

the 1717 ritual, when the whole system was altered from a Christian to an Universal one, having reference to edifying, and buildings, and material work.

When Templary was introduced from England into the St. Andrew's R. A. Chapter, at Boston, in 1760, it was considered as a honorary chivalric degree attached to lodges and chapters of Modern Free and Accepted Masonry, to preserve the recollection of the connection originally supposed to exist between the old society of Builders and the Templar Order, but having no affinity to Modern F. & A. Masonry. After a time, and when the Declaration of Independence took place, Templary was entirely remodelled then to form an integral part of the new "American Rite of Free Masonry," discarding all semblance of its chivalric origin, and of late adopting the latitudinarian views of Christianity which allows every one to follow the dictates of his own convictions as opposed to the orthodox doctrines of the church at large.

Templary in the British Dominions, or the English Templar system, is understood to represent or imitate the Religious and Military Orders of mediæval times, adopting their doctrines, usages and practises, without professing to follow the actual lives of the original body further than to carry out their rules and teachings in a spiritual sense. The original basis being drawn from the "Divine Mysteries," composed of symbols from the very beginning, were cherished by the prophets of old as the arcona of their faith, but derided by the members of the "Ancient Mysteries." These symbols and ceremonies teach only the doctrines of Time—death, immortality and redemption, and contain the knowledge of the "undivided personality of the Holy Trinity," the atonement and the resurrection of the body. These form the foundation sought to be inculcated in the teachings of the "United Orders of the Temple and Malta," mutilated and obscure it is true, but still clearly manifest.

In ceremonial closely imitating the usages of the original chivalric Order, which was cosmopolitan, composed of different nationalities independent of each other, ruled by their own Great Priors, but still acknowledging one Grand Master for the whole Order, chosen by the votes of the general body, a system similar to the practises of the present day, when nations unite for mutual defence, placing their armies under one Supreme Commander-in-Chief, selected from the united nationalities.

The two systems, that of the United States and the British Dominions, are so widely apart as not to admit of being looked at from the same standpoint,—the one being based on the customs of chivalry, the other on Free and Accepted Masonry, with its Universal doctrines.

Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

THE SUPREME COUNCIL, 33°, OF THE A. & A. SCOTTISH RITE FOR THE DOMINION OF CANADA.

To the Editor of THE CRAFTSMAN.

SIR,—Having carefully read the proceedings of the above named S. C. as published by them, relative to their annual session held in Oct., 1882, I am forcibly impressed by the strong expression of sorrow and regret with which they allude to the great loss sustained by them in the death of the late Gov. Gr. Commander, T. D. Harington, in January, 1882, and I, together with, I am certain, any Freemason in the Dominion, feel the greatest satisfaction at the deservedly appropriate manner with which the memory of this unusually beloved brother has been embalmed. But to those acquainted with the particular circumstances of Mr. Harington's sudden and untimely death, those expressions of grief and regret must appear to partake largely of a mere profound sorrow, somewhat akin to mockery. It is well-known to a few