

# Grand Priory of Canada.

1874.

## ADDRESS

OF THE

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

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, OTTAWA, ON THE 15TH OCTOBER, A. D. 1874.

*Officers and Members of the Grand Priory, Proves of the Canadian Branch of the  
United Orders of the Temple and St. John of Jerusalem—Greeting:*

You are too well acquainted with the very sad and melancholy circumstances which caused the postponement of the annual assembly of Grand Priory; the illness and subsequent death of our lamented Grand Chancellor V. E. Sir Knight Thomas Bird Harris, which took place at his residence, at Hamilton, from typhoid fever, on the 18th of August last. The memory of our honoured dead is ever dear to us, but none among them have passed away more deeply regretted than our late friend and eminent frater. Widely known and esteemed he held the highest and most responsible offices in the Masonic orders of Canada; his loss is deeply deplored as one of the foremost of our representative masons; faithful to every duty imposed upon him, his conciliatory and unassuming manner, and extensive knowledge on all masonic subjects caused his opinion to be courted and respected. In his immediate connection as our Grand Chancellor with myself I ever found him zealous, ready, and able to assist, with a matured tact and judgment, in promoting the best interests of the order, and in reconciling conflicting opinions; in a word, his heart was in his work, and he neither spared time or labor in whatever he undertook, indeed it is much to be feared, that his self-imposed burden was beyond his strength, and that the anxieties consequent on his close and unremitting application to the duties of his various offices insensibly undermined his health, and led to his lamented removal, at a comparatively early age, and in the full vigour of his great usefulness. Our late frater was born in Bristol, England, on the 22nd July, 1819, and in his thirtieth year removed to Canada and settled at Hamilton as his subsequent residence. The various offices he so long and honourably held in the masonic body are matters of history in the Canadian craft, and will be recorded by many a sorrowing hand. Suffice it here to say that he was installed a Knight Templar and Knight of Malta in the Genessee Encampment at Lockport, State of New York, in April, 1854, and in 1855 obtained a warrant from the S. Grand Conclave of Ireland to open an Encampment, to be attached, according to the regulations pertaining to that jurisdiction, to Barton Lodge, Hamilton, at that time No. 231 I. R., of which he had been W. M., this



warrant was subsequently exchanged for one under the S. Grand Conclave of England and Wales, under which he opened, as Eminent Preceptor, the Preceptory so well known as the Godfrey de Bouillon of Hamilton, and although occasional elections of other preceptors have been made from time to time, the fratres seemed ever glad to resort to his lead and presidency, as evidenced by his reinstatement in that office on eight different occasions; In the Provincial Grand Conclave, which preceded the erection of Canada into a Grand Priory, he held the offices of Prov. Grand Chamberlain, Prov. Grand Prior, Dep. Prov. Gr. Commander and Prov. Grand Chancellor, and under the Grand Priory those of Grand Chancellor and Provincial or District Prior of the Western Division or District of Ontario. He was also appointed by patent in 1868 to the rank of a Past Grand Sub Prior of the S. Grand Conclave of England and Wales. By his death a foremost place is vacant in our ranks, a true friend and brother has passed for ever from amongst us, but whose name will ever be remembered and respected by every Canadian Templar, as well as by every mason, of whatsoever degree, throughout the length and breadth of this vast Dominion. Rest in peace! Our Brother and Companion! and enjoy the reward of the faithful Soldier of the Cross!

It was with much regret I had to direct our late Grand Chancellor to announce to you the death of our Most Eminent and Supreme Ex-Grand Master William Stuart, Esq., of Aldenham Abbey, on the 7th July, last, in the 76th year of his age, and to require that all members attending his Grand Priory should appear in appropriate mourning, and also to continue to wear it in private preceptories for the next three months, as a tribute of respect to departed worth, and I feel convinced I only anticipated your wishes, by at once writing in your name letters of condolence to his widow and eldest son, Col. William Stuart, a Provincial Prior of England. Our Ex-Grand Master was of a distinguished lineage, being the eldest son of the Hon. and Most Rev. William Stuart, D.D., Archbishop of Armagh and Primate of Ireland, his grandfather being the illustrious statesman and minister of George III. John, Earl of Bute, who married the daughter of the celebrated and accomplished lady Mary Wortley Montague, daughter of the Duke of Kingston. A distinguished compliment was conferred on the Grand Priory of Canada, in my person as your Grand Prior, in his presenting me, as a special mark of favor, with the insignia of office as an accompaniment to my patent as Grand Prior.

