THE GRAND PRIORY OF CANADA

OF THE UNITED ORDERS OF

The Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta.

1876.

ADDRESS

OF THE

V. H. and E. Sir Kt. Col. W. J. B. MacLeod Moore,

OF THE

GRAND CROSS OF THE TEMPLE,

GRAND PRIOR OF THE DOMINION OF CANADA,

DELIVERED TO THE SIR KNIGHTS ASSEMBLED IN GRAND PRIORY AT THE MASONIC TEMPLE, MONTREAL, ON THE 10TH AUGUST, A.D. 1876.

Province of the Canadian Branch of the United Orders of the Temple and St. John of Jerusalem—Greeting

V. D. + S. A.

It is with more pleasure than I can well express that I now meet you, and have the privilege assigned to me of congratulating you on the attainment of our wishes, in the establishment of a National and Independent Great Priory of Knights Templar for the Dominion of Canada. Circumstances which were quite unforseen, and which it is not now necessary to refer to, prevented our memorial being fully brought to the notice of H. R. Highness the Grand Master until last year, when I received a communication from the Arch-Chancellor, the Hon. Judge J. P. Townshend, LL.D., of Dublin, saying that he had received the commands of the Prince of Wales, addressed to him as his Arch-Chancellor, to inform the Canadian memorialists that H. R. H. had directed their petition to be dealt with at the next Convent General according to the statutes, under his advice as the Arch-Chancellor of the Order. The Convent General did not meet until the 29th of last October, when, in the absence of H. R. Highness in India, The Earl of Limerick, Great Prior of England, presided, who, with his wonted feelings of good will and interest towards the Canadian branch of the Order, not only brought forward the memorial, but moved and warmly supported the motion of a resolution, seconded by the Sub-Prior, Major Shadwell H. Clerke, that the prayer of the petition be adopted, by admitting Canada into the union of the Templar Body of England and Ireland as the National Great Priory of the Dominion of Canada. To this the Convent General acceded in the most cordial manner, as intimated to me a few days after the meeting, by the courtesy of the Great Prior Lord Limerick. A certified copy of this resolution, signed by the Arch-Chancellor and Vice-Chancellor, has also been lately forwarded to me, which together with the Patents under the sign Manual of H. R. H. the Grand Master, authorizing the formation of this Great Priory, and naming me as the first Great Prior, will now be preserved in the Archives of the Canadian Order, as a lasting memento of our complete independence as a Sovereign Body, sprung from the good old English stock.

Sir Knights! Much as I prize the high honor that has fallen to my lot—and be assured I do feel it as such—of becoming the Supreme Head, under Royal authority, of this National Grand Body, I feel prouder and more gratified, after having introduced, and for so many years conducted the affairs of, the Order in Canada, in maintaining your good opinion; and the more than cordial manner with which you have always been pleased to receive me, and the steady support and co-operation you have so long afforded me, has now been in the most gratifying and constitutional manner more than crowned by success, in the establishment of our *independent* National Great Priory without severing our connection with the Parent Body. I trust you will give me credit for the sincerity of my motives when I say it was not in the least degree the love of authority or a desire to enforce "the one man power," that induced me so persistently to maintain my own opinion as to the advisability of continuing a dependency of the Great Priory of England, until the time arrived when we could separate with honour and dignity to ourselves. Looking to the future of the Order, when I shall no longer be at the head of affairs, I never allowed expediency to stand in the way, being determined, if possible, to ensure the Order being placed upon a firm basis and its future status permanently secured.

OF THE CONVENT GENERAL AND UNION OF THE ORDER.

It may not be quite clear to some of our fratres why we should still wish to continue under the "Convent General;" but I need scarcely point out to you, that as a National British Society, no more honourable position could be held than that of being united with the other national branches of the Order over whom H. R. H. the Heir-apparent to the Throne is the governing power, and which Her Most Gracious Majesty the Queen has been pleased especially to patronize. This I look upon alone as a great distinction and privilege, the countenance of Her Majesty being a guarantee of the purity, thorough conservative doctrines, and Christian principles, of our Order.

