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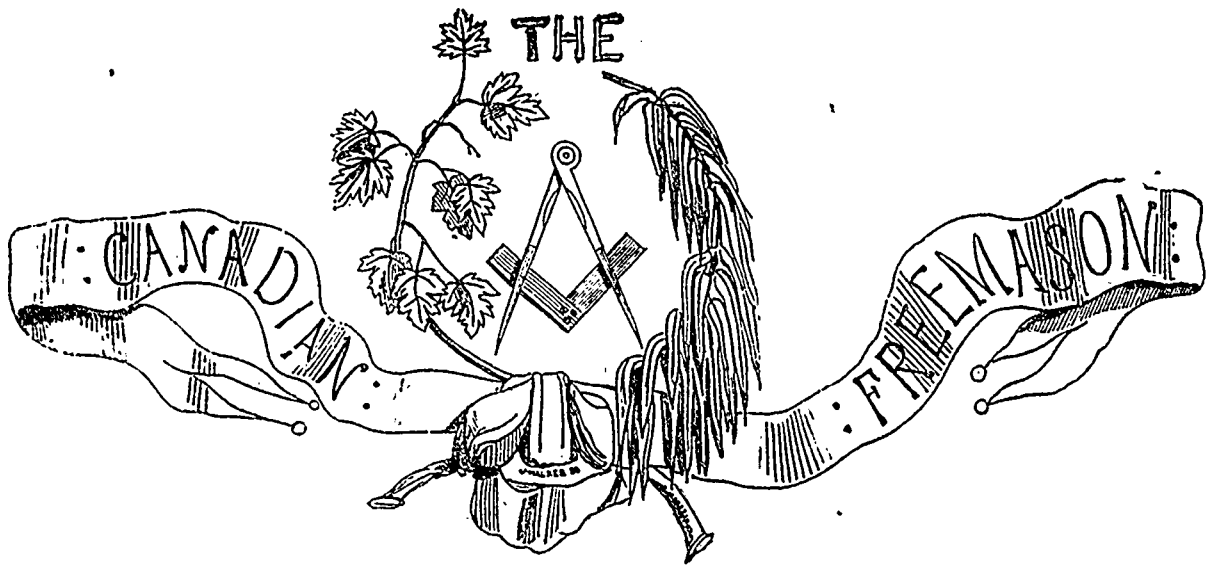
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## Semper idem—Semper fidelis.

PUBLISHED BY BROTHER HILL, No. 2 PLACE D'ARMES, MONTREAL.

VOL. I.

JULY, 1860.

No. 3.

### THE REVELATIONS OF A SQUARE.

#### CHAPTER II.

ATTACK AND DEFENCE.—BY ANDERSON.  
1722—1740.

"The end and moral purport of Masonry is to subdue our passions; not to do our own will, to make a duty progress in a laudable art, to promote morality, charity, good fellowship, good nature and humanity."—ANDERSON.

"She is the brightness of the everlasting LIGHT, the unspotted Mirror of the power of God, and the Image of his Goodness."—SOLOMON.

In vain would Danvers with his wit  
Our slow resentment raise  
What he and all mankind have writ,  
But celebrates our praise.  
His wit this only truth imparts,  
That Masons have firm faithful hearts."  
SECRETARY'S SONG.

(Continued.)

"The success that attended the re-establishment of Masonry," my strange companion continued, "created a very great sensation, and raised up a host of opponents, who either envied the popularity of the Fraternity, or were desirous of diverting into some other channel; for the uninitiated were piqued at the respect and attention which it attracted so universally, and more particularly when the nobility began to interest themselves in its promulgation. Many were the consultations which were held in the Lodge on this subject. Dr. Anderson, Grand Warden in 1723, had now become an active colleague of Grand Master Payne and Dr. Desaguliers, who held the office of Deputy Grand Master, and was installed into the chair of Hiram Abiff in the same year; and with the assistance of other eminent Craftsmen, it was formally deliberated which of three proceedings it would be most expedient to adopt in this emergency. Brothers Lamball, Noyes, and Villeneau were of opinion that the most dignified method of treating the absurd publications of those cowans who distributed their anonymous effusions through the country, would be by silent contempt; others proposed ridicule as the most efficient weapon; while Brothers Desaguliers and Anderson thought that the interests of Masonry would be more

effectually served by some public and authorised statement of their proceedings,—by an avowal of the real objects of the Institution, and an explanation of the principles on which it is founded. And this course was finally agreed on.

"Accordingly, these two learned Brothers entered on the work with great zeal and assiduity. Bro. Desaguliers, in 1721, made a public profession of a Mason's faith, in an Oration, which was printed and distributed plentifully both in the metropolis and provinces; in which he enlarged on the re-organization of the Grand Lodge, and stated *seriatim* the peculiar benefits, both moral and intellectual, which may be derived from a regular attendance on the duties of a Lodge. And Bro. Anderson published a well-written pamphlet on the rise and progress of the Order, and its application to the practical sciences.

"In the same year, September 2nd, the Duke of Montagu being Grand Master, and Bros. Villeneau and Morice, Grand Wardens, a Grand Lodge was holden at the King's Arms Tavern, St. Paul's Churchyard, at which Bros. Desaguliers, Payne, and Anderson, were ordered to examine the old Gothic Constitutions, and to digest them in a new and better method, and at the succeeding Grand Lodge, in December, a committee of fourteen expert Brethren was appointed to revise the manuscript when completed, and to make their report accordingly. In pursuance of this order, our worthy Bros. Desaguliers, Payne, and Anderson, commenced their proceedings by searching for manuscripts and authorities in every part of the kingdom where they were supposed to exist. They communicated with many Lodges under the Constitutions both of York and London, and in most cases were successful in the search, yet a few instances unfortunately occurred where certain fastidious Brethren took the alarm, and committed many valuable manuscripts to the flames concerning ancient usages, regulations of Lodges, Charges, and secrets,—particularly one written by Nicholas Stone, who was Grand Warden to Inigo Jones,—lest they should fall into the hands of our friends, and be submitted to public inspection in a printed form.

"At one of our Lodges, when this design was in progress, Bro. Payne expressed his indignation at the superlative folly of those misguided Brothers in no measured language; and it was seriously debated whether it would not be expedient, for the purpose of preventing a repetition of the offence, to move a vote of censure against them in the ensuing Grand Lodge for contempt. This was decided in the negative, as it was considered to be inquisitorial, and alien to the general design of Masonry, for the Grand Lodge to interfere with the disposal of private property.

"It was agreed, however, at the same Lodge, that the R. W. Master, Dr. Desaguliers, should move, that the ancient office of Stewards be revived to assist the Grand Wardens in preparing for the feast, and in other things appertaining to the annual general assembly of Masons. Bro. Desaguliers accordingly proposed the appointment of twelve Brethren for those purposes, and the motion was unanimously agreed to. At the same Grand Lodge it was reported by the committee that they had perused Bro. Anderson's manuscript containing the History of Masons, the Charges, Regulations, and Masters' song, and, after some amendments, had approved of it. In consequence of this favourable report, the Brethren requested the Grand Master to order it to be published, and its appearance produced a wonderful impression on the public mind, and insured the triumph of the Craft.