In our own immediate circle a most estimable Brother, Sir Knight James V. Noel of the Hug. de Pavens preceptory at Kingston who was with us at the last meeting of the Grand Priory has passed to his final rest respected and regretted by all.

And now even at the time of writing, the electric wires flash the melancholy tidings of yet another and still more illustrious brother taken from the ranks of masonry, the venerated and venerable The Grand Master Mason and Great Prior of the Templars of Ireland, His Grace the Duke of Leinster, paid the debt of nature, on the 4th October, at the advanced age of 83 years. For upwards of half-a-century our gifted, noble, and illustrious brother ruled the whole Masonic body in Ireland with dignity and paternal care, commanding our respect and esteem by his life-long devotion to the best interests of the order, lately crowned, in so striking a manner, by his resignation as grand Master of the Irish Templars in favor of H. R. H. The Prince of Wales, and to serve under him as Great Prior. In recording this slight notice of respect to his memory, it does not rest with me to dilate upon his noble and excellent qualities, or the great and numerous acts of benevolence and good will he has shewn to members of the craft, acts which gained for him such love, veneration, and respect, as but few in his high position have ever attained. It is with gratified pride I look back upon him as having been my immediate Templar chief and fellow countryman. My family were from his own county, and their estates near his own seat of "Carton," and I was installed into the order of the Temple under his jurisdiction in October, 1844, in the "Boyle" Co. Roscommon Encampment attached to Lodge 242 I. R., now one of the most influential and flourishing of the preceptories on the Roll of the National Great Priory of Ireland, and of which I am still a member.



I had hoped at this our Annual Assembly to have congratulated you on the formation of a National Great Priory for the Dominion, so long and anxiously looked for, and regret not being able to do so; but in reality there has been no delay in carrying out this desirable object, beyond what the Statutes render necessary, as approbation can only be given at the regular meetings of the "Convent General," which has not yet taken place for this year, the time of H. R. H. The Grand Master has been, and necessarily must always be, so much taken up that he has not had an opportunity of assembling this Grand Council of the Order; but I am assured by His Lordship the Earl of Limerick, Great Prior of England, that he will personally support the claims of the Canadian Templars, and I therefore look upon our National Priory as an established fact. The delay of a month or two cannot make much difference, and it appears to me if matters could be decided and carried on hastily in England, important decisions might be arrived at, of which the distant branches of the Order might be quite ignorant until the matters were settled. Any expressions of regret on my part at being unable to announce the establishment of our National Priory is, like your own, constrained by loyalty to H. R. H. the Grand Master, while we wait his leisure.

One point, I am happy to say, has been decided, viz: the extent of jurisdiction of this Grand Priory. By the terms of my patent as Grand Prior the whole of British North America is included, but as the late Hon. Alex. Keith, of Halifax held a warrant from the former Grand Conclave of England as Provincial Grand Commander for Nova Scotia and New Brunswick it was not considered desirable during his lifetime to merge those Provinces into that of the Grand Priory. The death of this distinguished Brother and Knight on the 17th December last removed the difficulty, and I at once wrote to the authorities in England claiming those territories, and in reply from the Grand Vice-Chancellor and Acting Registrar was informed that the Council of the Great Priory had at once decided that from the date of Provincial Prior's Keith's death the territory over which he had presided came under my jurisdiction. By this three additional preceptories have been added to our roll, and I trust that on the formation of our National Priory the Scottish preceptory at St. John, New Brunswick, and the Irish one at L'Orignal, Ont., will be induced to join us—it being most desirable that there should be no conflicting jurisdiction in the Dominion.

I have found it necessary to divide the Province of Ontario into three Districts to enable the Provincial Priors to superintend the preceptories more easily—the Eastern Division, comprising Kingston and all preceptories east of the River Trent; the Central Division, comprising Toronto and all preceptories west of the River Trent; the Western Division, comprising Hamilton and all preceptories west of the Credit River. These, with a separate District for Quebec, and another for New Brunswick and Nova Scotia, make a present partition of Canada into five Districts to be increased, with the addition of further preceptories requiring additional supervision.

