

presence when we call their names. They look down upon us from the Grand Lodge above, and cheer us on in our works of benevolence and love.

"Even they—the dead—though dead, so dear,
Fond Memory, to her duty true,
Brings back their faded forms to view.
How life-like, through the mist of years,
Each well-remembered face appears!
We see them, as in times long past;
From each to each kind looks are cast:
We hear their words—their smiles behold—
They're round us as they were of old!
They are all here!"—

—The Freemason.—Ind.



MONTREAL, JAN., 5861.

To those of our subscribers who are in arrears, we would call their attention to our terms, \$1.00 at time of subscribing or \$1.50 at the end of three months.

The object of this journal is to extend information to the craft by chronicling the various passing events connected with the order, nor is it our intention or duty to enquire into what is said of us by those who "know not what it is."

The opinions of the initiated from time immemorial (among whom number the wisest, best and greatest of men, Monarchs Statesmen, Bishops and Clergymen of every denomination), are well known. They all unite in commending the society with an enthusiastic warmth, while they discover an attachment to its precepts and principles at which ignorance wonders and prejudice sneers.

A journal in this city, which arrogates to itself to be *par excellence* the "custos morum" of the community, and whose position is really nothing more or less than the mouth-piece of a clique so wittily described by Hudibras, as,

"Whatever men see by this new light,
Sull they're sure to be in the right,
'Tis a dark lantern of the Spirit
Which none see by but those that bear it."

has over an anonymous signature, attacked not only the antiquity of our order, but also its pretensions to benevolence, &c., &c. Our space will not permit us to answer this rehash of objections, which have been raised and answered times without number, we would only refer such of the uninitiated who really wish to make themselves acquainted with the history and working of Freemasonry, to a late American publication, *The Universal Masonic Library*, where will be found the ridiculous absurdity of "Caution's" warning.

Individual errors or crimes ought only to reflect discredit on the offending parties, for a gigantic society like ours, spread over the four quarters of the globe and in every civilized

country on the face of the earth, cannot be responsible for the misconduct of every single member of the body. "Caution," says "drunkards, gamblers, and libertines are members of our order, without their having the power to withdraw themselves, or us to expel them from our ranks."

He evidently knows nothing about the order, since members are daily expelled for reasons he mentions, but forsooth because some members of the body misconduct themselves, this "Gospel Trumpeter," with all the force and confidence of correctness, argues, masonry must be a bad institution. This method of reasoning, however suited to some other more notorious secret societies will scarcely pass with us, and is about as absurd as his other premises are false. Apply this argument in a general way, and what is the result, why a complete condemnation of every society or institution on the face of the earth, human and divine.

How it would shock the ears of "Mr. Caution" if his argument was applied to the members of either a *Tea-total Society*, or those of his own particular religious sect. A teetotaller has committed robbery, ergo, all teetotallers are robbers, deacon or elder has been guilty of a misdemeanor with his brother elder's wife or daughter, therefore all the men and women of that particular congregation are what ——— let "Caution" fill up the blank; but let us take higher grounds, are not men and women, professors of Christianity, daily arraigned before courts of justice and the bar of public opinion, for murder, robbery, adultery, and all the crimes "which flesh is heir to?" If "Caution's" warning is to be taken as true, therefore—mark the consequences—Christianity must be a bad institution, is not this preposterous?

Does it follow because a wicked christian forgets his duty, both to God and his fellow-men, and commits murder, that the christian religion must necessarily induce its professors to commit murder? So with our own order. If some Brethren so far forget themselves and their solemn obligations as to overstep the bounds of decency and disgrace themselves in the eyes of every well-thinking member of the community, it cannot be urged that the institution is the cause of such conduct, and is to be held responsible for it. This is a conclusion which no unprejudiced mind will allow. The fact is, the best things may be and sometimes are abused. When we see base and unworthy men among masons, the fault is not with the society but with themselves. To use the language of a celebrated Divine "There may be in Masonry as there has been in Christianity" a falling away, or a fading in the once famed goodness of many of its members." We are of a like opinion, nor indeed are we at all alarmed, that any gratuitous advice will prevent us from exert-

ing ourselves in the cause of doing good. As we do intend to take notice of any future attack that may be made upon the Craft by any anonymous writer, we conclude this already too lengthy article, by stating that Masonry fears not an appeal to the world in justification of our moral system. Our Constitution are well known. They have been for ages printed and submitted freely to general investigation, and approved not by anonymous scribblers, but by the universal voice of the wisest and best of men.

We are again at the commencement of a Masonic Year, nor do we ever recollect to have seen the Festival of our Patron Saint, more highly honored or more enthusiastically observed. The various Lodges in the city had excellent attendance at their installations, while the several dinners in the evening, were certainly not behind hand in the number of their votaries. A Union dinner composed of the [St. George's, No. 19, C. R., Antiquity, C. R., and Zetland, No. 21, C. R., dined at Bro. Coleman's Montreal House, and were presided over by R. W. D. G. M., A. A. Stevenson, supported on either side by M. W. Bro. Bernard, P. G. M., and R. W. Bro. Harris, P. D. D. G. M. The Kilwinning, No. 124, C. R., dined at the same place and was presided over by R. W. Bro. Isaacson, W. M., and Bros. Boyd, and McPherson, P. M's. The St. Paul's, R. E., dined as usual at St. Lawrence Hall, where R. W. Bro. MacCalman, W. M., presided and when Bros. Hogan and Penn, invariably in such cases as the present shew their excellent skill and judgment in everything respecting the *cuisine*. The St. George's, E. R., dined at Bro. Compain's, the W. M. presiding, while the St. Lawrence were provided by Bro. Browning, whose catering gave universal satisfaction. It would be invidious and *mal-a-propos* to speak of the several bills of fare, it is quite sufficient to state, that the laborers were worthy of their hire, and none went away dissatisfied.

R. W. Bro. Stevenson, P. M. and D. D. G. M., was presented by the members of St. George's Lodge, with a very handsome P. M. jewel. P. M. Bro. Himes, was presented by the Brethren of the Zetland Lodge, with a handsome gold P. M. jewel, which he appropriately acknowledged. Bro. Moss, for his indefatigable services as treasurer of the St. George's Lodge, also received his reward, which consisted of a Treasurer's jewel, in acknowledging which he made the following appropriate speech:—

RIGHT WORSHIPFUL SIR AND BRETHREN.—One would require to be little less than human, not to be deeply moved on an occasion like this: To say I am not thankful, would be to utter something, my heart would not respond to. I am deeply sensible of the honor you have done me in presenting me with this