

we do, that until the other side is heard it would be impossible to arrive at a right judgment.

2. The Trinitarian test. This, as will be seen by the extracts given, has been carefully considered and logically treated by our Fratres. From each and all who have formulated their opinions, nothing but words of Christian, kindly feeling have fallen. The sum of the whole matter appears to be this: that although no one aspiring to become a Knight of the Order in the United States can, without the charge of Hypocrisy, take upon himself the vows of Knighthood while denying the Divinity of Christ, he cannot be called upon to avow such belief in words, either spoken or written. With us the assent to this doctrine is a pre-requisite to admission to the Order. But, be it understood, that every Knight in good standing from other jurisdictions will receive a hearty welcome to our Preceptories without the requirement of this test.

3. The question of Uniform. Our Fratres will see that the Great Priory is inclined to adopt a happy medium in solving this difficulty. While adhering to the ancient and historic costume of the Order as inseparable from its ritual, and carrying significance in each and every portion, it is now disposed to permit such an out-door uniform as may be best fitted for display and accord with the spirit of the times. Whether this compromise will work favorably and satisfactorily or no, time will show.

4. The Triennial at Chicago. In the preceding pages we have endeavored to give our readers some idea of this Grand Pageant. Whether such displays are for the good of the Order or not is a moot question, and the fact that San Francisco has been selected for the gathering of 1888 appears an indication that work and not show will be the characteristic of that meeting.

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