



## Semper idem—Semper fidelis.

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### The Canadian Freemason

A Journal devoted to the interests of Freemasonry, is published monthly, by Bro. Hill.

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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 the Editor of the Canadian Freemason, and on all other matters connected with the journal to the publisher.

#### TERMS OF SUBSCRIPTION :

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#### FUNDAMENTAL PRINCIPLES.

Freemasonry is a universal institution, because it is not confined to any particular nation or people. There is no North, no South, no East, nor West in Masonry. It is not bounded by geographical landmarks. Freemasonry is universal because it embraces within its folds the people of every religion and government. It does not recognize the political or religious elements of society. In thus far Freemasonry is universal as the love of the Creator, whose variegated mantle is spread high over all the beings made in His image. Freemasonry has its conditions, which constitute the qualifications those must possess who wish to become Freemasons. These are, a belief in God, the Creator of the universe, a life of virtue and goodness, an unimpaired intellect, to be men possessing a sound physical organization, to be of mature and discreet age, and free born. These qualifications Freemasonry requires those to possess who are admitted into its mysteries. As to the birthplace, all men are the children of the one Father; as to religion, each man is free to choose the path which he believes will bring him nearest God; as to politics, Freemasonry enjoins obedience to the

civil powers in every country where Freemasons reside. The conditions or qualifications may be thus stated: A belief in a Supreme Being, who created and governs all worlds, is a belief common to all intelligent beings; therefore no atheist can be made a Freemason. A life of virtue and goodness—a man must be a "good and true man;" the "irreligious libertine, immoral or scandalous men" cannot be admitted members of the Masonic Order. An unimpaired intellect—mental imbecility disqualifies a man to observe the beneficent principles of the institution, or to preserve its secrets. To be men possessing a sound physical organization—no woman can be made a Mason—and to perform the work, to teach and be taught, a man must be hale and sound. To be of mature and discreet age—a Mason must act as becomes a moral and a wise man. To be free born—no bondman, those who are restrained of their liberty, cannot if summoned, or when called to go out of their way to benefit a brother, comply with the requisites of Freemasonry; such are therefore deemed being received into membership in the fraternity.

The great aim of Freemasonry is the establishment of a universal brotherhood; therefore it cannot confine its privileges to any nation, country, people, or creed; this universality, and the qualifications, which those must possess who are admitted within its sanctuaries, form the basis upon which the institution is founded. As it at present exists—and Freemasonry is established in every country on the wide earth—a person desirous of becoming a Freemason must make application through one who is a Mason; he must do so unsolicited, and of his own free will. He must have no mercenary object, but his sole motive must be a desire for knowledge, and to promote the welfare of society, which is the end and aim of the institution. The application must have two recommenders, and it must be read in the open Lodge, and referred to a committee of investigation. This committee must consist of three, all Master Masons, neither of whom were the recommenders. It is the duty of this committee to satisfy themselves, by personal investigations, that the applicant possesses the qualifications which Freemasonry requires. The importance of this duty cannot be over-estimated. It is, next to the ballot, the safeguard of the institution. If the committee are satisfied that the applicant is worthy, their report will be favorable; if they find, upon due inquiry, that he is not worthy of being received into our fraternity, they must report accordingly. This duty no committee should fail in performing. There should be no equivocation in their report,

no disguise or concealment, but the plain, naked truth should be stated, according to the best information which a diligent investigation elicited. The inquiry into the character of an applicant is a duty that no member of the Lodge can be exempt from; each and every one must be satisfied of the applicant's worthiness. A committee is appointed merely for convenience, and the better regulation of the business of the Lodge. If the ballot is unanimous in favor of the applicant he is elected not only a member of the Lodge, but is entitled to receive the degrees of Masonry. In some States a ballot is taken for every degree, but in the older jurisdictions only one ballot is had. It must, however, be understood that if there are objections against an applicant, even after a unanimous ballot, he cannot be initiated until the objections are removed; or if after he is initiated, he cannot be advanced. If there is more than one black ball against the candidate he should be rejected, and his case considered as disposed of. If there is only one black ball, the Master should not declare the candidate rejected, but order the ballot to be taken a second time, in order to rectify a mistake, if one was made. If on the second ballot a black ball is again cast, the candidate must be declared rejected. In almost every jurisdiction the rejection of a candidate is final for the time being, but he can apply again after a lapse of time, in most cases a twelvemonth, and the popular opinion or usage is against the reconsideration of the ballot. In Pennsylvania, however, the usage is different. If an applicant is rejected, a reconsideration of the ballot, on the same evening, may be moved, which is put on the record. On the next regular meeting the reconsideration is a proper subject of discussion, and if a majority of the members are in favor of the reconsideration, the applicant may be balloted for at the next or some subsequent meeting. If the ballot is all clear, he is elected; if not, he is rejected, and at no future time can the application be renewed without the consent of the Grand Lodge. The ballot, however, in all cases must be unanimous before a candidate can be elected or receive the degrees of Masonry.

The ballot is a sacred right which no Mason can be deprived of, or the right impaired, if in good standing, of course, by any proceedings or legislation whatever. The ballot must be secret. No Freemason has a right to say how he voted or to intimate it in any manner so that it may be known; and on the other hand, no power can rightly compel him to disclose how he voted. A mistaken notion has somehow obtained in some places, that a brother who votes a black ball is bound to give