"At a Grand Lodge in the same year, the Duke of Buccleugh, G. M., seconded by Dr. Desaguliers, proposed a scheme for raising a fund for the relief of distressed Brethren, and a committee was appointed on the spot to consider what would be the most effectual means of carrying it into execution. This was the origin of the Fund of Benevolence, for which the Fraternity are indebted to the amiable disposition, coupled with the indefatigable exertions of Brother Desaguliers; and the operation of the project proved so beneficial to the general interests of the Order, that it was publicly announced in Grand Lodge, that ingenious men of all faculties and stations, being now convinced that the cement of the Lodge was love and friendship,

earnestly requested to join the Society, which soon flourished in harmony, reputation, and numbers. Noblemen and gentlemen of the highest rank—learned men, merchants, and clergymen, found in the Lodge a safe and pleasant relaxation from intense study, or the hurry of business, without any intermixture of politics and parties. New Lodges were constituted, which the Grand Master and his deputy visited in person, and found in them a peaceful asylum, free from the turmoils and disputes by which all other societies were charactised and deformed.

“But I can assure you, sir, that the opponents of Freemasonry, although at their wit's end, were determined not to die without a struggle. They circulated all manner of ridiculous reports about the practices of Masons in Ty led Lodges, which were thus commented on by a Brother who was member of our Lodge, in an address to the R. W. M., when the subject was mooted in open Lodge. I cannot recollect the whole of his speech; but he said, amongst other acute observations, which excited the unfeigned applause of the members: ‘Though we envy not the prosperity of any society, not meddle with their transactions and characters, we have not met with such fair treatment from others; nay, even those that never had an opportunity of obtaining any certain knowledge of us, have run implicitly with the cry, and, without fear or wit, have vented their spleen in accusing and condemning us unheard, untried; while we, innocent and secure within, laugh only at their gross ignorance and impotent malice. Have not people in former ages, as well as now, alleged that Freemasons in their Lodges raise the devil in a circle, and when they have done with him, that they lay him again with a noise or a hash, as they please? How have some of our maligners diverted themselves with the wild story of an old woman between the rounds of a ladder! Others will swear to the cook's red-hot iron or salamander for marking an indelible character on the new made Mason, in order to give him the faculty of taciturnity. Sure such blades will beware of coming through the fingers of the Freemasons?’”

“Not contented with having circulated these *visa voce* calumnies,” the Square continued, “pamphlets began to fly about in every form, denouncing the proceedings of Masonry; and several newspapers of the day joined in the cry, for it contributed materially to the sale of the sheet. Are you aware, sir, what very poor productions these Periodicals were? Do not speak! Well, then, I'll tell you. They consisted of two leaves of paper, and were dreadfully stupid, barren, sir, very barren of news; and, therefore, the present popularity of Masonry was a good send; and the writers did not fail to improve the occasion by inventing any sort of nonsense, which they nicknamed ‘the doings of Masonry in secret Lodges;’ and the more ridiculous the imputation, the greater was the demand for the paper. Danvers, a writer in the ‘Craftsman,’ so far exceeded his fellow-journalists in absurdity, as to have written a prosy article for the purpose of proving that those who hanged Capt. Porteous, of Edinburgh, were all Freemasons, because they kept their own secrets; and, therefore, the sapient writer concluded the perpetrators must be Masons, inasmuch as they were never found out.

“The Fraternity were much amused with these abortive attempts to prejudice them in

public opinion; and I have heard them sing the Sword Bearer's Song, as a glee for three voices, and full chorus, with shouts of laughter and applause. But the Brethren took no official notice of them, as they were considered too contemptible to merit their serious attention. Nor did they esteem the philippic of Dean Swift worthy of any reply, as it was evidently written for a satirical purpose.

“At length, however, these attacks assumed a form which it was thought necessary to counteract in some public manner. One gentleman (for they were mostly anonymous) wrote a pamphlet containing a critical review of the History of Masonry; another printed what he called an account of the ceremonies of initiation, which brought out a third, called the Freemason's Accusation and Defence, which, in fact, had already appeared in the ‘Post Boy;’ and in 1726 an oration, in which these attacks were alluded to, was delivered by the Junior Grand Warden of the York Masons, in the presence of Charles Bathurst, Esq., the Grand Master, which was ordered to be printed. A speech was also published as delivered at Carmarthen in 1728; and another writer thus speaks of some objections which were made against the Craft:—‘Others complain that the Masons continue too long in the Lodge, spending their money to the hurt of their families, and come home too late—nay, sometimes intoxicated with liquor! But they have no occasion to drink much in Lodge hours which are not long; and when the Lodge is closed (always in good time) any Brother may go home when he pleases; so that if any stay longer, and become intoxicated, it is at their own cost, not as Masons, but as other imprudent men do, for which the Fraternity is not accountable; and the expense of a Lodge is not so great as that of a private club. Some observing that Masons are not more religious, nor more knowing, than other men, are astonished at what they can be conversant about in Lodge hours! but though a Lodge is not a school of divinity, the Brethren are taught the great lessons of religion, morality, humanity, and friendship; to abhor persecution, and to be peaceable subjects under the civil government wherever they reside; and as for their knowledge, they claim as large a share of it as other men in their situation.’ Beyond these fugitive attempts, I did not hear that anything was done at present to rebut the slanders which were so freely circulated to the prejudice of the Craft.

“At length, in 1730, a man of the name of Prichard, an unprincipled and needy Brother, concocted a book which contained a great deal of plausible matter, mingled with a few grains of truth, which he published under the name of ‘Masonry Dissected,’ and impudently proclaimed in his dedication that it was intended for the information of the Craft. And to show his learning, he asserted in his preface that ‘from the accepted Masons sprang the real Masons, from both sprang the Gormagons, whose Grand Master, the Polgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis of the Pre-Adamites, and consequently must be more antique than Masonry!’ The most free and open society is that of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business, and promoting mutual friendship without compulsion or restriction.’!!!

“What do you think of this, sir? Was not this information truly wonderful? The public

thought so. They said—‘It must be this—it can be nothing else; it is, as we always supposed, a whimsical cheat, supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others.’ And accordingly the book had an enormous and rapid sale, for four editions were called for in the first year of its publication, so open is poor John Bull to imposition. Its success stimulated others to follow in the same track, and three or four pretended revelations of Masonic secrets issued from the press simultaneously.

“It was now considered necessary to disabuse the public mind; and for this purpose Dr. Anderson was directed by the Grand Lodge in 1738 to prepare a defence of the Order against the calumnies which had been so indistinctly circulated to its prejudice. Several pamphlets had already appeared, as the Oration of the celebrated Martin Clare, J. G. W., in 1735, before the Grand Lodge; the ‘Freemason's Pocket Companion,’ by Dr. Smith; and the ‘Freemason's Vade Mecum;’ but this latter book was condemned by the Grand Lodge as ‘a piratical silly production, done without leave,’ and the Brethren were warned not to use it, nor encourage the sale thereof.

“In the meanwhile, Dr. Anderson wrote his celebrated Defence of Masonry, in which he treated the work of Prichard with great consideration. He took his stand on high ground—gave his adversary every fair and reasonable advantage, by assuming that if all he had advanced were correct, still Masonry would be an admirable institution, and answered his book *seriatim* like a gentleman and a scholar. When the Defence came out, and the subject was canvassed in the Lodge, some thought he had conducted the dispute with greater mildness than the fellow deserved; but Brother Anderson contended—and truly, as I thought at the time—that ‘it would be giving our opponents too serious an advantage to treat their productions, how absurd soever they might be, either with flippancy or severity.’

