

Christ,—he was afterwards followed by others of like sceptical opinions, when latitudinarian and self-constituted views of the Christian faith sprung up and were discussed, which gradually introduced what was considered a more liberal and universal system of Christian Templary, permitting the admission of "Unitarians" and members of the "Jewish" persuasion; and now only one Grand Commandery, that of Pennsylvania, retain the test of the Holy Trinity, required from its candidates.

I do not make these remarks (which can be proved by the records and arguments brought forward and inserted in their Foreign Correspondence Reports) from any wish to draw invidious comparisons, as I already stated in a former Allocution, nor for a moment doubting that the great majority of the Templars of the United States are actuated by the purest motives and feelings of Christianity, but from the necessity of explaining the difference so palpably existing between the two systems.

It may have appeared like presumption on my part, and be said, what necessity is there for dwelling on and explaining the nature of the Holy Trinity, when there are already such numerous learned expositions on the subject.

My object has been to show you that the Templar system introduced by me into Canada from England, has *always* required from its candidates a declaration "That they are prepared to promote the glory of the Cross, and that they are Christians believing in the doctrines of the Holy Trinity."

I purpose now placing in the archives of this Sovereign Great Priory, as an historical relic, the Templar Rituals I brought with me from England thirty-three years ago, viz: The revised copy of 1851, with that of its original 1791 A. D., as used in the "Cross of Christ" Encampment, London, and "Naval and Military," at Portsmouth, together with an old Scottish "Malta" ceremonial, from all of which our historically corrected ceremonies of the United Orders of the Temple and Malta of 1876 are derived, containing the whole of the old rituals, but with fuller explanations, and there is no question that they embody the authorized English system since its first promulgation in the British Dominions.

"THE HIGH GRADES AND THE ROSE CROIX."

I maintain that the United Orders of the Temple and Malta, or degrees of Templary in their later Masonic revival, are not a part of the "High Grades" of Masonic rites or degrees. The great objection to these higher degrees, as they are called, is "they are a confusion without a sequence," being a "pick up," as our neighbors would