Great Priory of Canada.

1877.

ADDRESS

OF THE

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

GRAND CROSS OF THE TEMPLE,

GREAT PRIOR OF THE DOMINION OF CANADA,

DELIVERED TO THE SIR KNIGHTS ASSEMBLED IN GRAND PRIORY AT THE MASONIC TEMPLE, LONDON, ONT., ON THE 7TH AUGUST, A.D. 1877.

Sir Knights, Grand Officers, Officers, and Priors of the Great Priory of Canada,

I greet you with heartfelt pleasure, and with thankful feelings that we have been spared to meet again, and exchange congratulations on the success, so far, of our Great Priory.

The custom of delivering an annual address at our re-unions, together with the report on Foreign Correspondence in the Provinces, although not demanded by our regulations, but adopted from our Brethren of the United States, I look upon as an admirable method of disseminating the different views and opinions entertained of the Order, as also of clearing away existing prejudices and errors, and we cannot doubt much good has already been the result; at the same time, it has this drawback, in giving an opportunity to extend a simple record of facts into a long lecture not always very interesting to the hearer, and, as I fear in the present instance, calculated somewhat to tax your patience.

How little could we have foreseen what the year past has brought forth, or the changes that have taken place in so short a period. Amongst them, a threatened disruption of the Union of our Order, and the invented and sudden death of the Great Prior of England, who, only a few months back, to the confusion of the Earl of Limerick, was installed as Head of the English Nationality, with all the dignity befitting his high position as one of the Representatives of England's most ancient and prized chivalry.

The Right Honorable the Earl of Shrewsbury and Talbot, our late illustrious, worthy, and excellent Brother, had endeared himself to the whole fraternity, taking an especial interest in all that concerned the Order of the Temple, which he was endeavoring to restore to a state of peace and harmony, when it pleased the Great Architect, and Supreme Ruler and Disposer of all things, to take him to that rest which knows no earthly waking.

It appears from the announcement of his death by the Great Sub-Prior, that he had met with him for a considerable time the day previous, making arrangements for conducting the business of the coming Great Priory, as it was his humbly-avowed hope that all differences then existing might be amicably arranged, and his most potent desire to be instrumental in restoring the Order—"A house united, more than ever divided," was sadly exemplified in his sudden and lamented death on the very day of the meeting of Great Priory.

Our good Prelate of the United States, who, a few years back, made a Pilgrimage to Europe, will, I am sure, look back with interested pleasure to the kind and hospitable reception they met with from him at "Alton Towers."

CHRISTIAN UNITY.

I regret that my first official act, as Great Prior, should have been the necessity of issuing the circular of the 8th of December last (see Appendix A), to organize the advocacy of sentiment and the formation of another independent Templar Body in Canada. Had not the truth of such a movement been authenticated to me by an official of this Great Priory, I should not have thought it worthy of notice. There is, however, no difficulty, when invoking, in Ensuing Provincial Priories for any of the Provinces, which would place them exactly in the same position to this Great Priory, as it formerly stood to that of England, and as the Grand Commanderies of the United States do to their Great National Council, "The Grand Encampment."

With regard to the method which to adopt the system pursued across the line, I can only say that, delighted as we all are to cultivate the most intimate relations with our good Fratres of the United States, I think, with very few exceptions, we decidedly prefer our own *English system*. In this we are singular, and I hope I may be pardoned for quoting an extract from a letter to me, of 27th July last, by one always looked upon as an authority on Masonic and Templar matters, whose fearless and untiringly devoted zeal we all so truly applaud,—our late respected and lamented Prelate, George Frank Gouley. He says:—"Your letter closes away some doubtful points in my mind, and I am frankly my that I am in full accord with your views, and trust that some day our American work may be corrected so as to conform more sensibly and harmoniously to the ancient Templar system."

CONFERENCE OF CHIEF CAPITALS.

The subject which now particularly engages our attention is the action taken by Grand General in October and December last, which called forth my circular and the protest issued in your name on the 19th March (see Appendix B.). While, owing to the death of our Great Prior of England, it has not yet been finally arranged, I am happy to be able to inform you that the Great Sub-Prior is using every means in his power to bring about a settlement, and has explained his views to me, which I am convinced, when laid before you, will be conceived to be the only practical way of satisfying all parties.

It is with pain I record the state of confusion into which the Order has been thrown by the incomprehensible action of some of the English representatives at Grand General. This continued re-opening of questions which should be regarded as having been finally settled, is not calculated to raise respect for the Order, or for those who cannot even conduct bodies they have everything their own way.