“He commenced the Defence by conceding certain points which were thought to be discreditable to the Order. ‘Let,’ says he, ‘for once, this dissection contain all the secrets of Freemasonry; admit that every word of it is genuine and literally true, yet, under all these concessions—under all disadvantages and prejudices whatever, I cannot but still believe there have been impostures upon mankind more ridiculous, and that many have been drawn into a society more pernicious.’ He then proceeded step by step to prove its manifold advantages; and admitting that ‘although Masonry has in some circumstances declined from its original purity, by running in muddy streams, and as it were under ground, yet notwithstanding the great rust it may have contracted, and the forbidding light in which it is placed by the Dissector, there is still much of the old fabric remaining; the essential pillars of the building may be discovered through the rubbish, though the superstructure be over-run with moss and ivy, and the stones by length of time disjointed. And, therefore, as the bust of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand, so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought, in my humble opinion, to be received with some candour and esteem, from the veneration to its antiquity.’

(To be Continued.)

## THE OUTCAST MOTHER

I've seen this dell in July's shine,

As lovely as an angel's dream,  
Above—Heaven's depth of blue divine  
Around—the evening's golden beam.

I've seen the purple heather-bell  
Look out by many a storm-worn stone,  
And oh! I've known such music swell—  
Such wild notes wake these passions lone—

So soft, yet so intensely felt;  
So low, yet so distinctly heard,  
My breath would pause, my eyes would melt,  
And tears would dew the green heath-sward.

Oh! linger here a summer day,  
Nor care how fast the hours flew by,  
Nor mark the sun's departing ray,  
Smile sadly from the dark'ning sky

'Then, I might have laid me down,  
And dreamed my sleep would gentle be,  
I might have left thee, darling one,  
And thought thy God was guarding thee!

But now there is no wondrous glow,  
No gleam to say that God is nigh,  
And coldly spreads the couch of snow  
And harshly sounds thy lullaby

Forests of heather, dark and long,  
Wave their brown branching arms above,  
And they must soothe thee with their song,  
And they must shield my child of love

Alas! the flakes are heavily falling,  
They cover fast each guardian crest,  
And chilly white their shroud is palling  
Thy frozen limbs and freezing breast

Wake up the storm more madly wild  
The mountain drifts are tossed on high  
Farewell, unblest'd, unfriended child,  
I cannot bear to watch thee die!

## MASONIC SPEECH OF AN INDIAN.

At a Masonic banquet given in Chicago, Ill., Ely S. Parker, a chief of the Six Nations, and a practicing lawyer of Galena, Ill., delivered a speech which is thus spoken of in an article published in *The Masonic Journal*: "One speech of the evening, as also an incident attending it, deserves more particular mention. It was that of Brother Sir Knight Parker, a grandson of Red Jacket, and his successor as chief of the Six Nations. He is a full blooded chief, but a highly educated, and eloquent speaker. I shall not attempt even an outline of his speech, for, if reproduced, it should be with its charms of action and utterance, which very few white men could equal. He spoke of himself as almost a lone remnant of what was once a noble race; of his struggles in coming forward to manhood, and seeing his race disappearing as the dew before the morning sun. As he found his race thus waning away, he asked himself, 'Where shall I go when the last of my race has gone forever? Where shall I find a home and sympathy when our last council fire is extinguished?'"

"I said I will knock at the door of Masonry, and see if the white race will recognize me, as they had my ancestors, when we were strong and the white men weak. I knocked at the door of the Blue Lodge and found brotherhood around its altar. I knelt before the great light in the chapter, and found companionship beneath the royal arch. I entered the encampment, and found valorous knights willing to shield me here without regard to race or nation. I went further, I knelt at the cross of my Saviour, and found Christian brotherhood, the crowning charity of the Masonic tie. I am most happy to meet you in the grand councils of the gathering and sit with you at this festive

board to share these greetings and hospinities. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, Masonic sympathies will cluster round my coffin, and drop in my lonely grave the evergreen acacia sweet emblem of a better meeting. If my race shall disappear from this continent, I have the consoling hope that our memory will not perish. If the deeds of my ancestors shall not live in story, their memories remain in the names of your lakes and rivers, your towns and cities, and will call up memories otherwise forgotten."

"Few eyes could hold their tears as he poured forth in words like these the utterance of a full heart. Silence for a time prevailed after he sat down, when he rose and said: 'I have in my possession a memento which I highly prize—I wear it near my heart. It came from my ancestors to me, as their successor in office. It was a present from Washington to my grandfather, Red Jacket, when your nation was in its infancy. You will be glad to see and handle it, and I should do wrong were I not to give you the opportunity.' As he spoke thus, he removed the wampum from his neck, and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the table. On one side of this medal were engraved, in full length, the figures of two chiefs; Red Jacket, in costume, presenting the pipe of peace, and Washington, with right hand extended, as in the act of receiving it. On the other side were the Masonic emblems, with the date 1792. If my memory is correct."

## FREE-MASONRY IN THE UNITED STATES.

The Annual Communication of the Grand Lodge of Masons, assembled on Tuesday in New York. The address was delivered by M. W. Grand Master, John L. Lewis, Jr. From this we learn, that at the commencement of the present century there were 91 lodges, with a membership of about 5,000, in a population of 588,603.—In 1810 the lodges had increased to 172, with a membership of 8,600, in a population of 961,888. In 1820 there were 295 lodges, (numbered to 328,) and a membership of 15,000, in a population of 1,372,812. This decade witnessed the tornado which swept over the States, so that in 1830 the number of Lodges, which in 1825 had run up to 480, with a membership of over 20,000, was but 82 and a reliable membership scarcely exceeding 3,000 in a population of 1,913,131. In 1840 the institution began to exhibit symptoms of resuscitation, and brethren awakened from the blight and persecution of the ten preceding years as from a terrible dream. The number of Lodges then was 79—22 in New York, and 57 in 14 counties west of the Hudson River, with but about 5,000 members, in a population of 2,428,921. The increase was slow but steady, to the year 1850, when there was 172 Lodges, in the three Grand Lodges then existing, with about 12,000 members, and the population of the State then was 3,097,394. At the present time (1860) there are 432 working Lodges, (numbered to 477,) and a membership of over 30,000, and the population is computed at about 4,000,000.

It will thus be seen that the ratio was in 1800 one to every 117 inhabitants; in 1810, one to 111; in 1820, one to 91; 1825, one to 80; 1830, one to 637; 1840, one to 485; 1850, one to 258; and in 1860, one to 133—and it should be borne in mind that there are computed to be in the State, 5,000 unaffiliated Masons, who are recognized as such, making the ratio to be one in every 114 inhabitants—a state of prosperity fully equalling that of the best days of the fraternity. The speaker proceeded to state that in the past ten years the fraternity had doubled that noble charity, the Hall and Asylum Fund; had participated in the successful operations of the several Boards of Relief, and laid the foundation of a library; had undertaken the project of a Masonic History of Jurisdiction, (of which the Grand Master proposes to lay a plan before the Grand Lodge.) We have, continued the speaker, gained a world-wide fame for

our admirable reports on foreign correspondence; we have fostered a taste for masonic literature, and we have conducted our financial and business affairs with such system and success, that, year by year, we have added to our strength.

