

tions were raised to the repeated introduction of the name of the Holy and Undivided Trinity, as tending to detract from the solemnity of that sacred mystery, and making the belief imperative, touching too closely upon theological doctrine. "The objection would be valid could the premises be proved;" the sacred name was always used by the Knights of old in dubbing new Knights, and afterwards dedicating and consecrating them to the service of the Temple; it gives solemnity and impressiveness to the ceremony, and as long as the sacred name is used reverently, as it ought always to be, there can be no irreverence; besides, we use the word God freely in many parts of the ceremony, and for us Templars the word God really implies the Trinity, and it seems to me eminently proper to impress upon the mind of the candidate, the strictness with which the Order requires a belief in the Trinity from all its aspirants, and that it is only in the name of the Holy Trinity that any one can become a Templar, thus strictly adhering to the doctrine of the Order we represent. I am in possession of old English rituals in use long previous to the one first introduced by me into Canada, known as the ritual of 1851, and can speak confidently, that but little material change has been made, further than with a view to greater historical accuracy, by following, as far as we know, the ceremonies of the Ancient Fraternity, and those practised by the existing Knightly Orders.

The great difficulty experienced in England a few years back, when the changes in the nomenclature took place, which threatened a total disruption, has no doubt deterred the rulers there improving the ritual, as recommended by Committee of Convent General, for to bring forward any point of value, would be but to throw down an apple of discord. This opposition is made by Brethren who persistently reject all reform, adducing arguments which clearly show they know nothing of the history of the Order. An instance of this kind took place lately, in which a Brother holding high official Provincial rank, expressed his repugnance to the names Preceptor, Prior, Convent General (this he said sounded Roman Catholic!), Constable, Marshal, &c., titles, the derivation and meaning of which he seemed totally ignorant, and quite ignored any reference to historical facts. Brothers of this kind, who usually make themselves agreeable at the social gathering, are, of course, popular, and have a good following, but are by no means likely to prove mentors, or promote the interest and advancement of the Order.

#### ITS CHIVALRIC CHARACTERISTICS.

It has been argued that the "raison d'être" of the old order

being  
to t  
phy  
—is  
dest  
quir  
and  
the  
to th  
to m  
char  
unit

Th  
dant  
tives  
"The  
honor  
Faith  
tiant  
of the  
neces

Fra  
"The  
Chiva  
work  
from t  
to the

The  
Craft,  
sorry  
the U  
only t  
of the  
tions,  
begin o  
Arch C  
only m  
qualific  
repudia

\*By Ke  
Vide also  
M. A., M