sir Knight † Hall's amendment, it was declared lost.

It was then moved in amendment by R. E. Sir Knight † David McLellan, seconded by R. E. Sir Knight † Isaac H. Stearns, That the Report of the Committee appointed to enter into correspondence with the Chapter General of Scotland, be referred back, with instructions to the Committee to communicate with that body in reference to their encroachment upon the territory of this Great Priory; and should such correspondence fail to prove satisfactory, the M. E. Great Prior is hereby empowered to assert and maintain our sovereign authority over all Templars in the Dominion of Canada, including the Province of New Brunswick, by demanding the withdrawal of the Preceptories holding allegiance to the Chapter General of Scotland.

On the vote being taken on this amendment it was declared carried.

On the question being put on the original motion, as amended by R. E. Sir Kt. † McLellan's motion, it was declared lost.

On the vote being taken on R. E. Sir Knight † J. Greenfield's (the original) motion, it was declared carried.

R. E. Sir Knight † H. A. Mackay then handed in the following protest :

I protest against the action of this Great Priory in declaring non-intercourse with the members of the Scottish Commanderies in New Brunswick, as I am informed that they were in possession of the territory before the Preceptory which holds its Warrant from the Great Priory of Canada.

† H. A. MACKAY.

Montreal, 17th October, 1882.

Great Priory was called off until 8 p.m.

RESOLUTIONS.

On re-assembling it was moved by R. E. Sir Knight † J. H. Graham, and seconded by R. E. Sir Knight † Daniel Spry, and

RESOLVED,—That the proposed amendments to the Statutes of this Priory, viz.:—

(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 Great 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.

(f.) That Statute No. 32 be amended by erasing the words "Grand Master" from the first line.

Be not now considered, but that a committee of five consisting of M. E. Sir Knight † W. J. B. MacLeod Moore, R. E. Sir Knights † H. A. Mackay, † Daniel Spry, † D. R. Munro, and V. E. Sir Knight † J. H. Graham, be appointed to take into consideration all matters pertaining to the present condition and future status of this Great Priory; and also as regards the advisability of declaring and affirming beyond a doubt the complete independence of Great Priory as a Sovereign Grand Body, having exclusive jurisdiction over matters pertaining to the Order of the Temple within and throughout the Dominion of Canada, and that the said committee do make report thereon at the next Annual Assembly of this Great Priory.

Moved by R. E. Sir Knight † James Seymour, seconded by R. E. Sir Knight † W. D. Gordon, and

RESOLVED.—That the complaint made by Kent Preceptory, Chatham, against the Burleigh Preceptory, St. Thomas, be referred to the Provincial Prior for Ontario West, with instructions to enquire fully into the matter complained of, and to ascertain whether the Kent Preceptory, at the time referred to, held its Assemblies regularly and was in proper working order, and to report to the next Annual Assembly of Great Priory.

In reference to the complaint of Sir Knight † William Hawthorne, against V. E. Sir Knight † H. A. Baxter, Preceptor of Richard Cœur de Lion Preceptory, the M. E. the Great Prior ruled that as he had already decided that the conduct of Sir Knight † Baxter was highly improper, no further action could be taken.

Moved by R. E. Sir Knight † D. R. Munro, seconded by R. E. Sir Knight † James Seymour.—Whereas, owing to the tentative position of the Union de Molai Preceptory, in the City of St. John, New Brunswick, caused by their territory being occupied by authority other than this Great Priory, it is

RESOLVED.—That the annual dues of the said Preceptory be remitted for the year ending 31st December, 1882.

The M. E. the Great Prior retired under the Arch of Steel, and R. E. Sir Knight † W. B. Simpson assumed the Throne.

AMENDMENT TO THE STATUTES.

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

RESOLVED,—That Statute 55 be amended by erasing the words “of at least six months standing, in addition to being Master Mason of two years” standing, and that the word “good” be inserted before the word “standing.”

Moved by R. E. Sir Knight † I. H. Stearns, seconded by R. E. Sir Knight † J. Ross Robertson, and

RESOLVED,—That Statute 78 be amended by striking out the words “one dollar” from the second line, and by inserting the words “fifty cents for each member on the roll at the date of the last annual or previous return.”

Moved by R. E. Sir Knight † J. Ross Robertson, seconded by R. E. Sir Knight † A. G. Adams, and

RESOLVED,—That Statute No. 28 be amended by erasing the words “appointed by the Great Prior on the nomination of,” and insert the words “elected by,” and after the word “Priory,” in the fifth line, insert “and if approved by the Great Prior.”

ELECTION OF OFFICERS.

The election of officers was then proceeded with. The R. E. the Acting Great Prior appointed R. E. Sir Knights George O. Tyler and D. B. Tracy, Scrutineers of the Ballot.

The nominations handed in to the Grand Chancellor were announced, and the ballots collected, when the Scrutineers reported that the following Great Officers were duly elected:—

R. E. Sir Knight †	Jas. A. Henderson,	
	Q. C., D. C. L., Kingston, Ont..	Great Sub-Prior.
R. E. "	† Daniel Spry Barrie, Ont	Grand Chancellor.
R. E. "	† Rev. V. Clementi, Peterboro, Ont "	Prelate.
E. "	† E. T. D. Chambers, Quebec	Constable.
E. "	† Philip J. Slatter, Toronto	Marshal.
R. E. "	† David McLellan, Hamilton, Ont, "	Treasurer.
E. "	† James Sutton, McGillivray	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.
R. E. "	† John Ross Robertson, Toronto	Ontario East.
R. E. "	† Henry Nuttall, Kingston	Quebec.
R. E. "	† Isaac H. Stearns, Montreal	New Brunswick.
R. E. "	† David R. Munro, St. John	Nova Scotia.
R. E. "	† Lorenzo F. Darling, Halifax	Manitoba.

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

R. E. Sir Knight †	Samuel B. Harman, Toronto,	Past Great Sub-Prior.
V. E. "	† James Moffat, London;	Past Grand Vice-Chancellor.
V. E. "	† E. H. D. Hall, Peterboro',	Past Grand Pursuivant.
V. E. "	† J. H. Stone, Hamilton,	Past Grand Sword Bearer.

And the Great Priory elected:—

R. E. Sir Knight †	Hugh A. Mackay, Hamilton,	Past Provincial Prior.
R. E. "	† Donald Ross, Picton,	Past Provincial Prior.
R. E. "	† Wm. D. Gordon, Kingston,	Past Provincial Prior.
R. E. "	† James Greenfield,	Past Grand Marshal.
V. E. "	† Sam'l Kennedy, Quebec,	Past Grand Sword-Bearer.

V. E. Sir Knight † J. B. Traves entered a protest against the election of V. E. Sir Knight † J. Ross Robertson as Pro-

vincial Prior for Ontario Centre, on the ground of irregularity. The Acting Great Prior having heard the complaint, and examined the papers, declared the election legal.

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

- V. E. Sir Knight † John Moore, Ottawa, Ontario, Grand Vice-Chancellor.
 V. E. Sir Knight † A. H. Raymour, St. Thomas, Ontario, Grand Sub-Marshal.
 V. E. Sir Knight † G. W. Andrews, Kingston, Ontario, Grand Almoner.
 V. E. Sir Knight † William Gibson, Hamilton, Ontario, Grand First Standard Bearer.
 V. E. Sir Knight † William Hamilton, jr., Toronto, Ontario, Grand Second Standard Bearer.
 V. E. Sir Knight † John Henry Stone, Hamilton, Ontario, Great Prior's Banner Bearer.
 V. E. Sir Knight † H. W. Chisholm, St. John's, N. B., Grand Captain of the Guards.
 V. E. Sir Knight † William Young, Montreal, Quebec, Grand Sword Bearer.
 V. E. Sir Knight † John McLean Stevenson, Barrie, Ontario, Grand Organist.
 V. E. Sir Knight † Archibald Couper, Dunnville, Ontario, Grand Pursuivant.
 V. E. Sir Knight † C. F. Forrest, Winnipeg, Manitoba, Grand Guard.

The 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.

Moved by R. E. Sir Knight † H. A. MacKay, seconded by R. E. Sir Knight † David McLellan, and

RESOLVED,—That the thanks of Great Priory be tendered the Scrutineers, for their labors.

To which R. E. Sir Knights † Tyler and † Tracy suitably replied.

Moved by R. E. Sir Knight † W. D. Gordon, seconded by R. E. Sir Knight † Henry Nuttall, and

RESOLVED,—That the thanks of this Great Priory are due, and are hereby tendered to the Richard Cœur de Lion Preceptory of the city of Montreal, for the arrangements made for holding this Annual Assembly, and also for the courtesies extended to the Representatives during their stay in the city.

Moved by R. E. Sir Knight † David McLellan, seconded by R. E. Sir Knight † John Kennedy, and

RESOLVED,—That the Great Sub-Prior be authorized to direct that orders be drawn on the Grand Treasurer in payment of the expenses incurred for holding this Annual Assembly.

Moved by R. E. Sir Knight † David McLellan, seconded by R. E. Sir Knight † James Seymour, and

RESOLVED,—That the Eighth Annual Assembly of the National Great Priory of Canada be held at the City of Ottawa, on the second Tuesday, being the 10th day of July, 1883.

Moved by R. E. Sir Knight † J. Ross Robertson, seconded by R. E. Sir Knight † D. R. Munro, and

RESOLVED,—That the Grand Chancellor be directed to have 400 copies of the Proceedings of the present Annual Assembly printed and distributed, and that the Great Sub-Prior be authorized to draw an order on the Grand Treasurer for the payment thereof.

NOTICES OF AMENDMENTS TO THE STATUTES.

The following Notices of Motion for the next Annual Assembly were given, viz.:—

By R. E. Sir Knight † Hugh A. Mackay, To amend Statute 32, by erasing the words "be a clergyman and."

By R. E. Sir Knight † J. Ross Robertson, To amend Statute No. 28, by inserting the following after the word Priory on the fifth line, as follows, for the

1. DISTRICT OF MANITOBA.—To comprise the Province of Manitoba.

2. LONDON DISTRICT.—To be composed of the following counties: Essex, Kent, Bothwell, Lambton, Elgin, Middlesex, Oxford, Perth and Huron.

3. HAMILTON DISTRICT.—To be composed of the Counties of Algoma, Bruce, Wellington, Halton, Waterloo, Wentworth, Lincoln, Monck, Welland, Brant, Norfolk and Haldimand.

4. TORONTO DISTRICT.—To be composed of the Counties of Grey, Simcoe, Cardwell, York, Ontario, Peel, Muskoka, Parry Sound, Victoria, Durham.

5. KINGSTON DISTRICT.—To be composed of the Counties of Northumberland, Peterborough, Hastings, Prince Edward, Lennox, Frontenac, Addington, and Nipissing.

6. OTTAWA DISTRICT—(So soon as there are three Preceptories therein.)—To be composed of the Counties of Leeds, Lanark, Renfrew, Brockville, Grenville, Carleton, Dundas, Russell, Stormont, Prescott, and Glengarry.

The Ottawa District to be united with the Kingston District until there are three Preceptories working in the territory.

By R. E. Sir Knight † Daniel Spry, the consideration of which was postponed at last Annual Assembly:—

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.

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

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SEVENTH ANNUAL ASSEMBLY, MONTREAL, 1882. 270

That the words "the M. F. the Great Prior," be inserted before the word "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.

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

Accidentally omitted from the Agenda of 1882:—That Statute 63 be amended by erasing the words "next prior to the month of March," on the third and fourth lines, and to insert "in the month of December," and to erase "March, in perpetual memory of the death and martyrdom, on the 30th of that month, of our Illustrious Grand Master, Jacques de Molai," and insert the word "January."



The Great Priory of Knights
Templar of the Dominion of
Canada, was closed in *Duc*
Sorm.

Daniel Spry

GRAND CHANCELLOR.

ANNUAL CASH STATEMENT, 1882.

R. E. Sir Knight † DANIEL SPRY, Grand Chancellor, in account with the Great Priory of Canada, for the term ended 1st October, 1882:—

Dr.

To Cash received from Preceptories:—

1 Hugh de Payens, Kingston, Ont.	\$ 30 00
2 Geoffrey de St. Aldemar, Toronto, Ont., (no returns).	
3 Godfrey de Bouillon, Hamilton, Ont.	185 00
4 Richard Cœur de Lion, London, Ont.	73 00
5 Nova Scotia, Halifax, N. S.	98 00
6 King Baldwin, Belleville, Ont.	30 00
7 Richard Cœur de Lion, Montreal, Que.	43 20
8 Plantaganet, St. Catharines, Ont., (no returns) ...	
9 Sussex, Stanstead, Que.	88 00
10 Hurontario, Collingwood, Ont.	13 00
11 Union de Molai, St. John, N. B.	51 00
12 Mount Calvary, Barrie, Ont.	21 00
13 Moore, Peterborough, Ont.	30 00
14 Harington, Trenton, Ont., (Warrant surrendered) ...	
15 St. John the Almoner, Whitby, Ont., (no returns) ..	
16 Gondemar, Maitland, Ont.	19 00
17 Odo de St. Amand, Toronto, Ont.	174 37
18 Palestine, Port Hope, Ont.	31 00
19 St. Bernard de Clairveux, Dunnville, Ont.	59 00
20 Kent, Chatham, Ont.	
21 Burleigh, St. Thomas, Ont.	89 00
22 Huron, Goderich, Ont.	34 00
23 Ray, Prince Arthur's Landing, Ont.	15 00
24 Albert Edward, Winnipeg, Manitoba.	
25 William de la More, the Martyr, Quebec, Que.	19 00
26 Windsor, Windsor, Ont.	43 00
Sundries.	1 29

Cr.

\$1,146 86

By paid Grand Treasurer. \$1,146 86

RECAPITULATION.

	1881.	1882.
Warrants.		\$ 40 00
Fees.	\$682 50	724 67
Certificates.	348 00	338 00
Ceremonies, &c.	58 50	44 19
	\$1,089 00	\$1,146 86
Increase.		\$57 86

MEMO.—Amounts received after books were closed:—Nova Scotia, No. 5, \$2; Kent, No. 20, \$20; Gondemar, No. 16, \$24; Union de Molai, No. 12, \$47.

† DANIEL SPRY.

SEVENTH ANNUAL ASSEMBLY, MONTREAL, 1882. 272

DAVID McLELLAN, GRAND TREASURER, IN ACCOUNT WITH GREAT PRIORY.

1881.		1881.		
Cr.		Dr.		
July 1	To cash in Bank of Hamilton, Hamilton, at this date.....	\$ 160 53	By M.E. Sir Kt. W. J. B. MacLeod Moore, incidentals	
" 11	" R.E. Sir Kt. D'V Spry	80 00	" 18	" Mrs. T. B. Harris, yearly grant.....
" 26	" " " "	70 00	" 26	" Rolph Smith & Co., Certificates.....
Sept. 15	" " " "	100 00	" 26	" Samuel Wesley, Printing.....
Oct. 6	" " " "	43 50	Oct. 6	" J. B. Trayes, printing Great Prior's Address..
" 12	" " " "	30 00	" 6	" R.E. Sir Kt Daniel Spry, salary to 30th Sept..
Dec. 10	" " " "	50 00	" 11	" J. B. Trayes, printing Proceedings 1881.....
1882.			Dec. 10	" M.E. Sir Kt. W. J. B. MacLeod Moore, bal. inc'd't's
May, 10	" " " "	150 00	1882.	
" 15	" " " "	116 00	May 10	" R. E. Sir Kt. Daniel Spry, salary to 31 March, '82
July 4	" " " "	70 00	" 10	" Grant, Barfoot & Co., for printing Certificates..
Sept. 30	" " " "	100 00	" 15	" R. E. Sir Kt. G. F. H. Dartnell, For Cor. 3 years
Oct. 7	" " " "	200 00	July 4	" R. E. Sir Kt. Daniel Spry, salary to June '80, '82
" 13	" " " "	80 69	" 4	" Alex. Scott, Stationery.....
" 13	" " " "	56 67	" 6	" Grant, Barfoot & Co., Kts. Malta Certificates..
			Oct. 7	" J. B. Trayes, printing Statutes.....
			" 7	" R. E. Sir Kt. Daniel Spry, salary to Sept 30, '82
			" 7	" Postage, Stationery, and incidentals to Oct. 1, '82
			" 14	" Cash on hand in Bank of Hamilton, Hamilton
		\$1,307 39		349 21
				\$1,307 39

I certify that the balance at credit of Great Priory of Canada (David McLellan, Grand Treas'r) in the books of this Bank this day, amount to the sum of Three Hundred and Forty-nine Dollars and Twenty-one Cents, (\$349.21).
Bank of Hamilton, Hamilton, 16th October, 1882.

O. A. CALQUHOUN, Cashier.

NATIONAL GREAT PRIORY OF CANADA.

ROLL OF OFFICERS—1882-83.

- M. E. Sir Knight † W. J. B. MacLeod Moore, G. C. T., St. John, Quebec, Great Prior.
 R. E. Sir Knight † James A. Henderson, Q. C., G. C. T., Kingston, Great Sub-Prior.

PROVINCIAL PRIORS.

- R. E. Sir Knight † D. Burleigh Burch, Lambeth, District of Ontario West.
 R. E. Sir Knight † John Ross Robertson, Toronto, District of Ontario Centre.
 R. E. Sir Knight † Henry Nuttall, Kingston, District of Ontario East.
 R. E. Sir Knight † Isaac Henry Stearns, K. C. T., Montreal, District of Quebec.
 R. E. Sir Knight † David R. Munro, St. John, N. B., District of New Brunswick.
 R. E. Sir Knight † Lorenzo F. Darling, Halifax, N. S., District of Nova Scotia.
 R. E. Sir Knight † James O'Connor, Winnipeg, District of Manitoba.

GREAT OFFICERS.

- R. E. Sir Knight † Daniel Spry, Barrie, Ontario, Grand Chancellor.
 R. E. Sir Knight † Rev. Vincent Clementi, B. A., Peterboro', Ontario Grand Chaplain.
 R. E. Sir Knight † E. T. D. Chambers, Quebec, Quebec, Grand Constable.
 R. E. Sir Knight † Philip J. Slatter, Toronto, Ontario, Grand Marshal.
 R. E. Sir Knight † David McLellan, Hamilton, Ontario, Grand Treasurer.
 R. E. Sir Knight † James Sutton, M. D., McGillivray, Ontario, Grand Registrar.

OFFICERS.

- V. E. Sir Knight † John Moore, Ottawa, Ontario, Grand Vice-Chancellor.
 V. E. Sir Knight † A. H. Raymour, St. Thomas, Ontario, Grand Sub-Marshal.
 V. E. Sir Knight † G. W. Andrews, Kingston, Ontario, Grand Almoner.

Winnipeg, M. 27th Apr., 1880
 Quebec, Q. 1st May, 1880
 Windsor, O. 9th Sept., 1882
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 Massey
 30 Windsor
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 C. F. Forrest
 E. M. D. Chambers
 Joseph Park
 H. Wilkinon.
 Wilson
 Drum.

- V. E. Sir Knight † William Gibson, Hamilton, Ontario, Grand First Standard Bearer.
- V. E. Sir Knight † William Hamilton, jr., Toronto, Ontario, Grand Second Standard Bearer.
- V. E. Sir Knight † John Henry Stone, Hamilton, Ontario, Great Prior's Banner Bearer.
- V. E. Sir Knight † H. W. Chisholm, St. John's, N. B., Grand Captain of the Guards.
- V. E. Sir Knight † William Young, Montreal, Quebec, Grand Sword Bearer.
- V. E. Sir Knight † John McLean Stevenson, Barrie, Ontario, Grand Organist.
- V. E. Sir Knight † Archibald Couper, Dunnville, Ontario, Grand Pursuivant.
- V. E. Sir Knight † C. F. Forrest, Winnipeg, Manitoba, Grand Guard.

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THE GRAND COUNCIL OF GREAT PRIORY.
1882-83.

THE GREAT PRIOR.

M. E. Sir Knight † W. J. B. MacLeod Moore, G. C. T., St. Johns, Q.

THE GREAT SUB-PRIOR, PRESIDENT.

R. E. Sir Knight † James A. Henderson, Q. C., G.C.T., Kingston.

THE PROVINCIAL PRIORS.

R. E. Sir Knight † D. Burleigh Burch, District of Ontario, West,
Lambeth.

R. E. Sir Knight † John Ross Robertson, District of Ontario Centre,
Toronto.

R. E. Sir Knight † Henry Nuttall, District of Ontario East, Kingston.

R. E. Sir Knight † Isaac H. Stearns, District of Quebec, Montreal.

R. E. Sir Knight † David R. Munro, District of New Brunswick, St.
John.

R. E. Sir Knight † Lorenzo F. Darling, District of Nova Scotia,
Halifax.

R. E. Sir Knight † James O'Connor, District of Manitoba, Winnipeg.

THE GREAT OFFICERS.

R. E. Sir Knight † Daniel Spry, Barrie, Ont Grand Chancellor.

R. E. " † Rev. V. Clementi, Peterboro' Ont " Prelate.

R. E. " † E. T. D. Chambers, Quebec, Q.. " Constable.

R. E. " † Philip J. Slatler, Toronto, Ont.. " Marshal.

R. E. " † David McLellan, Hamilton, Ont " Treasurer.

R. E. " † James Sutton, McGillivray, Ont. " Registrar.

GRAND COUNCIL—ELECTED.

R. E. Sir Knight † Hugh A. MacKay, Hamilton, Past Provincial Prior.

R. E. " † Donald Ross Picton "

R. E. " † William D. Gordon, Kingston " "

R. E. " † James Greenfield, Kingston.. Past Grand Marshal.

V. E. " † Samuel Kennedy, Quebec... " Gr'd Sword Bearer.

APPOINTED.

R. E. Sir Knight † S. B. Harman, Toronto, Past Great Sub-Prior.

V. E. " † James Moffat, K.C.T., London " GrVice-Chancellor.

V. E. " † E. H. D. Hall, Peterboro' ... " Grand Pursivant.

V. E. " † J. H. Stone, Hamilton G.Pr's Banner Bearer.

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°, &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° 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. Clerke, Great Sub-Prior of the Great Priory of England, and Provincial Prior of Sussex, London, England.
- R. E. Sir Knight † Emra Holmes, K.C.T., Provincial Grand Provost, England, Barnstable, Devonshire, 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, Grand Commander of the Grand Commandery of Knights Templar, Vermont, Burlington, Honorary Provincial Grand Prior of Great Priory of Canada.

FOREIGN CORRESPONDENCE COMMITTEE.

- R. E. Sir Knight † G. H. F. Dartnell, Whitby, Ont.....Chairman.

REPRESENTATIVES.

AT THE GREAT PRIORY OF CANADA.

R. E. Sir Knight † W. B. Simpson, G.C.T., from the Great Priory of England and Wales.

R. E. Sir Knight † S Bickerton Harman, from the Great Priory of Ireland.

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.

HONORARY APPOINTMENTS.

GRAND CROSSES OF THE ORDER OF THE TEMPLE.

R. E. Sir Knight † William B. Simpson, Montreal, Quebec, Past Grand Master of the Grand Lodge and Past Great Sub-Prior of Canada.

R. E. Sir Knight † James A. Henderson, Q. C., D. C. L., Kingston, Ontario, Past Grand Master of the Grand Lodge, and Great Sub-Prior of Canada.

KNIGHTS COMMANDERS OF THE ORDER OF THE TEMPLE.

R. E. Sir Knight † A. A. Stevenson, Past Grand Master of the Grand Lodge of Canada, and Past Provincial Prior of Quebec,

R. E. Sir Knight † Isaac Henry Stearns, Montreal, Past Grand Z. of the Grand Chapter, and Provincial Prior of Quebec.

R. E. Sir Knight † Hon. Robert Marshall, St. John, Past Grand Master of the Grand Lodge, and Past Grand Provincial Prior of New Brunswick.

R. E. Sir Knight † James Moffat, London, Ontario, Past Grand Master of the Grand Lodge of Canada, and Past Grand Vice-Chancellor of the Great Priory of Canada.

R. E. Sir Knight † Charles Davis Macdonald, Peterborough, Ontario, Past Grand Z. Grand Chapter of Canada, and Past Provincial Grand Commander for Ontario and Quebec.

R. E. Sir Knight † Lawrence H. Henderson, Belleville, Ontario, Past Grand Z. Grand Chapter of Canada, and Past Grand Chancellor of the former Grand Priory.

LIST OF PRECEPTORIES BY DISTRICTS.

DISTRICT OR PROVINCE OF ONTARIO WEST.

Provincial Prior—R. E. Sir Knight † D. Burleigh Burch, Lambeth.

No. 3. Godfrey de Bouillon, Hamilton	County	Wentworth.
" 4. Richard Cœur de Lion, London.....	"	Middlesex.
" 8. Plantagenet, St. Catherines	"	Lincoln.
" 19. Bernard de Clairveaux, Dunnville.....	"	Monck.
" 20. Kent, Chatham.....	"	Kent.
" 21. Burleigh, St. Thomas.....	"	Elgin.
" 22. Huron, Goderich.....	"	Huron.
" 36. Windsor, Windsor, Ont.....	"	Essex.

DISTRICT OR PROVINCE OF ONTARIO CENTRE.

Provincial Prior—R. E. Sir Knight † J. Ross Robertson, Toronto.

No. 1. Geoffrey de St. Aldemar, Toronto.	County	York.
" 10. Hurontario, Collingwood, (dormant)....	"	Simcoe.
" 12. Mount Calvary, Barrie	"	Simcoe.
" 15. St. John the Almoner, Whitby.....	"	Ontario.
" 17. Odo de St. Amand, Toronto.....	"	York.
" 18. Palestine, Port Hope.....	"	Durham.
" 23. Ray, Prince Arthur's Landing.....	"	Algoma.

DISTRICT OR PROVINCE OF ONTARIO EAST.

Provincial Prior—R. E. Sir Knight † Henry Nuttall, Kingston.

No. 1. Hugh de Payens, Kingston.....	County	Frontenac.
" 6. King Baldwin, Belleville.....	"	Hastings.
" 13. Moore, Peterborough.....	"	Peterborough.
" 14. Harington, Trenton, (dormant).....	"	Hastings.
" 16. Gondemar, Maitland.....	"	Grenville.

DISTRICT OR PROVINCE OF QUEBEC.

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

DISTRICT OR PROVINCE OF NEW BRUNSWICK.

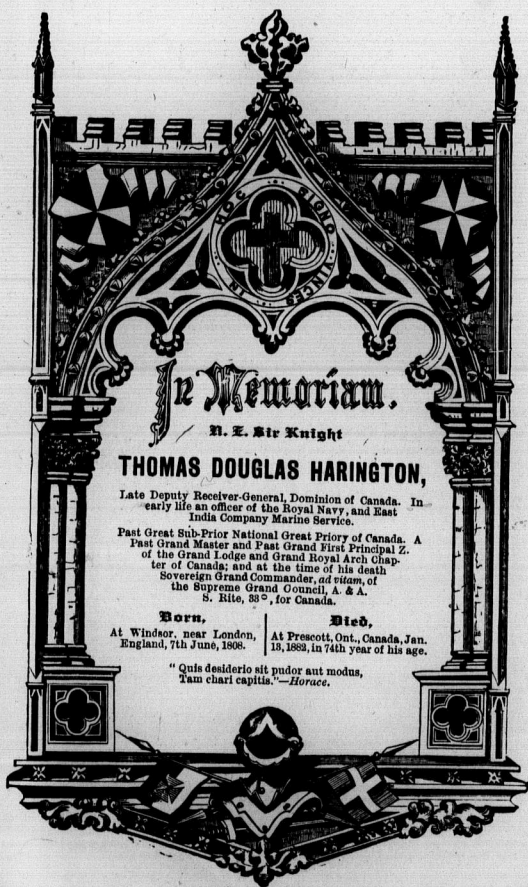
No. 11. Union de Molai, St. John.....	County	St. John.
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DISTRICT OF NOVA SCOTIA.

No. 5. Nova Scotia, Halifax.....	County	Halifax.
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DISTRICT OR PROVINCE OF MANITOBA.

No. 24. Albert Edward, Winnipeg.....	County	Selkirk.
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In Memoriam.

H. E. Sir Knight

THOMAS DOUGLAS HARRINGTON,

Late Deputy Receiver-General, Dominion of Canada. In early life an officer of the Royal Navy, and East India Company Marine Service.

Past Great Sub-Prior National Great Priory of Canada. A

Past Grand Master and Past Grand First Principal Z.

of the Grand Lodge and Grand Royal Arch Chapter of Canada; and at the time of his death

Sovereign Grand Commander, *ad vitam*, of

the Supreme Grand Council, A. & A.

S. Rite, 33^o, for Canada.

Born,

At Windsor, near London, England, 7th June, 1808.

