

facts infer that our own Grand Lodge admits Royal Arch Masons to funeral processions, and *only* there as an act of courtesy, treating them as visitors who, actuated by a fraternal spirit, have volunteered to assist us in a solemn rite, and to whom we assign a place of honor in the midst of our procession.

Now, if we take that view, and should feel inclined to extend our courtesy to all the other Masonic bodies named in the query, I think there would not be any difficulty in placing them.

Before, however, going into details, we should lay down the following five rules, viz.:

1. All other Masonic bodies or individual members thereof, are to be received and treated as visitors.

2. None but officers and past officers of the Grand Lodge, and officers and past officers of sister Grand Lodges can be admitted as such in a Grand Lodge procession.

3. Visitors of distinction, referred to in our form of procession, can only mean either a Grand Master or a Past Grand Master from a sister Grand Lodge.

4. That each visiting Masonic body must walk as one compact body; juniors first, highest officers last.

5. That all individual members of sister Grand bodies outside of Ontario must be placed according to rank in the Ontario Masonic bodies respectively; foreign private members with Ontario private members, and officers with officers, according to rank; so that, for instance, P. G. M. and G. M. of a sister Grand Lodge walk with our own P. G. M.'s, and so on in all other bodies.

Then, taking these five rules as established, and supposing a procession were to be formed of all Masonic bodies, including Grand Lodge, we commence with the private Lodges, junior first, senior last, then comes the body of Royal Arch Masons, junior Chapter first, senior Chapter immediately before Grand Chapter; then

I presume the Council, the Knights Templar, the Rose Crucians, and the 32° Masons, closing the visitors' portion of the procession with the 99° Masons, unless some of the 99° side-show appear, who, of course, would have to be the last; we then form our own Grand Lodge in order, as laid down in the Constitution for laying a foundation stone, omitting, of course, the plan, the corn, wine and oil, and other implements required for that particular purpose.

Having, my dear Brother, so far as I am able, answered the query, under supposition that the formation of such a procession should be made permissible, I now come to that part of your letter in which you say that *you do not like these mixed processions*, and here you have fully expressed my own views and feelings.

What can be the object of brethren, who all could, and might if they desired, join the procession as Craftsmen, to insist upon appearing in another capacity; to parade in fantastic regalia, loud jewelry and mediæval costume, best adapted for carnivals, but most unsuitable for church dress, where meekness, sincerity, simplicity and devotion is preached, and claimed to be practiced? Can the objects for such a desire be construed in any other way than a wish to parade, to show superiority over Blue Masons? Are not self-conceit, pride, haughtiness and vanity the components of the motive power that creates such a desire and prompt men to carry it out? And how does that comport with the pretended object for attending divine service? Then, again, what is the inevitable result of such a fantastic carnival procession?

In the minds of the brethren of symbolic Lodges, upon whom these mediæval costumed brethren look down with an air of superiority, it must produce the reverse of a fraternal feeling of brotherly love, of harmony and unity. And upon the minds of the reflecting and thinking