## AN INCIDENT OF 1794.

In 1791, during the blockade of Port au Prince, by the English, it was thought proper to send flag of truce to the Commissioner, Southaux, demanding a surrender of the place. The mission, from the character of the man; was dangerous, but it was readily undertaken by Captains Gillespie and Rowley, of the navy, both of whom were fired at in attempting to swim to the shore with their swords in their mouths. They, however, landed without being injured, but were made prisoners, and hurried before the Governor, who had so little regard for the customary usages of civilized warfare as to charge these gallant officers with being spies, and threatening, in that sullen mood, to put them to death. In this critical moment, Capt. Gillespie, perceiving some emblem of Freemasonry about the person of the Commissioner, and being himself a member of that fraternity, a sudden thought occurred to him of making one of the signs peculiar to the Order, and that in a way which could not be overlooked by the most republican. The intimation being, luckily understood, an instantaneous change took place in the countenance and deportment of the Governor, who behaved with the greatest respect to the two officers, and though he gave a positive refusal to their demand, he ordered a sumptuous repast to be prepared for their refreshment. From his preceding conduct they were apprehensive of some treacherous design, and declined the entertainment; on which Sansonax, who guessed the motive, immediately began to eat and drink, to convince them their fears were groundless. Being satisfied by this action that no injury was intended under this appearance of courtesy and hospitality, both gentlemen accepted the invitation, after which they were conducted to the port, and conveyed in a boat to the squadron.

Jay Bridge, &c.

Masonry, says an exchange, is a language by which men of all nations, kindred and tongues are united in one band of brotherhood. To specify the advantages which have resulted to individuals and to the community from the institution, would be but to give a particular history of it from its first establishment to the present day.

How often has its benign influence relieved the way worn traveller, and sent him on his way rejoicing; how often has the shipwrecked mariner owed his salvation from a watery grave to the grand halting sign of distress which has spoken to his faithful brethren on the shore louder than the wind and the waves. Nay, even in the din of battle, the first joy of the combat, when ferocity rages and mercy sigils farewell, has the spirit of Masonry interposed, saved the uplifted sabre, and spared the blood of the prostrate victim.

"Let a Lodge be put regularly in possession of the monthly masonic literature, and let another Lodge, though possessing the same advantages with regard to the Ritual and scholastic acquirements, be deprived of it, and the difference between them will be perceptible to the slightest observer. A large majority of the members of our fraternity, we apprehend, do not justly appreciate the importance to themselves and family of a well conducted masonic newspaper or magazine; and we believe there are many Lodges in every Grand Lodge jurisdiction that do not regularly receive a periodical of any kind. Were the Masters of such Lodges aware that they are depriving themselves and their members of information and privilege that would have an important bearing upon their present and future prosperity and usefulness in life, they would not longer live in the neglect of a duty so important as that of furnishing themselves with

masonic literature, to the exclusion of the demoralizing yellow covered light literature scattered through the country, and found at every corner of the street, and quite too frequently sought after and perused by the members of our fraternity and their families—to say the least, to no benefit, if not a positive injury to them.—JOSEPH COVELL, *Jay Bridge, Me.*

## The Canadian Freemason

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MONTREAL, JULY, 1860.

Publishers are requested to send works for review addressed to the Editor of the CANADIAN FREEMASON, No. 2 Place d'Armes, Montreal, Canada East.

The Grand Lodge of Canada is about holding its next regular communication at the city of Ottawa, and we venture to express a hope that it will be largely attended, and that every lodge will be properly represented either by officer or proxy, thereby much good to the craft may be effected. Questions of grave importance to subordinate lodges will be brought forward. Amongst other matters, some definite action, no doubt, will be taken as to the position of St. Lawrence and St. George's Lodges, English Register, both of this city. It would be well that the D.D.G.M. for Montreal should receive his instructions so as to be able to inform those under his immediate care whether these two lodges are in good standing with the Grand Lodge of Canada, and if members made under either of their warrants, can be permitted to visit the lodges holding under the Grand Lodge of Canada.

On the last festival of St. John the Evangelist, and many times since, the members of the two lodges above named, to have been placed in a particularly awkward and unpleasant position, when endeavoring, in a good spirit, to visit the sister lodges in this city, we hope that the action of Grand Lodge will put a speedy termination to all such unpleasantness, and that the good work of reconciliation so happily commenced at Toronto, will be fully carried out at Ottawa.

In our last number we briefly alluded to the insulting and ignorant remarks of *l'Ordre* in attacking the publication of the *Canadian Freemason*. We intended to have allowed the matter to rest with the few observations then made, but having since received a long communication signed "*Catholicus*," we feel bound in her own justification to offer a few more remarks. "*Catholicus*" admits that the remarks of *l'Ordre* were uncalled for and distasteful to a very large number of the writer's co-religionists, but feels aggrieved, being both a Catholic and a Freemason, at what he terms our indirect attack upon his church. We most distinctly and emphatically deny having made any such attack, and assert most positively that our reference was alone directed towards the Jesuits, a branch unfortunately, (we think,) an influential one, of that Church, and which is itself as much a secret society as Masonry, having its grips, signs, and passwords, but with this difference, that endeavors to benefit its own people alone; this is universal in its charity and philanthropy; the former is energetic, domineering, arrogant, and persecuting; the latter industrious, persevering, calm, merciful and charitable. The history of both justify us in our remarks.

Our correspondent further adds, that the Church of Rome does not single out Freemasonry as an object of aversion, but that she is opposed to all secret societies. Are not the Societies of Jesus and St. Joseph, both in this city, secret societies? Why then suffer them, and oppose Free Masonry, Odd-Fellowship and the like.

The following communicated account, in the *Montreal Herald*, of the Pic-Nic Excursion of the Kilwinning Lodge of this city to St. John's, C.E., appears to have been written by a Brother who was present. We transfer it to our columns, simply observing that we highly applaud the warm masonic feeling that induced our youngest Montreal Lodge to celebrate the festival of St. John the Baptist:—

"The pic-nic to St. John's, on the 25th instant, of the Montreal Kilwinning Lodge Freemasons, was a decided success, and one of the most agreeable of the season. The party, numbering about sixty, left at 8.30 a.m., crossing the river in the Iron Duke steamer, and taking the cars of the St. Lawrence and Champlain Railroad Company at St. Lambert. Mr. Merry, Secretary of this Company, had made every arrangement to put them through pleasantly, and all arrived safely at St. John's about an hour after entering the cars. As soon as St. John's was reached, the superintendent of the Farnham Railroad kindly offered all the excursionists a free ride over his line to and from Farnham; but, from the arrangements already made, this polite offer was declined, with thanks. Having clothed

themselves in regalia, the members of the Lodge, headed by Brother Macdonald, their piper, marched in procession, followed by their ladies and families, to the pleasure grounds of the barracks, in the immediate vicinity of the town, the place chosen to spend the day, and one of the most charming spots in Canada. Here they were warmly welcomed by Mr. Wise, who is in charge of the Government property at St. John's, and who, being a brother of the craft, and withal of a sociable and hospitable turn of mind, knew full well how to entertain such a party, his indefatigable exertions in a very short space of time, sufficed to make all enjoy themselves. Dancing, racing, quoits, swings, boating, fishing, &c., &c., all had their devotees, and everything went merry as a marriage feast. At 2 p.m., a party of Dorchester Lodge, who had gone to Farnham, returned, and having been joined by some ladies, residents of St. John's, came up to the barracks, when all sat down to a most sumptuous repast, prepared by Mr. Hogle, also a member of the craft—whether it was the clear, invigorating country air, or the healthy, active exercises and amusements in which they had been engaged, or that the mind was freed from the cares and anxieties and toils of business, it is hard to say, but certainly from some cause or another every one seemed blessed with a particularly keen appetite, and the good things prepared by Mr. Hogle, and so judiciously and temptingly displayed, vanished at an alarmingly rapid rate; the fun and frolic of the party however, appearing to increase at the same rate that the edibles disappeared. Everything, however, agreeable as well as otherwise, must terminate, and the dinner being over, R. W. Bro. John Boyd, the W. M. of the Lodge, in a few, but appropriate remarks, gave the usual loyal and Masonic toasts. Bro. John Thompson next, in the name of several young Masons, presented the S. W. Bro. J. H. Isaacson, with a very beautifully illustrated Masonic tracing board. The gift was becomingly acknowledged, and then all again adjourned to outdoor amusements, which were revived with a zest and earnestness proving how fully all were enjoying themselves. At 9.30 p.m. the bagpipes gave warning to prepare for the return, and all reached home delighted with the pleasures of the excursion, not a single evening having occurred to mar in any way the happiness of the party—who will always be happy to meet, sorry to part, and happy to meet again.

