

spirit of the order. A Mason, as such, should not seek his own good, but that of his brethren. He joins the order not to advance his own interests, but to do good. He will receive good in return in the knowledge he will acquire and the moral and mental culture he will gain. He is also entitled to the aid of the brethren when in danger or distress. But he who becomes a Mason to advance his business interests or his political prospects, undertakes to make a very ignoble use of a noble organization. We are really glad to know that "Bro. Hector F. McLean, Provincial Grand Master of South Lanarkshire," was not elected to the House of Commons; and it is to be hoped that no Mason voted for him *because* he announced himself a Mason.

As bad as this, but no worse, is the practice some men have of soliciting business support on the ground that they are Masons. Before the fire might be seen on one of the principal streets of Chicago a daub of the square and compass stuck on a barber's sign. The way to punish such a misuse of Masonry is to persistently decline to trade with such men. Those who seek admission to the order because of the profit they can make out of it will then quickly be found to quietly drop out of its active ranks, leaving only those who love Masonry for its own sake and for the good it does.

### MASONIC FUNERALS.

THE Grand Master was applied to by one of our Lodges for information and advice as to the proper course to be followed under such circumstances as the following:

A Past Master of a Masonic Lodge, who was also a member of the Order of Odd Fellows, on his death-bed, requested that both organizations should be invited to take part in the funeral services. The wishes of the deceased brother were complied with; and after the beautiful ritual of our Order had been read, and the ceremonies usual on such occasions had been performed, the Society of Odd Fellows performed their ceremonies, in presence of the Freemasons and of the persons assembled at the funeral. A discussion subsequently arose in the Lodge as to the propriety of these proceedings, which led to an appeal to the Grand Master, whose reply we are permitted to publish for general information:

GRAND LODGE OF CANADA, OFFICE OF THE GRAND MASTER, )  
SIMCOE, Ont., 2nd March, 1874. )

DEAR BROTHER SECRETARY: In reply to your letter of the 27th February last, I hasten to say for the information of the members of your Lodge, that in my opinion they would (under the circumstances) have exercised a wise discretion in declining, *as Masons*, to take any part in the funeral ceremonies of our deceased brother. The order of "Odd-Fellow" is, I believe a very respectable organization, but, *as Masons*, we neither know nor recognize them, and cannot with propriety be associated with them, either in the burial of our Masonic dead, or in any of our ceremonies; were such a procedure to be officially sanctioned, we would soon probably have instances of Free Masons, Odd-Fellows, Good Templars, Orangemen, Knights of Pythias, *cum multis aliis*, each performing its funeral rites, over the deceased, and thus converting a beautiful, impressive and solemn ceremony into a very absurd and unmeaning display. It is not uncommon, neither do I consider it objectionable, that the church of which the deceased may have been a member should take a leading part in the funeral ceremonies, if so requested; but this is a very different matter from the case you mention, and I sincerely hope that our Ancient and Honorable Fraternity will never be mixed up, or placed on a level with the numerous associations which have recently sprung into existence and popular favor, and I say this without the slightest intentional disrespect towards any of the bodies referred to. With my best wishes for the prosperity of your Lodge, I continue yours truly and fraternally.

WILLIAM M. WILSON, *Grand Master*.