Died,

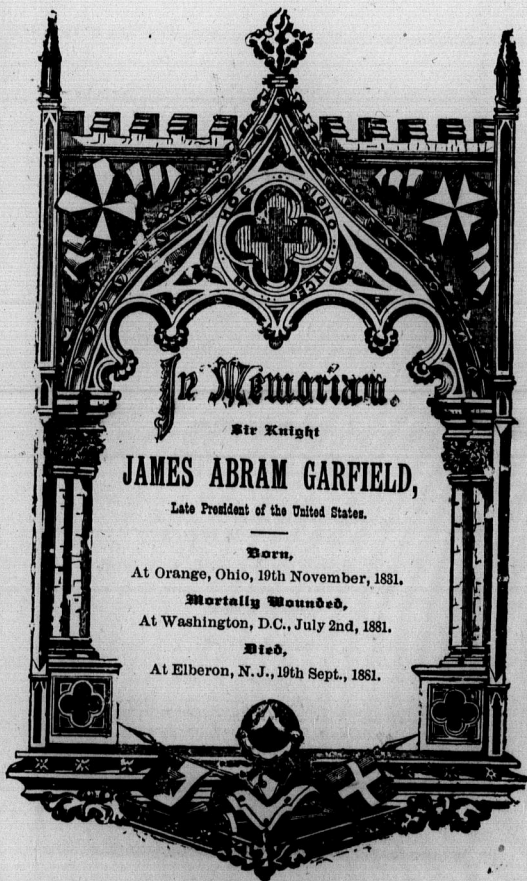
At Prescott, Ont., Canada, Jan. 13, 1883, in 74th year of his age.

"Quis desiderio sit pudor aut modus,
Tam chari capitis."—Horace.

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"Such was his worth, our loss is such,
We cannot love too well or grieve too much."

—Horace.



In Memoriam.

Sir Knight

JAMES ABRAM GARFIELD,

Late President of the United States.

Born,

At Orange, Ohio, 19th November, 1831.

Mortally Wounded,

At Washington, D.C., July 2nd, 1881.

Died,

At Elberon, N. J., 19th Sept., 1881.

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In Memoriam.

W. E. Sir Knight

ALEXANDER S. KIRKPATRICK,

HONORARY PROVINCIAL DEPUTY GRAND COM-
MANDER FORMER GRAND CONCLAVE
OF CANADA.

Died at Kingston, Ont., 30th March, 1882.

W. E. Sir Knight

HENRY AXTEL GRANNIS,

PRESIDING PRELATE BURLLEIGH PRECEPTORY,
NO. 21, ST. THOMAS, AND GRAND PUR-
SUIVANT OF GREAT PRIORY.

Died at St. Thomas, Ont., October, 1881.

W. E. Sir Knight

WILLIAM THOMAS BRAY,

GRAND SENIOR WARDEN G. L. OF CANADA.
PRESIDING PRECEPTOR HURON PRE-
CEPTORY, No. 22, GODERICH.

Died at Wingham, Ont., Sept. 17th, 1882.

ADDRESS OF GRAND OFFICERS.

STATES.	DATE OF ORGANIZATION.	GRAND COMMANDER.	RESIDENCE.	GRAND RECORDER.	POST OFFICE ADDRESS.
Alabama	Nov. 29, 1860	Joseph H. Johnson	Tulladega	Daniel Sayre	Montgomery.
Arkansas	March 23, 1872	A. W. Thompson	Little Rock	James A. Henry	Little Rock.
Canada	October 9, 1855	W. B. M. Woodhouse	St. John's, Que.	Daniel Spry	Barrie, Ontario.
California	August 19, 1858	Edward R. Hedges	Stockton	Thomas H. Caswell	San Francisco.
Colorado	March 14, 1876	Michael Spangler	Denver	Ed. C. Parvilee	Georgetown.
Connecticut	Sep. 3, 1827	A. C. Golding	Norwalk	Asa K. Wheeler	Georgetown.
England & Wales		Earl of Latham	London	A. Stanley Hamilton	Cardford Club, London.
Georgia	April 25, 1860	William D. Luckie	Atlanta	Samuel P. Hamlin	Savannah.
Illinois	October 27, 1857	Loyal Levi Munn	Freeport	Gilbert W. Barnard	192 Clark Street, Chicago.
Indiana	May 16, 1854	Samuel B. Sweet	Fort Wayne	John M. Bramwell	Indianapolis.
Iowa	June 6, 1864	H. R. H. Duke	London, Eng.	J. A. Baker	Dublin, Ireland.
Kentucky	October 5, 1847	Edwin E. Almsworth	Paris, Ind.	Wm. B. Langridge	Muscakline.
Kansas	Dec. 29, 1868	Thomas H. Parker	St. Louis, Mo.	L. Dow Croninger	Covington.
Louisiana	Feb. 12, 1864	William H. Caffee	New Orleans	Edwin H. Brown	Wyanotte
Maine	May 5, 1852	Edward P. Burnham	Saco	Ira Herrin Lambert	P.O. Box 872, New Orleans.
Maryland	Jan. 23, 1871	C. B. Kiehlacker	Baltimore	Charles T. Sisco	50 N. Third St., Baltimore.
Mass. & Rhode I.	May 6, 1835	William H. Kent	Charleston	Alfred F. Chapman	223 Washington Street, Boston.
Michigan	Jan. 15, 1857	George W. Chandler	Lansing	William P. Innes	Grand Rapids.
Minnesota	October 23, 1865	Robert L. McCormick	Waseca	A. T. C. Pierson	St. Paul.
Mississippi	Jan. 21, 1857	William French	Vicksburg	J. L. Power	Jackson.
Missouri	Dec. 28, 1871	Eben K. Long	St. Joseph	William S. Mayo	San Francisco.
New York	June 12, 1860	Nathan Parker Hunt	Omaha	William R. Bowen	Omaha.
New Hampshire	May 22, 1860	Joseph M. Beaton	Manchester	George P. Cleaves	Concord.
New Jersey	May 10, 1861	H. H. Munson	Richmond	Charles Bechtel	Trenton.
North Carolina	June 18, 1841	Henry H. Tatem	Wilmington	Robert Macbitt	Wilmington.
New York	October 24, 1843	Simon V. McDowell	Rochester	James Nesbitt	Barclay Street, New York.
Pennsylvania	April 12, 1854	George W. Kendrick	Cincinnati	Charles E. Meyer	Masonic Temple, Philadelphia.
Scotland		Whyte Melville	Edinburgh	Lindsay Mackesey	30 St. David Street, Edinburgh.
Tennessee	October 12, 1859	Benjamin F. Haller	Austin	Morton B. Howell	Nashville.
Texas	Jan. 19, 1855	J. W. Hannig	Burlington	Robert Brewster	Houston.
Vermont	June 17, 1824	George O. Tyler	Charlottesville	George W. Wing	Montpelier.
Virginia	Nov. 27, 1823	Ceylon S. Coles	Beloit	William B. Woodhull	Richmond.
Wisconsin	Oct. 27, 1850	G. Collins	Beloit	John W. Woodhull	Milwaukee.
West Virginia	Feb. 25, 1874	Jesse B. Furrall	Georgetown	George F. Irvine	Wheeling.
Grand Enc. U. S.	June 22, 1816	Benjamin Dean	Boston, Mass.	Thos. S. Parvin	Lowa City, Iowa.

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APPENDIX TO GREAT PRIOR'S ADDRESS—A.

NATIONAL GREAT PRIORY

OF THE UNITED ORDERS OF THE KNIGHTS TEMPLARS AND MALTA FOR THE DOMINION OF CANADA.

V. D.  S. A.

LAPRAIRIE, PROV. OF QUEBEC. }
21ST DAY OF JANUARY, A. D., 1882. }

THE GREAT PRIOR,

To all Preceptors and Fratres of the Orders of the Temple and Malta in the said Jurisdiction :

VERY DEAR BRETHREN :

It is with the deepest feelings of profound sorrow and regret that I take this opportunity to make known to you the death of our Very Eminent ; Frater THOMAS DOUGLAS HARINGTON, Past Great Sub-Prior of the Dominion and Representative of Great Priory of England and Wales, which sad event took place at his residence in Prescott, Ont., on Friday, the 13th January, 1882.

Our Brother had passed the allotted span of life, being in his seventy-fourth year at the time of his decease, and the "All Merciful God" had vouchsafed to him, not only length of years and of honors, but also a comparative freedom from pain, disease and decrepitude during his Earthly Pilgrimage. He passed away with great suddenness, while conversing with his family in the evening twilight, after having spent the day in his usual health and activity—one momentary pang and all was over; "The Silver Cord was loosed, the Golden Bowl broken, and the spirit had returned to God who gave it."

Bro. Harington was born at Windsor, England, on the 7th June, 1808, and was descended on his father's side from a good old English family, while he inherited from his mother a portion of the renowned lineage of the gallant Douglas line. He spent his early life as a midshipman in the Royal Navy, and afterwards as an officer in the East India Company's Merchant Service. In 1832 he became a resident in Canada, and shortly afterwards entered the Civil Service of the Crown, in which he remained until his retirement some four years ago, having obtained the position of Deputy Receiver-General, closing a service of forty-six years without spot or stain.

Bro. Harington received the Light of Masonry in 1843, and from first to last was an earnest and energetic worker in the Craft. He was deservedly honored by his brethren by the highest offices in their gift,

West Virginia, Feb. 25, 1874. Jesse R. Furnell. Benjamin Dean. Boston, Mass. George F. J. ... Wm. Wallace. Grand Enc. U. S. June 23, 1816. Theo. S. Farvin. Iowa City, Iowa.

having been repeatedly elected Grand Master of the Grand Lodge, and Grand First Principal of the Grand Chapter of Royal Arch Masons of Canada. On the 10th April, 1854, he was installed a Knight Templar in the the "Hugh de Payens" Preceptory at Kingston, Ontario, and bringing to the chivalric order the same energy and zeal that he had given to Craft and Capitular Masonry, he soon obtained the highest and most honorable position the Sir Knights, his brethren, could confer upon him.

As was but right, his funeral which took place on Tuesday, the 19th January, was deemed a fitting occasion for showing the love and esteem in which his memory is held by his brethren. The Grand Master of the Grand Lodge of Canada, assisted by several Past Grand Masters and other distinguished brethren conducted the burial ceremonies. A large number of Masons from all parts of Canada attended, while the Cosmopolitan character of the Craft was well illustrated by the presence in the procession of the two lodges, the Chapter and the Commandery of Kts. Templars belonging to Ogdensburg, New York. I have much pleasure in publicly tendering the cordial thanks of the Great Priory of Canada to the Eminent Commander and Sir Knights of the above mentioned Templar body for the chivalric courtesy with which they volunteered and gave their services as an escort to the remains of the deceased.

The body of our lamented brother was interred in the old "Blue Church Burying Ground" in Augusta, near the town of Prescott, where he had often expressed a wish to be laid at rest—an historic spot, where under the shade of the evergreen pines lie sleeping so many of the United Empire Loyalists of the surrounding country. To the revered company of these men of true faith, loyalty and honor, one more fitting companion is now added, for of a surety no man more true and faithful in his reliance upon his Divine Saviour, more loyal to his Queen and Country, and more honorable and generous to his fellow men therein reposes, than Thomas Douglas Harington, my old, true and valued friend, whom we all so deeply lament.

"VERY PLEASANT HAST THOU BEEN TO ME, MY BROTHER."

‡ WM J. B. MACLEOD MOORE,

SEAL.

Grand Cross of the Temple,
Great Prior, Dom. of Canada.

MEMO.—This letter to be read aloud in all Preceptories under the jurisdiction of the National Great Priory of Canada at the first meeting after its reception. The banners to be draped in mourning and the Fratres to have their sword hilts and jewels veiled in crape for the space of three months thereafter.

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(Signed.)

APPENDIX B.

ALBERT EDWARD,

To the Very High and Eminent Sir Knight, Colonel W. J. Bury MacLeod Moore, Grand Cross of the Temple, Great Prior of the Dominion of Canada.

His Royal Highness, ALBERT EDWARD, Prince of Wales and Duke of Cornwall, K. G., G. C. S. I., G. C. B., K. T., K. P., &c., &c., Grand Master of the United Religious and Military Order of St. John of Jerusalem, Palestine, Rhodes and Malta, sends his Royal and Fraternal Greeting:

Being well assured of the loyalty and true affection of the Knights of the Order towards Us, and of their sincere resolve that in the Dominion of Canada the brotherly bond of union shall ever exist among all joined together under Our Grand Mastership; and further desiring to show to you Our continuing affection towards you, and to assure you that the prosperity of the Order and the union and brotherly love of the Great Officers and Members of the same, under Her Majesty the Queen, our Patron, have been and are an object of Our most constant care,—We have, therefore, charged Our trusty and well beloved Chancellor of the Great Priory of England, Alexander Staveley Hill, D. C. L., one of Her Majesty's Counsel and Member of Parliament, to be the bearer to you of this Our letter; and Our said Chancellor hath it, further in charge to express towards you, Very High and Eminent Great Prior, Our Royal favor and good will, and Our affection towards the brethren Sir Knights of the Order, and to the Dominion of Canada.

Given on board the *Osborne* R. Y. S., the 18th day August, A. L., 5885, A. D. 1881, A. O., 763.

REPLY.

To the Very Eminent Frater Sir Knight Alexander Staveley Hill, Q. C., M. P., D. C. L., and Chancellor of the Great Priory of England and Wales, United Orders of the Temple, and Hospitallers of Malta.

VERY EMINENT SIR AND DEAR BROTHER,—

It is with the greatest pleasure and satisfaction that I, as Great Prior of the United Orders of the Temple and Malta in Canada; welcome you to our New Dominion, and, with all Knightly courtesy receive and greet you as one of the Principal Officers of our sister Great Priory of England, duly accredited to us by H. R. H. the Prince of Wales, the Illustrious and Supreme Grand Master of our Order. I only regret that the annual meeting of Great Priory of Canada for this year has already taken place; but permit me, in the name of the National Great Priory, and in behalf of the Officers and Members of the Richard Cœur de Lion Preceptory of this city, under whose

auspices we are now assembled, heartily to tender their fraternal greeting, and I feel confident, Very Eminent Frater, that I am also expressing the sentiments of the Sovereign Grand Commander of the A. and A. S. Rite 33° of the Dominion, and of the other Officers of the Supreme Council here present, and of the Grand Master and other Grand Officers and Members of the Grand Lodge of the Province of Quebec, and of the Most Excellent Principals and other Grand Officers of the Grand Chapter of Royal Arch Masons of the same, who are now with us as Knights Templar on this most interesting occasion, in saying that we most highly appreciate the honor conferred on us by the letter from the Supreme Grand Master of the Order; we fraternally request you, on your return to England, to be pleased most respectfully to convey to H. R. H. the Prince of Wales our due appreciation of his gracious favor and fraternal kindness, and of our profound esteem for him, and our unswerving loyalty to the person and throne of our Most Gracious Sovereign Lady the Queen, the Patron of our Knightly Order. For myself, I look upon it as one of my greatest honors and privileges that I received my patent as Great Prior of Canada from His Royal Highness the Prince of Wales, and Heir Apparent to the Throne, and that from the powers and prerogatives conferred by the said patent the Templar nationality of our Dominion derived its existence.

We further beg you most respectfully to assure His Royal Highness, as Grand Master of the United Orders of the Temple and Malta, and of the Most Worshipful the Grand Lodge of Free and Accepted Masons of England, and Grand Patron of the Ancient and Accepted Scottish Rite of Freemasonry, that while on account of our peculiar circumstances, the several Rites and Orders of the Craft in our Dominion are establishing local Masonic government, and while we are seeking to have such carried out and perfected in harmony and unity we are more than ever desirous of having and perpetuating the most intimate fraternal relations to the co-ordinate Sovereign Grand Bodies of every regular and duly recognized Rite of Freemasonry and allied Orders, and to establish and maintain a perpetual alliance of loyal and fraternal amity and correspondence therewith.

Again proffering you a hearty and knightly welcome, and wishing you a pleasant voyage across the Atlantic, and a safe and happy return to England, I have the honor to be,

Dear and Very Eminent Frater,

Fraternally yours,

SEAL.

‡ WM. J. B. MACLEOD MOORE, G. C. T.,
Great Prior Dominion of Canada.

Montreal, Province of Quebec, 19th Oct., 1881.

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NATIONAL GREAT PRIORY OF CANADA.

REPORT

—ON—

FOREIGN CORRESPONDENCE,

BEING AN APPENDIX TO THE PROCEEDINGS

FOR 1882.

G. H. F. DARTNELL, CHAIRMAN,
WHITBY, ONT.

It is again the pleasure and privilege of the undersigned, to submit for the consideration of Great Priory and the Fratres of the Temple within its jurisdiction, an abstract of the proceedings of twenty-seven Grand Bodies, being the following:—

England and Wales.....	1881	Maine.....	1881
“.....	1882	“.....	1882
“.....	1883	Maryland.....	1882
Alabama.....	1882	Michigan.....	1882
Arkansas.....	1881	Minnesota.....	1881
Colorado.....	1881	Missouri.....	1882
California.....	1882	Mississippi.....	1882
Connecticut.....	1882	Nebraska.....	1881
Illinois.....	1881	“.....	1882
“.....	1882	New Hampshire.....	1881
Indiana.....	1882	New Jersey.....	1882
Iowa.....	1882	New York.....	1881
Kentucky.....	1881	Pennsylvania.....	1881
“.....	1882	Tennessee.....	1882
Kansas.....	1881	Texas.....	1882
“.....	1882	Vermont.....	1882
Louisiana.....	1882	Virginia.....	1882

We would renew our request of 1881, that Grand Record-ers would kindly forward to the address of the undersigned, *one* copy of their proceedings as published. His public and official duties sometimes prove a hindrance to the work of his report when a large number are received at once.

ENGLAND AND WALES.

DECEMBER, 1881.

This National Great Priory of England and Wales convened in the city of London, on 9th December, 1881, the Very Eminent the Sub-Prior, Colonel Shadwell H. Clerke, on the Throne.

About sixty Great Officers and Fraters were present.

"Great Sub-Prior stated that the Great Prior, the Earl of Lathom, had requested him to make his apologies to the Great Priory for his absence on that occasion. His Lordship had fully intended to be present, but he had been prevented at the last moment. The Great Prior had been the more anxious to attend as he had wished to propose a vote on a subject which all present were fully acquainted with. It was with reference to a lamentable event that had recently taken place in the United States of America. All present would remember with what feelings of horror they received last summer the intelligence that General Garfield, the President of that country, had been struck down by a cowardly blow, and how they looked with deep anxiety from day to day for the reports of his condition, and with what heartfelt sorrow they finally learnt that he had at last succumbed to his wounds. General Garfield was an old Knight Templar, a Frater of that great branch of our Order established on the other side of the Atlantic, and was greatly respected by all the members of the Order. He, the Great Sub-Prior, was confident that Great Priory would unanimously join in passing a vote which, in the name of the Great Prior, and on his Lordship's behalf, he would without further preface then move, viz.:—'That this Great Priory desires to express its deep sense of regret at the loss his country and the Order of the Temple have sustained by the assassination of General James Abram Garfield, late President of the United States of America, and offers its sincere and respectful sympathy with his widow and family in their great affliction.'

"The motion was seconded by Sir Knight Captain N. G. Phillips, the Provincial Prior of Suffolk and Cambridge, and carried *nem. con.*"

The Great Prior also stated that—

"Since the last meeting of Great Priory, the very eminent Chancellor, Sir Knight Staveley Hill, had paid a visit to Canada, and that the Grand Master, His Royal Highness the Prince of Wales, had honored him by making him the bearer of a gracious and fraternal letter to the Great Prior and Great Priory of Canada. As the Chancellor was present, Great Priory would, doubtless, if he would kindly favor them, be pleased to hear from his lips some particulars relating to his visit, and the presentation of that letter and of its reception.

"The Chancellor said that, as the Great Sub-Prior had just stated, he was, on his recent visit to the Dominion of Canada, the bearer of a most kind and fraternal message from the Grand Master, the Prince of Wales, to the Great Prior and Great Priory of Canada, and that message he had the opportunity of delivering. The Annual Meeting of the Great Priory of Canada had been held before he arrived, and a Special Meeting was convened under the auspices of the Richard Cœur de Lion Preceptory at Montreal, for the purpose of receiving the Royal message and of considering the form of reply thereto. It was very gratifying to him to observe at that meeting how loyal were the feelings to the Grand Master, and how warm were the fraternal sentiments of the Order in Canada towards their Fratres in this country; nothing could exceed their loyalty and their fraternal kindness. True that there are some one or two brethren who desired to assimilate the practice of the Order to that in the United States, but the feeling generally seemed to be to carry on the Order as it is worked in the United Kingdom. To fortify the expression he had made use of, he proposed to read a portion of the letter addressed to himself, received a few days since from the Great Prior of the Dominion.

["The Chancellor here read a part of the letter printed on page 10 of this Report, beginning with the words 'We very highly appreciate,' to the end.]

"The Chancellor, continuing, said he thought it would be highly gratifying to the Order here to know that such fraternal feelings existed towards it in the Order of Canada. With regard to the country itself, from what he had seen of it and of the inhabitants, he felt assured that both in the character of its people and in its material resources, the Dominion had a great future in store, and that maintaining still more closely with the old country its bond of union, it was destined to be one of the greatest powers of the British Empire."

"The Great Sub-Prior observed that he was sure Great Priory was much obliged to the Chancellor for his very interesting remarks. He

begged to move that the letter of the Grand Master and the reply thereto be printed in the Proceedings of the day, so that the members might have the opportunity of reading those documents at their leisure."

And the correspondence is given in full.

A Priory of the Order of Malta was subsequently opened under the Banner of the New Temple Preceptory, at which nine members of the Order of the Temple received the Mediterranean Pass, and were admitted into the Order of Malta.

Copies of the letter from the Grand Master, His Royal Highness the Prince of Wales, to the Great Prior of the Dominion of Canada, and the reply thereto of the Great Prior, are appended.

MAY, 1882.

At the opening of this Assembly of the Great Priory,

"The Great Sub-Prior said that, before the muster roll was called, he wished to state that the Great Prior had requested him to express his Lordship's regret at his inability to attend that meeting. His Regiment of Yeomanry had been ordered out for training, and his Lordship had proceeded last night to the north to join it."

Among other things, the Council reported—

"Your Council has, with regret, to report the death, on the 13th of January last, of the Representative from the Great Priory of England and Wales to the Very High and Eminent Great Prior and the Great Priory of Canada, Sir Knight Thomas Douglas Harington, a Past Great Sub-Prior of Canada, who was highly esteemed and respected in the Dominion. You have been pleased, on the recommendation of the Great Prior of Canada, Colonel W. J. Bury MacLeod Moore, G. C. T., to appoint Sir Knight William B. Simpson, a Past Great Sub-Prior of Canada, as his successor."

Also,

"A letter, dated the 24th January last, had been received from the American Minister at the Court of St. James's, stating that the vote of condolence passed at the Great Priory on the 9th December, 1881,

on the assassination of General James Abram Garfield, late President of the United States of America, and a member of the Order of the Temple in that country, had been received and forwarded to Mrs. Garfield, and assuring the Great Priory, in Mrs. Garfield's name, of her heartfelt appreciation of its very kind and tender message of sympathy to herself and her family."

"The Chancellor read a letter, dated the 22nd April, 1882, received by him from the Committee of Invitation and Reception at Philadelphia, in the State of Pennsylvania, stating that it had been determined by a number of prominent citizens that the Bi-Centennial Anniversary of the Commonwealth of that State would be commemorated during the present year, and that the seven Commanderies of the Order of the Temple stationed in Philadelphia, with the concurrence of the Grand Commandery of Pennsylvania, had determined to take an active part in such commemoration, and had been assigned, by the Executive Committee of the Bi-Centennial Association, Thursday, the 26th of October next, as the day for their demonstration. The programme resolved upon was a Grand Templar parade, a reception at the Industrial Hall, Broad street, and in the evening a grand re-union and reception at the Academy of Music and Horticultural Hall. The Committee of Invitation and Reception gave a courteous and fraternal invitation to the members of the Order in England to be present and participate in the parade and festivities incident to the occasion, and requested a reply from those members who could attend as early as possible. The Chancellor said that he brought the matter before the Great Priory as he felt sure that this act of international courtesy would be appreciated by the brethren in this Empire, and he hoped it might be possible for some of the English members to respond to the invitation. For himself he thought it possible that he should again visit the American continent in the autumn, and in returning eastward he should endeavor to be at Philadelphia on the date named, and take part in the commemoration; and it would afford him great pleasure to offer to the American Fratres on that occasion the fraternal greetings and goodwill of the Order in England. He would suggest that any members intending to be present should send their names to the Vice Chancellor, so that they might be forwarded to the Committee of Invitation.

"The Great Sub-Priory remarked that he had listened with great pleasure to the announcement just made by the Chancellor. It was a matter of great satisfaction that the Order in England was likely to be so fittingly represented by so eminent a Knight as their Chancellor. He would ask him to convey to the American Fratres the hearty con-

gratulations of the Order in England on the auspicious occasion, and its good wishes for the continued prosperity of the Order in that country.

"The motion was carried *nem. con.*

"The Chancellor said he should have great pleasure in accepting the appointment, and representing the Great Priory on that occasion."

At a Priory thereof subsequently held under the Banner of the Bard of Avon Preceptory,

"Nine members of the Order of the Temple received the Mediterranean Pass, and were admitted into the Order of Malta."

ALABAMA.

The Grand Commandery of the State of Alabama convened its Twenty-second Annual Grand Conclave, in the City of Tuskegee, on Wednesday, the 17th day of May, 1882.

Only six out of twelve Commanderies were represented.

The Grand Commander's address is a practical one, relating wholly to local matters, with the exception of a brief and somewhat cold allusion to the death of Sir Knight James A. Garfield.

There is nothing to note in the Proceedings. The Report on Foreign Correspondence, as usual, is from the pen of the Grand Recorder, Sir Knight Daniel Sayre, and is a model of pithy condensation.

He discusses the Trinitarian test made in California in these words:—

"Our distinguished confrere is somewhat of a stickler upon the subject of the Trinity. The matter is alluded to in various parts of the report, and he copies a long article upon the subject from that distinguished Sir Knight of Ohio, Carson, to prove that a belief in the Holy Trinity was accepted as a cardinal dogma of the Christian Religion throughout the Christian world when the Order was instituted in 1118. The Sir Knight is undoubtedly correct; but why bother about it? There are at present very few members of the Christian Church

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that care anything about it, and still fewer who understand anything about it. For ourselves, we subscribe to the sentiments of Sir Knight Hunt, of New Hampshire, and whose sentiments we reproduce in our review of the proceedings of that State. If a man says he is a Christian, if he feeds the hungry, clothes the naked, binds up the wounds of the afflicted, and does good unto all men as far as he can, is not that enough?"

Perhaps! But is not this a Laodicean utterance?

As an instance of Sir Knight Sayre's terseness of abstract we subjoin his epitome of the proceedings of Canada for last year:—

"The address of the Great Prior is long, and able, and interesting, and we regret that we are unable to give even a synopsis of it.

"He congratulates those that were present that their long cherished wish for home-rule has become fully realized.

"The connection with England which it was hoped would at least have been maintained in theory, appears to be well-nigh at an end.

"It now appears to be questionable whether a Convent General, even with the prestige of H. R. H. the Prince of Wales, should ever have been formed.

"It was manifest that the Brethren of 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.

"Templary in Canada and the United States can scarcely be called the same Order.

"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 Preceptorics which may wish in this manner to represent the military character of the old Temple Order, decide upon such course, they are, of course, at liberty to do so.

"We cannot follow the Great Prior through his whole address. It is very interesting, but too long for our pages.

"Much business was transacted; the finances were inspected; thanks returned to the Grand Chancellor (Grand Recorder) for his successful

exertions in placing the Great Priory in so satisfactory a financial condition; officers were elected and installed, and the Sixth Annual Assembly of the National Great Priory of Canada was closed.

"The Report on Correspondence is by Sir Knight G. H. Frewen Dartnell. He reviews the Proceedings generally of the Grand Commanderies of the United States, and among them the Proceedings of Alabama for 1880 and 1881.

"He speaks kindly of the writer hereof, and of our Grand Commandery; and for this latter especially we desire to thank him."

On the physical qualification the writer says:—

"We stick with an unflinching tenacity to the old landmarks. Brains are a good thing in their place; in fact we do not see how a man can have too much of them, but without legs and arms, he would make but an indifferent soldier of the Cross. He could not wield his sword for any valuable purpose.

