

PROGRESSIVE MASONRY.

Masonry may truly be defined to be a "progressive science." But it may be well to inquire how, or in what way, progressive? Can the sublime truths upon which it is founded be improved? Can that which is truth be made more true by elaborate reasoning or reasearch? Can the secrets, which are known only to the craft, be changed by the innovator, and made something different from that which has been transmitted to us from time immemorial? Can the ceremonies be changed, to be adapted to the view of the progressionist? Can the signs or tokens be varied, and made to differ from what they originally were? We say not; and no one would certainly undertake to say that Masonry is progressive in the common acceptation of the term, or that the essentials of the institution can or may be improved in any way. The laws upon which Masonry is founded are immutable, and are not subject to change. It is progressive in the way indicated by many who have written upon the subject of Masonry, from Dr. Oliver down to the present day, who define Masonry to be "everything but what it really is."

It is true you may *add* Masonry in the same way that you may add bricks and mortar to a building, but this does not alter the foundation. This can not be removed until you have razed all that has been reared upon it; hence to come to the foundation, you must destroy the entire superstructure. But we believe in "progressive Masonry" in the same way that we believe in the progress of any great truth. The stone that is cast into the wave will cause circle after circle to ripple upon the surface until it is lost in the deep bosom of the ocean. So a truth once proclaimed will find its way into the pure light, though it may have been lost or forgotten for ages. Masonry progresses, not by adding to its ritual, but by extending its principles from mind to mind, and carrying its charities from

door to door. The principles of its truth can not be improved, except by cultivation in the soul, and the sublime precepts of its charity can only be advanced by bringing relief to the needy, succor to the distressed, and joy and comfort to the disconsolate. This, it is true, is only the *practical* progression of Masonry, not the *speculative*. Give us, however, the *practical* evidence of its progress.—*Lodge Weekly*.

HARD ON FREEMASONRY.

THE DISRUPTION OF THE BRITISH EMPIRE.

A SAMPLE OF WHAT IS BEING TAUGHT TO OUR YOUNG FRENCH CANADIANS.

The government of the Province of Quebec having purchased from the publishers five hundred copies of a novel written by Mr. T. P. Tardivel, called, 'Pour la Patrie,' for distribution as a prize to the pupils in the Roman Catholic schools, it becomes our duty to draw the attention of the public to the contents and character of the book.

The first chapter opens with a scene in a Masonic Lodge, with only one member present, who being desirous of comfort and advice calls upon Satan to appear. After much solicitation he makes his appearance, and recommends the young man to go to Canada where his services will be of great utility in the promotion of Satanic interests. The young man who is a Parisian, for the scene opens in Paris, is enraptured with the idea and emigrates to the Province of Quebec, which according to the author, affords the finest field for his operations.

In the second chapter France is described as impious and atheist, (page 19), and he styles France the enemy of God and the Church. On page 65, Lamirande, who is the hero of the novel, and whom we may take to be Tardivel himself, says that every one