I have prepared a charge to be delivered to the Provincial Priors, setting forth at some length the duties of their high office. In a Dominion of such vast territorial extent as Canada, it can only be by a distribution of authority that a due supervision can be maintained. In their several Districts or Divisions the Provincial Priors represent the authority of the Grand Prior, and the subordinate Preceptories are not so numerous but that at a comparatively small sacrifice of time all may be occasionally visited, and the regularity of the work, the observance of the Statutes, and a greater interest in the Order, prompted both by example and precept, I am sure these administrative officers will thus give me their hearty co-operation in my endeavour to lay the foundations of our Grand Priory on such true principles, that it may prove worthy of its approaching high position of being erected into a National Great Priory, co-equal with those of the beloved mother land—this charge is printed as an Appendix to my address.

I regret to find that some of our Preceptories have failed to make their returns, namely: The "King Baldwin," Belleville. "Moore," Peterborough,



"Mount Calvary," Orillia, "Palestine," Port Hope, and "Richard Cœur de Lion," London, while the "Harington," of Trenton, is under virtual suspension—it is hoped this neglect has been or will be at once attended to—it will be one of the subjects, as well as many others calculated to uphold the credit as well as the interest of all, which will fall under the supervision of the Provincial Priors.

I lately granted a preliminary warrant to open a Preceptory at the village of Dunnville, Ontario, under the name of the "St. Bernard de Clairveaux," in the district of the Grand Chancellor, who constituted the preceptory and installed as Eminent Preceptor Sir Kt. W. H. Braund, with every prospect of its being a flourishing addition to the Order.

On the 23rd of January last I granted a dispensation to remove the Sussex Preceptory and Priory of Stanstead to the village of Dunham, Province of Quebec, when I consecrated the Preceptory and installed as F. Preceptor Sir Kt. Edson Kemp.

By-laws for this latter Preceptory have been carefully got up and printed, after having been subjected to the most thorough revision in which all the recent changes in the Order are embodied, with directions for the duty of the Registrar and the requirements of aspirants (candidates). I strongly recommend these By-laws to the notice of Preceptors, as I regret to find there appears to be a want of interest shown in details, many of the preceptories still adhering to old forms and names, although I had hoped the circular issued in April, 1873, had fully explained the changes now become law. From some instances that have come under my notice, the statutes of the Order do not appear to have been fully complied with, and in one Preceptory a most irregular and improper proceeding took place, viz., after the ballot had been twice passed and the candidate rejected it was directed by the Preceptor to be passed a third time, thus leaving an impression that it had been previously arranged by every means to insure the election against the express desire of some of the members. By such proceedings the Order becomes discredited, and from want of a judicious and proper selection of its members sinks in value and opinion, as it frequently happens that it is bestowed without any kind of reasonable motive or due consideration, but solely to content idle vanity or for the sake of good fellowship. The popular view taken would seem to be, that, as Free-Masonry is a public institution we have no right to refuse any one who comes with fair credentials. This is a great fallacy. The Order of the Temple, necessarily circumscribed in numbers, is a select brotherhood, and we have no right to admit into it those whom we would not willingly introduce into our own families.

The ceremony of constituting a preceptory and the installation of officers and of opening and closing preceptories I have had re-arranged, with the able assistance of the "Sub-Prior," and the proper steps will be taken for their distribution to the heads of the Order for the information of all the members.

My correspondence during the past year with various portions of the Order in England, Ireland and the United States has been most satisfactory, and testifies to the interest taken everywhere in the advancement of our Christian Orders. While all do not hold the same views, and many consider that the adoption of exclusive principles on social grounds, and the requiring from Candidates a profession of Trinitarianism, are antagonistic to its connection with, Free-Masonry, it must be borne in mind that these Orders are strictly Christian, and based upon the leading doctrines of the Christian religion; it surely ought to be the pride of all its members to raise, not lower the social standard, and to maintain the Order within its proper sphere, not by endeavoring to give it the literal character of the "Religious and Military Order," as in the olden time, but by confining ourselves to the place it has now assumed, which the changes of society has rendered necessary, and, by practising one of its fundamental principles, charity towards each other, prove to the world the sincerity of our ties of brotherhood.