"We are not in favor of lowering the standard of physical qualification for the convenience of anybody. There are plenty of men in the world that can come *up* to our standard, and why should we come *down* to anybody's? If the great army of Knights Templar cannot be recruited except by the halt, the lame, the blind, the one armed and the no armed, the one legged and the no legged, why then, in the name of the holy Saint Peter, let us quit. And yet the distinguished Sir Knight is a stickler, we believe, for a belief in the doctrine of the Trinity. A doctrine that we undertake to say, not one man in a thousand can comprehend, if it is capable of being comprehended at all.

"No. We are in favor of recruiting our ranks with good men, sound men, men who are capable of wielding their swords in a righteous cause; and who can give truthful answers to the questions proposed. They may interpret all the rest for themselves."

It is difficult to know what Sir Knight Sayre here means. His expressions, if not his opinions, are lax to a degree.

He gives a reason for the brevity of his reports, as follows:—

"We are obliged to cut our coat according to our cloth. If we had a full treasury, it would be easy enough to expand our reports to the

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desired dimensions. But we cannot be induced to undertake more than we can pay for. The printers down South here are a most dangerous set of fellows. They are perfectly willing to work for nothing and to find themselves, and to throw in paper, ink, and so forth; but we dislike to impose on their good nature, and hence our reports are short."

And this is the valedictory:—

"We have endeavored to give the Knights Templar of our own Grand Jurisdiction an idea of how Templary is progressing in the United States, and in Canada. That has been our chief object. We have essayed no fine writing, no smart sayings, or anything of that sort. We leave all that to others, if there are any others, who fancy things of that kind.

"The effect of Templary on those who cultivate it, is to make better men and closer friends. We trust that it has somewhat improved the writer of this report. And if it has, and extended the sphere of his usefulness, and given him a juster appreciation of others, and of the world at large; why then, his efforts have not been in vain, nor his labor thrown away for naught. And so—farewell."

ARKANSAS.

The Grand Commandery of Knights Templar and the appendant Orders, of Arkansas, assembled in Annual Conclave, at the Asylum of Hugh de Payens Commandery, in the city of Little Rock, on Thursday, the 24th day of November, A. D. 1881.

Present,—Sir Raphael M. Johnson, R. E., G. C., and the Representatives of three Subordinate Commanderies and permanent members.

The following letter was read:—

"SAN FRANCISCO, June 9, 1881.

"Right Eminent Sir R. M. Johnson, Eminent Commander of Knights Templar of Arkansas:

"DEAR SIR KNIGHT AND FRATEE,—In order to avoid any trouble or

confusion attending the accommodation of our visiting Sir Knights at the Triennial in 1883, to be held in San Francisco, and also to prevent any imposition or unusual prices being charged by the hotels, boarding and lodging houses, it is absolutely necessary that all arrangements or applications for accommodations be left exclusively in the hands of the Grand Commandery of California. We would therefore earnestly request you to issue an order to the several Commanderies and Sir Knights under your jurisdiction prohibiting them from applying for or securing quarters or accommodations of any kind in San Francisco for the Triennial in 1883, except through the Grand Commandery of California, or the Secretary of the Triennial Committee. We will thus be able to dictate terms, and provide ample quarters for all at reasonable rates. The Triennial Committee is now organized and ready to impart any information desired. Circulars will be issued by it at an early date.

" Courteously yours,

" EDWARD R. HEDGES,
" Grand Commander.

" H. T. GRAVES, Secretary Triennial Committee."

The proceedings were entirely routine, and there is no Report on Foreign Correspondence.

COLORADO.

The Grand Commandery of Knights Templar of Colorado met in Annual Conclave, in Denver, September 23rd, 1881.

Present,—Sir Knight James M. Strickler, Grand Commander, and Representatives from all the Subordinates—five in number.

The Grand Commander's Address is very brief. It contains a feeling allusion to the death of President Garfield. He reports that

" Our Commanderies have had a peaceful and successful year, and we have reason to be proud of the high standard we have attained, and the reputation Templarism commands in our jurisdiction."

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On the invitation of the Bishop of Colorado (himself a Templar), the Grand Commandery attended St. John's Cathedral, and joined in a commemoration service to the memory of the late President.

There is a terse Report on Foreign Correspondence presented by Sir Knight H. M. Orahood, in which Canada finds a place. Of our proceedings of 1880, he says:—

"The Address of Great Prior Moore is the leading feature of this Assembly. The leading features of this Address are:

"1. Explaining the position of the National Great Priory of Canada as regards the union with the Great Pories of England and Ireland. The explanation seems to show that the union is not union at all, and that the relations existing between the Great Priory of Canada and the Supreme Body of the mother-country are very unsatisfactory to all parties.

"2. Explaining the doctrine of the Trinity, and taking the Grand Encampment of the United States to task.

"The Great Prior's allusion to the doctrine of the Trinity has created a great deal of comment by Committees on Correspondence."

He thinks with Ohio and Vermont, that it is the Trintarian *test* and not the doctrine that is rejected by American Templars.

The Order in this jurisdiction appears to be in a flourishing condition.

CALIFORNIA.

The Grand Commandery of Knights Templar of the State of California commenced its twenty-fourth Annual Conclave at the Masonic Temple, in the city of San Francisco, on Thursday, the 13th day of April, A. D. 1882, A. O. 764, at two o'clock, P. M. R. E. Sir Knight Edward Richards Hedges, Grand Commander.

All the Commanderies (eighteen in number, including two under dispensation), were fully represented.

The Grand Commander's address is a noble and knightly production, far above the average of such allocutions. This sounds the key note:—

“The near approach of the Triennial will doubtless induce a larger number of Companions to apply for the orders than possibly would otherwise have done so. This rapid increase of numbers may constitute our real danger, unless we are vigilant and shall subject every applicant to a most rigid examination. By many are our vows too lightly esteemed: either to them they are meaningless, or they do not comprehend or appreciate their force and character. Many Sir Knights seem to think, if we may judge from their acts, that they can enter our Sacred Asylums, take upon themselves the solemn vows of the Order, and yet live in open defiance of the laws of God, if not of man; that they can indulge in habitual profanity, live lives of intemperance and sensuality, and yet be consistent Templars. Sir Knights, this is impossible—totally antagonistic to every principle and teaching of our Order. If our solemn ceremonies mean anything—if they are not all a sham, a mockery—if, as we assert, our Order is founded upon the Christian Religion, that religion which had its birth at Bethlehem stable when the Angelic Anthem “Glory to God and Peace to Man” first burst upon the ears of a waiting world—if founded also upon the practice of the Christian virtues, it is evident that to be a worthy member of it a man should be a Christian in belief, if not by profession; and should exemplify in his daily life some at least of the Christian virtues.

It seems to me that before a man should be permitted to enter our Sacred Asylums, and pass through our solemn ceremonies, it should be known that his religious belief, his habits and conduct in life, are in harmony with the principles of our Order. Thus only can we keep out those whose curiosity, love of display, or mercenary motives, rather than their devotion to the principles of our Order, prompt them to seek admission. So long as we have none in our ranks but Christian Knights, true and courteous, valiant and magnanimous, the growth of our Order, and the increase of our numbers cannot be too rapid; but we had better, far better, remain with fewer numbers, than to recruit our ranks with defective, unworthy material. Then, Sir Knights, keep up the standard; do not lower it by the admission to our Order of those whose standard of character will tend rather to degrade than to elevate it; keep up the standard, that it may

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ever be composed of the purest and the best; keep up the standard, so that to be a Templar will be a better guarantee to the world, of a man's social, moral and business character, than can be given by any human organization; keep up the standard, that we may at all times take an honorable pride in the name of Knights Templar. And may this high standard of Christian excellence and moral purity, ever constitute the crowning glory and strength of our Order."

Amen!

Again it is thoughtfully observed:—

"This man Guiteau represents, or is, the embodiment of certain principles or forces which are antagonistic to the whole genius of Masonry as taught through all the intermediate degrees, and culminating in the sublime, heaven-born principles of our noble Order. This man who, pretending to be a Christian and believer in the Bible, yet whose every act of his life gave the lie to that belief. There was no issue of principle between the murderer and his victim. No! he fell a sacrifice to forces entirely different from those that are inspired by a Christian belief—the assassin's impious claim of divine inspiration. The same spirit that inspired him, influenced the man that slew the Czar. The same influences inspired France during the bloody Reign of Terror in the dethronement of the Christian religion and the substitution of a vile harlot for the God of the Bible; also, in her later days, of the commune—the natural outgrowth of the same destructive school. No, it was not divine inspiration; but the inspiration of materialism, communism, nihilism, that spoke largely in that fatal shot. These influences that cheapen human life, rob it of its sanctity, and make it a matter of perfect ease and indifference to kill. * * * Sir Knights, these are influences, the evil forces against which we, as soldiers of the Cross, must wage eternal warfare. This is our mission. Will we perform it? Will we by our example, by our teachings, counteract these evil influences that are at work undermining the religion which we have vowed to defend? * * * There is abroad a sentiment of materialism a theory of utter extinction by death, a denial of the immortality of the soul, and 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 in the Masonic heritage can any man have who denies a 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

Order 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 Thomas Hubbard Caswell, from the Comitée on Correspondence, presented the Report on Foreign Correspondence, the reading of which was dispensed with, the members being furnished with printed copies.

Thirty-one Grand Bodies received full notice, including Canada for 1881, and England for that and the present year.

Canada, as usual, receives extended notice. Of the Great Prior's Address, it is stated that—

"The Address of the Great Prior is no degree inferior in learning ability, and interest, to those which have preceded it. He congratulates his brethren that their long cherished wish for 'Home Rule' has become fully realized, 'Convent General,' as a representative body, having practically ceased to exist. He expresses his regret, however, that what he terms 'the admirable scheme of a Convent General to organize a Temple Order worthy of the name did not meet with the support it unquestionably deserved.' The practical dissolution of 'Convent General' leaves each National Grand Body free to adopt such measures as they may deem best for their own interests, but still leaves the Great Priory of Canada subject to the Grand Mastership of the Prince of Wales. The Great Prior claims that the Great Priory has always been an independent Body, notwithstanding its obligations to Convent General, and its acknowledged allegiance to the Prince of Wales as Grand Master of the Order in the British Empire. How any Body can consider itself independent while subject to any other power than its own sovereign authority, is a problem we are unable to solve.

"He thinks it questionable if the Convent General ever should have been formed, even with the prestige of the Prince of Wales as its head; that 'it was composed of too conflicting elements, and matters were not ripe for the radical changes contemplated by the new Statutes.' He is undoubtedly correct in this conclusion."

An extract from the *Toronto Evening Telegram*, of October

10th, 1881, is given, and characterized as "savoring somewhat of insubordination," and in comment thereon it is said that—

"We know that the Great Priory of Canada was established under a patent from H. R. H. the Prince of Wales, and aside from that patent it has no legal existence. Sir Knight W. J. B. MacLeod Moore was elected Great Prior as the representative of the Grand Master, and he, at least, acknowledges this allegiance. We think the question of independence need be no farther discussed."

And adds:—

"There are many points in this interesting Address which we would gladly notice did time permit.

Your Committee's Report is adverted to in these words:—

"The Report on Correspondence by Past Provincial Sub-Prior, Sir Knight G. H. Frewen Dartnell, is an able paper, and bears upon every line the stamp of Knightly courtesy."

And the remarks upon the President's untimely death, are given in full, with the statement that they

"Will cause every American heart to warm towards our Canadian Fratres"

The memory of Sir Knight Thomas Douglas Harington is preserved in this notice:—

"Sir Knight Harington had attained the ripe age of seventy three years. He received the degree of Master Mason in 1843, and since that time has been actively identified with the interests of the Order in the Dominion. We offer our heartfelt sympathy to our Fratres of Canada for the great loss they have sustained."

In reviewing New Jersey, the following is worthy of extract:

"Sir Knight George B. Edwards presented the Report on Correspondence, and the production reflects honor upon himself and the Grand Body he represents. We do not concur in all the opinions of this genial writer, but we do respect a man who *has* opinions and fearlessly expresses them, even though they may be antagonistic to our own. He is not with us on the Trinitarian question, and desires to know if any would 'fear to offer a prayer of thankfulness or adora-

tion with the 'Mohammedan,' the 'Jew,' the 'learned Pagan,' or the 'conscientious Unitarian?' Certainly not, good Sir Knight: We are willing to pray with them and for them, but we are not willing to admit them to membership in an Order which *demand*s, as the first prerequisite to such membership, a belief in the religion of our Lord and Saviour Jesus Christ.

"Again he says:—

"Neither creed nor Church has any rights within the asylum of the Temple, whose Christianity is of the broadest catholicity—so broad as to admit all who claim the rite of conscience."

"If we are to admit those whose Christianity is of so 'broad a type' as to deny the divinity of Christ, to denounce his teachings as a delusion and a snare, then let us pluck the Cross from our banners, and no longer appear before the world a living lie; let us no longer lead our novitiates to worship at the Holy Sepulchre, or place before their eyes the glorious vision of an ascending Lord, 'who died that we might live,' and who 'now sits at the right hand of our Heavenly Father, a Mediator and Intercessor for all who have faith in Him.' If our Christianity is of so 'broad of type' as to admit these, then our whole ritual is a sacrilegious mummery, and our professions before the world an outrageous imposition."

CONNECTICUT:

Grand Officers and representatives of nine Commanderies.

This is the Grand Commander's tribute to the memory of Sir Knight Garfield:—

"As scholar and statesman, the late President challenged admiration; his domestic virtues like angels trumpet-tongued plead for him; and he 'bore himself so clear in his great office' that he won not only the love of the people whose suffrages raised him to his exalted position, but the confidence of the foreign powers with whom this Government holds nearest relations.

"Allied to toil by personal experience, he was the toiler's friend. No one knew better than he the hard necessities that hedge the poor man's efforts, his struggles for excellence, and ambition for achievements.

"From the 'vale of obscurity to the highest pinnacle of worldly grandeur,' he so walked as to make manifest the value of the princi-

ples which are the foundation of Masonry and Knighthood. His record as a Templar shows him ever mindful of his obligations, a ready combatant of evil, a conscientious defender of truth, and a valiant champion of the cause of the Christian religion.

"Prostrate in 'the valley and the shadow,' the kingly spirit was masterful in the face of all relinquishments, baffled purposes, and ruined hopes. For weeks he lingered, bearing anguish and torture with patient, knightly fortitude. Sept. 19th, 1881, at Elberon, by the solemn-sounding sea, the white-winged angel opened for him the portals of the *Heavenly Asylum*.

"Few men have been more sincerely or widely mourned; seldom have the circumstances attending the death of a public man appealed so directly to the tenderest sympathies. Brazen tongues, before loosed only to tell the death of royalty, tolled his funeral knell. As was fitting, representatives from various Commanderies of the United States joined the funeral cortege that followed his remains to their resting place.

"His name and memory will be ever cherished by our Fraternity for he was near to us as a Templar, near to us in the Faith that sustained him, and honored as the elected head of our Government."

The Proceedings call for no comment. The Grand Recorder, Sir Knight John M. Stedman, was elected Grand Commander, but declined the honor, with thanks and great reluctance. The report on Foreign Correspondence is from his pen. Canada finds so brief a space in its pages that we can afford to give the whole of the abstract of our proceedings for 1881 therein, which runs in these words:—

"The address of the Great Prior, W. J. B. MacLeod Moore, and the report on Foreign Correspondence by G. H. F. Dartnell, are in the highest degree learned and dignified papers, which no one can examine without great respect for their authors and for the organization which they represent. The Great Priory of Canada is now an entirely independent organization and recognized as the peer of the Grand Encampment of the United States. Differing in many of its forms and obligations from the Templar Orders of the United States, it gives a cordial welcome to its Preceptories to every visiting Knight from this side of the line. It has so far relaxed its rules in regard to costume that, '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."

These words will be found at the close of the report:—

"We regret that a discussion concerning a creed has been thrust upon us by a foreign and royal jurisdiction where but one religious sect is known to the law. This debate is conducted by some in a dogmatic and acrimonious style, strongly suggestive of the days of the Crusades, and as much out of place in this age of Christian light and liberty as the other customs and opinions of that day are inconsistent with those of the days in which we live. There are broad and plain features of Templarism recognized as voluntarily assumed obligations by every Knight Templar in Christendom. They are defined in Scripture as 'pure religion and undefiled before God.' They are not mere form but substance. If there are those who would exalt creeds and forms, upon which agreement is impossible, over the substantial characteristics of a Christian Templar's life, upon which there can be no disagreement, they should be warned by the experience of Paul and his companions when they were entrusted to the care of unskillful navigators—and falling into a place where two seas met they ran the ship aground.' To be sure, the sequel shows that they 'escaped all safe to land,' but 'some on boards and some on broken pieces of the ship.' That our good ship may be kept out of the hands of such pilots, and thus escape being broken in pieces, let us all earnestly pray."

It is submitted with all humility that the foregoing is a further contribution to the "dogmatic and acrimonious style of debate." The sneer at Canada as being a "foreign and royal jurisdiction" is uncalled for, and it is utterly untrue that the discussion has been "thrust" upon our fratres of the United States. Canada, through her Great Prior, has taken occasion to point out the differences in form of organization in historic derivation, and in distinctive teachings, which prevail between our Templar system and that of our brethren. We do not ask them to adopt our views, but claim the right to show that without assent to the fundamental doctrines of Christianity, the use of the word "Templar" is a misnomer and an anomaly. It is surprising to find a Sir Knight of such intelligence and information as the writer, boldly as-

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serting that in this Jurisdiction "there is but one religious sect known to the laws." The utmost civil and religious liberty prevails among us. The law gives no preference to one sect above another. "Church and State" have long ago been divorced, and there is as perfect religious freedom and equality as in Connecticut or any other State of the Union. We add no more, as the subject is discussed in subsequent pages.

ILLINOIS.

1881.

The Grand Commandery of Knights Templar of Illinois assembled at their Twenty-fifth (25th) Annual Conclave, in the Asylum of Appollo Commandery, No. 1, in the city of Chicago, on Tuesday, the 25th day of October, Anno Domini 1881, Anno Ordinis 763, at 10 o'clock A. M. Present—R. E. Sir Knight John Corson Smith, Grand Commander; V. E. Sir Knight Loyal Levi Munn, Deputy Grand Commander; Grand Officers; and the Representatives of fifty Commanderies.

We extract from the Grand Commander's Address:—

"Sir Knight James Abram Garfield, the twentieth President of the United States, was the last victim of a cowardly assassin. Mortally wounded on the 2nd day of July, 1881, he bore with knightly fortitude the pains of death until September 19th, 1881.

"Of our illustrious Frater, it may well be said, that amid all the temptations which surrounded him, he never forgot that he was a 'soldier of the cross.' No better example of a well spent life can be cited the rising generation than that of James A. Garfield. Whether in the 'Valley of obscurity' or when by the votes of millions of freemen he was 'elevated to the highest pinnacle of worldly grandeur,' he was the same modest, upright man.

"His earthly pilgrimage ended, he rests in the arms of the blessed Emmanuel. 'Brother, Companion, and Sir Knight, farewell! Light be the ashes upon thee, and may the sunshine of Heaven beam bright on thy waking.'

"Our acquaintance with Sir Knight Garfield began when he won his brightest laurels as a soldier—upon the bloody field of Chica-manga. Closely associated with him on that terrible 20th day of September, 1863, and meeting him frequently during the siege that followed, we learned to love him for his sterling worth and manly daring. We have watched him in the field of statesmanship, and ever found him on the side of justice, fighting for the right, and defending the poor and lowly. He was a ripe scholar, a prudent legislator, a wise and firm executive."

The Proceedings call for no comment. The following is from the Report on the Grand Commander's Address:—

"Reared in poverty, the poor felt that he had for them a heart of sympathy; the child of necessity, he strove, by honest endeavor and manual toil, to reach the highest standard of excellence; hence he was bound by kindred ties to honest effort the world over; by sturdy application, the possessor of a well-disciplined mind, he became a scholar ripe in culture, and received homage of the intellectual world; a statesman by reason of nature and experience, he gained the respect of governments; a dutiful son to an honored mother, he honored sonhood; a faithful and loving husband and father, he raised home to its loftiest pinnacle; by his Christian patience and fortitude during his painful struggle for life and health, he exemplified Christian manhood in its highest degree, and exalted the best type of manly purity."

Sir Knight Theodore T. Gurney submits his Report on Foreign Correspondence, with this contained in his prefatory remarks:—

"We have never entertained unnatural, utopian fancies for knight-hood, but along these years of association with it, have believed that it pointed to a consummation that will ultimately make the Commandery one of the central figures in the forces that are urging us to clearer conceptions of our responsibilities. A man may dwell a life-time at the base of a mountain, not dreaming of the beauties that a step higher will develop; so also a Mason, without an attempt to grasp the fraternal ideal of the institution, may be associated with it for half a century, without reaching an elevation from which he can discern its importance as a factor in human welfare. We do not believe the Commandery to be a 'saints' rest.' No; but we do believe that a Templar should be a MAN, and hold a position in society around which shall aggregate its best interests. If, therefore, every Knight will determine to go up the mountain of

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observation, and year by year improve upon the knowledge he acquires, he will soon give the Fraternity a prominence to which its principles direct it."

Canada, for 1880, is accorded much prominence. Of the Great Prior's Address, it is said:—

"Anything from the pen of Sir Knight Moore, upon matters Templar, is looked for with more than ordinary avidity, notwithstanding his awkward detours to convince his readers that the Great Priory of Canada is a sovereign, independent Body, and of right the peer of *all* other Templar organizations. We think that his representations will not enlist sympathy outside the Dominion. So long as the Throne of the Great Priory is at the *disposal* of His Royal Highness, we fail to appreciate any reason or logic in the argument of the Great Prior, or of his Grand Council. Sir Knight Moore seems to have changed his views relating to the origin of the Order, and its early connection with Freemasonry. We are of opinion, with him, that there was an early bond of sympathy between the Craft and Templars; and it would appear more than probable, that, in the construction of ecclesiastical edifices, subsequent to the Crusades, these relations had assumed such proportions that, after the destruction of the latter organization, the former was found a congenial resting place for many a warrior monk."

And commenting on the Great Prior's remarks on the Trinitarian test:

"Practically, in the United States, the doctrine of the Trinity is rejected. We do not know of any statute here that defines the line of faith, or the particular phase of doctrine, binding upon a Templar. Whatever there is of doctrinal obligations, is embodied in our rituals; but as these are ignored by the Grand Encampment, and each jurisdiction being at liberty to concoct dogma for itself, it would not be safe for any man to attempt to say upon what theological foundation the Templarism of our country rested. It is a misfortune, under such circumstances, to claim any relation to medieval Templary. Every school boy understands, that from its inception to its dissolution as an organized force—from the immortal nine, to Jacques de Molai—every Templar was a communicant of the Roman Church."

"It is not probable that the Grand Encampment will soon have the courage to occupy any distinctive position upon this subject. It is willing to concede, however, that the Order is 'founded upon the Christian religion and the practice of the Christian virtues; leaving

members to entertain such views of Christ, in his relations to the finite and infinite, as personal conviction shall enjoin. It has always been a mystery *how*, if our vows should ever demand a practical exemplification of our sincerity, we are to defend a religion wanting in both *substance* and *form*. We insist that our Supreme Body shall settle this question, and not permit the organization to drift into a senseless nothing—headed by deists or infidels. At the last session of our Grand Encampment, we made a short speech upon this subject. It was not favorably received, notwithstanding that there was not a member thought well of an attempt to deny our representations."

And gives pregnant weight to his opinions on the *status* of Templary in the United States, in these words:—

"It is a matter of minor importance if the Great Prior is not critically correct, historically. The facts remain, that our system is peculiar to itself, not practiced elsewhere, and entirely dissimilar in doctrine and form from systems that are known to approximate to the original character of the organization.

"It will be advisable for every Templar of the United States to give these matters serious consideration. The good sense of the Fraternity will *soon demand for itself a resting place*—a system that shall recognize the grand facts that entered into the *original* frame-work of the institution. Mark what we tell you, reader."

He says:—

"Nothing has so much contributed, in this country, to lessen the utility and influences of the Order, as the disposition to plant Com-manderies where they cannot be maintained except at the expense of accepting material unsuited to the Fraternity. It is to be hoped that our Dominion Fratres will not duplicate our errors in this particular. We do not accept the fact, of the establishment of new Preceptories, as an evidence of prosperity; notwithstanding the Grand Council is of the opposite opinion."

England and Wales is briefly abstracted.

And as to the origin of the Order, in discussing the subject with "Indiana," the writer sensibly observes:—

"In several places Sir Cruft alludes to the 'dogma of the Trinity,' and is of the opinion, with ourselves, that it should not be made a test of membership. While this may be our opinion, it does not do away

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with the fact that the knights of the Temple, from their organization to their dissolution, were trinitarians. Our mistake is that we, in the United States, insist upon a relation that does not exist. We are familiar with the rituals of the Dominion of Canada. They rest upon the rituals of the Mother Country. An examination of these do not reveal, in ours, a remote similarity with the early English formula. The facts are that the organizers of the so-called templary of this country ignored the ceremonials then in existence, and started out on a new departure, founded upon the esoterics of another rite.

"We are not adverse to this discussion, but on the contrary, pleased that the subject is attracting an attention that will ultimately force the Grand Encampment into the adoption of a basis upon which it is to rest. Our National organization is without a foundation. This we must have or suffer the consequences. Blathering generalities are without force in the minds of sensible men. Display the cross as much as we may, yet if we cannot give to the world the structural character of the edifice, our pretensions to christian knighthood will not mislead thinking people, neither will they intensify our own respect for the Commandery."

And the subject is resumed, under the head of "Maine," in these words:—

"If the reader is particularly interested in the subject, he can refer to our report of last year, and there find the views of our distinguished Frater upon the 'religious question' that is attracting much attention. He is of the view that no additional test should be introduced. We do not object to this proposition, because the Commandery is a benevolent institution and not ecclesiastical. It is quite true that the organization from which we derive our name was Trinitarian. It is also true that Symbolic Masonry, one hundred and fifty years ago, indulged in the same religious belief. A change was wrought, and the modern institution only demands, as a condition precedent to membership, a belief in God, leaving its votaries to embrace such views of the attributes and government of the Supreme Being as honest conviction shall enjoin. We feel that the Orders of the Temple should occupy the same broad ground—a basis upon which all Templars can stand, by accepting the Christian religion as that system of which Jesus Christ is the Founder, implying the formal recognition of its objective doctrines and accompanied by a reasonable endeavor to realize the ideal manhood both taught and exemplified in the life of its Author. This is a personal opinion.

"If any persons are anxious to know why it is that the Grand Encampment has not accomplished anything in the settlement of this and other important questions, they have only to understand that there are too many anxious seekers for official distinction. This condition of things must come to an end, else the Grand Encampment must cease to exist.

"It would be a gratification to the student to know the facts in the case, and we hope that the learned Canadian Templar may be successful in establishing his understanding of the matter. As yet we are incredulous, because of not having seen any evidence that the suggestions of the Great Prior have any claims to reliability. It is not improbable, however, that a number of hungry Templars (after the dissolution of the Order) may have resorted to pecking stone for a consideration; but could this be proven, it would not be sufficient to reduce the hypothesis of Sir Kt. Moore to testimony of much value. We agree with Sir Kt. Berry, that, if such connection did exist, it is impossible that all evidence of the fact can have been obliterated."

Individually, the writer cordially assents to these remarks:

"A proposition to establish a 'K. T. Relief Association' was adopted. The particular features of the organization are not alluded to. We do not think that Grand Bodies should have aught to do with such creations. Masonic charity is a personal obligation, and for this reason we cannot understand the propriety of associations under the supervision of a Masonic Body, that establishes fixed considerations in the case of physical disability or death. There is a tendency in this direction which should be avoided, unless it is the desire to abandon fundamental law, and resolve ourselves into mutual assurance associations. It is proper, and more than this, very desirable that Masons organize, independently of Lodges, Chapters, or Commanderies, for each others' protection; but there is danger for the safety and unity of either, if the primitive regulation upon this subject is abandoned. It is a question of law and landmark—cling to the facts of our institutions, and we are safe."

The following seems to embody the opinions of our Great Prior, but clothed in another dress:—

"There are several practices among Templars with which he is not enamored. First of all, he dislikes parades, whether upon the 4th of July, decoration day, or upon any occasion not positively *Masonic*. In this matter, the manufacturers and subsequent promoters of our

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American Templary are at fault. The entire system is a misnomer. It was given the name, but has not a remote likeness to the chivalry of the Temple, excepting in the sentiments designed to be inculcated. If there had been a purpose to perpetuate, as near as possible, medieval knighthood, it is not reasonable to suppose that the only external or internal evidences of our relations thereto would have been abandoned. This was not what the institution wanted. Its externals could not be made to enlist attention; therefore Webb and his cotemporaries ground out an association that could be adapted to display. We feel quite safe in saying that the *design* of present equipments was for public demonstrations. They are in nowise calculated for seclusion. The paraphernalia of English and Canadian Fratres, on the other hand, are copies, as near as may be, of original equipments, and are not intended for any other place than the Asylum. We have for a long time been of the opinion, that the best thing for us to do, is to fall back upon the *facts* appertaining to knighthood, both in *rituals* and equipments. With Sir Kt. DeLap, we are opposed to pretentious display of any character or description; but so long as our dress is so eminently attractive, it will be difficult to keep it from the gaze of the multitude. Our only hope is in the good sense of Grand Officers."