MASONIC.—At a special meeting of the St. George's Lodge, No. 543, E. R., holden at the Masonic Chambers, on Friday, the 25th ult., the following address was presented to V. W. Br. William Wright, P. M., of that Lodge, amidst the acclamations of the brethren:—

"This testimonial is presented by the St. George's Lodge, Montreal, No. 643, E. R., to the

W. Past Master, William Wright, March 20th, 1860, as a faint token of their veneration and esteem, and expressive of the warmest gratitude and high estimation of his meritorious services; who forsaking his own comforts, deigned to turn his mind with its energies, to promote the welfare and happiness of this particular Association; commanding respect and confidence, has laboured with effect to impose and to enforce these duties, which are necessary to the welfare and success of the craft. This Lodge, in communicating their feelings, are impressed with a conviction that to the W. P. M. Br. William Wright, above all others, we owe obligations which we never can forget. At a moment when this Lodge was threatened with total destruction, his exertions created and excited new energies, and, like the Phoenix which rises from the flames, we rose again. Impressed with these ideas, and inspired by these sentiments, we present him, on his retiring from the active duties of this Lodge, with this testimonial, as a small souvenir of our lasting respect and esteem.

(Signed) "CALVIN P. LADD, V. W. P. M.  
"R. STRONG, Secretary."

The address is handsomely engrossed upon velvet and encased in a richly carved gilt frame: the Beaver and Maple Leaf, square and compasses are amongst the embellishments. W. Br. Wright, replied in suitable terms, and offered some very judicious counsel to the young members of the craft. He was afterwards escorted to his residence by the brethren, who were the most hospitably entertained and called to refreshment, after the pleasing labors of the evening. All parties separated highly gratified.

The following has been communicated to us by a valued friend from Brantford. At his earnest desire we give it literally as received:

UNIFORMITY OF WORK IN LODGES.

As this all important and vital subject, will, of necessity, come under discussion in Grand Lodge, at the Annual Meeting, on the 11th July, at Ottawa, the attention of Lodges should, we think, be earnestly directed to the Minute of last Grand Lodge thereon. The Representatives (to the Grand Lodge), duly instructed to attend to the working, as recommended by the "Committee of Work," and the slight modifications mentioned, more particularly those from places where the D.D.G.M. has neither visited or instructed the Lodges. Composed, as we are in Canada, of men of many climes and nations, a diversity of opinion and system of work is a natural consequence, and it unfortunately often happens that where there are two or more Lodges in the same place the W.M. of each pursue a different mode, and introduce such alterations that the members of one Lodge cannot follow out the work of another, this is exceedingly perplexing to the younger members, and highly detrimental to the unity and well-being of the craft.

The system recommended by the Committee on Work may, or MAY NOT, be perfect, or such as SHOULD BE adopted. It is to this that old and experienced Masons should give their close attention and represent their views to Grand Lodge; if in their opinion any deviations from such system appear desirable, they should suggest to Grand Lodge altera-

tions, and thus establish a standard of work worthy of the craft, and which may still further redound to the honor and credit of our justly esteemed, and indefatigable Grand Master.

ST JOHN'S DAY IN WOODSTOCK.

The 24th falling on Sunday was duly observed by the Masonic fraternity on Monday last. The proceedings commenced with the installation of officers of King Solomon's Lodge, as follows:

W. P. M. Br. George Forbes, W. M.; Br. James Kintrea, S. W.; Br. Andrew Ross, J. W.; Br. C. L. Phelps, Secy; Br. C. H. Whitehead, Treas; Br. R. McKay, S. D.; Br. J. Chalmers, J. D. Br. H. Brown, Tyler.

The ceremony of installation was conducted under the direction of the W. M. of the Drumbo Lodge, Br. Brown and W. M. Br. Charles, of the Oxford Lodge, Woodstock, assisted by Br. McWhinnie, P. M. of St. John's Lodge, Carleton Place. This portion of the proceedings was followed by a procession. The march through the town was enlivened by the sweet music of the Woodstock Band, the services of that body having been secured for the occasion. The procession, on reaching the Woodstock Hotel there met Br. Courtlandt, and having re-formed, escorted him to the Lecture room. The eloquent and masterly address, which will be found in this paper, was listened to with marked attention by all present, and the Hall on the occasion was well filled, the oratorical abilities of the lecturer having secured the presence of some of the clergy and the more respectable public. On the conclusion of the address, Brother Kintrea proposed a vote of thanks to Br. Courtlandt, which was seconded by Br. Charles. Br. Turquand then rose to request that the lecture might be put into the hands of the conductors of the respective journals, with a view to the more extensive circulation of its excellent truths, and the spirit of Masonic light—a request that was at once acceded to by Mr. C. A vote of thanks was then given by Br. Turquand to the ladies, and the public, whose presence at the lecture indicated a deep interest in the welfare of Masonry.

The order of procession was then established, and the members of the mystic tie, headed by the band, proceeded to the Alhambra.

THE LUNCH

Which followed the labors of the day, was provided by Bros. Drew and Andrew. of it we need only say that in every respect it was a complete success. The tables' to use the common expression, "groaned" under the abundance of delicious delicacies and towering joints of substantial with which it was covered, and all this being rendered to appear more attractive still, by a judicious display of bouquets of well culled and choice flowers, in vases of elegant mould and outward appearance. And still more to add to the gay scene, the room was tastefully arranged, the walls exhibiting costly and choice pictures; conspicuous in this respect was the likeness of HER MOST GRACIOUS MAJESTY THE QUEEN, and that also of our illustrious grand Master, WILLIAM MERCER WILSON, Esq.

The W. M. Br. Forbes, occupied the East; on his right sat Br. Courtlandt. To the left of the W. M. sat the W. M. of the Oxford Lodge, Br Charles, and W. M. Br. S. Brown. The west was occupied by Br. Kintrea, and Br. Ross, superintended the duties of his office from the South. We need hardly add that tempted by the good things provided for them, the craft did ample justice to the feast. On the removal of the cloth followed the toasts, first,

"THE QUEEN AND THE CRAFT."

Followed by an appropriate song by Br Chalmers. The W. M. then gave

"THE PRINCE CONSORT AND THE ROYAL FAMILY."

Song by Br. Avery, after which was given

"THE GRAND LODGE OF CANADA, AND ALL SISTER GRAND LODGES."

The S. W. then gave "THE GRAND MASTER, W. M. WILSON, Esq.," accompanied with some happy allusions to the many Masonic and social excellencies of that exalted individual. Br. Courtlandt also contributed to swell the praise of our most worshipful G. M., by asserting, that from many opportunities afforded by a residence in the community of which our G. M. is an honorable member, that Br. Wilson was entitled to the gratitude and the love of his brethren. The toast was received with all the honors. Then followed

"OUR GUESTS," coupled with the name of Br. Courtlandt, of Otterville.