What has taken place in the more to be regretted, as it shows that a certain section of the Order in England is inclined together to upset existing regulations, that had, before adoption, been under careful revision, for a period of four or five years; and that the parties composing it are embarked in a retrograde movement, with but little regard either to the history or the unity of the Order to which they belong.

England, on this dominant section, for the time being, of the Great Priory in Grand General, seems to ignore our rights to a vote in those matters, and without the slightest reference to us, passes resolutions in Grand General of which we disapprove. Undoubtedly the general meetings contain a provision for altering the Statutes, but it would never have been contemplated that such alterations were to take place without the consent of the other Nationalities. Canada joined the Union subsequently with the existing laws, and then gave in her allegiance to the Grand General, and she cannot be expected to observe any infringement, which, if carried out, actually changes the Order to a totally different organization.

If Grand General assumes the right to make rules for us, it is high time we *should assert our own rights*, and, in my opinion, we should not only assert our rights, as I know our Great Priory will be firm in refusing, to submit to [illegible] Great Prior of England, and I will uphold his authority, and [illegible] as long as he is pleased to rule over us, but I must confess a strong feeling which attended the saying of Pontius,—"That the strong, which [illegible] only loyal to the Chief Magistrate, will neither advise nor submit to [illegible] arbitrary measures."

The fact is, that the Great Priory of England is too long [illegible] the autocrat of the Templar Order, that it is difficult [illegible] of the members that it is now merely one of a Subsidiary nature, and [illegible] be independent to regulate either Ireland or Canada as [illegible] and now [illegible] members of the Grand Priory, while it is equally plain [illegible] Ireland would remain [illegible] assert and maintain either [illegible] fellow-subjects.

It is from no captious [illegible] I object [illegible] relating to the old country, but because I consider [illegible] position [illegible] and I am also fully aware [illegible] I have long [illegible] expressed as to the unity [illegible] Order. I will, therefore, [illegible] endeavour to give [illegible] my power for [illegible] I entertain, and the [illegible] I have [illegible] the true [illegible] appellations of [illegible] Priory; leaving [illegible] Templar law for they are correct or feasible.

SUPERIOR OR THE HIGHER OF THE GRADE.

Our order has a [illegible] claimed traditionally to represent the Knights Templars of Cyprus, preserved intact through its connection with Freemasonry, and which [illegible] are never weary of asserting this claim, as the exact time they were [illegible] in their power to perpetuate historical errors, starting as facts unprovable assertions, and using titles and recording customs quite foreign to the true and historical nomenclature and practices of the Order.

There is no foundation for believing it grew out of the so-called Masonic Knights of the Temple, supposed to have been established somewhere about the Babyloish Captivity, or that it was found on Craft Masonry at all. Such legends are now generally looked upon as myths of the past, and arose from the unfeasible grounds taken by enthusiastic writers to enhance the value of the Chivalric Orders in the eyes of the Masonic world, by assigning to them a antediluvian origin they could not find the slightest title to, and which was never thought of by their founders.

That there was a connection between the Military Order of the Temple and Freemasonry there is now, but little doubt entertained. It originated in the working community of Masons, who, while others were [illegible] erecting sacred edifices in the East, appointed in Europe during the dark ages. They established themselves in "Lodges," from which gradually emanated our present symbolic system. This connection with the Templars led in later times to the preservation of the rights by the Masonic Bodies. But when that early connection was first formed I cannot question, and we can at best but theorize according to our own views.

[illegible] the Templars [illegible] the 14th century by Philip, King of France, and Pope Clement the 5th, the number of Templars in Christendom was about 13,000, and it is supposed by many that the remaining Knights incorporated themselves with the Masonic body.

This is not, however, warranted by facts; but there is every reason to believe that the greater number, mingling in the world, never lost their identity as Templars; and from their band of union continued, although mystical and unrecognized, as that of any other legitimate society.

THE ORDER NOT A PAPAL ONE.

A great mistake is made in considering the Templars a Papal Order. The Order, like that of St. John the Baptist, also called *St. John of Jerusalem*, was essentially a military republic which was brought into existence by the will of its own original founders, and in no degree owed its inception or organization to the Head of the Latin Church.

At the commencement, this association or brotherhood consisted of nine Knights, whose desire to benefit their fellows prompted them voluntarily to bind themselves together for the protection of the Pilgrims visiting the Holy Land, this so much exposed to ill-treatment and danger; and not until enormous additions, after their establishment, were they sanctioned and acknowledged by the then Pope, but in no sense did they owe their origin to Papal authority. Therefore what, legal or moral right had a Pope to destroy what a Pope had not created.

