

it was from our Ecclesiastical brethren, who joined the Crusades, emanated the Knights Hospitallers of St. John of Jerusalem, who attended the sick and wounded, thereby evincing that Masonic characteristic, "Brotherly Love and Relief;" then followed the great Order of the Knights Templar, who joined themselves into a band of Warrior Monks, to protect the Pilgrims journeying from Europe through the desert to the Holy City, bearing the cross as the emblem of "Truth," which they had pledged themselves to support.

From this it will be seen that Freemasonry owes its present existence to Christian Masons alone, and as Masons we, in the observance of our Masonic anniversaries, honor the names of the Saint Johns', who were the first and last of Christ's personal attendants,—the one his forerunner, the other the latest inspired messenger on earth. The Royal Arch degree being considered the completion of the Craft, so is the Order of the Temple the cope-stone of the whole Masonic edifice, but Templar Masonry does not force itself on any brother. The Jew who adheres to his Talmud, let him stop with the Royal Arch Degree. The Mohammedan who adheres to his Khoran, let him also be satisfied with that excellent Degree;—neither do we find fault with our Unitarian or Universalist brethren, if they are satisfied with their own convictions, we do not invite them to join us; but we do insist that all Christian Masons, who wish to enrol themselves in our ranks, and arrive at the pinnacle of the English Rite of Freemasonry, must profess a firm belief in the Holy and Undivided Trin-

ity, the basis and corner stone upon which the Order of the Temple was formed. The very name of Knights Templar implies: a Soldier of the Cross, acknowledging the divinity of Christ, and declaring a devout belief in an essential spiritual christianity. Thus we follow up our earthly career, represented by Masonic gradation, trusting that while we wear as Knights Templar the whole armor of the Gospel, we may wear it profitably, and in charity with all our Masonic brethren.

I have penned these few remarks to show what my Masonic creed is, and to dispel the erroneous impressions of our good Bro. Klotz, or others, that it ever was my wish or intention to disclaim any connection with the good old peaceful Craft, or look down upon it with an air of superiority,—consequent on being a member of the higher degrees.

Before closing this letter I cannot help referring to the pleasure I lately experienced, when attending a District meeting in Montreal of the Grand Lodge and Grand Chapter of the Province of Quebec, presided over by that learned and popular Mason, the Grand Master and Grand Z., Dr. J. H. Graham, M. A., at which I was gratified and instructed by listening to the most interesting and erudite explanatory lectures on the degrees of the purely English Rite of Freemasonry it has ever been my good fortune to hear. In his remarks to the Craft and the Royal Arch Companions he fully and clearly explained the nature of each degree, pointing out that the only legitimate and purely ancient degrees of Freemasonry was comprised in this rite, composed of