The avowed object of this Templar Union was to incorporate the branches in England, Ireland, and Scotland under one Royal Head, by the reciprocation of rites, privileges, and dissibilities; as, correctly speaking, there should not be as separate bodies in the society, which is or should be, one, and indissoluble; although want of knowledge of the correct principles of the Order in some cases, and political exigencies in others, have divided it into several branches, holding themselves entirely independent of each other. The desire is now to unite the scattered elements of this ancient Chivalry into one harmonious whole, as was originally the rule of the Order.

The formation of a "Convent General" and "Great Priories" is made analogous to the system pursued in the United States, their State Commanderies being similar to the National Great Priories of the British Empire. These Commanderies yield submission to the triennial parliament of the Order, the Grand Encampment of the United States, which is very similar in constitution and authority to our "Convent General."

Our joining this Templar Union does not at all interfere with our independence as a Canadian Body, or our privilege to regulate our own affairs, and at the same time carries out the principle, so necessary to unicolate, unity in the Order.

UNION WITH SCOTLAND.

It is to be regretted that the Scottish branch of the Order did not join the Union, and much to be deplored that this was caused by a misconception of their Commissioner appointed to confer with the one who little understood the subject upon which he was appointed to legislate, and allowed his prejudices to arise from the very commencement of the negotiation on the benefits to be derived from the proposed union, and of disregarding existing treaties of alliance with the English branch, appear to have disrespectful to M. E. H. the Grand Master; thus debarring the very few Encampments or Priories existing under Scottish jurisdiction from participating in a union so much to their favour and to their advantage.

RELATIONS WITH THE UNITED STATES.

With respect to the United States branch of the Order, the advances made by England towards an alliance have been so far unsatisfactory, inasmuch as the peculiar Templar system adopted by them does not assimilate with ours. The originators of that system chose to found it altogether upon Craft Masonry, and the two are so connected in the United States that it would appear that they cannot be separated by any one who has received these orders there; and being thus incorporated with Free Masonry, they can hardly amalgamate with a Templar system that is not equally so. They have made the Order of the Temple emphatically a degree of Masonic Knighthood by adopting the obsolete, and in our opinion, mistaken theory that the Chivalric Order of The Temple was based on the Craft degrees as now practised, there being in fact nothing whatever in the history of the early Orders to warrant us in believing that up to the time of its outward suppression there was any particular alliance between it and Free Masonry. Of course individual Knights may have been, and probably were, Free Masons, and naturally, when assailed and opposed by their implacable enemies, took refuge within the pale of the Craft, but previous to this time the Order of The Temple, as an Order, was not allied to Free Masonry at all. But the principal stumbling-block was, their insisting that their degree of "Knights of the Red Cross, (derived from the 16° of the A. & A. S. Rite and generally known in Great Britain and Ireland as the Red Cross of Babylon, or Babylonish Pass), should be adopted as a pre-requisite to entering the Order of the Temple. This degree is quite out of place, as having any reference to the Templars, being of Jewish and Persian origin, founded on a legend of the apocryphal Book of Esdras, its history being also given in the antiquities of Josephus, but the authenticity of which is denied by modern ecclesiastical writers. In its dramatic form it is made very attractive, and inculcates principles of the highest moral tendency, and therefore much importance is attached to it in the American Templar system, but its proper historical place precedes the Royal Arch, to which it is properly a prelude, the legend describing the steps taken to obtain permission for re-building the temple. Besides it is quite impossible to expect that the English branch of the Order should so completely change their system in connection with Free Masonry as to adopt degrees dismantled at the Union of the Grand Lodges of England in 1813. The Craft degrees, including the Royal Arch, were then alone recognized as pure and ancient Free Masonry. The possession of the Royal Arch degree in modern times has been, and is now, considered quite sufficient to preserve the link between the Templar Order and Free Masonry; but it is a very great mistake to suppose that having the Royal Arch degree entitles the possessor to be admitted into the Templar ranks, or that the Order of the Temple is a continuation, or climax of the degrees of Craft and Royal Arch Masonry.