The vice of intemperance in connection with Masonic or Templar relations, is thus discussed—

"It is a duty from which we cannot escape, to purge our organizations of intemperance or of any other vice. If we fail of our responsibilities in this regard, it is a useless waste of breath to urge our claims upon the attention of thinking men; more, it is a seething, biting, burning sarcasm upon our Christian pretensions to cultivate associations with persons whose lives are but representations of the depths of moral decrepitude to which men can attain. There is not an association on earth that can escape their presence, but to endorse such characters by placing them in official positions, or at the head of Commanderies, local, state or national, is a breach of propriety that is without justification. It is not necessary to go beyond our portals to find a remedy for vice. If Masons will attend to their own households, they will find ample scope for activity. We have frequently seen a devoted Christian gentleman very much interested in purging the earth of idolatry. This is commendable; nevertheless, we have felt that his value to mankind would be greatly enhanced if he could be induced to become equally interested in local welfare. We not only do not object, but heartily sympathise with a Mason who is wielding the mystical sword in all the ethical departments of life, but

he must remember that the Fraternity from which he gathers his inspirations, would soon perish if permitted to recline in the arms of any other organizations."

And the Trinitarian discussion is again resumed with "Ohio":—

"The most important part of our friend's report is that which refers to the doctrine of the Trinity. We do not make quotations to occupy space, but that the Templars of our jurisdiction may be advised upon a question that is commanding renewed attention. The Grand Encampment *cannot* escape its consideration. The Templars of our country are getting nervous by seeing men foisted upon them who have neither faith in God, Christ, heaven or hell. This kind of thing must cease. We won't quarrel with a brother who is not of our particular belief, but we will, from this time henceforth, demand that those who are to preside over us shall be representatives of the 'Christian religion,' Trinitarian or Unitarian.

"Notwithstanding the latter may not fill the measure of our orthodoxy, we will be content, but when a Templar is foisted upon us who has about the same respect for the Christian religion as has a mule for a stuffed club, then we demur. We should like to get a glimpse of the mental conformation of the creature who can obligate himself to the 'defense of the Christian religion,' when he knows that his pledges are the most disgusting of all perjury."

And also, under the head of "Pennsylvania":—

"Sir Kt. Harper's views of the Trinity question are in perfect accord with our own. We have never had any doubts in the matter, but as the Templary of this country has neither the form nor semblance of the knighthood of the Temple, we do not think it advisable to insist upon a single point of resemblance, to the exclusion of all other evidences of identification. So long, therefore, as it is thought advisable by the Grand Encampment to submit to Webb's plagiarisms from another Rite, we should not adopt the dogma of an organization to which we are strangers, excepting in name. Whenever the Grand Encampment shall provide a ritual which, in the nomenclature of names, titles, equipment or ceremonial, shall present any justification for our claims to Christian knighthood, it will then be time enough to insist upon sectarian dogma as the foundation of the structure, but not before. In considering these and kindred topics, the reader should not forget that the Grand Encampment is without a ritual, and says nothing except that candidates for the Orders must believe in the 'Christian religion.'"

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And, further, with "Vermont" :—

"This question of dogma must be met in the spirit of Fraternity, and not of sect or creed. The Grand Encampment must act, and the sooner the better for its reputation as a governing Body. We are Trinitarian, but never for a moment entertained the thought of forcing our opinions upon others, because they are entirely unnecessary to a Fraternal and Benevolent institution; nevertheless, we should be consistent and establish a ritual that will put a quietus upon the possibility of Grand Commanderies adopting doctrines inconsistent with the largest fellowship of those who are agreed upon accepting Jesus Christ as the Grand Exemplar of trust and purest manhood. This, we think, should be the 'Christian religion' of the Commandery."

We have largely extracted from this thoughtful and able Report, but have to resist the temptation of going still further *excerpta* for the benefit of Canadian Fratres.

There is no subject the worthy Sir Knight has not touched upon, *quis non ornavit*.

1882.

The proceedings for this year have not yet come to hand, but there is before us a report on F. C., dated October, 1882, and submitted by Sir Kt. Theodore T. Gurney. This report is admirably printed, and covers 127 pages, of which 9 are devoted to Canada, a very fair proportion of the whole. He says the Great Prior's address is of customary interest, and both abstracts to it and gives extracts therefrom. He is gratified that a ritual has been settled upon.

He is of opinion that:—

"Display is well enough if not carried to an extreme. We have always entertained the opinion that Masonic occasions should call out the Fraternity. We could never see the impropriety of a reasonable amount of parade. This matter is left to the discretion of our Grand Commanders, who, as a rule, are conservative. It is quite true that some Grand Commanders overstep propriety; but, as a general thing, there is but limited cause for complaint.

"The Great Prior has much to say of our American Templary. We have heretofore given selections from his former productions upon

this topic. There is not a question as to the entire correctness of his position. He asserts what is true of our system; that it is '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,' etc."

And is kind enough to say:—

"Sir Knight Dartnell limits his Report on Correspondence to quotations. Although our objections may not avail, still we unite in the chorus of our contemporaries calling for his *opinions*. He is a good writer, as the extracts from his notice of the decease of Sir Knight Garfield will demonstrate."

And also:—

"It gives us pleasure to learn that the Most Eminent the Grand Sub-Prior, was elected to his position by acclamation. This is a tribute to his worth and intelligence that his admirers on this side of the river will also appreciate."

The Great Prior's letter of December, 1881, is given in full, with the following comment:—

"We had hoped to see the States of the Dominion an independent section of the Fraternity. Those who are in sympathy with the present order of things have been irritated at times because, upon this side of the river, their independence has been questioned. The circular sets all inquiries, in this regard, at rest. The seventh paragraph declares the status of Convent General *de jure*; also the relations of the Grand Master to the Great Priory. If the statements are correct, it is folly, so it seems to us, to further insist upon the sovereignty and independency of Dominion Templary. It is our sincere wish to see differences, so liable to create unrest and contention, properly and satisfactorily adjusted. From the well-known character of the man, we have not a remote doubt but that His Royal Highness, the Grand Master, would promptly release the Great Priory of Canada from its allegiance to Convent General, if representations were made in the spirit of fraternity and good will."

Sir Kt. Stedman, of Connecticut, having deprecated the discussion concerning the Christian character of the Templary of this country, he remarks:—

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"We do not share in the fears of our distinguished brother. Our impressions are, that nothing has so much contributed to bring our various jurisdictions into the general oneness that now prevails upon a large majority of questions that have heretofore agitated the Masonic world, as these reports in lodge, Chapter and Commandery. Looking upon this system in the broad light of a large experience, we are very confident in the opinion that but for these productions there would be a want of knowledge of each other that is now so well nigh universal. This *knowledge promotes harmony*. It is quite true that reporters will sometimes overstep the bounds of legitimate criticism, but the general sentiment of courtesy and propriety has so strong a hold upon a Mason, that this class of impropriety soon disappears. As a rule, however, there has been more of a delicacy in speaking plainly upon unpleasant topics than is compatible with the dignity or safety of the institution. We do not think it a want of courtesy to speak the truth in dealing with ignorance, or in an attempt to correct abuses from which human organizations cannot be exempt, except we have the courage to meet them at the threshold of their assaults upon our associated integrity.

"Our aim is to be entirely courteous and fraternal; but we are not of the opinion that we should be justified by any law or precept of Masonry, in winking at vice if found with its wretched, slimy tentacles, invading a Masonic body, state or national. Neither do we believe it a duty to tolerate stupidity or presumption, when so prominent that to pass it by unnoticed, would be a reflection upon the intelligence and good name of the Fraternity.

"We think that Sir Stedman will agree with us, that, if reporters would give some attention to the ethical edifice, rather than devote their entire attention to ceremonial, tactics and jurisprudence—if they were more pronounced in pointing out the designs of unholy, unfraternal ambitions that have in the past wrecked so many associations of the best intentions, they would soon become watchmen upon the towers of our spiritual zion, upon whom the best heart of the Fraternity could repose with entire confidence."

Speaking of the Great Priory of England and Wales, and its action in regard to the death of President Garfield:—

"There is not a Templar of the nation, of whatever creed or party, that will not appreciate this knightly sympathy of his English Frateres.

"An address congratulating the Queen upon her happy escape from the bullet of an assassin, was ordered to be forwarded to His Royal

Highness the Prince of Wales, the Grand Master of the Temple, for presentation to Her Majesty. We should regard the opportunity to be identified with such an expression as one of the most honorable distinctions that could be vouchsafed to us. Victoria is the mother of a Grand Master, the mother of a family of Masons, and one of the brightest most exemplary jewels that ever graced the diadem of royalty. She is an honor to our English brethren, an honor to her sex and son, and when the time comes that she must go up higher, humanity will weep, civilization mourn, though angels rejoice in the brighter crown of her immortality."

This is his opinion of drills and parades:—

"We are not hostile to large parades, because we cannot be induced to believe that our equipments were designed for caves or knot holes. More than this, we like them because, as a rule, their effect is to cement and intensify upon an extended scale, the bond of union inculcated and exemplified in local bodies; nevertheless, we must admit that the great gatherings ordinarily found at triennials do impede legislation by distracting attention that should be devoted to the labors of the occasion."

Apropos of this subject we append the following newspaper extract as furnishing food for thought:—

MASONIC DRILLING COMPETITION.

"Referring to the recent drill competition in Chicago, an American paper says:—Masons all over the West are expressing themselves as very much ashamed at the 'competitive drills' between different commanderies, and hope the boyishness will be stopped. The drills put Knights Templar on a par with the musket coons that travel with the minstrel shows, and a Commandery that wins a prize at a drill need not be surprised to receive an offer to travel with a variety show with the champion club swinger and the fellows with the boxing gloves. There is nothing Masonic in drilling with toad stickers for a prize. It would be more Masonic to have a prize-drill at sawing wood for the poor. It is all well enough to be reasonably drilled, so as to make a good appearance at a funeral, but to drill for gate money and bet on the drills is enough to make a Mason button up his coat so nobody will see the skull and cross bones on his watch chain."

He takes ground against the common mistake in considering the Commandery a Masonic body. He agrees:—

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"It never has been such excepting in assumption. It is a body composed of Masons, but not a body of the Craft. Is there a Grand Lodge upon this continent that recognizes the Chapter, Council or Commandery as Masonic, or that holds any official relations with them? It is quite true that these organizations have been gotten up by the Fraternity, but it is not true that they bear any relation to Ancient Craft Masonry, excepting as they have usurped the rituals of the lodge to make, so far as they could, their pretensions available."

The foregoing is entirely in accord with the views held by Canadian Templars.

We give some further extracts:—

"If Templarism is not an active, living principle it is nothing. The collaterals that environ the fabric are the most attractive and exalting of any and all sentiment that enter into human character; and so long as the inspiration to noble deeds of usefulness is permitted to remain the practical fundamental point within the circle of our professions—so long as the Great Encampment is the embodiment of our aspirations to elevated manhood—just so long will the Commandery fill the measure of its legitimate powers; but if the 'living principles' of our professions are disregarded, the institution sinks at once into a mere social compact, to occupy a place in the amusements of life, rather than in its grander and more important interests."

"We insist that the *Christian religion* is the same to day that it was 1800 years ago. Men differ in opinion as to points of theological exegesis, but none differ as to the objective principles that the Saviour lived and died to perpetuate. The Romanist may anathematize the Presbyterian because of his disregard for the dogmas of the Immaculate Conception or of the infallibility of the Pope; the Baptist may condemn the Methodist for his want of sympathy for immersion; still, all this does not change the fact that Christ came to the world to *save man from sin*. This is the objective point of His mission, and is the 'Christian Religion,' to which the Templar is committed in the pledge to its defense.

"It is not necessary to a fraternal, benevolent institution, claiming to be Masonic, that mooted theology should occupy its attention; but it is necessary that it should rest upon principles that point directly to man's highest welfare; because, from these spring benevolence, fraternity, justice and respect for human rights, whether practiced by Jew or Gentile. We do not see a good reason why our Templary should insist upon the doctrine of the Trinity, for the reason that there is

nothing else in its constitution, excepting in name, that would convey a thought of relationship with mediæval Knighthood—neither in equipment, titles or ceremonial. American Templarism is a plagiarism from another rite, and intended to be placed upon a like broad ground occupied by the Lodge. We do not imagine that there is a doubt upon this point, and if the Grand Encampment would thus declare itself, we are not apprehensive that any Mason would seriously object. Not only this, but difficulties would be adjusted that threaten unpleasant complications, and only because every Grand Commandery is now permitted to embody any dogma in its ritual, and thus adopt tests for membership and visitation entirely inconsistent with the general scope and purposes of the organization.

“We do not deprecate this discussion. We are firm believers in the good sense of the fifty thousand Knights of America. They are all Masons; and, as a rule, comprehend the welfare of the organization. How many of our readers believe that an intellectual assent to trinitarianism will qualify men for the duties of their Masonic professions, or fit them for the future? Doctrine and dogma are of no importance to men or Templars in the absence of a purpose to make manhood, in its truest sense, the grand feature of life. We are an uncompromising believer in the orthodoxy of the church, but we cannot perceive the propriety of making our belief a test for associations that are instituted for the general welfare of men, without presuming to assume the functions of the church.”

“The order of the Temple is *not* Freemasonry. It is a *Christian Order*; take that characteristic from it, and it is *nothing*.’ If Templars would understand this proposition, very many of the questions of law, sometimes distracting Grand Commanders and jurisprudence committees, would find easy solution. We want the Grand Encampment to interdict all ritualistic allusion to lodge or chapter. We have usurped much of each; the result being forced submission to discipline in which, oftentimes, we are not at all interested. It is true that the Commandery is an association of masons, but nothing more; and have the same right to employ exoterics of the bodies named, as would a lodge of Odd Fellows made up exclusively of the craft.”

“We earnestly believe in the advantages of a supreme body; but we demand that it shall be supreme, and not a cartoon. A body of *masons* will never entertain any respect for an organization that is without either the power or courage to enforce its decrees. A governing body, resting upon the fundamental principles of the craft, means, necessarily, ample powers to enact law for its government (embraced in the logic and scope of its principles), and for the government of its

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constituent bodies. Anything less than this, has not the shadow of a claim to our *Masonic* affections. Nothing would be more gratifying to every intelligent mason than to see the Grand Encampment take up the questions before it, decide them and *require* obedience. 'State rights' have no place in knighthood in the presence of national or supreme authority. If an organization cannot be perfected except at the expense of the prerogative with which a governing body of the symbolic Fraternity has been invested from its earliest history, then disband."

INDIANA, 1882.

The twenty-eighth Annual Conclave of the Grand Commandery of Knights Templar of the State of Indiana, was held in the Asylum of Raper Commandery, No. 1, Knights Templar, in Masonic Temple, in the city of Indianapolis, commencing at 2 P. M., on Tuesday, the 25th day of April, A. D. 1882, at which were present R. E. Sir Knight John H. Hess, Grand Commander; V. E. Sir Knight Samuel B. Sweet, Deputy Grand Commander; Grand Officers, and Representatives of twenty-nine Commanderies.

The Grand Commander says:—

"We look forward to these annual conclaves with many pleasant anticipations. United by the most sacred ties, the fraternal greetings and commingling of valiant Templars awaken emotions felt and understood only by those who, as pilgrim penitents, have visited the tomb of the Saviour of the world. Mindful, then, of the hallowed purposes of our Order, we may freely indulge the hope that good feeling and harmony will pervade all our deliberations, and that when we return to our homes we may bear with us none but pleasant recollections of this conclave, and each Sir Knight feel that he has been helped onward in the great pilgrimage of life, and the cause of Templar Masonry, at least in this Grand jurisdiction, been promoted."

A large amount of business was transacted, and the Order appears to flourish in this State. The active members number 2,006—an increase of 28 over the previous year.

Sir Knight Charles Cruft is again the Chairman of the Committee on Foreign Correspondence, and exhaustively reviews the Proceedings of thirty-two jurisdictions, including Canada and England. He remarks:—

"None of these Reports, however, for the year 1881, contain anything very novel or startling. They all show, as a mass, that the affairs of Templary—not only in the United States, but from wherever we have accurate intelligence of it—have been progressing evenly and steadily to the front without much change, except it may be with a slightly slower pace than last year. No events have occurred to call forth any special display of vitality or energy, which is supposed to be suffering no abatement, but to be husbanding its resources for a day in 1883."

The opinion is expressed, in reviewing California, that

"The whole 'creed' discussion is a profitless and barren thing in this country, and may as well be left where it was on the original formation of the Orders in this country, and since, by the various Grand Masters!"

And again:—

"The Reviewer agrees with those who deny, and others, that the 'creed-test,' which has received so much discussion of late, is any part of the 'American system' of Templary—yet, while he would fain have it so to be, he avows the fact as it exists."

Canada receives full notice, as will be seen by the following extracts:—

"The Great Prior, Colonel Moore, delivered the Annual Address, which, as is usual, was a very scholarly and interesting production, dealing on general matters of a historical, heraldic and philosophical nature, instructive to all Templars. The address covers twenty pages. The opening pages are devoted to a discussion of the dissolution of 'Convent General,' as a Templar power, and the causes which led or contributed to this result."

"The Eminent Great Prior was an advocate of the attempt to realize the idea of a grand controlling Body for the regulation of the higher and chivalric and Masonic elements of Templary; and insists that 'Convent General' achieved much '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.' He has a theory for reorganization of it which is plausible, but will not be realized."

"In instituting a comparison between United States and Canadian Templary, many very instructive passages occur.

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"Colonel Moore discusses many important historical matters, which are instructive to Sir Knights who have not had the leisure or facilities for investigating them."

"A single additional quotation from this instructive address is given in the shape of the Great Prior's chapter on the 'Order of Malta,' which will be entertaining to Templar students, and tend to show the reason of the apparently anomalous connection existing between that Order and that of the Temple."

"To this fine address is an Appendix, explanatory of many customs and usages of the Orders, Crosses, Banners and all the paraphernalia of the early chivalric Orders, which of itself is a work of great labor and research."

"Correspondence was again by Past Provincial Sub-Prior G. H. F. Dartnell, who prepared last that of 1879. The present is more elaborate than his former ones have been, and covers a review of thirty Grand Bodies of the United States, occupying one hundred and ten pages.

"It is a good and fair review, and deserving of better comment than can now be given it.

"Indiana, for 1880 and 1881, has very pleasing notices. The review for 1881 contains lengthy and approving notice of, and quotation from, the address of Past Grand Commander Thayer. The Report on Correspondence also has notice at some length, in a complimentary way, and considerable quotation. The Eminent Frater has thanks for these courtesies."

And, by way of summary, states:

"The year has been wholly uneventful. Templary in the United States has held its ground; while it has not been aggressive, it has lost nothing in numbers, influence or character during the year past. Yet the positive numerical increase is not up to the previous year. The present year, however, has opened well and the prospect ahead is encouraging, in all the essential things which go to make up its success as an organization. There has been a great dearth of anything for correspondents to write about in relation to the past year. The assassination of the Eminent Frater, the late President of the United States, and the decease of several Very Eminent Sir Knights, furnished material for obituary composition; while the 'creed-test,' Uniform, and Rituals have furnished topics for re-discussion and have well nigh worn out."

IOWA, 1882.

The Grand Commandery of the State of Iowa met on 13th Sept., A. D., 1882, in its Nineteenth Annual Conclave, in tent in the encampment, at Cedar Rapids.

Present: Sir Knight Edwin E. Ainsworth, R. E. Grand Commander; with the officers (or their proxies) of thirty-six of the thirty-nine chartered Commanderies, and of the five Commanderies under dispensation.

The Grand Commander's address is marked by thoughtful and earnest reflections. We make room for the following extracts:—

"At no time has Masonry been so prosperous or so respected as now, and to no grade is greater regard paid, or are more earnest eyes turned, than to our own. At times, to a thinking man, it looks almost as though Templarism had entered the rapids above a cataract, and was being whirled to destruction, and the time has now come, more than ever before, when it becomes us to choose carefully our associates. We can now afford to do so far better than we can to receive indiscriminately those who apply. It is becoming fashionable now to be a Templar, and now, as of old, it is well to be watchful 'when all men speak well of you.' * * * * *

"To make an army irresistible, it is only necessary that it be thoroughly taught and well disciplined. This is the lesson of the hour for us. If the hosts of young men now pressing forward to enter the army of the temple are first well taught and then held in a firm but reasonable discipline, that army will become a host against which even the 'fiery darts' of the evil one himself will be hurled in vain. In this education and discipline is our safeguard. * * * * *

"I have been pleased to notice the growing tendency among our Commanderies, during the last few years, to regard with greater favor days of Templar observance, as has been done during the past year at Ottumwa, Keokuk, Dubuque, Des Moines, and other places. Our Order being founded on the Christian religion, it is very proper that we should honor those days set apart by the common consent of Christians as commemorative of significant events in the history of Christianity.

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cultivation of the religious side of our natures; and as that man is the best furnished all of whose faculties are equally developed, so he who allows his reverential nature to lie dormant until it dies out is more unwise than he who, by disuse of muscular energy, allows his strength to depart.

"In no way can we so well do our duty in staying the tide of infidelity as by showing ourselves, as an organization, on all proper occasions, the supporters, until called to be the defenders, of Christianity. This we can properly do by attending, on suitable occasions, in our society capacity, places of public worship, and joining in proper devotions to the Giver of all good.

"While there are several days, as Christmas, Good Friday, and Easter, appropriate for these services, none appear to me so knightly and proper, in every respect, as Ascension Day. Christmas and Easter are particularly church days, observed with full services in the great congregation, while Good Friday, being a solemn fast, commemorative of the saddest event in history, is appropriate rather to meditation and private worship than to Templar observance. Ascension Day is subject to none of these reasons, and being in the spring-time, when nature puts off her winter attire, and springing flowers bring the glad news that 'earth again is young,' is peculiarly appropriate. It would also be well, after attending church, that we should visit and decorate the graves of departed Knights, showing that we have not forgotten those who pledged their swords in a holy cause."

The Grand Recorder submitted a design which is emblazoned upon the cover of these Proceedings. It is thus described:—

"It is composed of a Greek 'cross fleury' (a cross ornamented with fleurs-de-lis), charged in the center with a lamb bearing a pennon, which also shows a similar cross. 'The four arms of the cross extending equally in four different directions, signifies that so does the Gospel extend its blessings equally over the four quarters of the world—the north, south, east and west.' And while the severe and unornamented form of the cross (the passion cross) denotes the sorrow and suffering of the Saviour, and the persecutions of Christianity, so that form of cross whose ends 'burst into ornament (the cross fleury) has been devised to set forth Christianity full of life and fruit, glorious and triumphant over sin, persecution, and death.' In the words of Didron, 'The passion cross, the true cross, is that of suffering—the other, the resurrection cross, is the cross triumphant. The second has the same general form as the first, but spiritualized; it is the cross of suffering transfigured.'

"In the four arms of the cross are shown the emblems of the Evangelists, as represented in early Christian art (also reminding us of the four creatures displayed on the banners of the Royal Arch)—the winged man, representing St. Matthew, who commences his gospel with the birth of Christ, and is, therefore, typical of the Incarnation; St. Luke, who, as the winged ox, the beast of sacrifice, represents the Passion; St. Mark, in a winged lion, 'the voice of one crying in the wilderness,' shows forth the royal dignity of our Lord, representing the Resurrection; and the eagle typifying the Ascension, is appropriate to St. John, who, as the eagle soars toward heaven, soared in spirit through the heaven of heavens to contemplate the divine spirit of our Saviour."

The Report of the Committee on the Grand Commander's Address contains the following:—

"The lesson of the hour, the necessity of a thorough discipline, is not only true in the sense in which used, but deserving of a wider and broader significance. 'The success of the order,' he tells us, 'depends upon the *leaders*, upon whom the responsibility is placed.' While this is true in part, we must aver that much of success depends upon the Fraters at large; and especially is this true of the membership of this body, by whom those leaders are annually chosen. Let the body politic, then, see whom they place on guard this year—and every year, indeed—that they may be men of sobriety, of virtue, of nobleness and independence of character, of capacity and fitness for the work—of men of whom we may feel a degree of pride as they go out and in before us, and stand up in the national councils as our chosen representatives. Fraters, look well to the East, the West, and the South, and look within and ask, 'Watchman, what of the night?' The responsibility must be equally borne by those upon the checkered floor, as well as by those who wield the sword in our defence."

Sir Knight Parvin presented the following resolution, which was adopted:—

"Whereas, Efforts have been made from time to time, and are now being made, to have the constitution of the Grand Encampment amended in section 65, division 1, so as to add to the requirements now demanded of candidates for the orders of the Temple; therefore be it

"Resolved, That our representatives in Grand Encampment, at the next triennial, be and they are hereby instructed to resist to the utmost all such efforts to add thereto, but rather, otherwise, to take from such requirements."

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The Grand Recorder submits the Report on Correspondence. Canada, for 1881, finds prominent place. He says:

"The address of the Great Prior is, as usual, very interesting."

And largely quotes therefrom; and concludes in these words:

"The example of the American Knights on this side of the line has led our Canadian Fratres to the adoption of a street costume, differing from that worn in the Asylum. We hope some day to see a Preceptory in line, to observe the effect.

"Quite an interesting question has arisen in the Dominion as to the exact status of the Great Prior, or, rather, as to how that status is attained. The Great Prior (Sir Knight Moore) maintains that his authority is derived from appointment by H. R. H. the Prince of Wales, as the Head of the Templars in the British Dominions; while a portion of the Canadian Knights hold that as Convent General has passed out of existence, Canada, being an independent national organization, should elect its Great Prior. This it did at the last conclave, choosing Sir Knight Moore. We trust the question will be settled amicably, or else left in abeyance during the life of Great Prior Moore. Or, if the Great Priory must elect, then let them steadily reelect him while he lives.

"The Report on Correspondence is again by Sir Knight G. H. F. Dartnell, and is very full and well written. He reviews Iowa for 1879 and 1880 in very courteous style. We have quoted so largely from his superior officer, that we trust he will pardon our short notice of his able Report."

"Fratr Dartnell's Report is worthy of larger notice, but want of room forbids longer stay in his pleasant company."

Under the head of "England," will be found these words:

The Chancellor of the Great Priory, Sir Knight A. Staveley Hill, had, during the year, paid a visit to Canada, where he was received in a special meeting of the Great Priory at Montreal, convened for the purpose of receiving a Royal message from the Prince of Wales, as Grand Master of the Order, to the Great Priory of Canada. This letter gave great satisfaction, and was responded to by the Great Prior, Colonel Moore, in a letter full of loyal and knightly sentiment.

"There was, of course, no street parade, no Great Prior's address, no Report on Correspondence, no statistics—these latter being reserv-

ed for the annual calendar, issued in June. But there was a vote granting assistance, in various sums, to a widow and to certain Knights, to whom the assistance was doubtless 'a very present help,' and 'the Almoner collected the alms, which amounted to £2 11s.' 'In some things, these *effete* monarchies excel us,' says somebody. In street-parades probably we can 'double-discount' them, but in charitable works they leave us out of sight."

He tells us:—

"We have heard of some Jews being admitted, but have never been able to understand how they could obtain their own consent to apply, though there are, outside of their own consciences, few greater reasons against them than against any other Unitarian."

And does not object to give official recognition to the cause of Temperance:—

"We hold that Templars should lend their aid and countenance to every effort to better the condition of mankind, and do not think it belittles Templarism to exhibit its uniform and banners at a temperance meeting; while Templar religious observances, in uniform, and with swords and banners and brass bands, do not help religion any, and are calculated to wound the feelings of sincere religionists. Temperance and religion occupy totally different positions. Temperance is a human effort to help humanity, and so is a sister or child to Masonry; while religion, coming from God, belongs to an entirely different plane, and should not be 'played at,' when it is just as easy to worship in sincerity and in truth, without 'sounding a trumpet at the street corners, as the hypocrites do, that they may be observed of men.'"

He breaks a lance with the Grand Master, in respect of the latter's alleged usurpation of authority in enforcing a system of tactics, but we refrain further to quote, as being a matter with which we have nothing to do.