"This Papal assumption of undue and unjust authority was not binding upon Christendom, even though the whole Western Church at that time acknowledged the Papal rule, and as the Order of the Temple, not being heretical, nor, heretically dressed, still heretically exists. Many are therefore now busy in exercising because the direct proofs are not readily forthcoming, that the Templars of the present day have no claim to the title.

THE TEMPLARS AS KNIGHTS OF CHRIST.

From the Portugal Builder's Book of the names of Knighthood, in the article on the Papal Status, we find that the Order of the Temple was not only never abolished in Portugal, but it seems to have merely been suppressed for seven years in the Papal Status. Pope Clement, it is well known, abolished it in 1313, but this sentence was objected to by King Dionysius of Portugal, who allowed the Order to exist in his dominions, with all its rights and possessions; and Pope John xxiii., successor of Clement, unquestioned his motive by consenting, in 1319, to its existence in Portugal under a new name, "The Knights of Christ," reserving to himself and his successors the right of creating a similar order also in the Papal States, of which right his successors avail themselves up to the present day, by conferring it as a distinction of merit on both native and foreign Roman Catholics. The change of name from the "Templars" to "Knights of Christ," was in reality no change, as the Templars had always been known as the "Poor Fellow Soldiers of Christ," or of the Temple. In both these countries the Order now exists in its entirety. Is it then proper to say that the Order was ever even outwardly abolished? How can that be abolished, which always has, and still continues to exist?

PRESENT STATE OF THE PAPACY.

The correct state of the Order of the Temple at the present time, is this:—In Portugal and the Papal States it exists, never having been abolished. In Scotland it was completely amalgamated with the Order of the Hospitallers of St. John, and when the latter Order was abolished at the Reformation, we are justified in believing from well-accredited traditions handed down to us, and the general belief of the country, that the Knights, being without doubt in more than Freemasons, preserved both Orders within the Masonic Fraternity. In England and Ireland, the Temple and Hospital were partially but not completely amalgamated, still very many of the Knights of the Temple, and a large portion of their estates, were absorbed into the Order of St. John, and at the Reformation, although we are without positive proof, most the Masonic Order, like their Fratres in Scotland, to preserve their ancient chivalry. Consequently, the Masonic body of these Britain and Ireland is now the lawful custodian of the combined Order of the Temple and St. John.

CONCLUSION DRAWN OF THE TEMPLE AND ST. JOHN.

We cannot separate the two Orders as regards the Masonic Fraternity. If we are lawfully in the possession of the one, we are of the other, because I contend, that although the two original Orders were at variance when at the height of their military glory, they became amalgamated after the political suppression of the Templars, and there is no reason for supposing that the Freemasons regularly and formally absorbed into themselves, either the Order of the Temple or that of St. John, until after the Reformation, at which time the combined Orders disappeared from public view, and remained hidden until it was wandered proper, in the last century, to present them to mankind to emerge to the light of day.

In this view of the case, and I do not see what other can rationally be taken, the English, Scottish, Irish, and American Templars are just as lawfully Knights of the Temple and Hospital, as any other now existing. The Pope never created the Orders, and the Pope could not destroy them. This is proved by Pope Clement's successor actually enshrining the Templar Order himself, and the Order of Malta was never under the ban of Rome. It is of no consequence as regards validity of title, whether the Order continued openly, as in Portugal and Rome, or secretly, as in England and Scotland; the sole fact to be considered is, did it still continue? and of that we have the simplest proof. And, as regards the legitimacy of what is commonly called "Masonic Templary," what are the facts? The Masonic Fraternity have for over a hundred years openly asserted that they possessed the right to confer orders of chivalry on members Knights of the Temple and of Malta, and can show their connection with symbolic Masonry at the revival, and that this right has been strictly used and asserted for a considerable time previously.

Now, even by prescription, this title is good, and before it can be successfully attacked, it is incumbent upon the parties attacking it, to prove that it is bad. This has been attempted, but never with success; and until it is the Templar Order attached to the Masonic body must be held as being legitimate, as such entitled to all the ancient privileges of the Order, amongst which are the latest are, the purest consecration, communicative, and exercise.

ORIGINATION OF THE EARLY TEMPLAR ORDER.

In my circular of the 15th of March (see Appendix C.) I quoted Addison's "Reliable History of the Knights Templar" (English edition, 1842, pages 81, 82, and 83, that the proper designation of the [illegible] consisting of the Order of the Temple for each Nation is that of Grand Prior, to be elected by several Encampments the body so presided over is called a [illegible] or Priory; and also showing the organization of the early Order in England to prove that the lowest organized body of Knights Templar [illegible] Encampments, and as these Priories in Scotland and Ireland were dependent on the Temple in London, hence the precedent for our "Convent General."

ORGANIZATION OF THE ORDER.