ORDER OF MALTA.

Exception was also taken to the Order of Malta as being opposed to the true Order of the Temple; but in this they seem to have lost sight of the fact that when the Order of the Temple was first introduced into the United States from Great Britain and Ireland, it was as the combined Orders of Knights of the Temple and Malta. Now, we are to consider that it is our traditional belief that our present Order of the Temple was partially in England and Ireland and completely in Scotland merged into that of the Hospitallers of St. John (afterwards known as Knights of Malta), on the suppression of the Templars; that such was the case in Scotland cannot be disputed, and this amalgamation of the two bodies continued until the time of the Reformation, and it is affirmed by the Scottish Templar Order to a much later period. The use of the Knightly title and the question of the legitimacy of the combined orders were fully believed in by the Stuart party as late as 1745, when, its principal members being in the service of Prince Charles Edward, (commonly called the Young Chevalier,) the Order was proscribed, and we only hear of this branch afterwards in connection with Free Masonry, with which it still continues, its ritual accumulating with that in use by the Templar body; the two naturally and harmoniously blending together, although the one now adopted is considerably more elaborate than the simple ceremony used in former years. In Canada there is no difficulty in continuing the same cordial and friendly relations that have always existed between us and our fratres of the United States; our Masonic system admitting the recognition of the degrees required by the United States Templars, although the pre-requisite for our Templar candidate is the same as that observed in England. Neither can I see any difficulty in members of a Knights Templar foreign jurisdiction visiting the United States Commanderies, by merely requiring of them a profession of secrecy as to the degrees they are unacquainted with, but required by the United States Templars in their ceremonies.

HISTORICAL SKETCH OF THE ENGLISH LEAGUE.

It was suggested to me now that we have taken a new departure as a National Supreme Body, that a resumé of the different phases the Temple Order has undergone in England would not be uninteresting, as giving a short and concise sketch of the English League from its first appearance publicly as attached to the Masonic Society to the present time, as also the alleged claim the Order has to be considered the legitimate successor of the Red Cross Warriors of Palestine. Dr. Albert Mackay, in his admirable Encyclopædia of Masonry, to which I must refer you, arranges the pedigree of the modern Templars under six different heads, but the legends adduced are, I think, for the most part unreliable, and the legality of each branch far from satisfactory, unless except the existing State Order of "Christ in Portugal," which is, no doubt, the genuine Order of the Temple. This order is under Papal surveillance (as also that of Malta in Italy), confined to Roman Catholics of noble birth, the King being Grand Master, and not acknowledging fraternity with any other branch. The "Ordre du Temple," of France, now obsolete, also advanced claims to our notice of its legality, which, however, were not unimpeachable. The branch derived from Scotland has stronger historical claims to go upon, which, however, "Murray Lyons," in his very exhaustive work on Scottish Masonry, and the validity of the tradition that the present Templars are descended from the old Order of the Crusades. At the same time it is an undoubted fact that in Scotland the Templars were never suppressed; the Order existed with the Hospitallers, and it is natural to suppose that the preserved their distinctive rites and ceremonies intact by regular descent from one to another. When the Hospitallers were secularized at the time of the Reformation, of course, those of both the Orders that preferred the secular life gave up their religious houses and were merged into the general population. It is also perfectly natural to suppose that those secularized Templars being becoming Free Masons (as have, in the view of preserving their ancient Orders, incorporated their peculiar rites into their Masonic lodges, where is nothing at all illegal in so doing and asserting that true branches of both the Temple and Hospital may still be in existence, and that isolated lodges may have received both Templar and Hospitaller rites directly from the secularized or protestant Knights of the continental states, which, as far as they were religious institutions, were abolished at the Reformation.

MASONIC CONNEXION.