And thus concludes:—

"Reporters on Correspondence, with the rarest exceptions, skim the surface only, picking out here and there a point on which to hang a sharp squib in reply; light and flippant, they rarely give attention to the real, living substance below the surface. So, if ever one more earnest than the mass happens to challenge attention to abuses or to errors, he is either ignored or derided. The great Triennial meets;

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a few, with misguided zeal for the kingly instinct, shape the work there, and for the mass—the same everywhere. Every effort for improvement is 'referred to committee,' and when it reports, there is no time to spare from junketings to consider or discuss it; so all debate is cut off, and the cut-and-dried work of the committee—unconsidered, unrevised, written out without study or thought, and reported with only the crude first impressions, or the long-cherished prejudices of the writer—is bolted through and stands as the decision of the Sanhedrim, and the whole Order is made to suffer. Then the weary round is begun again, and the old farce of growing old in drawing empty buckets from dried up wells is gone through with for another triennium, with the same reiterated result."

KENTUCKY, 1881.

The Grand Commandery Knights Templar of the State of Kentucky, commenced its Thirty-fourth Annual Conclave in the City of Lexington, on Wednesday, May 4, A. D., 1881, at which were present, Sir Knight D. Vertner Johnson, Right Eminent Grand Commander; also the representatives of twenty out of the twenty-one Subordinate Commanderies in this Grand Jurisdiction.

The address of the Grand Commander is not only eloquent, but practical and business-like.

There is nothing to call for any remarks in the Proceedings.

At page 71 is to be found the form of petition for the Order of Knighthood. It is rather slipshod in its construction,—the first paragraph is couched in the third person, and the second in the first. Is the schoolmaster abroad in Kentucky? The third paragraph (emphasized by italics) is in these words:—

"I further declare that I am a firm believer in the Christian Religion."

The learned and courteous Sir Knight, Charles R. Woodruff, submits his report, the eighth in number, and one not a whit behind those which he has formerly presented. It occupies 105 printed pages of the printed proceedings, which is, as

usual, a model of typographical beauty. Canada for 1880 is not forgotten, though the notice is brief. He says:

"The annual address contains as usual much valuable information, adding another page of intrinsic merit to the history of Templary. A portion of the address is devoted to showing the antiquity of the present Canadian requirement that Knights Templar should be Trinitarians.

"The connection between Ancient Craft Masonry and these Magnanimous Orders is considered at some length."

Some extracts are given therefrom.

He approves of Sir Knight Sargeant's notice of motion in regard to the Chapter General of Scotland as having "the ring of the true metal."

These are his notions of the duties and responsibilities of a Chairman on Foreign Correspondence:—

"In the first place, if any peculiar wishes or reforms prevail in the Grand Commandery, it is the duty of its Correspondent to keep them prominently in view, providing always that they are praiseworthy and meritorious. In the next place he should at all times maintain the right, both in law and morality, and lose no opportunity to assail with vigor and independence whatever may be presented which is contrary thereto. He is fortunately free from the entanglement of 'landmarks' in Templary, and therefore is not called upon to defend them, or to insist upon either their origin or utility.

"It is a pleasure that increases with each fraternal report that we read, to observe the diverse or congenial expressions of opinion therein contained, and we should regret to say one word that would prevent a full and free scope upon any subject that any reporter might deem consistent; but we prefer at present to hold to the view that in reportorial lucubrations, 'brevity is the soul of wit.'

"The integrity of the Order requires the watchful care of Reporters, and that they should be outspoken, regardless of conventionalities that so frequently freeze life out of our associations. We should certainly regret to fall into any such apathy, or to be wanting in fire or enthusiasm should it become necessary to wage war against 'principality and powers, and wickedness in high places.'

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And these on the subject of "Titles":—

"We are in the main rather favorably disposed than otherwise to an appropriate use of appellations of dignity and distinction, whether military, civil or Masonic, (however grandiloquent and absurd many of the later may appear,) whenever it is really proper and necessary to use them. We do object to an inappropriate mixing up of titles, military and civil, with Masonic, or of incongruous and diverse Masonic titles with each other. A Sir Knight may have the honor to be a Past Junior Deacon, or an active Inspector General, but there is an inconsistency in making mention of these important facts in a strictly Templar document."

The Proceedings of England and Wales are presented in abstract form, and without comment.

And in his "conclusion" thus sets forth his views on the "Military Feature":—

"In the Report of Grand Master William B. Hubbard, to the Thirteenth Annual Conclave, September 9, 1856, he insists upon the promulgation of correct Templar Law, and adds:

"By this means a great moral and Christian power, acting and being acted upon with *military* precision and promptness, from the centre to the circumference, becomes stronger and more efficient for good, and more certainly and effectually executes the high mission for which the Order was designed."

"This is probably the earliest official acknowledgment of the necessity of thorough military discipline in the ranks of our Order, and from this hint has resulted a magnificent army of admirably drilled and soldierly Sir Knights, unexcelled in their bearing and movements by any organization whatever embracing as large a number of members. The importance of this feature in our Order is now so obvious, that each Templar considers it a matter of course that he shall acquire more or less perfection in the drill, and finds in the enjoyment of a military ardor full recompense for his study and his labor, and, while realizing physical benefit from the exercise, he strengthens his moral nature in the constant practice of the virtue of obedience. We are much inclined to the opinion that if the restrictions thrown around public parades were made less rigorous, the Order would be

generally benefited, and the efficiency of the drill greatly perfected and firmly established. It is not meant by any means that our Commanderies should make themselves common by too frequent appearance in public, but that proper occasion for public display should rather be sought for than discouraged.

1882.

The Grand Commandery, Knights Templar, of the State of Kentucky, commenced its Thirty-Fifth Annual Conclave at Odd Fellows' Hall, in the City of Covington, on Wednesday, May 3, A. D. 1882, A. O. 764. Sir Knight James E. Cantrill, Right Eminent Grand Commander; Sir Knight Lorenzo D. Croninger, Eminent Grand Recorder. There were also representatives in attendance from twenty-two out of the twenty-three Subordinate Commanderies in this Grand Jurisdiction, together with an unusually large number of visiting Sir Knights from this and neighboring jurisdictions.

The Grand Commander's address is business-like and suggestive. He raises a note of warning, which may serve as a caution to us, in these words:—

"I desire to call attention to the custom of the Subordinate Commanderies entertaining the Grand Commandery and visiting Sir Knights during the sessions of our Conclaves. This question, in consequence of the rapid growth of the Order, is one of vital importance and should receive due and candid consideration. If the custom is to prevail, and the entertainments to be given are to continue in the same lavish and costly manner, bankruptcy will be the lot of every Commandery that extends an invitation to this Grand Body. Our meetings are made days of feasting and of pleasure instead of days for labor and business. Each city or town sets apart these days as gala days, if not holidays. The streets become crowded, the Sir Knights become scattered, and the public as well as many of the Craft come to the conclusion that our Order is but the ornamental part of Masonry. This should not be. Our meetings should be as far removed from the turmoil and stir of every-day life as possible. We should devote our time on such occasions to each other and to the Order."

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Grand Representative of the Grand Commandery of California, near the Grand Commandery of Kentucky, made the following announcement in reference to the Triennial Conclave of the Grand Encampment, U. S. A., to be held in the city of San Francisco, commencing August 21, 1883:—

"That the Grand Officers (*ex officio*) of California, with seven others, constitute the Triennial Committee, having in charge the arrangement of the affairs at the Conclave of the Grand Encampment.

"That while it was not definitely settled, the passage both ways would not exceed a single passage one way to San Francisco; and that the tickets would be good over either route.

"It was desirable that all should not fix the same day in starting, as that might exceed the capacity of the railroads. To obviate this, and enable those who could to come earlier, the tickets would be good for three months, commencing with July 15, 1883.

"That hotel accommodations and charges would compare favorably with those of any eastern city; and the committee asked that quarters be engaged *only* through the committee, which would insure neither over-crowding nor excessive charges. Sir Knights were requested to correspond directly, or by Commanderies, with the committee.

"Sir Knight Hiram T. Graves, San Francisco, is Secretary of the committee, and Right Eminent Sir Edward R. Hedges, is the chairman.

"That in addition to 3,300 rooms at the hotels, not including the parlors, etc., the 'latch strings' of private residences, etc., would be out, and all Sir Knights and their families would be comfortably provided for at most reasonable rates. That the committee had set about a most systematic canvass, and no one would 'go away dissatisfied.'

"The Grand Parade would take place August 20. Grand opening promenade concert, August 21, free to Templars and their ladies, at Mechanics' Industrial Exposition Building. Competitive Prize Drill, August 25, leaving August 22, 23, 24, for business of the Grand Encampment. On those days, however, special trains, at excursion rates, will be run to all available points, among them to the Geysers, Mammoth Groves, Yosemite Valley, cities of Sacramento, Stockton, San Jose, Monterey, and Santa Cruz; Valleys of Sonoma, Napa, Santa Clara, Red Wood Forests, etc.

"Steamboat excursions to the neighboring harbors, cities and other places of interest, including islands of the Pacific.

"The Grand Encampment would be treated as guests, and escorted to places of interest."

This may give the Frates of this jurisdiction a foreshadowing of the Triennial of 1883.

Three new Commanderies were instituted, making the whole number in this State twenty-four.

The Chairman on Foreign Correspondence was voted \$125.30.

The Grand Officers were publicly installed in a Presbyterian Church.

Sir Knight Charles R. Woodruff of Louisville, again submits a full, scholarly and genial Report on Foreign Correspondence, in which thirty-four Grand Bodies are noticed, including Canada and England. The former is accorded ten pages, largely occupied by extracts from the Great Prior's address, which is characterized as "a production of sterling merit, covering, with a most valuable and scholarly appendix, some eighteen carefully considered pages. The Great Prior presents at the beginning of his address a statement of the status of his Great Priory, and an interesting sketch of the condition of English Templary."

Of the work of your Committee it is kindly said:—

"Sir Knight G. H. Frewen Dartnell, Past Sub-Prior, again presents an elegant and impartial report, which does honor alike to his head and his heart. Out of his one hundred and six closely printed pages, Kentucky, 1880, comes in for a share of kindly notice, and he mentions the fact, that 'the Grand Commandery appears to have been the recipient of much of the proverbial Kentuckian hospitality."

And the "candor and catholicity" of our remarks upon the Trinitarian Test is extolled, and the latter extracted at length, as well as the eulogism upon Sir Knight Garfield, which is praised as being "wonderfully touching and tender."

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In discussing the "Trinitarian Test" with Pennsylvania, the reviewer observes:—

"The agitation of this question at this time is due to the persistent efforts of Sir Knight Col. W. J. B. MacLeod Moore, Great Prior of the Canadian Knights Templar, who with much ability and some ardor insists that Templarism is nothing if not Trinitarian. It may, however, be possible that sectarian prejudice, not uninfluenced by political motives, enters somewhat into the consideration of this question among our English brethren. Be that as it may, it seems reasonable to affirm that a Sodality controlled exclusively by laymen, is amply orthodox when an applicant is required to make the declaration: 'I am a firm believer in the Christian Religion.'

"This test was entirely satisfactory to even the Pennsylvania Templars for 'some years,' and, indeed, until they were more properly instructed by the Great Prior of Canada."

"The accomplished reviewer closes his evangelical argument with the exclamation, 'We do exclude the Jew; why not the anti-Trinitarian?'

"Now, do we really exclude the Jew? Would Sir Knight Harper interpose his vote to the Knighting of a Jew in a Templar Asylum, (outside of Pennsylvania) simply because of his supposed religious faith; thereby undertaking to regulate the conscience of an applicant every way qualified and enlightened? The Jews do not assume Templar vows, to be sure, but we are informed that many Jewish Masons have been invested with a degree, equally Christian in its teachings in some of the Scottish Rite Bodies. The question is analogous, therefore, with that of a Roman Catholic applicant for the Blue Lodge degrees. The Roman Church forbids her members to become Masons, but Masons' Lodges do not refuse to receive Romanists. Sir Knight Harper could no more conscientiously object to the advancement of the one than the other, because each must be governed by the dictates of his own conscience.

"In the possible progress of Templarism from England and Sweden over the Continent of Europe, it would eventually encounter the Masons of the Greek Church, and the 'dogma of the Holy Trinity as an article of the Templar Creed,' might again arise a potent factor of discord.

"When we reflect what monstrous inroads Infidelity has made upon the Masonry of Continental Europe, eliminating the name of God

from the French Masonic Rituals, and pervading the actions and perverting the teachings of their Masonry generally, is it not the bounden duty of the members of the Christian Order of the Temple to encourage and accept all those rightly applying, who honestly declare their faith in the Christian Religion, and thereby become the better enabled to present a solid phalanx against the assaults of unbelievers, and effectually prevent the possibility of the reign of 'another Age of Reason, when all our altars shall be overthrown, and our temples polluted by the preaching of unbridled Atheism ?'

"Much more important than any mere profession of belief; much more within the province and spirit of Templary, are the impressive lessons given in our Asylums upon the various duties of life as set forth in the Gospel; hinging upon, and ending with the sublime injunction: 'Imitate the example of the Immaculate Jesus, who died that we might live.

"Grand Commander, George W. Kendrick, Jr., Philadelphia; Grand Recorder and Correspondent, both continued "

The Proceedings, as printed, as usual is a tasteful and elaborate specimen of typographical skill.

KANSAS, 1881.

The Grand Commandery of Knights Templar of the State of Kansas, assembled in Annual Conclave, at Topeka, on the 10th May, 1881. R. E. Sir Knight Dwight Byington, Grand Commander, and Representatives from all the Subordinate Commanderies were present.

The Grand Commander tells us:—

"The affairs of our Subordinate Commanderies seem to be in careful and competent hands; the reports show a healthy increase in our membership, and the progress made should result in the elevation and advancement of our Order. I am pleased to be able to quote the language of my predecessor: 'That it is a noticeable fact that during my term of office, I have not been called upon to make an official decision.'

"I have persistently refused to grant Dispensations to Subordinate Commanderies to parade in public, except on strictly Masonic or Knightly occasions, sincerely believing that it is no part of the duty of a Knight Templar, and no credit to our Order, to place ourselves on exhibition whenever an opportunity presents itself for display."

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And of the Grand Encampment's meeting at Chicago:—

"The only disagreeable feature of the Grand Conclave, that was particularly noticeable, was the open and industrious electioneering as the time arrived for the election of officers.

"It would seem that the honors were too few in the Grand Encampment, as well as in some other Grand Bodies, to satisfy all who have lost sight of one of the first lessons in Masonry."

The Grand Commandery is not quite in accord with its Grand Commander, on the subject of public parades, as the following Report thereon will show:—

"While we agree with the Grand Commander that it is not proper for Knights Templar to parade simply for the purpose of display, yet your committee are of the opinion, under the statutes of the Grand Encampment of the United States of America, it is perfectly competent for the Grand Commander to issue his special dispensation, permitting Subordinate Commanderies to parade in public upon all occasions which his judgment may approve."

The scholarly pen of the Grand Recorder, Sir Knight John H. Brown, furnishes the Report on Foreign Correspondence, thirty-one Grand Bodies receiving notice, including Canada for 1880. He prefers—

"A good rendition of the Ritual, and to let the tactics and drill remain a secondary consideration, rather than the reverse. The latter are good in their place, and we favor a proper attention to this branch of knightly duties; but let us also beware of creating a generation of 'Carpet Knights,' good on dress parade and good for little else. The tendency of the day sets rather too strongly in that direction."

Canada is noticed in these words:—

"The M. E. Great Prior, Sir Knight Moore, delivered another of his very excellent addresses, containing a great deal of valuable information, concerning the origin and history of the Orders of Knighthood, both in his and the old country.

"If space would permit, we should be well pleased to place before our readers the able article referred to in the *Canadian Craftsman*. It is a valuable addition to the literature of the chivalric Orders, and will be appreciated by all sound-thinking Templars."

And—

“From the reports of the various Subordinate Officers, we are led to believe that Templarism in the Dominion of Canada is in a sound and healthy condition.”

And extracts are given from our Proceedings, without other comment.

The following extracts fully illustrate the Chairman's style of thought and argument, and are deserving of attentive perusal:—

“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 the 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.

“Can it be that the brother makes no distinction between Christianity and the various schemes of moral philosophy, a Unitarian, monotheistic, deistic or agnostic which are taught under the same name? Again, and the question is a serious one, it being granted that the Order was founded for the protection and promulgation of Christian principles, if we throw aside the requirement of a belief in Christianity as it was believed at the time of that foundation, why should we adhere so pertinaciously to the residual portion of Templarism, on the pretense of its having, in substance, come down to us from that time? In other words, do we not, as the ancient Egyptians, the soul having escaped, dress ornaments, gild and worship the mummy? Let us beware of even appearing to do this. It is never too late to correct a wrong. It took this nation nearly a hundred

years to correct a wrong which was wiped out in a moment. To correct a mistake in the present glitters in the future. If we are possible mortals, we may. We believe in any better condition of our country and not in fact will soon assume every one third suits his conviction.

“It appears to me that the minds as to the future of the Templarism are beginning to be made up.”

“The rule of the Order here, and he was at the scene at the battle of the Marston, can hardly be over, this affecting the health of the Order, have a deadening effect to the extent of the Master Hubbard's peculiarity of conditions is beginning to be made up.”

“The fact that the Order's responses, *pro* and *con* sciences were a part of the practice.”

“Follow out the doors of your own contribution that Barnum has shown and own show and extravaganza, lace, feathers, and devote our time, principles taught by and needy pilgrims and ability to perform

years to correct a mistake, *but it was corrected*, though it had to be wiped out in blood and tears. It may take us a little longer to correct a mistake, but the argument that it may cost us some of our present glittering material prosperity, is the last that should influence us. If we are in the wrong, let us set ourselves right at the earliest possible moment. 'Hew to the line, let the chips fall where they may.' We have hundreds now in our ranks who say they do not believe in any but 'Nature's God;' say 'right out in meeting' that the portion of our ceremonies relating to the Christian religion is only a form and not in fact. Shall we carry them along? This question of belief will soon assume the same form as the rituals, tactics and drill, etc., every one thinking for himself and believing as much, or little, as suits his convenience."

"It appears to us that 'Christians' who have not made up their minds as to the Divinity of Christ, are not the sort of Christians to make Templars of.

"The rule that applies in the Lodge or Chapter, does not apply here, and he who has not yet grasped in his mind the meaning of the scene at the baptism of our Saviour, and become himself a cross-bearer, can hardly honor the emblem of the Order by wearing it. Moreover, this affectation of being what many of us are not, must in time have a deadening effect upon the active energies of our Order, even to the extent of justifying language like that used by Past Grand Master Hubbard, of Ohio, in speaking on another subject, viz: 'The peculiarity of our acts as compared with our ostentatious protestations is beginning to tell upon us.

"The fact that the Canadian arguments met with such ready responses, *pro* and *con*, this side of the line, is evidence that some consciences were already stirred by a sense of inconsistency in precept and practice.

"Follow out the idea of public display, and it will not be long ere the doors of your Asylums are crowded with postulants, anxious to contribute their share toward the grand show. The only wonder is that Barnum has not, ere this, made application for an escort to his 'own and ownest biggest show on earth.' We say let us have *less* show and extravagant expenditure of money; leave the display of gold lace, feathers, and patent leather, to the amateur militiamen, and devote our time, talent and funds to the practice of the sublime principles taught by our magnanimous Order, in relieving the distressed and needy pilgrims whose necessities require it, according to our ability to perform this great duty. That is, if we really be Knights

Templar as the name is defined, not by latter day theorists, *but by the history of the actions of this noble Order in the past.* Such we have always supposed ourselves to be, but if these later developments prove true, and we are not Knights Templar at all, but something else, sailing under the name, then 'new day, new duty,' will excuse a general eruption of feasts, feathers, amendments, improvements and variegations *ad libitum.* Brother Knights, the Passion Cross is not a symbol of feasting!

"The Christian virtues of the law of Christ are to be exalted in the lives of its votaries.' *Precisely*, but how? Is it not by supporting those social movements that conduce to make man better? Do the 'exalted purposes of Christian chivalry' only include a sitting down to selfish culture of self? If so, the early monks and hermits who dwelt in caverns, 'far from the busy haunts of men,' had greater the best of us. But we, as Templars, have been taught to be up and doing, and unless we wish to incur the reproach of moral cowardice, we must avail ourselves of *all* the means to make men happier, and in this day a very potent one is to banish from society the foe who steals away manhood from the husband, the food and clothing from wife and children.

"It is an unmistakable fact that too many Commanderies are being established for the good of the whole Order. We do not see how this is to be checked, considering the high pressure principle under which we are now running, the vast amount of advertising we are doing, and the encouragement given to the young American style of conduct. We have lost sight of the old conservative idea of conducting Masonic institutions; the change is not for the better, as its results already show, and, if we are not very careful, we shall find ourselves yet further from the original plans of the ancient architects of the Order.

"We fail to see how any one conversant with the history and traditions of the Order, can be honest with himself and assume these solemn duties, and not be in hearty sympathy with their fundamental Christian teaching; any other course would seem, so far as we are concerned, the practice of hypocrisy. We can not comprehend what the word Christianity would mean, or what the phrase Christian Knighthood would stand for, were this teaching to be expunged therefrom. Try to write the Apostles' Creed without the phrases which indicate that dogma and see what manner of mutilated wreck is left for the Christian to pin his faith to. The house that was built on the sands, could boast more stable foundation, and the play of Hamlet, with the title role omitted, would be edifying in comparison with Templary in such an emasculated form. We believe that the discus-

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sion of this point comes in good time, for it will set many bright minds to thinking and investigating, and the more they do so the more will the light be brought to illumine this one point, that this Order was founded to fight the battles, physical and spiritual, of the faith of the New Testament, as formulated by the fathers in the Apostles' Creed. Let its soldiers know where they stand, and learn their duties."

The proceedings of the Grand Encampment are thus characterized:—

"Such proceedings we never saw before outside of ward politics, and we question whether the New York bummers in their palmy days could have done up a better job than was done in the election of officers for the Grand Encampment. We unhesitatingly pronounce these proceedings the most barefaced and shameful that we ever witnessed in any Masonic Body, and this after an experience of over twenty years in official life, sixteen of this time attending Grand Bodies, and after attending six Triennial Conclaves of the Grand Encampment. We can not understand why such proceedings were tolerated, unless it be that they were scheduled as a regular feature in the attractions (?) of this 'grandest show on earth.' Tickets were prepared and handed around freely among the members by those who were running the machine. A general button-holing took place; you vote for this one and we will vote for your man; regular bargains and sales were made. A thorough 'machine' slate was made up; the workmen all hewed to the line, and the machine candidates were successful with one or two exceptions.

"A great harm has been done. Let the blame and the responsibility rest with those who thus sold their birthright for a mess of pottage. The world will turn on its axis just the same, whether the Grand Encampment survives or not, but that Body has, through the ill conduct of those who thus pulled the wires, lost most of the prestige which yet remained to it. If the hurt stopped there, we might not complain, but an ill example has been set in the presence of thousands of members of Subordinate Bodies, and we may expect the seed thus sown to sprout and grow, aye, and produce a plentiful crop. Of what avail are the remonstrances of Grand Officers against electioneering, cabal, intrigue, the introduction of the methods of political Philistia into the Subordinate Commanderies, when the latter can fortify themselves by the precedent set by the Sir Knights of Chicago, August, 1880?"

And again says:—

"The Trinitarian question has attracted much attention, and will no doubt continue to do so for some time, for while some few of our noted Templar brothers are in favor of letting things go as they are, a larger number seem disposed to take a course calculated to place the Order more in harmony with the religious teachings, the historic facts and the traditions upon which it is based."

Concluding in these words:—

"We have agreed in opinion with some, not on personal grounds, but because their opinion and ours did, more or less exactly tally; we have differed with others, never through self-sufficiency, but with courteous intention, and believing ever that there was room for an honest difference of opinion. Let no old friend think hardly of us for such disagreement, as the English writer says, 'Perhaps the most delightful friendships are those in which there is much agreement, much disputation, and yet more personal liking.' Such delightful friendships we count among our Masonic ranks by scores, and the annual interchange of thought, so far as we are concerned, serves only to bind more firmly the rosy ties.

"We all work together in one common and glorious cause, and the only division possible is on the means to be employed, and not as to the end to be reached; for this let us thank our Divine Grand Master, and labor on faithfully to the end promised to each true Knight; the end, the desire for whose attainment

— 'Is the secret sympathy,
The silver link, the silken tie
Which heart to heart and mind to mind,
In body and in soul can bind."

1882.

The Grand Comandery of Knights Templar of the State of Kansas, assembled in Annual Conclave, in the Asylum of Topeka Comandery, No. 5, at Topeka, on 9th May, 1882. Present—R. E. Sir Knight, A. M. Callaham, Grand Comander; and Representatives from all the Comanderies, seventeen in number.

The death of the President is thus alluded to in the Grand Comander's address:—

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"During the past year we have seen the greatest and purest member of our Fraternity fall—not on the field of strife, not in the forum, not in the hall of legislation—but in a peaceful city, his home, when about to depart for a visit to his alma mater, and there once more to delight by his eloquence and instruct by his wisdom an audience such as no other name could gather. He fell at the maturity of manhood, when before him was a field broad enough to enlist his highest powers and for a display of his profoundest acquisitions. Although not particularly distinguished as a Templar, it is enough to say that in our Conclaves he knew what would satisfy certain mental and moral cravings of his nature. While the Order could not honor him, he honored it by his companionship and counsel. In the truest sense he was a Christian Knight, without guile and above reproach. May his splendid virtues animate and cheer Knights Templar and ever remind them that while living in accord with our principles, they are recording their devotion to the truth."

We subjoin with approval his concluding remarks:—

"Templar Masonry in Kansas has grown steadily, and now exhibits a hardy vigor, which can be maintained by pursuing the same line of policy insisted upon and observed by its founders and friends. Prudence in establishing new posts, and the accumulation of funds in the hands of those in charge, are the requisites to success. Something can not grow out of nothing. Templar Masonry, like the mushroom, will not grow out of decay. Where Lodges are numerous and active, Chapters full of life will spring up and thrive; and where the latter maintain a life of energy and independence, Commanderies can, and only can, be expected to be developed. Remembering these facts, our authorities will be slow to grant dispensations to open new Commanderies, however urgently they may be pressed by ambitious and influential Knights. 'Make haste slowly,' should be the motto, and by its observance Christian Knighthood will not become a jest, at least, in this Commonwealth."

The vigorous and outspoken Report on Foreign Correspondence is from the pen of the Grand Recorder, Sir Knight John H. Brown. We gladly make extracts therefrom, as affording much food for reflection.

Canada for 1881 receives notice:—

"The address of M. E. Sir Knight W. J. McLeod Moore, Great Prior, is characterized an effort worthy his genius and dignified position."

Extracts are largely given therefrom, and he

"Sincerely hopes the uniform will not wholly withdraw the attention of these who adopt it from more important matters."

And adds:—

"Bro. G. H. F. Dartnell, Chairman of the Committee on Foreign Correspondence, reviews the proceedings of thirty-one Grand Bodies in his usual happy manner."

In another place he says:—

"The Malta Ritual does not seem to find much favor on this continent outside of Canada, and will probably be suffered to drop out of consideration."

Perhaps the Malta Ritual as sought to be introduced in the United States, differs as widely from our historic Ritual of the Knights of Malta, as does our Templar Ritual from that which prevails across the lines.

The subject of Intemperance is thus treated:—

"Already that scornful laugh has been heard more than once, in the land. And who can wonder when he reflects that observers of moderate ken cannot fail to see and mark the grave inconsistency of suffering the companionship of the tippler, gambler or libertine in the ranks of an Order professing to be founded on the truths of Christianity, and organized for their defence? The world is not so stupid, so inconsiderate, as not to note the incongruity, nor so forgiving as to attribute it to mere accident. The outsider mocks not without cause. It is the business of the honest Templar, first and foremost, to give his attention to the removal of that cause; and, in the event of its proving too great an obstacle to be overcome by his efforts, combined with those of similar views, to step aside and refuse longer to bear the odium of tolerating what his heart condemns."

And discussing incongruous ceremonies and display, he says:—

"As might be expected by those who know his sturdy opposition to all encroachments upon the rights of others and his strong dislike of shams and innovations, Sir Knight Langridge squarely disapproves of marriages under the arch of steel and Templar baptism. Before Commanderies attempt such rites, they should show their authority

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for the performance; until its appearance, if Knights wish to avoid the charge of foolish arrogance, they will promptly discontinue what to clear heads seems but little better than a mockery of solemn ceremonies.

