

Masonic fraternity, with which it still continues to be allied."

Now, my dear Brother editor, can English language be plainer for my assertion that Bro. Moore, as Chief of the Templar Order, disclaims any connection with the Craft, when he himself, as above recited, most emphatically states that the Templar Order is entirely independent of Masonry, and never could have had any connection with Speculative Freemasonry. Bro. Moore informs us there why a candidate for the Knight Templar Degree must be a Royal Arch Mason. It is not because he is a Freemason, possessing a knowledge of the Royal Art, acquainted with its history, its ritual and laws; no, but simply because according to Masonic rules and laws, there is strict enquiry as to a person's moral character before he is admitted, and this fact the Knights Templar took as the best and surest guarantee that a person who once had passed through that severe ordeal, would be a fit and proper person to be admitted into their ranks. And this reason, as given by Bro. Moore, being a fact, which I do not doubt in the least, he was quite consistent in saying that the Templar Order has no connection with Speculative Masonry. But I hold that I also have the right to quote that assertion, and especially so when a year after that assertion was made by Bro. Moore, he repeated the same in the next address as above quoted, "further than this no other connection exists between the Masonic Body and the Templar Order." How Bro. Moore can reconcile these broad and emphatic assertions that "no other connection exists between the Masonic Body and the Templar Order, than that their candidates must be Royal Arch Masons, because as such their character as to morality has been severely tested," and his last assertion above quoted: "that the English Templar system attached itself to the Masonic fraternity, with which it still continues to be allied," I fail to see. According to Bro. Moore's own explanation as to the qualification of a candidate for the Templar Order, it is not out of respect for the Masonic Order as such, neither for Speculative Freemasonry nor Capitular Masonry as bodies, but by reason of the ordeal and test as to moral character which the individual had to undergo, and did pass successfully, that he was allowed to be made a candidate for admission. Probably if there had been, at the time the Knight Templars made that law for admission, any other association of men whose test in reference to moral character had been even more strict than that of the Masonic Body, the Knight Templars would have made a law that only members of that association can become candidates for the Templar Order.

For my part, I cannot imagine the possi-

bility that an alliance and an attachment can exist between two bodies, when no connection exists between them.

Bro. Moore, no doubt, is correct in saying that "in Encampments the apron should be entirely laid aside;" in so doing it would remove even the only semblance to Masonry among those bodies, for as Speculative Freemasons, it is the most valued of all our emblems; it is not with us the clothing of care and toil; it is such with Operative Masons, who wear it during working hours to protect their garments from spot or stain. Our ritual teaches us that we, as Free and Accepted Masons, use it for a more noble purpose: "From its whiteness and the innocence of the animal from which it is procured, we are constantly admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to stand before the G. A. O. T. U. unstained by vice and unspotted by sin." Whatever value other associations lay on any garment as the emblem of a pure life, the apron is for a Freemason, the emblem of the highest purity of life. Although we do not claim to possess the "opening" virtues of the Christian Soldier, in fact we do not know anything about either "opening" or "closing" virtues, but we know that a Freemason's solemn duty, among numerous others, is to protect the innocent and the weak, to defend truth, to honor virtue and oppose vice, and we abhor bloodshed and murder; but especially the murdering of human beings under the garb of religion, as has been the practice in all wars that in history are termed religious wars. The cosmopolitan nature of our institution prompts us so long as we remain truly and purely Speculative Freemasons to be tolerant, and to abstain from quarreling or fighting with others for reason of their difference in religion to that which we profess.

I do not deny, my dear Bro. Editor, that my zeal for true, genuine Freemasonry is great, and can probably not easily be defined by exact metes and bounds, but I do not think that I have allowed it to carry me so far away as to err in putting a mistaken construction on the plain English words used by Bro. Moore, as quoted above and upon which he accuses me of misconception.

Again thanking you and Bro. Moore for your hearty concurrence in the principle enunciated in my article on "Mixed Processions," and hoping with you that the chances of "airing our regalia before the profane" will gradually yet speedily be greatly curtailed by the good common sense of the reflecting members of our noble fraternity, I remain,

Fraternally Yours,
OTTO KLOTZ.

Preston, 4th May, 1880.