

tary" order, after its suppression in the 14th century, still a continuous connection exists, and the perpetuation of its doctrines and principles accounted for and traced, from many of the original members retiring into secular life and the religious houses throughout Europe, others joining the cotemporary Order of St. John of Jerusalem, afterwards known as Knights of Malta.

If the old "Templar Order" is dead, its teachings have survived; nothing is more certain than that the rules, constitution and even the general features of the ceremonies have been preserved, appropriated and practised, with such modifications as the changes in opinion and state of society demands, and is a *revival* of the same object, which it correctly represents; this view of the subject has the weight of evidence, legendary, as well as historical, over the visionary assumption of "Masonic" Templary, but many in this sceptical age who have taken the Templar degrees, eagerly seize upon any new theory, physical or moral, to use it, if possible, against Christianity, under the cover of science or criticism, insisting that in the course of evolution the old Templar doctrines were merged into speculative Masonry of a *universal* creed, and will not admit the advisableness of perpetuating the exclusive Christian Trinitarian character, considering that Knights Templary and Freemasonry must eventually yield to evolutionary progress, believing that man's conception of the Deity corresponds with his knowledge of nature, and with advanced intellectual studies,—of revelation they profess to know but little, and that only one thing is clear, viz.: no set of men, in one generation, can form laws, makes constitutions, promulgate dogmas, &c., for those of all coming ages, although not professing to doubt the correctness of the Templar origin and its principles. Such is the language of the free-thinking and advanced opinions of the day as regards Templary in opposition to those who desire to perpetuate in the true Templar system the doctrines of the catholic faith, to the honor and glory of God.

II. The argument brought forward, that the Templar degrees formed a part of the original plan of speculative Freemasonry of the revival is a mistake based upon "Anachronisms," as they all refer to periods *long after* the invention of additional degrees or the Templar system. The error of adopting these degrees at all has been distinctly pointed out by modern Masonic investigation of the most reliable authority.

III. The Templar degrees *are not* a Military association, they only borrow the name from the ancient chivalric orders, whose prin-