He defines the duty of the Report as being:—

"To give Sir Knights the salient paragraphs of Grand Commanders' reports, the gist of the transactions of the Grand Bodies, to point out illegal rulings and injudicious legislation, and reproduce the gems, the eloquent passages contained in Proceedings, whether found in sermons, addresses or impromptu speeches, and last, but not least, to select from the multitude of good things contributed by fellow-correspondents, such as we think will instruct our home readers. In passing, by way of variety, a little badinage will not be excluded, nor will harmless vagaries be solemnly frowned aside. Indeed, as long as public drills and Knightly dancing prevail—and we sincerely hope neither will cease while practiced at the proper time and place—so long we intend to take such latitude as, in our judgment, will enable us to contribute most to the information and enjoyment of those for whom such labor is performed."

On the subject of Titles:—

"Those who bring titles most, and most often, into contempt, are they who can never affix their signatures to a paper, or consent to have it printed upon a card, unless it is followed by a row of capitals, indicating the high honors they have attained. Were such flourishes confined strictly to intercourse with persons of the various orders to which they belong it could be tolerated, but when obtruded on the observation of outsiders, it is no wonder they sneer, and contemptuously point at the bundle of vanity which thus indulges in a vicious taste."

And denounces public installations and ceremonies in this trenchant style:—

"Masonry in all its teachings enjoins silence upon its votaries, in so far as the outside world is concerned. Then, with what propriety can a Brother or Companion assent to breaking the sacred seal, and blazoning before those not of his household or faith, the transactions and ceremonies which were wisely intended only for the eye of worthy initiates? The casual observer does not comprehend their import, and more often ridicules than praises what he beholds. The great lights of Masonry of the past generation set no such examples. They

regarded and treated Masonry in all its forms as an exclusive institution, and with unceasing watchfulness guarded its gates and Temples. Can we afford to be less vigilant? Is it safe to forget the past, and, because certain associations court and invite publicity, to imitate them by cheap displays, and thus forego customs and usages which have the sanction of centuries? No. Let the ancient way be resumed, let the experience of the past prevail, and, if in consequence growth is less rapid, it will prove all the more sturdy, and thus ensure a vitality which will endure to the end."

And these are his views on the Trinitarian question:—

"Confession of a belief in Christianity is but too frequently belied by the overt acts of members of the Order, and, in consequence, the whole body is charged with shameful indifference to its moral standing. Can Templars endure such opprobrium and yet hope to see the most desirable recruits enter their ranks? While condemning mere bigotry as inconsistent with inborn human rights and the spirit of the age, while detesting cant as the yoke-fellow of hypocrisy, we do insist that practice should straightly and strictly correspond to profession, that he who adopts the cross should not, by his words or deeds, place himself in the category of those who ridicule its efficacy and mock its votaries.

"Wherefore we maintain that no man can, with any show of consistency, claim to be a Christian Knight who openly or covertly rejects its founder. Incompatibility of opinions may be tolerated as far as non-essentials are concerned, but where essential principles are at stake, uniformity of judgment and action must prevail, else division will follow and dissolution end any social or religious society or Order, however well organized at the start.

"Now, what we claim is, that no man should assume the vows nor make the professions of a Templar, who is not prepared heartily to subscribe to the doctrines revealed and promulgated by the Great Head of Christianity, and illustrate them by his daily life. If this much he cannot do on conscientious grounds, he is vastly out of place in an Asylum, and should promptly dimit to seek the companionship of those whose opinions on religious subjects are in congruity with his own. There is no intermediate ground, no place for mental reservations.

"It is a mere pretence to affirm that Commanderies have it in their power to prevent the ingress of improper recruits without a reliable test of fitness for companionship, until it can be shown.—a thing we

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deem impossible—that committees are sagacious enough to pierce through the numberless coverings which human nature can put on, and detect the real character and motives of those aspiring to Templar honors. Let, then, a test be devised; none will fear or object to it whose motives are pure and whose training qualifies them to begin Templar life."

He is opposed to the safeguard of the ballot, advancing these reasons therefor:—

"One who has not a single element of the genuine Knight, can, for life if he so chooses, keep out of a Commandery a man whose shoes he is not fit to clean. One is permitted to rule the many, contrary to every sentiment of justice, in defiance of the liberal teachings of the Order, in rank opposition to the spirit of our civil institutions and the doctrines of Christianity upon which Templarism is founded. To extenuate such a practice by avering that it is warranted by the law, is but to offer a lame, indefensible apology for an unrighteous statute. What shall we do? Why, so modify the law wherever it exists, that an objector in such cases may be compelled to disclose his reasons, which, if sound, shall be respected and sustained, but, if irrational or the result of some private pique, shall be disregarded and the candidate elected. Until this be done it will be the part of prudence for Templars to observe a little reserve in boasting of the magnanimity, dignity and Christian spirit of the Orders."

This is a little startling, but is worthy of thoughtful consideration.

The following is only too true:—

"Few are the Lodges, Chapters or Commanderies which do not contain persons wholly unfit for membership—men without the natural aptitude, the mental or moral training required to comprehend the rudiments of the systems laid before them, much less to grasp such systems in their entirety, and then illustrate them by their lives.

"Again, members guilty of gross immoralities, debauchees in fact, destitute of honor, shameless, festering blotches on the Orders to which they cling, can be found in far too many of our Masonic societies, to require long or close search for the discovery of examples. Occasionally one is reprimanded, another suspended, and here and there one who gives full reign to his audacity in vice, is expelled. But the number is not lessened, rather does it increase.

"We have often wondered that such men could stay in any Masonic Order, who had once listened to the doctrines there inculcated. But they come, and, unless ejected, stay. After years of observation we have ceased to wonder and inquire how they get within our Lodges or Asylums. Committees do not do their duty, and members are too easy in accepting their reports; both at times are influenced by the almighty dollar, forgetting or ignoring the solemn obligations they have voluntarily assumed, and thus imperilling the security and reputation of the Order to which they belong."

Following the example set forth in the undersigned's Report for 1881, Sir Knight Brown summarizes the questions agitating the Templar world. We condense his observations:—

"1. The first question is, shall the 'Malta Ritual,' or shall any ritual of that Order, be adopted by the Grand Encampment? This subject has been before that Grand Body at two or three of its Triennial Conclaves, but thus far no definite action has been taken.

The way the whole matter has been treated precludes the hope that the Order of Malta can ever be adopted with unanimity by the Grand Encampment, and hence by its chief constituents.

"2. The Trinitarian question. Touching Templarism, this is a vital principal, less understood than a consistent belief in the divinity of Him to whom reference is so often made in the ceremony of conferring the Order of the Temple demands. Light, however, begins to dawn—delusion begins to vanish—and the real foundation is becoming revealed. The work which Sir Knights Moore, of Canada, Carpenter, of Wisconsin, Carson, of Ohio, and Gurney, of Illinois, have undertaken, if pursued, will soon end the pretension and hypocrisy which have but too often disgraced and retarded Templarism in this country.

"3. The propriety or impropriety of parades and displays. To the Templar who steadily bears in mind the original idea of the founders of the Order, all displays except on solemn occasions are mere vulgar incongruities, and subserve but one purpose, to draw to us an element which, indulged in gorgeous parades and unmeaning shows, will at no distant day drive from the Asylums our best men and ultimately destroy the institution.

"The ineffectual efforts heretofore made to control, if not suppress such displays at our Triennials, conclusively prove that already

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Templarism is misconstrued, and its primary principles ignored. In opposition to such toleration there is, however, a strong and growing force, through whose effort, perhaps a better judgment will prevail. The modesty, reserve and devotion which characterized the earlier Templars will once more obtain, and thus the Order become, as were its founders, the defenders of civilization and promoters of Christianity. Patience bids us wait yet a while, and vigorously endeavor to help correct what we now deplore.

"4. Tactics and Drill.

"Originally the Templar was regularly drilled for the shock of battle, for which at any hour he might be summoned. But his devotional exercises were not put in abeyance; on the contrary, they always preceded his field practice and contests, and long, but not weary hours, were spent at the altar of the Asylum in that wholesome meditation and devotion, which fortified his soul for any encounter, however great the odds and mighty the prowess of his infidel foe.

"Since the Order partakes somewhat of a military character, some one of the many systems of tactics and drill may properly enough be adopted, but whosoever is selected, it should be so used as to be kept subordinate to the fundamental principles of Templary, and therefore never allowed to displace or crowd out the rituals used as illustrations of the sublime lessons taught.

"Often have we visited Commanderies where the work was villainously rendered, but when the drill was reached all were as 'bright as a new dollar,' and made a fine display, whereupon all were delighted. Well, this is not to be wondered at when we remember that all, from the chief head to him who guards the outer avenue of our Asylum, take part in and become infatuated with Grand Triennial displays, and retire deeming them the great object of the Order."

LOUISIANA, 1882.

The R. E. Grand Commandery of Knights Templar and Appendant Orders of the State of Louisiana assembled at its Sacred Asylum, Grand Lodge Hall, City of New Orleans, on Friday, February 17th, 1882, A. O. 764, at 12 o'clock M. Sir Knight George Soule, R. E. Grand Commander. Grand Officers and Representatives of three Commanderies present.

The Grand Commander's address is an excellent and prac-

tical discourse. It appears that suspension for any cause in a Lodge or Chapter, *ipso facto*, has a like effect in the Commandery. On this head the Grand Commander observes:—

“The plea of charity has also been presented as a reason for retaining on our rolls the names of members who have been suspended by their Lodge or Chapter. Upon this plea I place a very small measure of value. It is too often presented in justification of Masonic offences, and in palliation of Masonic misdemeanors. Sirs, I am not one who would denude ‘Honesty’ of her robes, and use them to cover the defects and deformities of Charity. I maintain that ‘Honesty’ and ‘Virtue’ should always and everywhere march in advance of Charity. Whenever the ‘Goddess of Charity’ is placed before the ‘Goddess of Honesty,’ she is prostituted to base uses, and becomes an offensive, loathsome thing, unworthy of the respect of honorable and virtuous men.”

And concludes thus:—

“Our renowned Institution, to-day challenges the admiration of the civilized world, and is accorded the approbation of all reasoning minds. No where on the pages of history do we find mention of an institution possessing more laudable objects. It is the grandest and proudest institution of morality, benevolence, and Christian Charity that exists among men. That, by the virtue, the wisdom, and the efforts of man and the favor of Heaven, it may long survive the vicissitudes of time and the evolution of mind, is my ardent prayer.”

A Charter was granted for a Commandery at Baton Rouge, making the fifth in the State.

There is no Report on Foreign Correspondence.

MAINE, 1881.

The Grand Commandery of Knights Templar for the State of Maine met in Annual Conclave at Masonic Hall, in Portland, on the Fourth day of May, A. D. 1881. Present, R. E. Sir Knight John Bird, Grand Commander, together with Representatives from thirteen Subordinate Commanderies, Permanent Members and visitors.

The Grand Commander's Address is very brief, and is chiefly a record of official acts.

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The Grand Recorder, Sir Knight Stephen Berry, submits his Report on Foreign Correspondence, in which thirty-four jurisdictions receive discriminating notice, Canada for 1880 finding a place. On this head he says:—

"Great Prior W. J. B. MacLeod Moore's address is, as usual, long and very interesting. He claims that he has demonstrated that his Great Priory is the peer of our Grand Encampment, and that the Great Priory confirmed it by their resolution of 1879. Nothing can be more satisfactory, if it suits them."

He comments on the Great Prior's theory as to "direct descent," as follows:—

"Something more is necessary, before we claim direct descent, than a probability that the Templars took shelter among the Freemasons. Indeed, it seems quite improbable. When the Order broke up, the Knights who did not return to their kindred were more likely to seek military service under some fighting King. If any had turned builders they would have lost the ritual and practices of the Templars in half a century, and if they had, by a miracle, preserved it, we should find some traces of it in the lodges 200 years ago, instead of finding that there was really only one degree, and that almost entirely lacking the ritual of to-day. Plainly it was invented again about 1760, and the original Order was dead, and had been so for a matter of 400 years."

Sir Knight Berry is right from his point of view. American Templarism is a modern institution, taking nothing but the name from the Ancient Order. If the Order, as originally constituted, be dead, its teachings have survived. Nothing is more certain than that the rules, Constitution, and even the vows and rituals have been preserved. Upon these English Templarism is founded, with such modifications as the changes in opinions and state of society have demanded. No tradition of the Order of the Temple forms part of the American system. It has Symbolic Masonry for its foundation. The officers of its Commanderies are essentially those of the Blue Lodge, *nomenis mutantis*. Its jurisprudence follows that of the symbolic degrees; and, beautiful and impressive as its ritual is, it has no relation to any of the Orders of Chivalry. There is a curious mixture of Priest and Drill Sergeant, and

the Order might just as well be called the "Order of the Crusaders," or any other fanciful appellation. If it be doubtful whether the English Templars are the "direct descendants" of the "Knights of the Order of the Temple," the best read and learned of Templars of the United States concede that they have no claim to be so considered. None the less it is a noble and valuable institution, and worthy the support and praise of all good and thoughtful men.

We are told:—

"The orders were conferred in Boston in 1769, Commanderies were instituted in Providence, Boston, Newburyport and Portland, at the beginning of this century, and have uninterruptedly practiced the present system from that time until the present, and until now the question of the Trinity has never been broached."

And it is prophesied:—

"When our Commanderies were numerically as weak as Canadian Pories, they used to have the same objection to parades and other pomps and vanities. When the Canadian Pories get strong and lusty, they will probably act like grown people."

The following will be found under the head of "Ohio, 1880:—

"Later, he takes up the question again, and gives statistics to show that only two per cent. of the Christians from which Templars can come are Anti-Trinitarian. He also quotes many authorities to show that the original Templars and original Masons believed in the Trinity; but they also believed in the whole calendar of Saints. Would he have that also made obligatory? The meaning of the name Immanuel shows that the belief is simply a dogma, and not a part of the Christian religion, and, very curiously, it is of evident Pagan origin, coming from the Egyptian Osiris, Isis and Horus. It is not surprising that Christians should have adopted ideas of this kind, when we see how many of them were perpetuated by the Hebrews, and even that the winged Bulls are preserved in the Eagle of St. John, the Ox of Luke, etc. The temptation to explain a mystery by a theory has always been too great for mortals to resist, and so the early Christians undertook it, and much bloodshed it cost them. At this present age there are all shades of opinion among the Trinitarians

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"We may so for two reason cial prosperity worked up. E the future, the red thousand. both causes wi tils growth, ho sifted, first in of the Grand E Grand Commar the country, is say that never peace and prosp

themselves, upon the subject. Some believe that if they could look upon the Trinity they should see three Persons, and some believe that they should see only one, while the greater number do not know what to answer to the question. It was therefore wise in our predecessors to leave the matter entirely to the consciences of the candidates.

"We question also the effect of his statistics. Although the Swedenborgians, Unitarians and Universalists may be less than two per cent. of the Christians, they form a much larger percentage of our Commanderies. In Portland we have six societies of these persuasions, against about twice as many of the Trinitarian denominations, and they act like honest and manly Christians, too; not a bit like Mr. Ingersoll. Now will our dear Sir Knight try an experiment by asking friends of his own persuasion this question: 'If you could imagine yourself looking at the Holy Trinity, how many Persons would you expect to see, believing, as you do, that they are three in one?' and see if the answers he gets do not convince him that a little latitude may be allowed, at least to those who believe in the divinity of Christ?"

With the greatest respect for Sir Knight Berry, may we not suggest that this borders upon flippancy and irreverence? It is certainly heard in a different key from the discussions of the matter by other reviewers. Our Frater misses the point of the discussion, which is not the truth or falsehood of the doctrine of the Trinity, but whether, as Templars, an assent to that doctrine should go before admittance to the Order.

He concludes:—

"We may soon expect a large Templar gain in the Southern States, for two reasons: First, because those States are on the road to financial prosperity. Secondly, because their material has been so little worked up. Even should the number of Master Masons not gain in the future, the Order of the Temple can be increased up to one hundred thousand. But the lodges must soon begin to gain, and then both causes will operate in our favor. There is nothing to fear in this growth, however large it may be, as the material has been twice sifted, first in the Lodge and then in the Chapter. The conservatism of the Grand Encampment, and the courteous consideration of each Grand Commandery for the opinions of their Fratres in other parts of the country, is a guaranty of harmony. We may, therefore, safely say that never did the sun shine more brightly on our Order, and that peace and prosperity dwell with us.

"The Royal Banners forward go;
The Cross shines forth in mystic glow;
To give fresh merit to the Saint,
And pardon to the penitent."

1882.

The Grand Commandery of Knights Templar for the State of Maine met in Annual Conclave, in Portland, on Wednesday, the third day of May, 1882. Present, R. E. Sir Knight Edward P. Burnham, Grand Commander; together with Representatives from thirteen Subordinate Commanderies, permanent members and visitors.

The Grand Commander's address is of some length, but is chiefly a record of official acts. He says on the subject of "Religious Tests."—

"To that which has been written upon this subject, I have little to add. The Knights Templar of Maine come from not less than eight religious denominations, and, having journeyed thus far together without religious differences, hope to travel on in peace, unto the end. It appears to be proven that the old Templar was a fighting monk, obligated to the Roman Catholic Church, to celibacy and to poverty. To neither of these institutions are many of us inclined. If a Knight takes comfort in the religious doctrines of seven hundred years ago, or of any of the intervening centuries, so may he profess and possess. If he prefers a bachelor to be, let him continue; the loss will be his own. If he also is enamored of poverty, he will get enough of it before he dies. This Grand Commandery, during its thirty years, has elected seven Grand Prelates, of various religious opinions and beliefs. Of these, three have passed to the world of spirits. Who cares to learn the religious preferences entertained by the Prelates of our thirteen Commanderies? Toleration produceth Union, and from thence comes Power."

Sir Knight Berry presented his Report on Foreign Correspondence, reviewing thirty-three Proceedings, including England and Wales, and Canada for 1881.

Six pages are devoted to the latter, our Proceedings being very fully commented on, and extracts given at length.

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He asks:—

“What was the *status* of a ‘Knight Companion’ among the ancient Templars? Or, if the term is a misnomer among us?

It is a misnomer. There was no such term used in any of the Ancient Orders of Chivalry, nor is there now. Consequently a “Knight Companion” of the Temple could have no *status* whatever.

This is the writer’s theory as to the history of modern (American) Templarism:—

“The first record we find of modern Templarism is that the Order was given in St. Andrew’s Lodge, at Boston, in 1769. That lodge was chartered by the Grand Lodge of Scotland. The next record is that of York Lodge, No. 236, England, which is the custodian of the old York Grand Lodge Records. There we find the Order given November 29, 1779, ten years later than our earliest American date, but as St. Andrew’s Lodge derived its authority from Scotland, we may consider that country the earliest point to which we can trace it. Now, it will be seen, that 457 years had elapsed since the Order had died, and anybody who appreciates the changes which one hundred years had made in Craft Masonry at that time can see that it is impossible that Templars could have joined the Craft in 1312 and that tradition could have preserved the ritual 457 years.

“We find that, a hundred years back of 1769, the Craft degrees were mere skeletons of what they were in 1769, and now the lectures given in St. Andrew’s, in 1769, would scarcely be recognized as Masonry. How little chance Templarism had to survive four times as long is apparent. Again, we observe that about the middle of the eighteenth century a great many Masonic degrees were invented, such as the Rite of Adoption, the Order of the Woodcutters, the Hatchet of Fidelity, Fessler’s System, Order of Fidelity, Illuminati of Avignon, Rite of Swedenborg, Illuminati, Irish Degrees, Scottish Rite and many others. The Order of the Temple was probably invented at about this time, and probably by Ramsay, as a part of the Scottish Rite. As no other than the Symbolic degrees were known in Scotland until 1763, it may be considered as French in origin. And as it was adopted by the Grand Lodge of York, as early as 1779, and probably some years earlier, and as the whole Order, as we know it, both in this country and England, has descended from lodges practicing the York Rite, we may consider it as an appendage of that Rite, for better or

for worse. We claim, therefore, that since it is considered that Masonry, instead of originating at the building of King Solomon's Temple, as claimed by its legends, is demonstrated to have sprung from the early guilds, so Templarism, appearing first in the body of Masonry in the middle of the eighteenth century, a time prolific in such births, with no possibility of historically bridging over 450 years, may be considered as being proved to have originated there."

He thinks that:—

"The desire to cut loose from Masonry is unwise on the part of Templars. Iowa and several others would cut out the Red Cross Order, Illinois would eliminate the Capitular degrees, Ohio wishes to add to the religious tests, so as to widen the distinction between Lodge and Commandery as much as possible, while Kentucky asks what connection exists between the York Rite and Templarism? Templarism owes all that it is to day to its connection with York Masonry. It may be now strong enough to discard the old folks and set up housekeeping for itself, but it is just possible that it might break down in the trial. The very sifting which our members get in the thrice repeated ballot may be what has given it such a vigorous growth, and yet Gurney, who has seen and complained more of immorality in the Order than any other, would take out one of these valuable strainers. When we see a young merchant doing so well that he wishes to remove to a bigger place, we feel disposed to say, 'If you are getting rich, young man, stay right where you are.' So with these Orders. York Masonry, if not the mother of Templarism, has cherished it from the beginning. We cannot expect it to do better than it is doing, and it may do much worse. Let us, therefore, keep it as it came to us, and if, like Amadis, it is of royal race, its prowess will vindicate its birthright."

There is a long discussion and argument with Pennsylvania on the Trinitarian Test. In the course of his arguments he says:—

"If belief in the Christian religion necessarily implies a belief in the Trinity, the proposed addition is superfluous, and if it does not imply a belief in the Trinity, the proposed addition is unauthorized and in violation of the Landmarks of Templar Masonry. .

"The true test is not whether the vast majority of Christians are Trinitarians or not, but whether they hold that a belief in the dogma of the Trinity is necessary to a belief in the Christian religion.

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"When Sir Knights Harper, Hopkins and Carson avowed themselves to be firm believers in the Christian religion, did they mean that they believe in all the dogmas which such a declaration, made in 1118, would have included? If not, did not their declaration relate to the time *when it was made*, and did it include any other doctrines or dogmas not then held to be a part of the Christian doctrine?"

"No one disputes that a very large majority of Christians are Trinitarians; nor that in 1118, the dogma of the Trinity was a doctrine of the Christian religion; nor that Webb and Cross so understood it.

"Our ritual, from beginning to end, expressly teaches the divinity of Christ, His death as an atonement for the sins of mankind, and His resurrection and ascension,—while neither the *idea* of the Trinity nor the *term itself* is mentioned in the ritual, except so far as the idea is included in the term 'Christian Religion.'

"The Order may cease to exist, but it can never be an anti-Christian Order. The members of it may not agree upon points which are merely denominational and by each denomination conceded to be not indispensable to the Christian character; but they must profess belief in the doctrines of Christianity, as taught, either expressly or by inference, in the ritual. The question then is, whether a man can properly say that he believes in the Christian religion, when he does not believe in the Trinity.

"On the one hand, it is said that he cannot, because the doctrine of the Trinity is an essential attribute of the Christian religion; on the other, it is said that that doctrine is only denominational, and that a man who believes in the mortality of the body, the immortality of the soul, the divine character of Christ, His life, death, resurrection and ascension—as an atonement for the sins of men, and the forgiveness of sin through his atonement and intercession, is a Christian in belief."

The issue, as understood by American Templars, is well put in the latter sentences.

Sir Knight Berry does not decidedly take either side, but his bearings are evidently in favor of the latter propositions.

\$200 was appropriated towards the travelling expenses of Grand Officers attending the next Triennial.

MARYLAND, 1883.

The Grand Commandery of Knights Templar, and the Appendant Orders of the State of Maryland, commenced its Twelfth Annual Conclave in the Asylum, Masonic Temple, in the city of Baltimore, Wednesday, May 10th, A. D., 1882, A. O., 764, at 8 o'clock, P. M.

Sir Knight Christian Bernard Kleibacker, R. E. Grand Commander, was present.

Eight Commanderies were represented. The Proceedings were chiefly routine. The Report on Foreign Correspondence is again from the lively pen of Sir Knight W. T. Adreon; 28 Grand Bodies receive attention, including Canada for 1881. Copious extracts are given from the Great Prior's address but without comment.

Our good Sir Knight Adreon is touchy on a personal matter as this attests:—

"We would like to call the attention of our Brother to what we consider a very important affair, that is from *our* stand-point, viz., the proper way of spelling our name, it is *not* Adreon but *Adreon*, one of the oldest and proudest names in the world. We desire to remind him that one Emperor and seven popes rejoiced in that name, and we claim to be a lineal descendant of the whole batch. We are sensitive on this point, for we left home and wife during our late unpleasantness and fought, bled, and died for the cause for three years, and to-day, in the records of the War Department, our name is spelt in that same ridiculous way. We sincerely hope this thing will not occur again, it is becoming monotonous."

Now, the Emperor and Popes aforesaid (of the latter there were but six, not seven, one of them, Adrian IV., being the only Englishman who ever filled the chair of St. Peter) are designated as Adrian or Hadrian, and not as our *confreere* spells his name.

Our "Conclusion" is quoted in full, with this appended valediction:—

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"Farewell, Sir Knight G. H. Frewen Dartnell. We hope to meet you some day; we want to *see* you; you *write* like a man, you must *look* like one."

The wish is reciprocal. May it be gratified in 1883; but we would remind our friends of the ninth Beatitude, "Blessed are they that expect little, for they shall not be disappointed."

In discussing the Great Prior's views with Wisconsin he quoted the sentence:—

"IF THERE IS SUCH A THING AS BELIEF in the Christian religion, unaccompanied by a belief in the Trinity, then we do not understand what the Christian religion is."

And comments:—

"The words we have italicised, in our opinion, contain the essence of the whole proposition, and strips the question of all ornamentation and wordy rhetoric with which some of our Fratres have endeavored to clothe it; it is clear, forcible, tangible and irrefutable; it is just about all there is in it to an intelligent thinking mind."

MICHIGAN, 1882.

The Twenty-Sixth Annual Conclave of the Grand Commandery of the State of Michigan was held at the Asylum of Detroit Commandery, No. 1, in the City of Detroit, commencing on Tuesday, May 9, A. D. 1882, A. O. 764, at seven o'clock P. M. Present, Sir Knight George W. Chandler, R. E. Grand Commander; Grand Officers, visitors, and Representatives of all the Commanderies, 32 in number.

Nearly \$1000 was contributed towards the relief of twelve Sir Knights who had lost their all by the disastrous bush fires in the north-eastern portion of the State.

The proceedings call for no comment. The Grand Master paid the Grand Commandery a visit, and was received with the honors due to his rank.

The committee appointed to present the Report on Foreign

Correspondence submitted for approval their review of the Proceedings of thirty-one sister Grand Commanderies, including England and Canada.

It is from the able and exhaustive pen of Sir Knight W. P. Innes.

In the abstract of the Proceedings of the Great Priory of England, it is recorded that:—

"Letters were read from the Great Priory of Canada, and from His Royal Highness the Prince of Wales, on the differences heretofore existing between these Great Priories, and announcing all trouble at an end. We give in full the correspondence on this subject, and offer to all parties interested our sincere congratulations."

Canada for 1881 receives extended mention, and extracts at length from the Great Prior's address are thus prefaced:—

"Sir Knight Moore does much to instruct in Templar Law, and we would not think our duty as reporter discharged, did we not endeavor to lay before our Sir Knights some of the valuable information which we ourselves gleaned from a perusal of this Eminent Sir Knight's address."

And of your Committee's labor it is kindly said:—

"Sir G. H. Frewen Dartnell, a most wise and accomplished Sir Knight, again appears as chairman of the Committee on Foreign Correspondence. We are right glad to welcome him once more to our reportorial ranks, and congratulate the Great Priory on obtaining his eminent services in the cause.

"Thirty-one sister Grand Jurisdictions are reviewed by him, and in a way to meet the approbation of all."

Copious extracts are made therefrom, adding:—

"The kindly expressions of sorrow and sympathy for us as a nation and as Templars by our Fratres of Canada, as also those of Her Gracious Majesty, during our dark days of grief, lay us under deep and lasting friendship to Canada and England. And we fervently pray Heaven that they may ever be spared the bitter trials through which we have passed. May the dastardly hand of the assassin be paralyzed ere it be raised against the Queen of England."

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The Great Prior's eulogism and obituary of Sir Knight T. D. Harington is also given in full.

And we gather the following from the eloquent "Conclusion:—

"So much that breathes of sorrow has been wafted us from other States, that all differences have been swept away by the sweet hand of Pity, and all disputes are obliterated by the more recent scenes of distress and devastation which have appealed to sympathy and brotherly kindness, and whose return has been words which were as 'apples of gold in pictures of silver.' Hearts have been nearer drawn, ties more strongly cemented than ever before, foundations for future prosperity have been laid, and pillars twined with the sweet flowers of thought and feeling have been reared, which will grow stronger and more beautiful till united hands shall build the triumphal arch to complete the structure.

