

In the original form of the Modern Templar Order in England the "Rose Croix" (now the 18° of the A. & A. S. Rite) was the one step above the Templar installation, followed by the Templar "Kadosh" (now the 30°). All Encampments of the Templar Order in England being qualified to give them, and the emblems were engraved on the certificates issued prior to 1851, some of which are now in my possession.

GENERAL REMARKS.

I have thus endeavored to demonstrate that the whole system of Freemasonry was changed, both in doctrine and government, about the time "Anderson" completed his Constitution, A. D. 1723.

In the reply of Bro. Carson, of Ohio, to the editor of the London *Freemason*, of 23rd February, 1882, (see CRAFTSMAN for December) "that there is no available evidence of any *dissatisfaction* amongst the brethren at the time of the revival," should be carefully read. The historical references he gives, carry conviction, and plainly show that *dissatisfaction* did exist at the radical changes made from the old Constitutions.

There is no doubt in my mind, the further we go back in our researches

lars. The idea being to absorb Templary into the Rite and reduce the number of Masonic degrees, but this, as well as the subsequent attempt to change the Templar system into the *mock* belief of "Chivalry," where chivalric notions do *not* exist, was also a failure. In Canada this exclusive system will not do. What might be done, and what was suggested to me a few years ago by one of the most learned and reliable authorities of the Rite in the United States of America, was, an alliance Masonically between the British system of Templary and the A. & A. S. Rite 33°, in Canada. Thus, a Frater of the Temple to rank equal with the 30°, or Kadosh; a Preceptor with the 32°; Provincial Priors and Great Officers with the Supreme Council 33°. A union of this kind would tend more to establish a proper Masonic feeling of amity between the old established and recognized rites, and cement them together, than all the coercive measures and edicts now considered necessary to adopt.

into the history of the Craft, the facts are apparent that the more fanciful, exclusive and Christian, are its teachings. The cosmopolitan phase, I am satisfied, is the *most modern* part of *Freemasonry*. The old Builders—The Rosacruzians,—the Hermetic Philosophers, like the Templars, were Christians and Trinitarians, in the strictest sense of the term; and if we could get at the earliest *rituals* of the Royal Arch, I believe we should find that these doctrines were inculcated in the Chapters that were formed about the middle of the last century.

Let me *not* be *misunderstood*. I do *not* favor *any* change; as far as the system of Free and Accepted Masonry is concerned, it should never be tampered with, or any attempt made to change its long, firmly established, and acknowledged Universal Creed, which has proved to work so well as a bond of union between man and his brother-man of different countries, denominations, and stations in social life, requiring no commendation from me, fully agreeing with Bro. Carson, that "*I would not do so if I could.*" But I unhesitatingly affirm, that the changes attempted to be made, by introducing the same doctrines into Templary, *totally* perverts the Order, and destroys its orthodox Christian character, original basis and intention, and should at all times, and everywhere, be denounced.

Fratres, as a Master Mason of very *many* years standing, I have given much attention and study to its history, and have passed through the *ordeal* in search of "*hidden treasure*," but found I had been groping in the dark, expecting to find some occult science, the explanation of some philosophical problem, and bringing to light some *tremendous* secrets, in all of which I was disappointed, until the true meaning of Templar Masonry was placed before me, in all its simplicity, purity, and sublime beauty; then my anxiety ceased. I had been