In giving this toast, Br. Kintrea took occasion to thank the brethren of Drumbo and Ingersoll for their attendance, and alluded again to the valuable lecture delivered by Br. Courtlandt. The toast was responded to with the highest marks of Masonic approbation.

Want of room compels us to close our notice of this pleasant affair. We cannot, however, do so without complimenting Br. Vanvoorhis on his happy choice of words, and generosity of sentiment, in giving the health of the two brethren who had charge of the lunch—such authority, to those not "posted" in the duties of the cuisine, convincing proof that the lunch was all that it should be. Thus the effort of Br. Drew and Br. Andrew, sustained as it was by the approbation of one of experience, must be flattering. We congratulate the W. M. and members of King Solomon's Lodge, and the fraternity in this section, on their manner of celebrating occasions like that just passed, evidenced by what took place on Monday. It seems to us that a general observance of this rule, when such as that enjoyed by our gifted brother Courtlandt is brought into requisition, is calculated to produce more real good to society, and more honor to the fraternity, than any other that could be chosen. Fortunate, then, is it for us that the Wilson District can boast a WILSON and a COURTLANDT.

The eloquent Lecture delivered on the occasion by Br. H. N. Courtlandt of Otterville will be given in our next number.

We give the Address of the Grand Master, and the Masonic ceremonial used at the laying of the foundation stone of the Crystal Palace at Hamilton, for which we are indebted to the *Hamilton Daily Spectator* :—

Mr. Mayor, Mr. Chairman of the Celebration Committee and Citizens of Hamilton :

At your request we have assembled here this day to assist you in the interesting ceremony of laying, with appropriate forms, and according to ancient custom, the foundation stone of your proposed Industrial Palace. And it is to me, and doubtless to all here present, a matter of pleasure and satisfaction, that another object of interest and beauty is about to be added to those which already distinguish and adorn your flourishing and rapidly improving city.

A lively interest also has been excited, with reference to the peculiar object of the work, in which we are about to engage; for when we consider, that although the large sum of money about to be expended in its erection and adornment, comes principally from the coffers of your own citizens, aided certainly to some extent (although not with their accustomed liberality,) by the men of Gore—and that the building is not intended to serve a mere local purpose, but that it at once acquires a provincial character, and is to be used as one of those great store-houses, in which not only the produce and the wealth of the country is to be gathered together and exhibited, in which Science and Art will find a home, and by which, the world at large may be convinced of the rapi-

dity with which we, as a people are advancing in intellectual knowledge, and in the development of the agricultural and mineral wealth of this noble province. Under these considerations I repeat that the object which brought together this large assemblage, possesses peculiar interest and importance.

The day selected for the performance of this ceremony, is also peculiarly appropriate, and adds another interest to the occasion.—The Birthday of our Queen, God bless her! will ever be hailed with pleasure and commemorated with delight by her loyal and devoted Canadian people. The promised visit of H. R. H. the Prince of Wales to this country, is but another instance of the many evidences we have, of the lively interest felt by our Sovereign and the great men and people of England, in our happiness and prosperity. And England may well look with pride to this Colony, as one of the brightest gems in her diadem, and she can rejoice in the lofty and cheering consciousness that she has here laid the foundation of a great nation, where all before was a wilderness, and her's has been the wand which struck the waters from the rock, and filled the desert with fertility and rejoicing.

Let us rejoice, too, in the thought that we form an integral part of that great empire, and exert ourselves to the utmost in rivetting still more closely the link which binds us to the land of our forefathers, and by our steady and persevering industry, by our unswerving and devoted loyalty, convince our fellow-subjects in Great Britain that we earnestly desire to preserve the closest and most intimate connection with those who are already united to us in the bonds of affection and interest.

May the Great Architect of the universe bless all our efforts in the cause of social progress. May He pour down His choicest blessings upon our Queen and country, and may Canada be as widely distinguished for the intelligence and intellectual superiority of the inhabitants as it now is for its fertility of soil, its magnificent water communication, and its inexhaustible supply of valuable timber, metals and minerals.

G. M.—We will now proceed to lay the foundation stone according to ancient custom, and our Rev. Brother the acting Grand Chaplain will implore a blessing from Heaven on the undertaking.

The Grand Chaplain then offered up the following prayer:

Great Architect of the Universe, Maker and Ruler of all worlds, design from thy celestial Temple, from Realms of light and glory to help us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, Oh! thou Author of life and light, great source of love and happiness, to erect this building, so that hereafter it may be useful for the important purposes for which it is intended.

GLORY TO GOD ON HIGH.

RESPONSE—As it was in the beginning, is now and ever shall be, world without end. Amen. So mote it be.

The Stone was then raised and Scott's Band performed the National Anthem

The Grand Secretary then read the following inscription, which was beautifully engrossed on parchment:

By the grace of Almighty God  
On the Twenty-fourth day of May, A. D., 1860,  
Of the era of Masonry, 5860,  
And in the Twenty-third Year of the reign of our  
Gracious and much Beloved Sovereign,

VICTORIA,

Queen of Great Britain, Ireland, India  
and Her  
Dependencies in Europe, Asia, Africa,  
America and Australasia;

The Right Honorable Sir Edmund Walker Head,  
Baronet,  
Governor General of British North America;  
Henry McKinstry, Esquire, Mayor of the  
City of Hamilton.

THE CORNER STONE

of the  
Hamilton Crystal Palace,  
Erected by the Mayor and Corporation  
of the  
City of Hamilton,  
Sanctioned by a Vote of the Ratepayers,  
was laid by

WILLIAM MERCER WILSON, ESQUIRE,  
Most Worshipful Grand Master,  
Attended by the Grand Lodge of Ancient Free and  
Accepted Masons of Canada,  
According to the Ancient usages of Masonry;  
Which may God prosper!

MEMBERS OF THE  
COMMON COUNCIL, CITY OF HAMILTON,  
1860.

HENRY MCKINSTRY, MAYOR  
St. George's Ward:  
James Walker, John Mitchell, Aldermen.  
George Murison, Anthony Copp, Councillors.  
St. Andrew's Ward:  
Michael W. Browne, Lawrence Devany, Alder'n.  
Owen Nowlan, Henry McDowell, Councillors.  
St. Mary's Ward:  
Thomas Gray, William Edgar, Aldermen.  
John Waugh, John W. Rosebrugh, Councillors.  
St. Patrick's Ward:  
John Patterson, James Mullin, Aldermen.  
George Ryall, Alexander Alexander, Councillors.  
St. Lawrence Ward:  
Edwd. McGivern, Chas. W. Meakins, Aldermen.  
John F. McCuaig, James Mathews, Councillors.

OFFICERS:

George H. Armstrong, Police Magistrate.  
Robert W. Kerr, Chamberlain.  
Thomas Beasley, City Clerk.  
William Haskins, City Engineer.  
James McCracken, High Bailiff.  
Members of the

BOARD OF COMMON SCHOOL TRUSTEES

Of the City of Hamilton, 1860.  
W. L. BILLINGS, Chairman.  
St. George's Ward:  
James Osborne, William Bellhouse.  
St. Andrew's Ward:  
Thomas Duggan, Joseph Lister.  
St. Mary's Ward:  
George McKay, W. L. Billings.  
St. Patrick's Ward:  
James Cummings, Ebenezer Stinson.  
St. Lawrence Ward:  
George Coombs, Charles W. Meakins.  
Officers:  
Archibald McCallum, Principal  
William Ormiston, Superintendent  
Thomas Beasley, Secretary.