"Let Michigan remember the homes swept away, the hearthstones made desolate, and mingle her tears with those at home and abroad to whom the sun of prosperity seems for the present to be obscured. On the ruins of the past, on the mounds of buried hopes, let ours be the hands to build 'fames that shall last,' structures that no waters of time can wash away; and let our sympathies ever be alive for those less fortunate than ourselves. May sweet words of pity ever be ready, and as far as the God of prosperity has blessed us, let our tears merge into *golden specks* that shall help many a weary Knight to rise from the lonely depths of despair and retrieve his loss.

"Retrospection of the past year brings remembrances of sadness to us all. A people wept as in one tear for the loss of her Chief Magistrate. A nation bowed its head in dismay and horror. A great people clustered as a band of mourners around the dead form of one of the brightest statesmen and honored Templars of our land.

"Let us, Sir Knights, remember that 1882 may be the last milestone in life's fitful journey. May our hearts be temples consecrated to every noble aim and purpose; our lives an index of our inner teachings; our words examples of our belief. And when the cycle shall have again rolled by, and through a wise Providence we are permitted to kneel around our Grand Triangle, may its usual lustre be increased by Golden Jewels contributed, untarnished deeds added to its beauties, and with but few aching hearts, few vacant seats around us, may we kneel at our sacred altar, and placing our record before the tribunal of the great I Am, renew vows that shall make us better,

ties that shall bind us firmer, and strengthen the chain which leads us to Jesus Christ, the Headstone of our Order, 'the same yesterday, to-day and forever.'"

MINNESOTA, 1881.

The Grand Commandery of Knights Templar of Minnesota, convened in Annual Conclave at Stillwater, on 24th June, 1881. Sir Knight Wm. C. Williston, R. E. G. C. Eleven out of twelve Commanderies were represented.

The G. C.'s address is a lengthy one, a large space being devoted to the Triennial at Chicago, for which event he has mingled words of praise and blame. He says that no—

"State except perhaps Illinois contributed a larger proportion of its Sir Knights to the ranks of the procession of August 17th.

"Unexpected numbers and excessively warm weather were matters beyond the control of any committee, and yet many if not most of the discomforts and disappointments of that gathering are directly chargeable to those two causes.

"Chicago is a great city—the pride of the Northwest—a city noted for its hospitality and energy of its citizens, who seldom fail in any undertaking in which they may engage; yet, to an outsider it would seem that upon that occasion in its anxiety to convince all that it was a city in every respect superior to its rival Saint Louis, it for once took a larger contract than it could perform."

He takes occasion to—

"Express the conviction, strong in my own mind, and equally so in the minds of many if not all of the earnest workers in this Order that the work of the last Conclave of the Grand Encampment will result in little good to this Order, and that such will continue to be the result so long as the sessions of the Grand Encampment and the national gatherings and displays of the Order occur at the same time and place.

"If the Grand Encampment is to be that for which it was created, a useful, indispensable body, one worthy of respect, not only capable of being, but in fact being of great good to the Order, it must disassociate itself from these displays, must assert its dignity and refuse longer to be an adjunct to the drum major's, or a side show for the larger display."

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He raises high this Knightly standard:—

"Let us remember that there are certain classes of men, who, however fair may be their standing in the world, yet should have no place in this Order. There should be no place here for the profane man, for him who rarely takes the name of his maker upon his lips save to use it as an imprecation—those who seem to act upon the idea that if it is not their duty, that it is some evidence either of manliness or courage to make a constant practice of doing that which Saint Peter did upon one occasion. No man can honestly, consistently subscribe to a belief in, and promise to be a defender of, any religion, more especially that which we profess, who uses the name of the author of that religion only as a curse. This vice, habit, or whatever name you may please to give it, is not only immoral and ungentlemanly, but useless. As has been written, it is to conversation, what a nail driven into fine veneering would be to it. Neither should place be found here for him who has not proper control of his appetite—nor for him who can ever speak of woman save in terms of respect. You will all remember that of certain classes of men it is written that they shall not be permitted to enter the kingdom of heaven—over the doors of our asylums should the same words of prohibition be written. This Order should be composed of courteous, Christian gentlemen—see to it then that ye show not to the world one bearing the name of Knight Templar, whose ribald jest, whose drunken walk, filthy oaths, and whole conduct better fits him for the hovels of sin and wickedness, or the bar-room than for the Christian Temple, or to be the Knight who guards it. Let it be our constant care that in this jurisdiction none be enlisted under our banners to whom we cannot with pride point as courteous, worthy Christian Knights and gentlemen, and truly say, that

"He is a true Knight; firm of word,
Speaking in deeds and deedless in his tongue;
His heart and hand both open, and both free;
Nor dignifies an impure thought in breath."

Sir Knight A. T. C. Pierson contributes an able and interesting report on Foreign Correspondence. Of Canada it is said:—

"The pamphlet before us is extremely interesting, as containing the address and other enunciations from Sir Knight Moore, the acknowledged historic authority on English Templarism."

And lengthy extracts are given.

MISSOURI, 1882.

The Twenty-first Annual Conclave of the Grand Commander, K. T., and appendant Orders of the State of Missouri, met in St. Louis, Tuesday, May 2nd, A. D. 1882. Present, Sir Knight William G. Hall, R. E. Grand Commander. Thirty-two Commanderies registered their Representatives.

From the eloquent Address of the Grand Commander, we make the following extracts:—

“During the past year our nation suffered the loss of its chief citizen, a bereavement keenly felt, not only in America, but throughout the entire civilized world. Yet nowhere beyond his own family circle was the loss so deeply felt and so sincerely mourned as in this organization, of which he was an active, faithful and illustrious member. Like the ‘Father of his Country,’ the late President was an honored and conspicuous member of our beloved Fraternity.”

“This is not the place, and it is not to be expected of me, that I shall enter upon any extended eulogy of the Frater who has added by his blameless life and character, new lustre to the long list of eminent names that stand enrolled upon our records. But it may be said that in his youth and early manhood, he exhibited the same gallant and chivalrous traits that followed through life his Knightly career. No page of history, no song of mediæval times, has painted a character more pure and spotless, more bright and dazzling. He has left no errors for us to mourn—only matchless virtues for us to imitate and to emblazon on our shields.

“More than twenty years of continuous service, in war and in peace, our friend and brother gave to his country and to mankind, and died when he had only reached the maturity of his powers, when all parties and all sections were looking upon this brave and peerless Knight as the fittest leader they had had since the early and proud days of the honored Father of the Republic.

“No other man held so many hearts wrapped up in his own, so much confidence, esteem, affection and love—and not in our land alone, but in all countries of the civilized world.”

From the record of his doings, the Grand Commander appears to have been most zealous in the discharge of the duties of his high office.

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A resolution was passed discountenancing the practice of giving banquets on the occasions of visits of Grand Officers.

The following resolution was also adopted:—

Resolved, That hereafter it shall be the duty of the Committee on Foreign Correspondence to have printed and distributed to the members of this Grand Commandery, at least ten days before the Annual Conclave thereof, a copy of the Report of such committee, and such Report may be amended by the Grand Commandery before the same be published with the Proceedings."

The effect of this will be that the Report on Foreign Correspondence will go forth as an official document of the Grand Commandery.

It would be as well if some other Commanderies adopted the same rule. It would diminish their printer's bill, and weed certain Reports of much superfluous or puerile matter.

Sir Knight Grand Recorder William H. Mayo submits an elaborate Report.

He predicts:—

"We may soon expect a large Templar gain in the Southern States, for two reasons: First, because those States are on the road to financial prosperity. Secondly, because their material has been so little worked up. Even should the number of Master Masons not gain in the future, the Order of the Temple can be increased up to one hundred thousand. But the Lodges must soon begin to gain, and then both causes will operate in our favor. There is nothing to fear in this growth, however large it may be, as the material has been twice sifted, first in the Lodge and then in the Chapter."

Canada is not even mentioned.

MISSISSIPPI, 1892.

The Grand Commandery Knights Templar of the State of Mississippi, commenced its Twenty-second Annual Conclave, at Holly Springs, on Wednesday, the 19th day of April, A. D.

1882. Present, Sir Knight William French, R. E. Grand Commander, and Representatives of eleven out of fifteen Commanderies.

The Grand Commander's address is interesting. This is well put:—

"The new societies which sprung up all over the country, like Jonah's gourd, in a night, have doubtless drawn from us much good material. They are cheap, indeed. That is their principal, if not their sole attraction, with many; but it is a great mistake to suppose that there is any resemblance between them and Masonry. Their objects are mutual benevolence, and not charity. For a stated sum, a stated sum is given. It is business, not fraternity. So long as men need insurance alone, they will seek it where it is sold at the lowest price, but when in addition they feel the necessity of drawing near to each other, that they may combine their efforts to do good to their fellow-men, for the mere sake of doing good, they will not look for it in an organization which promises a dividend in this world's goods.

"We have no reason to complain of the success of these societies, and although they have been the means of diminishing the number of applicants for Templar Orders, it does not follow that there is any danger of their supplanting us in any portion of the legitimate sphere of our labors; and this simply because they are not Masonry, and do not resemble Masonry. It may be that they will prove the safety valve through which much of the bad material which has occasioned us incalculable injury, during recent years, in which Masonry has been cheap—I do not speak in a money sense—will escape. If such should prove the case, let us pray that no worm may be prepared to smite the gourd—that it may wither as it came up, in a night."

Sir Knight E. G. DeLap contributes a Report on Foreign Correspondence, which by resolution of the Grand Commandery is limited to forty pages. Canada for 1881 is briefly reviewed in these words:—

"The address of the Great Prior, like all productions from his pen, is an able document, highly instructing, very interesting, and we would be glad to incorporate the greater part of it into this report for your benefit, but poverty forbids. Proceedings local.

"The Foreign Correspondence Report is by Sir Dartnell, and also as usual is very full, able and courteous. He intimates the possibility

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that the unique style in which Sir Paxton got up his report might be profitably adopted, in which we do not concur. Sir Paxton was simply too busy to make the report as he should have done, hence he cut across lots and finished it as soon as possible. He has some good traits, but any pretensions he may make to industry is the veriest nonsense."

In another place it is said:—

"It will be a happy day when we can run through the Reports of the Grand Commanderies without encountering any of these sentimental outbursts of a patriotism that would bedew the grave of a dead soldier with crocodile tears one day, and compel his wife to make fine shirts at six bits a dozen or starve the next. We note with satisfaction that the R. E. refused to allow his command to make apes of themselves by strutting around in Templar rigs on the glorious Fourth."

He is of opinion that:—

"A General Grand Lodge, a General Grand Chapter and a Grand Encampment are each and all alike unnecessary appendages to Masonry and Knighthood, and the sooner the two last are wiped out, the better for the branches of the Masonic tree to which they are attached but do not belong."

Proceedings entirely of local interest.

NEBRASKA, 1881.

The Ninth Annual Conclave of the Grand Commandery, Knights Templar, of Nebraska, was held in Lincoln, Nebraska, April 26, A. D. 1881. Present, R. E. Sir Knight Joseph K. Marlay, Grand Commander, and Representatives from all the Commanderies, nine in number.

The Grand Commander's Address is chiefly occupied by the details of his official acts, and a definite account of his "pilgrimage" to Chicago, and the doings there.

There is no Report on Foreign Correspondence.

1882.

The Tenth Annual Conclave of the Grand Commandery,

Knights Templar, of Nebraska, was held in Hastings, Nebraska, Tuesday, April 18, 1882. Present, R. E. Sir Knight Eben K. Long, Grand Commander, eight of the eleven chartered Commanderies and Representatives.

The Grand Commander informs us:—

“When this Grand Commandery was constituted, there were but thirty-two Lodges of Master Masons within this jurisdiction. This number has increased nearly two hundred and fifty per cent., thus foreshadowing a work for the future, the magnitude of which none of us can foretell.”

He recommends—

“The resuscitation of the Committee on Foreign Correspondence, which has so generally been adopted by other jurisdictions, that the comments and criticisms of the ablest members of our Order, serve to ‘hold the mirror up to nature’ and allow us to ‘see ourselves as others see us.’”

There is nothing further in the Proceedings calling for remark.

The Grand Commandery did not adopt the recommendation of the Grand Commander, for there is no Report on Foreign Correspondence.

NEW HAMPSHIRE, 1881:

The Annual Conclave of the Grand Commandery of Knights Templar, of the State of New Hampshire, was held in the City of Concord, Tuesday, September 27th, 1881. Present, Sir Knight Benjamin F. Rackley, R. E. Grand Commander, and representatives of eight Commanderies.

The Grand Commander's address is chiefly a detail of official visitations and decisions.

No transactions other than those of local interest are disclosed in the Proceedings.

Sir Knight Nathan P. Hunt is responsible for a voluminous

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Report on Foreign Correspondence, in which Canada receives neither place nor mention.

The coming gathering next year at San Francisco is thus alluded to in discussing the matter with California:—

"We earnestly hope that the errors of Chicago will not be repeated at San Francisco in 1893. It will be necessary for our California Frateres to set their faces sternly against all attempts to out-do Chicago, or to make it the 'greatest event' in the history of their city. The sessions and business of the Grand Encampment must not be made subordinate to outside parades and show.

"The endeavor to eclipse Chicago will prove destructive to all hopes of a reform of the errors of the last Triennial Conclave.

"The special committee, appointed to arrange for the attendance of a delegation of Knights upon the Triennial Conclave, made their final report, from which it appears that the sum of \$7331.25 was received and expended by the committee."

And takes up the discussion on the Trinitarian test in these words:—

"One of the subjects of discussion made prominent in his report is the belief in the 'Holy Trinity,' as being necessary to Knights Templar, on which subject he agrees with the Great Sub-Prior of Canada, against the views of Sir Drummond, of Maine. He gives considerable space in his report to the discussion of this question, and avers that such was the belief of the Ancient Templars. Granting all he says to be true: *Cui bono?* No one would be rash enough to claim that the Christian religion is now the same as it was a hundred years ago, nor that Christians of to-day have the same views of Christ and his mission as did the apostles. The only test in this matter is that a Knight Templar shall be a firm believer in the Christian religion. You cannot say to him that this or that belief is the true Christian religion. He must judge for himself, acting honestly and sincerely, according to the best light and information he can obtain. If a candidate comes to the door of our asylum, and honestly says he is a believer in the Christian religion, shall he be turned away because he is not of your or my particular sect? Shall we fight the old theological battles over again before we act upon the petitions of candidates? We fail to see any benefits arising from this discussion. We must deal with the Order as it exists to-day; we must also recognize the Chris-

tian religion of the present age, not as it was centuries ago. Whether or not belief in the Trinity is now one of the essentials of the Christian religion is a question that Knights Templar cannot settle. Let each Sir Knight strive earnestly to be a Christian, according to the revelation given to him individually, and he cannot be a very bad man."

And speaks to Illinois concerning the Chicago Conclave:—

"In looking back upon that meeting, and realizing as far as able the great undertaking, and the difficulties in the way of success, we are led to wonder how so much could have been done, and so well done, in view of all the facts, and to conclude that much of the complaint was groundless or inexcusable. What place could have done more than Chicago did? What city would do as much? Who, among all the Knights of the land, are more chivalrous and magnanimous than those of Apollo and her sister Commanderies? Some very 'able mistakes' were probably made, but when in the history of the Order have so many assembled with fewer discomforts? In many respects it was a grand success, and—everything considered—we say, all praise to Chicago."

This is the conclusion:—

"In our own reports we have endeavored to be guided by the true spirit of criticism, and have never knowingly written a word in the spirit of unkindness; and if, unintentionally, we have wounded the feelings of any one, in the slightest degree, we exceedingly regret it and freely ask pardon. In taking leave of our co-laborers of the reportorial corps, we extend to them one and all our sincere and hearty thanks for the many courtesies and kindnesses so freely extended this committee, and for them and theirs we invoke the choicest of blessings both present and future."

NEW JERSEY, 1882.

The Twenty-fourth 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 12th, 1882. Present, R. E. Sir Knight Joseph W. Congdon, Grand Commander, and Representatives of fourteen out of a total of fifteen Commanderies.

The active and energetic Grand Commander submits a lengthy record of his work during the past year, and in conclusion says:—

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"We have great reason to be proud of Templar Masonry, in its principles and practice. Masonry is meant to make men better men. Templarism tends to teach Masons to be better Masons—to be more than Masons. Masonry plants the flower of brotherly love in every heart, and no fairer blossom ever bloomed in kindly soil. Masonry brings down crowned heads and titled names to the same level to which it raises a weak and humble brother. Masonry binds man to man in a grateful bondage of mutual dependence and equal responsibility, on a level of friendship where cottage and castle meet, and no question of caste or creed, plenteous purse or poverty, is interposed.

"But Templar Masonry is meant to do far more. It is meant to bind man to his God; it is meant to teach the glorious truths of that religion which tells to-day the story of the progress of the world, since the tragedy on Calvary's height, near two thousand years ago, in whatsoever and all things that are true and pure and just and good and great; it is meant to assist in the great work of the Christian religion, which is to finally perfect and complete the civilization of mankind; it teaches a sublime faith in never-ending happiness for all the good and pure; it brightens the star of hope that heaven sets above the cradle of every babe, into a glorious sun of cheering faith that lights man's pathway all through life, so that no cloud of doubt or fear need overshadow his confiding trust in the merits of his Redeemer.

"It matters not that the accolade of Knighthood in our Order has oftentimes been unworthily bestowed—that should but lead the faithful and deserving to more zealous devotion and higher aims. We should never forget our duty as Red Cross Knights, as apostles of truth—true to ourselves, our God, our country and our fellow-men. We should unfailingly remember that as Knights of the Temple we are obligated to inculcate, illustrate and practice the commendable virtues embodied in the beautiful religion of the only Christ; and as Knights of Malta we are bound to set forth, in daily life and conduct, the evidence that no tinge of unbelief in the faith we have professed, and the cause we have espoused, attains the pledges we have given."

One hundred dollars was voted to the Chairman on Foreign Correspondence, and three hundred to the Grand Commander, to enable him to represent his Grand Commandery *in person* at San Francisco,—no *proxy* to be allowed.

Sir Knight George B. Edwards submits the Report on

Foreign Correspondence, which covers 105 pages. Canada and England are on the list, which is not quite complete.

This is quaint :—

“ Many Christians, of their individuality, erect a cross and call it Christ's that is about as far away from the True Cross as the designs so frequently seen picturing a stone passion cross of the proportion of a mile-post, decorated with flowers and garlands of brilliant colors, and to which is clinging a *blonde female*, with a theatrical taste for effect, without grace divine attitudinal.”

Canada for 1881 receives ample notice, giving full extracts from and annotations upon our sayings and doings.

The reviewer says :—

“ The Great Prior delivered a splendid address, as was to be expected, in the very outset of which he fails not to draw attention to the *nationality* of this Templar organization, a quality that it would be difficult to justify in connection with the surroundings, except, perhaps, with the aid of a Canadian dictionary. The Sir Knights are congratulated that their ‘ long-cherished wish for Home Rule has become fully realized,’ Convent General, of which it claimed to be a component, having *ipso facto* dissolved itself by inanition; but then the Sir Knight says ‘ we were always independent.’ It is strange what independent opinions some people hold of independence.

“ The cause assigned for the non-acknowledgment of the Prince of Wales as Grand Master by ‘ our brethren of the United States ’ is ‘ political reasons.’ We might have substituted that the United States had had Grand Masters of their own before the Prince was born, with a continuance of succession to the present day, and no lack of material on hand to fill all emergencies.

“ Sir Knight Moore is a strong advocate of Trinitarian Templarism, and there is no doubt but that the system he introduced into Canada twenty-seven years ago, from England, was imbued with orthodox Christian doctrine, as taught and practiced in the established church of that kingdom. It may also be asserted that the Templars of old were supporters of a quaternary system, in accordance with the Catholicism of the time. The Templarism of the United States was founded upon the Christian religion, without sectarianism, the Lord Jesus Christ the Saviour of man the central feature in the conferring of the Order. All denominations of Christians can embrace it be-

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cause it is founded upon the broad platform of unsectarian Christianity, each possessing his personal conscience. To claim that it is Unitarian Templarism, is as unfounded as to claim it to be Methodistical or Episcopalian."

At page 38, we find the following passage:—

"It might not be out of place here to pen a slight memorial to a worthy Mason and Knight Templar, who assisted at the conferring of the Order upon the writer, and who was a member of the Commandery. Of the seed of Abraham, he was a Jew, a Jew by education, a Jew by religion, a Jew in life, a Jew in death. One to be greeted in the great hereafter, whether met with in the bosom of Abraham or of the Redeemer, both of whom on earth were of his nation and religion."

This is almost incredible—that a Jew should seek and obtain admission to the Order of the Temple, and assist at a ceremony so essentially Christian in all teaching and aspirations. To our poor mind, it appears to us that for such a man to take upon himself the vows of Christian Knighthood, he must have been a hypocrite, false to his own belief, or ignorant of or indifferent to the meaning of the words he repeated or listened to. It is an indication of the spread of latitudinarianism. We shall soon hear of Sir Knight Ah Sing, Sir Knight Arabi Pasha, or Sir Knight Cetawayo!

Again the Report goes on:—

"The Order is *founded* upon the Christian religion not for the performance of Christian rites within its particular sanctuary. Urge within its precincts the repetition of a creed as a Templar duty, and the question arises, which? To a confession of faith add confession of sin, absolution as a sequence, baptism and eucharistic celebration—in other words, make the Asylum a Church. It was not so designed; the offices of each belong to themselves and their respective systems. Should any Knight Templar who is a Trinitarian, and they are present in the Order in very large numbers, while in attendance in an Asylum feel that any of his Trinitarian faith is slipping from him, and that it would do him good to rehearse one of the creeds of the Christian church, or all of them, he certainly can do so to himself, mentally, and it might be with more advantage than in finishing his cigar in one of the ante-rooms. The most singular feature in the at-

tempts to thrust articles of faith upon the Order, is that they all bear the impress of the Protestant side of Christianity; yet those who favor the course are continually quoting the original Templars, who were Catholics. If one has a right to compel the members of the Order to a worship of three persons in the God-head, why has not another the right to compel four?"

With all due respect, does not the last question border upon the puerile, and involve a begging of the whole question?

The argument is thus continued in another place:—

"The Christian religion in its doctrine, creed, articles of faith and practice, as held by the various denominational churches, is a matter entirely of itself. The Christian religion in its connection with Templarism is quite another phase of the subject. Is it not absurd to assume that those who can and do draw the distinction between that universal Christianity which every man may educe from the inspiration of the sacred records and the life, words and works of the Master, whose name was first applied to the sect in Antioch, and the sectional Christianity of any church, are either sceptics, infidels or imbeciles? The ground taken against the introduction of any particular Christian doctrine into Templarism as an article of faith, compulsory upon the conscience of her votaries, is as honestly maintained in this connection by Templars who are Trinitarian in their personal views as is the opposite by others who are also Trinitarian, and who, not satisfied with their personal privileges, desire that all of a Christian Order shall be compelled to confess in that Order their faith taught and practiced in the church of their selection or educated partiality."

And again:—

"Viewing Templarism from its organization in the United States as an institution Christian in design, with the right of freedom of conscience to its votaries, established without creed, free from the enthrallment of church dogmas, with an altar erected to the Christian Deity, at which all denominations of Christians may worship in accordance with the gospel light which in them dwells. In the spirit of the Great Preacher, 'He that glorieth let him glory in the Lord.' Believing that the Order of the Temple should not assume to teach or practice any particular phase of Christian doctrine, that neither should it be used for the confession of faiths other than that which may be denominated as general Christianity; adverse to having it forced from its grand position in the world into the interests of any church, insurance society, military organization or temperance league

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to all of which it has been attempted to reduce it or annex it; jealous for its continuance in the path of its conception with a steadfast purpose in upholding its dignified mission—an asylum for all Christendom—the writer, regardless of his own personal views, will ever endeavor to maintain the Templar Order.

“The Christian stream of the magnitude of the living Christ is Christianity’s broad waters of life. Sprinkle thou, and thou immerse, drink thou, and thou who findest thy thirst not slaked drink thou again of the living water to eternal life. Wash and be cleansed thou, when the noon-day sun pours down his strength, and thou who would perform thy ablutions of sanctity in the darkness of the night, wash thou in the season of thy heart’s desire. With water enough and to spare for every congregation assembled on its banks, let them take of the living water for their uses, neither polluting the stream nor attempting to divert that which supplies others. He who cannot bathe in the main stream, but seeks safety in denominational shallows, let him not deny to those who, more lusty of growth, seek the mid-stream and its holiest depths in spirit and in truth. He who has received inspiration from the source, who in the buoyancy of faith floats on the waves of the mid-stream, let him not be dragged therefrom to the shallows occupied by those of smaller faith.

“The covenant of the Christian dispensation was of God to man, not to any particular church, nor to any peculiar sect of Christians. Templarism in the United States was founded within this common covenant, and sectarianism has no portion within her borders. To those Templars who hold sectarian views, there is no hindrance to the personal possession and the fullest exercise of them in the sanctuary of their particular sect, and in the whole world outside of Templar Asylums. On the other hand, no sectarian has the right to trespass, for the purpose of inculcating his or his church’s particular views upon an Order whose doctrine is that of the Master himself—‘the true Light which lighteth every man that cometh into the world.’

“Were all the Templar Asylums on the earth to be measured, the aggregation would probably be an area of less than one square mile of its surface. Cannot this small sanctuary-ground, the atmosphere of which is Christian toleration, where knee can bend with knee in service of worship to which all can say ‘Amen,’ where the exercise of the right of individual conscience is not restricted—can it not be occupied for Christian purposes, free from denominational theories, creeds, dogmas and sectarian practices, but must be assailed by zealous Christians in the interests of their pet doctrines to force these into the services of its Asylums?”

NEW YORK, 1881.

The Grand Commandery of the State of New York held its Sixty-eighth Annual Conclave in the City of Poughkeepsie, beginning Tuesday, Oct 4th, A. D. 1881. Present, Sir Knight George W. Walgrove, R. E. Grand Commander, and Representatives of 53 out of a total of 59 Commanderies.

The Grand Commander's address is able and exhaustive. Among other things he says:—

"The science of Heraldry is one of the symbols which are immediately associated with the Orders of Knighthood; it is the medium that links us as a chivalric institution with the past, and eloquently urges us to distinguish ourselves in acts of charity, hospitality, and usefulness, as did our illustrious fratres in deeds of valor and glory."

He announces that the—

"Grand Recorder has entered upon the difficult undertaking of writing up the history of Knight Templarism in the State of New York. Any assistance which can be rendered him to accomplish this important result will be gladly received, and tend to the success of this great desideratum."

And commends the—

"Elaborate and careful report of our venerable and esteemed frater, the Chairman of our Committee on Correspondence, whose long experience and thorough acquaintance with the subject make him the acknowledged peer of the best writers in the Order, and command for him the deference and respect of all the rest. It is fortunate that he still lives to serve us and to be our champion in the literary arena for which he has done so much to create."

That these remarks are just will be evidenced by the following extracts therefrom. In his opening remarks he observes:—

"It will be seen that the American system is *sui generis*, differing essentially in organization, nomenclature, and ritual from Canada and the mother country, and yet aiming at the same ends and teaching the same lessons. Whether the systems can ever be made harmonious is to us exceedingly doubtful, because we can see no way by which

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we can drop from our series the Order of the Red Cross and replace it by another and less anomalous one; but that there is that kindly feeling between us which like a 'touch of nature makes us all akin,' is obvious to the most casual observer.

"It were to be wished that the two systems might be so amalgamated as to make the differences less perceptible, but that hope is, we fear, a dream never to be realized. Still, there remains the fact, that the most courteous feelings everywhere exist, and that the great seal of an American Jurisdiction will secure for its bearer a courteous reception wherever Templarism is established, and that our fratres will accord to the others such knightly reception and greeting as become our valiant and magnanimous Order.

"An examination of the Proceedings of the Great Priory of the Dominion of Canada will discover its claim to be a National organization, refusing obedience to the Grand Conclave of England and Wales, and therefore the peer of the Grand Encampment of the United States. It would further appear that the English Conclave has not proved a success, and is therefore not likely to assert a claim in Canada it has not been able to maintain at home. As matters stand at present we do not know that any action is needed on this side of the line, but it is well the facts should be known for the government of our Grand Encampment at its next Conclave."

Nine pages are devoted to Canada, chiefly covered by extracts from the Great Prior's address. The Proceedings are fully abstracted, and the review thus concludes:—

"A committee was appointed to draft an address of sympathy anent the then recent attempt to assassinate our late President; before the publication of the transactions death had supervened, and the address—very beautiful it is—is one of condolence.

"Sir Geo. F. H. Dartnell presented the Report on Correspondence, which is a courteous review of nearly all the governing bodies of our Order in England and on this continent. New York for 1879 and '80 has handsome notice.