Various phases of opinion no doubt exist in the Order which those who hold them might fairly express, but I much fear, that in some of the discussions



which have taken place, relative to the recent revision, motives have been attributed and statements made, not borne out by facts, by persons jealous of the increasing prosperity and influence of the Orders.

Anticipating our being shortly formed into a National Grand Priory, I propose appointing a Committee to draw up a code of statutes for our future guidance, and to report upon such matters as may be conducive to the prosperity of the Order in Canada. One subject has been frequently brought to my notice which had better be decided on, viz., the advisability of introducing an out-door costume, to be worn on special occasions, although I am personally opposed to all public displays as detracting from the dignity of the Order, and can only repeat what I have said on former occasions—that it is for the best interests of the Order to avoid publicity as much as possible. The Committee must be guided in the selection of an appropriate and uniform style of dress by the necessity of modifying the exhibition of the peculiar distinguishing badges of the Orders. Public demonstrations of this kind are seldom if ever indulged in by the Order in the British Dominions, as they are very apt to draw down the ridicule of the common-sense practical outsider. As bearing upon this subject I quote the following extract from the interesting and instructive Report on foreign correspondence of the Grand Commandery of Maine, U. S., by V. E. Sir K. Josiah Drummond:—“To the order in general we repeat our caution against the existing tendency to substitute the *show* of Templarism for its *substance*. In yielding to the demand for outward demonstrations we attract to us those who care only for *display*, and repel those who practice our *principles*.” And in the last number of the *Craftsman*, under the heading of “Masonic Funerals,” an interesting passage is given from the Report on foreign correspondence of the Grand Lodge of New Hampshire, which, after ably discussing the circumstances under which these solemn rites of Masonry are to be performed, and never in conjunction with other societies, concludes as follows: “In truth, the less we appear in public, no matter for what purpose, the better.”

Turning for a few minutes to the interesting subject of the recent reorganization of the Order which has not only become law, but of that law we are so shortly to be the administrators on our own behalf in Canada, it may be as well to follow up the remarks in my last annual Address and again revert to some of the objections raised to such reconstruction, and the objects sought by the Commissioners, in the Union of the Great Priories of England and Ireland.

Amongst these objections is that of the name “United Religious and Military Orders.” Now the Orders were originally composed of “Military Monks” partaking both of the character of “Soldiers and Priests,” and they had also in the Templar Order, a class *exclusively clerical* who devoted themselves to the civil and religious affairs of the Order and took no part in warfare. History informs us that the Orders of the Temple and St. John were, during the Crusades, antagonistic to each other, and frequently engaged in open warfare; but after the suppression of the Templars, their Order, although prescribed by the Pope, still enjoyed possessions in Scotland, and retained, conjointly with that of the Hospitallers of St. John of Jerusalem, lands in common, and it was not until the era of the Reformation that the whole possessions of the combined Templars and Hospitallers were declared forfeited to the Crown, on the grounds that the services, required on oath by the Preceptor, were to defend and maintain the *Roman Catholic* faith. From this union, that existed before the Reformation, the name United Orders has been adopted. It requires no great stretch of faith to believe that on their dispersion, many of the members, who we know had joined the reformed religion, may have sought a connection with the Masonic Society to preserve the memory of their chivalry from oblivion, as we find that after this period The Order of Knights Templar and of Malta were always given together in Encampments connected with Freemasonry: hence the mistake and confusion of name in styling them, as was formerly the practice, “Knights Templars of St. John of Jerusalem,” whereas the two orders are quite distinct.



Some of the best Masonic authorities of the present day repudiate the claim of the Order to be considered the legitimate descendants of the Templars of the Crusades, asserting our order was first introduced from the continent of Europe in the middle of the last century, when it is well known the old military orders of knighthood were much prized in the so called higher degrees of Freemasonry, and which led to the formation of Masonic degree of knighthood, the names and historical legends being identical with these old Orders. In this I cannot entirely agree, as I think there appears sufficient evidence to shew that the Templar Order was never entirely suppressed, and that their legitimacy has been preserved and handed down to the present time by their connection with other orders of knighthood and the Masonic society; for so far as can be collected from Masonic history and tradition, and tradition must not be entirely set aside, an intimate connection had long existed between the Chivalric Templar and Freemasonry represented by the travelling Guilds or Societies who worked in stone and wood, and who, under the direction of the ecclesiastical class, the chaplains or clerks of the Templars, constructed the magnificent architectural and engineering works that still exist in Asia and Europe, the admiration of all who behold them.