Prior to the revival in 1717, and the reconstruction of Masonry in its present symbolic form, very little is known of the proceedings of Masonic bodies, from the fact that very few written documents were permitted to be recorded, and of these few, owing to the jealousy or over caution of their rulers, many were burnt in London in 1721; but there is no doubt a system of speculative Masonry, distinct from that of the operative or building societies, existed, which, from the number of its philosophy, or the Rosicrucian Order of the middle ages, from which some of the high grades had their origin, and in which the rites and decrees of the Templars were preserved. It is recorded that the speculative and operative fraternities met together in the general assemblies of Masons in York and London, and that in the seventeenth century members of the Rosy Cross, Protestant Knights Templar, and Knights of St. John, joined in these assemblies; it was not until about 1750 that we first hear of the Templar degrees in the south of England being publicly attached to Craft Lodges of the "York Rite" of Free Masonry, from whence they spread to other parts of the kingdom. The actual known of the persecution of the Templars by the Free Masons, and its suppression as a Chivalric Body, may have been from the fact that as the knowledge of their existence was of necessity restricted to the secret societies, as it was impossible that any but Masons could join it, and they, preserving the utmost secrecy and mystery respecting everything connected with the fraternity, quietly and secretly perpetuated the Templar doctrines amongst themselves, probably keeping the knowledge of its existence secret even from Masons, except such as were admitted to the "Inner veil" and selected to join it. This may account for the Order as we have it, being preserved by the fraternity, without any documentary proofs of its history being left behind. It was only when Free Masonry took a high and strong position in England that the fact of the continued existence of the Templars became generally known.

In 1791 we find the Templar Rite styled "Grand Elect Knights Templar Kadosh, of St. John of Jerusalem, Palestine, Rhodes, and Malta," thus combining the modern and more ancient titles. This confusion of names is a curious anomaly. We know the Templars derived their name from a residence on the site of the Temple: they never were Knights of St. John. In 1846, after the A. and A. S. Rite of 33° had been established in England, the Templar Body resigned control over the "Rose Croix" and "Kadosh," which had been incorporated into the A. & A. Rite as the 18th and 30th degrees. It was, therefore, necessary to suppress the old ceremonies and confine themselves to the Templar alone, and to change the name into the degree of "Masonic Knights Templar." This title was not used in England before 1851, although the term Masonic appear in the warrants of Admiral Dunkerly between 1791 and 1796, but was never adopted, being in fact an absurd prefix. These changes, which, it is said, were made to please the Chiefs of the newly imported Ancient and Accepted Scottish Rite of 33°, gave great dissatisfaction to the Templar Order. Until 1853, the Order of the Temple and Malta remained combined in the Encampments of the old system, but a revision of the Statutes of the then Grand Conclave was made, and the Order of Malta excluded altogether; several Encampments however, continued to perpetuate the degree though not in the same form, as this would have been a defiance of the Grand Conclave.

In 1863, the Grand Conclave again formally revived the Maltese Order, with a considerable ritual, but as a separate degree instead of combined with the Templars as it had been before 1840; and in 1872 another revision took place, when new statutes, carefully drawn up, were adopted, consolidating the two bodies under the name of the "United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes, and Malta." This union cannot but prove beneficial in the end, its tendency and object being to raise the Order in social status and to approximate it to that of the ancient Knights, discarding all modern inventions that lead to errors known to be historically untrue.

But I consider it a great mistake to have separated the "Rose Croix" from the Templar, looking upon it as I do, as purely a Templar degree, entirely out of place elsewhere. My own opinion has always been that the Rose Croix was anciently an integral part of the Templar initiation, perhaps the part most openly practised, as not containing anything offensive to the Papal doctrines, and that part of their teaching that repudiated the Papal usurpation of power may have been kept for the "inner circle" in the secret conclaves of the leaders of the Order.