"Our esteemed frater regrets the frequent absence of Canada from our table. We have to say that it is never our fault, and he may be assured that whenever the journal is received it is examined and reviewed in the most knightly spirit."

On the subject of the Chicago gathering he takes occasion to say:—

"That having been present and witnessed in a large degree both the comforts and discomforts of the occasion, we sympathize with those whose fortune during the week was less to be envied than our own. It has occasionally fallen to the lot of New York to handle and entertain large bodies of men, on which occasions the writer has been an active participant, and therefore has a large feeling of sympathy for the committee and its chairman. The whole matter may be summed up in a nutshell: Chicago expected a hundred thousand visitors; more than twice the number put in an appearance, and the crowd simply sat down on the best efforts of the committee. There is a French proverb to the effect that 'no one is bound to the impossible,' and as we see it, the committee having done its best, angels could do no more."

He reiterates his objection to the word "Foreign" being applied to these Reports as follows:—

"While we have suggested the disuse of the word 'Foreign,' because, in fact, we have no foreign correspondence, save perhaps Canada, and even of the Kanucks it is hard to think as foreigners; we have merely suggested that the report should be on correspondence simply."

And is of opinion that—

"Our parades and drills as Templars are not the education of the camp and the field in time of actual war, but at least they tend to disseminate ideas of order, discipline, and the elementary principles of military movement, and as long as they are not carried to excess—and we may be pardoned the assertion that in New York they are not—there is at least some good to come out of them. Only let us have a care to be neither too military nor yet too pious, and we may be certain of a long lease of popularity and success."

He predicts that—

"At San Francisco everything will be most serious, because it is so far away that no one will go except those who are obliged to; there will be no parades, no junketing, nothing but downright hard work, and if out of that we fail to procure all we want in the way of legislation, we can try again."

PENNSYLVANIA, 1881.

The Grand Commandery of Pennsylvania held its Twenty-eighth Annual Conclave in the Asylum of Oœur de Lion

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Commandery, No. 17, K. T., Scranton, on Tuesday, May 31, 1881. Present, R. E. Sir Knight DeWitt C. Carroll, R. E. Grand Commander, and Representatives of forty-nine out of fifty-seven Commanderies.

The Grand Commander's address is simply a diary of his official acts during his year of office.

Sir Knight Samuel Harper submitted the Report on Foreign Correspondence. Canada receives no mention beyond what is given below. Referring to uniformity of Ritual it is said:—

"Uniformity of Ritual is far more desirable than uniformity of tactics and drill. The latter can never be attained, and it would be unwise to attempt to force any one system of tactics upon the Order. All existing systems agree in essentials, and we advocate the largest liberty in details, because it will result in a larger number of well-drilled Sir Knights. But there should be as much uniformity as possible in Ritual, although we never expect to see it the same, word for word, everywhere."

The Report gives no uncertain sound in respect of the Trinitarian controversy, as the following extracts will attest:—

"The resolution of the Great Priory of Canada, in 1878, requiring all visiting Sir Knights to make a profession of their belief in the Holy Trinity, and which was rescinded the following year, has given rise to considerable discussion in the United States. It raises a question of so much importance that, although we do not feel competent to elucidate it, we deem it our duty to place ourself on the record. Grand Master Hurlbut, Grand Commander Drummond, of Maine, and Past Grand Commander Simons, of New York, and Cruft, of Indiana, have entered the lists against the dogma as an article of the Templar creed, whilst Past Grand Commander Carson, of Ohio, with that great earnestness which is his most distinguishing characteristic, and with great ability, is in the van of the defenders of the faith. Our own personal conviction and what we believe to be the undivided opinion of Pennsylvania Templars have caused us to join the standard of the latter.

"In his report to the last Triennial Conclave, Grand Master Hurlbut said:—

"The Great Priory of Canada, following and adopting the requirements of the English Ritual, have closed the door of affiliation with the Knights Templar of the United States by making a confession of faith in the dogma of the Trinity a pre-requisite for admission, not only to membership, but to the right of visitation. The English Order of Knighthood is strictly Trinitarian, while the Order in this country is not. We have simply demanded a confession of faith in Christ as divinely ordained as the Saviour of the world, as the Son of God, and the authority of the Christian religion. Under this general statement of a common faith Trinitarians and Unitarians have taken our obligations, buckled on their armor, and marshaled themselves under the banner of the Cross.

"We cannot introduce into our Ritual and confession of faith any explicit statement of the doctrine of the Trinity without rending and scattering it into fragments, and while our Canadian and English Fraters hold to this rigid rule we must forego the pleasure of affiliation with them. I indulge in no censure, no unkind criticism of their action. They are a sovereign and independent Body, with undoubted right to maintain a conscientious belief, and make it a test of fellowship, while it is our privilege and duty to maintain a more liberal construction and interpretation of Christian doctrines."

"We cannot accept this as a correct statement of our confession of faith. It is not only belief in Christ, as stated by the Grand Master, that is required, but it is belief in the Christian religion itself, and, as a consequence, in all that this religion implies. Whatever is a fundamental doctrine of that religion, whether it be the Holy Trinity or the divinity of Christ is required of us.

"We regret to see the statement made by so eminent an authority as the Grand Master that the introduction of an explicit belief in the Trinity would rend and scatter the Order into fragments. The statement is only a rhetorical flourish, however. The number of anti-Trinitarians in the Order is but small. There is not one in Pennsylvania, as the Trinity clause has always been retained in the petition.

"Sir Knight Drummond, in his address to the Grand Commandery of Maine last year, says:—

"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 the time of the Ancient Templars the

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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 the two are we, as Templars, required to profess belief?

"I understand that 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?"

"This is not stated with our Brother's usual frankness. It admits that the Christian religion as expounded by the early fathers of the Church embraced the doctrine of the Trinity, but ingeniously argues that as expounded at the present time it does not. Where is the proof that the Trinity has ever been discarded as an article of the Christian religion? It is certainly not in the fact that only about three per cent. of the professed Christians of the United States refuse to accept the doctrine. Admitting that some dogmas which were believed in the early days of the Church have been abandoned, where is the evidence that the Holy Trinity has ceased to be a cardinal principle of the Christian religion? There is positively none, while the evidence abounds on all hands that the Christian world was never so heartily in accord upon that doctrine as now.

"True it is that there are a few sects which discard it; but they are so numerically weak that they can only be regarded as exceptions, and exceptions prove the rule. If Brother Drummond, who is an able lawyer, were called upon to decide the question judicially, he would not hold that a mere handful of Universalists and Unitarians would overpower the great mass of Baptists, Methodists and Presbyterians. He would decide according to the weight of evidence, and the evidence preponderates so largely in favor of the doctrine that there could be no doubt about the decision. His judgment as an intelligent man, as he is, cannot differ from his judgment as a lawyer.

"We agree with Sir Knight Carson that the Holy Trinity is a cardinal doctrine of the Christian religion to-day, and that it is beyond doubt that it has been so ever since the second century. It was formulated in the Nicene Creed, which was adopted at the Council of Nice in 325, and perfected at Constantinople in 381. It is embodied in the Apostles' Creed, which is to-day recognized throughout Christendom and used in all of our Asylums. Knights Templar throughout the length and breadth of the jurisdiction of the Grand Encampment are required over and over again to repeat it.

"The forms for the institution of Commanderies and the installation of officers, which were recently promulgated under the authority of the Grand Encampment, are nothing if not Trinitarian. They embrace the Apostles' Creed, slightly emasculated it is true—the Holy Catholic Church' being omitted, but retaining everything else—the *Gloria Patria*, the *Gloria in Excelsis* and the *Te Deum*, all of which are intensely Trinitarian. No one can conscientiously take part in either of those ceremonies who does not accept the Holy Trinity as part of his religious faith.

"Templary was established in Pennsylvania before Webb got up his so-called American system. It brought with it a belief in the Holy Trinity, and we have adhered to it as an immovable and imperishable landmark. Every applicant for Knighthood and membership has been and is required to make a distinct profession of his faith in it.

"So long as belief in the Christian religion is required, so long, in our judgment, must we believe in Father, Son and Holy Ghost, three persons and one God. We have no more right to eliminate the Trinity than the French Masons had to dethrone God and place in His stead a creative principle. Doubtless there are some good men, who reject the Trinity, who would make serviceable members of the Order; so also doubtless are there some good men, who deny God altogether, who might make useful members of the Fraternity. It is not, however, a question simply of good and useful men. The physical qualification rule excludes many such, and there is no injustice in excluding others by a rule of religious belief. We do exclude the Jew; why not also the anti-Trinitarian?

"We have said this much from an earnest sense of duty. We desire to maintain the purity and strength of the Christian religion, and we cannot contemplate the effort to strike down the doctrine of the Holy Trinity, as one of its elements, without a painful conviction that through the liberalizing tendency of the age, of which Grand Master Hurlbut has caught the spirit, the time may not be far distant when an assault will be made upon the doctrine of Christ's divinity, to be speedily followed by another Age of Reason, when all our altars shall be overthrown and our Temples polluted by the preaching of unbridled Atheism."

These views derive additional importance and weight, as it appears from the Proceedings that—

"So much of the report as referred to the Holy Trinity was read.

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"A motion was made and seconded that the Grand Commandery approve of that portion referring to the Holy Trinity.

"M. E. Past Grand Master, Sir James H. Hopkins then spoke as follows:—

"*R. E. Grand Commander:*

"I concur most cordially with the sentiments expressed in the Report on Foreign Correspondence, and with the remarks just made in reference to the belief of Knights Templar in the doctrine of the Holy Trinity. I have always contended that our Order rested upon that foundation or upon nothing; that all of our symbols, lessons and ceremonies declare our belief in the Holy Trinity.

"Having this strong conviction, when I was called on some years since to prepare the code of statutes of the Grand Encampment of the United States, I incorporated a clause requiring a candidate for our Orders to declare his belief in the Trinity. When the full committee came together to consider the code there was some discussion as to the necessity for this explicit declaration. I remember that Sir Knight Drummond argued as he states in the extract just read from his address; but I also remember that the majority of the committee held unqualifiedly that belief in the Trinity was requisite to gain admission to our asylum; and it was considered that this belief was affirmed by a declaration of faith in the Christian religion; hence a further avowal upon this proposition was unnecessary.

"I am surprised that Sir Knight Drummond should leave the impression, which his remarks might convey, that the Committee on the Code designed to "palter in the double sense."

"The requirement of a specific declaration of belief in the Holy Trinity was omitted from the Code simply because it was deemed an unnecessary addition to an avowal which unquestionably implied full faith in the Trinity. I feel quite sure a majority of the Committee on the Code had no other thought."

"The motion was unanimously adopted."

Beyond this unmistakable and official utterance of the Grand Commandery, there is nothing further in the Proceedings which would be of interest to extract.

TENNESSEE, 1882.

The Grand Commandery of Tennessee held its Twentieth

Annual Conclave at Mont Eagle, in Marion county, on Wednesday, June 14, 1882. Present, Sir Knight Benjamin F. Haller, Grand Commander, and Representatives of fifteen Commanderies.

The Grand Commander, in adverting to the death of Past Grand Commander George Stodart Blackie (a name well known in the world of science), speaks of him thus:—

"Past Grand Commander George Stodart Blackie was born in Aberdeen, Scotland, April 10, 1834, and therefore was about forty-seven years old at the time of his death. He graduated with the highest honors at the University of Edinburgh in 1855, and received the Faculty's medal for the highest standing. In 1856, with the reputation of one of the brightest minds of the age, he came to America, and located in the city of Nashville, and was chosen Professor in the University of Nashville. He was made a Mason in Edinburgh, and Knighted in the same city April the 6th, 1857. In 1871, he was elected Grand Commander of Tennessee, which office he filled with great credit to the Order of Knighthood. As a writer he was especially gifted, his contributions to Masonic literature having made his name familiar to the Fraternity throughout the world. He was an accomplished scholar, pure-minded, honest, and a true Mason."

The Grand Recorder, Sir Knight Morton B. Howell presented an exhaustive Report on Foreign Correspondence.

Canada, for 1881, receives fraternal notice. It is said:—

"The Great Prior, M. E. Sir Knight W. J. B. MacLeod Moore, read an address characteristic of that distinguished and learned Templar, which, to be properly appreciated, should be read as a whole."

The Address is extracted from at some length, but without comment.

The Fratres of Tennessee are told that—

"Sir Knight G. H. F. Dartnell, Chairman, explained that the finances of the Great Priory having been restored to a healthy condition by Sir Knight Daniel Spry, Grand Chancellor, he was enabled to renew 'the usual exchange of Templar courtesies which are embodied in these Reports.'

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This is parade:—

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"He gives the substance of the Proceedings of thirty Grand Bodies, Tennessee for 1880 and 1881 having a place. The Report concludes with an eloquent and courteous tribute to our late President."

This is the argument presented in favor of dress and parade:—

"We desire to enter our dissent to the proposition that the Order is suffering any harm from the displays and parades that have been made. If the members did nothing but 'make a show of themselves and their good clothes,' the case would be lamentable. It seems to us, however, that wherever the largest numbers are equipped, it is safe to presume that the greatest interest prevails, and the internal work corresponds with the outward appearance. On the contrary, we have observed that the absence of 'good clothes' and of any desire to make a creditable public appearance, is an equally good indication of listlessness and inactivity. There was a time when very many excellent and pious people thought it ungodly and sinful to worship in fine houses, to have comfortable seats, or even be warmed by fires in their churches. The descendants of the same people now build the costliest sacred edifices, and adorn and decorate and warm them with all the splendor that money can furnish. The latter are every whit as pious as their ancestors, give much more in charity, and doubtless serve God as acceptably. So, if the principles of the Order are kept in view, and the Sir Knights continue to be Christian gentlemen, we fear no harm from any authorized display or parade."

TEXAS, 1882.

The Grand Commandery of Texas held its Twenty-ninth Annual Conclave in the Asylum of Dallas Commandery, No. 6, K. T., on Wednesday morning, April the 19th, 1882. Present, Sir Knight J. W. Hannig, Grand Commander.

Thirteen out of sixteen Commanderies were represented.

The Proceedings are entirely of local interest, and there is no Report on Foreign Correspondence.

The Grand Commander's address is a simple record of his actions during his year of office.

VERMONT, 1882.

The Grand Commandery of Knights Templar and appendant Orders of the State of Vermont met in its Fortieth Annual Conclave in the city of Burlington, on Tuesday, the 18th day of June, A. D. 1882. Present, Sir Knight George O. Tyler, Grand Commander, Grand Officers and Representatives from all the Subordinate Commanderies, nine in number.

The Grand Commander's Address is of more than usual interest. The following kindly and fraternal mention of a beloved and departed Frater will be duly appreciated:—

"In the death, suddenly, of heart disease, January 13th, at Prescott, Canada, of Hon. Thomas Douglas Harington, the Fraternity has lost a Grand Pillar of the institution, and one that will be missed and lamented in every branch of the Order, not only at home, but in our United States, who knew and honored the Man and Mason. Through his efforts, and those of Col. Moore, mainly, was established the Great Priory of Knights Templar of Canada. As the Grand Sub-Prior under the Prince of Wales, and by special letters patent from his Royal Highness, then Supreme Grand Master of the Orders of the Temple and Malta, he installed and proclaimed Col. MacLeod Moore Great Prior of those Orders in Canada.

"In early life our Frater was an officer in the Royal Navy, and afterwards in the Marine Corps of the East India Company. Then in 1832 he entered the office of the Provincial Register of Upper Canada; was appointed Deputy Receiver General of old Canada in 1858, and to the same office in 1868, under the Dominion of Canada, which he held until age drew him to scenes of more retirement. He was an active, energetic man, and an efficient public officer. And the same may be said of his Masonic life, full of honors well earned and responsibilities fully met. Provincial Grand Master, through his efforts, principally, was organized the Grand Lodge of Canada, of which he became Grand Master, which position he held for several years. Taking an active part in the formation of the Grand Chapter of Canada, he was its first Grand Principal Z. At the time of his decease he was, *ad vitam*, the M. P. Sov. Gr. Com. of the A. A. S. Rite in Canada. At his funeral gathered the bereaved Craftsmen to the number of five hundred, among them two Lodges and a Chapter from Ogdensburgh; also, a Commandery, which acted as a guard of honor; which act of fraternal courtesy by the United States Knights was fully appreciat-

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ed by all present, and received the cordial thanks of the Great Priory through the Great Prior, Col. Moore. The obsequies were under the direction of the Grand Lodge of Canada, the pall bearers being all members of the Supreme Council of Canada, and the Masonic service being conducted by the Grand Master, Col. Moffat, assisted by several Past Grand Masters. Let us set apart the memorial page to this true and valiant Knight, for his life was one of Charity and Hospitality, and after a faithful pilgrimage he is at rest."

And touchingly speaks of the late President:—

"Never shall we forget the electric thrill when the tolling bell of the early morn of September 19th told us that our hopes were in vain; that man proposed, but God reigned, and the President was dead! In sorrow all else was forgotten; no thought then of the assassin, or by what means our loved Magistrate died. In grief we but remembered that a great man and courteous Knight was dead to us, but living the true life to which his hope and trust aspired. Already thousands of words have been written of the sad announcement, 'Garfield is dead!' No need, then, of words of mine to express the sympathetic notes of sorrow that have passed around the world, giving voice to more sincere regrets among all people than could have been called forth by the death of any other Ruler of a Nation. Yet it becomes us, at this time, to make our record of the great and sad event. For we recall the fact that it was to our own jurisdiction the President had begun an excursion, which became a pilgrimage unto death. Leaving for a time the cares of office, our Frater had planned a trip of pleasure, which to the ever busy man would be one of instruction also; first, to his college, to renew the associations of years past and loved so well; and then to our own Champlain valley to speak to the teachers, gathered from all quarters at St. Albans, of the profession he had himself so honored. His return was not to enter again into the cares and responsibilities of the government, but to await that death from whose sleep there will be his rising to bliss in the courts of God.

"The lessons of the life of this man are many and rich:—the Scholar,—the Soldier,—the Statesman,—the devoted Son and noble Husband and Father,—in one the Christian. But now let us recall his name to our hearts as the Mason, the courteous Sir Knight. He sought light, *more* light; and we believe he realizes the promise, 'At evening time it shall be light!'"

"On the 19th of July, 1881, he was made an honorary member of Hanselman Commandery, of Cincinnati, which honor he accepted,

and made an appropriate reply, from his bed of pain, through his private Secretary. No man loved the Fraternity more, or was more faithful to it, in all degrees and orders. It was his desire and request that at his inauguration his Commandery should form his immediate escort; and, although contrary to usage, any participation of our Order in such occasions, the R. E. Grand Master gave his permission. But, finally, the President yielded his wishes to the custom of the Order, for he was always obedient and unselfish, and the Commandery did not appear. One of the last receptions held at the White House, was early in the summer before his death, by the President, to receive his Fratres of the De Molay of Boston, and of St. John's of Providence, on their pilgrimage to Richmond."

He relates:—

"It was my good fortune to visit, on Wednesday evening, Oct. 19th, Richard Cœur de Lion Preceptory, at Montreal, by invitation of the Great Prior, Col. MacLeod Moore and the E.P., Sir Knight A.C. Adams; and it is with pleasure that I report that, as your official representative, I was received and welcomed with true knightly courtesy and hospitality. The occasion was the reception of the Very Eminent Sir Knight Alexander Staveley Hill, D. C. L., Grand Chancellor of the Great Priory of England, who was the bearer of a special letter from H. R. H. the Prince of Wales, Grand Master of the Order, to the Templar Body in Canada. Many distinguished Fratres were present, and the Eminent Representative of the Royal Grand Master was received with all knightly honors by the Great Priory of Canada.

"At the banquet I was called out to speak in response to the toast to the Prince of Wales, given by Sir Knight Adams, which I did, assuring him that the Sir Knights of Vermont wished long life and prosperity to H. R. H. the Grand Master of English Templars."

There is nothing in the Proceedings which calls for comment.

Sir Knight Frederick Shubael Fisher submits a full review of thirty Sister Bodies, including Canada for 1881, which is accorded extended space. Of the allocution of the Great Prior, it is said:—

"This admirable address is not only learned but kindly—as courteous as cultured, bearing throughout the characteristics of the brotherly knight, the chivalric spirit of a warrior and a pilgrim, and closing

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—most appropriately with its whole tone—with ‘Let our aspirations then be, Fratres, for The glory of God in the highest, and on earth peace, good will towards men.’

“We wish that our space admitted of publishing the whole of it, feeling that the extracts we make do not do it justice; they are those, however, which answer best the object of these reports, which is to give the feelings and actions of our kindred.”

And nearly the whole is given.

He says:—

“We wish that our Fratres of Canada would take still another step and the one recommended in the address of the Great Prior (who by the way, was elected to the same position in this independent Body, which he held before by warrant from the Prince of Wales, as Chief of Convent General), ‘by the formation of Provincial Grand Bodies, when a sufficient number of Preceptories have been established, to be independent Bodies, but still holding allegiance to the National Great Priory,’ that is, like our Grand Commanderies under the Grand Encampment. Then we could establish more free relationship, and the Representative system between our Grand Commanderies and their Great Priors.

“Sir Knight G. H. Frewen Dartnell was appointed Chairman of a Committee to draft an address to President Garfield, the ‘Uncrowned King’ as he calls him, then, at the time of their Assembly lying on his bed of pain; and the address is published in the appendix, as possessing at the time the Proceedings were published a sad significance as death had then crowned the sufferer. We give the expression of sympathy and fraternal courtesy called forth by the death of him, to whom in his sufferings were addressed words of kindness and sympathy.

“Fratres of the Northern Land made genial by your love and courtesy, we thank you.”

We note in this and other reports that a printer's error in the quotation from Tennyson has been repeated without detection. The line,

“Who let the turbid streams of *humor* flow,”

should read,

“Who let the turbid streams of *rumor* flow,”

Our labors are thus kindly noticed:—

"The Correspondence is by Sir Knight G. H. Frewen Dartnell, Past Grand Provincial Prior. It reviews forty-nine Assemblies of 32 Grand Bodies, and clears the docket in a kindly manner, leaving however, amid his many quotations, nothing of his own for us to quote, save in the conclusion one or two summaries. We lament this statement because he might give so much valuable information. But another year, perhaps, with less to quote, we may hear the ring of his clear tones

"One explanation. Maryland queerly had led you to think, Sir Knight, that there was a Grand Commandery in the District of Columbia, whose report you had not received. We, too, noticed this same remark of Sir Knight Adreon, and wondered at it, for there is no Grand Commandery in the District as there ought to be it would seem, for they have more subordinates and members than many Grand Commanderies now existing. Vermont is courteously reviewed for 1879, 1880 and 1881. We accept your criticisms of our review, and as a novice are proud of so much notice and so many quotations by a Superior who ranks as a Professor of much experience and learning."

Under the head of Indiana will be found:—

"It is the Order of the Temple in which we are made Knights Templar, which Order has appending to it the Orders of the Red Cross and the Order of Malta, or St John of Jerusalem. The last is now most frequently given in the Order of the Temple. And the Order would remain if nothing further is done to the proposed Ritual of Malta, and if, as Sir John Simons, of New York, suggests, both Malta and the Red Cross were eliminated (this is not his words, but his meaning). It is the Order, on the Ancient Rule, that the greater includes the less. In Canada it is different. There the title is 'United Orders of the Temple and Malta.' But with us it is the Order of Knights Templar."

This anecdote will be found under Nebraska:—

"A man who gave up the increasing prospects of his profession to serve his country in the War of the Rebellion, came home sadly crippled and is obliged to use two crutches. He applied for the Orders, was received, his honorable wounds being considered neither a hindrance nor disgrace, and in due time he became an Eminent Commander. We say all honor to that Commandery which honored itself as it received and honored a brave soldier! Better by far such action

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than joining the militia. Again we speak further without fear of landmarks (we ourselves have a weak knee) for we are ashamed of these bodily perfectionists, who care more for legs than souls. We have seen another soldier march on crutches in a procession, and win more applause for the marks of his service than was ever given for the 'steps firm, bodies erect,' in a Chicago parade."

The Trinitarian Test is again discussed:—

"We expressed our opinions last year, and then had our fears lest, if the matter was considered in the Grand Encampment, some blunder might be made, and the doctrine tempered to suit weak consciences. As per example.—In the forms put forth for the 'Institution of Commanderies' and 'Installation of Officers,' the Grand Encampment has dared to do what no Branch of the Church, no Universal Council, not even the Nicene presumed to think of doing, that is, of changing one word of the Apostles' Creed.

"Yet where the highest and fullest authorities of the Church feared to tread, the Grand Encampment boldly and ignorantly entered, and left out an article of that creed. This action of theirs, however, is not binding on any one, for there is an authority higher than our Supreme Templar Body, and when we say the Creed, whether in Church, at an Institution, or at an Installation, we say it unchanged forbid who may!

"This year, however, in reading more and more the words of our Fratres, we confess that our fears are less and less, and now think, that if this discussion goes on, we shall have a sound declaration of the one Faith, and perhaps, also a reversal of the emasculated edition of the Creed. For the Test of Canada has made bold defenders and well instructed confessors."

And these are words from the "Conclusion":—

"We close the record of another year, cheered by the aspirations of our Fratres from all the Grand Commanderies. Our aim has been to gather the gold from the sands of 1881, and to make our own silence golden, and if 'all that glitters' in these pages 'is not gold,' yet the metal is true to the stroke of courtesy and chivalry, and any failure to win the highest mark is of deed, not will, for we feel that the desire of our Companion Sir Knights has been to wear worthily the Cross, and to seek in love and charity the Crown.

"We feel that we have weighted our efforts this year with more

Masonic tasks than we ought to assume with our other duties, and resolve that should we meet the Guild again, it shall be in the Temple Asylum Report alone, for much as we love and honor the teachings of the Square and Compass, we love and honor more those proclaimed by the Cross Bearers. And so we say to the one Knighthood, entering on another year of life's pilgrimage, *Vade in pace!*"

VIRGINIA, 1882.

The Sixtieth Annual Assembly of the Grand Commandery of Knights Templar, for the State of Virginia, was held in the Masons' Hall, in the City of Lynchburg, on Thursday, 10th August, 1882. Present, R. E. Sir Knight Peyton S. Coles, Grand Commander, and the Representatives of 14 Subordinate Commanderies.

The Grand Commander states:—

"Going back almost to the beginning of the twelfth century, we find two French knights—one of them, Saint Omer, more noted in history than the other—organizing the Order for a specific purpose—that of protecting pious pilgrims in the Holy Land, from the rapacious and cruel Saracens that infested Palestine.

"It was a religious, as well as a military Order—for the good Saint Bernard was the patron and friend of these 'soldiers of the Temple,' which was only another name by which the Sir Knights were known."

He omits to give the name of the most eminent of these Knights, Hugh de Payens, the first Grand Master of the Order. Saint Omer is a contraction or corruption of St. Geoffrey d'Aldemar, one (with Sir Hugh de Payens) of the nine original founders of the Order. St. Bernard alluded to is St. Bernard of Clairveaux, and is not to be confounded with the equally celebrated St. Bernard of Cluny.

The Report on Foreign Correspondence is embraced in about half a page! It contains the following frank confession:—

"For two years we have been silent, not because our interest in the Order has diminished, or that we have lost our appreciation of these

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annual chats with our Fraters, but because—and here we are at a loss to give a reason which would stand the test of criticism, and therefore we frankly confess, that *sheer laziness* has deprived the Templar world of these reports which emanated from 'these headquarters.' We therefore confess our fault, and, if spared, we promise to make amends."

There is nothing calling for further comment.

CONCLUSION.

And thus our pleasant task is ended, and the "circle of our duties" is complete.

To those Fratres who have so kindly and courteously spoken of your chairman's labors our thanks are due, and tendered. We are more than satisfied with the space and notice awarded to Canada, and the Sir Knights of the Dominion will again be gratified to find with what attention and deference the allocation and opinions of the Great Prior are received.

The Trinitarian question is again, it will be seen, fully discussed, and, on the whole, with dignity and fairness. The controversy, or rather discussion, originally raised by Canada, in our opinion has been of mighty advantage in marking more emphatically the Christian character of the Order. The contrast between our system and that of our United States brethren has elicited discussion, and is becoming better understood.

The undersigned has adhered, as far as possible, to his rule, in not thrusting forward his own views or opinions, except in so far as may be necessary for elucidation or explanation. Where such was necessary he has not refrained from doing so, and he trusts that any expressions of dissent and dissatisfaction will be received in the same spirit that they are made.

And so: "Long life and prosperity to all our kind Sir Knights of the United States, and courteous regards to all Chairmen on Foreign Correspondence" is the parting wish of

Fraternally and courteously yours,

GEO. H. FREWEN DARTNELL,
Chairman F. C.,
Past Provincial Prior G. P. C.

Whitby, February 21st, 1883.

