



Semper idem—Semper fidelis.

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It contains the most interesting news relative to the craft, report of the Grand Lodges, &c., while the original articles coming as they do from the pens of Brothers of known ability, as Masonic writers, will, we trust, be found both interesting and instructive. All communications on Masonic subjects, jurisprudence, exchanges, &c., must be addressed to Dr. Cunyngame, Editor of the Canadian Freemason, and on all other matters connected with the journal to the publisher.

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ADDRESS OF J. D. McADOO, GRAND ORATOR G. L. OF TEXAS.

Most Worshipful Grand Master and Directors.

Another Masonic year has passed away, another year's work is done. The associations of another year, in the Lodge and out, as Masons and as men, are now the sacred things of memory; and we are here assembled, in Grand Annual Communication, the officers of the old year to lay down their jewels, and those of the new to assume them. May they of the new be none the less faithful and zealous in the discharge of their duties than they of the old have been!

There is much in the history of the past Masonic year to gratify us. Since our last Convocation, Masonry has flourished, within our jurisdiction, beyond all precedent. A larger number of degrees have probably been conferred than in any preceding year of our existence as a Grand Lodge. Much valuable material has been wrought into the Temple, while, on the contrary, the hand of the Reaper has dealt but sparingly with us. Peace, prosperity, harmony, and brotherly love reign, in eminent degree, in this Grand Lodge, and throughout our borders. Our means of carrying out the

noble ends of our Order are daily increased and we are continually more and more able to do good. For these things, our hearts are filled with unspeakable gratitude to our Grand Master above.

We have come up to this Grand Annual Communication upon no idle or foolish errand. We are here, as the representatives of the subordinate Lodges, to take counsel together for the good of Masonry. *Masonry!* the noblest, as it is the oldest, of all human institutions. This occasion is no mere display. To the uninitiated, these jewels which we wear, these regalias with which we are clothed, these insignia which we bear, may appear but idle decorations; and these ceremonies which we perform, may appear useless and meaningless. Our meetings in the Lodge Room, the doors closed against the uninitiated world, and strictly tiled and guarded, may appear exclusive, and our purposes may seem to be such as to shun the open light of day, and to shrink from the gaze and scrutiny of the world. How little, indeed, does the uninitiated world know of Masonry! either of its internal organization, or its noble and glorious purposes!

If to meet in the Lodge Room, and to enjoy more brotherly or social intercourse; if to take the degrees, and learn the secrets of Masonry; if to become familiar with its signs and grips, its tokens and pass-words, by which one Brother may know another, as well in dark as in the light,—if these were all of Masonry, the Institution would soon cease to exist among men. Nay, like the body of the builder, it would have been hid away in the rubbish of the Temple, it would have died when its great patron, Solomon, did. Its very history would have been buried in the oblivion of three thousand years!

Though Masonry has its forms, it has its substance also. These forms are but the types of its purposes and principles. These purposes and principles are the body and soul of Masonry. Its sacred and sublime secrets belong alone to Masons; the world knows them not. Its principles, its noble purposes, belong to all the world, and may be read and known of all men. These purposes and principles have given enduring stability to the Order. They are, indeed, its very life.

How unlike all other human institutions is Masonry! In the language of a most learned but unfortunate Brother, we trace its footsteps in the most distant, the most remote ages and nations of the world. We find it among the first and most celebrated civilizers of the East; we deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic Kings and Priests of Egypt; the sages of Greece, the philoso-

phers of Rome; nay, and even to the rude and Gothic builders of a dark and degenerate age." It is, indeed, the mystery of mysteries. Trace its history through the ever-varying stages of human society, in every clime habitable by civilized man, Masonry has ever been essentially the same. From its inherent organization, it cannot be materially changed. While the world has been blessed with its days of enlightenment, and cursed with its days of darkened ignorance and superstition, Masonry has remained substantially the same. The literary and scientific world has had its distinctive eras—its iron age—its age of brass—its golden age; and it has had its ages of darkness and blood. But Masonry, passing down from the building of King Solomon's Temple, through the times of Homer, of Pythagoras, of Cicero, of the induction of the Christian era, of the dark ages, of the Crusades, of the Reformation—and it has received and retained no material trace of the changing times—remained substantially the same, and now shines forth the glory of this age of enlightened civil and religious liberty. In all the changes of human society—amid all the changing forms of government, from absolute despotism to enlightened republicanism; amid the persecutions of government; in spite of the anathemas of the church, the prejudices of the ignorant, the slanders of bad men; Masonry has yielded not to the spirit of the current times. It is now substantially what it was at the building of King Solomon's Temple; and the Masonry of this country, to-day, is substantially the same that it is in every civilized nation on the earth. And we trust, and confidently believe, that this noble Institution will go down through all coming time, unchanged, the same undimmed and shining light which has shone for so many thousands of years, dispelling ignorance, enlightening the minds, and elevating the hearts of men.

Perhaps, on this occasion, we cannot better employ our time than in considering the questions; What is Freemasonry? What does Freemasonry teach? What do Freemasons practice?

Freemasonry is a moral and benevolent Institution. To render men better, and thereby happier; to instruct their minds, and elevate their hearts; to mitigate the misfortunes, and contribute to the relief of the distressed, are the highest objects of the Order; and its precepts teach us fully the means by which these ends may be attained.

It teaches us, as Masons, to love one another; it teaches us to do unto others as we wish them to do unto us; it teaches us to be just—to be honest—in all our dealings and transactions with all men; it teaches us to be truthful in all we say; it teaches