It appears to me that the origin and progress of Templary in Ireland has never been fully looked into. If Ireland gave the Templar Order to America, as the similarity of their rituals would have us to suppose, it would be worth while making a strict investigation as to when and where Ireland obtained it. Valuable information might be procured in the old country lodges which had Chapters and Encampments attached to them. I learn that the earliest records of Templary in the United States is in Pennsylvania, where its degrees were conferred in two lodges, one at Harrisburg and one at Carlisle. In 1797 they joined the first Grand Encampment in the United States; almost all of the members, it is said, were from Ireland, those especially of the Carlisle lodge. What is wanted is a reliable statement of the earliest date at which the Templar degree was first practised in the various countries in which it now exists. Tradition is what we have principally to rely upon as to our identity with the early order, and it is not impossible but that tradition is right, for it is unreasonable to suppose, looking to the men who in modern times have been associated with the Order, that they wilfully commenced an imposition. For can it be supposed that the plain, honest, upright, but in many cases illiterate members of the old-time Craft Masonry, committed the folly, and worse than folly, of performing rites and ceremonies which, though beautiful in themselves, were useless, and in their tendencies, and then with an audacity that would be unparalleled, call themselves Knights of the Temple. The idea is altogether too childish. Neither can I understand how Free Masonry and the Order of the Temple could ever become amalgamated. The former is of its very essence a republican; the latter sprung from an origin which was of itself a denial of their principles, and founded on the non-levelling distinctions and privileges of a universal feudal system. The sword and spurs of the other can only be worn by noble birth as a reward for deeds in defence of the Christian faith. Now I should say that not one half the men who are Templars have any claim for the early history of the Order, they merely regard it as a means they can be advanced by, which may enable them to wear another Star or Cross, but the true meaning of which they are entirely unable to throw any light on as to their relative position.

OBJECT OF THE TEMPLE OF TO-DAY.

The question naturally arises "What is the modern Order of the Temple, and the object of its institution?" In general terms it may be briefly stated that each Order is founded on the Christian religion, based upon the birth, life, death, and resurrection of Christ, without which it cannot exist, and designed to elevate man to that position morally and socially, which every Christian man should aspire to and attain. It is actuated by the purest principles of Christian philanthropy, entirely unconnected with politics, and while forming no part of mere symbolic Masonry, is an adoption of one of the most ancient principles of Craft Masonry to a system of Christian application, taking as its model the moral attributes of the illustrious religious and military Order of the middle ages, and although laying claim to a Knightly origin, yet presents a vestige remaining of its original mighty power, but assumes now a more peaceful but powerful Christian Society, which, while it exercises the fullest and most tolerant charity towards all men, and, as the principles of the religion in whose interest it has been established, requires us to set our faces against vice and intemperance, to uphold the right, defend the weak and oppressed, and succour the destitute. Let it then be our noble boast to say, we belong to an Order, the members of which in the olden time, the great, the good, the noble and the brave of Christendom, were only too proud to call themselves "Poor fellow-soldiers of Jesus Christ," and to the extent of our ability, and the opportunities afforded us, delight to pay homage and follow the precepts of the Great Captain, whose sworn soldiers we are, and that too by our own voluntary act. Of this there is no doubt, they who are upon us, and whether we try to act in accordance with those vows or not, we can in no wise alter our position to that Great Captain unto whom sooner or later, as it pleaseth Him, we shall have to render an account. To you then, Preceptors of the Order, teachers and rulers, I most emphatically say it becomes your bounden duty to observe the strictest caution as to whom you admit into your Preceptories. When men are banded together for any purpose, noble or otherwise, there will be those who will seek admission for purely selfish purposes. Do not allow the expediency of increasing your funds or of swelling the ranks of your Preceptories to actuate your motives in admitting those who from mere curiosity or good fellowship seek to join us; and as is too often the case by their conduct give cause to our enemies to revile and reproach our Illustrious Order; an Order which has ever raised the jealousy and hatred of that intolerant Church which does not admit the exercise of private judgment or the right of free thought, and would still keep the human mind in the darkness of error and superstition. The Romish Church has been ever jealous of the Masonic Society, and all others connected with it, dreading the dangerous opposition to her unlawful assumption of authority which the great secret organization condemns and bans.