The Order being [illegible] admission were required to have already been knighted [illegible] Knight, when they were received into the Order in a Chapter [illegible] Chapel of the Order, for as [illegible] they could not [illegible] to any [illegible] a hymn. The only [illegible] was in the case of an [illegible] "Bishop, who was permitted to join the Order without being a Knight. There were no Bishops, that is, Prelates of the Order. The Order consisted of three distinct classes, [illegible] Knights, Chaplains, and serving Brethren, including the non-[illegible] who were [illegible] attached to the Order. The number of Knights [illegible] and also as a body, after the Order had arrived at maturity.

NOMENCLATURE AND PRONUNCIATION.

The terms "Commandery," and the title "Commander," were never used by the Templars. Singularly enough, the Order of St. John of Jerusalem used both "Commandery" and "Preceptor" [illegible] exactly [illegible] the same office, which can be seen by reference to old documents [illegible] Glanvilbote. As they succeeded to the Templar possessions in England [illegible] outward suppression of the Order, they probably adopted the old name of the [illegible] given houses, and used it in common with their own title of Commandery [illegible] other Military Orders seem to have used the title "Commander," serving the Templars, who were always called "Preceptors." Therefore, the title "Commander" has no Templar meaning [illegible] with a Preceptory.

SECRECY.

The [illegible] "Encampment" is quite a modern and most inappropriate institution not known in the early Order—a military Monastic body dwelling in fixed places of abode having their Receptions in their chapels, never in the field. It is [illegible] say as "Encampment" is ground on which an army, a body of [illegible] or marching party pitches "tents," and therefore cannot, with any propriety, be applied to places of meeting in the towns or halls of houses in cities.

SUPPOSITIOUS PLOT AND SECRECY NEVER CONTEMPLATED.

There is no valid reason for the assertion that the promoters of the changes made in 1873, when the Order was re-organized, were actuated by any desire to secret its connection with the Masonic fraternity. This, I am satisfied, is not the case, and I wish most clearly to be understood that it was never contemplated by me to support such a measure, or to repudiate the connection with the Craft, for without the fostering care of the Masonic body our Chivalric Order would never have had its existence continued, and we could substantiate no claim to be considered as perpetuating the true Order of the Temple.

It is most unwarrantable and ridiculous to say that because the adoption of the newest titles and nomenclature is advocated that there is any desire for separation, or that by dropping the prefix Masonic it supersedes the two bodies and makes us an illegal society, or that the Order has lost one particle of the claims it ever had to be considered as ally of Free Masonry. In fact, the Masonic connection has been drawn closer, and the Craft is still the vital prerequisite to admission into the United Orders of the Temple and Hospital. The whole object sought for was that of dispelling and clearing away palpable errors that had no historical foundation.

It was never disputed that our Templar body is now, to a certain extent, Masonic, no gentleman being eligible so, but to say that its origin was Masonic is altogether erroneous—it was Chivalric. By some it is contended that it has no such claim, being merely a modern Masonic invention. If this is the case, why make any allusion to the old military order at all? Still, if we be only of yesterday, let us be so in reality, and use proper historical terms and practices, and not continue to promulgate false and erroneous ones that have not even antiquity to commend them. The original purpose for which the old religious military Orders were created no longer existing, they were gradually altered to suit the purposes of modern civilization. This will account for the numerous changes they have undergone, and the differences that are now in the various countries where they still survive; in some a mere remnant, but still sufficient to preserve their memory from total oblivion.

"KADOSH TEMPLARS."

[illegible] of Kadosh: Hence the [illegible] of the early century, there are no records to show that the Order had any connection with the Craft, but some time after that period we hear of it as the "Rose Croix Heredom Kadosh," Templars, meaning "Elect or Chosen, and Consecrated to Holy Order of Templars" attached to Craft Lodges. No doubt this very peculiar designation was introduced from the continent of Europe, where the great political Order of the Temple had flourished, and never entirely lost its vitality.

The attempts made at different times to restore its former independence amongst the knightly Orders proved that it continued to exist in secret, and we know it became afterwards incorporated under the name of the "Kadosh" with the "Haute Grades," a foreign system of Free Masonry, which, embracing many of the old military and secret societies of the Middle Ages, was much sought after, and looked upon as more select than the pure and simple "Craft" degrees.

