

I recollect that in one of Col. Moore's addresses to the Knights Templar, published in the *CRAFTSMAN* some years ago, he distinctly disclaimed any connection with Craft Masonry; and it is a notorious fact, that men belonging to the higher grades look down with an air of superiority upon those who are mere Craft Masons, and in their expressions they often give words to their thoughts. Why then, as it were, embrace them into our fold? Why place men into our processions who look upon us inferiors, and whose chief openly disclaims any connection with us? It has been held time and again that it is improper to allow a lodge room to be used jointly with other societies, and that it is not proper for Freemasons to join with, or to be joined by, any other body of men in a public procession that bears a Masonic character, as for instance a funeral. If a brother is to be buried by us, we alone form the procession; if others, Oddfellows, Orangemen, or the like appear and claim to perform their rite, and join in the procession, we as a body of Freemasons withdraw, allowing each individual to follow as a private citizen *without* regalia. Oddfellows and Orangemen have as much in common with Freemasons regarding Ritual, as the Knights Templar have; in fact, they are a kind of spurious Freemasonry; the Oddfellows are, in principle, even more allied to the Freemasons than the latter are to the Knight Templars, and these have, in principle, more in common with Orangemen than with Freemasons.

If, therefore, we once allow the thin end of the wedge to be driven in, by admitting the principle of mixed processions, where are we to stop? What guarantee have we that in the course of some years there will not be other high grades, other side-shows introduced into Canada, as such have been introduced since this Grand Lodge was established. And if we now admit those high grade bodies that have recently been introduced into this

country, we must extend the same courtesy to those that hereafter become established; we will then, probably, soon have the Heroines of Jericho, and other sisters in our midst; what a pretty medley, what a carnival going to church under pretence to attend Divine service.

But since these high-graded brethren appear to be so very anxious to show themselves in their costumes to the gaze of the multitude, let them have a chance to do so when we as Freemasons appear by permission in regalia before the public, upon any other occasion than in those three legitimate processions named. Let them join us at balls, pic-nics, excursions, conversations and similar amusements. Those parades are in themselves modern innovations, but sanctioned by custom and authority; but let us as Freemasons keep our said three old legitimate and hallowed processions pure and simple to ourselves; but by all means invite all to join as true Craftsmen, clothed with that honorable badge, the badge of innocence and purity of heart.

And now, my good Bro. Robertson, I will close. Probably you may think I have written too much; be that as it may, I have endeavored to be plain and give reasons; had I desired to be very brief I would have simply answered the query by the word "*none*."

Believe me to feel always pleased to be of any service to you or the craft in general.

I remain, fraternally yours,

OTTO KLOTZ.

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Non-Payment of Dues.

"Is there no balm in Gilead?" Yes, there is, and we may be thankful that Masonry is of so broad a compass that it contains something soothing for the afflicted Brother under all circumstances. It is not Masonry that caused the trouble, but the want of it. This is the way the brethren are working out the problem in this