The animosity that suddenly sprung up in the early part of the last century on the part of the Papal authorities towards Freemasonry may have been occasioned by their having only then discovered that their old antagonist, the Templar Order, was perpetuated within the secret recesses of the Masonic Order, and that then for the first time the members of the Romish Church were directed at the peaceable and inoffensive Craft; this would give good reasons for believing that the Papal power had at least become satisfied that the Templar Order preserved among the Freemasons was a legitimate continuation of the old anti-Papal Order that had been supposed to have been thoroughly crushed out centuries before. There is nothing in the teaching of Masonry pure and simple to warrant the intense hatred towards it that has for the last hundred years been displayed by the Holy See. We must therefore look for some occult reason for this hatred, and what better reason could be found than that the Masonic Order had shielded and preserved the Order of The Temple. In 1776, the Jesuits, having discovered that the Templar Order was continuing its operations under the denomination of the Kadosh, warned the Governments of Roman Catholic countries against the latter Order, and caused it to be proscribed as dangerous and antagonistic to the doctrines of the Church of Rome.

CONSTITUTION AND STATUTES.

The Committee appointed to draft a code of Statutes for the future government of this Grand Body, have ably performed their duty. Copies have already been issued to each Preceptory, thus placing before the whole of the members the result of their labours, and giving them an opportunity to prepare such amendments and additions as might be considered advisable. To the Committee and to our indefatigable Sub-Prior as Chairman, who in this and all other matters connected with the Order which he takes in hand, spares neither time or trouble our warmest thanks are due. The Statutes seem to me to have provided for every possible contingency, and are replete as to diction and usefulness, embodying all the requirements necessary for our Canadian legislation. They will now be submitted for your approval and adoption. I may here remark that I look upon the annual meeting of the "Convent General" as a mistake, and that they might well follow the example of the triennial meetings of the Grand Encampment of the United States, and avoid by too frequent meetings the possibility of complications arising out of legislation in which the different Great Priories may have no voice, and which can only be met by some agenda of what is proposed to be taken up, being sent round before hand, and in ample time for its mature consideration.

COSTUME.

On the subject of costume the Committee did not consider it necessary to report, or to submit any changes in the beautiful, unimpaired symbolical integrity of that already established, but which is not intended to be worn in public as an out-door costume. The white mantle is emblematic of the purity thereby intended to be denoted, as the wearing the sword is but symbolic "of the sword of the spirit which is the word of God," and the cross of the faith and hope to which we cling. I believe it is for the best interests of the Order to avoid all public displays as much as possible, and unless publication of proceedings, such procedures being at variance with the true meaning and principle of the Order. I have always objected to its being made or considered a mere military body, which has of late appeared to command so much attention, gratifying a newly acquired taste for military display and show, and for which of course the outside world. I must not be here for a moment misunderstood as to be in the slightest degree attempting to cast reflections on the admirable volunteer organization followed by our enthusiastic and zealous fratres of the United Service, or on their becoming and tasteful uniform, so appropriate to our day and generation; but that simply I consider it would be out of character for us to adopt it, endeavouring as we are, to approximate to the old monastic Templar appearance. Has it never occurred to our fratres who are so anxious to assume a new and dressier appearance, what an extraordinary phase the order has assumed by the introduction of a system of drill, in imitation of a military body! Have they forgotten that the ancient Templars themselves were composed of rank and position, and not the mere drilled ranks of a volunteer militia. No doubt in the early days of the order they fought in a body as Knights, without regard to details of military organization; but when the Order became numerous and powerful, and when military force alone, and drill prevailed there can be no doubt that the Templars retained power in a body of men as arrant, and themselves occupied all superior positions. We have an actual instance of this in the contemporary order of Malta, where in the modern possessions the Knights not only maintained paid land forces, but a navy also. The Maltese army in which all the privates are Knights is indeed something to be looked at with curiosity.

CONCLUSION.