The "Kadosh," rehearsed the martyrdom of "De Molai," the last Christie's Grand Master, and the sufferings of the Order; the doctrines introduced being that the persecutors of the Templars did not wholly extinguish the Order, which still continued to exist under the form of Free Masonry; whilst the "Rose Croix" boasted the truths of Christianity by symbolizing the Crucifixion and Ascension of our Lord. These two grades, the "Rose Croix" and the "Kadosh," being an admirable synopsis of the faith and sufferings of the great Order of the Temple, which, on very probable grounds of popular belief, they represented, having just as much claim to be considered the legitimate descendants of the old Christie Knights as that of the "Order de Temple," of France, or any other branch; and I much question if they were not more characteristic of the true Templars than their authorized successors, the "Knights of Christ," in Portugal, who became a mere monastic Papal Order, the crown alone having the right to nominate its members.

"KNIGHTS TEMPLAR AND KNIGHTS OF ST. JOHN."

Writers of the last century and a prior period consider the two titles of "Knights Templar" and "Knights of St. John" synonymous, probably from the absorption of the Templar Order, on its dissolution, into that of the latter: this may also account in some measure for the confusion of names by which it became known, and the too common practice of taking for granted and copying without investigation the statements of superficial observers. There is no clearer proof of this than what we have in the old Templar warrant at Kingston, Ont., of date 12th February, 1824, in which the Order is called "Knights Templar of Malta," and chapters directed to the "Supreme Grand Grand Conclave at Malta," whereas no such body existed there, and the Templar holy was unknown in Malta until introduced by myself many years afterwards. The term Masonic was evidently added to distinguish it from other branches of the Order, non-Masonic, then existing.

"THE GRAND CONCLAVE OF KNIGHTS TEMPLARS."

Influential Masons established in England on the 4th of June, 1791, the first Grand Governing Body for the Templar system, and who, adopting a short rival for that of St. John," commemorated and converted for the nation with their old enemies the Templars, but seeking an alliance with the Sovereign Order then in possession of the island of Malta. We learn by the records of the Jerusalem Conclave, Manchester, in 1788, that this grade was distinguished from the Temple by a red tunic with slashed sleeves, black cloak, and slouched Spanish hat, all bearing the white eight-pointed cross of Malta, in imitation of the red uniform and white cross worn by the military class of the Knights of Malta.

This Grand Body issued its own warrants to form Encampments, as they were called, in name not previously known by the Chivalric Orders), in connection with Craft Lodges and Royal Arch Chapters. These Lodges that had already the Templar system had to date assigned them, being called "Immemorial Encampments," and until the "Rose Croix" and "Kadosh" were surrendered to the Ancient and Accepted Scottish Rite, these degrees were always given in Encampments and under the Templar warrants.

UNITED ORDERS.

The United Orders as now practised in our English system [illegible] intended to represent the Christian doctrines, founding all [illegible] and degrees introduced by Masonic enthusiasts, [illegible] My belief was it should be so, as we can now [illegible] the practice of the early chivalric founders. The "Rose Croix" [illegible] are, however, in my opinion, quite unnecessary—detached from the [illegible] Order.

From what has been adduced I submit that [illegible] to infer and are entitled to consider ourselves the direct [illegible] Templar Order revived and perpetuated by its adoption into the [illegible] Order of Freemasonry, which so nearly approaches Christianity in theory [illegible] the Supreme Being for the subject of the worship; mankind, [illegible] the universe for its temple, placing all [illegible] the same footing of fraternity.

SECRETS LOST IN IRELAND AND SCOTLAND.

In my address, last year, I alluded [illegible] the Order in Ireland, where, [illegible] have since learned, it was introduced from Scotland, and the original warrant issued from the Grand [illegible] Lyon, Grand [illegible] Viscount Strathallan, Viscount Kilmarnock, Lord [illegible] Lyon, Grand [illegible] Master, Grand [illegible] Chapter, which has been always [illegible] and acted upon [illegible] constitution to this [illegible] Templar system was first brought to Scotland [illegible] by some accounts [illegible] English military regiment [illegible] Edinburgh; by others to a mistake.

The Priory probably did revive the Order [illegible] allegation, as a warrant [illegible] shortly after that date [illegible] from the Forty Grand Encampments" in Dublin, the offspring of the [illegible] Lodge. The former [illegible] course between Scotland and Ireland [illegible] consequently through the Priory, points to the Grandlodge [illegible] whence the Masonic adoption of the Chivalric Orders originated there. On the 12th [illegible] 1811, the Duke of Kent, [illegible] of the Order in Scotland, [illegible] and them a charter creating them into a regular Grand [illegible] of Knights Templar [illegible] Knights of St. John of Jerusalem,

[illegible]

The [illegible] Grand Constitution (see Appendix C), will have made [illegible] that it is revising the one in use, which has been under [illegible] years. A copy of this Ritual has been in my possession, and I find it all that can be required for a body of intelligent men, being more in accordance with the nature of the traditional true history of the Order, and arranged [illegible] of the different parts of a reception, than our present [illegible] at the same time, it does not advocate any material change.