It is a mistake to suppose that the dropping of the word "Masonic" can be held as in any way altering the connection between the Order and Freemasonry. It is not inserted in the title of the Orders in Ireland, Scotland or the United States, and it may not be known that the name "Masonic Knight Templar" was first used at the revival in 1846 on the installation of Sir Knight Charles Kemys Kemys Tynte as Grand Master and successor to H. R. H. the Duke of Sussex, when also the control of the "Rose Croix" and "Kadosh" degrees, formerly given in Templar Encampments was surrendered to the "Ancient and Accepted Rite" a short time previously introduced from the United States of America. At this revival of the Temple, new statutes, as well as changes in the ritual and costume took place; the former dress being black, the color of Malta, the white mantle, the true badge of the Templar, not having been hitherto worn.

With respect to the abolition of past rank a most radical change for the better has taken place. Such rank, though purely honorary, gave the right to vote in perpetuity in Grand Conclave to any Knight who held the same, thus placing the actual Preceptors (Commanders) of private Preceptories (Encampments), who might be supposed more directly to represent the opinions of the various Preceptories, below all past Grand Officers, and in a considerable minority in Grand Conclave.

With reference to the changes in the insignia and costume as laid down in the Convent General Statutes. The Templar Cross is now *charged*, as it is heraldically called, with the eight-pointed white Cross of Malta, that is, placed on the centre of the Templar Cross, to signify the union of the two Orders, and is called a cross "patent." I must confess, although versed in heraldry, I am at a loss to understand the meaning of this term; at first I thought it was a mis-print for "patent" in allusion to the cross of Jerusalem, but from the illustrations it appears to be one of the forms of crosses of the old Teutonic Order, a modification of the cross *pate*, but more elongated. The other devices on the Jewels are badges of the ancient Templars; the Agnus Dei, or Holy Lamb, bearing the Red Cross banner; and the representation of two knights mounted on one horse, intending to denote the original poverty of the Order. The armorial bearing of the Temple Barristers of the present day is a pegasus or winged horse, absurdly, it is said, derived from the latter badge, the two knights being mistaken in later times for wings.

The staff or badge of office, hitherto borne by Preceptors, but now limited to Great Priors, National Sub-Priors, Seneschals, and Provincial Priors, is erroneously called an *abacus*, and this misnomer is unfortunately continued in the new statutes; the proper name is *baculus*, meaning a staff carried by a Bishop or Abbot as an ensign of dignity and authority, and is the proper Templar pastoral staff of office, on the top of which is an octagonal figure surmounted by a cross

pateè; the cross referring to the Christian character of the order, and the octagon, in this and other cases where it is found, alluding, it is said, to the eight beatitudes.

A tunic or cassock, the regulations say, *may* be worn with a cross gules on the breast; the term cassock seems to me the more correct one, the tunic being in fact the surcoat of old which we know was used to protect the wearer of armour from the effect of the sun, and the armour itself from dust and rain. The cassock was no doubt part of the habit worn in times of peace and in council; the cross, interpreted literally, would mean a plain (Greek) cross, although drawings have been sent out from London in which a long Passion Cross is depicted on a white tunic, the same as worn by Scottish Templars. I should recommend that a black cassock be worn with the plain Red Cross, the change of the outer mantle for meetings of the Preceptory or Priory seems to be quite sufficient, and it should be left optional to have the under habit black or white, so many garments and so much changing being very inconvenient. The peculiar form of the well-known Cross of Malta has been always looked upon as a mystery; it is formed evidently in the shape of fishes' tails joined in a small centre. Now, as the Greek word for fish  $\text{ΙΧΘΥΣ}$  contained the initials of the name and titles of Christ the figure of a fish was one of the early Christian symbols, and this form of Cross may have been adopted as an allegorical allusion to the Saviour. The eight points of the Cross are also said to refer to the eight beatitudes. (Note.)