And now, Fratres of the Great Priory of Canada, allow me again to congratulate you on the decided step we have taken in our independence, and the position you hold as a Sovereign Body. The Order is in your own hands to make it worthy of the high position it can really holds, and by a strict adherence to its principles, to maintain its place amongst the most valued institutions in connection with the time-honoured Masonic fraternity. Let it not be said there is doubt as to what useful purpose the Templar Order has in view, or what it is to subserve, in conformity with our professions, that we should do. We, who call ourselves "Soldiers of the Cross," surely have a higher aim and far different work than those of vain shows and public display. Our professions call upon us unmistakably to do something that will redound to the glory of God and to the assistance and happiness of our fellow men. In short, every Preceptory should be a place where the poor, the needy, the sick and the oppressed can look for relief, sympathy and assistance. Let our Preceptories spend but little in decorations and entertainments, in order that there may be funds to spare for those purposes, thus the object of the founders of these great Christian orders will be accomplished, and our Order so doing something worthy of remembrance. Without such aims we are nothing; our Christianity is but dust and ashes; our boasted chivalry as rust.

Fratres! Knights of the Temple! With all loyalty to our Gracious Queen and Grand Master, whom God preserve, I am ever in the bonds of the Order.

Faithfully yours,

+ W. J. B. MacLEOD MOORE, G. C. T.,
Grand Prior of Canada.

REPORT

OF THE GRAND COUNCIL ON THE GREAT PRIOR'S ADDRESS:—

V. E. Sir Kt. J. K. Kerr, Provincial Prior for Centre Ontario, on behalf of the Grand Council, brought up the following Report on the Address of The V. H. & E. The Great Prior:—

The Grand Council to whom was referred the Address of the V. H. & E. The Great Prior beg leave to report as follows:—

It is with feelings of unalloyed pleasure that this Great Priory, now first assembled as a national and independent organization, is enabled most heartily to reciprocate the kind congratulations of The V. H. & E. The Great Prior, conveyed in his admirable and masterly address to the Sir Knights here assembled on this eventful occasion.

The members of this Great Priory embrace this opportunity of recording, and expressing their high appreciation of, the eminent services to the Templar Order of the Great Prior, whose devotion to Templarism has introduced, encouraged, and finally established throughout our Dominion, this chivalric order to which we all esteem it a privilege and an honor to belong. Under his fostering care the beautiful and impressive system of the Templar Order has been developed; the officers and members have been instructed; our foreign and domestic relations have been happily formed and improved, until the importance of his work has been now recognized in the establishment of this National Great Priory for the Dominion, with the cordial cooperation of the parent Great Priory of England, and strengthened by the hearty good will of the Sir Knights of the Great Priory of Ireland. We unite then with our beloved Great Prior, to rejoice over this happy consummation of his life-long efforts to establish Templarism upon an honorable and permanent footing throughout our whole Dominion.

We further unite most heartily in congratulating him upon the exalted position to which he has been elevated by the favour of His Royal Highness The Grand Master of our Order as the first V. H. & E. Great Prior of Canada, and we further join in one common hope that he may long be spared to grace the high office which he now holds, and that the blessing of the Most High may ever attend him.

The Great Priory cannot allow this opportunity to pass of acknowledging the able and instructive address this day presented by the Great Prior, which, like his many former communications, is replete with useful and instructive information respecting the history and aim of The Templar Order, giving evidence of that research into, and mastery of, all questions relating to the institution and early records of Templarism, as well as the principles governing it in all ages, which have made for our Great Prior a world-wide reputation as an authority in these matters.

The members of Great Priory are pleased to know that in entering upon the consideration of the proposed Statutes for the government of this Grand Body, they may do so with the assurance that what has been prepared with so much care by the Committee has earned the approval of the Great Prior.

Finally,—The Sir Knights now assembled most heartily and reverently join in one earnest prayer, "God bless our good Great Prior."

NOTICE.

The above Report was unanimously adopted, and the Inauguration of the Order as an independent organization under the title of "The Great Priory of Canada," co-equal with those of England, Ireland, and other Nationalities, was most happily and solemnly completed, followed by the adoption of the Statutes, the installation of the Great Prior, and the election and appointment of Grand Officers.

The Pamphlet of Proceedings containing the full and interesting details are being pushed forward with all despatch; the Address of the Great Prior, and the Report of the Council thereon, being hereby issued in advance, in response to numerous applications for the same.

It is requested that all general communications in the interests of the Order be addressed to **DANIEL SPRY,**

Grand Chancellor,

Toronto.

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