BOARD OF WATER COMMISSIONERS,  
CITY OF HAMILTON.

Adam Brown, Chairman.  
St. George's Ward:  
Adam Brown.  
St. Mary's Ward:  
Peter Balfour.  
St. Lawrence Ward:  
William Davidson.  
St. Patrick's Ward:  
Robert Walker.  
St. Andrew's Ward:  
Joseph Lister.

James E. Day, Secretary.  
Thomas C. Keefer, Chief Engineer.  
T. W. Harrington, } Assistant Engineers.  
John Kennedy, }  
A. B. Pratt, Chief Clerk.  
Charles Robb, Mechanical Engineer.

THE GRAND LODGE OF CANADA.

List of Grand Officers for 1859-60.  
M. W. Br. W. Mercer Wilson, Grand Master.  
" " T. D. Harrington, Deputy Grand Master.  
R. W. Br. Frederick W. Barron, Grand Senior  
Warden.  
" " A. A. Stevenson, Grand Junior Warden.  
" " Rev. Joseph Scott, Grand Chaplain.  
" " Henry Gifford, Grand Treasurer.  
" " Samuel B. Harman, Grand Registrar.  
" " Thomas B. Harris, Grand Secretary.  
" " Thompson Wilson, D.D.G.M., London  
District.  
" " George W. Whitehead, D.D.G.M., Wil-  
son.  
" " Æmilius Irving, D.D.G.M., Huron.  
" " Richard Bull, D.D.G.M., Hamilton.  
" " Francis Richardson, D.D.G.M., Toronto.  
" " William H. Weller, D.D.G.M., Ontario.  
" " John C. Franck, D.D.G.M., Prince Ed-  
ward District.  
" " Geo. F. La Serre, D.D.G.M., Central  
Division.  
" " Edwin Morris, D.D.G.M., Montreal.  
" " H. L. Robinson, D.D.G.M., Eastern  
Townships.  
V. " Stedman B. Campbell, Grand Senior  
Deacon.  
V. W. Br. F. Wolferstan Thomas, Grand Junior  
Deacon.  
" " Wm. G. Storn, Grand Superintendent  
of Works.  
" " L. L. Levey, G. and Director of Cere-  
monies.  
" " Thos. McCracken, Assistant Grand Se-  
cretary.  
" " George Masson, Grand Sword Bearer.  
" " Thos. Ridout, Assistant Grand Director  
of Ceremonies.  
" " H. G. R. Fripp, Grand Organist.  
" " Stanislaus Blondheim, G. and Pursuivant.  
" " John Morrison, Grand Tyler.  
" " J. J. Burrows,  
" " Frederick Parsons.  
" " Angus McKay,  
" " William Keely, } Grand Stewards.  
" " John Boyd,  
" " Edward Himes,  
" " Thomas Mackie,  
" " William Fitch,

QUEEN'S BIRTHDAY CELEBRATION COM-  
MITTEE.—Charles Magill, Chairman, Sir A. N.  
Macnab, W. L. Billings, M. D., R. Benner, Peter  
Grant, Adam Brown, G. H. Mills, J. F. Mc-  
Cuaig, Thos. Gray, R. Eaton, S. Sharp, Thos.  
Collins, J. Heath, T. B. Harris, James Cum-  
mings, Alfred Booker, J. T. Gilkison, Geo.  
Roach, W. Gillespy, Secretary

These, with copies of the Daily and Weekly  
Spectator of the 24th inst., the Evening Times of  
the 23rd., the Weekly Christian Advocate of the  
23rd., the Weekly Commercial Advertiser of the  
22nd., the Monthly Canada Evangelist for May,  
and the following coins, a cent, a five cent, ten  
cent and twenty cent piece of Canada currency,  
and a fifty cent gold piece of California coinage of  
1858. (This was put in at the request of an Ameri-  
can gentleman present. A copy of the Grand  
Lodge of Canada was also enclosed in a glass jar,  
the stopper of which was closed with cement, and  
then the Grand Treasurer deposited it in the cavity  
in the Stone, where it was entirely covered with  
hot Pitch and sand. The cement was then laid  
on the Stone.

The Chairman of the Celebration Committee  
here came forward and handed to the acting Mayor  
a beautiful Silver Trowel, bearing the following  
inscription:

PRESENTED  
to the  
Most Worshipful.  
W. MERCER WILSON, Esq.,  
Grand Master of Ancient  
Free and Accepted Masons.  
of Canada,  
by  
His Honor, the Mayor of Hamilton,  
HENRY McKINSTRY, Esq.  
on the occasion of laying the  
CORNER STONE OF THE HAMILTON CRYSTAL  
PALACE,  
24th May, Anno Domini, 1860.

Ald. M. W. Browne, acting Mayor, then presented the Trowel to the Grand Master. In the absence of His Worship the Mayor, he said he had been deputed to present the Grand Master with the Trowel. It afforded him great pleasure to do so, having every confidence in the skill and ability of the gentleman who was to use it.

The Grand Master said he received the trowel with thanks, and would ever retain it as an interesting memento of the occasion which had brought them together. He then, accompanied by his D. G. M., Wardens and sen. Deacon, proceeded to spread the mortar on the stone, which was then let down into its place in the accustomed manner by three regular stops.

G. M. to D. G. M.—You will now cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of Architecture.

G. M. to D. G. M.—What is the proper jewel of your office?

Ans.—The Square.

G. M.—Have you applied the square to those parts of the stone that should be squared?

Ans.—I have most Worshipful Grand Master, and the craftsmen have done their duty.

G. M. to Sr. G. W.—What is the proper jewel of your office?

Ans.—The level.

G. M.—Have you applied the level to the stone?

Ans.—I have Most Worshipful Sir, and the craftsmen have done their duty.

G. M. to Jr. G. W.—What is the proper jewel of your office?

Answer—The plumb.

G. M.—Have you applied the plumb to the several edges of the stone?

Ans.—I have Most Worshipful Grand Master, and the craftsmen have done their duty.

G. M.—Having full confidence of your skill and ability in the Royal Art, it remains with me now to finish the work.

The Grand Master then struck the stone three times with the gavel, saying: Well formed true and trusty; may this undertaking be conducted and completed by the craftsmen according to the grand plan, in Peace, Love and Harmony.

The cornucopia and the flagons, containing Corn, Wine and Oil, were then handed to the Grand Master, who poured them upon the stone, pronouncing at the same time this Benediction:—May Corn, Wine and Oil, and all the necessaries of life, abound among men throughout the world; and may the blessing of the supreme Grand Architect of the Universe, be upon this undertaking and all connected with it, and may the same Providence preside over and preserve it from ruin and decay to the latest posterity.

The Grand Master then directed the various implements to be returned to the Architect and addressed him as follows:

Architect—The foundation stone of this building, planned in much wisdom by you, being now laid, and the implements having been duly applied to it and approved of, I return them to you, in full confidence that, as a skilful and faithful workman, you will use them in such a manner that the build-

ing may rise in order, harmony, or beauty, and being perfected in strength, will answer every purpose for which it is intended, to your credit, and to the honor of those who have selected you.

The Grand Superintendent of Works then threw upon the stone a handful of silver coin, which was for the refreshment of the workmen, and the ceremonies closed with three cheers for the Queen, three for the Grand Master, and three for the Mayor and Corporation.

