

the similarity of their rituals would have us to suppose, it would be worth while making a strict investigation as to when and where Ireland obtained it. Valuable information might be procured in the old country lodges which had Chapters and Encampments attached to them. I learn that the earliest records of Templary in the United States is in Pennsylvania, where its degrees were conferred under Blue Lodge warrants about 1790 to 1795. These degrees were conferred in two lodges, one at Harrisburg and one at Carlisle. In 1797 they joined the first Grand Encampment in the United States; almost all of the members, it is said, were from Ireland, those especially of the Carlisle lodge. What is wanted is a reliable statement of the earliest date at which the Templar Order was first practised in the various countries in which it now exists. Tradition is what we have principally to rely upon as to our identity with the early order, and it is not impossible but that tradition is right, for it is unreasonable to suppose, looking to the men who in modern times have been associated with the Order, that they wilfully countenanced an imposition. Nor can it be credited that the plain, honest, upright, but in many cases, illiterate men, who handed down Craft Masonry, committed the folly, and worse than folly, of inventing certain rites and ceremonies which, though beautiful in themselves, are entirely unmasonic in their tendencies, and then with an audacity that could have no parallel, call themselves Knights of the Temple. The idea is altogether beyond belief. Neither can I understand how Free Masonry and the Order of the Temple could ever become amalgamated. The former is of its very essence cosmopolitan; the latter sprung from an origin which was of its essence chivalric and knightly. The trowel of the one levelled distinctions and spread the cement of a universal fraternity. The sword and spurs of the other could only be won by noble birth and heroic deeds in defence of the Christian faith. Alas! that I should say it! What do half the men who are Templars know or care for the early history of the Order? They merely regard it as a Masonic degree they can be advanced to, which will enable them to wear another Star or Cross, but the true meaning of which they are satisfied should be as unintelligible to them as Hebrew.

OBJECT OF THE TEMPLE ORDER.

The question naturally arises "What is the modern Order of the Temple, and the object of the institution?" In general terms we can confidently state that it is exclusively devoted to the Christian religion, based upon the birth, life, death, and resurrection of Christ, without sectarianism, and designed to elevate man to that position morally and socially, which God intends man should aspire to and reach. It is actuated by the purest principles of Christian philanthropy, perfectly unconnected with politics, and although forming no part of mere symbolic Masonry, is an adaptation of all the tolerant principles of craft Masonry to a system of Christian application, taking for its model the moral attributes of the illustrious religious and military Order of the middle ages, and although laying claim to a Knightly succession, yet without a vestige remaining of its original mighty power and influence, now represented by our peaceful but powerful Christian Society, which teaches and exercises the fullest and most tolerant charity towards all men, and, from the principles of the religion in whose interest it has been perpetuated it requires us to set our faces against vice and intemperance, to

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