



Semper idem—Semper fidelis.

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THE ANTIQUITY OF FREEMASONRY.

Air—“Red, White and Blue.”

When the great Architect of Creation
Form'd man in his wisdom Divine.
When Charity sought an oblation,
Freemasonry show'd its first sign,
Thus, when murderous Cain slew his brother,
And the sapling of death did engraft,
For the safety of one and the other
Men united themselves to the Craft.
Men united themselves, &c.

Of Cain, may we hope he repented,
Join'd the Craft, mourn'd the deed he had done,
But a city he built well cemented,
And gave it the name of his son;
Chaste Jubal did harmony settle,
Tubal Cain gave mechanics the draught
Of curious working in metal,
To the honour and praise of the Craft,
To the honour and praise &c.

There were cities and towns well erected
By Masons, with tamers unfurled,
Ere men for their pride were rejected,
And scatter'd all over the world
From Methuselah, Noah, by lecture,
Form'd the Ark as a safe floating rati,
And founded marine architecture,
Thus ennobling the fame of the Craft,
Thus ennobling the fame &c.

The Fraternity flourished in splendour,
And embraced all the talent on earth,
When Solomon rose their defender,
And divided in sections their worth:
His temple superb was erected,
God himself from on high gave the draught,
And the wondrous work thus effected,
God's glory! and joy to the Craft!
God's glory! and joy, &c.

Ancient records report as Grand Masters,
Kings, princes and famed noblemen,
Learn'd bishops and other Church pastors,
With St. Alban and Christopher Wren.
To our pride to exalt in that station
Men of talent who well can engraft,
In the heart of each well meaning Mason
The duties and care of the Craft,
The duties and care, &c.

May each Master protected from evil,
Long be guardian of all our degrees
And with zeal guide the square and the level!
The plumbline, the compass, and keys,
With the pens at command, may he cherish
Our right, 'til the angels shall waft
His spirit, from that which must perish,
To join with the saints of the Craft,
To join with the saints, &c.

FREE MASONS.—The Masonic Lodges of Paris are about to present an address to the Emperor, thanking him for his services to Italy. There are 100,000 Masons in Paris, and the department of the Seine.

THE REVELATIONS OF A SQUARE.

CHAPTER I.

THE REVIVAL.—DR. DESAGULIERS.
1717—1722.

“I could a tale unfold.”—SHAKESPEARE.
“Dost feel a wish to learn this thing of me?”
TITANIA.

“Hoc est
Vivere his, vita posse priore fuit.”—MARTIAL.

(Continued.)

I assure you, sir, that Masonry, as then practised was a fascinating pursuit, although its technicalities were somewhat different from those of more modern times. For instance, what you call the Great Lights were denominated Furniture with us, the three moveable Lights were explained to mean the same as your three lesser ones, and were, indeed, the same in every particular; and we had three fixed Lights, or imaginary windows in the east, west, and south, which are now, I believe, discarded. Again, Wisdom, Strength, and Beauty, according to ancient usages, were represented, not as at present by three pillars or orders of architecture, but by the two pillars of Solomon's Porch, and the Blazing Star, the left-hand pillar being the symbol of Wisdom, that on the right hand Strength, and the Blazing Star in the centre, Beauty.

“The discipline of Masonry was always, as far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens, it was an unalterable law, that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master by ballot, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly or Grand Lodge. And, as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decision of the General Assembly of the people, so we have committees nominated for the same purpose.”

The Chief Governor of the Craft is annually elected by the delegates from the Lodges, and in imitation of the practice at Thurium, the office

was scarcely ever conferred twice on the same person, because if such a practice had been admitted, it was thought that other persons of equal worth would be thus excluded from an honour which ought to be equally accessible to all.

“The general laws of Masonry, however, were but loosely administered. It was provided ‘that no Brother should belong to more than one Lodge within the bills of mortality;’ but little notice was taken of that absurd law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And, again, instances occasionally occurred where a Grand Master continued in office for more than a year; but the Society generally suffered by substituting the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

Again, with reference to private Lodges; no candidate could be admitted as a Mason, nor could any one become a member without the scrutiny of the ballot box, and so imperative were the laws respecting secret votes, that it was provided that when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother shall discover, by any means whatever, who those members were that opposed his election, under the penalty of such Brothers being forever expelled the Lodge (if members), and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member, and, immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

“After all—I speak from experience,” the Square continued,—“the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Heselstine, and White.

“In these happy times—they were times of real enjoyment—labour was conducted with great seriousness; and perhaps you will be surprised, when I tell you—and if you are not, there are those in this latitudinarian age who will—that the Book of Common Prayer, according to the rites and ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the Order,