List of Officers of St. John's Lodge, Delaware, No. 81, G. R. C.

- V. W. Bro. John Dutton, W. M.
- “ Henry Grist, P. M.
- “ C. J. Ladd, S. W.
- “ J. B. Burwell, J. W.
- Rev. “ R. Flood, A. M., Chaplain.
- “ C. S. Harris, Treasurer.
- “ J. A. Lyman, Secretary.
- “ B. Paine, S. D.
- “ M. M. Tiffany, J. D.
- “ J. Dain, J. G.
- “ W. S. Rogers, Tyler.

Regular Meetings, 1st Tuesday in each month.

List of Officers of Zetland Lodge, Montreal, 21 C. R.

- V. W. Bro. Edward Himes, W. M.
- W. “ Wm. Reed, P. M.
- “ A. Hoffnung, S. W.
- “ O. A. Craddock, J. W.
- “ Edward Moss, Treasurer.
- “ P. F. Lockhart, Secretary.
- “ W. A. Bovey, S. D.
- “ Robt. A. Campbell, J. D.
- “ Lewis J. Levey, J. G.
- “ S. Hoffnung, Chaplain.
- “ W. Hanah, Tyler.

Regular Communications, 2nd Thursday of each month, Masonic Hall, Place d'Armes.

MASONIC—ST. ANDREW'S LODGE

The annual meeting of St. Andrew's Lodge of F. and A. Masons for the election of officers for the current year took place last Tuesday, in the Masonic Hall, Toronto street. The following officers were elected:—V. W. Br. Harris, W. M.; Br. J. E. Ellis, S. W.; Br. Patterson, J. W.; Rev. B. Stimson, Chaplain; V. W. Br. Rowsell, Treasurer; and Br. Bain, Secretary. At the close of the business, the brethren, on the invitation of the W. M., R. W. Br. Storm adjourned to partake of an elegant supper laid out in an adjoining apartment. The chair was occupied by Br. Storm, and on his right sat Br. Richardson, R. W. D. G. M., and Br. Harman, W. P. M. On the left of Br. Storm, were seated Br. Cumberland, W. P. M., Br. Levey, W. M., Wilson Lodge, and Br. Jamieson, W. P. M. After the various viands provided had been disposed of, the first toast—"The Queen and the Craft"—was given and received with Masonic honors, as was also the next—"The M. W. the Grand Master." A number of others followed, including R. W. Br. Richardson, "The W. Masters of the sister Lodges," and "The visiting Brethren,"—the last being, as usual, the "Junior Warden's Toast." Several excellent speeches were made by Brethren present, and the proceedings terminated at an early hour, in a very satisfactory manner, especially to visiting Brethren, who spoke in high terms of the hospitality of St. Andrew's Lodge.

THE Turkish word for freemason is "Far-mashood."

GRAND MASONIC LODGE OF THE UNITED STATES.

On Friday last, the Grand Lodge of this body, for some days in session in New York, elected the following gentlemen officers for the coming year:—M. W. John W. Simons, Grand Master; R. W. Finlay W. King, Deputy Grand Master; R. W. Clinton F. Paige, Senior Grand Warden; R. W. Stephen H. Johnson, Junior Grand Warden; R. W. James M. Austin, M. D., Grand Secretary; R. W. Charles L. Church, Grand Treasurer; R. W. Salem Town, L. L. D.; R. W. Rev. H. C. Vogel, and R. W. Rev. R. L. Schoonmaker, Grand Chaplains; R. W. Oren Brown, Grand Pursuivant; R. W. Sewell Eisk, Grand Tiler; R. W. W. H. Drew, Grand Lecturer.

THE STABILITY OF MASONRY.

Amid this vast instability of human institutions, how very often do we feel that all is vanity. Is there not in the entire world any permanency? Is there no institution that has braved the storms of time, and gloriously survived the general wreck of nations? Is there no society that has scorned the touch of change, and has proudly raised itself above and beyond the mutability of human institutions?

Yes my friends, there is. The well cemented fabric of Freemasonry is secure. The fabric is secure. For nearly sixty centuries it has stood, and nobly braved the persecution and opposition of bitter foes, the treachery of pretended friends, and the denunciations of papacy. But in each successive age it has gained new strength, and challenged the respect and admiration of the pure heart, and the intelligent mind. The pure and holy precepts of the Order have made our brethren bear their prosperity with caution and prudence, and while in the overhanging darkness of adversity, trusting in the strong arm of Divine Providence, and the justness of their intentions, they have nobly borne the sneers and contumely of enemies, the sharp pangs of wrongful persecution, and the desertion of pseudo friends, with manly and heroic fortitude.—From an Address of great merit, delivered at Sparta, Wis., June 24th, 1859, by Dr. Carl C. Pope, of Black River Falls, Wis.

Ah, there is such a sympathy in the sincere, brotherly hand-grip! It is the touch of friendship—a touch whose sensation, undefinable, is yet perfectly understood. It is the natural Freemasonry springing from and recognized by the heart. Such a grip is that which every true hearted brother delights to give and receive.

The Cholera, which, commencing in the East, travelled westward and encircled the earth, put the fraternal claim to a test never before applied. By whatever language the brotherly aid was asked, brotherly aid was afforded, and money, time, sympathy and masonic burial were the practical answers to the plea heard from so many tongues.

STYLE OF MASTER.—Brother J. S. Weed, of New York, in a late number of the *Voice of Masonry*, objects to the title of "Worshipful Master" in addressing a Master of a Lodge. He claims that the name of the office, and the style of the office-holder, are separate and distinct, and ought never to be used together. We should address a Master of a Lodge as "Worshipful," and should write or speak of him as "Master."

We think Bro. Weed is right. In using the initials "W. M.," the first should be placed before the name, and the latter after the name, thus: "W. John Smith, M."—*Masonic Journal*.

The necessity of the tie or covenant of a Past Master is very evident to one who studies the philosophy of Masonry. Some ceremonial to illustrate the nature and extent of his authority; some token by which he may make himself known to others situated like himself; some binding pledge by which he may use the almost despotic powers with which he is entrusted—these make up the degree of Order of the Past Master, vital to the very existence of constitutional Masonry.



## A DELIGHTFUL LEGEND.

There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family; the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks, the elder brother said unto his wife: "My younger brother is unable to bear the burden and heat of the day; I will arise, take of my shocks, and place with his, without his knowledge." The younger brother, being actuated by the same benevolent motives, said within himself: "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take of my shocks, and place with his without his knowledge.

Judge of their mutual astonishment when, on the following morning, they found their respective shocks undiminished. This course of events transpired for several nights, when, each resolved in his own mind to stand guard and solve the mystery. They did so; when, on the following night, they met each other half way between their respective shocks, with their arms full.

Upon ground hallowed by such associations as this was the Temple of King Solomon erected—so spacious, so magnificent, the wonder and admiration of the world. Alas! in these days, how many would sooner steal their brother's whole shock, than add to it a single sheaf!

Wisdom is the olive which springs from the heart, blooms on the tongue, and bears fruit in the actions.

YOUNG Masons need not be afraid to use their privilege of black-balling the unworthy.

The fraternal host, denominated Masons, have all been taught their lesson from the same unwritten volume, and bound by the same forms of covenant. They have accepted the same charges and lectures, consented to the same government, and are laboring upon the same inimitable edifice. They are truly *one in spirit*.

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Oliver's Spirit of Masonry, by Hutchinson  
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