I consider it, with a few explanations and local alterations, to be admirably adapted for the Standard Ritual of this Great Priory, and strongly recommend its adoption. I purpose, at our present assembly, having it exemplified and explained, that arrangements can be made with regard to the issue of copies of it, should it be deemed advisable. By the terms of the treaty of alliance it has already the force of law on the signature of the Commissioners, and the Great Priory of Ireland is now using it, although England seems to hold back, and not consider the treaty binding.

SECRETS RECEPTION.

It was shown by the evidence given during the persecutions in Paris, A.D. 1310, on the great enquiry into the Templar Order, that they had a secret reception. The ceremonies took place at night, in the chapel, and none but Knights were present. It consisted of repeated entreaties for admission, exhortations to reflect, warnings as to fatigues, dangers and privations, sending back to military reflection, summoning three times. This secret ceremonial was taken, most probably, from the Gothic, and added to their original simple rule as a test of fortitude.

I have had an opportunity of examining several rituals from time to time, and know that the old English Templar ceremony differs very much from our present one, claiming a derivation from the ancient mysteries, as also a "Hoary-headed" origin. It was expressed in obscure language, evidently to disguise the design of the secret societies, entertained before the Reformation, to upset the Papal power.

Such forms of Ritual have been long very properly discarded as unreliable and unnecessary legends. We now confine ourselves to the simple historical form of a reception, in which the duties of the Christian Faith are inculcated. Much depends on the manner the Celebrant conducts these beautiful ceremonies; for when they fall into the hands of those who do not appreciate them, they lose all their effect, and become a mere unmeaning repetition of words that fail to impress the aspirant.

TITLES AND CUSTOMS OF THE TEMPLARS.

The terms "Marshal," "Very High," and "Eminent," are all modern titles of the Chivalric Orders. "Sir," before the name, denotes the person to be a Knight, but the title in ancient times was quite distinct from Knighthood, and was a common one amongst the inferior ecclesiastics, being the popular translation for "Dominus." Shakespeare makes this plain, where, in "Twelfth Night," Viola says, "I am sure that would rather with 'Sir Priest' than 'Sir Knight.'" Correctly speaking, "Sir" should never be used as a prefix to the surname [illegible]; the Christian name should always be added.

We do not use the title before the Christian name without the addition "Knight," because it would appear too much like an assumption of Courtly Knighthood, which the Crown alone has the authority to confer; but we address our members officially as "Sir Knight," "Prefer," or "Brother."

DERIVATION OF EXPRESS.

"Knight" derived from the Saxon—"an attendant"—anciently the king's attendants or guards—is almost peculiar to England. Other nations apply it in connection with horses—"mounted soldiers." The French, "Chevalier;" Italian, "Cavaliere;" Spanish, "Caballero;" German, "Ritter," etc., etc. In India, "Rajput," Green speak, a horse] is a knight-errant, "Miles" is a Foot soldier. A Knight is always said to be "dubbed" not created, but is made the same thing. For "Dub" in English, and "Dauber" in French, are said to be derived from the Saxon "dubbian"—to give. "Dub" also signifies a blow, which carries us back to the most ancient ceremony—the cuff on the ear, or, and the "thwack" on the shoulder.

"Accolade" has the same meaning in the ancient ceremony of conferring Knighthood, by the King laying his arms about the Knight's neck and embracing him. This appears to have been exchanged for the more stately act of touching or striking with the royal sword the kneeling Knight.

THE OATH.

The binding on of the spurs was an indispensable adjunct of Knighthood, and every investiture should be formally invested with them. In the old ceremony allusion was made to the moral guild of which the Knight's spurs were composed.

THE CROSS.

The practice of affixing a cross to their names, by the ancient Knights, to denote the Brotherhood of the Temple was taken from the symbolics of their armies, which, when wounded and dying on the field, they knelt upright before [illegible] with their swords and dying on the hilt, they knelt upright before those in the ranks, whose [illegible] might not see and cross, and [illegible] redemption.

They also used the Latin cross, with the [illegible] of two bars [illegible] known as the Patriarchal cross, symbolizing salvation both to Jew and Gentile, now assigned to our Forefathers; but the cross of Salem, or triple-barred, is a Papal one, and never originally used by the Grand Master of the Temple. It is known that to the Sovereign Priest, Supreme Judge, and Sole Legislator. It is common in documents instead of using the title "Sir" to place the mark of the cross with

*This preposterous title was called "The Royal, Exalted, Religious, and Military Order of Heredom, Grand Elected Masonic Knights Templar Kadosh of St. John of Jerusalem, Palestine, Rhodes, and Malta."

as P., L., or Fra. (*frater*) before the name, as † Fra. for a Knight, ‡ Fra. for a Preceptor, and the triple cross for the Supreme Grand Master.

