

talented Bro. Carson gives extracts from twenty-one of the old constitutions of Freemasonry, their dates extending over more than two hundred and thirty years down to 1723, which contain unequivocal proof of a belief in the Holy Trinity as a part of the Christian creed of the Craft."

With regard to the Knights Templar, we will deal with them presently; but in respect of the Craft, we can only repeat what we have said previously, that there is not the slightest available evidence of Anderson having exceeded his powers, or of any dissatisfaction whatever among the brethren, or of any Templar formation until late in the eighteenth century. Where Bro. Carson finds the slightest trace of the facts he so confidently asserts, we are at a loss to conceive, and we do not believe that any of our English Masonic students will endorse in any measure such statements. The old Trinitarian formula is, no doubt, the Invocation of all the well-known Guild Legends or Constitutions, but was made to give way, in 1722, to a Theistic acknowledgment only. Christian and Theistic teaching went on almost "*pari passu*" until 1813, when Theistic declarations became the distinguishing feature of the United English G. Lodge. Christian prayers and the symbolism and explanation of the Johannite Masons, so-called, still exist in some English Lodges in Ireland and Scotland, but the prevailing Theistic proclamation of 1722 originally, gradually increased in favor among the English Craft, specially among the Moderns, until 1813, when our great Masonic Concordat settled the question for the Craft. There probably, as we have often said, will always be a distinct Christian school in Freemasonry, and, within due limits, it is to be fairly expected and tolerated; but it is wrong, by a "*post hoc propter hoc*," to make Anderson, who was a Christian minister, unfaithful to his trust, the English Masons discontented and dissatisfied with the

formularies they all cheerfully accepted, and to assert the contemporary existence of Templar Masons at a time when, as far as we know, they were not born nor thought of.

REPLY OF BRO. CARSON.

To the Editor of the *Freemason* :

DEAR SIR AND BROTHER:—I have read the editorial in the *Freemason*, of February 4th, briefly reviewing that portion of my Report on Foreign Correspondence, made to the Grand Commandery of Ohio in 1880, which refers to my "theory" of the origin of the connection between Craft Masonry and the Order of Masonic Knights Templar. The article quotes from Bro. Macleod Moore's address an extract from my report. To be fairly understood, the whole of that portion of my report devoted to this particular subject should be read, and if you had referred to the original as printed and published by the Grand Commandery of Ohio in the proceedings of 1880, a copy of which I mailed you at the time, you would have found that I only claimed to advance a "theory"—my own—as to the origin of the Order of Masonic Knights Templar, and its connection with Symbolic or Craft Masonry. I still maintain that I did advance some "curious historical facts and coincidences" in support of my "theory." The historical statements I stand ready to verify.

The editorial says: "There is not the slightest available evidence of Anderson's having exceeded his powers, or of any dissatisfaction whatever among the brethren," &c. Let us see.

In my report I give extracts from twenty-one of the old Masonic Constitutions, all of them anterior in date to Anderson. This list includes every manuscript or printed copy of these Masonic Constitutions that has been discovered to the present time except only one—the "Wilson manuscript," published by Bro. the Rev. A. F. A. Woodward, and which I had not