

shirked the courage of its own convictions, in refusing to give any general definition.

I find in the Proceedings of Pennsylvania for 1895 the following: "But we consider the belief in the Trinity so interwoven into every atom of the Templar Ritual and structure as to leave no room whatever for discussion or argument. If there be no firm belief in the Trinity, then to a certainty is our house builded on sand."

And again, quoting from the address of the Grand Commander of Texas for 1894: "It is the earnest desire of my heart that prompts me thus to exhort you on this occasion, rather than consume the hour on what we call Ancient Templarism, clad in sanguinary robes, and immortalized in history for daring and heroic deeds to secure an empty sepulchre; but to inspire your hearts to a nobler welfare, and secure a fadeless crown, which He, who rose triumphant from that tomb, has promised to place upon your brow, if faithful to the end."

Again, quoting from the address of the Grand Master of Victoria for 1895, we find the following: "The religious aspect of our Order requires more serious consideration. That grand cosmopolitan society—Freemasonry—assures every candidate on his entering it, that no vow will be required of him contrary to his religious belief, but at the very portal of our Holy Order, he is asked to declare his belief in the Holy Trinity."

The following is the expression of the Grand Encampment on this all-important question, and is to be found on page 37 of the printed proceedings of that body for 1883: "To the question, What is the exegesis of, or what is the Christian religion which as Knights Templar we are pleased to defend? I replied: The Ritual contains those things which a Knight obligates himself to believe and perform. The Grand Master has no authority to give additional definitions or theological views on the subject. The entire body of Sir Knights who are connected with the Order have the existing obligation to the satisfaction of their own consciences, and it is fair to presume that those who may hereafter be elected will find no difficulty in following the same course."

The Grand Encampment was pleased to approve the above expression of Grand Master Dean, for which see page 268 of the same volume, report of the Committee on Jurisprudence.

Decision No. 5, made by Grand Master H. L. Palmer, see proceedings of the Grand Encampment for 1868, page 17, and approval of the same by the Committee of Jurisprudence, page 70 of the same volume, is as follows:

"No one can properly be a member of our Order, 'which is founded on the Christian religion and the practice of the Christian virtues,' who is not a firm believer in the religion of Jesus Christ; no one who does not acknowledge Him as the Saviour of mankind, and believe in the atonement offered up by Him on Calvary, can be a worthy Knight Templar. The rules of the Order, however, do not require any further or more de-