ALTERATION OF STATUTES—CONVENT GENERAL.

Having thus endeavored to give you a sketch of the Order with my own long-cultured impressions as to what our Order of the Temple, in connection with Freemasonry, really is, I must now beg your consideration and attention to the communications I lately received from the "Great Sub-Prior" of England, Major Kirkwall H. Clarke, the acting head of that Great Priory, who informs me that the Convent had recommended, in view of the differences that exist, that good rank be in a great measure restored in the Great Priory of England, and the Royal Warrant be sent to be promulgated in extenso; and further, that the title "National Commander" be substituted for "Provincial" Still as those views may not coincide with those of Ireland and Canada, the Great Sub-Prior has submitted the following alterations, which, if agreed to by the three Great Priories, would only require the formal confirmation of Convent General, viz.:—"That each Nationality have full power to frame their own regulations as to Titles, Fees, Rank, and Ritual (with common landmarks), but still acting as at present, under His Royal Highness the Prince of Wales, [illegible] Provincial Grand Commander, whose subjects generally [illegible] By these means to retain the present state of [illegible] each country left free to adopt the line which it may think [illegible]

Now, however desirable it might be to have [illegible] same Grand Convent, [illegible] agreement and [illegible] I consider the [illegible] and must strongly recommend that this Great Priory [illegible] it not. Canada would then retain all her [illegible] future changes, excepting by her [illegible] course be much [illegible] Chancellor annually, with postage, [illegible] Priory will [illegible] the only charge.

As we are at present constituted, [illegible] Nationality could not well join the Convent General, but with the [illegible] the statutes it would be quite practicable for the United [illegible] Nationality (an original branch of our own league), to join the [illegible] of which, with perfect propriety, the Forest body has placed his [illegible] Prince of Wales at the head. Scotland could also have [illegible] of which [illegible] And in time each Nationality might voluntarily [illegible] subjects, especially as to Ritual, which, as I have [illegible] brothers. The Order would then exhibit somewhat the [illegible] Napoleon and [illegible] of our great and [illegible]

RELATIONS OF GRAND PRIORY [illegible]

In connection with the resolution [illegible] at the Great Priory, I [illegible] the V. E. Sir Knight, Samuel R. Brereton, [illegible] Past Sub-Prior of England, to be our representative near the Grand Priory of England, with the [illegible] of a Past Prior, Prior of Canada, and the V. E. Sir Knight, the Honorable John [illegible], Past Sub-Prior of [illegible], as Chancellor of Convent General, to represent Canada near the [illegible] Priory of Ireland, with the Past rank of a Great Sub-Prior of Canada.

The relations existing [illegible] as also our Sister Great Priories continue most satisfactory, with the [illegible] Grand Encampment of the United States and [illegible] Grand Commanderies. From the M. E. Grand Master, James [illegible], Pennsylvania, Penn., I have received letters conveying his hearty [illegible] on the establishment of this National Great Priory, and his earnest wish [illegible] co-operation in every measure calculated to draw into closer union all [illegible] Order who speak our common language.

From Ireland, it has been announced that H. R. H. the Duke of Connaught has been appointed Great Prior by the Grand Master, but no meeting of the Great Priory has as yet taken place for his installation, owing to the death of the Great Prior of England. From this Nationality I am also in receipt of a [illegible] towards the Great Priory of Canada.

The Grand Master of the Great Priory of England of the 11th of May, 1877, makes the appointment of our Most Worthy Past Sub Prior; T. D. Harington, as Prior of the Great Priory of England near that of Canada.

THE GREAT SUB-PRIOR OF CANADA AND THE CHANCERY.

Before concluding, I wish to express the deep debt of gratitude we all owe to our Great Sub-Prior, our V. E. Prater Samuel R. Brereton, who, taking upon himself, from the commencement, the burden of organizing this Great Priory, ably assisted the Chancery in all matters of detail, and by his well known accuracy and care, has placed our Great Priory on a sure foundation; to him, then, are due our warmest thanks, and to none more than to myself. The successful revision of the Statutes, Forms, and Returns are mainly, if not entirely, his work, and he has also satisfactorily closed up all accounts with the Great Priory of England, procuring numerous missing Certificates for members neglected by their own Preceptories.

The Chancellor of the Great Priory will, I am sure, bear me out in my estimation of the valuable services and the aid and assistance he has rendered, who, although himself conspicuous for his Masonic and other abilities, was fortunate in his first year of office to have as proficient and painstaking an Instructor.

