

raised about the Holy Trinity test? No true orthodox Christian can bring forward any feasible plea for its rejection, which has always been insisted upon. Without this test, the Order is left open to the admission of members of questionable Christianity, who, from interested motives of their own, may wish to join and assume a name which they actually can have no right or title to, and whose latitudinarian views are but a travesty on the religion of Christ.

The profession by a candidate of a mere belief in the Christian religion is *not* sufficiently defined. The principles of Christianity existing centuries before the Christian era, but not until then were its pure doctrines revealed.

As a belief in God is the essential condition of the very existence of English Freemasonry, so is a belief in the Holy Trinity, Divinity and Incarnation of Christ the *first* essential requisite of our Templar system. On this fact it is based, and without it there can be no *true* Templary. Those who are unable to accept the doctrine, are totally unqualified for membership.

Let us, then, guard with jealous care any attempt at foreign innovations and strictly enforce the test.

Our American confreres have strongly commented upon this test, as excluding "Unitarians," who are admitted to the Order in their jurisdictions. There, the term "Unitarian" appears to include every shade of opinion from some speculative difficulty as to the wording of the Athanasian creed to the rejection of the Divinity of Christ.

Have we, then, a right to admit them into a system purely and avowedly Trinitarian?

"How few think rightly of the thinking few;

How many never think who think they do."

Masonry does not teach anything inconsistent with the Christian faith; at the same time it does *not* teach the "Trinity in Unity," as Christians understand it. Further, it does *not* teach that T. G. A. O. T. U. is "Immanuel"—God with us, [Christ.] Templary is called the Masonic Christian Order; but Craft Masonry is *not* Christian, —it has but one creed, "Belief in God," and teaches the doctrine of the Resurrection. Hence, the wide difference from our Templar creed. Why, then, attempt to interfere with its fundamental principles and very basis, by wishing to amalgamate its ancient doctrines with that of Universal Free and Accepted Masonry, which would certainly destroy its meaning, intention and usefulness,—reducing it to the level of a "Go-as-you-please" Christianity, exposed to the insidious reasonings of the scoffer, the Free Thinker, and the sceptic, with whom

philosophy takes the place of religion, substituting satire for reverence, and who, professing to be wise, reject Revelation and deny God,—become fools?

I affirm that the Templary founded upon modern Free and Accepted Masonry is a misnomer, and does *not* represent the Templar Order, ancient or modern,—it is merely a Masonic Military degree on Christian principles, *imposing* on the careless crowd, with whom ceremony and show too often usurp the place of truth—sacrificing to the love of popularity.

I cannot too strongly impress upon you that our Templary, being essentially sectarian and dogmatic, its whole object and tendency is to promulgate the Christian faith in its orthodoxy, which does not admit of *any* argument, discussion or compromise,—widely differing from that of the United States where it has been totally changed since its first introduction from England in 1769.

There, up to the year 1814, the Order was not deemed Masonic in any way, nor were there two Encampments that worked alike. The present system dates from 1814 Reformed Rite, before that—1796 and 1797—proclaimed strictly Christian, and continued so until 1836, at which time a noted infidel, Richard Adam Locke, the author of the 'moon hoax,' was made a Templar in Columbia Encampment, No. 1, and immediately began to spread his infidel doctrines concerning 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