My long connection with the Orders of "The Temple" and of "St. John," and the attention I have given to their history and organization, induces me thus far to supplement my explanations given last year of the object and intention of the late alterations, in reply to the objections of many old members who will not admit that any change from the established usage they have been accustomed to can be of advantage.

In concluding these remarks a question naturally arises. To what purpose and practical use can these Orders be now applied. The answer to which is that while the actual cause which called forth all the religious and military enthusiasm of their founders has long ceased to exist, there are still in the present day solemn duties to perform, by practising that charity and love to our fellow-creatures which consists principally in alleviating the sufferings of the destitute and oppressed.

*Fratres!*—We are shortly to be formed into an independent and influential national body. Let us then, at the commencement of our career, follow the example of the Protestant Branch of the Order of St. John in England, and devote a portion of our time and means to the hospitalier duties enjoined by the rules of the Order, "*Pro utilitate hominum*," and as far as lies in our power advance and promote the usefulness of the various Masonic institutions organized for the relief of the aged, the sick, and the destitute.

Brother Soldiers of the Cross, I am ever faithfully yours, in the Bonds of the Order.

V. D. + S. A.

‡ W. J. B. McLEOD MOORE,

Grand Cross of the Temple,

Grand Prior of the Dominion of Canada.

NOTE.—( $\text{Ιησους Χριστος Θεου Υιός Σωτηρ}$ : Jesus Christ, Son of God, Saviour of mankind. Fishes are also emblematic of Christ generally, in allusion to the call of the Apostles.—Matt. iv. 19). The pointed oval form of ecclesiastical seals was derived from the shape of the body of a fish as a figure of Christ, and is called *vesica piscis*.



## CHARGE TO THE PROVINCIAL PRIORS.

*Very Eminent Sir Knights :*

In naming you to the responsible office of Provincial Priors, it is almost superfluous for me to point out the various and important duties you will be called upon to perform ; To your judgment and discretion, I must look for support, and to the carrying out of our rules and regulations, in strict conformity with the Statutes. None of them require more careful attention than the investigation into the qualifications of Candidates. The Statutes direct that the names of all aspirants be submitted for your approval before a ballot can take place, and we require to be thus particular, having a right to know with whom, and what manner of men we are to assume our solemn relations ; if we admit them, we at once give them the right to equal privileges with ourselves. It is therefore advisable, to confine the brotherhood of the united orders only to those whom we would not object to meet at all times on terms of social equality. If this rule were strictly adhered to, membership with the orders would be more highly prized and sought after ; we are all bound by the same vows, and have an equal right to object to any one, whom we do not consider would become a credit to us. The orders should not be looked upon as a mere stepping stone for the attainment of Masonic preferment, for, with the exception of confining its membership to those in possession of the Masonic qualifications, there is but little in common with it and Freemasonry proper, and it is a mistake to import the democratic views and statutes of our time-honoured Craft into an Order a fraternal and military in its organization.

It will be your duty to visit the Preceptories in your District frequently, and to impress upon the Officers the necessity of conducting our solemn ceremonies in such a manner as to make them attractive to the members, and impressive and full of interest to candidates.

All applications for the formation of new preceptories in your district, must be recommended by you ; and the motives that induce such an application should be ascertained, as it too frequently happens that the eagerness to obtain warrants, proceeds merely from a desire to obtain the grade of preceptor, or the office necessary to qualify for it, which ambition being gratified instances have occurred, within my own experience, where but little interest is further manifested, and the preceptory allowed to die out. On the application being granted, you will constitute the new preceptory and instal the officers, the performance of which latter ceremony at your hands on its annual recurrence, being very important, is not indispensable, and furnishing a fitting occasion for your visiting the preceptories.

You are responsible for the good government of your District, and ought to be fully acquainted with the transactions of the preceptories under your immediate charge ; and especially in seeing that their annual returns are made in prescribed time, nothing tending to bring our order into disrepute more than an omission to comply with this positive regulation. You will enquire into all matters requiring investigation, and official correspondence intended for the hands of the Grand Prior must be transmitted through your own.

I need not further enter upon the duties of your station—suffice it to say, that in your District you represent the authority of the Grand Prior of the Dominion—and the members of the preceptories are called upon to support your authority as such.

Your station in Grand Priory is on the *Dais* at the right of the Grand Prior.