I may here remark the duties of Chancellor are onerous and are to be acquired in a study, and it is neither wise or desirable to change that officer when once his duties are acquired.

One little matter in the wording of the Statutes appears to have quite escaped the notice of us all. I mean the oversight of confirming the word "Grand" as a prefix to the Officers' names, excepting as regards Past Rank. We are now designated a "Great Priory," having discontinued the use of the word "Grand" for the more English one of "Great;" therefore, in addressing the Officers the prefix "Grand" should not be applied, and as "Great" appears to be distinctive of the Prior and Sub-Prior only, the proper mode of address should be thus: The "Councillor" of the Great Priory, &c. I am sure this mistake only required to be pointed out to be corrected before the Statutes are printed separately. If the Grand Master chooses to continue the word "Grand" for his own title, it rests with himself; but "Great Master" was also applied in ancient times.

I would still continue to remind you that although the Order is honoured by the patronage of the Queen, and presided over by our future sovereign, it will be of little account if merely looked upon as an honorary and honorable society, by which we believe, if we do not perpetuate the sacred and noble principles handed down to us, by entering on some practical path of usefulness.

V. D. S. A.

It may not be inappropriate, in conclusion, to explain the meaning of the initials, V. D. S. A., which has been frequently asked me. They stand for "Vrai—Dieu—Saint—Amour," which constantly occur in the Chivalric Ritual of the Order, and at pauses in the ceremonies, repeated by all present, similar to the "Kyrie" in the High Mass, and are also frequently placed at the head and termination of allocutions, letters, etc., etc., and sometimes with the cross points between the D. and S.

"Dieu, Amour, Concorde, Paix à tous. Voilà! J'objet des leur travaux—V. D. S. A.—Voilà les cris des Chevaliers du Temple"—say the old Chronicles—"Love to God, unity and peace to all." Behold! the object of all their work behold! the endeavours of the Knights of the Temple—"We will love the Most Holy God."

Brethren, with that admonition, I am ever, in the bonds of the Order,

Yours faithfully and fraternally,

J.W. J. B. MACLEOD MOORE, G. C. T.,
Great Prior of Canada,
Honorary Member "Abbey Royle," Rosencrantz and "Kilwinning," Dublin, Freemasons of Ireland; and of the "Old Lodge Accord," Canterbury, Worcester, England; "Geoffrey" [illegible] St. Alexander, Toronto; "Hugh de Payens," Kingston, in Canada; as also St. John's Commandery, No. 4, Philadelphia, U. S., &c. &c. &c.

REPORT

OF THE

GRAND COUNCIL ON THE GREAT PRIOR'S ADDRESS.

The Grand Council, to whom was referred the address of the Great Prior, beg leave to report thereon as follows:—

It is with feelings of most profound regret that we find ourselves assembled at this time without the accustomed presence of our highly esteemed Great Prior, as our presiding officer, owing to his sudden and severe illness, and we are sure that all the members of this Great Priory will unite in heartfelt wishes for his speedy recovery.

We are, however, favoured as usual with a most instructive and interesting address from him, which contains much valuable information on the Order, Masonic connection, and present state of the Templar Order.

With regard to the changes lately made in the Statutes of Convent General, your Grand Council fully concur with the Great Prior, that the action of Convent General is Federal and not Legislative, and that no alterations should be made in the statutes without the consent of the several Great Priories expressed by resolution at their assemblies, and then formally passed by Convent General. And your Grand Council are further of opinion that the resolution on this subject submitted in the Agenda paper will commend itself to the favourable consideration of the Great Priory.

The historical portion of the address evinces deep learning and great research, and we feel assured that it will be perused with the greatest interest by every Prater throughout the Dominion. With regard to Ritual, the Grand Council are glad to learn that attention is being paid to this important subject, and trust to be hoped that the deliberations will result in the adoption of a uniform and correct mode of working.

The Grand Council are pleased to notice that our relations with Sister Great Priories and other Templar Grand bodies continue most satisfactory, and recommend that the members of the Great Priory be given to the appointment of Representatives by the Great Prior as named in his address.

[illegible] would cordially re-echo the views [illegible] of approval of the valuable services rendered by the Grand Sub-Prior, whose devotion to the interests of the Order has been ably manifested on many occasions, and particularly during the past two years, while engaged in the onerous duty of the compilation of the Statutes and other matters pertaining to the organization of our Great Priory.

In conclusion, the Grand Council would cordially invite the members of this Great Priory to unite in the hope that our Great Prior may long be spared to afford us his counsel and co-operation.

The above report was adopted unanimously.

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